



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies

University of Notre Dame

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The View from 318

With this issue, we are probably setting a record for missing our semi-annual publication deadline. As always, yours truly was a decisive contributor to our collective delay. The truth may be that I am conditioned to writing the mid-year edition of this column in "the dead of winter." Then I can talk about the frozen campus, the impossibility of life in Northern Indiana and so on. But we here, like so much of the nation, have been spared all of that for this round, and I can possibly claim to have been denied the conditions under which I work best.

We have, in fact, all been challenged by the largest ever enrollment in the Program, and this plus the increasingly demanding lives as scholars of the faculty give many of us cause for worry that leisure, the seedbed of liberal learning and profound thinking, is too rarely found in our lives. As you might have expected and we partly did, we needed Professor Edward Cronin as the new year approached, and his retirement turned out largely to be one in name only. We also turned for help to a number of part-time visitors like Paul Roche and Barbara Turpin both of whom some of you may have encountered because they taught in the Program at an earlier time.

At the middle of this year Professor John Lyon resigned his position at the University. There is a deep sense of loss that I and my colleagues have felt and that I'm sure many of you will experience as you think of the Program without him. We will miss his counsel, his full and spirited participation in our faculty discussions, his fine teaching in the Program and his warm and friendly presence in our daily efforts. We are grateful for the leadership he has given us.

Your response to the last issue of Programma was unprecedented. Thanks from all of us for the interest and support. Plans are afoot for special Program reunion socials and seminars for the 25-year class (1958) and the 10-year class (1973) during the University's Alumni Reunion Weekend (June 3-4).

Walter Nicgorski
Chairman

EDITOR'S DESK

Unforeseen demands on all of us this semester have required a delay in the publication of this issue. Apologies to all who have eagerly awaited it!

In this issue, I have asked our chairman, Walter Nicgorski, to share with us as a leading feature the text of his opening "charge" to the faculty and students which opened our school year for us. I am sure you will all enjoy his perceptive reflections on liberal education and his specific remarks on John Henry Cardinal Newman. The combined interest in Newman among members of the Program faculty makes this discussion particularly germane to our continued discussions.

A second feature item grows out of a recent faculty seminar on the topic of evolution and creation. The 1982 centenary of Charles Darwin's death seemed a good time to reflect as a faculty on this issue, particularly since the students read both the Origin of Species and a select section of the Descent of Man in seminar. Notre Dame is also sponsoring this month a national conference on the topic of evolutionary theory and creation, and hopefully this conference will serve to dispel many misconceptions surrounding the issue. We are particularly fortunate in having as a contribution a piece from Father Nicholas Ayo of our faculty that was submitted in response to the editor's request following our faculty seminar. Our seminar focussed its discussion on the useful and informed review article, The Theology of Evolution by Ervin Nemesszeghy and John Russell, No. 6 in the Theology Today series (Notre Dame, 1971). This is recommended to all who would wish to explore the topic further.

This year brings to the Program a new faculty member, Professor Clark Power, who contributes to our discussion expertise in the area of developmental psychology and the development of moral values in adolescents. Directly due to Clark's presence in the Program, we were privileged to have a stimulating seminar early this year with his teacher, Professor Lawrence Kohlberg of Harvard. We are indeed pleased to welcome Clark to the Program.

As a final note, I cannot close without expressing my personal loss in the resignation of Professor John Lyon from the Program. As co-author of a book with him, I will particularly miss him, and we have all learned from him in many ways over the years. It will be hard to replace his care and concern from the Program and its students and faculty. We all wish him the best for the future.

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

IN PRAISE OF NEWMAN

I have long wanted to talk about Newman on an occasion like this, our initial meeting of the academic year. The formal remarks at this meeting have sometimes been called "the opening charge of the year." Perhaps more than anyone else Newman retains a great capacity to inspire or "charge" advocates of liberal education, within as well as outside of the Catholic tradition. Newman is an especially appropriate subject this year, for shortly after you students left for summer vacation, the Program with special support from its alumni (Class of '56) and the University Press published a fine enlarged new paperback edition of Newman's classic on education, The Idea of a University. The intention of all parties is that this be the first in a Notre Dame series of the Great Books and that royalties from this and subsequent publications be used to perpetuate the series, the initial intent of which is to keep available in relatively inexpensive editions books in use in the Program.

What I will say in praise of Newman this evening will focus on a single theme in this book - one rich with significance and implications for study in the Program. But before I proceed any further, I want to say something about who Newman was. For those new to the Program in particular, the name Newman may at most recall the name of the Catholic student centers at many public universities in this land, for such centers are customarily named after him.

