

PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
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CONTENTS

THE VIEW FROM 215	Thomas Stapleford	1
SUMMER SYMPOSIUM		3
ALL SOULS MASS	Rev. Nicholas Ayo, C.S.C.	11
OPENING CHARGE 2018	Andrew Radde-Gallwitz	13
FACULTY NEWS		26
FOCUS ON NEW FACULTY		31
STUDENT AWARDS		32
THE EDWARD J. CRONIN AWARD-WINNING ESSAY	Kiera M. Stubbs 2019	33
2018 PLS SENIOR THESIS TITLES		38
ON THE ART OF CONVERSATION AND THE PURSUIT OF TRUTH:	Gabriel Griggs 2014	42
ALUMNI NEWS		44
CONTRIBUTIONS		49

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Faculty Editor

Henry Weinfield

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THE VIEW FROM 215

Thomas A. Stapleford

January 2019

Midway through my third year as department chairperson, I have been relieved that the department has not in fact collapsed around me, contrary to any anxieties provoked by the chaotic state of my office! Fortunately, any personal disorganization has not infected the department, undoubtedly owing to our stalwart administrator, Debbie Kabzinski, standing guard over the Program and ensuring that it continue to run smoothly.

As always, our students inspire those of us on the faculty with their enthusiasm and passion for reading and discussing great books. One of the privileges of being chair is being able to eavesdrop on the lively conversations of our students in the office lounge as they debate everything from movies to politics to theology, weaving in references to geometry, ancient philosophy, Kant's aesthetics, Aquinas, and Keats. (Yes, somehow those things do hang together!) Anyone who doubts the value of a common curriculum for fostering a rich intellectual community need only stop by our office between afternoon Seminars!

Our faculty have had another excellent year as both teachers and scholars. Though you can see the full list of activities in our "Faculty News," let me highlight a few. Chris Chowrimootoo's first book, *Middlebrow Modernism: Britten's Operas and the Great Divide*, appeared in fall from the University of California Press. Andy Radde-Gallwitz published *Gregory of Nyssa's Doctrinal Works: A Literary Study* with Oxford, and Denis Robichaud won a Rome Prize from the American Academy of Rome, allowing him to spend this year on a research fellowship at the Academy. Michael Crowe published his eleventh (!) book, *The Gestalt Shift in Conan Doyle's Sherlock Holmes*, with Palgrave Macmillan, and Kent Emery was honored with

a *festchrift* from his colleagues in medieval philosophy, *Contemplation and Philosophy: Scholastic and Mystical Modes of Medieval Philosophical Thought* (Brill). Finally, we were delighted to welcome our newest faculty member, Emma Planinc, a specialist in early modern and Enlightenment political philosophy who received her PhD from Toronto and taught in the great books core at the University of Chicago as a Harper-Schmidt Fellow.

An exciting new development this year has been the expansion of the Program's involvement in adult education. Both the Program's faculty and students have long believed that reading and discussing great texts can enrich human life at any age, not just the four years of undergraduate education. That conviction has been embodied in the Program's seminars at the South Bend Center for the Homeless, in our Summer Symposium, and (more recently) in our teaching at the Westville Correctional Facility. This year we began a new endeavor alongside another new program at Notre Dame, the Inspired Leadership Initiative (ILI). ILI brings individuals at the end of their traditional careers back to Notre Dame to take classes for one year and participate in campus life. This year, Fr. Dan Groody (PLS '86) and I have been co-leading a Great Books Seminar for the inaugural class of ILI fellows. It has been a great success, and one of the highlights was a lively joint session on Seneca's letters that we held with a group of current PLS undergraduates. That marked the first time I had led a Seminar with participants ranging in age from eighteen to eighty, and it was a fantastic experience.

Events such as the ILI Seminar continually remind me of the special place PLS occupies in American higher education. Your enthusiasm and support have been crucial in helping us to sustain that success. Thank you for all that you have done for PLS, both in

your time as students and your ongoing roles as ambassadors for the value of liberal education. My best wishes and prayers to you and your families in this new year!

**ANNOUNCING THE TWENTY-FIRST ANNUAL
PLS/GP SUMMER SYMPOSIUM
JUNE 2-7, 2019**

Power: Exploring the Meaning and Uses of this Ubiquitous Concept

Once again the Program of Liberal Studies will offer a week of seminars for alumni/ae of the Program, their relatives and friends, and anyone else eager to read and discuss important texts and ideas as part of a welcoming and lively intellectual community. This year the sessions will focus on conceptions of “power” across many fields of inquiry. All sessions will be taught by current or emeritus/a faculty of the Program of Liberal Studies. Please consider joining us for what promises to be once again an exhilarating week.

Below find a list of the seminars, followed by more detailed descriptions and information.

§

Power over Life: The Problem of Biotechnology
Phillip Sloan
(4 sessions)

Course Description:

The aim of this series of seminars is to help us gain some perspective on the consequences of the “mastery” of numerous dimensions of life attained by contemporary bioscience as the outcome of a long historical effort to “disenchant” the living world through rational control (cf. Charles Taylor, *A Secular Age*, ch. 1). These developments in the last two centuries have given us marvelous medical breakthroughs. They also raise many of the critical ethical issues of the present surrounding high-technology eugenics, biotechnological enhancement, organ transplantation, control and manipulation of human reproduction, and genetic “engineering” that can have an impact on “lives to come.” The seminar will be conducted with some lecture as well as seminar discussion of primary texts. An electronic Reader of sources will be supplied. As a “background” book that is often being referred to in the more recent readings, I would like to recommend as an optional read, Aldous Huxley’s *Brave New World*. As an assigned book we will use chapters in Francis Fukuyama’s, *Our Posthuman Future: Consequences of the Biotechnology Revolution* (New York: Farrar Straus, 2003), ISBN 0-312-42171-0.

Session I: The “Disenchantment” of the Living: Readings: Aristotle, *De anima*, Book 2 (selection); Descartes, *Discourse on Method*, Part V and selection from *Treatise on Man*; Hans Driesch, *The Science and Philosophy of the Organism* (selection).

Session II: Modern “Disenchantment”: The “Engineering” Ideal of Modern Biotechnology: Readings: Hawthorne, “The Birthmark”; J. Loeb, “The Mechanistic Conception of Life”; Documents from the “Vital Processes” Project of the Rockefeller Foundation (1930s);

Tuesday Evening Film: 242 O’Shaughnessy

Session III: The Biotechnological Utopia: Readings: Fukuyama, *Posthuman*, chs. 1, 4, 5; P. Kitcher, “Utopian Eugenics and Social Inequality,” and Commentary by Diane Paul. Discussion of Fixed film.

Session IV: Reflections on Biotechnology; Ethical and Theological Dimensions: Readings: Fukuyama, *Posthuman*, chs. 6-9; Kass, “Biotechnology and Our Human Future”; R. M. Green “Bioethics and Human Betterment”; Sloan, “A Tale of Three Francises: Toward a Franciscan Biotechnology.”

§

Women and Power

Katherine Tillman

(3 sessions)

Course Description:

“POWER”: ability to act or produce an effect; capacity for being acted upon or undergoing an effect; possession of control, authority, or influence over others. I have selected two Greek dramas, the heart-wrenching tragedy *Iphigenia at Aulis* by Euripides and the bawdy comedy *Lysistrata* by Aristophanes, because the first brings out the “powerlessness” of Greek women and the second a certain kind of “power” these women choose to weaponize. The two essays by acclaimed British classicist Mary Beard provocatively support issues raised in the Greco-Roman classics, beginning with Telemachus’ silencing of his mother Penelope at the beginning of the *Odyssey*. Beard suggests that we need a new understanding of “power,” one that decouples it from public prestige and emphasizes “thinking collaboratively, about the power of followers not just of leaders, . . . thinking about power as an attribute. . . , not as a possession. What I have in mind, “Beard says,” is the ability to be effective, to make a difference in the world, and the right to be taken seriously, together as much as individually.” It is this “new” kind of effectiveness that is proposed by Sue Monk Kidd’s award-winning novel *The Secret Life of Bees* (the book or ebook, not the movie). Women’s collaborative power of love and community is portrayed in the lives of Lily Owens, a young girl in the segregated south in 1964, and her cherished housekeeper Roseleen, who run away from abuse and insinuate themselves into the home and hearts of the gracious Boatright sisters and their genteel beekeeping family.

1. for Monday class discussion

Iphigenia at Aulis by Euripides (410 B.C.) http://classics.mit.edu/Euripides/iphi_aul.html;
DVD with Irene Papas, Costa Kazakos: to be shown in 242 O’Shag, 7:30-9:30 Sun. evening:
text: http://classics.mit.edu/Euripides/iphi_aul.html

AND

Lysistrata by Aristophanes (411 B.C.) <http://corematerials.homestead.com/lysistrata.pdf>
(selected as the least racy rendition among several examined) - “anonymous translator”

See also these two paintings: “The Abduction of the Sabine Women” by Nicolas Poussin, Rome, 1637–38, and “The Intervention of the Sabine Women” by Jacques-Louis David, 1799. These paintings and their legendary stories (according to Plutarch and Livy) may be found at <https://www.ancient-origins.net/news-history/rape-sabine-women-002636> and https://www.wga.hu/html_m/d/david_j/3/311david.html. (Click on the paintings.)

2. for Wednesday class discussion:

Women & Power: A Manifesto (two essays: 2014 and 2017) by Mary Beard
hardback with illustrations or paperback or ebook:

<https://www.amazon.com/Women-Power-Manifesto-Mary-Beard/dp/1631494759>

OR

online versions of Beard's two essays::

<https://www.lrb.co.uk/v36/n06/mary-beard/the-public-voice-of-women>

<https://www.lrb.co.uk/v39/n06/mary-beard/women-in-power>

3. for Friday class discussion:

The Secret Life of Bees (a novel) by Sue Monk Kidd

(N.B. the book, not the movie) 336 pages available at:

<https://www.amazon.com/Secret-Life-Bees-Monk-Kidd/dp/0142001740>

<https://www.barnesandnoble.com/w/secret-life-of-bees-sue-monk-kidd/1100311171>

§

Early-Modern Conceptions of Divine Omnipotence

Tarek Dika

(2 sessions)

Course Description:

In a series of important letters, Descartes argued that God could have created an entirely different world, governed by entirely different laws, had He so desired. He could even have made $2+7=13$. Spinoza, by contrast, argued that God always acts in one way, and that he could not have acted otherwise, for if he could he would not be immutable. This seminar examines two competing early modern conceptions of divine omnipotence. Readings include Descartes' letters to Mersenne, which will be made available online, and selections from Spinoza's *Ethics*, which will also be made available online. One or two secondary sources may also be assigned for broader context.

§

Selections from the poems of Gerard Manley Hopkins

Steve Fallon

(2 sessions)

Course Description:

I look forward to two sessions discussing Hopkins' extraordinary poetry, including such classics as "God's Grandeur," "The Windhover," "Carrion Comfort," and "That Nature Is a Heraclitean Fire and of the Comfort of the Resurrection." We will pay close attention to his vivid imagery and distinctive rhythms, and we will ask ourselves *how* his poems mean. I will circulate a list of poems to be discussed well before June. Any edition will do. Here are a few of the better bets, with Amazon links.

Hopkins: *Poems*, Everyman's Library Pocket Poets Series, hardcover, under \$15.00 ISBN 978-06794444695 (<https://amzn.to/2RZp5et>)

Selected Poems of Gerard Manley Hopkins, Dover Thrift edition, paperback \$4.00 ISBN 978-0486478678 (<https://amzn.to/2UEOqf7>)

Gerard Manley Hopkins: Poems and Prose, Penguin, paperback under \$17.00 ISBN 978-0140420159 (<https://amzn.to/2zTZOeu>)

§

The Powers of Governments and the Adequacy of the United States Constitution
Walter Nicgorski
(2 Sessions)

Text for Discussion: *The Federalist*, commonly known as The Federalist Papers

Course Description:

James Madison, often called the Father of the Constitution for his work in the run-up to and during the Constitutional Convention, observed in the months after the Convention that “the great difficulty” in making a constitution for a government to be administered by humans over humans is to empower the government to control the governed while at the same time making provision for checking and avoiding the abuse of the powers granted. In other words, the great difficulty is to give power and restrain power at the same time. The U.S. Constitution seems to be coming under heavier criticism than at any time in its 230 year history. How adequate is this often prized achievement of America’s founders to the issues of our day and the future?

Whether one is disposed primarily to be a defender or a critic of the Constitution, a useful step is to understand its terms and its overall political theory as best we can. Toward that goal, these two sessions will discuss key papers of *The Federalist*, a collection that Jefferson, one of earliest critics of the Constitution, once described as “the best commentary on the principles of government ever written.” Later Woodrow Wilson, constitutional theorist as well as political practitioner, observed that we do not live under the Constitution; rather we live under the Constitution as interpreted by *The Federalist*.

Any complete copy of the text will suffice. “Complete” means all 85 Federalist papers. It is useful to have a copy which contains the briefly descriptive topics of each paper in the table of contents. This allows a reader to see a sketch of the argument of the whole set of papers even as we focus on a selection of the most significant papers. The Liberty Fund (libertyfund.org/books) sells a very fine edition of *The Federalist* at a remarkably low price; available both in hardback and paperback versions.

First session: Papers 1, 9-10, 14-15, 23, 39 and 51.

Second session: Papers 52-53, 62-63, 68, 70-71, 78 and 85.

§

Natural Powers in Classical and Early Christian Thought
Andrew Radde-Gallwitz
(2 sessions)

Course Description:

During Lent of the year A.D. 378, the last year of his life, St. Basil of Caesarea preached nine *Homilies on the Six Days of Creation*. The series would become a classic of the genre. One of the more remarkable aspects of the homilies is Basil's use of the notion of causal power (in Greek, *dynamis*) to describe how life emerged from the elements earth and water. His notion of power, we shall see, derived from ancient traditions of natural and medical philosophy. Here it referred to the affective capacity or disposition of a thing or its parts—their capacity to act and be acted upon. We will first look at the concept of *dynamis* in a text by the second-century physician and philosopher Galen of Pergamum entitled *On the Natural Powers*. After defining this notion of power and its application to human anatomy and physiology, we will look at its use by Basil in his homilies. In particular, we can ask how closely Basil's depiction of the creation of life matches Galen's notion of embryological development and birth.

