

## COLLOQUIA

Friday, November 8 | 9-10:15 a.m.

---

### **‘The Love of All Men’**

**AUDITORIUM | Moderator: Rev. William R. Daily C.S.C.**

#### **“*Cor ad Cor Loquitur*: John Henry Newman and Friendship”**

**Marial Corona (University of Navarra)**

J. H. Newman is known as a convert, an educator and a theologian, however, the twenty thousand letters he wrote testify to another aspect of his personality: A good friend. Friendship was not an abstract ideal for him, it was love given and received. Throughout his life he cultivated committed and generous relationships, sharing his heart, time, wisdom and financial resources with his friends. In today’s world where intimacy, friendship, commitment and generosity are often seen with suspicion, the way Newman lived friendship, while cultivating a deep intellectual life in the celibate state of a clergyman, can be very enlightening.

#### **Bio**

Marial Corona has a Master’s in philosophy from the University of Navarra in Spain and is currently working on her doctoral dissertation on the affinity between John Henry Newman and the pragmatic philosophical tradition. She teaches at the University of St. Mary of the Lake.

#### **“St. John Henry Newman on Friendship and Ecumenical Action”**

**David Deavel (University of St. Thomas)**

Newman always put a high level of importance on friendship, which was a school of charity in which people learn how to love individual persons and bear up with their infirmities all while obeying the dictates of truth and holiness. This obedience means friendship is not ultimate but truth is; it requires one to sometimes say no to a friend or even argue. This paper briefly lay out Newman’s understanding of this particular school of charity and applies it to his understanding of ecumenical endeavor as seen in his career, with an eye toward Christian relations today.

#### **Bio**

David Paul Deavel is editor of *Logos: A Journal of Catholic Thought and Culture* and visiting assistant professor of Catholic Studies at the University of St. Thomas. He earned his PhD in

historical theology from Fordham University. The 2013 winner of the Novak Prize, he has written over 250 articles and reviews in a wide variety of books and popular and scholarly journals including: *America, Books & Culture*, and *First Things*. He specializes in British Catholic thought, particularly that of John Henry Newman and GK Chesterton.

### **“Stranger Things: Should Christians Have Best Friends?”**

**Luke O’Connell (Georgetown University)**

To what extent can a good Christian or good citizen be exclusive in her friendship? Contemporary emphasis on equality and justice for all may diminish important theological understandings of friendship. John Henry Newman in his sermon on “the disciple whom Jesus loved” provides a basis for friendship as the school of civic and theological virtue.

#### **Bio**

Professor O’Connell is a Professorial Lecturer of Theology at Georgetown University and Religion Faculty at Georgetown Visitation Preparatory School. He received his PhL in Philosophy from the Catholic University of America and successfully defended his doctoral dissertation, “The End of Catholic Schools: Theological Purpose of Secondary Education for American Catholics.” in liberal studies at Georgetown in the spring of 2019. He has lectured at the secondary and university levels in Zambia, New York City, and Washington D.C., and most notably focuses on introductory courses like Georgetown's "Problem of God" and "Eros and Caritas: Love in the Catholic Tradition."

---

## **Building Social Capital**

**ROOM 158 | Moderator: David Echeverry**

### **“Active Participation in Voluntary Organizations: A Solution for Declining Social Capital”**

**Barry and Maryann Keating (University of Notre Dame)**

Social capital, essential for a functioning democracy, is a subset of human capital. It is acquired through practice within private organizations in the public square. Christian Social Thought maintains that because persons are, by nature social, they develop social institutions, given the liberty to do so. Civil society, and family, are sources of personal development, culture, and social capital formation. In this paper, we make a case for autonomy from government and legal support to ensure the free operation of social institutions, acting within a nation’s laws, within their respective spheres.

## **Bio**

Maryann O. Keating, Ph.D. is an economist presently associated with the Indiana Policy Review. She co-authored *Microeconomics for Public Managers* and *Social Capital: How It Is Created*, forthcoming in *The Acton Institute's Christian Social Thought* series.

Barry P. Keating is Professor of Finance at the University of Notre Dame. He is a Heritage Foundation Fellow, a Heartland Institute Research Fellow, and serves on the Board of Advisors for both the Institute of Business Forecasting and the Indiana Policy Review Group. His book, *Forecasting & Predictive Analytics* is in its 7th edition with McGraw-Hill.

