



# PROGRAMMA

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

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## The View from 318

Once again greetings from the Program to all our friends. I write this amidst an incredible spell of balmy January weather with the quiet of the campus before the return of students. As the Program looks ahead to a new era in Notre Dame's history with the coming of a new president, we are also concerned to transmit our own unique tradition to the University and students in the midst of many changes we see about us. Recently the Dean of the Arts and Letters College reported that nearly forty-five percent of current faculty at Notre Dame have joined the faculty in the past five years. We have seen many of these changes ourselves in this period of time, and it has been an important time for us as a faculty to re-examine our roots and renew our vision of the Program. With the financial help of our alumni and alumnae, and a generous gift from the O'Shaughnessy Foundation, we were able this past summer to hold the first sustained workshop on the curriculum since 1967. This brought all the faculty together to review our history, to compare the curricula of related Great Books programs, and to discuss directions for the future. A visit from Otto Bird to discuss with us the founding and theory of the original program was the highlight of the workshop. All of the faculty also read in common Otto's book, *Cultures in Conflict: An Essay in the Philosophy of the Humanities*.

Of particular interest to us was the discussion of the important pedagogical difference between the Great Books program, which seeks the acquisition of the classic liberal arts through the reading and discussion of great seminal works, and what can be termed an "interdisciplinary humanities" program. Out of these discussions there emerged a clearer vision of the Program as a Great Books program, in part similar to the Liberal Arts programs at institutions like St. Johns College, but different in its concern to maintain some traditional disciplinary divisions, with less concern to attempt the instruction in science and mathematics common to those other programs. We exist as one of the few representatives of the Great Books movement in the major research university, and this was seen as having both advantages and disadvantages for us. The input of specialized scholarship from our regular association with research departments surrounding us has many positive benefits for the teaching in the Program. It also confronts us with centrifugal forces which must be resisted if we are to maintain a steady vision on a truly integrated liberal education. More theoretical discussions are necessary in the future on the appropriate subordination of disciplines and subject matters to the larger aims of the Program.

The issues raised by the workshop will occupy us for several years as we work through a deliberate revision of the Program. Our most important change emerging from this workshop has been the decision to reform the seminar list along a general chronological ordering over the three years of reading. This will be a novel development for the Program. In examining the history of the Program, we looked at the reasons behind the original ordering in the 1950

program of two two-year cycles of readings. This was revised to a one/two cycle after the Freshman year was lost in 1955, and since 1967 the reading list has been constituted by three cycles from Ancients to Moderns each year. A subsequent issue of *Programma* will publish the full new list when it is completely established.

This year we welcome back to the faculty Professor Walter Nicgorski after a year of work in Cambridge on Cicero's Political and Moral Philosophy, and Professor David Schindler, who is back from a year as director of the Notre Dame Innsbruck program. Professor Ed Cronin is back from a semester of exploring Dicken's haunts and other such aspects of London as teacher in the London Program. He has also presented me with a classic Deestalker cap of Sherlock Holmes fame to pursue my own detective work on another Victorian, Charles Darwin. Michael Crowe carries on similar work on Darwin's contemporary John Herschel. For the first time in many years we have no new faculty to introduce to the *Programma* readership. It has been a good year, with a new sense of community and purpose among the faculty and students. The renewed interest in liberal education has indeed increased our popularity to limits undreamed of a few years ago. We can only be encouraged as we find among our students the children of alumni, and other signs that the Program is beginning to exert a wider effect on educational thinking. Perhaps most newsworthy in this regard is the report from our graduate Patricia Martinez ('78) that she is now exploring means to extend a pilot Spanish-language version of the program under her supervision in a few secondary and primary schools in Columbia to a nationwide program of education in her country. It is indeed a stimulating time to be associated with the Program. With best wishes for a prosperous and blessed New Year.

--Phillip Sloan

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Programma (the Greek word meaning "public notice") is published toward the end of each academic semester by the Program of Liberal Studies for its Graduates

Faculty Editor

Walter Nicgorski

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### From the Editor

I must tell it like it is. Therefore I cannot say that it is a great pleasure to have changed roles with Professor Crowe, so that he is now on research leave in Cambridge, England, and I am back here preparing an issue of this newsletter. *Michael Crowe* with the assistance of the National Science Foundation is indeed in Cambridge for this academic year, studying the accomplishments of the astronomer John Herschel. His address (not Herschel's but Crowe's) is 45A Madingley Road, Flat 6, Cambridge CB3 0EL England. Early in this academic year he presented papers in Edinburgh and at the University of London on his research on the idea of extraterrestrial life.

In the last issue of *Programma*, Professor Crowe *qua* editor had covered well a great range of news regarding the Program's faculty. Among the professional news of note since that summer issue is the publication of Mark Jordan's book, *Ordering Wisdom: The Hierarchy of Philosophical Discourses in Aquinas*, which we were all recently able to celebrate at a special reception in the Agora. In mid-November in Chicago, Clark Power assumed the presidency of the American Moral Education Association. David Schindler was one of the editors of a volume of essays which appeared in late summer under the title *Act and Agent: Philosophical Foundations for Moral Education and Character Development*; the collection includes contributions by Schindler and Nicgorski. I am pleased to be one of the two Notre Dame faculty offering 1987 summer seminars on classic texts here at Notre Dame for secondary school teachers; these are supported by the National Endowment for the Humanities. A fuller notice on these seminars with relevant addresses for interested parties is found elsewhere in this newsletter. Just as we are going to press, word has arrived that Susan Youens has won a National Endowment for the Humanities Fellowship for the next academic year; she will be pursuing her research primarily in Vienna.

On the personal side, Rodney Kilcup and his wife Jodi welcomed a son, James Austen, on Thanksgiving Day. And Katherine Tillman's opening comments in her August 28 address on Newman, printed herein, reminds us that she came to that address from a late summer holiday in Australia and New Zealand.

I am grateful for the information that many of you sent for the "Alumni/ae News" segment of *Programma*. You will again see the impact in this section of enterprising and energetic class correspondents from whom we stand especially indebted for big bundles of personal news.