John Henry Newman might well be simply identified with the 19th century. Except for a decade, he lived the duration of that century, being born in London in 1801 and dying in the year 1890. Duration of life at any point in time, as Newman would be the first to admit, is no reason for praise, but rather is reason, in most circumstances, for thanking the Almighty. Newman was a powerful English intellect of that 19th century, gifted with eloquence of tongue and pen. He made his special mark as a theologian and philosopher. But he was also a noted editor and a published poet and novelist as well as a leader in both the English and Catholic churches. He was educated from his college years at Oxford, and there he remained and distinguished himself until his joining of the Catholic Church required his resignation.

At Oxford he was said to be the chief organizer and leader of what is known as the Oxford Movement in the Church of England. This was an effort of English churchmen and scholars to reform the Church of England by bringing it more in accord with the practices of the Christian Church in the first few centuries after Christ. Newman's researches and thought on the first centuries of Christianity and the churches of his time led him to the Catholic Church. He embraced it as the true church in an England where Catholics were widely held in contempt in intellectual circles and still under legal disabilities in the society at large. Newman's crossing to the Catholic Church with all the bitterness and contention it involved may someday be seen as the difficult beginning at the rapprochement between the Catholic Church and the Church of England, symbolized in the warm British reception for Pope John Paul II during his visit this past year.

Newman's first great work was published in 1845, the year of his conversion; this was called an Essay on the Development of Christian Doctrine, and it presented the reasoning about Scripture and history which led him to the Catholic Church. It remains for me and many others, I suspect, a powerful

help in making sense of changes that do and can occur even as the Church claims to be always true to the teachings of Christ and the light of the Holy Spirit.

Then as a Catholic, Newman was called to be the founding rector of a Catholic University in Dublin. The project foundered and ultimately failed, but it provided the occasion in 1852 for Newman to give and publish a set of lectures in which he spoke of the goals and ideals of such a university; these lectures and some others constitute The Idea of a University, a modern if not the modern classic on liberal education and the place of theology in higher education and the place of theology in higher education. This is the work I will be drawing on this evening.

After publishing The Idea of a University, Newman went on to write two other major works that have brought him respect and renown among philosophers and theologians. They are his Apology in 1864 and the Grammar of Assent in 1870. The former, fully titled Apologia Pro Sua Vita, is a defense of his honest searching as an Anglican and then Catholic at a time when his journey's integrity came under attack. The Grammar centers on the kind of knowing and certainty that faith allows.

Newman was made a Cardinal of the Catholic Church in 1879 and died eleven years later.

My praise of Newman this evening must of course be selective praise, very selective praise -- not simply because of the limitations of time but also because of the limitations of your speaker in mastering the range and depth of Newman's thought. Newman might be praised more adequately if it were to be the collective praise of the entire faculty. For in this audience and on this faculty is much regard and great competence for talking about Newman. Let me only recall that on one occasion this past summer I found myself walking on campus with Professors Cronin and Rogers. The conversation, as I recall it, was provoked by this publication of The Idea of a University. It was fueled by my adding that I thought Newman's Development of Doctrine his most significant work, only to have Professor Cronin say that the Apologia was his favorite and Professor Rogers then add that his choice for Newman's best was clearly The Grammar of Assent. I should mention that the four major works of Newman that came up in that conversation and which have been highlighted tonight have all been read in the Program's curriculum - three being currently read; I doubt that comparable attention was or is given in the Program to any post-Enlightenment thinker. I should also mention here not only Professor Lyon's expertise in 19th century English Catholic history and Professor Sloan's in that century's intellectual history, but also the fact that Professor Tillman at this very time in Switzerland is presenting a paper at an international moral education conference, there arguing that Newman's complete view of education requires supplementing his Idea of A University and its focus on abstract thinking, with his emphasis on the experienced and the concrete in The Grammar of Assent. All of these signs of faculty interest and competence regarding Newman are noted to show why I would be more comfortable with collective faculty praise for him this evening.

What I want to draw attention to in Newman's Idea of a University is his conception of the very end and goal of a university education. It is both an object and a process, a comprehensive whole and a habit for continuing to re-constitute that whole as understanding and knowledge grow. What is it - this

end and goal? Let Newman speak for himself. He starts with an assumption (p. 38) "that all knowledge forms one whole, because its subject-matter is one; for the universe in its length and breadth is so intimately knit together that we cannot separate off portion from portion, and operation from operation, except by mental abstraction." Newman's point in the mouth of the man of earthy common sense is simply that everything is connected to everything else.

Newman continues and speaks of the various sciences or subject-matters (we might say disciplines) as "but aspects of things, they are severally incomplete in their relation to the things themselves, though complete in their own idea and for their respective purposes" Newman then adds,

And further, the comprehension of the bearings of one science on another, and the use of each to each, and the location and limitation and adjustment and due appreciation of them all, one with another, this belongs, I conceive, to a sort of science distinct from all of them, in some sense a science of sciences, which is my own conception of what is meant by Philosophy, in the true sense of the word, and of a philosophical habit of mind.

