



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies

Vol. VII, No. 2

University of Notre Dame

September, 1983

The View from 318

We are just beginning the autumn term as we put this summer issue of Programma to press. The heat however is sufficiently great and persistent to make anyone doubt that September is here. We begin the new year with a yet larger enrollment in the Program; about 185 students were studying in the Program's course after we completed registration yesterday. That record enrollment follows a prior record year in which enrollment hovered at about 175. In May the largest graduating class in the Program's history celebrated commencement. Such superlatives and records would, I suspect, bring unqualified joy in a mutual fund report as well as in many academic circles. The Program, however, never has found any persuasiveness in the "bigger is better" approach when measuring the quality of an educational community. Please don't misunderstand. We have all been very encouraged by the wider perception of the Program's attractiveness in recent years. And we all want very much to serve the students who wish to be educated in the Program. We are nonetheless concerned about the seeming fact that there are real limits to the kind of community the Program has been and hence the kind of community it can be if it is to achieve its traditional results. We are also concerned that the enrollment increases come at a time when they tax a faculty already struggling to balance the special demands of heavier than normal teaching loads, interdisciplinary teaching and extensive personal contact with students with the increasing research and publication demands of the University.

As this term begins, the College of Arts and Letters has a new Dean. He is Professor Michael Loux who moves to that office from the chairmanship of Notre Dame's Department of Philosophy. He will be working with us in facing the above problems and in strengthening and developing the Program. One boost we receive at this time is the very welcome return of Professor Katherine Tillman to full time participation in the life and teaching of the Program. She returns from a year's leave in England and a prior three years as an Assistant Provost of the University.

There are a couple of other firsts in the past year. That large and excellent class of '83 included the first Program student to enter study here after retirement from his life-long occupation. This is Larry Lewis ('83) retired Director of Tunnels and Bridges of the Port Authority of New York and father-in-law of Professor William Leahy (GP '59). Larry received the Notre Dame degree and the Program education he had long desired. A couple of weeks earlier, Professor Edward Cronin himself was on hand to present the Cronin Award for fine writing to its first recipient, Beth Zangmeister, who won it as a junior in the Program. This is the award that so many of you helped us establish in the prior year upon the formal retirement of Dr. Cronin.

Congratulations to Father Anthony Farrell who served as a visiting faculty member with us in 1974-75. He has been appointed President of Cardinal Newman College in St. Louis. Best wishes to Father Gerard Carroll who leaves the Program's faculty after four years of teaching in it. The last academic year was highlighted by lectures by the visiting philosophers Kenneth Schmitz and Paul Weiss and a quieter visit with faculty by Lawrence Kohlberg, the Harvard developmental psychologist.

It was good to meet so many of you and to renew contact with others during the recent reunion. The reunion activities and seminars of the Class of '58 (Pascal selections) and the Class of '73 (C.P. Snow's Two Cultures) were sufficiently attractive to bring out welcome "crashers" from among the Class of '63 and various Notre Dame alumni who heard about the "serious stuff" going on. Herewith the call goes out for seminar suggestions and organizational help from classes ('59, '64 and '74) as we look ahead to the '84 reunion at Notre Dame.

Walter Nicgorski
Chairman

II: EDITOR'S DESK

Welcome to another academic year. I wish to thank all of you for your comments and responses to our education questionnaire. You will note that this issue contains another questionnaire to give a place for response to those who did not fit the categories of the previous survey. Please respond if you did not respond on the last survey. Your comments and response give the opportunity to make this a better means of keeping in close touch with the Program.

In this issue our first item introduces a new faculty member, who is joining the Program this fall, Professor André Goddu. He comes to us with special training for the Natural Science and Intellectual History tutorials, but he also brings to us many other talents. We all welcome him to the Program.

This summer the faculty held its third faculty workshop, led by Fr. Nicholas Ayo on the subject of modern scriptural scholarship and interpretation. This was a stimulating encounter with material often new to many of us. I have summarized in a separate discussion the content of the workshop, and appended a relevant bibliography for those who would like to participate on their own.

Response to Pete Peterson's article in the last Programma is supplied by reprints of two letters. It is encouraging to see these exchanges going on between alumni. I hope others will share your views on these feature topics with us.

Phillip Sloan

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:

Phillip Sloan

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University of Notre Dame

III: INTRODUCING ANDRÉ GODDU

Traditionally, we reserve a space to introduce to all our alumni our new faculty. As our new "rookie," Professor Goddu has submitted the following essay describing his background and his interests in coming to the Program. We wish him the best in joining us, with all its multiple challenges.