Walter Nicgorski  
Acting Editor

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OPENING CHARGE  
AUGUST 28, 1986

NEWMAN ON THE PLAY OF IMAGINATION  
IN EDUCATION

Away behind the back of beyond, in the desolate heartland called The Center, further into the thick bush than the north-south Track that stretches through 30,000 kilometers of arid desert--lives the Australian aborigine. To be initiated into adulthood and to insure the future of the aborigine people, the young native of the Outback must enter, with perfect remembrance, into a mental place called "Dreamtime." Dreamtime is the time that we would simply and naively call the origin, or the past, or history. But to the aborigine, Dreamtime is the womb of the sacred spirits. To enter into Dreamtime is to be educated by the elders in the secret stories of the past and to hold them in memory in exact detail. Through these communal stories, the sacred spirits literally communicate themselves to the individual story-bearer, forming and blessing the future of that person and of the tribe. The aim is to *become* the living spirit that one dreams or remembers, and then to communicate that spirit to the next generation through the recounting of the

sacred stories. Just so, all become one spirit, all become sacred, held together in the Dreamtime that embraces past, present and future in one whole.

George Bernard Shaw's chronicle play, *Saint Joan*, tells the story of the young woman of Arc, France, who, at the age of nineteen, was burned to death as a witch. She had saved her country by leading the French to military victory at Orleans in 1429 and by paving the way politically for the coronation of Charles VII--all according to the instructions of the saints who gave her counsel. In Scene I of the play, Shaw has Joan say to Robert, a military leader: "I hear voices telling me what to do. They come from God." But Robert objects, "they come from your imagination." Joan responds simply, "Of course. That is how the messages of God come to us." Later in the play, just after Charles' coronation and before her trial, the Archbishop asks Joan how she knows she is right about certain things. She replies, "I always know. My voices--." Charles interrupts, "Oh, your voices, your voices. Why don't the voices come to me? I am king, not you." And the saintly Joan responds: "They do come to you; but you do not hear them. You have not sat in the field in the evening listening for them. When the angelus rings you cross yourself and have done with it; but if you prayed with your heart, and listened to the thrilling of the bells in the air after they stopped ringing, you would hear the voices as well as I do."<sup>1</sup>

Royalty and prophets of Greek and Hebrew literature--Socrates, Luther, Dante and Blake dreamed dreams, saw visions and heard voices, just as did St. Joan, St. Teresa, St. Francis and St. Paul. The lives of ancient peoples, of saints, of great leaders and of great artists, including liberal artists, seem to teach us that--for those who have the inner eye to see and the inner ear to hear--the eternally true, the eternally good, and the eternally beautiful can be mediated through imagination.

At the age of fifteen, the young and questioning John Henry Newman, who says he had no formed religious convictions until then, experienced what he refers to in his *Apologia* as "a deep imagination" or "anticipation" which took possession of him, "making me rest in the thought of two and two only absolute and luminously self-evident beings, myself and my Creator."<sup>2</sup>

A man celebrated for his personal sanctity, for his leadership in religion and in education, and for his acumen in the liberal arts, Cardinal Newman, if I read him correctly, saw imagination to be at the center of both religious and intellectual life. As we begin this new academic year together, I should like to make my explicit focus this evening Newman's views on the pervasive play of imagination, specifically in *intellectual education*. Many of you are perhaps somewhat familiar with his great works: *The Idea of a University*, read in junior seminar, and the *Grammar of Assent* and the *Development of Doctrine*, read in some of the Program tutorials. For those of you new to Newman, perhaps my reflections this evening can serve as a kind of modest introduction.

I believe that Newman is in fundamental agreement with Aristotle, who says in his work *On Memory and Recollection* that "it is impossible even to think without a mental picture."<sup>3</sup> The basic role of imagination, then, is to reproduce the individual object of perception in us as an image, a synthesis, by filling out and completing what is missing in sense perception. In this way, for example, even though what we actually see may be only one side of a house (or, as Hume would argue, all we see are discrete impressions of sensory data), through imagination, we can have a mental image of the whole house as the object of our thought and discourse. If I may put it in a slightly Kantian way, imagination makes our sense perception "presentable" to the mind, as it were, mediating between the sense manifold and the unified concept.

This reproductive role of imagination in simple sense perception is, however, not Newman's main concern. Nor is he, in his mature thought, particularly interested in the merely fanciful and spontaneous exercises of imagination. In his 1829 essay, "Poetry With Reference to Aristotle's Poetics," the young Newman focuses positively on creative imagination as "a pure recreation . . . reveling without object or meaning beyond its own exhibition."<sup>4</sup> In this early essay, he is critical of what he calls Aristotle's "laboured and complicated" scientific account of poetics. In his later works, however, Newman is much more cautious about singing the praises of spontaneous imagination, or of mere fancy or fantasy, because he has come to realize its potential for tyranny over thought.

While Newman is chiefly interested, then, in neither simply reproductive imagination nor merely productive imagination, both of these functions--the representative and the creative--are manifest in Newman's pronounced sensitivity to the pervasive activity of imagination in every aspect of mental life. Most familiar to those who have read Newman is the role of imagination in the real assent of religious faith. What reveals itself in the phenomenon of assent is the ability of imagination to grasp, hold and intensify the concrete and the real, though absent, in vivid impressions. Because of their liveliness and their association with our feelings and passions, the images which imagination presents to the intellect can lead the way to action. But because images in themselves are fleeting and may be illusory, the resultant action may be unfounded, misguided or simply wrong. Insofar as imagination usurps the staying function of reason, Newman sees it as inimical to faith; but insofar as it is developed and completed by careful inquiry and concrete inference as well as by the grace of God, Newman writes, "what was at first an impression on the Imagination [can] become a system or creed in the Reason."<sup>5</sup>

I take Newman's primary meaning of "imagination," then, from this account of real assent: imagination is the mind's holding, with some feeling, of the image of a reality which is absent, such apprehension containing within it the possibility of tendencies toward propositional understanding and purposive action, as well as tendencies toward illusion and error, superstition and fanaticism. This, I believe, is the most obvious thread of Newman's meaning of imagination and its important though precarious initiating and enlivening function in attaining religious certitude.