Day 1: Galen, *On the Natural Powers*, Book I and Basil, *Homilies 1–2 On the Six Days*

Day 2: Basil, *Homilies 3–9 On the Six Days*

Texts:

1. Galen, *On the Natural Faculties*, trans. A. J. Brock, Loeb Classical Library 71. Cambridge, MA: Harvard University Press, 1916. ISBN: 9780674990784.
2. St. Basil, *Exegetic Homilies*, trans. Sister Agnes Clare Way. The Fathers of the Church. Washington, D.C.: The Catholic University of America Press, 1963. ISBN: 9780813213590.

I regret that newer translations are not available for these texts. Even older translations of both texts are available in the public domain online.

Recommended reading: my chapter “Powers and Properties in Basil of Caesarea's *Homiliae in hexaemeron*,” in Anna Marmodoro and Eirini Viltanioti, eds. *Divine Powers in Late Antiquity*. Oxford: Oxford University Press, 2017, 199–217 (pdf).

§

Sherlock Holmes and Thomas Kuhn
Michael Crowe
(1 session)

Course Description:

The question regularly arises: what books published in the twentieth century have now ascended to the status of Great Books? A number of prominent figures have claimed that the most important book on the nature of science published in the last sixty years is Thomas Kuhn's *Structure of Scientific Revolutions* (1962), which has now sold over 1.4 million copies. For a number of decades nearly every PLS student read this book. I have recently published a book titled *The Gestalt Shift in Conan Doyle's Sherlock Holmes Stories*, in which I develop the thesis that the great majority of the sixty Sherlock Holmes stories fit the pattern of a Gestalt shift, a pattern of change prominent in Kuhn's book. To prepare for my single-session class you will be

asked to read three Holmes stories and a six-page summary of Kuhn's book, which I prepared and which I will place on the internet. The three Holmes stories are the short stories "Silver Blaze" and "Last Bow" and the novel *The Hound of the Baskervilles*, which can be skimmed. It is not expected that you read my new book, which is rather expensive. In the class, I will present a PowerPoint summary of my book. We will then discuss whether my thesis is plausible and whether those who claim that Kuhn's book is one of the most important books of the twentieth century are correct.

§

Étienne de la Boétie, On voluntary servitude
Robert Goulding
(1 session)

Course Description:

Étienne de la Boétie's *Discours de la servitude volontaire, ou le Contr'un* (*Discourse on Voluntary Servitude, or the Against-one*) is one of the most surprising and unlikely texts to have come out of the sixteenth century. Machiavelli had instructed princes, in brutally realistic terms, how to gain and maintain power. And almost everyone who read that book, or who simply lived under the princes of Renaissance Europe, imagined that the power of princes was something *real*. In this brilliantly paradoxical work, de la Boétie argued that the ruler's power had no substance, but was something that the people had agreed to believe existed. In other words, they were complicit in their servitude; in fact, their servitude -- and the prince's power -- was *nothing other than* their belief that it existed! The moment the people, as a whole, ceased to believe that political power was anything at all, it would fade like a dream. The young Montaigne was captivated by de la Boétie's unconventional mind, and formed a fast friendship with him when they met in 1559. He did not have long to enjoy his friend's intellectual companionship, however, as de la Boétie died just four years later, at the age of 32. Montaigne's immensely moving essay "On Friendship" used their deep connection ("If a man should ask me to explain why I loved him, I find it could only be expressed by replying: because it was he, because it was I") as a means to understand the nature of friendship itself. Explicitly mentioned here, de la Boétie in a sense haunts almost every one of Montaigne's great essays; somewhere, in every essay, Montaigne will slip a passing allusion to his friend or to his work, *On Voluntary Servitude*. In more modern times, the discourse has been adopted by anarchists and libertarians (though de la Boétie was really neither). We will read it for the remarkable questions it raises about the nature of power -- and its very existence as anything more than a willingly adopted delusion.

The text we are using can be ordered through Hackett Publishing Company:
<https://www.hackettpublishing.com/discourse-on-voluntary-servitude>. Please use *only* this edition!

§

**Power and Corruption in Rousseau's
Discourse on the Origin of Inequality
Emma Planinc
(1 session)**

Course Description:

Jean-Jacques Rousseau's *Discourse on the Origin and Foundations of Inequality Among Men* (1754; hereafter *Second Discourse*) is a text written in response to a prize competition posed by the Academy of Dijon: "what is the origin of inequality among men; and is it authorized by the natural law?" While he addressed the Academy's prompt, Rousseau, however, remade the topic and thesis of the essay into one more to his liking: "Of all the branches of human knowledge, the most useful and the least advanced seems to me to be that of man; and I dare say that the inscription on the temple at Delphi [*Know Thyself*] alone contained a precept more important and more difficult than all the tomes of the moralists. Thus I regard the subject of this discourse as one of the most interesting questions that philosophy is capable of proposing, and unhappily for us, one of the thorniest that philosophers can attempt to resolve. For how can the source of the inequality among men be known unless one begins by knowing men themselves?"

Beginning his account in the pure state of nature, this investigation of man leads Rousseau to his infamous claim that civilization and society have corrupted human nature, and that power and reputation are all-consuming and seemingly inescapable qualities of the de-naturalized human being. Tracking the progress of inequality in the *Second Discourse*, Rousseau asks us to consider ourselves in ways that maintain their relevance and importance in contemporary society: have we been corrupted absolutely? Is the inequality engendered by power relations and property inescapable? Is there any conception of the human being that exists for us outside of our social and political dependence on others, and on leaders? How are we to know ourselves?

In this session, we shall read all of Rousseau's *Second Discourse*. Translations vary widely, and it is best to be on the same page (literally). The recommended edition is: Jean-Jacques Rousseau, *Basic Political Writings*, trans. and ed. Donald A Cress (Indianapolis: Hackett Publishing, 1987).

NOTE: Please be sure to read both the main text and Rousseau's notes!

§

**Power in Tolstoy's *War & Peace*
Thomas Stapleford
(1 session)**

Course Description:

Much of Tolstoy's *War & Peace* challenges common assumptions about power, leadership, and history. In Tolstoy's second epilogue to the novel, he takes up those themes directly. We'll analyze and discuss his arguments in this session. If you have the time and interest, reading (or re-reading!) the whole novel would of course be a great experience and will enhance your understanding of the arguments he lays out, but you are not expected to do so!

WHO: PROGRAM FACULTY, ALUMNI, FRIENDS, AND FAMILY
WHAT: TWENTY-FIRST ANNUAL PLS/GP SUMMER SYMPOSIUM
WHEN: JUNE 2-7, 2019
WHERE: NOTRE DAME CAMPUS
WHY: TO SHARE BOOKS, REFLECTIONS, AND FRIENDSHIP

Housing will be available in an air-conditioned dormitory on campus (\$75.00 per night for single, \$65.00/person/night for double). We also have reserved a few rooms at the Morris Inn for \$139.00 per night. You will need to contact them directly at 800-280-7256 or 574-631-2000.

Registration fees cover faculty stipends, breakfast and lunch for five days, an opening reception and cook-out Sunday evening, and a formal dinner on Thursday. Courtesy of the Richard Spangler Fund (see below), the department will try to make arrangements for those eager to attend but for whom the registration fee would be an obstacle.

If you would like us to reserve a space for you at the 2019 PLS Summer Symposium, please fill out the online registration. The course is open to alumni as well as friends of the Program, so if you have a friend or acquaintance who would be eager to be involved, feel free to share this information.

Symposium website:

<http://pls.nd.edu/alumni/summer-symposium/>

NOTICE: Stipends available for attending the Summer Symposium!

The Program has funding available for a number of small grants to cover expenses related to our annual Summer Symposium, thanks to the recently established Richard Spangler Fund. Richard Spangler (Class of 1977) was an enthusiastic and dedicated participant in these seminars, and family and friends have established this fund to honor him.

If you are interested in receiving such a stipend, please contact the office at pls@nd.edu.

ALL SOULS MASS

November 5, 2018

Rev. Nicholas Ayo, C.S.C.

Heaven is not only where you will be with the people you love; heaven is where you will love the people you are with. These words of wisdom, attributed to the spiritual writer, Kathleen Norris, invite us to consider who shall be saved and with whom shall we be with in eternal life. I want to think that God will save everyone, because God is not just resourceful, but infinitely resourceful. We know God so loved the world that He sent his Only Son to save us, and we know what God wants God gets. Or, so I think, and I do believe we are allowed to hope that God will manage to save everyone. No one knows, and those who think few will pass through the narrow gate do not know either. But we are allowed to hope. Consider the life of Saint Augustine in his “Confessions,” or the last hour repentance of the “Good Thief” on Calvary.

In Shakespeare’s “Tempest” Prospero holds his enemies completely in his hands, and they are full well guilty of high crimes. He asks Caliban, his half human half monster servant, if he should forgive them all and restore them to themselves. And Caliban says: “I would, were I human.” I imagine God asking me if God should forgive all human beings and restore them to themselves, and I would say: “I would, were I God.”

Perhaps we do not appreciate that God is infinitely resourceful. Human beings are but finitely resourceful, but even we can change the behavior of another. The example I like to give considers a wife who wants her husband to build a deck. He is unwilling. She goes to

the neighbor next door and explains that George likes a cocktail just so, and would they invite them over to their deck and serve him what he so likes. They agree. George comes home happy. She next goes to the neighbor on the other side and explains that George likes grilled chicken just so. Would they invite them over to their deck for a barbecue. They do so, and once more George is very pleased. Then his wife begins to put in their mailbox literature about building a deck, some plans and some cost estimates. And then, one morning, George declares that he going to build a deck. And she says: “If you say so, George.” That is finite resourceful; we cannot imagine the infinite resourcefulness of God. However, to the person who says they are going to outrun the “hound of heaven.” I want to say: “Lots of luck.”

To the objection that such mercy from God would undercut any motivation or effort on our part to lead a moral life, I want to say this. If you have cancer, the doctor may say to you that no matter what you do you are going to die of cancer, but if you take care of yourself in ways recommended, you will be so much more comfortable. and you will make your caretakers’ lives so much easier. Bottom line: the immoral life never made anyone happy, and it makes those around such a person miserable.

In short and in sum, we are allowed to hope that God will unite us in heaven with everyone God has created and we know God has the resources to do so and has wanted only to do so.

OPENING CHARGE 2018
Moses Comes to Seminar:
The Bible and the Great Conversation
August 28, 2018
Andrew Radde-Gallwitz

I must begin by confessing my sense of inadequacy to my task tonight. The Opening Charges I have attended since coming to Notre Dame in 2014—given by Professors Munzel, Weinfield, and Power—have been superb. Each one reveals some new element of our program and something unique about the presenter’s own perspective. Last year, Prof. Power noted his unique status among our faculty, stating that he’s the only one of us whose research works with people who are alive. The rest of us all read dead people—and that is my theme tonight.

I begin with two stories from what have been called the two foundational texts of the Western canon: Homer’s poems and the Bible. First, Homer’s *Odyssey*. In Book XI, Odysseus, following Circe’s guidance, sails far to the west to the one place where the living and the dead can interact. He comes burdened with a specific question, one that makes all the difference in the world to him, and he comes in the belief that here he will find the answer. For here is Tiresias, who, as Circe makes clear, is “forever charged with reason even among the dead; to him alone, of all the flitting ghosts, Persephone has given a mind undarkened” (*Od. X*; Fitzgerald, 180). Of course, our hero meets many others among the dead, including his mother, the unlucky Elpenor, Ajax, and Achilles. There is a ritual element involved: from Circe, Odysseus learns that once he arrives at the river, he will have to sacrifice a black ewe and a black ram, as well as sheep, in order to summon the dead. Tiresias, after tasting the blood, reveals Odysseus’ fate—how difficult his journey home will be, and yet how his story will end in reunion and even reconciliation with the god Poseidon.

Now my second story, this one from the Bible. In 1 Samuel 28, we read of Saul, the first king of Israel, in a moment of distress consulting a seer to summon the prophet Samuel who had recently died. The scene is full of irony, since we learn that Saul himself has recently “driven mediums and diviners out of the land,” and now he is seeking the services of one (1 Samuel 28:3, New American Bible, Revised Edition). The medium he approaches at Endor, who at first does not recognize the king, assumes the request is some sort of trap, given that her profession has recently been outlawed, but she soon realizes that the seeker is Saul himself. She complies, summoning Samuel, who rises, as she says, like a god (1 Samuel 28:13), and delivers an ominous message to Saul. It is the same thing he had told Saul while he was alive: because of Saul’s disobedience, God no longer favors him. A new detail is added: “Because you disobeyed the LORD’s directive and would not carry out his fierce anger against Amalek, the LORD has done this to you today. Moreover, the LORD will deliver Israel, and you as well, into the hands of the Philistines. By tomorrow, you and your sons will be with me, and the LORD will have delivered the army of Israel into the hands of the Philistines” (1 Sam 28:18–19 NABRE).

The tales of Odysseus and Saul are of course different, but we shouldn’t neglect the similarities. A distressed king, out of favor with a deity, consults a medium to summon a deceased prophet, who reveals the king’s fate. That both texts narrate scenes of conversation with a dead person renowned for great insight is of more than passing interest. The moral character of the seeker is revealed in the process.

So here we are on a nice warm summer evening and I've come to talk about necromancy. Necromancy is the art of summoning the dead to gain from them some special insight otherwise thought to be inaccessible. Widely attested in antiquity, it was a (rather suspicious) species of the broader art of divination. Divination came in many forms: one typically had to consult an oracle or a seer of one form or another who could interpret dreams or read the entrails of animals or interpret the flights of birds or the meaning of chance occurrences like sneezes—or, in special cases, conjure the dead. Sometimes, as in the case of the Pythia at Delphi, the oracle would literally become the deity in a case of possession. All divination aimed at giving us knowledge we couldn't otherwise attain, and having a chat with a dead person, though rare and suspect, represents the summit of this divinatory impulse.

Now why on earth have I chosen necromancy as my topic? It is because, as members of the Program of Liberal Studies, we perform necromancy all the time. We converse with the dead. Our program is descended from the 20th century Great Books movement, which began at Columbia University and spread thence to the University of Chicago and from there to here around 1950. One of the slogans of the Great Books movement was that of the Great Conversation. Through this conversation with our dead authors, we seek to attain insights otherwise beyond our ken. Interestingly, the founders of this movement—Mortimer Adler, Robert Hutchins, Mark Van Doren—did not directly include the biblical books in this great conversation, though we at Notre Dame might recommend the value or doing so.