P.S.

* * *

If you have difficulty making up your mind and if you selected this program in part out of such indecisiveness, then you can appreciate one of the attractions of the program for a teacher -- the luxury of not having to decide what you want to be when you grow up. There is, however, decisiveness in the commitment to liberal studies and the humanities. In my case the undergraduate education I received, though not as comprehensive as this one, involved philosophy, history, literature, music, and theology. As with this program, it was a highly structured one with few choices. I admit to having trusted my teachers and this culture enough to form me through a classical education, to tap the resources, as it were, of our culture at its roots, and to develop not only a respect for but also a genuine love of language and even of words. That education was perhaps the source of indecisiveness, but it was also the introduction to a formation which makes possible to humans the deepest intellectual pleasures and shaped emotional experiences. To put it comparatively, how much more pleasurable life is with an education rather than without one. The most lasting and meaningful pleasures are informed and shaped through understanding and commitment. In short, all great intellectual accomplishments contribute to the mind's shaping activity, its continuous effort to make sense of ideas, methods, and most importantly, of human experience itself. And that is the real "luxury" to which I referred above -- the opportunity to lead the reflective life as one's profession.

With a degree in philosophy I entered, of all things, a training program for probation officers in Oakland, California. For three years I conducted investigations and supervised individuals committed to what this country refers to euphemistically as rehabilitation programs, and for an additional two years I worked as an interviewer in the Oakland city jail. Such work sounds interesting, perhaps even exciting; the best word to describe it is "appalling." While working as a probation officer, I realized that there was no future in it for me in the sense that I could not remain intellectually stimulated and emotionally satisfied in a job with overwhelming problems, at best uncertain successes, and the inadequate commitment of our society to confronting underlying causes. After six months of work in corrections, I had the profound sense that I had learned everything that I was ever going to learn in this area.

Consequently, I entered one graduate program and subsequently another, which led to master's degrees in theology and humanities -- I suppose I was re-educating myself as if educating the new person I had become through new experiences, covering all the bases one more time. A graduate program in mediaeval history and the history of science focused my efforts on areas which still constitute my research interests -- late mediaeval and early modern history of ideas and science, especially physics and the philosophical foundations of early modern science. I hope to contribute to our understanding of conceptual revolutions, to the effort to construct a critical metaphysics that saves the notion of truth, and finally to construct an ideal model for a sociological analysis of the scientific revolution. Hence, I am a historian and philosopher by training, a humanist by

inclination and education, a sociologist by compulsion, a teacher by desire, and a student forever. Learning, sharing, teaching, and leading an examined life in the context of a traditionally structured program are not possible in all disciplines; the opportunity to do so in the Program of Liberal Studies is what attracted me most.

André Goddu

IV: MODERN SCRIPTURE INTERPRETATION: A WORKSHOP

Modern scriptural interpretation in Protestant, and more recently Catholic, circles has appeared to this outsider as a complex and uncertain enterprise. Except for having heard names like Bultmann, and some discussions of "higher" and "lower" criticism, my own unfamiliarity was almost complete. In choosing the topic of scriptural interpretation for this summer's workshop, Father Nicholas Ayo, the workshop leader, with assistance from Professor Janet Smith and myself, selected this as a theological topic with great potential for engaging the faculty as a whole in the exploration of new territory. Since our Program majors take a scripture course in their Junior year, it also promised to give us as a faculty some deeper understanding of the ways in which scripture could be used in the Program.

The focus of the workshop was on the insights into the reading of the scripture that can possibly be gained by modern Catholic biblical scholarship, particularly as represented in the work of Father Raymond Brown. Brown is currently Auburn Professor of Biblical Studies at Union Theological Seminary. We used two of his short works, The Virginal Conception and the Bodily Resurrection of Jesus, and The Critical Meaning of the Bible. Contemporary work in scriptural scholarship by Catholic scholars has taken its official authorization from the Vatican II document, "On Divine Revelation," or Dei verbum, which urged Catholic scholars to utilize the techniques of comparative linguistics, form criticism, and historical research to discern the deeper meanings of the scriptural texts.