But what, then, of the less apparent though crucial role of imagination in Newman's understanding of just how intellectual education is attained? I think Newman sees imagination as the internal actualizing principle of the ideal of liberal learning. Let me unfold what I mean.

Liberal education begins with initiation into a practice. The practice is disciplined inquiry and critical discussion within a tradition of learning. The aim of the practice is the development of a virtue, that is, a good habit--a habit of mind by which all of one's mental activity is continually shaped and guided toward truth. Imagination, it would then seem, is actively present in the initiation, the practice, and the end of liberal education.

The imaginative act performed by the young initiate is an act of faith in an unknown reality which holds the promise of personal transformation. In the belief and trust with which the student-apprentice willingly enters the world of liberal learning, a disposition of openness and anticipation is created. The precise reasons why the young person accepts this new order and assumes its responsibilities may be quite obscure, varied and complex; indeed, the decision may be based entirely on latent or antecedent grounds which are taken for granted. What matters for genuine initiation into liberal learning is

the act of assent, however notional, to what Newman calls a "formative idea." Just as, once initiated, the student in reading a novel, a history or a philosophical treatise must suspend disbelief and imaginatively enter the world created by the author in order to allow a central meaning gradually to emerge, so in a broader sense, the student of liberal learning must imaginatively enter the complete circle of knowledge which the idea of a university represents, and allow its transforming view to take possession, to develop and be realized within. Imagination is here seen to "make present what is absent" in the richly creative sense of *bringing to life*, or realizing, so to speak, a mere idea. The "idea" or "notion" of a university is now understood as "real," as a felt "ideal" and an imaginative motive for action. The image as ideal functions as *gradually making present in the student* what is absent or only partially formed. That is why Newman referred to the "deep imagination" which took possession of him at fifteen as both "a conversion" and "an anticipation."

Simone Weil relates in one of her essays an ancient Eskimo tale about the origin of light: "In the eternal darkness, the crow, unable to find any food, longed for light, and the earth was illumined." She concludes, "if there is real desire, if the thing desired is really light, the desire for light produces it."<sup>6</sup> What is crucial in the student's initiation is that he or she have the disposition of openness and assent (however notional), and the desire (however embryonic), for the formative ideal being sought.

What Newman sees here is a kind of implicit, unconscious operation of imagination whereby a latent image, a rudimentary and inchoate whole, is gradually shaped, developed and enlarged even while itself providing the formative unity for the many kinds of understanding and experience which thereby work together in equilibrium. By submitting to and practising the various mental disciplines *as aspects of one whole* the student "grows into," takes on personally, the wholeness of mind which the student intends and desires. Newman compares education in the absence of this formative unity to the passive exposure of aimless travelers ranging from one end of the earth to another, mindless of the significance of the world's great cities and landmarks. He writes in the *Idea of a University*:

...[T]he multiplicity of external objects, which they have encountered, forms no symmetrical and consistent picture upon their imagination; they see the tapestry of human life, as it were on the wrong side, and it tells no story . . . . [N]othing which meets them carries them forward or backward, to any idea beyond itself. Nothing has a drift or relation; nothing has a history or a promise. Everything stands by itself, and comes and goes in its turn, like the shifting scenes of a show, which leave the spectator where he was.<sup>7</sup>

Imagination, by apprehending the relation of parts to whole, is what makes the difference between a story and a spectacle, between a tapestry and a gnarl of knots.

Furthermore, through imagination operative in the study of history and literature, art and science, language and mathematics, philosophy and theology, we can detach ourselves from our everyday situation and envisage other times and places, other worlds, other orders of symbols; through imagination we are liberated from enslavement to the present, from immediacy, literal-mindedness and univocity. We break up, shake up, loosen and unsettle what is fixed and dead and taken for granted. For Newman, one image corrects another, and the accumulation of images functions as a safeguard against any one image or any collection of images, being supposed sufficient. We can only set right one error of expression by another, and so steady our minds by "saying and unsaying" to a positive result. In 1869, Matthew Arnold of Newman's Oxford

published his well-known definition of "culture" in terms of this same imaginative play of ideas "turning a stream of fresh and free thought upon our stock notions and habits."<sup>8</sup> By studying what Arnold termed "the best which has been thought and said in the world, on all matters which most concern us," the liberally educated student creates and cultivates a flexibility of vision by realizing the inexhaustibility of truth, which resists reduction and never yields to final paraphrase.

The difference between the largeness of mind of the person who believes (for example, our well-disposed student) and the smallness of mind of the bigot is the want of imagination in the bigot. Newman writes in his university sermons:

Narrow minds have no power of throwing themselves into the minds of others. They have stiffened in one position, . . . have already parcelled out to their own satisfaction the whole world of knowledge; they have drawn their lines, and form classes, and given to each opinion, argument, principle, and party, its own locality; they profess to know where to find everything; and they cannot learn any other disposition. . . . Their 'bed is shorter than that a man can stretch himself on it; and the covering narrower, than that he can wrap himself in it.'<sup>9</sup>

If he had to choose, Newman would, I believe, prefer superstition to bigotry because the one is open-minded, though credulous, while the other is closed; and he says he would have his students begin with believing everything rather than doubting everything, believing nothing, for without openness and assent to the worlds of imagination and belief, true learning (that is, growth into truth) is impossible.

A "real idea" for Newman is not "brought home to the intellect" except through the germination and maturation of the variety of its aspects on a large mental field. Thus, all of the various liberal disciplines, each an "aspect" of or "abstraction" from the whole, have multiple balancing and corrective bearings on one another and are most appropriately entered into dialectically in relation to one another. To quote Newman from his *Essay on the Development of Christian Doctrine*:

. . . [W]hole objects do not create in the intellect whole ideas, but are, to use a mathematical phrase, thrown into series, into a number of statements, strengthening, interpreting, correcting each other, and with more or less exactness approximating, as they accumulate, to a perfect image. There is no other way of learning or of teaching. We cannot teach except by aspects or views, which are not identical with the thing itself which we are teaching. . . . And the more claim an idea has to be considered living, the more various will be its aspects.<sup>10</sup>

Now just what is the positive result, what the "perfect image," which is both the formative substance of the search and the common end of the ideally completed circle of knowledge; and what is the transforming influence and effect upon the mind and soul of the practitioner?

