



# 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 main office to all our friends, alumni and alumnae. The Program has grown to the size that putting out each issue becomes more of a major production. Our mailing list for Programma is now nearly 1100. The new look of the last two issues owes itself to computer technology. Hopefully this makes it only easier to produce, not less personal.

It has been a rewarding year for me as new Chair of the Program. With the help of the regular faculty and a dedicated group of visiting faculty-- Kent Emery, Rodney Kilcup, Paul Roche, Williel Thomson, and Jeannette Sheerin-- the many teaching responsibilities of the Program have been met in the finest Program tradition, in spite of the absence of Professors Nicgorski, Schindler, and of course Stephen Rogers. We are pleased to announce that Professor Emery, formerly of the University of Dallas with expertise in literature and late medieval and Renaissance spirituality, has accepted a regular appointment on the faculty. Professors Kilcup and Sheerin will be continuing with us on a visitor status for the next year as we replace Professor Michael Crowe. He will be spending the year in Cambridge beginning work the important nineteenth-century astronomer and philosopher John Herschel, supported by the National Science Foundation. He will be the third senior faculty member in recent years to occupy the almost regular faculty visitorship we now have at Cambridge, even purchasing the Nicgorski automobile! We are indeed pleased to have Professor Walt Nicgorski back with us after a year of some needed rest and renewal following his retirement from the chairmanship. He has also been carrying out a year of research on Cicero with the help of a National Endowment for the Humanities. Professor David Schindler returns to us on a full-time basis after a year of supervising the Innsbruck program. London students in the fall will have the good fortune of having Professor Edward Cronin teaching the Great Books seminar for us in the London Program. I am sure he would be delighted to see any visitors at the Albemarle Street facility.

This summer we will hold a four-day faculty workshop to make one of our periodic reviews of the Program. Many things have changed since the last such workshop in the summer of 1967, and in the spirit of that earlier workshop, it is a time to return to our sources and to the original vision of the Program as articulated so well by Otto Bird. All the faculty will read in common Otto Bird's book *Cultures in Conflict* (Notre Dame, 1976), and there will be a comparative study of sister Great Books programs. Changes in the curriculum and personnel, the developing nature of the University and the College of Arts and Letters, and the need we all feel periodically for reviewing our total enterprise have made this an opportune time to undertake this review. From it we hope to emerge with a clear vision for the future that will enable us to develop further in response to these new circumstances while maintaining a firm hold on our vision of an excellent undergraduate education, and the ideals of Christian Humanism, principles which were the reasons for the original founding of the Program in 1949 under Fr. Cavanaugh, and without which it would cease to exist except in name. For those of you who would like to participate vicariously in this, I would recommend the reading of Otto Bird's *Cultures in Conflict* and Mortimer Adler's autobiography *Philosopher at Large* (Macmillan, 1977).

Since our last issue, other items of general news can be reported. This past March we held the official inauguration conference of the Fr. John Cavanaugh Chair of the Humanities, occupied by Professor Frederick Crosson. As its theme dealt with an issue of lasting importance to our

conception of the larger task of the Program, the dialogue between Christian and Classical Thought. Main papers by Frederick Crosson, Laurence Berns, Fr. Robert Sokolowski, Walter Nicgorski, Ernest Fortin and George Anastopolo generated a productive dialogue over two days of meetings on the many issues raised by this historic encounter. A version of Professor Crosson's keynote paper appears below.

In this issue, the editor, Michael Crowe, has initiated a column giving reports on the graduates. I should mention that one of the advantages of new technology is that I can now readily generate the names and addresses of graduates either by locality or year class. If you would like to do a report on lyour own class and obtain information on these items, do not hesitate to contact me. This may encourage others of you to attempt a class report for succeeding issues of *Programma*.

I would like to close by thanking all of our friends and graduates for their generous support of two primary funds. The Stephen Rogers Memorial Fund has now reached the size (\$6500) that we are able to endow a small scholarship intended particularly to help a handicapped student intent on entering the Program. We will also use some of this to help us prepare some of Steve's unpublished writings for press. The many regular contributions to the Program through the *Programma* fund have also enabled us to do several small things for the Program in addition to supporting the newsletter. Funding for the summer workshop is made possible by these contributions, and they have assisted us with audio-visual equipment, outside speakers, contributions to the inauguration of the College student humanities journal *Humanitas*, and the inauguration this year of what may become an annual tradition, a student-faculty "high table" dinner. There are three additional special funds on which we would like to build up the endowment. These are those funding the three spring awards for excellence to deserving students. The Otto Bird award is given to the senior decided by a faculty committee to have written the best senior essay. This year's winner was Elizabeth Fenner for an essay completed under the direction of Professor Katherine Tillman entitled " Shakespeare: Virginia Woolf's Androgynous Ideal ". The Willis D. Nutting Award is given to the senior judged by vote of both the faculty and students to have contributed most to the education of their fellow students. This year's winner was Jan K. Buchanan. And finally, the Edward J. Cronin award is given that student who has been judged by a committee constituted from persons outside the Program to have submitted the finest piece of writing in the Program during the past year. This year's award was to a junior student, Christopher Gates, for an essay nominated by Professor Janet Smith entitled "Hamlet: The Reluctant Messiah". Each award includes a small plaque and honorarium, and the endowments on these are small enough to make it difficult to cover the annual expenses of the awards. Contributions to any of these respective funds would indeed be welcome.

With best wishes for the next months. This fall we will initiate an informal open house in 318 O'Shaughnessy immediately after the home football games on October 11 (Pittsburgh) and November 15 (Penn State). This is to be a chance to meet other Program members who may be in town. Please drop by. If either of these games is scheduled for the evening, we will hold this in the hour before kickoff.

--Phillip Sloan

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### From the Editor

This issue of *Programma* features three essays, one by a faculty member and two by recent graduates of PLS. Professor Frederick Crosson has generously agreed to allow us to publish his inaugural address as the first occupant of Program's Cavanaugh Chair in the Humanities. Entitled "Cicero and Augustine," it served as the keynote paper for the conference "Christianity and Classical Culture" that was held in March to celebrate his installment in the Cavanaugh Chair. The second essay was written by Kathy McGarvey, a 1985 graduate of PLS and the Nutting award winner from that class. Her essay raises some interesting questions about what it means to be young and Catholic at this time in history. Sharon Houk, also a graduate from

1985, wrote the third essay, which consists of some of her reflections on spending a year teaching in Japan, where she worked for the Good Shepherd Mission.

