COLLOQUY

A CONVERSATION WITH GUTENBERG COLLEGE



Summer 2026

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Editor Robby Julian

Colloquy Team Eliot Grasso, Brian Julian, Chris Swanson

Cover Art Abigail Meyers (GC 2029)

Other Photography Miyei Park (GC 2028), Donovan Snider (GC 2023)

Layout Robby Julian

Proofreaders Bob Blanchard, Melanie Julian (GC 2003), Kay Smith

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President Chris Swanson, Ph.D.
Vice President Eliot Grasso, Ph.D.
Academic Dean Thomas (Charley) Dewberry, Ph.D.

Website gutenberg.edu

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Reading the World and Failing at Life

By Brian Julian



The following address was given by Gutenberg tutor Brian Julian at the Gutenberg Commencement Ceremony on June 12, 2026.

Dear class of 2026, I feel honored that you asked me to give this address tonight. I have deeply appreciated having each of you as students and as members of the Gutenberg community, so I am delighted to speak to you officially one last time. When I started to think about what I would say to you, the first problem that confronted me was the issue of tone. I have had many impromptu conversations with each of you, and these conversations have featured heavy doses of sarcasm and absurdity. I have enjoyed them thoroughly. While I considered writing you a speech in this vein, I decided that I owed you (and the audience) something more substantial, something more fitting for the occasion. So, in what follows I want to draw your attention to what you have achieved as students and to exhort you to make use of it. But in doing so, in order to honor our friendship, I must also include a touch of the absurd.

Let me begin by congratulating you. You have reached the end, and you have accomplished a lot to get here. You have practiced (and grown in) many skills over your time at Gutenberg. Tonight, I want to speak to you about one of those skills. I want to remind you of its importance. The skill I have in view is the skill of reading.

When I speak of "reading," I mean more than just deciphering the words of a book and articulating the author's message. (Although you have certainly practiced a lot of this deciphering!) I also mean that, once you have deciphered the words, you have examined the ideas to be found in them. You have then taken these ideas and practiced discerning which to adopt for yourself and which to reject. In its fullest sense, "reading" means following this whole chain of ideas from author to reader.

In fact, reading does not even have to involve words on a page. You have practiced many kinds of reading, since the genres you have read at Gutenberg transcend the label "great *books*." For example, you have read several great paintings. This means more than looking at the painting and deciding whether you like it. It means that you have looked for the visual cues that point to the artist's intentions; then you have considered whether the ideas found within the painting are true. (Is Napoleon really as great as this painting wants us to see him?) You have also read a handful of great films this quarter. In doing so, you have analyzed the ways that images, sound, and story interact in order to communicate ideas.

I would submit that the skill you have gained in reading is among the most valuable things you have received from Gutenberg. It is even a candidate for most valuable. In order to make this case tonight, I ask you—and I ask the audience—to read along with me a text from a genre you did not tackle in class. You have read great books, great films, and great paintings, but I would like to consider an example from one of the more neglected genres: the great bathroom graffiti.

Now, I acknowledge that the genre of bathroom wall literature has few instances of greatness. Several years ago, however, I encountered one memorable example, and I want to examine it tonight. The text in question comes from a men's restroom in the basement of Boston University's School of Theology, circa 2010. It was scratched into a stall by an

unknown author. For the sake of convenience, let's call him Fred. As with most texts in this genre, Fred's was short and to the point. It read: "I will fail at life."

It is hard to know exactly what Fred had in mind by this statement. Context suggests that he was a college student, so there is a good chance that the pessimism stems from failing a test, having been dumped by his girlfriend, or general difficulty with balancing work and school—something along these lines. But whatever his exact thoughts, one thing was true of Fred as he scratched this text. He was implicitly answering a deep, fundamental question, one that every human must ask: What does it mean to succeed in life? In writing "I will fail at life," he had in mind some sort of criterion for evaluating success and failure, however profound or trivial that criterion may have been.

Perhaps success in life is a high-paying job, one that requires a stellar GPA to obtain—and Fred just flunked a test. That job is now out of his grasp. He failed. Or perhaps success is having the sort of stable family he grew up in (or did not grow up in). This requires him to find a wife—and he just got dumped. He is now further away from that family. Maybe it is not obtainable. He failed. I don't know what Fred was thinking, but he had in mind *some* idea of what it means to succeed at life and perceived that this success was out of his reach.