Through liberal learning, an architectonic habit of mind is gradually developed which is attuned to the whole of reality through the right ordering of things and ideas in their mutual relations to one another. Writes Newman in the *Idea of a University*, "That only is true enlargement of mind which is the power of viewing many things at once as one whole"<sup>11</sup>; and in his *Theological Papers* he says that "Reason in the imagination

holds views at once *per modum unius*.<sup>12</sup> Reason in the imagination, then, is what gives us a unified view of reality. Newman calls this wholistic way of seeing, this habit or virtue of the mind, by the names of "Philosophy," "Wisdom," or the "acquired faculty of judgment." Reason in imagination yields a view of the whole terrain of knowledge in its broad outlines and interrelations. As we grow into the view, the objects apprehended become, through imagination's presenting, like objects of sight. What we see by the perfected habit of our intellect, says Newman in the *Grammar of Assent*, is

analogous to the knowledge which we at length attain of the details of a landscape, after we have selected the right standpoint, and have learned to accommodate the pupil of our eye to the varying focus necessary for seeing them; have accustomed it to the glare of light, have mentally grouped or discriminated lines and shadows and given them their due meaning, and have mastered the perspective of the whole.<sup>13</sup>

In an 1841 university sermon, Newman seems to capture the living sense of this ever-developing, ever-formative crowning virtue of mental life, Philosophy, in both of its senses, as intellectual and as moral focal point: "It is not the mere addition to our knowledge which is the enlargement, but the change of place, the movement onwards, of that moral center, to which what we know and what we have been acquiring, the whole mass of our knowledge, as it were, gravitates."<sup>14</sup>

Significantly for the culmination of our epistemological focus on imagination, Newman describes this mental perfection of Philosophy, the goal of liberal education, as a "real illumination" which "would communicate the image of the whole to every separate portion, till that whole becomes in imagination like a spirit, every where pervading and penetrating its component parts, and giving them one definite meaning."<sup>15</sup> To have even a portion of this "illuminative reason," he says, is the highest state to which nature can aspire, in the way of intellect.

It is important to observe that this brief glance we have taken at the role of imagination in mediating *intellectual* education is not by any means the end of the story of the role of imagination in Newman's educational theory. In fact, intellectual illumination is but a partial realization of the initiate's implicit desire; it is itself incomplete and in need of further development. The idea of a university is the germ of an *historical community* which embodies that idea; this means that there are essential social, political and ecclesial dimensions to the realization of the idea. Although this historical dimension is not emphasized in the *Idea*, Newman does note there the authenticating way of life of the college system in England which, he says, provides "a parallel teaching" for our social being and "may be fairly called in its own department an enlargement of mind."<sup>16</sup> In this social context, even though they cannot pursue all subjects, students learn from one another, gaining new ideas and views by living among those and under those who represent the whole circle. As we know too, one of the main but undeveloped points of the *Idea of a University* is Newman's insistence that even the best cultivation of the intellect (and, as we have seen, of the imagination)--even a liberal education that includes the intellectual disciplines of ethics and theology, does not create a moral or religious person. For the full realization of one's whole person, that is, for the perfection not just of one's intellect, but of one's soul--Catholic influence in the life of the university is necessary. These completing elements of Newman's educational theory, that is, the historical, communal, and moral/religious dimensions, are developed in Newman's other great work on education, *The Rise and Progress of Universities*.

My purpose here has been to focus upon the conspiracy of imagination and intellect in bringing us toward the wholeness of truth. Newman's insight, I believe, is that imagination not only reproduces and produces images in us, but that (as for the aborigine in Dreamtime) imagination also translates us into these images, as it were, by communicating the image of the whole as an ideal of our desire and practice. If truth is indeed the daughter of time, as Newman loved to quote from Crabbes' tales, then imagination must be the midwife presiding at the delivery.

M. Katherine Tillman

## NOTES

- <sup>1</sup> Bernard Shaw, *Saint Joan* (New York: Penguin, 1946), pp. 60, 104.
- <sup>2</sup> J.H. Newman, *Apologia pro Vita Sua* (London: Sheed & Ward, 1945), pp. 3-5.
- <sup>3</sup> Aristotle, *On Memory and Recollection*, 450a.
- <sup>4</sup> J.H. Newman, *Essays Critical and Historical* (London: Basil Montagu Pickering, 1872), p.4.
- <sup>5</sup> J. H. Newman, *Newman's University Sermons* (London: SPCK), p. 329.
- <sup>6</sup> Simone Weil, *The Simone Weil Reader* (New York: McKay, 1977), p. 46.
- <sup>7</sup> J. H. Newman, *The Idea of a University* (Notre Dame, IN: U of Notre Dame Press, 1982), pp.102-103.
- <sup>8</sup> Matthew Arnold, *Culture and Anarchy* (Cambridge: Cambridge University Press, 1932), pp. 6-7.
- <sup>9</sup> *Newman's University Sermons*, pp. 307, 309.
- <sup>10</sup> J.H. Newman, *An Essay on the Development of Christian Doctrine* (London: Longmans, Green, 1987), pp. 34-35, 38.
- <sup>11</sup> *The Idea of a University*, p. 103.
- <sup>12</sup> J. H. Newman, *The Theological Papers of John Henry Newman I* (Oxford: Clarendon Press, 1976), p. 46.
- <sup>13</sup> J. H. Newman, *An Essay in Aid of a Grammar of Assent* (Notre Dame, IN: U Notre Dame Press, 1979), p. 249.
- <sup>14</sup> *Newman's University Sermons*, p. 287.
- <sup>15</sup> *The Idea of a University*, p. 103.
- <sup>16</sup> *The Idea of a University*, p. 111.

## HOMILY IN HONOR OF DECEASED GRADUATES

November 5, 1986

It has been said when you throw a football pass, three things can happen and two of them are bad. When I was recently asked whatever happened to indulgences, I thought two things are wrong with them and one thing right. We used to pray for indulgences for the living as well as for the dead. Whatever did we Christians mean by it all?