This issue of *Programma* also contains a new feature, a section devoted to reporting on the activities of PLS graduates. We hope that you will not only read it with interest, but send us information on yourself for inclusion in later issues of *Programma*. It would be splendid were some of you to volunteer to act as class correspondents. The contribution of Laurie Denn, who has taken on this responsibility for the class of 1985, shows what can be achieved in this regard. And the very full record of what her classmates are doing constitutes a striking testimonial to the talents and dedication of her classmates.

Again in present section, I have attempted to compile information about the activities of present and past faculty. Among **present faculty**, *Katherine Tillman* reports that she has begun work organizing a major international conference on the thought and life of Cardinal John Henry Newman. Entitled "Newman and the Church Today: A Second Spring," it will be held at Notre Dame from June 12-15, 1987. She invites papers (45 minutes in length and to be submitted to her by Feb. 15) and suggests that interested graduates may wish to consider scheduling vacation trips around these dates. *Edward Cronin* is busy planning for his trip to England to teach a great books seminar for the PLS students scheduled to spend the first half of their junior year in the Notre Dame London Program. He writes that it is just possible that he and his wife may be able to find time during their stay for a trip to Ireland. *Phillip Sloan* continues to devote what time he can spare from his administrative and teaching duties to research on Charles Darwin and his associates. He has recently been preparing a critical edition of manuscript lectures of the famous British comparative anatomist Sir Richard Owen for publication, as part of his research on the sources of Darwinism. We are pleased to welcome back *Walter Nicgorski* and *David Schindler* from Europe. Walt continues his work as book review editor of Notre Dame's *Review of Politics*, while Dave remains editor of the international Catholic journal *Communio*. *Fred Crosson* continues to work on a book tracing the changes in the conception of religion.

Both *Janet Smith* and *Clark Power* will be on leave for a semester in the coming year, the former to carry out research for a book on the birth control question, the latter to continue his work on moral development theory. *André Goddu* continues his research on William of Ockham, turning most recently to a study of Ockham's optical writings. Among this summer's travelers are *Susan Youens*, who was awarded an Institute for Scholarship in the Liberal Arts grant for research this summer in Vienna on 19th century composers, and Paul Roche, who has journeyed to South Africa and is continuing work on his poetry. *Mark Jordan* is awaiting the publication of his book entitled *Ordering Wisdom: The Hierarchy of Philosophical Discourses in Aquinas*, while *Steve Fallon* has a summer grant to revise his dissertation on John Milton for publication as a book. Father *Nicholas Ayo* has set this summer aside to complete his translation of St. Thomas's treatise on the creed, which will probably be included in the book he is finishing on the creed. *Kent Emery*, the newest regular member of our faculty, is awaiting the publication, probably this fall, of his book entitled *Renaissance Dialectic and Renaissance Piety: Benet of Canfield's Rule of Perfection*. This summer he has a Newberry Library Fellowship to participate in the Newberry seminar on the Early Printed Book, during which he continues work on his project of compiling a work entitled *Dionysii Carthusiensis Bibliotheca Manuscripta*. *Michael Crowe* was pleased to receive in April the first copies of his book *The Extraterrestrial Life Debate 1750-1900: The Idea of a Plurality of Worlds from Kant to Lowell* (Cambridge University Press). Page xviii of that book contains a line in which he expresses his strongly felt thanks to a number of PLS graduates: "Research assistance has been provided over the years by a number of Notre Dame undergraduate and graduate students, some of whom are now promising young scholars; these include Thomas Berry, Otto (Barry) Bird, Orville R. Butler, Mary Kane, William Kane, Shane Little, Therese Anne Brown Matthews, Daniel Meuleman, Mark Moes, Thomas Pearson, John Roda, Kenneth Taylor, and Margaret Humphreys Warner." His address during the coming academic year will be 45A Madingley Road, Flat 6, Cambridge CB3 0EL, England.

Concerning **former faculty**: Congratulations to *William Frerking* who on June 21, 1986 was ordained at Saint Louis Priory, thereby becoming Father Thomas Frerking, O. S. B.. *Otto Bird*, although in retirement, continues to write major essays on authors of great books for the annual issues of *The Great Ideas Today*. Recent essays have been on Cervantes and Montaigne

with the next essay scheduled to be a discussion of Euclid. *John Lyon* completed a year as Dean of Whitney Young College. His current address is: 712 E. 8th St., Wabasha, Minn. 55981; *Timothy Lenoir* now divides his time between teaching at the University of Pennsylvania and directing the Sidney M. Edelstein Center for History and Philosophy of Science, Technology, and Medicine at the Hebrew University of Jerusalem. Periodic visits allow us to remain in contact with *Linda Ferguson*, who now teaches in the Music Department at Valparaiso University. *Rev. Gerard Carroll* will spend the coming year at the Oriental Institute in Rome.

Michael J. Crowe  
Editor

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## Cicero and Augustine

by  
Frederick J. Crosson

[Editor's Note: This essay is the Inaugural Address presented by Professor Crosson in March, 1986 as the first occupant to the Program of Liberal Studies's Cavanaugh Chair in the Humanities. Copyright F. J. Crosson]

Classical philosophy's responsible and careful critique of religiousness is both summed up and embodied in the systematic treatment of Cicero's three dialogues on the philosophy of religion. The first and most important of these, *On the Nature of the Gods*, while insisting on the indispensable role of religiousness in securing the public welfare, raises questions about the consistency of the conception of the nature of the gods which the practice of religion presupposes. The dialogue goes further than this: despite its title and the introduction of that topic as theme (i. e., the *nature* of the gods) in the dialogue itself, it goes on to raise the question of whether there is any ground for affirming the existence of the gods at all, apart from the stories of the religion tradition. (1)

The first range of questions, that concerning the nature of the gods, touches on virtually the whole set of issues which have become standard fare in philosophy of religion: the argument from evil, the problem of conceiving the power of the divine over human events, of conceiving its foreknowledge of freely chosen actions, etc. The second topic, that concerning the existence of the gods, proves to be more pervasive, returning again and again into the conversation after having been dealt with previously. A number of arguments are offered for the existence of gods, each of them is systematically criticised by Cotta, the Academic spokesman, and no rebuttals or new arguments are proffered. So we are left at the end with nothing more than hearsay as the ground of religiousness. True, the religiousness of humankind is ancient and widespread (although not universal, to judge by those philosophers who have denied that the gods exist). But, as Cotta comments (III:17), "the question is not, are there any people who think [putent] that the gods exist -- the question is whether the gods exist or not". The universal belief that the gods exist may simply tell us something about human beings.