A long history of controversy lies in the background of this approach to the Bible. The use of so-called "lower" criticism, determining from knowledge of historical context and the original languages the particular meaning of biblical words and passages, seems uncontroversial and our group exegesis of particular passages in this way provided one of the most stimulating points of the workshop. More controversial have been the claims of the "higher" criticism, in which scholars have attempted to claim, on the basis of critical scholarship, certain points about biblical composition that would be questioned by many believing Christians. For example, one of the claims we encountered frequently in these readings was that the Gospel of Mark was the earliest gospel, rather than being simply a parallel account to a different audience. The subsequent synoptic gospels (Luke, Matthew) were then argued to be to a large extent elaborations on Mark, with their later dating established by such criteria as the more developed views of Christ and the more elaborate detail in the accounting of events. This assumption of the primacy of Mark was then used to raise certain interpretive problems concerning more fundamental issues, such as events surrounding the resurrection of Jesus. The post-resurrectional appearances of Jesus in the Gospel of Mark, for instance, are found in a final section of the account which Brown and many other scholars consider to be a later addition.

Catholic encounter with these issues is a relatively new phenomenon, although they have been difficult and debated questions within Protestant Christianity for more than a century. Particularly in German Protestant circles in the nineteenth century, this "higher" criticism manifested itself in the work popularly known as the "quest for the historical Jesus." In this century it has led to the "de-mythologizing" approach to scripture by the Protestant theologian Rudolph Bultmann. Strong negative reactions in Catholic circles until the 1940's had made these kinds of historical-critical approaches alien to Catholics until the important encyclical by Pope Pius XII, Divino Afflante Spiritu, in 1943 gave limited authorization to Catholic theologians to pursue these lines of investigation. Only since Vatican II has there arisen a clear recognition of Catholics exploring these same lines of inquiry. With both Catholic and Protestant biblical scholars examining many of the same issues through the same scholarly methods, it is not surprising that biblical scholarship has become a highly ecumenical endeavor.

Father Raymond Brown's works, as the most accessible examples of this kind of scholarship, were used to lead us in to these areas. Widely acclaimed for his major works, the commentary on St. John's Gospel in the Anchor Bible and The Birth of the Messiah; Father Brown has also been strongly criticized for pursuing lines of interpretation that seem difficult to reconcile with Catholic orthodoxy. In utilizing Brown's work, however, our intent was more to see what, if any, new insights could be gained from the reading of scripture itself. Consequently, some of our most stimulating discussions did not concern Brown's work, but rather the results of our careful reading of parallel passages from the gospels describing the same events. In this we could see some of the diversities of audience, literary parallels between Old and New testament accounts, evidence of inter-relations between the gospels, and even some of the differences in the reporting of specific details.

Our discussions also brought under examination the assumptions behind the "historical-critical" method being employed by Father Brown and others in establishing certain claims. At issue was the problem commonly encountered in our "Great Books" approach to texts, namely the degree to which the "meaning" of a text has a transhistorical value that can reach through the "veil" of translations, historical context, culture and language. In the case of the Bible, our discussion in one evening session centered particularly on the question of what it means to read the scriptures through faith, as well as through scholarship. Kierkegaard's analogy with a love letter sent to the beloved in a foreign language comes to mind. The recipient might, if he or she fails to respond to this as a love letter, so easily lose him or herself in the careful translation of the text that the message becomes lost. Other critics of Brown read by the group contended that especially for Catholics the results of this scholarship cannot stand independent of the long tradition of Catholic belief on many issues. This authority of tradition is not, however denied by Brown. It is evident that informed controversy will continue for some time over the value of the new biblical scholarship in a Catholic context.

After concluding our discussions of biblical scholarship, the workshop closed with a discussion with Father Richard McBrien, chairman of the Notre Dame Theology department. Father McBrien is primarily an ecclesialogist, rather than a biblical scholar, and is best known for his two-volume Catholicism. However, his comments and analysis of the role of the theologian in the Church, the current movements within the post-Conciliar Church, and the developments within Catholic theology at present were particularly informative. It represented a valuable closure to a memorable summer workshop.

For those interested in repeating some of the workshop, a bibliography of the readings covered is appended.

Phillip Sloan

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Dogmatic Constitution on Divine Revelation (Vatican II Documents)

Critical Discussions: (Starred items were actually discussed)

*Barr, J.A. "Reading the Bible as Literature," Bulletin of the John Ryland University Library 56 (1973-74), 10-33.

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ALUMNI CORNER

In response to Pete Peterson's request in the last Programma for assistance in establishing a junior "Great Books" approach to learning, Ann Dilenschneider Holtsnider ('77) writes:

"I read Pete Peterson's plea for reading suggestions for children in the latest Programma. I just wrote him, and now I am sending the same information to other GP/PLS alumni/ae via you.