Philosophy understood as such is Newman's view of the object or purpose of university or liberal education, but that object is an ideal. No one, save God, possesses the comprehension of the sciences and their interrelationships that this ideal suggests. But our first mature attempts to make sense of the whole are to be stimulated and guided by university educators, and they yield not just philosophy insofar as we attain it but a habit of confronting and assimilating the realities and sciences of the world as we continue to encounter them. That habit - a philosophical habit of mind as he calls it - is the fruit of serious effort - of real thinking about the various sciences (ways of knowing), human achievements and the human condition. The habit is bred from pursuing truth, comparing truths, adjudicating truths. The habit's attributes, says Newman, "are freedom, equitableness, calmness, moderation, and wisdom." (p. 76).

Newman's object or philosophy is understanding rather than collected knowledge. His point may be made clear through an often told story on how some of their contemporaries compared two outstanding Frenchmen at the turn of this century - - namely, Clemenceau the statesman and Poincaré the mathematician-philosopher. Clemenceau was said to know very little but to understand everything. Poincaré, on the other hand, was seen as knowing everything but understanding nothing. The same point was made recently by Nevitt Sanford in his book Where Colleges Fail. He exaggerated, no doubt, in his lament that "the time may come when everybody will know everything but nobody will understand anything."

Newman's object or goal - this philosophy - is embedded in warnings and words of caution that we ought to tend to in our thinking. reading and writing as we work in the Program. He cautions again and again against forming general views too easily, too rashly and unfounded on knowledge of particulars. Newman respects specific subject-matters as biology, psychology, etc., but insists that no one of them represents the end of a true education. Newman writes "philosophy presupposes knowledge. It requires a great deal of reading, or a wide range of information, to warrant us in putting forth our opinions on any serious subject; and without such learning the most original mind may be able to dazzle, to amuse, to refute, to perplex, but not to come to any useful result or any trustworthy conclusion." (p. 97). At another point, in one of Newman's most beautiful passages in The Idea of a University, he discourses

on how natural it is for the mind to begin with particulars and then too, how natural to find their meaning, to invest them with meaning as Newman puts it. This is his act of philosophy. Here, and please pardon the extended quotation, is Newman's way of stating this:

One of the first acts of the human mind is to take hold of and appropriate what meets the senses, and herein lies a chief distinction between man's and a brute's use of them. Brutes gaze on sights, they are arrested by sounds; and what they see and what they hear are mainly sights and sounds only. The intellect of man, on the contrary, energizes as well as his eye or ear, and perceives in sights and sounds something beyond them. It seizes and unites what the senses present to it; it grasps and forms what need not have been seen or heard except in its constituent parts. It discerns in lines and colours, or in tones, what is beautiful and what is not. It gives them a meaning, and invests them with an idea. It gathers up a succession of notes into the expression of a whole, and calls it a melody; it has a keen sensibility towards angles and curves, lights and shadows, tints and contours. It distinguishes between rule and exception, between accident and design. It assigns phenomena to a general law, qualities to a subject, acts to a principle, and effects to a cause. In a word, it philosophizes; for I suppose Science and Philosophy, in their elementary idea, are nothing else but this habit of viewing, as it may be called, the objects which sense conveys to the mind, of throwing them into system, and uniting and stamping them with one form. (p. 56).

But if the process of putting experience in system, of investing it with meaning is natural to us - it is also so natural, "almost spontaneous," says Newman, that it is dangerous to our call to the truth. It is this inclination to explanation and to investing with meaning that explains "the multitude of off-hand sayings, flippant judgments, and shallow generalizations, with which the world abounds." These are the bad fruit of our good human inclination. Newman explains, "Not from self-will only, nor from malevolence, but from the irritation which suspense occasions, is the mind forced on to pronounce, without sufficient data for pronouncing."

So Newman is not simply calling for the continual effort to make sense of things - for a philosophic view, our distinctive human vocation. He is also calling for fine attention and care in the process of thinking out what we encounter. Newman would, I believe, agree with the telling and true observation of Glenn Tinder, a contemporary political theorist of an existential bent. Tinder writes,

Perhaps too much is said in universities about how exciting it is to think. Thinking undoubtedly has its excitements and satisfactions, but these feelings do not disclose its general character, and there is something very much wrong with the idea that they should. We do not think in order to enjoy ourselves but in order to understand life, which is troubling and problematic. We think because we are compelled to. And while thinking occasionally brings exciting discoveries, the periods in between these discoveries are likely to place heavy demands on the thinker's energy and patience. (Political Thinking, pp. 1-2)