If one brackets the stories about extraordinary events which have been handed down as a warrant for religious practice, and if no claim is made by any of the interlocutors in the dialogue for first-hand experience of such hearsay prodigious events as seeing Castor and Pollux appear on the battlefield fighting for the Roman forces, then the evidence for the existence of the gods must be taken from the world around us, evidence about the nature of the whole which is available to men from observation and inference. What would such evidence consist of? Basically, that the order of nature can only be explained by the inference that god or the gods are the origin of that order.

Cicero's dialogue examines two fundamental alternatives about the order of nature: first, that there is ultimately no order, i. e., no persistent order, in the course of nature, and second that there is a perduring order exhibited in the regularities of celestial and terrestrial phenomena. The first of these alternatives is that of the Epicurean tradition, present in our own day in the thesis that "chance and necessity" account for the real but transient order which is manifested in biological and cosmological orders. In this case, of course, the argument for the gods as the origin of order cannot even get off the ground, and Velleius, the spokesman for this position, is forced to found the argument for the existence of gods on the universal consent of mankind -- a foundation which, as has been noted, is not only factually untenable but logically irrelevant.

The second alternative is defended by the Stoic spokesman, Balbus. In refuting it, Cotta concedes the existence of order but denies that a producer of the order is a necessary conclusion.

On the contrary, the system's coherence and persistence is due to nature's forces and not to divine power; she does possess that consensus...of which you spoke, but the greater this is as a spontaneous power, the less it is to be supposed that it is from a divine reason. (III: 28)

The more we concede the regularity of motion as inhering in the natures of things and in the

nature of the whole, the less we need to seek for an origin of that order in an artificer, just as if houses grew naturally and regularly from wood and stone, we would have no need to infer architects and builders to account for their undeniable ordered character. The discovery of nature by the Greek philosophers provided an alternative to the inference that the gods were at the origin of order. As Leo Strauss commented:

Thus one realizes the possibility that the first things originate all other things in a manner fundamentally different from all origination by way of forethought. The assertion that all visible things have been produced by thinking beings or that there are any superhuman thinking beings requires henceforth a demonstration. (*Natural Right and History*, pp. 88-89)

Even if one supposes, as Aristotle does, that something divine serves as the orienting goal of the hierarchical order of the whole, it does not follow that that divine substance preconceives and produces the eternal order. And if it does not follow, then the existence of order does not provide a foundation for the religious practices of invoking the gods' favor and intervention.

Cicero's dialogue ends with this critique of the Stoic arguments for the existence of the gods based on the order of nature. Young Cicero, the virtually silent listener to the whole discussion, comments in the last speech that in his judgment, the arguments of the Stoic Balbus had more semblance of truth. But since Balbus makes no reply to the formidable criticisms of Cotta, it is hard to see the grounds for that judgment. Perhaps we can say that of the two goals of the discussion mentioned in the opening sentence, namely that either one will learn about how religious practices should be properly carried out through learning about the nature of the gods, or else one will learn something about the human soul, it is the latter goal which has come closer to being realized.

The encounter of Christianity with this philosophical critique of ancient religiousness ranged over several centuries. Thomas Aquinas would later say that there were two disclosures proposed by revelation: the *occultum divinitatis* and the *mysterium humanitatis Christi*. (2.2.1.8) The "hiddenness of God" refers to the teaching that God stands outside the whole, sustains no real relation to the whole, does not appear within the whole. God does not belong to the nature of the whole or appear within it because He is not a kind of being, e.g., one of the immortals. He does not, because He cannot, fit into the world picture. And the "mystery of the humanity of Christ" means that that hiddenness remains present in the man Jesus, in that He is not a mere appearance of a god in the likeness of men but fully present in history as a man, not a divine being peering out through a cloak of flesh, but a man. The problem of how to articulate this conceptually took a long time to respond to with any adequacy, and indeed no formulation of it can ever hope to be the last word. However that may be, the conception stands in a different category than the stories of divine apparitions criticized by Socrates in the *Republic*. In the course of examining the theology of the poets there, he argues that if god is perfect, he could not subsequently surrender his perfection to assume any less-than-perfect form, and since, being perfect, he is not a deceiver, he would not appear to human beings in an illusory form, i.e., as any kind of apparition, seeming to be what he is not.

The attempt to formulate conceptually this unique status of the divinity as outside the whole, this "singularity" in the modern scientific sense of the term, already informs the thought and writing of the last and greatest thinker of Roman times, Augustine of Hippo. Both the content and the form of his greatest work, the *Confessions*, are structured by the revolutionary transformation which his meditation on the events of his life brought about. For a dozen years after his conversion he reflected on how to understand the import of that event and of what led up to it, how to regard human existence and worldly existence in its light. The words and understanding to which he won his way he formed into what has been at once one of the most widely read and one of the least well understood books of our tradition. Even the distinguished historian Henri-Irénée Marrou could write in the first edition of his *Saint Augustin et la fin de la culture antique* that Augustine "composes badly because the ancients generally did not give to composition the attention that we do" (75), citing the *Confessions* among a half-dozen other works. Twenty years later he retracted that global judgment, arguing that the *City of God* and the *De Trinitate* were carefully written. But although thematic and psychological tracings of the unity of the *Confessions* abound, the virtually unanimous critical judgment is that it is hastily put together, moves by fits and starts, dallies here and hurries there. For example, John J. O'Meara

writes that the *Confessions* is "a badly composed book" and that it is "a commonplace of Augustinian scholarship to say that Augustine was not able to plan a book." (2)

As an "autobiography", even allowing for it being the first of the genre, it does not meet our expectations. Only in the ninth book in passing do we learn that he had a brother. In the sixth book we meet Alypius and are told that he had been a student of Augustine already in Thagaste, though no mention of him occurs there in the third book. The second book deals with his sixteenth year, the next with four or five years, the next with six or seven years. Twice he tells us that he is passing over many things because he has to hurry on to the central things.

Most attempts to deal with a structural division of the work have foundered because they begin from the most famous scene, that of the conversion in the garden of Augustine's house, and assume that the peripety of the work must be that in which he is turned around from the flesh to the spirit. But this is not Augustine's view, as I shall to show.

In the *Retractiones*, he gives us a first division of the thirteen books: ten are about me, he says, and three are about sacred scripture. Of those ten, the last stands apart from the rest by being a long meditation on memory and the soul's cognitive powers, as well as on his present (i.e., at the time of writing) spiritual situation. No one is mentioned or named, no historical events are narrated or referred to.