What goes wrong with indulgences? They were all too easily sold, and that whole mindset to exploit the spiritual made for the historical reform of Christianity. And secondly, indulgences are too easily misunderstood as something material to be compiled in days and years measured by the quantity of our behavior, as if we could account for grace.

What is right about indulgences? They speak of the ever-present need we all feel to be reconciled with the community with whom we live, and whom we love, and against whom we have sinned. Whenever we fail the community, we create a debt that we owe. It makes no difference what our sin, whether public or private. We are less a spiritual influence for it, and all our brothers and sisters suffer because of our shortcomings. Conversely, whenever we befriend the community, we create a debt that is owed to us. It makes no difference what our virtue, whether public or private. We are more a spiritual influence for it, and all our brothers and sisters benefit because of our graciousness. This system of community merits and demerits lies behind the understanding of indulgences.

Imagine that you have suffered a family quarrel at home. The people responsible for the grief in particular wish to make it up to the rest of the family. They ask for your indulgence. They ask to be forgiven, to be allowed to make some token restitution. Rarely do we expect someone to be able to pick up all the broken pieces and put humpty dumpty back together again. But, we do demand a token restitution, and the sinner wishes to do so most of all. But, suppose now you are having a special family anniversary, a special meal of celebration, and someone proposes a toast. I propose, they might say, that we let bygones be bygones, that we love one another all together and here and now, that we eat and drink to each other's health. Whatever is owed by anyone we shall consider paid back; whoever has been injured declares they grant general amnesty to their brothers and sisters. Let us indulge one another because we are gathered together at the Lord's table. Since all of us fail all of us, let us forgive each other. And God will forgive us our trespasses just as we forgive the trespasses of others. That is what indulgences were meant to signify. We can as a church community indulge one another, forgive one another, cancel what is owed to the family. We can grant through the mystery of this Eucharist the bond of community that Jesus died to give us. The peace the world cannot give, we can give to each other in mutual acceptance, reaching back to the length of our memory, and ahead even to the ends of time.

Let us who are living forgive one another. Let us indulge those who have died lest we hold any fault of theirs unatoned for. Let us ask them to pray for us who fail to make the body of Christ on earth the loving community it was given to be. And finally, let us pray with them, upon whose spiritual and intellectual shoulders we stand, to the God who forgives us all, living and dead.

Fr. Nicholas Ayo, C.S.C.

## NEWS ITEMS

### JUNE 1987 NEWMAN CONFERENCE AT NOTRE DAME

"**NEWMAN AND THE CHURCH TODAY: A SECOND SPRING**" is the title of an international conference on the life and thought of Cardinal John Henry Newman which will take place at Notre Dame's Center for Continuing Education June 12-15, 1987. Sponsored primarily by the Friends of the Cardinal Newman Association and the Program of Liberal Studies, the conference has a threefold purpose: 1) to further the knowledge and appreciation of the life, spirituality and multifaceted work of Cardinal Newman, particularly as it has influenced the Second Vatican Council and the Church today; 2) to promote the cause of Newman's canonization and eventual proclamation as Confessor and Doctor of the Church; 3) to promote Newman scholarship in theology, philosophy, literature, history, and educational theory.

Keynote addresses will be given by Rev. Vincent Blehl, S.J. (West Germany), Prof. J.M. Cameron (Canada), and Reverend Ian Ker (England). Among the invited speakers are Notre Dame faculty members Professor Frederick Crosson, Professor Philip Gleason, Rev. Marvin O'Connell and Professor Daniel Sheerin. Liturgical celebrations, dinner addresses and a concert are included in the program.

For further information on papers, contact the local conference coordinator, Professor M. Katherine Tillman of Notre Dame's Program of Liberal Studies. For registration information, contact Dr. Peter Lombardo of Notre Dame's Center for Continuing Education.

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### NEH SUMMER SEMINARS ON CLASSIC TEXTS AT NOTRE DAME SUMMER 1987

(Limited to Secondary School  
Teachers and Administrators)

#### Cicero's Moral and Political Writings

5 weeks: June 29-July 31  
\$2,350 stipends to those selected

Write, for further information:

Professor Walter Nicgorski  
Program of Liberal Studies  
University of Notre Dame  
Notre Dame, Indiana 46556

**Pascal's Pensées**

4 weeks: June 29-July 24  
\$2,000 stipends to those selected

Write, for further information:

Professor Thomas Morris  
Department of Philosophy  
University of Notre Dame  
Notre Dame, Indiana 46556

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**THE STEPHEN ROGERS MEMORIAL SCHOLARSHIP**

Due to the generous contributions of our many alumni, alumnae, faculty, and friends, we have been able to establish an endowed scholarship in the name of Stephen Rogers to assist a needy student who is interested in studying in the Program of Liberal Studies. After discussion with Mrs. Dana Rogers and the faculty, it was decided that the scholarship would be open to any needy student, with particular concern to help any handicapped student interested in the Program. This year the fund was sufficient to make an initial award of \$350 dollars for the 1986-87 year to the designated recipient, subject to renewal for three years.

The first recipient of the award was Mr. Desmond Curran, a new sophomore in the Program. Desmond comes from Evergreen Park, Illinois outside Chicago. He comes from a large family, with several younger brothers and sisters, and he attended Brother Rice High School in Chicago. Desmond has been involved in athletics for several years, playing varsity hockey and tennis in high school, and he is on the varsity hockey team at Notre Dame. Desmond is interested in the possibility of attending Law School after graduation from Notre Dame.

In determining the recipient of this scholarship, strong consideration was given to recommendations made by the financial aid office, combined with academic performance and interest in studying in the Program. Our sincere appreciation to all those who have contributed to make this scholarship possible. As a permanently endowed scholarship, additional contributions will serve to increase the endowment, enabling us to award a larger amount in the future.

\* \* \* \* \*

**ALUMNI/AE NEWS**

*Class of 1956*

Peter Foy, 32 Huxley, Fairport, NY 14610. Manager, Xerox Corporation.

*Class of 1959*

Joseph L. Heil's new address is 2505 No. Mayfair Road, Milwaukee, WI 53226. He is President of the Construction Services Corporation.