As time went on, it became apparent that other people also had ideas about success. A series of commentary texts came to be scratched around Fred's—a miniature great conversation, if you will. Eventually, there were four such commentaries. In response to Fred's declaration that he will fail at life, others replied: "Join the club"; "You already have"; "Life is only what you make of it"; and "Only if you let it beat you."

The first of these—"Join the club"—appears to agree with Fred that there is an easily discernible criterion for success. It does not indicate which of these it chooses, but it could be any of the options we already considered with Fred's text.

The other three bring new ideas to the discussion. Again, it is impossible to know from a single sentence exactly what each of these means. But given that the context is twenty-first-century American culture, we can infer some ideas that are likely in view.

For example, there may be a tinge of relativism. The comment that "Life is only what you make of it" could imply that the goal of life is movable. There is no set goal, no given criterion of success or failure, but each of us places our own goalpost and succeeds when we reach it.

Or, rather than relativism, perhaps the commentators have in mind psychology. They are thinking that there is *no* goal in life. There is no outside judgment as to whether we succeed or fail. Instead, we succeed if we *feel* successful. Fred said, "I will fail at life," and the comment "You already have" could be remarking on Fred's pessimism. He has failed because he is stuck in a mindset of failure.

Or maybe Fred is failing because he admitted defeat. Maybe success in life is achieved through effort. The comment "Only if you let it beat you" is proclaiming that life can be mastered through work. Fred needs to buck up, grit his teeth, and abandon his defeatist attitude. Success will not be handed to him on a silver platter, but it *can* be his with enough sweat.

Now, I am not saying I know for sure what Fred and his commentators had in mind with their scratchings. However, all the options I have considered are real possibilities for what they meant: success in life might be found in obtaining a good job, in having a stable family, in setting my own goal, in keeping a positive mindset, or in powering through the difficulties. And assuming that these interpretations are in the ballpark for what these authors meant, I would like to point out two observations about their messages.

First, they are all false. This is not to say that jobs and family and hard work are bad. But none of the options under consideration, including these, define success for the whole of life.

In order to define this sort of success, we need to know the purpose of life, what life is *for*. And in order to know this, we need to consult our creator. That is, to succeed in life is to be what God created us to be, to do what God created us to do. So, let's say, as a decent approximation, that the goal of life is to love God with all our heart, soul, mind,

(continued on page 4)



Young Philosophers
gutenberg.edu/yp

Young Philosophers is an online forum for high school students to discuss big ideas in small groups. All questions are on the table as we faithfully pursue truth together. Fall sessions:

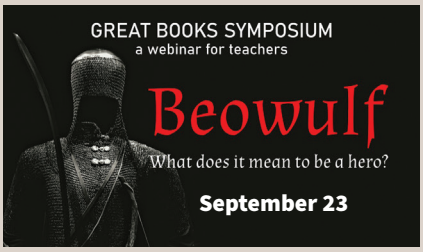
September 14:
What is Truth?

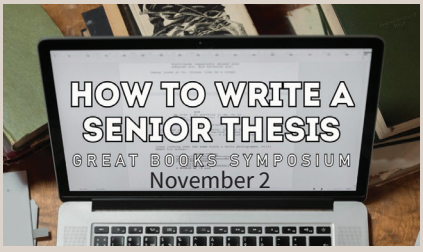
October 27:
What Is Community?

Great Books Symposium
gutenberg.edu/gbs

The Great Books Symposium is a webinar for K-12 teachers in the private school, the public school, and the homeschool to learn and practice the art of discussion by engaging with the classics.

Upcoming sessions:







Reading the World and Failing at Life

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and strength, and to love our neighbor as ourselves. To succeed in life is to do these. To fail is not to do them.

And this standard for the goal of life, for the measure of success, is very different from the options given by Fred and his friends. For them, loving my neighbor is, at best, a *piece* of the picture. Perhaps I have to love a few of my neighbors—those who are family members—in order to have a stable family. But if success is defined by a job or by setting my own goal, I might not need to love neighbors at all. And, setting aside the issue of loving people, none of their options even mention loving God. If the Bible is right in its prescriptions for humans, all of the options to be found in that bathroom stall are based on false measures of success. They are not ones that we, as Christians, should adopt.