Now if we focus on the remaining nine (narrative) books, we can notice a number of facts which are either merely coincidences or significant. First, those nine books divide neatly in the middle of the middle (fifth) book: he leaves Carthage for Rome. The result is that the story as a whole falls into two parts, the first half in Africa and the second half in Italy. The ninth book and the narrative part of the text ends while he and Monica and the others are waiting in Ostia for a ship to return them to Africa. Second, the fourth book ends with a chapter on his first reading of Aristotle's *Categories* (even though he tells us explicitly that he had read the book six or seven years earlier), the fifth book ends with a discussion of the Academic philosophy, the sixth book with a discussion of Epicurus, the seventh book with a discussion of the Platonists, and the eighth book with a reading of the epistle of Paul. Third, the first half of the story does not tell us the name of any of the people he encounters (with one single exception): not his mother or father or brother, not the friend whose death overshadows his life, none of his students (though Alypius is one), not his common-law wife nor son, none of the Manichees he lives with for nine years -- except Faustus, the Manichean bishop he has waited so long to meet.

Why this silence about names? No sooner have we reached Italy than the names begin to flood in on us: Ambrose, Symmachus and Elpidius before the end of the fifth book; Alypius, Nebridius and Romanus in the sixth (all of whom we now learn he had known in Thagaste); Firminus and Vindicianus in the seventh; Simplicianus and Ponticianus in the eighth, and finally Adeodatus, Evodius, Patricius, and Monica in the ninth. Two principles seem to determine the naming process. One, he names only those who have been instrumental (whether knowingly or not) in the path of ascent toward God. Two, the silence about names in the first half is because the overall movement there is toward his increasing estrangement from God and man: separated by death from his boyhood friend in book four, alienated from his Manichean friends by his ceasing to believe Mani's teaching, fleeing even his mother by slipping away and leaving her behind when he sails for Rome. But the second half is not only an ascent toward God, it is a progressive return to community, measured by the groups of friends who gather together in Milan and Cassiciacum, and culminating in what he will call at the very end of the ninth book his "fellow citizens in that heavenly Jerusalem, which your pilgrim people sigh after from their setting forth even to their return."

The turning point of that descent into estrangement is the encounter with Faustus, who began all unknowingly "to loosen the snare" in which Augustine was caught. The snare is manifold, and the liberation from it occurs in stages marked by the philosophers mentioned at the end of each book. The structural axis of the encounter with Faustus indicates that just as books two, three and four mark stages of descent, so books six, seven and eight mark successive stages of ascent. In two, his sixteenth year, he enters into the bondage of the flesh; ("the madness of lust took me under its scepter", II.2.2). In three, his mind is enslaved by the images and phantasies and fables of the Manicheans (*phantasmata* and *figmenta* III:6) and he wrestles for the first time with the great questions which occupy the middle books: *Unde est malum*, whence comes evil into the universe, and whether God is a material being (III.7.12). In four his scorn for baptism leads his friend to repudiate

him, he leaves his mother's house and flees his native town (*fugi de patria* IV.7.12). But in six, he is restored to his friends Alypius and Nebridius, and to Monica, who follows him to Rome. In seven the questions of book three return, and he comes to see that God is a spirit and that evil is not a substance as Mani had taught (cf. *Unde malum* in VII.7.11, VII.7.18 and, for the last time in VII.16.22, and God as incorporeal truth in VII.10.16 and VII.20.26.) In eight (which begins by celebrating the truth he now possesses and is the only book to begin with the word *Deus*), he is finally emancipated from his bondage to the flesh through hearing the word of God addressing him (cf. *dirrupisti vincula mea* VIII.1.1 and *de vinculo...concupitus...exemeris* VIII.6.13).

Without pursuing the detailing of this structure further (although it is worked out carefully), let us return to the relation of the form of the *Confessions* to the understanding which it embodies. The problem may be posed in the following way: to tell the story of a man's life in such a way that the events related are adequately accounted for, and yet to tell that story in such a way that those events are not adequately accounted for. Consider why Augustine goes to Italy: he seeks to advance his career, he has heard that students are more responsible there, he wants to get out of the Manichean community in Carthage. Yet, having said all that, Augustine adds that the reason he went to Italy was because God was leading him to Ambrose. This explanation in no sense replaces or suspends the former reasons. The divine action is not an action by a worldly agent, it does not insert itself into the sequence of motives and causes, it does not fill a gap in the account of Augustine's life. No event related in the *Confessions* is brought about by a situation inexplicable in terms of natural causes. Nature is a self-enclosed whole, not independent in its being from God, but adequately explainable in terms of immanent natural causes. Even the telling of the extraordinary event in the garden of hearing, in a child's voice, the overtone of a divine command, never questions that the voice comes from next door.

The problem then of the literary form of the *Confessions* as it confronted Augustine meditating through those ten years of its gestation, was the problem of speaking to his readers on two levels, so that the admonition of the child's voice, *Tolle, lege*, could be applied to the text of his life and of the *Confessions* as well as to that of sacred scripture. For he had already learned to read the esoteric dimension of scripture:

...they were easy for everyone to read and yet safeguarded the dignity of their hidden truth within a deeper meaning, by words completely clear and by a lowly style of speech making itself accessible to all men and drawing the attention of those who are not light of heart. Thus it can receive all men into its generous bosom and by narrow passages lead on to you a small number of them....(VI:5.8; cf. III.5.9)

He had learned from Ambrose to distinguish the carnal and spiritual senses of scripture, but he adds to this the possibility of several true meanings of a text.

Thus when one man says to me: "Moses meant what I say," and another "Not at all, he meant what I say," it seems to me more proper (*religiousius*) to say, why should he not have meant both, if both be true? And if there be a third and a fourth and any number of true meanings, why may we not think that he saw all these truths, since by him the one God tempered Sacred Scripture to the minds of many who should see truths in it, yet not all the same truths? (XII.31.42)

His aspiration, he continues, was to confess his story in the same way:

Surely I myself -- and I speak this straight from my heart -- if I were to write anything that would have authority, I would prefer to write in such a way that my words would utter whatever portion of truth each one could take from them, rather than put down one true meaning in such a way that it would exclude other meanings which were not false....(XII: 31, 42)

These levels of meaning in a text will be accessible to "certain souls dedicated to intelligible things" but not to "other souls given over to things of sense." (XIII, 18,22) For the latter, "still little

ones and carnal (*animalibus*)", their beliefs will be strengthened in a childlike way, but "other men, ... the fruits that lie therein...and look carefully at them and eat them." (XII.28,37)

And so we have on one level the "autobiography" which has fascinated centuries of readers, and at the same time we have a profound reflection on the *occultum divinitatis* and the manner in which one tries to understand how an utterly transcendent creator can possibly appear within the whole. Does not such a conception of transcendence essentially entail non-appearance?