*Class of 1964*

John P. Borda, 36 Avalon Blvd, Scarborough, Ontario, Canada MIN 3J2. Teacher, and his special activities are golf, camping and redoing old houses.

*Class of 1967*

Joseph Olson writes that his current address is Hamline University, School of Law, St. Paul, MN 55104.

Thomas Neuburger is a writer in California. His address is 25 West Olsen Road, #104, Thousand Oaks, CA 91360.

*Class of 1970*

John R. Duffy, 65 E. Scott #8E, Chicago, Illinois 60610. Attorney specializing in personal injury and product liability defense. Special activities: Triathlons: he did THE IRONMAN in '82, '83, & '85. John writes that he has kept all the books from the Great Books Seminars, and plans to read them next winter for enjoyment.

Major Thomas Duffy writes that his new address is: USA KCA, APO San Francisco 96301-0062. He is Chief Counsel at the Army Korea Contracting Agency.

Richard Meehan can be reached at 28 Elderberry Lane, Huntington, CT 06484. He writes that he has four sons and spends a great deal of time coaching basketball. He is an attorney as a partner in the law firm of Meehan & Meehan, Bridgeport, CT., and is President of the Greater Bridgeport Bar Association.

*Class of 1971*

David Bosca writes that his address is: 85-24 Lefferts Blvd. #4, Kew Gardens, NY 11415. He is a Librarian and has been appointed Manager of the Central Library of the Queens Borough Public Library in New York City.

*Class of 1974*

Philip B. McKiernan writes that his new address is 5456 North, New Jersey Street, Indianapolis, Indiana 46220. Attorney.

*Class of 1975*

Matthew J. Brandes is an attorney for the firm of Simmons, Perrine, Albright, & Ellwood in Cedar Rapids, Iowa. He is married to Jeanne Kenney Brandes, class of 1974 and has three children. Their current address is 627 35th Street, S.E., Cedar Rapids, Iowa 52403.

*Class of 1977*

Scott Medlock writes that he graduated with a M.Divinity from Duke Divinity School in May 1986, and is now a United Methodist Minister. He is married to Maria Elena Medlock. His address is 16515 Frederick Road, Mount Airy, MD 21771.

David Carlyle, M.D., RR#1, Woodlyn Hills, Algona, Iowa, 50511-9801, is the class correspondent for the class of 1977. He would appreciate news from the alumni of that class. He has agreed to serve as the coordinator for the 10 year reunion for the class of 1977 in June of 87. Those interested in attending are asked to contact him.

*Class of 1978*

Mary Sawall/Kelley wrote in August that she has a six-month old daughter. Mary's address is 585-28 Turnpike St., So. Easton, MA 02375.

*Class of 1979*

Patricia Martínéz completed a Master's Degree in Education at the University of Miami, and is currently working in education in Columbia. She is interested in the possibility of implementing a version of the Great Books program in the secondary schools in Columbia. Her address is Apartado Aereo #1054, Cartagena, Colombia, South America. Best wishes on this project, Patricia!

James J. Seifert writes that he is Assistant General Counsel, American Hoist and Derick Corporation, and he is a Legal Writing Instructor at the William Mitchell College of Law, St. Paul, MN. He extends greetings to all of the class of '79, and expresses his congratulations to Kevin Caspersen who was recently ordained as a priest. Jim would like to hear from his classmates; his address is 7030 Knox Ave., South, Minneapolis, MN. 55423.

*Class of 1980*

Kerry Cavanaugh van Lith writes that her address is 2229 West Lawn Avenue, Madison, WI 53711.

Tony Clishem is an apprentice member of the Rejoice Repertory Theater Company in Chicago. His address is 1040 W. Granville #810, Chicago, IL 60660.

*Class of 1982*

Laurie Tychsen will be serving as a missionary and teacher in Grenada, West Indies for the next two years. Her address is: Crochu-St. Andrews, Grenada, West Indies.

Joe Shaffer is a first year MBA student at the University of Michigan. His address is: 1022 South Forest #6, Ann Arbor, MI 48104.

Chris Rigaux writes that he is a Publications Coordinator for the ASHE-ERIC Higher Education Reports at George Washington University. His current address is 301 Eye Street, S.W., Washington, D.C. 20024.

Laura Degnan graduated in 1986 from Law School and passed Pennsylvania and New Jersey Bars. She writes that PLS stays always in her heart. Her address is 69 Lawrence Ave., Deal, NJ 07723.

*Class of 1983*

David Bartholome writes that his new address is: The Chinquapin School, 2615 East Wallisville, Highlands, Texas 77562. David is a high school teacher.

Elizabeth Blakey, 520 Kelton Ave #413, Los Angeles, California, 90024. Elizabeth is a law student at Loyola of Los Angeles. She has volunteered to be PLS Class of '83 correspondent.

Michael McAuliffe, 4005 Montpelier Road, Rockville, Maryland 20853. Mike has graduated from Georgetown Law School.

Karen Prena, P. O. Box 2348, New York, NY 10009. Karen writes that for the past two years she has helped form a music management company aiding careers of gifted musicians. She will enter New York School of Law, Fall 1986.

Maria Miceli is working at Notre Dame as the Assistant Director, Alumni Association. Her address is Box 154, University of Notre Dame, Notre Dame, IN 46556.

Friedrich Von Rueden is a third year law student at the Notre Dame Law School. His address is: 535 Parkovash Street, South Bend, IN 46617.

Thomas Cain writes that his address is 344 Knoll Top Lane, Haddonfield, NJ 08033 and is a law student at Delaware Law School. Thomas writes that he was married to Lisa Keeley-Cain on Sept. 28, 1985. He mentions he misses the spiritual life at Notre Dame.

*Class of 1984*

David DeJute is working for Bell, Boyd and Lord Law Firm as a Legal Assistant. His address is 1100 North Dearborn, Apt. 1102, Chicago, Illinois 60610. He is the new representative for the Class of 1984.

Dennis Hefferon is working as a High School Teacher and is coaching track. He married Lynn Wittenbrink, also a 1984 graduate of Notre Dame. His address is 3129-E Aileen Drive, Raleigh, North Carolina 27606.