One earlier leader of American education, Alexander Meiklejohn, described liberal education as a thinking through of our tradition. Meiklejohn thought that would be done primarily by a truly engaged or thoughtful reading of the Great Books. This linking of thinking and reading was noted by Newman as it should be by all of us in the Program. Noting the claims of a (p. 255) student who professes to have read a great many classic authors like Vergil and Demosthenes, Newman cautions, that one not confuse the gratification of the love of reading with real study. A taste for reading, he argues, is in some people "little more than the result of mental restlessness and curiosity." "Such minds," Newman adds, "cannot fix their gaze on one object for two seconds together; the very impulse which leads them to read at all, leads them to read on, and never to stay or hang over any one idea they do not like logic, they do not like algebra, they have no taste for mathematics; which only means that they do not like application, they do not like attention, they shrink from the effort and labour of thinking...the consequence will be that ... they may be well informed in this or that department of knowledge, they may be what is called literary; but they will have no consistency, steadiness, or perseverance...."

At another place in The Idea of A University (p. XIV) Newman lamented the rising power of the periodical press and its tendency to encourage rather global opinions on this and that. One must, so our civics teachers tell us, be well-informed and one must tend to the news to be well-informed. One must, indeed, do so - but one must do more. Some Americans lose themselves and what time they might have for growth toward greatness in repeated accounts of the news and interpretations thereof. Is this just not another way of avoiding thinking? There is no question but that Newman shared Whitehead's later observation that a "merely well-informed man is the most useless bore on God's earth."

Newman stood for reading that engaged thinking that could help us to philosophy or understanding and the habit of philosophy. Reading is then an occasion for thinking, and it was to be done with great care and would take great effort. We might add that writing too is an occasion and tool for thinking. It is a common experience that writing helps us to see our logical weaknesses and to make our thought precise. Reading and writing are skills on their own, to be sure, but in the course of a liberal education as Newman understood it, reading and writing are really to be seen as different moments and contexts for thinking through and trying to put in order what we know, to be seen, in other words, as instruments for reaching to philosophy or wisdom.

There are some jokes or quasi-jokes that turn up every year in the Program. One of these appears around February or March each year when seniors struggling through a potent curriculum and trying their own efforts at some synthesis in their senior essays will be found asking one another with an amusing smile, "Is it all coming together for you now?" The fact that the question persists is a testimony to the continuing influence of Newman's ideal. The fact that it is asked with an amusing smile is evidence that Newman's teaching about the care and the difficulty of the task of finding meaning has been learned. I hope the question continues to be asked and that the amusing smiles are all around the room even as we feel and know our growth in genuine wisdom and the graces of life that flow from it. May you all have a stimulating year of thinking in the Program and at the University.

Walter Nicgorski

EVOLUTION AND CREATION: A BIBLICAL AND THEOLOGICAL PERSPECTIVE

Both the believer in creation-plus-evolution and the believer in the Genesis account as more "historical" than the scientific evidence seems to allow can claim God as almighty origin of the universe. What the evolutionist Christian loses is the special and extraordinary Godly intervention in the creation of the world. What the non-evolutionist Christian loses is the insight into all of developmental life as fully miraculous. The birth of a healthy child by natural sequence of embryonic events is just as miraculous and marvelous, one might argue, as the instantaneous creation of a full-blown child from nothing. Both events are ultimately mystery; both events are finally miracle; both events have no ontic support and no explanation beyond the infinite and resourceful God who is sovereign of the world, not once long ago, but who sustains it with His creative energy each moment of its ongoing history. The difference is not that one birth is miraculous and the other not so; the difference is that childbirth is ordinary and frequently occurs whereas creation from nothing is rare and spectacular. Hence we applaud the latter as miracle, whereas in truth the everyday is shot through with the glory of God and the power of His name. All is miracle. That the sun comes up tomorrow is just as awesome and wonderful, as totally unexplained, as that the sun stands still. We have just become accustomed to sunrise and can predict its occurrence with a high rate of probability. We cannot cause the sun nor explain the ultimate foundations of its existence nor its inherent intelligibility. Creation seen as not spectacular and once upon a time, but as everyday wonderful here and now does not need to deprive the book of Genesis of its exaltation of the Creator. Or does it?

If the believer gives ground to evolution as a creation explanation, does he or she give the peak ground of a slippery slope? Is it all downhill once you surrender the "historical" opening of the Bible? One might argue distinctions within the types of literature in the Bible must be made. Some passages are surely mythical, some are purely historical, most are an amalgam. Those who surrender "historical" fear the slippery slope into all is "mythical." For example, did God intervene in history to lead His people across the waters out of Egypt, or do we have a story about the providential evolution of a freedom-fighter and his people's escape from captivity. In both cases we can claim the miraculous. In the former it is God who pushes back the sea and hardens Pharaoh's heart; in the latter it is God who raises up courage in a Moses and ingenuity in his people -- an account of human-size events just as miraculous as the birth of the everyday child.