Second, besides being false, I would like to note that these candidates for measuring success are everywhere. In part, I have been looking at the ideas found in an instance of bathroom graffiti in order to emphasize this. I have been speaking of a one-square-foot area on one wall in one city in this vast world in which we live. This world is filled with billboards and books and movies and songs and conversations with friends, family, and coworkers. All of these media contain messages about what is important in life. We are surrounded by them. Not all of these messages are false—hallelujah for those that proclaim the truth! But many of the messages are, like those of Fred and his commentators, at best, partially true. At worst, they are outright lies.

We are all swimming in a sea of ideas—an ocean of truths, half-truths, and falsehoods—and with messages swelling up in towering waves, there is a constant danger that we will drown. That is, that we will believe the lie and make it the basis of our life.

And this, graduates, brings me to why I am so excited for you. As I said at the beginning of this address, you have been practicing the skill of reading. In other words, you have been practicing navigating the turbulent sea we all live in. You have been working to identify the ideas that lie behind various forms of communication, and you have been examining and evaluating those ideas once they are identified. You have tackled reading many books over your time at Gutenberg and strengthened your ability to read. This practice will allow you to evaluate not only books, but films, advertisements, and, yes, even bathroom graffiti. It equips you with a boat and paddles as the ideas surge up around you. There could be no more important skill, no skill more practical, than the skill of reading.

I have been speaking at such length upon this skill in order to draw your attention—and the attention of your friends and family—to the immense value of what you have gained, to the value represented by this degree you are receiving. You have a skill worth celebrating. But I want you to do more than merely *have* the skill. And so, I would like to give you three brief exhortations.

First, you have been practicing the skill of reading as a college student, so now that you are graduating, *use* it. As you transition from the undergraduate world to the world of work or the world of further education, consider the implications of the messages that will be handed to you. Don't simply absorb those messages. Examine the ideas that will swell up around you—the ideas that will try to drown you, to force your belief before you even realize they are there. Don't just drift along with the current, but read the world around you, so you can navigate your life on purpose.

Second, you have been practicing the skill of reading in an academic environment, but don't let your use of this skill become academic. You are all smart. You can find ideas embedded in many forms of communication, and you can debate the merits of those ideas. But never forget that the purpose of ideas is to understand life, and the purpose of life is to live it. Don't use your considerable skill at reading merely to play the game of argumentation. Instead, use it to face into the waves and steer your course.

For the third exhortation I would like to misappropriate from one of Fred's commentators. I exhort you to join the club. By this I mean that you should seek out the church. We are not left to navigate the sea of life on our own. Importantly, we need reinforcements that go beyond our own skill at reading. Reading takes work—navigating the ocean waves takes work—and it is easy to become exhausted. We need other people around us who will regularly help us to stay afloat by reminding us of the truth. Even if they do not have your skill at reading, when people are trying to follow God and live out the message of the Bible, they are charting the same course as you. Sometimes you will need reminders of this course from fellow sailors, and at all times it is more encouraging to see your own little boat as part of a fleet. What is more, you can use your skill at reading not just for yourself, but you can help your fleetmates steer clear of waves which may otherwise have set them adrift.

To conclude, I would like to return to Fred. He declared that he would fail at life, and here, at the end of the address, is where I am supposed to tell you that now, because of your newly-acquired degree, you will instead succeed. But I am not going to say this. I don't want to leave anyone with the impression that I have been praising your academic accomplishments because academics is the key to success in life. Rather, as we established earlier, the goal of life is to love God and love our neighbor. I do think that the skills you have gained at Gutenberg will aid you in your pursuit of God. The skill of reading will be an invaluable tool as you try to discern what following God looks like while you are floating in the sea of ideas that surrounds us. But at the same time, we know that naturally, apart from God, none of us will succeed at this task. No matter our academic accomplishments, the key ingredient of our success is the mercy of God. This is so much the case that it almost seems inappropriate to call a life of following God one where we succeed. Perhaps instead we could call it failing well. We will all fail at life due to sin, but we fail well when we turn to God in the midst of our failure, when we strive towards him with every resource we have available, striving, yes, also with the skills we have acquired academically.

So, graduates, I leave you with this thought: I applaud your accomplishment at arriving to this point, and I exhort you to make use of the skill of reading that you have been practicing. But, nevertheless, you will fail at life. I pray that you fail well.