For this movement, which is our movement, to be liberally educated is to be able to transcend the limits of one's immediate environment, one's academic specialization,

one's generation, and to gain special insight from the great books of the past. Hear how Sir Richard Livingstone puts it in a passage quoted by Robert Hutchins in his piece "The Great Conversation": "We are tied down, all our days and for the greater part of our days, to the commonplace. That is where contact with great thinkers, great literature helps. In their company we are still in the ordinary world, but it is the ordinary world transfigured and seen through the eyes of wisdom and genius. And some of their vision becomes our own." I think Livingstone expressed a profound insight here, one directly relevant to our times. We are living in a crisis of authority, a moral vacuum, having to do with both the U.S. presidency and, very sadly, the Catholic Church, as the recent revelations of abuse and cover-up in the Archdiocese of Philadelphia reveal and remind us. In such crises, whether they be public or personal, it is tempting to question *all* authority, and who can blame one for doing so? There is another route, one that, speaking quite personally, has seen me through crises in the past—personal and public ones. This path leads us to revisit the ancient sources, it returns *ad fontes*, though now with a chastened and darker vision. I'm not sure why this method appeals to me as it does, but one of its virtues is its ability to free us from our world's oppressive presentism, by which I mean the limitation of acceptable discourse to what Sir Livingstone called the commonplace. The commonplace lies in dull mimicry of the various authorities of our day, our gods, or as the early Christians we'll talk about tonight would have called them, demons.

Livingstone's language of expanded vision and of a supernatural transfiguration of ordinary experience evokes the tradition of divination, though I doubt that either Livingstone or Hutchins, who quotes him, intended the allusion. When Hutchins wrote in the mid-20th century, divination was generally ignored or dismissed as irrational,

and for Hutchins the cultivation of a kind of philosophic rationality, so essential for democratic practice, was the purpose of the Great Conversation. The conversation that Livingstone and Hutchins had in mind is embodied in the Great Books; it doesn't require consultation of a seer; yet the root metaphor remains even if they were unconscious of it. In fact, I'm not sure that a literary tradition can do without it. I want to spend a few minutes on just how pervasive the trope is.

Dialogue with the dead is the motif of a seminal work of classical Greek literary criticism, Aristophanes' comic play *The Frogs*. There, the god Dionysus, perturbed by the sad state of poetry after the death of Euripides, ventures to Hades, where he will find the deceased poets Aeschylus and Euripides, subject them to a poetry contest, and bring the winner back to Athens to save the city. With his weighty sublimity and his deference to custom, Aeschylus wins the contest. Aristophanes' text shows that then as now it was not easy to disentangle aesthetic judgment from calculations of what is morally and politically good. The assumption is clear that the past authors remain not only relevant but authoritative.

We could select many other instances. When we arrive centuries later at Dante, we witness the poet describing himself in an imaginative fancy being led through Inferno and then to the summit of Mount Purgatory by Virgil. Here, Virgil is more than just an author, but he is at least that. Dante also sees, walks, and converses with other authors: from the famous five intellects, after whom he says that he himself is the sixth, to the poet Statius, to Thomas Aquinas, Bonaventure, and many others. Even political leaders such as the Emperors Constantine and Justinian are addressed by Dante as authors and not merely as rulers. (In Constantine's case, the text is the *Donation*, which is now known to be spurious).

Writers cannot help imagining themselves as talking to their predecessors. A famous letter by Machiavelli, one we read in Seminar III, refers to the time when he composed *The Prince*. "On the coming of evening, I return to my house and enter my study; and at the door I take off the day's clothing, covered with mud and dust, and put on garments regal and courtly; and reclothed appropriately, I enter the ancient courts of ancient men, where, received by them with affection, I feed on that food which only is mine and which I was born for, where I am not ashamed to speak with them and to ask them the reason for their actions; and they in their kindness answer me; and for four hours of time I do not feel boredom, I forget every trouble, I do not dread poverty, I am not frightened by death; entire I give myself over to them. And because Dante says it does not produce knowledge when we hear but do not remember, I have noted everything in their conversation which was profited me, and have composed a little work *On Princedoms*."

To cite a modern example, the motif of conversing with the dead lies behind the famous line from G. K. Chesterton in which he defines tradition as the "democracy of the dead." Or to use a still more recent example: I noticed a line in a PLS colleague's syllabus, in the section on how to formulate good Sakai posts before class: "If you're ever desperate, you can always think about what question you might want to ask the author if he or she were here right now . . ." The idea of interpretation as necromancy is almost second nature to us.

Tonight I want to ask where the Bible ought to fit into this conversation. The short answer I will develop is "at the end"; allow me to unpack this answer, which is based on my reading of the church fathers of the fourth and fifth centuries. Before turning to them, I need to give a word on the whole curriculum into which the Bible fits for us as a part. While our list of PLS books might

look monolithic, and while good reasons can be adduced for adding diversity to it, it is always good to be reminded that it is already a composite. There are numerous sub-literatures in the Seminar list, divided by language, culture, style, genre, philosophical and religious affiliation, and so forth. I want to focus on just two subsets. A lot of our discussions end up being fueled by the juxtaposition of the classical and the biblical. I heard several of our graduating Seniors last year at the Senior Dinner saying, for some reason, and probably as the kind of inside joke that our program ably cultivates, “What does Athens have to do with Jerusalem?” Their question is an old one; it was first written in Latin by the third-century Carthaginian Christian Tertullian. Tertullian’s specific point was that Christian heresies come from following the misguided dogmas of Greek philosophical schools and from an undisciplined and contentious logical wrangling in imitation, he thinks, of Aristotle and the New Academy (he knows the latter from the works Cicero). Over time the question has exceeded its author’s original anti-heretical purpose, becoming shorthand for the problem of stating generally what the wisdom of the Greeks and biblical revelation have to do with one another. It is common to read, or I think misread, Tertullian’s question about Athens and Jerusalem as having to do with what is called today the “problem of faith and reason,” that is, the question of whether and on what grounds it is reasonable to give your assent to something you cannot prove; likewise, some equate “Athens” with philosophy and “Jerusalem” with theology. Clearly, Tertullian was using the city names metonymically, but one must be precise about the symbolism here. Are the philosophers he explicitly mentions—Plato, Zeno, Epicurus, Aristotle—the same as “philosophy” in the abstract? If so, Descartes or Kant will substitute just as well. Are the biblical texts Tertullian cites the same as “theology” in the abstract? If so, Aquinas or Barth or something yet more

recent will substitute just as well. I think Tertullian was asking about the connections between two rather concrete bodies of literature emanating from two different ancient peoples with their distinct religious traditions and educational or cultural systems. “Athens” and “Jerusalem” in this sense name not just two transferrable ways of thinking but two canons—not two modes of knowing (faith and reason), but two book lists and the cultures that produced those book lists. We must keep Athens and Jerusalem somehow rooted in these ancient canons not only in order to make sense of Tertullian’s symbolism but more importantly in order for Athens and Jerusalem to provide jointly a meaningful alternative to presentism. Still, we ought to ask what Athens and Jerusalem, understood in this way, have to do with each other and why we combine them.

One thing should be clear already: just like Odysseus and Saul, we summon our dead because we have pressing existential questions and we assume that they will be of some help. For us, a great text’s specific intellectual and cultural and historical context only partially determines its meaning; while it surely spoke in a unique way to its original audience, it also names something perennially human, and its meaning can grow over time, as new generations ask new questions of it. We read our texts for what is useful for us, not simply as philosophers or philologists, but as people. My claim tonight is that our custom of reading both Greek and Biblical texts for what is humanly useful comes not just from Notre Dame, and not just from the Great Books movement, but from a much earlier generation of liberally educated people, the early Christians of the late fourth century and early fifth century, a group we encounter through the texts of St Augustine. From their writings, we can see the power, and the limits, of our brand of reading-as-conversation, and we can see how the juxtaposition of Athens and Jerusalem has

produced heat and light from its earliest moment.

If we think about our PLS curriculum, something odd happens for us in the middle of Seminar II: the biblical canon intrudes quite unannounced into the classical canon. It does so, moreover, obliquely, through the citations of St. Augustine. We do not read the Bible in the Sem sequence, though we do have a tutorial on it; in practice, this means that many PLS students, perhaps even most, first encounter it during their time at Notre Dame via Augustine's *Confessions*, who cites it liberally throughout.

There is of course a simple and practical answer to why we read the Christian Bible in PLS: we are at Notre Dame, and here all undergraduates must complete two courses in Theology, one of these focused in part on the Bible. But this institutional explanation, while true, doesn't account for the unique conversation we create in PLS about the Bible—a dialogue that is both fully theological and fully about the place of scripture among the classic works of the liberal arts, and hence about integrating Jerusalem into Athens, if we can stretch the metaphor in that way.

Let's think about Augustine's *Confessions*. This autobiographical work ends curiously with three books (eleven through thirteen) about the creation story in Genesis chapter 1, which Augustine like all his contemporaries takes as Moses' writing. In passing it is worth noting that scholars now think that the first five books of the Bible, the Pentateuch or Torah, are a composite of multiple sources rather than the product of any single author; regardless, the tradition of referring to these as the Books of Moses persists.

Moses in particular is perhaps surprisingly relevant in connection with the Athens/Jerusalem question. If you recall the

basic outline of his life story, as told in Exodus, he was hidden away during Pharaoh's murderous purge of the Hebrew infant boys, discovered by Pharaoh's daughter, and raised in the royal household. The Bible emphasizes that he, like Joseph before him, had a kind of dual identity, Hebrew and Egyptian. Later Jewish readers, living in a time of Hellenization (that is, Greek cultural and political influence) saw in him a cipher for their own life. For them, Moses' Egyptian education was akin to their Greek education. This appears in the Acts of the Apostles (7:22) and become commonplace in early Christianity.

Moses has meant many things over the centuries. Among certain fourth-century Christian intellectuals, Moses was read as a type of the educated person, the man of the liberal arts, who takes the wealth of the Egyptians and uses it for God's service. His works were believed to be divinely inspired, but for Christians that did not mean a kind of spirit-possession, as it did for the Greek notion of the Pythia at Delphia; no, Moses' words are truly *his*, and they reflect his education and the circumstances of his life. Later interpreters assume that he drew extensively on his learning in composing his books. These readers, trained in the Greek classics, applied this image to themselves. The biblical command that the Hebrew slaves despoil the Egyptians, taking the slave masters' gold with them on their way out, was read by early Christians as an invitation to plunder the best of the Greek tradition. The tradition of despoiling the Egyptians as a type of the Christian use of liberal arts appears in many authors, including in a work Augustine began writing at the time of the *Confessions*, a work called *On Christian Doctrine*. There was no then such thing then as "Christian education," no Catholic schools or universities. In the Roman Empire, to be educated was to learn the liberal arts, and one did so through reading the Greek and/or Latin classics. The question for a Christian in that world was

how to integrate biblical revelation into this culture, and Moses was seen as an emblem of the task. Even Numenius, a pagan Platonist of the second century, stated “What is Plato but Moses speaking Attic?” (fr. 2 Des Places). No opposition of Athens and Jerusalem here.

In *Confessions*, Augustine approaches the six days of creation narrated by Moses in Genesis 1 rapt in wonder. Most of his exposition takes the form of questions, and in the course of it he mentions various answers to those questions given by other interpreters. Augustine’s questions are those of the Christian intelligentsia of his day. We have other commentaries on this text, and many of Augustine questions come from those works. The Genesis text’s difficulty is a result of its sublime brevity, and it begins with the very opening words: *In the beginning God created heaven and earth*. Nearly every term here cries out for contextualization and definition. To get at these issues, Augustine engages in a fascinating imaginative exercise: he imagines somehow having a conversation with Moses, asking him what he meant by writing this—hence, necromancy.

We’ll get to the scene shortly; first I want to point out that this is a kind of transferred or rationalized necromancy and thus is one of several examples in the *Confessions* of Augustine taking up the tradition of divination, sometimes literally, sometimes figuratively. I’m sure if you’ve read *Confessions* you remember Augustine’s mother Monica. In Augustine’s adolescence, Monica informed her son of a dream she’d had about him. Disheartened by her son’s falling in with the Manichees, a sect devoted to the esoteric teachings of the prophet Mani, Monica implored God’s mercy and was granted a dream. In it, she had a vision: “Her vision was of herself standing on a rule made of wood. A young man came to her, handsome, cheerful, and smiling to her at a time when she was sad and ‘crushed with

grief (Lamentations 1:13). He asked her the reasons why she was downcast and daily in floods of tears—the question being intended as is usual in such visions, to teach her rather than to learn the answer. She had replied that she mourned my perdition. He then told her to have no anxiety and exhorted her to direct her attention and to see that where she was, there was I also. When she looked, she saw me standing beside her on the same rule” (*Confessions* III.xi.19; Chadwick, 49–50). Augustine says that at the time he, then a young student of rhetoric, twisted the dream to say that it meant that she would join him in Manichaeism, an interpretation she readily refuted on the basis of the plain meaning of the words. The dream vision required interpretation. After the famous conversion scene in the Milan garden, Augustine returns to the scene: “I stood firm on that rule of faith [we now see what the “rule” is; it is the “rule of faith,” a common early Christian expression for the baptismal faith] on which many years before you have revealed me to her” (VIII.xii.30; Chadwick, 154). Note that Augustine expresses no doubt about the reality of the revelation; he ascribes it to God himself. So too with the famous conversion scene in the Milan garden. Augustine is weeping in despair at his inability and in a sense his unwillingness to change his life, to reorient his gaze from career accomplishment and sexual pleasure to the God in whom he now believes. Suddenly he hears a young child’s voice coming from the nearby house and chanting “pick up and read, pick up and read.” He takes it not as an overheard children’s game (he can’t recall any that use this phrase) but rather as a divine command solely to him. All the language here is that of an oracle. But the oracle directs him to another oracle. Augustine takes this as a command to pick up the book of the Apostle (i.e. Paul’s letters) and read “the first chapter I might find.” He famously reads Romans 13:13–14, “Not in riots and drunken parties, not in eroticism and indecencies, not in strife and

rivalry, but put on the Lord Jesus Christ and make no provision for the flesh in its lusts.” That is all he needed.

That the scene intentionally invokes a divinatory tradition can be seen from a parallel earlier in *Confessions*. The practice of divination involved here was known as the *sortes*, a trick that turned books into fortune cookies: you flipped open a codex (often this was done with Virgil) and read the first sentence, taking it as an answer to your question. Augustine mentions that in his earlier years, he went through a phase of being addicted to books of horoscopes. He consulted a wise man named Vindicianus, who found astrology bogus. Augustine pressed him, asking why so many forecasts turn out to be correct, and Vindicianus ascribes these to “the power apparent in lots, a power everywhere diffused in the nature of things.” He gives an example: “So when someone happens to consult the pages of a poet whose verses and intention are concerned with a quite different subject, in a wonderful way a verse often emerges appropriate to the decision under discussion. He used to say that it was no wonder if from the human soul, by some higher instinct that does not know what goes on within itself, some utterance emerges not by art but by ‘chance’ which is in sympathy with the affairs or actions of the inquirer” (IV.iii.5; Chadwick, 55).