It is the tenth book which addresses that problem, a problem which became more difficult for Augustine as he reflected on it. Originally, as his little dialogue *On the Teacher* shows, he assimilated his Platonic conception of knowledge to his new-found Christianity without hesitation: the light of the upper portion of the divided line which reveals the forms is there identified with the Logos of St. John's Gospel, the light which enlightens every man who comes into the world. At the time of writing the *Confessions*, he is still willing to describe the God he learned to discern by reading the Platonists as a light which illuminates the soul's eye (VII:10.16), but now he adds specifically that he did not find anything in those writers about the appearance of that Word within the world.

The narration over, the tenth book poses the problem through a recapitulation of the theory of recollection. To know is to recognize: when one hears words, one's mind is directed either to present things, or to memories of things experienced in the past, or to things which never entered into my memory because they were there from the beginning:

...they were already in memory, but so removed and pushed and pushed back as it were in more hidden caverns that, unless they were dug up by some reminder, I would perhaps have been unable to conceive them. (X:10)

Such are the principles and laws of numbers and geometry, and the essential natures of poetry and virtue and beauty.

But to recognize the eternal God as the light of eternal truth above the mind is one thing; to recognize the Word made flesh, to recognize the appearance of the transcendent within the world is something else. How can we recognize that God, whose appearance in time is not an eternal truth embedded innately in one's memory? To know is to recognize, to recognize is to remember -- but here the Platonic model breaks down. "If I find you apart from memory, I am unmindful of you. How then shall I find you if I do not remember you?" (X:17.26)

The solution to this problem is integrally related to the whole conception which underlies the form and content of the *Confessions*. It derives from the conception, adumbrated in the opening chapters of book one, of the absolutely ubiquitous character of God's presence to the whole. "To what place do I call you, since I am in you?" (I:2.2) God's appearance in time is not merely an event which occurs now and again, circumscribed in time and space. Rather, He is present always and everywhere, sustaining the whole and all of its parts in being. Every thing, every event, every voice speaks of Him. More carefully put: things do not speak to those who ask unless they are men of judgment (*nisi judicantibus*). For the world

...appears the same to both [i.e., to thoughtless and to thoughtful men]: it is silent to one, but speaks to the other. Nay, rather, it speaks to all, but only those understand who compare its voice taken in from outside with the truth within them. Truth says to me: your God is not heaven or earth nor any bodily thing. (X.6.10)

But the last sentence of this quotation re-poses our problem: if the true conception of God utterly separates Him from the world, how is it possible for us to re-cognize Him in a worldly state-of-affairs?

The language to express this experience Augustine finds in X:27.38: "*Mecum eras, sed tecum non eram*, you were with me but I was not with you." To hear God speaking is not simply to hear or see some paranatural event, it is to see the whole of nature as transfigured, it is to enter into and exist in a newly-grasped meaning of the whole, illuminated by the light of faith. If *an* event of the world

can be a disclosure of the divine, and if at the same time God cannot appear within the whole, then it can only be that the *whole* of the cosmos, coming to be and passing away in time, is His speaking to us. Contrary to the only way in which Cicero could conceive of it, the epiphany of the divine is not an event within the whole, it is the whole itself as epiphany. God's presence *is* the created world, the world experienced as God speaking to us. The illumination of the moment of epiphany, occurring in a particular locus of space and time, radiates outward, suffusing and transmuting the meaning of the whole of finite beings.

No wonder that he goes on to describe that immediate presence in the language of sensory presence:

You have called to me, and have cried out, and have shattered my deafness. You have blazed forth with light, and have shone upon me, and you have put my blindness to flight. You have sent forth fragrance, and I have drawn in my breath, and I pant after you, and I hunger and thirst after you. You have touched me, and I have burned for your peace. (X:27.38)

Cicero's problem of how the divine agent could be understood to act within the course of nature has thus been transformed. If the riddle has been responded to, however, it is not in the manner anticipated. The question of nature and its explanation of the whole remains intact. Rather that question has been sublated, taken up into a context unsuspected by the earlier form in which it was posed.

Hence the course of Augustine's meditation turns in the last three books to the topic of the relation of time and created nature. Clearly, this topic is not arbitrarily related to the narrative of his life. On the contrary, as mediated by the reflections of book ten, it is placing that story in the widest of all possible horizons for understanding it, namely, the *arche* of the whole and of time itself. Self-knowledge, knowledge of man and of his place in the whole, was for Socrates and for classical thought a function of *nous*. It discerned the eternal natures of things within which the coming-to-be and passing-away of terrestrial things took their natural course. But for Augustine, *memoria* signifies for the first time in our tradition a faculty not only of intellectual memory, *anamnesis*, but a faculty which recovers the meaning obscured by the diaspora of time. The time of one's own life and the time of history reveal a dimension of meaning which fell outside the soul's vision directed only upward toward the forms. The temporality of the whole is the horizon within which the most fundamental meaning of existence is disclosed. (It hardly needs adding that this conception has nothing to do with the modern notion of history as progress.)

If we return from these dizzying heights to the questions from which we began, it seems fair to say that it is misleading, or at least not adequate, to see the Christian understanding of the relation of the world, of the whole, to the divine, as a reprise of the classical problematic. It is not accidental that Cicero's critique of ancient religiousness could be taken over by Christian writers and used in the struggle with that form of religiousness. Only much later, in the modern period, when religiousness becomes thought of as the "religious hypothesis" (Hume), when faith is conceived of (and conceives of itself) as an opinion about the existence of a divine entity, and when myth and superstition become the constituents of "positive" as opposed to natural religion (Lessing), do the classical criticisms of Plato and Aristotle and Cicero become again as powerful as they once were.

But it is a measure of the inadequacy of the understanding of the modern period that Augustine's great work should have become an "autobiography" of a sinful, guilt-ridden soul.

### Notes

(1) It is a sign of the extent to which the hermeneutics of the dialogue form has been lost that so intelligent a scholar as Erich Frank could say of Cicero's dialogue that "With the Greek philosophers, then, the traditional arguments for the existence of God served primarily to prove the true nature, the essence of their gods, rather than their existence. The ancients speculated *de natura deorum*, about the nature of the gods." *Philosophical Understanding and Religious Truth* (Oxford, 1952), p. 33.