The Great Books Foundation in Chicago trains people to co-lead adult Great Books seminars in communities around the country. The foundation also trains people to co-lead Junior Great Books seminars. (This is how I learned about Great Books seminars--in fact, I was a co-leader). My hometown community offers these seminars to elementary children both during and after school. There is a set reading list, and for a modest fee (it is a non-profit organization) the foundation sends a set of books for each participant. It is especially important that the children have a set of books, because it ensures that each child has the book to be read. Also, because each child has the same edition as every other, it is easier to refer to passages in the book when necessary."

For a current reading list and a roster of trained leaders in a given community, write:

Junior Great Books
c/o The Great Books Foundation
307 North Michigan Avenue
Chicago, Illinois 60601.

Drew L. Kershen (Class of 1966), currently Professor of Law at the University of Oklahoma, also included the following in a recent letter:

"In response to Pete Peterson's request for suggestions for an 'adolescent' Great Books list, I have two to make: C.S. Lewis, The Chronicles of Narnia series; and Susan Cooper, The Dark is Rising series. I think both series, while certainly written with the young person in mind, transcend this age limitation and are 'classics' in the sense of the issues with which the series deal (conflicts between good and evil), the superb style in which the books are written, in the acculturation to mythic imagery and literature, and in raising questions for discussion which are thought-provoking for anyone who reads thoughtfully. "

I thank you for your responses to this and other items, and I will make regular room for submitted contributions.

In the Previous Programma an exploratory query was made concerning a possible summer field trip to the Centre for Medieval and Renaissance Studies in Oxford. Response has been so marginal that it makes this unfeasible. If you might be interested, please communicate your response. A specimen of the kinds of costs and one option of the kind of programs available is in the last Programma.

In the last issue we reported on the post-graduate educational institutions attended by our alumni, and an addition to this list is supplied on the basis of your responses.

Finally, this issue is traditionally the one in which we list the many contributors to Programma over the year. Your support is one of the things that has made our summer workshops possible, and we thank you for your interest in the Program and your concern and contributions.

P.S.

LINES OF COMMUNICATION

The following alumni have recently indicated that they would like their old friends and teachers to know their whereabouts:

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Below are listed those who have designated a gift to the Campaign for Notre Dame or the Annual Giving Drive of the University for the specific support of the needs of the Program of Liberal Studies. If you have given such a gift in the last year and your name does not appear, please let me know.

W.N.

Thomas Durkin
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Martin Schaffer
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GRADUATE SCHOOLS ATTENDED BY PROGRAM OF LIBERAL STUDIES GRADUATES

The following is a supplement list of graduate fields/schools that were not in our last issue of Programma.

AMERICAN STUDIES

Yale University

ANTHROPOLOGY

Northwestern University

BUSINESS

DePaul University

J.L. Kellogg Graduate School of Management, Northwestern University

Northeastern University

Syracuse University

ENGLISH

University College, Dublin, Ireland

University of California - Berkeley

University of Florida

Johns Hopkins University

Northwestern University

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London Law Center

George Washington Law Center

University of Wisconsin

LATIN AMERICAN STUDIES

Stanford University

MASTER OF ARTS IN TEACHING

Yale

MATHEMATICS

Holy Names College

MEDICINE

University of Southern California

University of Texas, Medical Branch

NATURAL RESOURCES

School of Natural Resources,

University of Michigan

PUBLIC ADMINISTRATION

George Washington University

THEOLOGY

McMaster University

URBAN STUDIES

Loyola University of Chicago

OCCUPATIONS SURVEY

The preceding supplementary list was derived from your responses to the last issue's list of graduate and professional schools attended by graduates of the Program. Of course not all of you attended a graduate or professional school after leaving the Program. From that group as well as among those who did attend such schools but drifted into occupations unrelated to that schooling there is no doubt an interesting range of occupations. It is good to be able to show our students the variety to which life may open after a liberal education in the Great Books. Please tell us about such occupations by returning the completed green cover sheet of this issue. Of course we know that the Program's graduates include:

- lawyers
- bankers
- managers and businessmen in various fields
- priests
- civil servants
- professional writers
- art curators
- military officers and educators
- farmers
- an electronics consultant
- a motion picture costumer
- doctors
- accountants
- teachers at all levels
- professors in a number of fields
- educational administrators at all levels
- foreign service officers
- newspaper reporters and columnists
- engineers
- publishers
- envircnmental consultants.