Monica is a visionary throughout *Confessions*. In addition to the dream about Augustine’s conversion, she had a dream about his marriage, for which she had planned. “At my request and at her own desire she petitioned you every day with a strong cry from her heart, that by a vision you would show her what was to happen after my coming marriage. But you never willed to grant this. She saw certain illusory and fantastic images, the product of the human spirit’s efforts in its urgent concern for an answer. The account which she gave me was not marked by the confidence she

normally showed when you disclosed the future to her . . . She used to say that, by a certain smell indescribable in words, she could tell the difference between your revelation and her own soul dreaming” (VI.xiii.23; Chadwick, 108). All of this is to say that Augustine is very consciously taking up and transforming the traditions of divination in his work. In other words, where we might expect a Christian to simply abandon, to walk away from that “pagan” tradition, Augustine recycles it for his own ends in his text. Importantly, he believes that some of this stuff is real (dreams, visions, and his oracle in the garden), and even the false stuff (such as horoscopes) often ends up saying true things by chance. In this assessment, he is to some extent in line with the Neoplatonists. We could say a lot more on all of this; suffice it to say that many Christian writers of his day accepted that divination happens; they merely explained it differently. It was either actual divine revelation, or it was the result of some hidden process in the soul in sympathy with the cosmos, or it was the work of *daemones*, very perceptive, but wicked and deceitful creatures of God. As Augustine says in his work *On Christian Doctrine*, the divinatory arts are not from God—if so, they would foster love of God and neighbor. Rather, the demons’ aim is “to cut off and obstruct our return to God” (*doct. Chr.* II.36.90). The arts are “brimful of dangerous curiosity, agonizing worry, and deadly bondage” (*doct. Chr.* II.37.92). Incidentally, those pagan intellectuals who accepted the reality of divination likewise thought of *daemones* as the explanation for how it works, though for the pagans *daemones* could be good or bad. You might recall from Plato’s *Apology of Socrates* that Socrates’ *daemon* doesn’t tell him positively what *to do* but does prevent him doing things he shouldn’t, such as partaking in political activity. The *daemon* here is a benevolent force, a kind of guardian angel, preserving Socrates from the corrupt tyranny governing Athens in his later years.

But back to Moses, and how he comes to Seminar, for the first time, in the *Confessions*. Here is how Augustine envisions his conversation (or lack thereof) with Moses.

May I hear and understand how in the beginning you made heaven and earth (Genesis 1:1). Moses wrote this. He wrote this and went his way, passing out of this world from you to you. He is not now before me, but if he were, I would clasp him and ask him and through you beg him to explain to me these words. I would concentrate my bodily ears to hear the sounds breaking forth from his mouth. If he spoke Hebrew, he would in vain make an impact on my sense of hearing, for the sounds would not touch my mind at all. If he spoke Latin, I would know what he meant. Yet how would I know whether or not he was telling me the truth? If I did know this, I could not be sure of it from him. Within me, within the lodging of my thinking, there would speak a truth which is neither Hebrew nor God nor Latin nor any barbarian tongue and which uses neither mouth nor tongue as instruments and utters no audible syllables. It would say, 'What he is saying is true.' And I being forthwith assured would say with confidence to the man possessed by you: "What you say is true." But since I cannot question him, I ask you who filled him when he declared what is true. . . (XI.iii.5; Chadwick, 223–24).

The conversation Augustine imagines ends in a kind of failure. For various reasons, including especially the linguistic barrier between himself and Moses, Augustine despairs; even if he could conjure Moses he would probably not understand him. But yet in that failure Augustine sees something important. He spends a great deal of time, especially in Book XII, in reviewing the various interpretations given in his day of Genesis 1's phrases. Augustine is referring

to actual interpreters, whom he knows through various sources, including Ambrose's homilies on the six days of creation, which draws liberally on the work of the same name by Basil of Caesarea, as well as on the earlier labors of Origen of Alexandria. These Christian readers approached the books of Moses with questions emanating from their training in the liberal arts and especially in philosophy; the way to read, whether the text was Homer or Plato, was to define and discuss problems in the text. Accordingly, the early Christians wondered whether one ought to equate "earth" in Genesis 1:1 with prime matter, entirely devoid of quality and form, or with the element earth, an example of formed matter. Reasons could be adduced for either position, and we see those reasons developed in the works of Origen, Basil, Gregory of Nyssa, Ambrose, Augustine, and others. All of this was kick-started by the first century Alexandrian Jewish philosopher Philo. These authors debated the sense of each word: does "beginning" refer to a temporal starting point or to a metaphysical first principle? Is it the eternal divine Logos? Does "heaven" mean "sky" or something beyond? Is "earth" figurative or literal? If literal, how can it be said to be formless? There is something amazing in the care these authors took over the specific terms in the narrative of creation. Yet the interpretive options make little sense unless one stands in a liberal arts tradition with the natural science of Plato, Aristotle, the Stoics, and so on in the foreground. Despite their baptism, the church fathers to no small extent represent Athens querying Jerusalem. So maybe Augustine, in emphasizing the gap in communication between himself and Moses, is acknowledging the distance between the wordiness of his culture and the austerity of the text. We can only really understand a text once we acknowledge our distance from it.

Recall how he describes his earliest encounter with scripture around age 18. He

had come across Cicero's *Hortensius*, which told him to seek truth wherever it could be found. This led him to consult the scriptures beloved by his mother. But, reading them in a not very elegant old Latin translation, he found their simple style repugnant and their ethics appalling. (Sacrifice of Isaac, polygamy, etc.) It wasn't until much later that he learned that scripture's simplicity and apparent contradictions are not the final word, but invitations into a depth inexpressible in straightforward prose. I read this as a warning against having clever students read scripture too early. Still, its simplicity accommodates the simple, its riddling depths seduce the diligent. Amazingly, in the age of Augustine, the bible stretched to fit the questions of Greek and Latin intellectuals.

When Moses comes to Seminar via this *Confessions* scene, it is not through a ritual summoning of a dead prophet, a speaker, a spokesperson. We are not even dealing with Socrates in the *Apology*, who hopes that Hades is an extended conversation with not only the four canonical poets (Orpheus, Musaeus, Homer, and Hesiod), but also with characters from books (Odysseus, Ajax, and the various soldiers who battled at Troy). For Socrates, the difference between authors and characters matters little. Look at what has changed: with Augustine, we are dealing with a conversation with an author as such, mediated by a reading of his book, a cultural artifact passed down, copied, translated, and commented on in a tradition of inquiry. The crucial shift from the passages we started with lies in the newfound role of the book and the author in the great conversation.

Once books and their authors became the focal point of the existential conversation with the dead, they made themselves comfortable and stayed on. Augustine turns to scripture in the final books of the *Confessions* because this whole work is to no small extent a *reader's* journey. Many of its turning points hinge on his reading or

listening to books—The Letter to the Romans, the *Life of St Antony*, the “books of the Platonists” (either Plotinus or Porphyry or both), Cicero, and even his early encounter with Virgil. His reading of scripture is meant to bookend that early experience with Virgil, whom he loved but came to find problematic. Remember his retrospective criticism, somewhat unfair, of the *Aeneid* and its use in pedagogy. “I was forced to memorise the wanderings of Aeneas—whoever *he* was—while forgetting my own wanderings; and to weep for the death of Dido who killed herself for love, while bearing dry-eyed my own pitiful state . . .” (*Confessions* I.xiii.20; Sheed, 14). Notice how different his approach to scripture was; in both *Confessions* and *City of God*, Augustine presents Christian scripture as a counterpoint to Virgil and the Roman authors more broadly. In *Confessions*, Augustine tells us that upon his baptism, the Psalms of David elicited tears of joy and remorse over the state of his soul. Moses has a different effect, less emotional than David's, yet still contrasting with Virgil. With the *Aeneid*, the young Augustine felt absorption, no distance at all; he lacked the distance needed to really grasp the text as something distinct from himself and thus capable of entering into his self-criticism. With Moses, he begins from a sense of alienation and then is led, if not to greater knowledge, at least to deeper awareness of his limitations.

Augustine stood in a tradition of asking how the books one learns early in life shape the reception of the books one reads later. In *Confessions*, when we see how Moses forms an alternative to the contentious bickering he saw in his Latin teachers, Augustine evokes rather insoluble debates among earnest interpreters over what Moses meant; no doubt you've experienced this sort of thing in Seminar. His resolution is interesting, because he turns the question back on the reader, asking *for what end* we are reading. Is it the same as the author's end? For

Augustine, the text of Moses has more than one correct reading, provided these are given in the same spirit as the text. “Even if Moses himself appeared to us and said, ‘This is what I meant,’ we should not actually see that he meant it but should take his word for it . . . *Let us love the Lord our God with our whole heart and our whole soul and our whole mind and our neighbor as ourself* (Deuteronomy 6:5 and Leviticus 19:18, cited in Matthew 22:37–39). Whatever Moses meant in his books, he meant according to these two commandments of charity” (*Confessions* XII.xxv.35; Sheed, 280). And he drives home the point: “See now how stupid it is, among so large a mass of entirely correct interpretations which can be elicited from those words, rashly to assert that a particular one has the best claim to be Moses’ view, and by destructive disputes to offend against charity itself, which is the principle of everything he said in the texts we are attempting to expound” (*Confessions* XII.xxv.35; Chadwick, 265). Moses’ books, and by extension, all of scripture, must be read in the light of this law of charity; only those who approach the text with this in mind will truly “get it.” A text is judged in light of its affective, its moral, its intellectual, and its political effect. The principle of charity, which Augustine imagines to be Moses’ purpose, stands in sharp contrast to the ethos of the *Aeneid*. To be sure, Virgil’s poem tells the Romans to spare the defeated and battle down the proud, but for Augustine it actually feeds the decaying morals of a city (Rome) that is based on the worship of false gods and the lust for domination. We might balk at Augustine’s sweeping dismissal of the favorite book of his boyhood (he is ironically uncharitable to Virgil), but we can appreciate the moral sensitivity of his critique. If it is true, as Hutchins says, that “the aim of liberal education is human excellence,” then the question becomes which readings are most conducive to that end? How to accommodate multiple ends?

Augustine emphasizes the contrast between Moses, who founded his work on the double love commandment, and Virgil; but even for Augustine, Virgil is a necessary step to learning to read with feeling.

Our approach to student formation stands in an old tradition. It is most famously associated with the late medieval and Renaissance humanists, such as Petrarch, who much admired Augustine. The principle of usefulness comes across vividly in Petrarch’s work *On His Own Ignorance and That of Many Others*, which criticizes those who take their scientific knowledge too seriously: “What is the use—I beseech you—of knowing the nature of quadrupeds, fowls, fishes, and serpents and not knowing or even neglecting man’s nature, the purpose for which we are born, and whence and whereto we travel?” (*Renaissance Philosophy of Man*, 58). Note that usefulness functions as a criterion here for what one *ought to* spend one’s time studying.

We see something comparable already in the New Testament. Note the following ingenious piece of exegesis in Paul’s First Letter to the Corinthians. He is tackling a topic: whether apostles, who labor for the salvation of souls, can expect material payment for their efforts. He says they can, even though he himself chooses not to exercise the right. In support, he cites something from the law of Moses: “Do I say this on human authority? Does not the law also say the same? For it is written in the law of Moses, ‘You shall not muzzle an ox while it is treading out the grain’ (Deuteronomy 25:4). Is it for oxen that God is concerned? Or does he not speak entirely for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim on you, do not we still more? Nevertheless, we have not

made us of this right . . .” (1 Corinthians 9:8–12 NRSV).

We shouldn’t take Paul as saying that the biblical text is “all about me.” And we shouldn’t read our texts in such a solipsistic manner. What Paul means is that the biblical text as a whole is relevant to human beings as such—even parts that seem not to be. As with Petrarch, for Paul this point is a criterion for reading: no text of non-human interest is worth interpreting. His application might be strained, but one can appreciate the guiding principle here.

Roman-era theorists of education, pagan and Christian, advocated a similar idea. In the closing minutes of this talk, I will look briefly at the famous essayist, biographer, and philosopher Plutarch of Chaeronea (ca. 46–ca. 120 CE) and St Basil of Caesarea (ca. 330–378). Sometime perhaps in the 370’s Basil, then a prominent bishop in Asia Minor, wrote a work that was addressed to certain adolescents who were Christians and also students of the liberal arts. At the time of Augustine’s birth, Basil was himself receiving a fine liberal education in Athens. In the work addressed to the adolescents, written decades later, he delves into the issue of *to what end* a Christian ought to study pagan letters. Basil presents the liberal arts as the entry-point into an educational journey culminating in scripture:

Do not think it strange, then, if I say to you, who each day resort to teachers and hold converse with the famous men of the ancients through the words which they have left behind them, that I myself have discovered something of especial advantage to you. This it is, and naught else, that I have come to offer you as my counsel—that you should not surrender to these men once for all the rudders of your mind, as if of a ship, and follow them whithersoever they lead; rather, accepting from them only that which is useful (χρήσιμον), you should know that which ought to be

overlooked (*ad adolescentes* 1; Deferrari, 381).

A critical and active mind is called for on the students’ part. How do they know what is useful? Here we need to clarify the term. Today if people say college education ought to be *useful*, they mean that it should resemble job training. Basil thought differently (as did Paul, Plutarch, Augustine, and Petrarch). Basil says that the liberal arts are useful for something much broader, for what he calls human virtue or excellence (Greek *aretē*), and that only someone not attentive to wealth and status (the goods of the body) will find them so useful. They are useful for the soul, not for the body. In attuning us to the goods of the soul, the liberal arts prepare one for the study of scripture. One cannot simply dive into scripture, as Basil explains:

. . . to the degree that the soul is more precious than the body in all respects, so great is the difference between the two lives. Now to that other life the Holy Scriptures lead the way, teaching us through mysteries. Yet so long as, by reason of your age, it is impossible for you to understand the depth of the meaning of these, in the meantime, by means of other works which are not entirely different, we give, as it were in shadows and reflections, a preliminary training to the eye of the soul, imitating those who perform their drills in military tactics, who, after they have gained experience by means of gymnastic exercises for the arms and dance-steps for the feet, enjoy when it comes to the combat the profit derived from what was done in sport” (*To Young Men* 2; Deferrari, 383–84, altered).