(2) John J. O'Meara, *The Young Augustine* (New York, 1965), pp. 13, 44.

## On Being Young and Catholic

by  
Kathleen W. McGarvey

[Editor's Note: The following essay was written by Kathy McGarvey, a 1985 PLS, who is enrolled in law school at Columbia University. This essay was previously published in the April 5, 1985 issue of *America*. Thanks for permission to republish it are due to Kathy and to George V. Hunt, the Editor of *America*.]

The jury is still out on my future. My fingers wrapped themselves tenaciously around a bachelor's degree last May, much to the delight of family and friends who had trekked across the country to celebrate a milestone in the life of yet another debt-ridden, liberal-arts-college coed. My ego now shrunk to Lilliputian proportions, I have to admit that the sheepskin seems less than woolly warm in protecting against today's chilly employment climate. After 17 years of Catholic education (I even attended / kindergarten), what have I got that a little red wagon would not wheel home from college?

Plenty.

Confronted by Catholicism at each juncture of my intellectual and spiritual development, I have pummeled at its tradition, pounced on its moral teachings and secretly envied its persistent claim that human nature is not meant for the murky waters of a materialistic, hedonistic culture.

Not surprisingly, my boxing bouts with the church ceased when I ceased accusing an institution of acting institutionally. Instead, I started seeing the church as believers struggling in community to lift themselves out of the selfish pursuits and petty interests in which the lives of most people and most nations are entrenched.

Coming from a generation hung up on status symbols and visual art--a la Lacoste shirts and rock videos--I find it strangely uncharacteristic that many young people dismiss the church as a mere building full of allegorical symbols and allegorical teachings not pertinent to the real decisions and crises we face. We easily invest energy in musical fantasies but not in spiritual realities. Others of us seem to view the church as a collection of priests and nuns, a museum of living relics from a civilization that predates the sexual revolution. But these are peephole perceptions, and they are to a large degree unfair.

To the young and skeptical I want to say: Forget your holy water hangups and look within the community and yourselves. Look into the living springs of faith and love that threaten to dry up if left untapped.

But the deafness of a Walkmanned army of yuppies and yuppies-to-be becomes unnerving as I see lives become entangled around objects in a cult glorifying the individual, the almighty dollar and a modern-day Madonna.

Then again, look at what we are up against. We are the generation who inherited a giant national debt and a tiny split atom. With a cornucopia of weapons and an army of the poor, we race against the ticking bombs of a population explosion and a nuclear nightmare, as we struggle to find solutions that create a peaceful and just order. The truth is that the sun may not come out tomorrow. Yet in this scientific age that has spawned us as its space-age children, faith is considered an impure thought sullyng a rationalistic mind-set.

I confess I have my doubts about believing in a church that can seem monolithic in its response to the needs and problems of all its people, including women, the divorced and homosexuals. Yet its people, particularly the laity, particularly the young, may perpetuate this communication gap by refusing to embrace fully their faith and claim their Catholic heritage and vocation as their own.

To be young and Catholic is to stand with both feet in a post-Vatican II era that demands the intelligent and compassionate participation of all of us as we attempt to bring to the secular society they good news about a God immanent in our lives. A laity that shares in the ministry of a crucified Christ will begin to see the suffering and conflicts each of us faces every day as chances to recommit ourselves to a God and a community that make radical claims about the dignity and destiny of even the least among us.

It is a gamble, this thing called faith. It is a risk, this thing called community. Then again, the jury is still out on the future.

## The Ideas Won't Go Away

by  
Sharon Houk, '85

[Editor's Note: The following essay consists of some reflections, submitted at our request, by Sharon Houk, a 1985 PLS graduate, who devoted the past year to teaching elementary school for the Good Shepherd Movement in Kyoto, Japan. Sharon has been awarded a fellowship to begin graduate work in history and philosophy of science in the fall at the University of Pittsburgh.]

...Spring in Japan is a time for planting rice. Each week I have traveled from Kyoto to a port town on the Sea of Japan to teach English at a Catholic girls' high school. From the train or bus window I have followed the process of rice farming, and I can tell from the many bent backs in the flooded patties that spring in Japan is a time for planting.

Father Carroll would be proud. He always had something to say about digging potatoes. When I was packing to spend a year in Japan as a lay missionary, I made a pile of "must take" books. This proved to be too much for my suitcase. So I made a pile of "will surely die without" books. The resulting pile still demanded more space than my clothes. My father came upon me shuffling Pascal and Machiavelli back and forth, and, laughing at my troubled face, he simply said, "Leave the books at home, Sharon. The ideas won't go away."

Thus everyone from Euclid to Bonaventure was abandoned and I flew to Japan to dig potatoes for a year. Instead, I have watched the harvesting and planting of rice - fewer potatoes in Japan than in Ireland. And the ideas didn't go away. Indeed, if a book can't be discovered in the rhythm and seasons of a rice patty, then I haven't much interest in it anymore.

Which brings to mind another of Fr. Carroll's often heard lectures: the art of making a cup of tea. I assure you, Japan has yet to succumb to the temptation of throwing a pill into some hot water and calling it tea. One forgets oneself at a tea ceremony where a beautiful woman is gracefully preparing a cup of tea. When you finally sip some frothy green tea, you forget that it is bitter, thinking instead that you might be taking a drink from the smooth river that flows without haste, without hesitation, from the hands of your hostess.

A student of mine, Miss Yoshiko Tatsuhara, escorted me one autumn day to a shrine to watch a poetry contest. The poets had each just been given the theme for their poem and were sitting at different intervals along a stream with brush and paper. To the music of the Koto, a filled saké cup was floated down the stream. Each poet had to finish writing out their poem by the time their saké cup reached them.

Well, recently I often hear the stuff of which poems are made. I hear it in forty kindergarten voices shouting. "Fine, thank you. And you?" I hear it in the voices of my fellow missionaries in prayer. I hear it in the frogs that bellow outside the apartment window. And I hear it in the silent waters of the rice patties.

My poem might not ever get written down, but I'll write it, and I'll drink that saké, too.

## Alumni/ae News

[Editor's note: With this issue of *Programma*, we are trying the experiment of devoting a section to information on graduates of PLS. Each year we receive information from alumni on their activities, but we have not previously had a format in which this information could be fully incorporated into *Programma*. Consequently, we have considered adding a section comparable to the class reports in *Notre Dame Magazine*. To test the viability of such an approach, three individuals were asked to compile information on their classmates. The possibilities as to what can be done are indicated by the very full report sent on the class of 1985 by Laurie Denn. Should any member of another class be willing to act as correspondent for his/her class, we shall be happy to supply a mailing list for the graduates of that year. The hope is that once each year or so, the class correspondent will supply a column on his/her classmates and that the graduates of that year will correspondingly supply information for the column.]