Mary gives birth to Jesus, Shall we claim a virgin birth as an historical fact, a literal new creation, a new beginning, an exodus intervention by the Lord of History, or do we say the virgin birth is a statement about the development of Jesus as divine source of freedom and life? Both accounts are miraculous and both can maintain that Jesus is God. The former exegesis has God perform a miracle at the conception of Jesus; the latter also believes in Jesus as God, but needs no miracle in his conception and birth, convinced there is enough of the marvelous and the sovereign power of God in the birth of a child. His divinity would be argued from His resurrection from the dead. Accordingly, the wonder of the incarnation is not the virgin conception, but the divine espousal of the flesh of Jesus, however, conceived, whether by miracle spectacular and unique, or by miracle ordinary and oft repeated.

Scripture scholars point out that the slippery slope analysis moves too quickly and makes unfair comparisons. Genesis is not the Gospels. There are degrees of historicity in Biblical texts, more in the Gospel than in Genesis, more in the resurrection accounts than in the infancy narratives. Nevertheless, ordinary believers fear the loss of the miraculous as a special and spectacular intervention of God. Perhaps they need not fear its loss so much, but they do. In the creation-evolution debate, we are more reassured if God at least especially creates the soul of man, whatever anthropomorphic problems about the unity of man that entails. We are more reassured if God divides the waters and closes them over the chariots of the Egyptians. We are more assured with the intervention of the Holy Spirit in the conception of Jesus than with the marriage of Mary to a Joseph. We are more reassured with the Eucharist as miracle bread, transubstantiated than we are with a sharing of bread as true miracle of the love of God present among and within us. Again, the theologian may argue that these cases are hardly parallel. I think I am right, however, in perceiving the everyman's fear and reluctance to salute evolutionary theory or science with enthusiasm because it slights the miraculous. It is not just that we are somewhat weak of sight and dull of heart to see the miraculous and the creative power of God all around us all the time; it is that we believe, rightly or wrongly, that the presence of God everywhere is the presence of God nowhere in particular. That particularity is part of Christian consciousness. All bread is life giving, but this bread is special. All children are works of God, but this child is special. All freedom and virtue are works of God, but this exodus is special. All living creatures are wonderful, but this featherless biped we call homo sapiens is special. Evolution science seems to flourish at the expense of the special, just as in all fairness we might say the biblical story seems to flourish at the expense of the on-going miracle that is matter and existence, act and being, the never to be taken for granted mystery of all that is -- pure gift with limitless potential that is creation as on-going miracle always and everywhere.

Can the miracle that is special and the everyday that is miraculous be somehow reconciled? Can the biblical creation miracle and the evolutionary gradual miracle be harmonized? No one has a perfect answer. But, as we probe more deeply into the random, spontaneous world of relativity physics, it may just be that the most basic matter itself will come to be more like spirit, more independent, more direct from the hand of God, more awesome in its potential, more God-touched at the very beginning, more serendipitous and marvelous than we ever dreamed. It just may prove to be that matter, in its most humble evolutionary face is also matter that is a miracle fresh from the creator's hand, obvious to the scientist who prescind from belief and evident to the believer who suspends science.

Father Nicholas Ayo, C.S.C.

INTRODUCING CLARK POWER

My initial acquaintance with the Program of Liberal Studies came through reading the Program's brochure. I was very much attracted to a Program which stood for educational reform and reacted to the commonplace view of education as "passive learning." I saw the Program of Liberal Studies as a genuine alternative to prevailing educational practice with its goal of creating a community of active inquirers engaged in a conversation with the "Great Books" of our tradition.

I came to the Program from an "alternative school" background having spent seven years doing research on and consulting with alternative high schools with goals not unlike the Program's. I did my doctoral study at Harvard University in the general area of developmental psychology and education with a specific emphasis on moral and religious development. There I was very much influenced by research which demonstrated that individuals actively construct knowledge through experience. That research indicated that the best kind of educational practices were those which engaged students in cooperative problem-solving. It also showed the best kinds of teachers were "Socratic Philosophers" who through skillful questioning led students to discover the truth for themselves.

The specific focus of much of my study at Harvard was on the relationship between the moral atmospheres of schools and workplaces and the moral development of their members. At present, I am continuing this research and consulting with secondary school administrators, teachers, and counselors who are interested in developing the moral atmospheres of their schools by applying principles of democratic decision-making and community. Of course, I cannot help but see the Program of Liberal Studies as a model on the undergraduate level for the building of a positive moral atmosphere through its curriculum and its emphasis on communal learning and decision-making.