Commencement Addresses Given by the Gutenberg Graduating Class of 2026

Bethany Dewberry, Nicholas Eskew, Wesley Coleman

In the following addresses, Bethany, Nicholas, and Wesley offer a glimpse into their life-changing journey through Gutenberg College—a journey replete with big questions, community interaction, and hard work. All of us at Gutenberg congratulate them on their achievement and wish them well as they take what they have learned into the world.

Examining the Life of a Christian

By Bethany Dewberry

I tend to give speeches that are unusual for the occasion, and I have no intention of changing that now. I will not talk about my deep gratitude, of which I have much, or give an inspirational speech about our futures. Instead, I would like to give a snapshot into one of the questions I have been thinking about during my time at Gutenberg—and what many of my fellow students have also been interacting with. That question is, "What is the life of a Christian like?" I know this sounds like one of Chris's fake two-year questions at Junior Tea—"Describe the nature of God using only numbers" or "Sum up all of Plato's works in less than 150 words"—but I do mean to address the question, "What is the life of a Christian like?" I am not trying to exhaust this question in the next five minutes but rather to share my thoughts and the process I have gone through so far.

Of course this question is always at least on the back burner while you are at Gutenberg, but certain events force it to the front. Most recently, Kierkegaard has done this to me. We read *Practice in Christianity,* where he says many things that I have agreed with for a while: People should walk the road of righteousness; people should put God first; sometimes you will suffer for doing good, etc. But we got to a section where Kierkegaard talks about the life of a Christian in a way that I have not heard described. I will give a couple short quotes, and then—don't worry—I will tell you what I think he said.

Kierkegaard writes, "Christianity resembles a hatred of what it is to be a human being, the greatest curse and torment upon what it is to be human.… [I]n the weaker moments [the Christian] wants to coddle himself, whimper, have an easy life in the world, live in rather quiet enjoyment" (117).

"And when it has to do with an entire life—the dedicating of it to being sacrificed, the entering into such a future without any prospect whatsoever of relief, voluntarily taking it upon oneself to work with the utmost effort—in order to achieve … being laughed at and persecuted year after year, and finally being put to death—ah, to even the strongest person there are moments when it must seem to him misanthropic to require anything like this of a human being!" (118).

Kierkegaard is saying here that living a Christian life—that is, truly following Christ—is voluntarily living a life of pain and adversity against the desires of humanity; it is willingly putting aside the material things that bring pleasure and instead living a life of suffering. Not a life *with* suffering—a life *full of* suffering.

I read this and thought, What? Christianity is supposed to bring peace and comfort and love. I know that we will endure some suffering, but a life full of it?

However, I made the mistake in my thinking that Kierkegaard knew I would make. I valued my present physical flourishing and comfort over the gift of salvation. I did not realize how big my sin problem is; I did not realize how my greatest need is taken care of through Christ, my need for salvation from my sin. I would rather just be happy and comfortable now. Kierkegaard says that, though I may not realize my need for salvation, God does.

"[I]f you are otherwise unaware of how important your salvation is, if it has escaped you yourself, you certainly must come to know it from [Christ's] concern. … With the Father he knows from eternity that only in this way can the human race be saved … and for no human being is there salvation except through him" (77).

Christ has not called his followers to a life of material flourishing. Christ has called us to live lives like his, lives of pain, rejection, and suffering; lives full of hardships. And is it not enough that we have our greatest need—salvation from sin—taken care of?

I thought of it like this: If someone whom I trusted said that he would provide for my every material need for the rest of my life, would I feel at peace? That would be pretty nice. That is what I spend a lot of my time trying to take care of. Would I then be angry if he told me I wasn't allowed to do dangerous drugs? No, he is trying to provide for my life and doing drugs goes against his purpose. In response, I should be grateful for my greater need of life being met, even though I can't have the pleasure of drugs.

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I think this scenario applies to what Kierkegaard is talking about. We have a need, a need for salvation from sin. It is our greatest need, and Christ has provided salvation and has invited us to partake in this solution to our greatest need. We are free from sin! We are free from the punishment of sin! We are reconciled to God!