*Class of 1954*

*Dave Delker:* Dave writes that he is attorney working in the labor relations area. His address is 2225 Heathrow Place, San Leandro, CA 94577.

*Class of 1956*

*David Burrell, c. s. c.:* Congratulations to Fr. Burrell who was this year's recipient of the Notre Dame Faculty Award, given each year to a single outstanding member of the faculty.

*Class of 1958*

by

Michael J. Crowe  
45A Madingley Road, Flat 6  
Cambridge CB3 OEL, England

*Bob Bowman, M. D.:* Bob is a psychiatrist in Pittsburgh and the father of Mary Alice Bowman, a 1985 graduate of PLS. Bob and his wife Clare toured Ireland last summer.

*Frank Crumley, M. D.:* Frank writes that he practices child and adolescent psychiatry in Dallas and has a special interest in depressed and suicidal adolescents. He teaches part-time and is married to Patti Podesta, a SMC graduate, and they have two sons. He can be reached at 3600 Gaston Avenue, Dallas, Texas 75246.

*Bill Griffith:* Frank Crumley mentioned visiting with Bill Griffith recently in Washington where Bill is chairman of the Philosophy Department at George Washington University.

*John Rippey:* John is Vice President of the Association of Bank Holding Companies--and has recently become a grandfather: "I highly recommend the experience."

*Jay Sennott:* Jay is now a Vice President in the Fixed Income Department of Goldman, Sachs & Co. in Chicago. He writes that he and his wife Janet have four children, three boys ranging in age from 23 to 17, and a daughter 11.

*Class of 1960*

*Jeremiah Murphy:* Jerry is now Vice President, Public Affairs, Siemens Capital Corp. in Washington D. C. and Adjunct Professor of Political Science at Wheaton College. His address is 5400 Blackstone Road, Bethesda, MD 20816.

*Joe Tiritter:* Joe is a teacher in public school and also at New York Institute of Technology. His address is 42 Adelaide St., Huntington Station, NY 11746.

*Class of 1966*

*Drew Kershen:* Drew, who is Professor of Law at the University of Oklahoma, writes that he remains a "committed liberal arts enthusiast." His main teaching area is agricultural law.

*Class of 1967*

*Joseph E. Olson:* Congratulations to Joe on the publication of his book *Federal Taxation of Intellectual Property Transfers*. Joe is Professor of Law at Hamline University School of Law and will be Visiting Professor during 1986-87 at St. Louis University School of Law. He writes that he would appreciate receiving calls from any classmates passing through St. Louis. His permanent address is 2247 W. Roselawn Ave., Roseville, MN 55113.

*Class of 1968*

*W. Guy Ferris:* Guy writes that he practices law and that his address is 175 Derby St., Hingham MA 02043.

*Class of 1970*

*Roger Craska:* Word has reached us that Roger died in 1985. Our condolences to his family.

*Robert J. Keefe:* Bob is now Vice President and Assistant General Counsel for E. F. Hutton Co. His address is 315 East 86th St., New York, NY 10028.

*Class of 1972*

*Patrick McGreevy:* Pat teaches geography at Boston University. His address is Dept. of Geography, 48 Cummington St., Boston University, Boston, MA 02215.

*Class of 1973*

*John Astuno:* John is lawyer in Denver who returned to Notre Dame for a football game last fall and had much fun kidding fellow lawyers.

*John Burkley,* about being mistaken for Stacy Keach. John lives in Columbus, Ohio and practices law for the Ohio College Library System.

*Mark Gaffney:* Mark is an attorney whose address is 914 Wynnewood Road #4E, Pelham, NY 10803.

*Thomas Lucas:* Tom is Vice President of Operations, Sinclair and Valentine in St. Paul, MN. He and his wife, *Mik Coppola*, live at 1800 West 49th St., Minneapolis, MN 55409.

*John Moskop:* Congratulations to John on the publication of his book *Divine Omniscience and Human Freedom: Thomas Aquinas and Charles Hartshorne*. John teaches in the department of Medical Humanities at East Carolina School of Medicine.

*Class of 1974*

*(Carl) William Bosch:* works as a guidance counselor and short story writer. His address is 13 Molsick Road, Seymour, CT 06483.

*John Gallogly:* works as an actor and can be reached at 859 N Avenue 67, Los Angeles, CA 90042. He writes that in 1980 he married Mary Garropoli and that they have a daughter Caitlin born Jan. 27, 1986.

*Marc Maurer:* writes that he is serving as Counsel for the National Federation of the Blind. His address is 1800 Johnson Street, Baltimore Maryland 21230.

*Class of 1975*

*James F. Carroll:* Jim is a Marketing Manager whose address is 145 Jupiter Street, Leucadia, CA 92024.

*Class of 1976*

*Timothy Bailey:* Tim is an attorney who specializes in personal injury litigation. His address is 220 S. E. 1st Ave., Pompano Beach, FL 33060. He writes that he would love to hear from his classmates.

*Margaret Humphreys Warner:* Congratulations to Margaret on the publication of her most recent essay, "Hunting the Yellow Fever Germ: The Principle of Etiological Proof in Late Nineteenth-Century America," which appeared in *Bulletin of the History of Medicine*. After completing her Ph. D. at Harvard in history of science, Margaret entered Harvard Medical School where she will begin her final year in the fall.

*Class of 1977*

*Bruce Cooke:* Congratulations to Bruce who is a filmmaker and who recently completed a short science fiction film entitled "One State." His address is 854 N. Jefferson, Arlington, VA 22205.

*Class of 1980*

*Lynn Joyce Hunter:* Lynn is Advocate for Handicapped Ministry, Catholic Charities Office for Social Justice, Archdiocese of Saint Paul-Minneapolis. Her address is 1750 Dayton Ave., ST. Paul, MN 55104.

*Christine Le Blanc:* writes that she is a graduate student and teaching assistant in the English Department at Marquette University.

*Class of 1982*

*Richard M. Carnell, Jr.:* Richard is an attorney whose address is P. O. Box 2812, Orlando, Florida 32802-2812.

*Class of 1984*

*Joseph O. Morris:* Joe writes that he is working for the poor in a barrio parish in Caracas, Venezuela. His address is Parroquia Ntra Sra Del Rosario de Fatima, Apartado 80017, Caracas 1080-A, Venezuela.