Having said something about my academic interests and what led me to the Program of Liberal Studies at Notre Dame, I'll briefly describe my educational background prior to going to Harvard. I did my undergraduate studies at Villanova University where I majored in philosophy. From there I went to Washington Theological Coalition where I received a Master's Degree Studies in Systematic Theology. I then taught high school for several years in the Washington, D.C. area and in Philadelphia. My experience teaching adolescents courses in religion and morality coupled with theoretical interest in developmental approaches to the understanding of theological concepts led me to the work in child development and moral education being done by Lawrence Kohlberg. The serious attention which Kohlberg's "shop" gave to integrating philosophy, psychology, sociology, and theology in ongoing research and intervention was most rewarding.

I am very happy to be a member of the Program. I know that I will find in this community a rare opportunity to build upon my past and to broaden the scope of my own inquiry.

Clark Power

ALUMNI CORNER

From time to time we receive contributions from alumni that seem worthy of sharing with you all. Peter Peterson (class of 1971), currently a Communications Consultant in Colorado Springs, has submitted the following reflections on education as he has reflected on it from the very practical position as the parent of school-age children. This hopefully will serve to generate contributions from others of you for future issues.

P.S.

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When we were standing under the beer tents last summer, the most commonly heard remark seemed to be the disillusion most of us felt when we got out into the Real World and found out how good a place Notre Dame had been. For all our carping at the time, once released we discovered that our laziest, dullest classmates were more industrious and perceptive than the people we had had to live and work with since.

Those of us with children in school have shared the experience of discovering that they aren't being exposed to anything terribly elevating and are even being taught things that simply aren't so. In my case, I was delighted when my son came home from third grade and reported that they were studying Greek and Roman mythology, but my excitement paled somewhat when he remarked how amazing it was that these isolated peoples had come up with so many of the same gods and legends. Then he proceeded to argue with my explanation on the grounds that his teacher had a doctorate and therefore knew more about it than I did. I had to show him where Troy had been and retrace portions of the Odyssey to persuade him that maybe the Romans had gotten a little help with their storytelling, and only a quick course in the Aeneid dispelled his doubts at last.

If aerobic dancing continues to be a growth industry and the economy deteriorates to the point where colleges will have to accept anyone who can write a check that doesn't bounce, our kids may come out of it intact, but I'm not convinced that they are going to know anything of what makes this world tick unless those of us who have some background in the classics step in and do a little teaching.

What I would like to do, and what I need help from other GP/PLS alumni in doing, is to set up an afterschool program in the Great Books. I think it could start with fifth graders and go through high school in two year increments, though the younger kids wouldn't be ready for the free-wheeling seminar format we're all familiar with.

My question is what titles would be useful? It's depressing to hear "experts" babble on about Raold Dahl and Judy Blume, and I've found no concrete source for really good reading for the young. While there is something to be said for books that kids will read, I'm not convinced that there is a qualitative difference between reading a Judy Blume and watching a good movie. I assume that the type of kid who would come to an afterschool program is willing to do some reading. So what would be good to study with them?

There are some obvious titles for inclusion, such as the Odyssey, the Iliad and Plato's Apology and Crito. But where do you go from there? I seem to perceive a difference between works that are "great" and books that are merely "seminal." Huck Finn is a good example: I don't think it's a "great" book, but it is seminal and there are good arguments for including it. The Great Gatsby is seminal but not at all great, but what about The Sun Also Rises? Red Badge of Courage is, I think, something worthy of inclusion, while Catcher in the Rye, while seminal, is neither great nor important in the flow of Western Civilization. Is it necessary to dip into anything more recent than The Scarlet Letter at all?

I'd like to hear from anyone who has any ideas of what might be included in such a reading list. It could be as simple as one title that you've had good results with with your own children. If you know of anyone who has set up such a program, I'd like very much to be in touch with them.

As an undergraduate, I once proposed, only half-joking, that we work out an exchange program with Ivy Tech so that they could pick up some literature in exchange for teaching GP people to repair TV's, lay bricks and thread pipe. I'm not sure it wouldn't have been a good idea. I think that a Program to expose children to good thinking would come close to that ideal of bringing the average person into contact with the roots of our thought and civilization. I'd like your help in doing just that.

Pete Peterson
219 East Fontanero
Colorado Springs, Colorado 80907
(303) 471-9929

LOOKING AHEAD

John Burkley (class of 1973) would like to have a special tenth reunion "Great Books Seminar" with classmates this coming June. He has suggested that all interested read C.S. Lewis' Mere Christianity. If you are interested in participating, please contact John directly and also indicate if you will be needing a copy of the book. These can be ordered by him and sent to you at cost. John's address is:

John Burkley
2406 North 4th Street
Columbus, Ohio 43202

The Program has been in contact for some time with Centre for Medieval and Renaissance Studies at Oxford, England, a private college with an excellent Oxford-trained faculty and with many of the same educational ideals as the Program. As the attached specimen tour describes, the Centre is

interested in contracting with groups of American students and alumni for concentrated summer programs at their facility in Oxford, and there are several options they would be willing to work out with us if interest was sufficient. The Centre has its own resident and dining facilities, and will after current remodelling is completed be able to accommodate more than 50 people in student-style accommodations.