The idea that one type of education would be preparation for another of a different kind was old. We recall it from Plato’s *Republic*. Here is Plutarch’s version:

So let us not root up or destroy the Muses' vine of poetry, but where the mythical and dramatic part grows all riotous and luxuriant, through pleasure unalloyed, which gives it boldness and obstinacy in seeking acclaim, let us take it in hand and prune it and pinch it back. But where with its grace it approaches a true kind of culture, and the sweet allurements of its language is not fruitless or vacuous, there let us introduce philosophy and blend it with poetry. For as the mandrake, when it grows beside the vine and imparts its influence to the wine, makes this weigh less heavily on those who drink it, so poetry, by taking up its themes from philosophy and blending them with fable, renders the task of learning light and agreeable for the young. Wherefore poetry should not be avoided by those who are intended to pursue philosophy, but they should use poetry as an introductory exercise, by training themselves habitually to seek the profitable in what gives pleasure, and to find satisfaction therein; and if there be nothing profitable, to combat such poetry and be dissatisfied with it. For this is the beginning of education . . . (*How the Young Person Should Study Poetry* 1.15; Babbitt, 81).

Both Basil and Plutarch delineate a preparatory and a main study, yet the bodies of literature differ. For Plutarch, poetry prepares for philosophy; for Basil, Greek letters as a whole—poetic, philosophical, historical, and so forth—ready the soul for scripture. Athens is the exercise for Jerusalem. The implication is that one passes beyond the preliminary study, but interestingly never transcends the main study. Plutarch's audience will devote their

lives to philosophy, and Basil's will dwell continually with scripture.

Both authors envision that their students will live their whole lives in texts. This is why Plutarch and Basil stress the need to cultivate a sense of delight in reading. Perhaps too the preparatory stage doesn't need to be thought of as purely a matter one gets past either, a rung on a ladder. After all, it is where delight in texts is first cultivated; it thus indelibly marks the whole of one's reading life. For the youth whom Basil addresses, Moses serves as a model. "Now it is said that even Moses, that illustrious man whose name for wisdom is greatest among all mankind, first trained his mind in the learning of the Egyptians (see Acts 7:22), and then proceeded to the contemplation of Him who is (Exodus 3:14)" (*To Young Men* 3; Deferrari, 387).

Understood in this way, reading becomes an active, and indeed a creative exercise. I've stressed thus far that the imagined author replaces the prophet (Tiresias or Samuel), but in a sense it is the reader who does so. The comparison of interpretation to divination is an old one. We see it, for instance, in Cicero: "Those capable of interpreting all these signs of the future seem to approach very near to the divine spirit of the gods whose wills they interpret, just as scholars do when they interpret the poets" (*On Divination* I.xviii.34; Falconer, 265). So, may our oracles speak to us this year, whether this be the Good Book or the Great Books! May the Great Conversation continue, and may we listen well! May we hear the conversations already embedded in those books, including the perennial conversation between Athens and Jerusalem!

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FACULTY NEWS

Chris Chowrimootoo's first monograph, *Middlebrow Modernism: Britten's Operas and the Great Divide*, was published by the University of California Press in October 2018. He has also been working on an article on the relationship between Aaron Copland's music appreciation lectures and compositional style.

Michael J. Crowe writes: "Though retired, I continue to write: In July, I published a long essay titled "William and John Herschel's Quest for Extraterrestrial Intelligent Life" in a volume titled *The Scientific Legacy of William Herschel* (Springer, 2018), in which I showed how deeply two of the most important astronomers of the 1770 to 1870 period were involved in that ETI debate. Also in October 2018, I published a book titled *The Gestalt Shift in Conan Doyle's Sherlock Holmes Stories* (Palgrave Macmillan, New York and London, 2018), in which I show how ideas presented in Thomas Kuhn's *Structure of Scientific Revolutions* (1962) can be used to discover the structure of the Holmes stories. This is the first time that anyone has suggested that Kuhn's book, which has now sold over 1.4 million copies and is being described as the most important book on the nature of science published in the last 60 years, can be applied to literature. I will present a Powerpoint on the Holmes book at the 2019 PLS summer symposium."

Tarek Dika writes: "This year I'm putting the finishing touches on my book on Descartes' method. I'll be giving two invited talks in Paris in June, one on Descartes at the École Normale Supérieure and one on Heidegger at the Institut catholique de Paris. I'll also be completing an edited volume on philosophy and political theology (under contract with Routledge), a co-authored article (with Denis Kambouchner) on Descartes' method, as well as an entry on Descartes' method for the *Stanford Encyclopedia of Philosophy*.

On 11 September 2018, **Kent Emery, Jr.**, Professor emeritus, PLS, delivered the Opening Evening Plenary Lecture at the *41. Kölner Mediaevistentagung*, University of Cologne (Germany), titled: "Recourse to the Library and the Bookishness of Medieval Thought: Three Illustrative Examples from the Later Middle Ages." After the lecture, Emery was presented with a *Festschrift* in his honor by colleagues and the publisher: *Contemplation and Philosophy: Scholastic and Mystical Modes of Medieval Philosophical Thought. A Tribute to Kent Emery, Jr.*, edited by Roberto Hofmeister Pich and Andreas Speer (Studien und Texte zur Mittelalters 125). Leiden-Boston: E.J. Brill 2018, xxx-800 pp.

Steve Fallon's most important and joyful news is that he and Joan are now grandparents. Maggie was born on October 11 to son Sam and daughter-in-law, Anne. Steve and Joan are smitten. Steve looks forward to leading discussions of poems by Gerard Manley Hopkins at the 2019 Summer Symposium.

This past year, a volume that Steve co-edited with John Rumrich, *Immortality and the Body in the Age of Milton*, was published by Cambridge University Press. In addition, Steve published or has forthcoming the following articles: "Milton's Fortunate, Unfortunate Fall and Two Varieties of Immortality in *Paradise Lost*," in *Immortality and the Body in the Age of Milton*. "John Milton, Isaac Newton, and the Life of Matter," forthcoming in *Milton and Science*, ed, Catherine Gimelli Martin. "Narrative and Theodicy in *Paradise Lost*," forthcoming in *Milton Studies*.

Robert Goulding took over as director of Notre Dame's John J. Reilly Center for Science, Technology, and Values this past Fall. He also continues on as director of the graduate History and Philosophy of Science Program (HPS). This past April, he gave a paper at All Souls College, Oxford, as part of the "Reading Euclid in the Early Modern World" project based there. He will be going to Paris in January to run a seminar on his work on early-modern refraction at the Centre National de la Recherche Scientifique (CNRS).

Jennifer Newsome Martin wrote several new essays and articles this year, including one on divine simplicity and the Trinity in Hans Urs von Balthasar (forthcoming soon in a themed edition of *Modern Theology*). She gave a keynote address at the Boston College School of Theology and Ministry on Catholic theological aesthetics, the *imago Dei*, and post-representational art, and presented papers at the Catholic Theological Society of America, the Boston Colloquy of Historical Theology, the American Academy of Religion, and at Notre Dame on the occasion of the 50th anniversary of the publication of Joseph Ratzinger's classic text, *Introduction to Christianity*. One of the high points of the year was presenting some original research on Balthasar and Julia Kristeva on a religion and literature panel alongside Rowan Williams, the former Archbishop of Canterbury. She now serves on steering committees for the Christian Systematic Theology Unit and the Eastern Orthodox Studies Group for the American Academy of Religion, the administrative team for the Hans Urs von Balthasar Consultation with the Catholic Theological Society of America, and on the editorial board for *Religion & Literature*. She is currently at work on a new book project about the operation of Catholic tradition, tentatively titled "*Recollecting Forwardly*": *The Poetics of Tradition*, which deals with the broad themes of repetition, temporality, linearity, continuity, rupture, preservation, language, interpretation, and memory,

especially in the context of the French *ressourcement* movement.

Julia Marvin was promoted to full professor in spring 2018. During the summer she traveled to England to lecture and, as always, conduct manuscript research. She is currently making an edition and translation of what she has identified as a previously unknown chronicle of the reigns of Edward I and Edward II of England. It is housed at the National Library of Russia in St. Petersburg, and she is glad that she made her visit to the library in 2017, before international relations got any worse. She is also working on several essays, including one on the interpretive functions of apparatus in manuscripts (features like large capital letters, section headings, and chapter numbering) and the challenges of taking them into consideration in modern scholarship, and one on the ways in which British legendary history informs Milton's *Paradise Lost*. Her dog Penelope is showing some signs of age but still loves to go for walks and meet people on campus.

Felicitas Munzel writes that her on-going developing interpretation of Kant's philosophy has focused in recent years on the relation of mind (*Gemüt*), as the human faculty of felt perception and subjective side of human moral consciousness, to practical reason (as the objective human moral faculty). This relation will be at the core of her work in her book *Kant's Conception of Practical Reason: Cultivating Inner Freedom*. The plan is to complete a draft of the manuscript in her leave semester in the spring of 2019. Her initial interpretation of Kant's notion of *Gemüt* and its role in human moral life as the aesthetic responsiveness to reason's imperative was completed for an invited chapter contribution in *The Kantian Mind* (which she hopes will finally appear with

Routledge this year; the volume has 40 contributors and delays have been many). Meanwhile parts of her interpretation have appeared in two other publications: one in *Educational Philosophy and Theory* and one in *Studies in Philosophy and Education* (both online October 2018, with the print version to appear in 2019). The first essay, “Cultivating Moral Consciousness: The Quintessential Relation of Practical Reason and Mind (*Gemüt*) as a Bulwark against the Propensity for Radical Evil,” is in a special issue of the journal on “Kant on Education and Evil.” The editor who put the issue together is a Professor in the Department of Education at Stockholm University in Sweden. The second essay, “The Objective and Subjective Sides of Human Moral Consciousness and Their Relation: Author’s Reply to Reviews of *Kant’s Conception of Pedagogy*,” is in a special issue of the journal devoted to a symposium on Munzel’s work on Kant’s conception of pedagogy. The symposium grew out of a panel on her work at the annual Philosophy of Education Society conference in Toronto in the spring of 2016 and a subsequent colloquium on her work at Teacher’s College, Columbia University in the fall of 2016. Four entries completed by Munzel are also scheduled to appear in 2019 in the *Cambridge Kant Lexicon*: “Character (*Charakter*),” “Discipline (*Disciplin*),” “Habit (*Gewohnheit*),” and “Natural Aptitude (*Naturell, Naturanlage*).” Why does one need yet one more Kant Lexicon? you ask. This volume will be a truly helpful resource not just for Kant scholars, but for all readers of Kant. The volume is intended to be an accompaniment to the Cambridge Edition of the Works of Immanuel Kant (in which Munzel’s book-length translation of Kant’s lectures on anthropology appears). Unlike other Kant lexicons (in both the German and Anglo-American Kant scholarship) which have been prepared by one or a few individuals, leading Anglo-American Kant scholars were recruited for the Cambridge edition to complete lengthy entries related to their area of specialization in Kant research.

The charge to the contributors was to provide a range of quotations and citations not only from Kant’s major published works, but from all of his published writings, works not published in Kant’s lifetime, Kant’s correspondence, his personal notes, and notes on his lectures. The references for all quotations are given for both the original German de Gruyter *Kant’s gesammelte Schriften* and the English translation in the Cambridge Edition of the Works of Immanuel Kant. Be on the lookout for this invaluable aid to reading Kant.

Clark Power writes: “My research in moral education continues to focus on the importance of developing communities that provide children with a sense of belonging and that challenge them to sacrifice for the common good. I find that with proper coaching and regular team meetings sports teams can become moral communities. This coming year I am devoting most of my time and attention to the North Lawndale community in Chicago. Martin Luther King moved there in 1966 to launch his northern civil rights campaign. North Lawndale had been a flourishing middle class community until the 1950s when unscrupulous realtors turned it into a ghetto. Today it is one of the poorest and most violent areas in Chicago. I am working with grassroots leaders to address issues of violence and chronic poverty through after-school sports and recreational programs with a strong mentoring focus. There are “North Lawndales” in every city in the U.S. As we remember Martin Luther King this month, I invite any of you who are interested to contact me about how you can get involved in this work.”

Andrew Radde-Galwitz writes: “I’ve greatly enjoyed teaching Seminar V for the first time this semester. In June, my book *Gregory of Nyssa’s Doctrinal Works: A Literary Study* appeared with

Oxford University Press. This year I have also completed a new translation of Gregory's *Homilies on the Lord's Prayer*, and my conference travels have taken me to Rome, Paris, California, and, more manageably, Chicago. In June, I taught in the PLS Summer Symposium, and plan to do so again this coming summer."

Gretchen Reydam-Schils spent the academic year of 2017-2018 in Jerusalem, Israel, on research leave. She is currently in the final phase of her latest book project, on a fourth-century A.D. Latin commentary on Plato's cosmology, which over the centuries had an impact on interpretations of Genesis.

Denis Robichaud writes: "After spending a wonderful summer as a resident fellow in Montreal working on a research project organized by Religious Studies at McGill University and the Faculty of Divinity of the University of Cambridge, I had the good fortune to be flying to Rome to spend the 2018-19 academic year as the Phyllis W. G. Gordan National Endowment for the Humanities Rome Prize resident fellow at the Americana Academy in Rome. I now spend most of my days either editing fifteenth-century philosophical manuscripts at the Vatican's Apostolic Library or working on various articles and a second book on the legacy of ancient philosophy in the Italian Renaissance in my studio at the American Academy – a large room in the old farmhouse behind the Academy where I've been told Galileo demonstrated how to use his telescope. I'm giving a few lectures in Rome on the Renaissance humanist and philosopher Marsilio Ficino during my time at the American Academy, but I am also on occasion leaving the eternal city. The Hellenic Institute in Venice invited me to give a talk in December on the philosophical and theological writings of Cardinal Bessarion, a fifteenth-century Greek émigré who converted to Catholicism, became an influential cardinal, intellectual, and patron, and bequeathed his large manuscript library to the Republic of

Venice and the Marciana Library. I return to Venice in May to offer a workshop at the University of Ca' Foscari on Platonism and Ficino."