*Michael J. Schierl:* Mike is in law school at Harvard, his permanent address being P. O. Box 19130, Green Bay, Wisconsin 54307.

*Class of 1985*

by

Laurie Denn

Church of St. Bonaventure

901 East 90th St.

Bloomington, MN 55420

*Phil Allen:* works for Proctor and Gamble in Chicago.

- Tony Anderson:* doing volunteer work in Bolise, SA.
- Kevin Baldwin:* studying to be a priest in the Legionnaires of Christ; a picture of him and his classmates is in their brochure--reminds me of the banquet.
- Tom Beedem:* studying law in Boston.
- Tom Berry:* "I wish to suggest that a PLS education is no less practical than that provided by the college of business. Since graduation, my life has been similar to that of an employee at the NYSE. I'm a runner in Pitt with Baiers and Sellars."
- Mary Alice Bowman:* won her oral case at Dickenson Law School and will work with the D. A. in Pittsburgh this summer.
- Amy Brecount:* doing graduate work in English at the University of Virginia and working for a publishing company.
- John Breen:* at Harvard Law; will work for a Chicago Law Firm this summer.
- Tim Cannon:* selling real estate for the Telloride Real Estate Corporation, Box 1739, Telloride, Colorado 81435. Hanging around a fun loving post college crowd, skiing and partying amidst the beautiful San Juan Mountains.
- Peter Carter:* works in DC as an assistant director for the American Catholic Lay Network--a program based from the Center for Concerns.
- Paul Caruso:* finishes a year of study in biology in June and will work with a professor of biology doing research at Temple University.
- John Casey:* finished basic school with the Marines and is stationed at North Carolina.
- Pat Collins:* finishing up Holy Cross Associates and plans to pursue a career in business.
- Teresa De Angelis:* finishes her Holy Cross Associates commitment and plans to pursue a career in the social services.
- Laurie Denn:* Religious Education Director and Youth Minister--shoving God down the little anklebiters' throats.
- Colin Dougherty:* continues to amaze members of the senior staff by making absolutely no comment in fourteen consecutive strategy meetings.
- Kathy Erickson:* attending Law School at Minnesota and will be married to domer Vinny DiGiorno June 21st. Their address: 2176 Scudder St., St. Paul, MN 55108; (612) 646-7544.
- Fred Everett and Lisa Twardowski:* will be married in Pennsylvania on August 16th; then will reside in University Village, 217 E. Cripe St, Apt. C, while Fred finishes his last two years at ND Law School and Lisa works full-time in the Archdiocese's Family Life Bureau.
- Marty Flynn:* pursuing a career in advertising--was in Chicago but planned to move to Colorado.
- Rob Flynn:* works in Chicago for Continental Bank.
- Beth Fraser:* studying Law at Catholic University.
- Bill Gehant:* following graduation, he grabbed his back-pack, a friend, and a map, and toured Europe for nine weeks. He is presently employed at a bank. In the fall, he is planning to attend graduate school to get a masters in counseling. In general, his life is going well.
- Mary Graham:* doing Jesuit Volunteer work in the East.
- Joe Hart:* sounds like he is a yuppie bond broker on Wall Street.
- Sharon Houk:* finishing up her volunteer commitment teaching grade school in Japan with the Good Shepherd Movement. Next year she'll study history and philosophy of science at Pitt.
- Paul Kelley:* attacked me [Laurie Denn] for being presumptuous about having a career or job! He also included a nasty appraisal of newsletters--is alive in Ann Arbor.
- Anna Kim:* studying philosophy at Brown University, but Joe Hart thinks she still doesn't know the meaning of life.
- Jim King:* renewing his volunteer program in Ponce, Puerto Rico.
- Kathleen Lach:* living at home in Columbus, Ohio, earning certification and masters degree in elementary education at Ohio State University. Will be student teaching in the fall and will graduate next spring. Her address is 2427 Tremont Road, Columbus, Ohio 43221.
- Karen McCloskey:* lives near Boston; does free lance writing and something else.
- Kathy McGarvey:* finishes her first year at Columbia University studying Law. She'll work for a firm in Philly this summer; recently had an article published in *America* magazine.
- Mark Melchior:* working in a publishing firm in Boston.
- Christian Michener:* will begin a masters program in Theology at La Salle University and teach with

- Christian Michener:* will begin a masters program in Theology at La Salle University and teach with the Christian Brothers in Philadelphia.
- Becky Miklos:* is an Assistant Account Administrator for IBM. Her address is 17617 Midway Road #252, Dallas Tx 75252.
- Ann Nicgorski:* pursuing an MA in art history (concentration in Greek Art) at the U. of North Carolina at Chapel Hill; her address is: 34-J Stratford Hills, Chapel Hill, NC 27514. (919) 929-8706.
- Susan O'Sullivan:* works for an advertising firm in Chicago.
- Kim Pelis:* currently at ND as a freshman year of studies academic advisor and working part time on Dr. Rogers' book with Mrs. Rogers and Dr. Sloan. Will attend Johns Hopkins University to work towards Ph. D. in history and philosophy of medicine.
- Barbara Pitts:* studying law at Loyola.
- Brian Rak:* works for Hackett Publishing Company selling great and not-so-great philosophy books. Remember *The Enchiridion*--that's *his* product!
- Mike Richerson:* is alive and residing in Cambridge, Massachusetts. He forwarded his working address and works in Insurance. It is: Prudential Tower, Suite 2250, 800 Boylston St., Boston, MA 02199
- Dave Roop:* is a peace corps volunteer in Zaire.
- Suzy St. Ville:* studying theology at Chicago.
- Jim Silver:* finishes up his first year of Law School at Harvard.
- Dan Stewart:* law school at Albany, NY.
- Kate Sullivan:* renewing her Jesuit Volunteer Corps contract in New York City working in education.
- Jim Uhl:* finishing up Holy Cross Associates in Arizona where he plans to teach next year.
- Chris Van Devere:* presently living at home, working odd jobs and saving money for fall, at which time he will be attending ND Law School. He aspires to join the small group of triple Domers by pursuing a JD/MBA at his illustrious Alma Mater.
- Peter White:* plans to attend Law School in Virginia.
- John Wilson:* finished first year of Law School at Michigan.
- Mike Witous:* currently a 2nd Lt. in the Marine Corps and seeking to enter Law School this fall.
- Mike Wright:* finished first year of graduate school at Edinboro U. of PA. One year to go! Will have a M. Ed. and Certificate to teach K-6.

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