## **“Education and Non-Cognitive Skills: An Italian Survey”**

**Caterina Sturaro (University of the Sacred Heart) and Giuseppe Folloni (Universita di Trento)**

The concept of culture, from a dynamic perspective, is inseparable from that of education. The verb *educere* in Latin expresses in its fundamental meaning the very idea of movement: leading out. “*Nihil nisi per amicitiam cognoscitur*,” wrote St. Augustine—without friendship there is no knowledge. In human experience, the relationship with the other is the fundamental fact for the constitution of the self. Recently, the contributions of important economists (Amartya Sen, Heckman, Thaler) challenged the definition of man in economic theory. Our empirical analysis evaluates the effect of an educational intervention aimed at non cognitive skills on students’ achievements.

## **Bio**

Giuseppe Folloni is currently a Senior Professor of Applied Economics at the University of Trento in Italy. His research has focussed on development topics such as poverty, inequality, informality, and migrations. In the past year, he has been particularly interested in human capital and the relationship between cognitive and non-cognitive skills.

Caterina Sturaro is pursuing her doctorate in economics at the University of Bergamo with a focus on human capital. She graduated in 2018 with a Masters of Science in economics from the Catholic University of the Sacred Heart in Milan.

Sturaro and Folloni are currently working on an empirical research project with economists, statisticians, psychologists from the University of Trento and the University of Milano Bicocca. The project focuses on non-cognitive skills and their role in the educational process and is a collaboration with IPRASE, the institution devoted to educational policies and research of the Province of Trento.

---

## **‘Friend, Let Us Reason Together’**

**ROOM 159 | Moderator: Bharat Ranganathan**

### **“Friendship and Scholarship”**

**Todd Hartch (Eastern Kentucky University)**

What is the best environment for scholarship? The answer assumed by the modern university is based on autonomous individuals and competition. Ivan Illich (1926-2002), on the other hand, argued that friendship was the proper matrix for the pursuit of truth. This paper explains and defends Illich’s focus on research in the context of friendship and provides examples from his life and from American and British history. It concludes with a short reflection on how a renewed emphasis on friendship could revitalize the American university.

### **Bio**

Todd Hartch is a history professor at Eastern Kentucky University, where he specializes in the religious history of Latin America. He is the author of *The Rebirth of Latin American Christianity* and *The Prophet of Cuernavaca: Ivan Illich and the Crisis of the West*. His current research focuses on the true, the good, and the beautiful in the contemporary United States.

### **“‘We Have Been Friends Together’: Biographical Reflections on Catholic Teaching and Learning”**

**Alex Lessard (Adeodatus)**

More than from anyone or anything else, I learned the importance of friendship in Catholic education from a thirty-five year friendship with Don Briel, the late founder of the Catholic Studies movement. In addition to personal reflections on what Don taught me about learning and teaching both inside and outside the classroom, I will reflect on two friendships of the late teacher and prolific writer, Fr. James Schall—one with a fellow Jesuit who met him in 1947 when they were underclassmen at Santa Clara, and one with a Santa Clara student who grew close to Fr. Schall seven decades later in the last year of the great teacher's life. I will combine the biographical with insights on the nature of friendship from Cicero, Plato, Aristotle, the Bible, Augustine, Aquinas, Newman, Stevenson, Benson, Lewis, et al.

### **Bio**

Alex Lessard did undergraduate studies in theology at the College of St. Thomas and graduate studies in systematic theology at Boston College. He was a founding director of St. Monica Academy, an independent classical Catholic grade and high school in Montrose, CA, and is

developing a non-profit to support the ongoing renewal of Catholic liberal learning, especially incorporating the anthropology of Rene Girard and the personalism of John Henry Newman.

### **“Classical (and Catholic) Education and Friendship: The Good of Looking Together Upon Something Good”**

**Gregory Roper (University of Dallas)**

The recent phenomenon of Classical (and Catholic Classical) K-12 education has a remarkable, and yet little-remarked-upon, track record of producing rich friendships. Why is this so? I suggest that it is the result of what C.S. Lewis says about friendship, that it is about two people gazing upon something else. If those something else are the works of a rich curriculum, works of literature, history, art, philosophy, natural science, that are themselves good, and if these are shared across the group, then the very gaze upon them elevates the friendship of the two who share this in common.