During the past year, **Joseph Rosenberg** has been working on a number of projects related to literary modernism. The first, *Wastepaper Modernism*, examines how the modernist novel imagined the fate of its own materials amidst an explosion of new media forms. The book will transform from imaginary to actual paper in early 2020, when it will be published by the Oxford University Press. This past summer, he pursued research on the British surrealist Edward Upward, whose archive has just been made available at the British Library. Joseph is currently working on an edition of Upward's fascinating unpublished autobiography, which he completed when he was in late nineties and partially wrote in a hieroglyphic code. His work on Upward is part of a new project, tentatively titled *Undone: Late Modernism and the Aesthetics of Failure*. Over the past year, he has given a number of invited talks on both books, including at the University of California, Davis, Penn State University, and the University of Cambridge. He will be returning to Cambridge in July to deliver an invited paper on the image of the floating coffin from Herman Melville to Tom McCarthy — titled "Dead in the Water" — to a research symposium on "Coastal Modernism."

In addition to scholarly work, **Phillip Sloan** continues his work with the Notre Dame / Holy Cross College Westville Prison program. He has been adapting to this prison environment materials that many PLS alums were exposed to in his Natural Science courses, and will teach in the program again in the fall of 2019. He has recently published chapters and articles dealing with aspects of the history and philosophy of life science, and

delivered a lecture on genetics and biophysics at the Niels Bohr Institute for Advanced Studies in Copenhagen in June. This was combined with a cruise through the Baltic that was a great trip for both him and spouse Katherine Tillman. He will also be teaching a mini-course, “Power Over Life: The Question of Biotechnology,” in this coming summer’s Alumni Symposium. He and Katherine continue to live in Holy Cross Village and love keeping in touch with their many joint students over the years. He also enjoys being “Papa” now to seven great-grandchildren.

Tom Stapleford writes: “This past year, I’ve continued working on several projects related to science and virtue ethics that have been funded by the Templeton Religion Trust. In April, a colleague and I hosted a workshop on “Science, Technology, and the Good Life,” with participants from philosophy of science, history of science, and anthropology. Over the summer, I co-organized a conference at Notre Dame’s London Center on “Developing Virtues in the Practice Science” that brought together theologians, philosophers, psychologists, sociologists, anthropologists, and historians to reflect on how the routine practices of scientific research can foster both virtues and vices. Finally, another colleague and I co-edited a special issue of the *Journal of Moral Education* on “Science, Virtue, and Moral Formation” that appeared last

September. As much as I enjoyed these events, I’m also hoping this exhausts my conference-organizing and book-editing for a while!”

Katherine Tillman has just published a chapter on Cardinal Newman’s philosophy of education in *The Oxford Handbook of John Henry Newman*. Perhaps alums have seen her article on women and the Catholic Church in the Summer issue of the *Notre Dame Magazine*. It is entitled “Unheard Of” and may be found at <https://magazine.nd.edu/news/unheard-of/>.

Henry Weinfield writes: “I spent the fall semester on sabbatical in New York City working on a translation of the sixteenth-century French poet Pierre de Ronsard, for which I had received a National Endowment for the Arts fellowship. I’ll be teaching Lit. II and Seminar VI this semester, but, sadly, this will be my final one as I shall be retiring at the end of the academic year. I have mixed feelings: on the one hand, I’ll have more time to write, and rather than commuting between South Bend and New York, will be living in the same place as my wife and children; but on the other, I’ll miss my students and colleagues and the life of the University. I feel extremely fortunate to have taught in such a wonderful program as PLS.

FOCUS ON NEW FACULTY

Emma Planinc

Emma Planinc, in her first year teaching in the Program, hails from Saint Catherine's, Ontario, a town she describes as rather similar to South Bend in that they are about the same size and both had thriving automobile industries that eventually went under.¹ A political theorist, Emma is currently teaching our Political and Social Theory course. She taught Great Books Seminar IV in the fall semester.

In addition to being a specialist in political theory, Emma has a serious involvement in art. She initially studied at the Ontario College of Art and Design before switching to the University of Toronto for her B.A. She was enrolled in the Literary Studies Program at Toronto, which she describes as very much like PLS. After her B.A., Emma did an M.A. in Political Theory at McGill University in Montreal before returning to the University of Toronto for her Ph.D.

Before coming to Notre Dame she was a Harper-Schmidt Fellow at the University of Chicago.

Emma is working on a book with the intriguing title of "Regenerating Political Animals," a study of the influence of natural theology on French Revolutionary rhetoric. The book focuses on three major Enlightenment thinkers: the naturalist Georges-Louis Leclerc, Comte de Buffon (1707-88), Charles Bonnet, a Swiss naturalist and philosopher (1720-93), and Jean-Jacques Rousseau, the philosopher and political theorist (1712-88). The book will argue that the language of human rights is grounded on an understanding of human beings as being able to regenerate themselves. Emma will be presenting a paper on Rousseau at a conference on the topic of *persuasion* to be held at Notre Dame in March of 2019.

¹ For some reason, PLS likes to hire Canadians: Emma is one of five on the faculty—the others being Felicitas Munzel,

Denis Robichaud, Joseph Rosenberg, and Henry Weinfeld.

STUDENT AWARDS

2018 Willis Nutting Award

To the graduating student who contributed most to the education of classmates and teachers:

Alexander P. Hadley

2018 Otto Bird Award

To the author of the senior thesis judged to exemplify the best ideals of liberal learning:

Calvin J. Kraft

“Intrusions in a Private Sphere: Examining the Use of Neurological
Evidence in the American Legal System”

Directed by Francesca Bordogna

2018 Susan M. Clements Award

To a female senior who exemplifies outstanding qualities of scholarly
achievement, industry, compassion and service:

Abigail E. Schnell

2018 Edward Cronin Award

For the best paper submitted in a PLS course:

Kiera M. Stubbs 2019

“‘Docile Bodies’: A Foucauldian Analysis of
Thomas More’s *Utopia* as Prison”

This essay appears in the current issue of *Programma*.

2018 Stephen Rogers Endowment for Graduate Studies

To a PLS senior or alumnus (alumna) who is or will be attending graduate school:

Simon Brake, 2018

Calvin J. Kraft, 2018

Katherine Everett Lobo, 2016

Elizabeth R. Spesia, 2015

2018 The Monteverdi Prize

To a junior in the Program, to conduct research in Tuscany, Italy:

Sarah Ortiz

THE 2018 EDWARD J. CRONIN AWARD WINNER
“Docil Bodies”: A Foucauldian Analysis of
Thomas More’s *Utopia* as Prison

Kiera M. Stubbs
Class of 2019

In his book *Discipline and Punish*, Michel Foucault traces the evolution of the modern prison, from a medieval institution of torture to the disciplinary system it is today. He claims this penal reform was not a humanitarian project, but rather a cultural manifestation of disciplinary values—the desire to make state power more efficient—that emerged in the eighteenth century. The modern prison was designed to dominate the body at the fundamental level; it controls the body’s movements, operations, and spatial-temporal experiences “with the techniques, the speed and the efficiency” that the state requires.² Thomas More’s *Utopia* evokes images and ideas similar to those explored by Foucault, specifically the state’s authority over space, the power of uniformity, and the role of work in establishing individual and community identity. In Book II More’s narrator describes the physical structures, daily schedules, and family dynamics in Utopia—all of which are characterized by an underlying yet radical sense of control. Utopia seems to embrace the ideals of Renaissance humanism, such as the dignity of man and power of reason—yet in practice these values are lost and distorted by a disciplinary state; to many modern readers Utopia is not a place where man can flourish. I argue that Utopia is merely a glorified prison: it confines, surveils, and utilizes the individual to achieve its actual

goal of control instead of its purported goal of human improvement.

Utopia and the modern prison share physical structures and rituals that produce confinement and uniformity. In his geographical mapping of Utopia’s cities More’s narrator reports, “The town is surrounded by a thick, high wall, with many towers and bastions.”³ Foucault acknowledges that “discipline sometimes requires *enclosure*, the specification of a place heterogeneous to all others and enclosed in upon itself. It is the protected place of a disciplinary monotony.”⁴ The physical spaces confined in prison and Utopia are distinct from the outside world, but they remain unchanging within themselves. Every city within Utopia maintains the same architecture: “If you know one of their cities, you know all of them, for they’re exactly alike.”⁵ Utopia creates uniformity in its inhabitants as well. Like inmates, all citizens of Utopia wear the same clothing. More’s narrator asserts, “Throughout the island people wear, and throughout their lives always wear, the same style of clothing, except for the distinction between the sexes, and between married and unmarried persons.”⁶ Wearing anything other than plain, uniform clothing is considered ostentatious because of the country’s disregard for money and

² Michel Foucault. *Discipline and Punish*. Trans. Alan Sheridan (New York: Vintage Books, 1995), 138.

³ Thomas More. *Utopia* (New York: Norton and Company Inc, 2011), 42.

⁴ Foucault, *Discipline and Punish*, 141.

⁵ More, *Utopia*, 41.

⁶ More, *Utopia*, 45.

condemnation of “the people who think themselves finer fellows because they wear finer clothes.”⁷ Although the system has the respectable intention of curbing greed and materialism, Utopia’s dress norms disregard self-expression and reduce persons to numbers; they condition individuals to look and behave in a uniform and fixed manner—a major feature of the disciplinary structure Foucault analyzes.

Furthermore, the lack of opportunities for leaving Utopia reinforces its sense of confinement. The seemingly manageable process of obtaining permission is actually burdensome, and the consequences of bypassing this process are serious: “Anyone who takes upon himself to leave his district without permission, and is caught without the governor’s letter, is treated with contempt, brought back as a runaway, and severely punished.”⁸ The chances of escape from Utopia and prison remain slim and attempts are dangerous.

Lack of privacy in Utopia is reminiscent of the constant surveillance in prison. Utopian houses are newly-inhabited every ten years and have barely-functioning doors: “The doors, which are made with two leaves, open easily and swing shut automatically, letting anyone enter who wants to — so there is nothing private anywhere.”⁹ Foucault describes a similar phenomenon in the modern prison:

This enclosed, segmented space, observed at every point, in which the individuals are inserted in a fixed place, in which the slightest movements are supervised, in which all events are recorded, in which an uninterrupted work of writing links the centre and periphery, in which power is exercised without division,

according to a continuous hierarchical figure, in which each individual is constantly located, examined and distributed among the living beings, the sick and the dead — all this constitutes a compact model of the disciplinary mechanism.¹⁰

When Utopians are accessible, watched, scrutinized, and monitored at all times, they submit ultimate control to the state. In the prison complex Foucault calls this omniscient power mechanism *Panopticism*: “Hence the major effect of the Panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power.”¹¹ Utopia’s lack of privacy at home allows for this disciplinary surveillance.

Utopia and prison exist to prevent inactivity and independence. The Utopian government monitors what Foucault calls “docile bodies”, or bodies “that may be subjected, used, transformed and improved.”¹² Foucault describes how the modern prison exercises hyper-control over inmates’ bodies in a more “subtle coercion” than ancient methods of torture, “obtaining holds upon it [the body] at the level of the mechanism itself — “movements, gestures, attitudes, rapidity: an infinitesimal power over the active body.”¹³ The prison system’s emphasis on the efficiency of inmates’ bodies parallels the Utopian state’s involvement in work, play, and punishment. The purpose of a Utopian citizen and an imprisoned body are the same: *to be useful*. Among Utopian officials, “the chief and almost only business of the syphogrants is to manage matters so that no one sits around in idleness, and to assure that everyone works hard at his trade.”¹⁴ For better or worse, Utopians have no choice but to be constantly

⁷ More, *Utopia*, 62.

⁸ More, *Utopia*, 53.

⁹ More, *Utopia*, 42.

¹⁰ Foucault, *Discipline and Punish*, 197.

¹¹ Foucault, *Discipline and Punish*, 201.

¹² Foucault, *Discipline and Punish*, 136.

¹³ Foucault, *Discipline and Punish*, 136.

¹⁴ More, *Utopia*, 45.

productive, even on their own time: “The other hours of the day, when they are not working, eating or sleeping, are left to each person’s individual discretion, provided that free time is not wasted in roistering or sloth but used properly in some chosen occupation.”¹⁵ Moreover, if a Utopian commits a crime the Senate deems “atrocious,” slavery is his fate instead of capital punishment because “slaves contribute more by their labor than by their death.”¹⁶ Indeed, utility is the ultimate end for rule-followers and criminals alike. Of course, the respective existences of the law-abiding Utopian and the modern prisoner differ significantly; fortunately, “no one has to exhaust himself with endless toil from early morning to late at night” in Utopia.¹⁷ Indeed, few rational individuals would choose imprisonment over a Utopian life that includes delectable meals, pleasant recreational activities, and intellectual opportunities.

Like prison, Utopia exists outside the scope of traditional economy, but it retains a similar system of production and performance enacted by the state. Utopians “never use money among themselves”;¹⁸ instead they function within the economy of movements Foucault describes. Observing the effects of extreme discipline on the modern prisoner, he detects a shifting focus “directed not only at the growth of its [the body’s] skills, nor at the intensification of its subjection, but at the formation of a relation that in the mechanism itself makes it more obedient as it becomes more useful, and conversely.”¹⁹ To Foucault, “If economic exploitation separates the force and the product of labour, let us say that disciplinary coercion establishes in the body the constricting link between an increased

aptitude and an increased domination.”²⁰ Just as proficiency yields both power and exploitation in a free market economy, discipline increases the utility and subjugation of the body in prison: “In short, it [discipline] dissociates power from the body; on the one hand, it turns it into an “aptitude,” a “capacity,” which it seeks to increase; on the other hand, it reverses the course of the energy, the power that might result from it, and turns it into a relation of strict subjection.”²¹ Utopia produces docile bodies by sanctioning a rigid and unchanging schedule and ensuring bodies’ movements are endlessly productive. Although they do not suffer from grueling work days, Utopians are required to work six hours, sleep eight hours, and eat, play, and socialize at a specific hour, under a continual timetable.²² Participation in the Utopian system is required at all times.

In both disciplinary systems human worth is attached to usefulness to the state. When the state’s focus is the economic “efficiency of movements,”²³ perceptions of the human condition become skewed, and human needs and ends are overlooked. In the modern prison, “constraint bears upon the forces rather than upon the signs; the only truly important ceremony is that of exercise.”²⁴ To the Utopian state, the individual’s worth and legitimacy also lie in his ability to be productive, and this has repercussions for attitudes towards issues of euthanasia and suicide. Government officials and priests retain sole authority of deciding whether an ill Utopian is still capable of his obligations. Their determination of life value and potential is based on criterion of utility and convenience. If Utopian officials deem euthanasia appropriate, they remind the individual that he is “unfit for any of life’s

¹⁵ More, *Utopia*, 45.

¹⁶ More, *Utopia*, 73.

¹⁷ More, *Utopia*, 45.

¹⁸ More, *Utopia*, 55.