And what do I turn around and say? "So, I also get to have all the drugs I want too, right? I can live a life of pleasure and be financially stable and everyone will treat me well? You're not going to ask me to give up the sins in my life that *really* make me happy, right? Or, if I have to have a little discomfort, it will soon come to an end and everything will be great down here, right?"

Kierkegaard echoes in my head, "If you are otherwise unaware of how important your salvation is, if it has escaped you yourself, you certainly must come to know it from [Christ's] concern."

And I retort, "Okay, so God is going to give me some trials that make me a better person, but those are necessary. Beyond the necessary suffering, is he going to give me as much happiness as is possible? I will follow God with my whole heart, and if I can also have a great life now, then can't I do both? Can't I have my salvation and at least a semi-easy life?"

"If you are … unaware of how important your salvation is … you certainly must come to know it from his concern"

These are hard words. These are devastating words. Is it worth giving up everything on earth that I love because this is what Christ requires of me? To live a life denying myself of the earthly pleasures I desire most? To live daily struggling against my sin? To change the core of who I am, which hates the things of God? Is Christ worth this road of hardship? Well, is living worth giving up drugs? The problem is not what Christ is asking of me, the problem is that I do not realize how important salvation is. If I understood how much I needed what Christ was offering, I wouldn't be concerned with my desire to feel pleasure and happiness. I would have my full attention on the one who fulfilled my greatest need, my only need, and say as Kierkegaard said, "Whether it is a help or a torment [to my current life], I want only one thing. I want to belong to Christ…." (115).

Knowledge, Truth, and the Inward Individual

By Nicholas Eskew

Exactly six years ago tonight, amidst the height of a global pandemic, I watched my now wife deliver a student address at her commencement ceremony that encapsulated the unique process I had witnessed her undergo during her four years at Gutenberg. It both captured the content that defines the Gutenberg project and reflected the substance of a human moved by real education in her pursuit of Truth. I realized that Gutenberg College did not merely offer a bachelor's degree in liberal arts but rather something far more profound. What makes Gutenberg different is the opportunity it offers students to examine the questions each human being must respond to in his or her life: What beliefs do I hold, and on what basis do I believe them? This humanized curriculum inspired my decision to attend Gutenberg College to begin my existential pilgrimage.

Through studying four years of philosophy, literature, history, theology, language, math, science, art, and beyond, the story of humanity unfolds before our eyes. In learning how to read original works—rather than being trained to blindly internalize fragmented interpretations by textbook authors—we must develop the skill to think for ourselves through critical analysis. Without the careful cultivation of this practice, one cannot truly come to understand how Plato conceived of the forms, why Descartes believed our existence is real beyond a simulation, or unearth the assumptions which determined Kant's transcendental account of knowledge. In order to accomplish this, one must develop the skill to appropriately account for factors like historical setting, cultural paradigms, logical structure, and linguistic context. Only in seeking authorial intent may one come to apprehend time's most formative thinkers and their influence in history's conversation. Through this discipline, a reader may come to traverse any intellectual destination, enabling the reader to personally engage topics like what it means to live virtuously, consider the metaphysical nature of reality, or examine the basis for knowledge itself. Through this objective process, the student may come to understand the world around him and how it came to be.

Yet, this process, as important and illuminating as it is, actually presses up against a quieter, more essential threshold in the inward place where real education begins. In harnessing our minds to pursue the true meaning behind a scientific theory or philosophical endeavor, both the insight and shortsightedness of the greatest thinkers are extracted from their works as we witness the beauty and fallibility of human beings who we come to recognize are exactly like us. This process of learning enables us to see how their works depict their view of truth and on what basis they justify those beliefs. By personally interacting with the original thoughts of Aristotle, Kafka, or Einstein, we come to see for ourselves what they are responding to, the assumptions that guide their logic, and the preconceived notions that dictate their rational trajectory. Their works depict the innermost reality of their worldviews, and we come to identify the personal lens through which they stake their claims about ultimate Truth, inevitably determining how they respond to life's most important questions. Through this reflective process, the student may come to understand the world within the author and how it came to be.