Although prices for these tours fluctuates, it can be seen that the charges are quite reasonable, and the staff is prepared to conduct field trips, classes and other functions for visiting groups. At this time, I would be interested in determining the number of people who might possibly be interested in such a tour in the summer of either 1984 or 1985. The specific details, content of instruction, and field trips could all be determined later.

If you are interested, please respond to me directly, c/o the Program of Liberal Studies. I have consulted on this matter with the Director of Alumni Education of the University Alumni office, and there seems to be encouragement from that office. To give a clearer idea of the kind of tour possible, and the appropriate charges (in addition to intercontinental travel) I have attached a specimen tour supplied by the Centre to be held this summer for Moorhead College.

P.S.

Detach and mail to:

Professor Phillip R. Sloan
 Program of Liberal Studies
 University of Notre Dame
 Notre Dame, Indiana 46556

NAME: _____

ADDRESS: _____

NUMBER OF PERSONS POTENTIALLY INTERESTED _____

CHECK AS APPROPRIATE: Self _____ Spouse _____ Teen-Age Children _____
 Young Children _____

Yes, I am possibly interested in a guided summer tour to Oxford for the summer of 19____. My preferred length of stay would be (check as appropriate):

1 week _____ 2 weeks _____ 3 weeks _____

SPECIMEN TWO-WEEK TOUR

Centre for
Medieval & Renaissance
Studies

PROPOSED MOORHEAD PROGRAMME IN OXFORDSUMMER 1983

TOPIC: - The English and European Origins of American Culture, 1500 -- 1776.

DATES: - June 1,2,3, or 4 to June 15,16,17, or 18 (depending on available flights and the Moorhead schedule).

NUMBERS: - Minimum of 20 participants and maximum of 30.

COSTS: - £332.80 for Room and full Board, Coach trips, field trips and social activities, Lectures. (See below and page 2)

PROPOSED LECTURES: -

1. Europe before the Reformation.
2. The intellectual origins of the Reformation.
3. Social structures in transition: an age of self-made men.
4. The Art of War in Renaissance Europe.
5. The Fabric of Nature: the scientific revolution.
6. The roots of the English Civil War.
7. Science and Social theory: Hobbes and Harrington.
8. John Locke, Physician and Philosopher.
9. Inigo Jones and the Italian Renaissance.
10. The literary Renaissance.
11. William Shakespeare and his legacy. (lecture preceding visit to Stratford-upon-Avon).
12. Newton and Leibniz: the battle of the giants.
13. Voltaire and the Enlightenment.
14. Christianity in Crisis: Atheists, Deists and Sceptics.
15. Education and the transmission of ideas: the Encyclopédie.
16. Locke, Rousseau and Bentham: the origins of the Liberal Tradition.
17. Benjamin Franklin and friends as conveyors of the Enlightenment.
18. The roots of separation: England and the colonies.
19. Tom Paine and the Rights of Man.
20. The Transatlantic State of Europe.

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Medieval & Renaissance
Studies (continued - Page 2)

COACH TRIPS, FIELD TRIPS, AND SOCIAL ACTIVITIES:

Day One	Coach from Gatwick to Oxford. Orientation and Reception at C.M.R.S. in the evening.
Day Two	Sung Eucharist at Christ Church Cathedral.
Day Three	Walking tour of Oxford
Day Four	Visit to Broughton Castle, home of Lord and Lady Saye and Sele.
Day Six	Visit to the Ashmolean Museum in Oxford.
Day Seven	Visit to Stratford-upon-Avon. Tour of Shakespeare properties and theatre visit in the evening.
Day Nine	Punting Party on the river Cherwell.
Day Ten	Visit to the Natural History Museum in Oxford.
Day Thirteen	Visit to London: National Maritime Museum; Queens House and Royal Observatory in Greenwich. End of Session Party.
Day Fourteen	Coach from Oxford to Gatwick.

COSTS:

* Room and Full Board for 14 days	£ 212.80
Coach trips, field trips & social activities including theatre ticket	£ 60.00
Lectures	£ 60.00
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TOTAL	£ 332.80

* Please Note: - 1. Room. The Centre has accommodation available during the first two weeks of June for 30 students in single and double rooms in St. Michael's Hall: there are 8 single rooms and 11 double rooms. Should it be necessary for Moorhead to bring over more than 30 students, accommodation might be made available in our Headington annexe, about 2 miles from the Centre; this annexe has 8 single rooms for female students only.