¹⁹ Foucault, *Discipline and Punish*, 138.

²⁰ Foucault, *Discipline and Punish*, 138.

²¹ Foucault, *Discipline and Punish*, 138.

²² More, *Utopia*, 45.

²³ Foucault, *Discipline and Punish*, 137.

²⁴ Foucault, *Discipline and Punish*, 137.

duties” and “a burden to himself and to others.”²⁵ They base an individual’s worth on his benefit to the state, and effectively render him alive or dead. The act of suicide is evaluated similarly with respect to the body’s utility; when someone takes his life without state approval, he is considered “unworthy either of earth or fire” and his body is “unburied and disgraced.”²⁶ The state views the individual who took his life as a body that had utility and labor to offer, that selfishly relinquished its obligation. The state’s harsh punishment is a response to an act of rebellion.

One could argue that since Utopians are made useful for a greater end, any oppressive control is irrelevant. By this reasoning, abiding by a constant, required 24-hour schedule is acceptable so long as it is for a good purpose, a philosophical objective. After all, the Utopian system is situated to produce virtuous behavior. Utopians do not merely experience pressure to do good at all times, they live in a society that prevents them from doing otherwise; there are “no chances for corruption” in Utopia.²⁷ Interestingly, this phrase about the impossibility for corruption is attached to a statement about the constancy of work: “there is no chance to loaf or any pretext for evading work; there are no wine bars or ale houses or brothels, no chances for corruption, no hiding places, no spots for secret meetings.”²⁸ There are no physical spaces in Utopia that encourage immorality. More importantly, there is no time for immoral behavior because of work obligations. This inverse relationship between work and evil—or positive relationship between work (or utility) and virtue—reaffirms Utopia’s troubling resemblance to the modern prison system. The disciplinary power exerted on docile bodies is apparent in Utopian society, which

equates idleness with evil. When conceptions of evil are decided by the state, it becomes easy to construct a foolproof, cheaply moralistic incentive for constant work and state-decided activity. In prison obedience implies utility, and utility implies worth. Can we say that Utopia is any different?

These aspects of Utopian society raise questions about agency. If citizens are strongly compelled by the state to be good, it’s dubious how much agency they actually possess in developing virtue. Without brothels, bars, and other potentially corrupt spaces, Utopia does not allow the conditions for illicit behavior. For all intents and purposes, corruption, as the Utopian state defines it, cannot exist. Can we call good behavior virtue if it isn’t voluntary? Can virtue exist with minimal choice? Utopians certainly regard virtue as important for happiness and a sense of the good: “They believe happiness is found, not in every kind of pleasure, but only in good and honest pleasure. Virtue itself, they say, draws our nature to this kind of pleasure, as to the supreme good.”²⁹ At what point, however, does good behavior become robotic, and, perhaps, prisoner-like? When is the nobility of virtue in Utopian society transformed to the completion of a prison sentence? Perhaps freedom, temptation, and opportunities for moral growth are more essential to virtue than obedience to the state.

Finally, as in prison, the disciplinary mechanisms of Utopia destroy love and intimacy. Family life and marriage in Utopia are organized as loveless transactions. First of all, work and one’s trade are valued over familial bonds; when a child does not have an interest in the trade of his biological family, he is adopted into a new family; as

²⁵ More, *Utopia*, 71.

²⁶ More, *Utopia*, 71.

²⁷ More, *Utopia*, 53.

²⁸ More, *Utopia*, 53.

²⁹ More, *Utopia*, 60.

More's narrator asserts, "if anyone is attracted to another occupation, he is transferred by adoption into a family practicing the trade he prefers."³⁰ Marriage is a similar issue in that the Utopians value order and control over affection and intimacy. Premarital intercourse is frowned upon, and "if discovered and proved, brings severe punishment on both man and woman, and the guilty parties are forbidden to marry during their whole lives."³¹ Utopians only marry if their partners are "strictly restrained from a life of promiscuity."³² The state places supreme value on the institution of marriage, and those who fail in this respect face cruel punishment in "the strictest form of slavery."³³ These laws are impractical and harmful to the quality of relationships. In prison and Utopia, it's difficult to form healthy relationships when the state excessively interferes on personal life.

Yet More's narrator claims Utopia is the ideal state--which raises one essential question: is radical control over people's lives actually bad if it produces good? Utopian society appears to respect wisdom and virtue, to restrain greed and inequality, to uphold humanist ideals. The modern prison has been similarly perceived as an

institution that corrects and reforms, that inspires redemption and growth. Both Utopia and prison desire—or at least appear to desire—to make their people good. But at what cost?

Foucault's analysis of the modern prison and its coercion of docile bodies sheds light on Thomas More's exploration of a perfect world. The Utopian state's confinement, surveillance, and attitude towards human efficiency should make us take pause--and consider what discipline of this nature really means for society and the individual. At the very least, we must acknowledge the tension between the agreeable qualities of Utopia which produce an ordered society, and the suffocating power of the state to control every movement, every activity, every aspect of life.

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³⁰ More, *Utopia*, 45.

³¹ More, *Utopia*, 71.

³² More, *Utopia*, 72.

³³ More, *Utopia*, 73.

2018 SENIOR THESIS TITLES

William Adler	God, Christ, and Man in Shusaku Endo and the Catholic Tradition	Andrew Radde-Gallwitz
Brendan Besh	Recovering a Kantian Conception of the Highest Good	Felicitas Munzel
Harlin Bessire	The role of Consciousness in Quantum Physics	Tarek Dika
Simon Brake	“We Are in Living Contact with a Person”: Invocations of Mysticism in the Thought of St. Edith Stein	John Betz
McKenzie Brummond	The Discipline of Harmony: An Examination of the Hope for Christian Unity Through Synesthesia, the Psalms, and the Saint John’s Bible	Leonard DeLorenzo
Sophia Buono	Education in Virtue Through Friendship: How the Teacher-Student Relationship can Fuel Holistic Education	Clark Power
John Cahill	Tragedy’s Fool: <i>King Lear</i> and the Adaptation of Sophocles to the Modern Imagination	Henry Weinfield
Paul Carroll	Fixing a Broken Education System: Are Voucher Programs the Path Forward?	Clark Power
Caitlin Crosby	Scourge and Minister: <i>Hamlet</i> and the Duty of a Christian Prince	Henry Weinfield
Grace Curtin	The Art of Meaning-Making: A Case Study of Social Care Workers at Don Bosco Care in Dublin, Ireland	Clark Power
Josefina Durini Wollak	The Making of a Tyrant: From Pisistratus to Democracy in Athens	Christopher Baron
Carolyn Ebner	Friendship and the Sacramental Life of the Church: A Study of Friendship in Augustine’s <i>Confessions</i> , “Letter to Proba,” and <i>Teaching Christianity</i>	Fr. Kevin Grove
Josephine Gallagher	The Parthenon Marbles at the British Museum: Exploring the Marbles’ Significance and the British Museum’s Defense	Robert Goulding
John Gibbons	The Catilinarian Conspiracy and the Formation of Cicero’s Political Philosophy	Robert Goulding
Sophia Glomb	Location Matters: An Analysis on the Local Dimension of Radio Technology and its Essential Impack on Mass Audience Reception of the DJ Voice	Eleanor Cloutier

John Paul Gschwind	The Aristotle Option: Virtue Ethics and Economic Practice in Alasdair MacIntyre's <i>After Virtue</i> and Michael Novak's <i>The Spirit of Democratic Capitalism</i>	Thomas Stapleford
Alexander Hadley	<i>Sic Frondifera Lignator in Ida</i> : Philology and Poetic Inspiration in Poliziano's <i>Manto</i>	Denis Robichaud
Robert Harig	Joy and Sorrow as Sharp as Swords: A Comparison of <i>The Iliad</i> and <i>The Lord of the Rings</i>	Mary Keys
Katherine Hearn	Happiness, Virtue, and the Political Community: The Media's Role	Walter Nicgorski
Evan Holguin	Beyond Nation, Tongue, and Creed: The Ecumenical Relationship of C. S. Lewis and St. Giovanni Calabria	David Fagerberg
James Jang	Revolution and Tragedy: Foreign Missionaries and Social Inequality in Honduras	Andrew Radde-Gallwitz
Shane Jenkins	"I Couldn't Stop It From Starting": The Child-Narrator in Roddy Doyle's <i>Paddy Clarke Ha Ha Ha</i> and Claire Keegan's <i>Foster</i>	Julia Marvin Declan Kiberd
Weronika Kaczmarczyk	The Economic Inefficiency of the Soviet Gulag: A Comparison of Findings in Statistical Sources and First-Hand Accounts	David Gasperetti
Reilly Kohn	Letting Matter Matter: Tom McCarthy and Conceptions of the Contemporary	Joseph Rosenberg
Calvin Kraft	Intrusions in a Private Sphere: Examining the Use of Neurological Evidence in the American Legal System	Francesca Bordogna
Nathan Kriha	Saint Augustine's Dialogues as They Relate to Pedagogy	Denis Robichaud
Rachel Lewis	An Exploration of Death in the Walt Disney Company	Susan Ohmer
Rosemary LoVoi	"The Best Education for All": The Great Books Legacy and the Formation in the Twentieth Century of an American Style of Liberal Education	Phillip Sloan
Caitlin McAuliffe	Modalities of the Sublime in Wordsworth's <i>Prelude</i>	Henry Weinfield
Juliana Mestre	Literature and Contemplation: Platonic Aesthetics in Contemporary Thought	Felicitas Munzel

Robert Mogollon	Michel de Montaigne's Truth through Skepticism with a Focus on Education and Religion	Denis Robichaud
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Anthony Daniel Munoz	Exploring Artificial Intelligence through Classic Texts on Thought and the Mind	Robert Goulding
Joseph Nelson	Beethoven's Ninth Symphony in D Minor: From Chaos to Elysium	Phillip Sloan
Benjamin Padanilam	Fame or Blame: An ethical evaluation of Major League Baseball's Steroid Era	Clark Power
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Madison Purrenhage	From Teaching Creativity to Making Profit: A Genealogy of Design Thinking	Thomas Stapleford
Mae Raab	Virtual Reality Mediates the Creative Process of Self-Shaping	Francesca Bordogna
Megan Resnik	Parallel Scenes and Divergent Perspectives in <i>Madame Bovary</i> and <i>Anna Karenina</i>	Julia Marvin
Stephanie Reuter	Apocalyptic Optics: Hans Urs von Balthasar and the Grotesque Fiction of Flannery O'Connor	Jennifer Martin
Anthony Rogari	The Beltway's Brain Trust: An Analysis of Think Tank Influence on the 2009 Stimulus Package	Thomas Stapleford
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Abigail Schnell	<i>Twelfth Night</i> as Tragicomedy	Henry Weinfield
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Leanne Van Allen	Revelation, Legal Interpretation, and the Realities of Life: The Prohibition of Riba in Islam	Tarek Dika
Tierney Vrdolyak	From Make-Believing to Being: Accessing Mysticism through Lewis' Literature	John Betz
Rachel Warne	Developing Effective and Inclusive Aid Programs: Outreach to Female Refugees	Michael Hoffman
Joseph Wells	Head Injuries and the Future of American Football	Clark Power

ON THE ART OF CONVERSATION AND THE PURSUIT OF TRUTH: LEARNING TO LISTEN THROUGH THE GREAT BOOKS

by
Gabriel Griggs '14

Note: I was originally asked to write an article about the history of the Congregation of Holy Cross in relation to the Program of Liberal Studies. For that article, I interviewed multiple CSC's who were PLS grads. This was a great thing, though I found in the process that I am not so much an historian... I came away from my conversations thinking more about the nature of listening and conversing than the historical interest. That being the case, I am sorry to disappoint those who asked for the historical piece!

As I am now 27 years old, I have spent roughly one third of my life immersed in a Great Books curriculum, from seventh grade through my undergraduate years. I am currently in my fourth year of religious life with the Congregation of Holy Cross, studying to be a consecrated religious and priest. In the midst of this life, I find that one of the greater blessings is that I am continually entering into conversations: friendly conversations, playful conversations, pastoral conversations, brotherly conversations, familial conversations, and conversations about the spiritual life – not that I have it all figured out! And as I entered into conversation with the CSC's who had graduated from PLS, the thought occurred to me (and to many of them) that this art of conversation is becoming increasingly important in a culture where we are unwilling to listen to each other and to engage with ideas that are unfamiliar or uncomfortable to our own way of thinking.

Learning to listen, of course, is the better part of learning to converse and it might seem strange for me to suggest that I learned to listen by way of reading the Great Books. I would suggest, however, that reading is a privileged form of listening because, among other things, one is forced to give the author his or her due. Read the whole book, sit with

it, have a seminar on it, really attempt to understand what the author is saying... and then, and only then, criticize it and analyze it, find its flaws and make them apparent. This process has been ingrained in me for most of my lifetime and it carries over into the many conversations that I have on a daily basis.

From a practical point of view, this ability to listen is helpful because I learn a lot about life from other people's experiences. There is a lot of wisdom to be had for those who simply listen... but the art of listening goes much deeper than this pragmatic truth. Listening well is an exercise of encountering new ideas and, more importantly, of encountering a new person who is likely to reveal himself or herself in the midst of conversation. Listening well is likewise an exercise in constant discernment: every particular situation, with its specific details, calls for a fresh discernment; what worked last time may not be appropriate this time, but if one listens well enough, there is a chance that a sort of flexible hermeneutic will emerge that will allow for the thing which one is encountering to reveal itself and make itself understood.

It is a mark of humility to recognize that the truth may come from anywhere and it is a further mark of humility to be obedient to

that truth when it emerges from the least likely source. On the other hand, jumping around from idea to idea without maintaining a sense of constancy is problematic because coherence and consistency is a mark of truthfulness. Thus, what I am not suggesting is flexibility at the cost of deciding to stand somewhere; it is often the case that we learn the most when we are standing somewhere. In the midst of taking a stand we are forced to go deeper with our ideas than we ever have before. Nevertheless, it very well may be the case that as we are standing somewhere we find that the ground upon which we stand has shifted; where we stand now is both somewhere familiar but it is also new. Alternatively, it may be the case that the ground upon which we stand is the same but the location around us has changed; if where I stood was once a wilted garden, in the time that I took to encounter something new, it may have emerged as a flowering garden.

If all of this seems rather vague, it is because it is rather vague. The problem that I am articulating here is not an easy one and it is

something like this: how can one, at the same time, be grounded in truth, continually pursuing truth, and open to the fact that the Truth is fundamentally a mystery that is “infinitely knowable”? The answer, it seems to me, has a great deal to do with learning to listen well and maintaining a sense of continual curiosity. I am thankful that both of these have been fostered in the lifetime that I have spent with the Great Books. I am also thankful for the many people with whom I have entered into conversation over the years.