Sharon Keane writes that she is enjoying *Programma*. She is an Intergovernmental Liaison for the Office of Management and Budget, in Alexandria, VA. Her address is 4431 Tancy Ave., #204, Alexandria, VA 22304.

Lou Nanni is back from two years as Holy Cross Volunteer in Chile. He is to be working as an assistant to our new President, Fr. Malloy, and will be working with the Kellog Institute for International Studies here at Notre Dame. His address is 309 Dillon Hall on campus.

Charles Sheridan, completing a Romantic *Wanderjahre* on the Continent, is currently enrolled in the Alliance Française in Paris. His address is 15 Allée de l'Abbé Grégoire No. 598, 92220 Bagneux, Paris.

*Class of 1985*

Fred Everett, now in his second year of law school at Notre Dame, and Lisa Twardowski were married in August 1986. Fred reports they are expecting a new addition to the family in September 1987. Fred and Lisa's address is 217 E. Cripe St., South Bend, IN 46637.

Anthony (Tony) Anderson writes that he is studying International Relations in Central America. His address is: Urbanización Zumbade/ casanúmero 5, 25 metros este de la Iglesia Católica, Heredia, Costa Rica, America Central, Central America.

Kathy Erickson DiGiorno writes that she is in Law School at the University of Minnesota, and is working on legal issues of religion and politics. Best wishes on that Kathy! Her address is 2176 Scudder St. # 2, St. Paul, MN 55108.

Sharon Houk is currently enrolled in the Program in History and Philosophy of Science at the University of Pittsburgh after completing a year of volunteer work with the Good Shepherd Movement in Japan. Among her many accomplishments was a three-hour presentation on Newton to her graduate seminar! Sharon's address is 6538 Dalzell Pl., Apt. 1, Pittsburgh, Pa. 15217.

Katy McGarvey writes that she has been working with the Child Advocacy Clinical Program in conjunction with her work at Columbia Law School, representing children in foster care and welfare rights cases. Katy's address is H905F East Campus Building, Columbia University, New York, NY 10027.

Kim Pelis is enrolled in the Master's Program in the History of Medicine at Johns Hopkins University, after receiving a full fellowship to the program. Her address is 12 East Read St., Apt. 2F, Baltimore, Maryland 21202.

Susan St. Ville has been accepted into the Ph.D. Program at Chicago Divinity School after completing her Master's degree work. Congratulations Susan! Her address is 5316 So. Dorchester, Apt. 318, Chicago, IL 60615.

Tom Wood writes that he is entering graduate school in social work at the University of Wisconsin--Milwaukee, working toward a Masters degree. Best wishes Tom. His address will be c/o School of Social Welfare, University of Wisconsin--Milwaukee, P.O. Box 786, Milwaukee, WI 53201.

*Class of 1986*

(The full report that follows is due to the efforts of Margaret Neis and Kate Hebert; we have not the space to publish all they unearthed, nor dare we publish their complete commentary! Ed.)

Mike Bolger is attending law school at DePaul in Chicago. Mike has an interesting answering machine--give him a call to hear his newest message. His address is 400 E. Randolph, Apt. 3002, Chicago. (312)-856-1765.

Charles Boudreaux is in the graduate program in Psychological Counseling at the University of Minnesota.

Gerry Bradley is attending law school in California.

Jan Buchanan is studying philosophy at Catholic University. She "loves" it, and she owns two dogs and a cat. She is very interested in getting the Washington, DC gang together, so call Jan if you live in D.C. (202) 635-6222. Her address is 1229 Michigan Ave., NE, Washington, D.C. 20017.

Erin Buckley is in law school in Washington, D.C.

Char Beyer is serving a year with the Jesuit Volunteer Corps and is working in Syracuse, NY. Her position is in a Youth Program where she works with all age groups. Her job is very challenging, and she is trying to alleviate problems in the neighborhood such as school drop-outs, teenage pregnancy, and juvenile delinquency. She loves the work and says she couldn't be happier. She would like to know what her classmates are doing. Her address is 1634 West Onondaga St., Syracuse, NY 13204.

Jesus Campos is currently at Harvard Law (fa fa Muffy). Although we requested a full outline of Jesus' activities, he claimed that he would bore us to death with the gory details. He added, "Suffice it to say that this is an interesting place with interesting people." (Maybe Jesus could work in Harvard's recruiting!!) His address is 220 Ames Hall, 20 Everett St., Cambridge, MA 02138.

Colm Connolly is at the London School of Economics. He sent a postcard of his new haircut, or shall we say his new hair. You should have gotten a pink mohawk, Colm, not blue. He reports that LSE is "pretty good, and the students are radical." He adds that he avoids bodily harm by "keeping his big conservative mouth shut." (Why didn't we try that?-ha ha, just kidding Colm).

Beth Fenner is living "way beyond her means" in Boston and looking for a job in advertising (What a yuppie!!) Her phone number is (617) 424-8573 and her address is 92 Marlborough St., #5, Boston, MA 02116. Parents address 390 Linden St., Winnetka, IL 60093.

Anne Marie Finch is at law school in Golden Dome country.

Katie Fogle is studying History of Philosophy and Science at Indiana University (they'll be reading her stuff in a few years in Nat Sci!!). She says people will have to go to Bloomington to find out any juicy gossip about her. Her address is 401 So. Dunn, Bloomington, IN 47401.

Marie Frank lives outside Washington, D.C. with Meegan Reilly (who didn't write by the way). She is doing volunteer work at the National Portrait Gallery Museum. She is working in a computer software company. Don't feel sorry for Marie in her plight yet. She recently informed me that she won a Rotary scholarship to study art history in the U.K.!!! Congrats Marie. Her address is 2508 No. 20th Road, Apt. 304, Arlington, VA 22201.

Tim Gallagher is working as a missionary in Japan. he will be at Georgetown in the fall. 4BU English Center; 2-10-4 Miyasaki, Miyamacku; Kawasaki-Shi T 213, Japan.

Dan Groody is living a life of debauchery at Moreau Seminary.