#### **Bio**

Gregory Roper is Associate Professor of English at the University of Dallas. A medievalist, he has published on Chaucer and the Gawain-poet. As a teacher of writing, he has published *The Writer's Workshop: Imitating Your Way to Better Writing* (ISI Books, 2007) and is working on a short guide to Argumentation using the oft-forgotten classical model of Stasis Theory, and leads workshops for teachers on Stasis Theory and Imitation as practical, sound techniques for teaching writing. As a part of UD's new graduate program in Classical Education, he is also working on a book on education exploding the false narratives of progressive education and advocating for a true, liberal education for all from K through university.

---

**Learning to be Friends**  
**ROOM 160 | Moderator: William Mattison**

### **“The Risks of Play? Divine and Human Friendship in St. Thérèse of Lisieux”**

**Rev. Sean MacGiollarnáth (Archdiocese of Dublin)**

I will examine how the basic value of play in the life and writings of St. Thérèse (1873-1897), opens up the greatest possibilities for human friendship with each other and with the ultimate source of love, meaning and value. St. Pope Paul VI in his letter (1973) on her centenary noted how contemporary society has thrown ‘our suspicions on God, and framed all our search for God as alienation’. How does the life of a 19th century contemplative nun in a peripheral provincial

town challenge contemporary resistance to faith and friendship with God and humanity? Play may give the answer.

### **Bio**

Fr. Seán MacGiollarnáth, O. Carm., is a member of the Carmelite Community at Whitefriar Street, Dublin, where he works as parish priest (pastor). A native of Galway, he worked as a solicitor before joining the Carmelite Order. He studied law at UCG and took advanced degrees in philosophy and theology at the Milltown Institute in Dublin and King's College in London.

### **“St. Thérèse of Lisieux, Friendship with Christ, and the Renewal of Moral Theology”**

#### **John Rziha (Benedictine College)**

When moral theology uses a teleological methodology, its primary theme is friendship with God. Until recently, for centuries moral theologians had neglected this theme. Although numerous scholars were important in its retrieval, Thérèse of Lisieux had a pivotal role in transforming moral theology from a focus on obligation to that of friendship with God. This paper shows how Thérèse was able to overcome the rigorist Jansenist culture of her time to compose a theology focused on friendship with God. Her writings about recognizing God's loving activity in all things and her “little way” prepared society for a teleological moral methodology.

### **Bio**

Dr. John Rziha has taught theology at Benedictine college for eighteen years. He is the author of two books, *Perfecting Human Actions: St. Thomas Aquinas on Human Participation in the Eternal Law* and a moral theology textbook called *The Christian Moral Life: Directions for the Journey to Happiness* published by Notre Dame Press. For the last few years he has been researching and writing on the history of moral theology and in particular the history of the relationship between moral theology and metaphysics and moral theology and culture. In the summer, with his wife and children (the six still at home—three are out of the house), he runs a small commercial peach orchard.

### **“We Have Been Friends Together: Friendship in the Life and Spirituality of Raïssa Maritain”**

#### **Jane Peters (Marquette University)**

This paper explores friendship in the thought of Raïssa Maritain: Thomistic philosopher, mystic, and wife of Jacques Maritain. Raïssa's autobiography, *Les Grandes Amitiés* (1941) and her *Journal* (1963) offer fruitful thoughts on friendship in three domains. The first is her and Jacques' conversion to Catholicism through their friendship with Léon Bloy, who, rather than presenting the young philosophers with apologetics, “placed before us the fact of sanctity.” The

second is her life and intellectual kinship with Jacques, “the greatest of my friends.” The third domain is her maturing spiritual life, in which her friendship with God, cultivated through long hours of contemplative prayer and physical suffering, overflowed into her human friendships.

### **Bio**

Jane Sloan Peters received her B.A., M.Ed., and M.A. in Theology from the University of Notre Dame. She is currently a doctoral candidate in historical theology at Marquette University. Her dissertation is entitled, “Greek Patristic and Byzantine Exegesis in the Works of Thomas Aquinas, 1261–1274.” She resides in New York City with her husband and son and is teaching theology at Fordham University.

---

## **Friends, Side by Side: Building Community in the Modern Age** **ROOM 161 | Moderator: Rev. Justin Brophy, O.P.**

### **“St. Udio: The Potential Patron for Reclaiming Rootedness in a Mobile Generation”**

#### **Megan Ball and Suzanne Beecher (Notre Dame Law School)**

This paper will assert the necessity of forming virtuous friendships in response to the epidemic of “unrootedness” and rampant individualism in American society as identified by Sasse and Deneen in their 2018 works. While both authors aptly describe the ails of modernity, they leave readers seeking concrete ways to tackle such unrootedness while continuing to contribute to society. We propose that the model of the Studio from *A Severe Mercy* in which friends intentionally gather to discuss the “ultimate things” is one way to form true community that transcends merely geographic roots and unites us in an eternal endeavor.