So as to not completely disregard the historical project, I list here CSC's who have graduated from the Program of Liberal Studies. I would also like to thank them for the various conversations that have contributed to my reflection here.

Rev. David Burrell, csc

Rev. Lou DelFra, csc

Rev. Dan Groody, csc

Rev. James McDonald, csc

Rev. Frank Murphy, csc

Rev. Jeffrey Schneibel, csc

ALUMNI NEWS

The editorial staff of *Programma* welcomes contributions and reserves the right to edit them for publication. For information about becoming a class correspondent, please contact the Program of Liberal Studies Office.

Please help us update our alumni database!

Send us your current email address, mailing address, and phone number.
If you would like to let your classmates know what you are doing these days,
please include an update as well.
You can forward your information to pls@nd.edu
or call the office at 574-631-7172.

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(Class Correspondent: Ned Buchbinder, 625 South 16th Avenue, West Bend, WI 53095-3720, 262-334-2896, nbuchbinde@aol.com)

Ned Buchbinder writes, "About 10 PLS classmates attended our 50th Reunion.

All monetary contributions went to the Ara Parsegeheian Fund/Foundation to do research to combat the childhood illness some of his grandchildren died from.

The "seminar" I put together was attended not only by '68 classmates but also by other Reunion folks as we reflected on how we spent the last 50 "years given to us" (Tolkien).

We honored Professor Emeritus, Dr. Michael Crowe.

I have been fortunate to attend 8 or more of the last 20 years of PLS Summer Symposia. I recommend this week of learning and community.

As my family celebrates the 98th birthday of my Mom, Irene Simonis Buchbinder, I remind myself how blessed I have been to be her son and to be a classmate and student of

The Notre Dame Program of Liberal Studies.

Till we meet again, God bless you and yours.

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Class of 1977

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Added by the PLS Office:

Anne Dilenschneider writes, "It's not been dull . . . I continue to write. For the last few years I have had poems published in *Pasque Petals* (the oldest state poetry journal in the US). A novel is under consideration for publication.

I've been nominated to serve as a South Dakota Humanities Scholar again for 2018, giving presentations on women's suffrage and on the Canton Indian Insane Asylum (a grass-roots history and

reconciliation project that has been going on for 6 years). For my part, I am gathering thousands of documents digitally so the data can be shared easily with Native Nations across the US — it's important because it was the linchpin of federal "Indian" policy from 1902-1933, and most of the inmates died there for lack of medical care; tragically most were children and young adults sent because they were "difficult" in boarding schools. I am in the process of gathering thousands of documents related to the asylum from archives across the country so they can be made available (on flash drives) to Native communities and historical groups.

I will be the first healthcare provider in South Dakota to complete an international specialty credential in gender health. I've been accompanying TGNC (Transgender/Gender Non-Conforming) persons for 26+ years, first as a pastor and now as a mental health clinician. I collaborate with primary care, endocrinology, and surgical teams across the U.S., including the Mayo Clinic in Rochester, MN. I am also engaged in education and transformation with healthcare systems — e.g., providing education for healthcare administrators, providing gender-neutral intake and EMR options, exploring the ethics and practice of hospitality. And, I have been asked to serve as an expert witness for the ACLU on a case regarding insurance coverage for transgender persons.

I continue to volunteer with my dogs as Therapy Dog International teams in hospitals, schools, and care facilities. My oldest dog has been doing this with me for 13 of her 15 years!"

Class of 1978

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(Class Correspondent: Coni Rich, 244 Toscana Blvd., Granger, IN 46530, 574-271-0462, conijorich@aol.com)

Added by the PLS Office:

“It’s me, **Tony Lawton** (‘89), catching you up on my life since ND.

I received an MFA in Acting from Temple University in ‘92. I lived in New York for a few years, then settled in Philadelphia, where I’ve been working as an actor ever since.

I’m also a Dad: my son Declan is about to turn 15, and we still get along pretty good, so I think I’m doing all right.

I have played over 100 roles professionally; do some Shakespeare most years, a lot of comedy, a musical once in a blue moon. I’ve done a good deal of solo work, including Shel Silverstein’s The Devil and Billy Markham, and my own adaptations of C.S. Lewis’ The Great Divorce and The Screwtape Letters. I have written two ensemble plays: the original fairy tale, The Foocy, and a musical adaptation of George MacDonald’s The Light Princess. Both were nominated for Best New Play in Philadelphia, and The Light Princess won the Philadelphia award for Best Original Music, for which I shared a credit as lyricist.

Currently, I’m working on another musical adaptation, this one of C.S. Lewis’ Till We Have Faces. I’ll also be doing an original solo adaption of A Christmas Carol this winter.

I taught in the theater department at Notre Dame for a couple years (2000-2002), and am currently performing on campus for home game weekends: a solo play about Father Sorin, Notre Dame’s founder. Come see it – it’s free, and I do a funny French accent. I saw Katherine Tillman and Phil Sloan, those lovebirds, after a performance this weekend!

I think often of my classmates from the class of ‘89. Hope to see you all this summer at our (oh, my God) 30th reunion!”

Class of 1990

(Class Correspondent: Barbara Martin Ryan, 45 Westmoreland Lane, Naperville, IL 60540-55817, jbryan45@att.net)

Class of 1991

(Class correspondent: Ann Mariani Morris, 153 Lincoln Road, Sudbury, MA 01776, annie@rickmorris.com)

Class of 1992

(Class correspondent: Jennifer Adams Roe, 642 E. 3rd Street, Newport, KY 41071-1708, jenadams1030@gmail.com)

Class of 1993

(Class correspondent: Anthony Valle, 147-55 6th Ave., Whitestone, NY 11357-1656)

Class of 1994

(Class correspondent: Sean Reay, 601 Colby Avenue, Everett, WA 98201, seandreay@gmail.com)

Added by the PLS Office:

Rebecca Lubas writes, “I wanted to share my news, I’m headed to the Northwest for my next academic adventure!

<https://www.cwu.edu/cwu-hires-new-dean-library-services>

It’s always been clear in my mind that my PLS education has served me well in my professional life!”

Class of 1995

(Class Correspondent: Andrew Saldino, 100 Mount Clare Ave., Asheville, NC 28801-1212)

Class of 1996

(Class Correspondent: Stacy Mosesso McConnell, 842 Cherry Street, Winnetka, IL 60093-2433, smosesso@aol.com)

Class of 1997

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Class of 1998

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Class of 2002

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MANY THANKS TO ALL CONTRIBUTORS

Contributions Received at the PLS Office for Support of *Programma* and the Program of Liberal Studies since the Last Issue

The Program of Liberal Studies is home to a distinguished group of scholar-teachers committed to a vision of the power of a liberal arts education centered on the Great Books. Program faculty members strive to establish an intellectual, social, and spiritual community for students. These efforts often rely on the generosity of the University's alumni to meet with success.

We are fortunate to be at Notre Dame, a university that receives enthusiastic support from its alumni. Many of our graduates, however, may not know that it is possible to earmark a gift by specifying the unit to receive it in a letter accompanying the donation. Gifts for PLS can either be a general donation to the department or targeted to a specific fund. General donations are used initially for various operating expenses (faculty and student events, office equipment, printing and mailing *Programma*, and much more). When our annual gifts exceed expenses, part of the money is added to the department's endowment (to generate future interest) and part is used for scholarships for current students with financial need. Gifts that are earmarked for specific funds are used for the purposes of those funds, as described on the following pages.

There are three main ways to contribute:

1. Navigate to the "Supporting PLS" page on the PLS website (<http://pls.nd.edu/alumni/supporting-pls/>). A number of the funds listed on that page have direct links that will allow you to make an online donation to them.
2. If you prefer to donate by mail or if a fund is not available for direct online donation, you may send your contribution directly to the PLS office:

Program of Liberal Studies
215 O'Shaughnessy Hall
Notre Dame, IN 46556

3. Finally, you may send gifts to the university through regular channels (e.g., the Notre Dame Annual Fund), requesting that your contribution be earmarked for general use by the Program or for one of its specific funds.

No matter which method you choose, your gift will be recorded by the university and credited to your name (for purposes such as the football ticket lottery). If you wish to have your gift recorded in the current tax year, you should time the contributions to arrive before December 10. After that point, Debbie is likely to be on vacation, and checks might not be processed until the New Year.

On behalf of the Program's faculty and students, I am deeply grateful not only for the financial support so many alumni, friends, and parents have given to us over the years but for the passion and enthusiasm that the Program continues to generate. It is a blessing to be a part of such a community.

Scholarships & Financial Aid for Students in the Program of Liberal Studies

The university has five named scholarships that either give preference to PLS students or are restricted to those students. One, the **Crosson Scholarship**, is open for public donations. The Program also has two other funds that provide support to PLS students with financial need, the **Rev. Nicholas Ayo, C.S.C. Fund** and the **Stephen Rogers Memorial Fund**. Finally, as noted above, a portion of any general donations to the department that surpass operating expenses are also used to support PLS students with financial need.

Kevin and Mary Becker Endowed Scholarship
Donald and Deborah Potter Scholarship
Jay Kelly Memorial Scholarship
Stephen Rogers Memorial Scholarship

Frederick Crosson Scholarship Endowment

In honor of this *éminence grise* and beloved teacher in the Program, a group of alumni created an endowment in his name in 2015 that provides scholarships for one or more PLS juniors with financial need. (Note: Because this scholarship is administered by Financial Aid, the Program does not always receive timely notice of contributions)

Stephen Rogers Memorial Fund

Stephen Rogers graduated from our department in 1956 and later became a remarkable asset to our faculty. Though physically challenged by blindness, Steve was among the most remarkable and beloved faculty members in the Program. In 1985, Steve died during the final portion of senior essay time. The Stephen Rogers Fund helps us to assist worthy students facing financial difficulties. On more than one occasion, the Fund has allowed students to remain in school when otherwise they would have had to withdraw.

Contributions

Kyle Andrews
John Cyr
Michael Daher
Thomas Duffy
Thomas Fleming

Elizabeth Drumm & John Muench
Daniel and Kerry Smith
Gregory St. Ville
Mark Sullivan
Kevin Yoder

Rev. Nicholas Ayo, C.S.C. Fund

Established to honor Nicholas Ayo after his retirement from teaching in the Program, this fund helps purchase course books for PLS students with financial need.

Contributions

Thomas Fleming
Michael Sanchez

Funds to Support Student Awards or Program Activities

Along with its scholarship funds, the Program also has a number of funds to underwrite awards for PLS students or specific activities of the Program, such as its outreach programs and the Summer Symposium

Otto A. Bird Fund

This fund is a tribute to the faculty member who worked with Mortimer Adler in founding the General Program. Otto A. Bird started the department in 1950. This award recognizes the graduating senior who wrote the year's most outstanding senior essay. The announcement of this award is keenly anticipated each year at the Senior Dinner, when students and faculty gather to celebrate the completion of the final requirement for graduation.

Contributions

Mark Sullivan

Program of Liberal Studies Community Outreach Programs

In 1998 the Program of Liberal Studies began a community outreach seminar with students from the South Bend Center for the Homeless which runs for the entire academic year. Contributions help defray the cost of the books and outings to plays, concerts, and operas. Since then, Program faculty have also started a Junior Great Books Program (which brings PLS students to local schools to discuss age-appropriate great texts) and have been involved in a cooperative effort between Notre Dame and Holy Cross College to offer college courses in a local state prison. Contributions to this fund support these efforts.

Contributions

Rebecca Gannon

Susan Clements Fund

Susan was an extraordinary student and a remarkable young woman who graduated in 1990. She was preparing for a career as a scholar and teacher when she met an early and tragic death in 1992. This award is presented each year at the Senior Dinner to a woman among the Program of Liberal Studies graduating seniors who exemplifies outstanding qualities of scholarly achievement, industry, compassion, and service.

Contributions

Wendy Chambers Beuter
Ned Buchbinder
Mrs. Nancy Clements

Walter Clements
Thomas Kwiecien
Dana Rogers

Edward J. Cronin Fund

The Cronin Fund both honors a legendary teacher and helps to reward (and thus to encourage) undergraduate efforts to write lucidly and gracefully. The Award is for the finest piece of writing each year by a student in the Program of Liberal Studies. This is a distinct honor; it constitutes the Program's highest prize for writing in ordinary course work. Your gift will help us to recognize Program students who meet the high standards for writing set by our invaluable senior colleague.

Contributions
Mark Sullivan

Willis D. Nutting Fund

The Willis Nutting award was established to memorialize one of the great teachers in the Program. Those who taught with or studied under Willis remember his gentle style, his clever wit, and his deep faith. The Willis Nutting tree outside the Art Department bears this motto from Chaucer: "And gladly wolde he lerne, and gladly teche." This was his style, and we hope that it will always be yours as well. The Award is for "that senior who has contributed most to the education of his or her fellow students and teachers."

Contributions
Michael Daher

Richard T. Spangler Fund

This newly established fund in honor of PLS alumnus Richard Spangler (class of 1977) is designated for stipends to cover part of the cost of attendance of our yearly Summer Symposium for alumni, in which Richard has been an enthusiastic and dedicated participant. For more information regarding the stipends, please contact the departmental office at pls@nd.edu.

Contributions

Laura Carlyle Bowshier
Ned Buchbinder
Thomas Coffey
Mr. and Mrs. Thomas Devine

Mr. & Mrs. Joseph Erpelding
Mr. and Mrs. Eugene Gorman
William John
Francis Stillman

Program of Liberal Studies Endowments for Excellence

Over the years, a number of PLS graduates and their families have created substantial endowments that help fund many aspects of the Program. We are very grateful for their generosity and support.

William and Christine Barr Family
Calcutt Family
Cioffi Family
Franco Family
John and Patrice Kelly
Neus Family Senior Thesis
Stephen Rogers Endowment for Graduate Studies

General Contributions Designated for PLS since the Last Issue

These contributions provide the department funds for the many faculty and student functions (Opening Charge, Christmas Party, Senior Dinner, Senior Brunch), office equipment, and much more. They also provide us the means to send *Programma* to over 2,200 alumni all over the world. Contributions above annual operating expenses are used to build the Program's endowment and to provide financial aid to current students.

This list includes contributions made during the 2017 Notre Dame Day. The Program received the second-highest number of votes among academic departments during that event, earning us about \$3,400 in matching funds in addition to individual donations.

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