Through our studies, we enter into humanity's enduring philosophical debates and competing visions for reality. We learn to trace the foundations that underpin an author's worldview, observe the tensions that emerge within it, and watch as its limitations give rise to new paradigms for understanding reality. In our shared human image, this probing process provokes honest self-reflection, posing the question: ***On what basis do I believe what I believe?***

By way of this objective process, the earnest student may come to enter into subjectivity if the student chooses to leap into what Kierkegaard coins "double-reflection," whereby one reflects inwardly upon that which is outward. In

this, one may come to understand not only the world around him, but most importantly, the world within him. How one conceives of ultimate truth, and the grounds upon which one assents to it, inevitably informs one's vision of reality. In our scholarship, the framework for objective learning prepares the way for inward examination of the self, where the most imperative pursuit of Truth takes place. This proves pertinent when we realize that whatever objective Truth may be, one may not participate in it unless he embraces intellectual honesty through spiritual sincerity. The worldview one subscribes to determines how one relates to Truth, so it becomes existentially necessary to examine our mind, heart, and will if we wish to live in orientation towards Truth. What I value, how I treat people, how I dedicate my time, the master I serve, whether or not I take responsibility for my brokenness, how I respond to suffering, and how I will account for the state of my soul at the hour of my death all portray the beliefs I live by. What we believe matters, and it impacts how we live our lives. It exposes the real and raw inner being in the posture of our heart toward transcendent truth, which bears infinite consequences. By dedicating our lives to this four-year immersive process, we respond to this education within ourselves, ultimately deciding what kind of person we wish to be. Therefore, cumulative knowledge is not the primary goal of real education, but rather, authentic inwardness is, in order that we may take responsibility for how our beliefs define our existence in our journey toward ultimate Truth.

Challenging our innermost being is a daunting task. Not everyone responds to this human calling. But I have come to believe that human flourishing, higher purpose, and living a meaningful existence is defined—not by having correct beliefs—but in the striving to live in accordance with Truth at all costs. Where a person inwardly wishes to find Truth, Truth is promised to find that person.

I would like to express my deepest gratitude to the tutors, my mother-in-law, Nancy, and especially my wife, Jordan, whose sacrifices, encouragement, and patience faithfully accompanied me through my transformative time at Gutenberg. Thank you all for joining us in celebration tonight.

To Live in Truth

By Wesley Coleman

As I look out at this group of people—family, friends, mentors—I am reminded that there are two ways of living. There is a way that gives life and a way that takes it. To live in truth is to give life, not just to yourself but to others as well.

It costs nothing but affords everything. This truth is fundamentally relational, and it never runs out. The ultimate truth is Christ. He says, "I am the Way, the Truth, and the Life." All that we do apart from Him eventually falls away—it simply does not last.

In the world, the successful are idolized. We idolize them because of the material gains we hope to acquire by mimicking their behavior. To some extent, we are all looking for success, ultimately for the sake of security and stability for ourselves and those we care about. We seek a legacy. We want the reassurance that our existence as unique individuals will, in some way, outlast our time here.

But achieving temporal milestones will not give us a true identity, nor will those milestones last very long. Worse, seeking our success through these worldly means misunderstands who we are and why we are here.

Alasdair MacIntyre, in his writings on ethics, clearly divides the two kinds of goods we can attain. Material goods are temporary; they can be lost, and they are often won at the expense of others. Virtues, however, are never lost. Instead, they are reinforced and multiplied when they are acted upon, shared, and taught.

Gutenberg is one of the few unique places where I have experienced this kind of giving without reservation. It is a place dedicated to the giving of virtues—the facilitation of understanding, the exploration of ideas, and the cultivation of moral and social attitudes. This work must be done through a community.

True community is based on relationships, not on social evaluation. True relationship requires trust, and therefore, it requires vulnerability. That is precisely why true community is so difficult to find in the modern world and why what these tutors have built here is so vital.

When I look back on my time here, I'm not going to remember the late nights, the times where it seemed as if no one, including the tutors, knew what this philosopher was trying to say, the hours of sitting with a blank computer screen awaiting a very meager attempt at an essay and countless more hours editing and getting really persnickety, or the last-minute study-hour panic attacks. Okay, I probably will remember those.

But more than that, I'm going to remember the conversations after class with tutors and classmates, the meals made and dinners eaten together, all of you who have been my friends through it all. Serious, personal, deep conversations worth having with people worth investing in.

People that I will never forget, even if this, tonight, is the last time I ever see them. I will remember the lessons you have taught me, and I will do my best to live by them and teach others. Thank you.



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1883 University Street
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