### **Bio**

Megan Ball is currently a clerk for the Honorable Judge L. Steven Grasz of the United States Court of Appeals for the Eighth Circuit in Omaha, Nebraska. She is a 2019 graduate of Notre Dame Law School where she served as a Managing Senior Editor of the Notre Dame Law Review and an oralist on the Moot Court Board. In addition to her academic activities, Megan served as the chair of the National Appellate Advocacy Tournament for Religious Freedom, the president of Jus Vitae (Right to Life), and as an assistant rector in Lewis Hall. Megan is a proud double Domer, having graduated from the University of Notre Dame in 2016 with a degree in history honors and theology. As an undergraduate Megan was actively involved in the Walsh Hall community, a member of Phi Beta Kappa, and studied abroad in Dublin, Ireland. She will be clerking for the Honorable Judge Stephen J. Murphy, III of the United States District Court for the Eastern District of Michigan in Detroit in 2020. Her favorite pastime is engaging in armchair theology and philosophy with friends over chai tea.

Suzanne Beecher lives in D.C. and serves as Associate Counsel at First Liberty Institute, a religious freedom nonprofit law firm. She is a 2019 graduate of Notre Dame Law School where she was a graduate fellow with Notre Dame's de Nicola Center for Ethics and Culture. While in law school, she was the Managing Symposium Editor of the Notre Dame Journal of Law Ethics and Public Policy and served as vice president of the St. Thomas More Society. Also during law school, she was an assistant rector in Pasquerilla West Hall. Suzanne did her undergraduate work at Baylor University where she was a business fellows major with a secondary major in economics and a minor in political science. While at Baylor, she served as a class officer and as the vice president of an organization which advocated for student financial aid and international religious freedom. She spent a semester abroad at the University of St. Andrews in Scotland. Suzanne is the second oldest of seven children and enjoys baking, sailing, and spending time with family and friends.

### **“What! You too?": Shared Experience, Friendship, and Belonging in the Church”**

#### **Raquel Falk (University of Notre Dame, Master of Divinity Program)**

The moment of realizing we are not alone in our experience can be a particularly pivotal one for the Christian with same-sex desires or gender discordance. Statistically speaking, the Church today is not widely known for creating such spaces of encounter among young people culturally identified as LGBT. In this paper, I will draw on my own seemingly uncommon story of finding Christ-centered friendship with others who experience same-sex desires in the Church. With reference to psychology and personalist philosophy, I will also explore how these particular friendships can serve to foster a sense of belonging in the broader Body of Christ, illustrating the truth of Henri Nouwen's observation, “What we live in the most intimate places of our beings is not just for us but for all people.”

#### **Bio**

Raquel Falk is in her third year of the Master of Divinity program at Notre Dame and tenth year of living in South Bend. After college, she lived at the local Catholic Worker house of hospitality and mentored youth with Transformation Ministries. Raquel is currently serving as an intern with Eden Invitation, a new ministry that seeks to foster Christ-centered community for young adults who experience same-sex desires and gender discordance.

### **“Making Connections in the Non-Ideal City: Phenomenological Structures for Friendship”**

#### **Tamara Nicholl-Smith (ThoughtWorks)**

Find out what a reading group called Aristotle Drinking Club, good urbanism (including front porches), proximity, and the virtues have to do with friendship. We will explore the links between these seemingly disparate goods and demonstrate how they serve as interdependent



phenomenological structures for friendship. Understanding how these connect and work together can provide the beginnings of a recipe for growing and cultivating community and friendships based in embodied person to person interactions that help us be the best versions of ourselves as well as serve as a bulwark against the incessant pull of an increasingly digital and hyper-commodified world.

### **Bio**

Tamara Nicholl-Smith, co-creator and co-founder of South Bend's Aristotle Drinking Club and South Bend Salon, as well as the interactive multimedia monthly poetry show WORD in Albuquerque, NM and the public arts project Rhyme and Meter (also Albuquerque), is no stranger to the art of creating communal occasions. She is a published poet, devout urbanist, and former civil servant. She currently works at ThoughtWorks, a software consultancy known both for its commitment to software excellence and social and economic justice.