Kate Hebert is working for the Terra Museum of American Art in downtown Chicago and spends her lunch hours looking at all the things she can't afford. Living in a studio with Margaret has distorted her view of the world. 500 W. Fullerton #503, Chicago, IL 60614 (312) 525-7685.

Caroline Hogan spent part of her summer working in a shelter for the homeless in Denver. She found the experience very "eye-opening." After stopping in Montana for awhile, she moved to the Big Apple on Sept. 15th. She has had a variety of job offers in publishing. She is currently working for a member of the NY Stock Exchange in the investment and market research department. She mentioned that Deirdre Erbacher and Carolyn Hagan will also be living in N.Y., and they will be starting their Pretentious Liberal Salon for anyone wanting to discuss books in that area. Did you know there is a Seminar VII-VIII list, Caroline? She advises everyone to "not let the herd get you down." 215 West 84th St. #318, New York, NY 10024 (212) 877-1197.

Anne Marie Janairo says, "Konnichiwa from Tokyo!" She is making lots of money teaching English--she had 5 job offers in one week! She also tells us that Tokyo is quite expensive. A cup of coffee: \$1.40, two apples for \$1.60, bagels are .80!! (Could we afford that in the Agora?) She enjoys "the hospitality, the food, the beautiful gardens, the art, the cleanliness, and the safety." #101 Marie Claire Rokunozaka; 2-26-18 Nakai; Shinjuku-ku, Tokyo 161, JAPAN.

Liz Kenney is teaching English conversation in Salzburg. She lives with two Austrian religion teachers named Ingrid. She says, "The hardest part is learning the names-I visit 15 different classes of 12-18 year olds, and sometimes it seems like everyone's name is Wolfgang." If you are in Europe please get in touch with Liz. Regensburgstr. 9/41, A-5020 Salzburg, Austria.

Megan Koreman is a comparative lit grad student at UC Berkeley, but declares that she has yet to join a cult or get arrested at a demonstration (try the airport for the cult, Megan). She loves the San Francisco area, esp. the weather and the people. Megan is also the only one to see the Post-grad Liason Service for what it really is: a devious and despicable plan to supply Kate and Margaret with mail! She has moved and her address is 2555 Virginia #209, Berkeley, CA 94709. Parents-3760 Peabody, Birmingham, MI 48010.

Charles Kromkowski refused to talk to Post-grad Liason Service reporters; however, reliable sources have it that he is in the DC area doing a variety of things. He is working for the Smithsonian in some capacity, janitorial has not been ruled out.

Joe Kulis lives *outside* of Chicago (He's not tough like the rest of us--he has to live in the suburbs). Joe works in sales at Ed Garvey Co. 317 Scottswood, Riverside, IL 60546, (312) 447-2795.

Mike Kueber is living in Grenada and teaching Spanish. He likes the weather -- 70-90! Perdmntemps, St. Davids, Grenada, West Indies.

Maura Lee is in the Peace Corps keeping busy weeding the roads with the village youth of Yap. As a "Community Development" worker Maura is involved in several long-term projects: researching the feasibility of a water system, building a community youth center. She lives with a family and says that the "island and the people are absolutely beautiful." Peace Corps/Yap; P.O. Box 190, Colonia, Yap 96943.

Felicia Leon is a part-time Notre Dame secretary and librarian in London. Her address is:Notre Dame House, 47 Princes Square,London W2,England.

Maureen Madion is so blue that she neglected to tell us what she is doing, although rumours are that she is in law school in Michigan. She does ask that "notes and love be sent." 3145 Sandhill Road, Mason, MI 48854.

Dena Marino - Dena got married this summer in Texas.

Gerry McCafferty - vicious rumours place Gerry in law school at Georgetown. PO Box 754f95, Washington, DC 20013-5495.

Colleen McCloskey lives in Chicago and attends Loyola Law School. Her address is 850 No. State St., Apt 3K, Chicago, IL 60610.

John Mooney is in Mexico working in an orphanage and teaching los ninos Greek poetry. Nuestros Bequenos Hermanos; Apartado Postal 333, 62000 Cuerna Vaca Morales; Mexico. During this autumn John suffered the tragic loss of a brother.

Margaret Neis is working for the Newberry Library in the Special Collections Department. After dealing with eccentric academics every day she has decided that she really does want an advanced degree in Classics and to specialize in the more obscure aspects of the Boreas and Orithyia myth. 50 West Fullerton #503, Chicago, IL 60614, (312) 525-7685.

Rachel Nigro had originally planned on going to grad school at North Carolina. However, due to some recent back trouble she had to go home for the semester. According to a recent update from Dr. Tillman, apparently things have worked out for the best for Rachel. She has used the past semester to reconsider her future and has decided

to go to law school instead. She still isn't sure whether or not she'll be having surgery or not, but I'm sure she would love some greetings from everyone. 2517 Guilford Road, Cleveland Heights, Ohio 44118. (216) 932-0575.

Fausto Nolasco is teaching school in Texas.

Sean Reardon is teaching junior and senior high school English on the Sioux Indian reservation in South Dakota. He loves it, and even has sympathy for his former teachers. His current address is Red Cloud Indian School, Pine Ridge, South Dakota, 57770.

Steve Ross wins the prize for being our first respondent and signs off saying "episteme." He is now teaching at a Christian Brothers boarding school in Reims--the heart of French Champagne-producing country. Until next June he will be at this address: c/o Pensionnat du Sacre-Coeur; 86, rue de Coiurlancy, 51096 REIMS CEDEX France.

Liz Seigal is studying philosophy at University of Texas. She really likes it, but finds it quite challenging. She mentioned that they have covered 10 pp. of Hegel in seven weeks. She is doing all kinds of extracurricular activities including getting together a philosophy volleyball team called "Ex Nihilo." She says "logos" to everyone. 1514 Forest Trail, Apt. 203, Austin, TX 78703. (512) 320-0030

John Tallarida lives in Chicago and works for Chubb Group Insurance, 800 South Wells, #526, Chicago, IL 60607.

**Contributions Received at PLS Office for Support of  
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Note: If you have made a contribution but your name does not appear on the above list, please notify the PLS Office, 318 O'Shaughnessy, University of Notre Dame, Notre Dame, IN 46556