2. Board: Continental Breakfast, 2-course Lunch, 3-course Dinner each day.

UPDATE

The Program is interested in keeping a current file on educational experience and vocations of the past graduates. This is particularly helpful for our recruitment, and to answer questions of incoming majors and parents. Several of you have gone from the Program to further graduate education in Law, Business, Academic subjects, and the Religious life. The following information and questionnaire represents the information we have in our records on the graduate schools our alumni have attended, and the specific areas they have studied in.

Please examine this list and see if your school and specialty is represented. If your work is not represented, please note this in the appropriate place on the return form on the last sheet of this issue and return to the Program. It is not necessary that you have completed the program at these institutions to qualify for representation. You might also list the years attended.

P.S.

GRADUATE SCHOOLS ATTENDED
PROGRAM OF LIBERAL STUDIES GRADUATES

AMERICAN STUDIES

Cornell University
Emory University
University of Minnesota
University of Notre Dame

ANTHROPOLOGY

Yale

ARCHITECTURE

Washington University

ASIAN STUDIES

Univeristy of Hawaii

BUSINESS

American University
University of California
University of Chicago
Columbia University
Duquesne University
Harvard University
Indiana University
University of Michigan
New York University
University of Notre Dame
University of Pittsburgh
San Diego State
Western Michigan University

COMPARATIVE LITERATURE

University of Chicago
Harvard University

CREATIVE AND FINE ARTS

University of California
Catholic University of America
Fulbright in London
Illinois Institute of Design
London Academy of Music and Drama
New School for Social Research
San Francisco State College
Yale University

ECONOMICS

University of Notre Dame
Oxford University
Valparaiso University
University of Wisconsin

EDUCATION

University of California
University of Chicago
Columbia University
Cornell University
Glassboro State College
Indiana University
University of Massachusetts
North Carolina Teachers College
University of Notre Dame
University of Toronto
Trinity College
University of Wisconsin

EGYPTOLOGY

University of Toronto

ENGLISH

Brown University
 University of Buffalo
 Catholic University of America
 University of Chicago
 Columbia University
 University of Denver
 University of Iowa
 University of Notre Dame
 Ohio State University
 Stanford University
 University of Toronto
 Yale University

ENGINEERING ADMINISTRATION

Case Western Reserve

GOVERNMENT

University of Chicago
 Columbia University
 Georgetown University
 University of Notre Dame

HISTORY

University of California
 University of Chicago
 Columbia University
 University of Vermont

HISTORY AND PHILOSOPHY OF SCIENCE

Harvard University
 Northwestern University
 University of Notre Dame
 University of Wisconsin

HUMANITIES AND CLASSICS

University of California
 University of Chicago
 Rutgers University

JOURNALISM

Kent State University
 Northwestern University

LAW

University of Akron
 University of Arizona
 University of Baltimore
 Boston College
 Buffalo University
 University of California
 University of Chicago
 University of Cincinnati
 University of Connecticut

LAW (continued)

Cornell University
 De Paul University
 Duke University
 Emory University
 University of Florida
 Fordham University
 Georgetown University
 Harvard University
 University of Kentucky
 Indiana University
 University of Illinois
 University of Iowa
 Loyola University
 University of Michigan
 University of Missouri
 New York University
 Northwestern University
 University of Notre Dame
 Ohio State University
 University of Pittsburgh
 Rutgers University
 Southern Methodist University
 Stanford University
 St. John's University
 St. Louis University
 St. Paul University
 San Francisco Law School
 Syracuse University
 University of Texas
 Tulane University
 Tulsa University
 Villanova University
 University of Virginia
 Washburn University
 Wayne State University
 University of Washington
 Western Reserve
 Yale University

LIBRARY SCIENCE

Indiana University
 University of Michigan

MATHEMATICS

University of Minnesota
 University of Notre Dame

MEDICINE

Boston University
 Faculté de Médecine, Angers, France
 Galveston
 Georgetown University
 Harvard University
 University of Iowa
 Jefferson Medical College
 Louisiana State University
 University of Michigan
 Ohio State University
 University of Pittsburgh
 St. Louis University
 Syracuse University

PHILOSOPHY

Boston University
 University of Chicago
 Fordham University
 University of Freiburg, Germany
 Georgetown University
 Marquette University
 New School for Social Research
 Northwestern University
 University of Notre Dame
 University of Texas
 University of Toronto
 Yale University

PSYCHOLOGY

Catholic University of America
 East Texas State University
 University of North Carolina
 Ohio State University
 University of South Carolina

SOCIAL WORK

University of Chicago
 New York University
 Syracuse University

SOCIOLOGY

University of Chicago
 Michigan State University

THEOLOGY

Borromeo Seminary
 University of California
 Diocese of Brooklyn
 Université de Louvain, Belgium
 University of Detroit
 Jesuit Community, Cambridge, Ma.
 Maryknoll Seminary
 University of Notre Dame
 St. Mary of the Lake Seminary
 University of Vermont
 Wilmington Seminary