Tamara has given talks and workshops at Indiana Main Street, Our Small Towns Thinking Regionally, National Main Street, the National Hispanic Chamber of Commerce, the Southern Political Science Association, and guest lectured at the University of New Mexico.

For a fairly full CV see: <https://www.linkedin.com/in/tamaranichollsmith/>

---

## **Bound in Friendship**

**ROOM 162 | Moderator: Leigh Snead**

### **“Literature, Our Virtuous Friend: How Aristotle's *Ethics* and *Poetics* Inform Good Reading”**

#### **Bo Bonner (Mercy College of Health Sciences)**

What is literature for and why do we insist that formation in the literary arts is required for the young to become well educated? Exploring the intersection of Aristotle's concepts of habit formation, virtue, friendship, and the purpose of poetic works, this paper will attempt the aforementioned questions by focusing on the role literature provides as a "mirror of habits" for the reader, and argue that the "friendship" students feel not only toward characters in stories, but books themselves, is not merely a sentimental metaphor. Indeed, "the book as friend" sheds light on *Lectio Divina* as well.

### **Bio**

Bo Bonner is Director of Mission and Ministry at Mercy College of Health Sciences. He received his BA in philosophy from Oklahoma State University and his MDiv from Duke Divinity School.

## **“Virtue Friendship in the Catholic Literary Imagination”**

### **Dorian Speed (Independent Scholar)**

“Every love changes us,” writes ethicist Paul Wadell in *Friendship and the Moral Life*.

Friendships intensify our experiences and direct us towards flourishing or our destruction. I intend to provide a partial survey of how Catholic writers have treated friendship and moral development in various contexts. Writers such as Tolkien have crafted fairly straightforward mythopoetic narratives of virtue friendship, while contemporary writers Julia Alvarez, Alice McDermott, and Ron Hansen provide complex portraits of friends who advance towards or away from virtue. Catholic literature can illuminate the tremendous challenge it is to help one another pursue the good life.

### **Bio**

Dorian Speed is an educator, writer, and speaker living outside Houston. For the past twenty years, she has taught middle and high school students in a variety of settings and is currently a catechist in her parish youth ministry program. She has been published in *Dappled Things* literary magazine as well as on various Catholic websites, and contributed to the proceeds of the inaugural conference of the Walker Percy Center at Loyola University.

## **“Friendship in the Literature of Addiction”**

### **Eve Tushnet (Freelancer)**

Dan Barden, author of the noir tragicomedy *The Next Right Thing*, described part of the inspiration for the novel by saying, “What I know about Alcoholics Anonymous is that it’s very much about caring about people you shouldn’t care about. A.A. was started when this stockbroker [Bill W.] from New York went to Ohio on a business trip. He was afraid he was going to drink and so he started calling people and saying, ‘Listen, who’s the worst alcoholic here?’ And they said, ‘This guy Dr. Bob’s really bad,’ and Bill said, ‘Okay, I want to talk to him.’ His solution was that he could help himself with his own alcoholism by helping a hopeless person. So in some ways, recoveries from alcoholism can be said to be about choosing poorly in your friends.”

Friendship plays a central and ambivalent role in the literature of addiction and recovery (including memoir and songwriting as well as novels). Friends drag you down—or drag you out of the abyss. Friends die or save your life. Friendship reinforces or (and) challenges the hierarchies of recovery-based institutions. It is the outpost of individuality and the arena of self-gift. In the literature of addiction, as in few other contemporary genres, friendship is still a central site of moral drama.

**Bio**

Eve Tushnet is the author of *Gay and Catholic: Accepting My Sexuality, Finding Community, Living My Faith* (2014) as well as two novels, *Amends* (2015) and *Punishment: A Love Story* (forthcoming). She also edited the anthology *Christ's Body, Christ's Wounds: Staying Catholic When You've Been Hurt in the Church*. She writes and speaks on subjects ranging from men's figure skating to the epistemology of horror movies. Her hobbies include sin, confession, and ecstasy.

---

**Rehabilitating Love: A Workshop on Dating in College**  
**ROOM 203 | Anna Moreland and Thomas Smith**

Co-authors of the forthcoming *Shaping an Adult Life: A Cure for Toxic Success*, Anna Moreland and Thomas Smith, will offer students a workshop on dating that provides an alternative to what's currently on offer on college campuses. Our workshop will give students insights into the current situation and provide the vocabulary, resources, and courage to build these alternatives.