



PROGRAMMA 2018

The Program of Liberal Studies
University of Notre Dame

PROGRAMMA

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

Henry Weinfield

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THE VIEW FROM 215

Thomas Stapleford

January 2018

It is probably a sign of entering my second year as department chair that I completed the “View from 215” for the last issue of *Programma* in January and this is being written in February! Hopefully, I can halt the slide next year before we run into March.

I am happy to report that the department continues to flourish: enrollments are strong, our students are as enthusiastic as always, and the great books continue to generate intense discussions and fresh insights for students and faculty alike. I would love to claim credit for this success, but its roots lie elsewhere: in the hard work of my predecessors, in the abilities of my colleagues on the faculty, in the strength of our curriculum, and in the new generations of bright and passionate students drawn to the promise of studying some of the most challenging, thought-provoking, and beautiful works of Western intellectual life. Being immersed in such an environment eases the work of any administrative leader. I have often told friends that teaching in a program like PLS is a great blessing, and I am happy to be able to extend that judgment to being chairperson as well!

As you will see from our “Faculty News,” my colleagues have had another dynamic year. Among the many accomplishments, let me highlight a few. First, this past June Julia Marvin published her new monograph, *The Construction of Vernacular History in the Anglo-Norman Prose Brut Tradition: The Manuscript Culture of Late-Medieval England* (York Medieval Press). Denis Robichaud’s first book, *Plato’s Persona: Marsilio Ficino, Renaissance Humanism, and Platonic Traditions*, just appeared from the University of Pennsylvania Press. Earlier this fall, Cambridge University Press published *The Cambridge Edition of Early Christian Writings, Volume I: God*, a new collection of

annotated translations edited by Andy Radde-Gallwitz. Finally, Henry Weinfield was awarded a 2018 Literature Translation Fellowship from the National Endowment for the Arts to support the translation from the French of selected sonnets and other poems by Pierre de Ronsard (1524-85).

Amidst this excitement and energy, there were also more somber moments. One of these arrived at the start of the fall semester when PLS alumna Felicia Leon-Driscoll (’86), mother of current PLS junior Clare Driscoll, passed away suddenly. Felicia and her husband, Dan, have made a huge impact on South Bend over the years, especially through the founding of Good Shepherd Montessori School, which has served the children of many PLS faculty and has now begun to send a regular stream of its own graduates through the Program. Reflecting on the deep and long-lasting effects of Felicia’s life and work reminds me of what characterizes so many of our graduates: a deliberate intention to craft a life that has purpose and meaning. Socrates continues to be a gadfly at Notre Dame, and for that we are very glad.

Whenever you are back on campus, please do stop by the office. We would also be delighted to see you at our breakfast reception and seminar on the Saturday of Reunion Weekend, or at our 2018 Summer Symposium the following week. Our graduates remain our pride and a great source of strength for the Program. Thank you for your financial support, your prayers, and especially for your enthusiasm for your time in the Program—these mean an enormous amount to all of us. My prayers and best wishes to you and your families.

**ANNOUNCING THE TWENTIETH ANNUAL
PLS/GP SUMMER SYMPOSIUM
JUNE 3-8, 2018**

Theodicy and its Discontents

Once again the Program of Liberal Studies will offer a week of seminars for alumni 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. Several of the sessions will engage with questions surrounding the theme of Theodicy. 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 an exhilarating week.

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

§

Paradise Lost and Theodicy

Steve Fallon

(5 days)

Course Description:

In the opening lines of his great epic, *Paradise Lost* (1667), Milton announced his intention “to assert eternal providence / And justify the ways of God to men” (1.25-26). While these words may in retrospect sound safely pious, in the Calvinist England in which Milton came of age, engaging in theodicy, or the justification of God, was controversial. The Calvinist Synod of Dort in 1619 warned against “curiously scrutinizing the deep and mysterious things of God.” Calvin himself viewed inquiry into divine justice with flawed human reason as damnably presumptuous. Milton’s theodicy is based on the assertion of rational creatures’ free will. As we read Milton’s transcendently beautiful epic, we will attempt to understand his strategies for demonstrating divine justice and gauge their success. Given that persuasive narratives require actions to be motivated, how well does Milton rise to the nearly impossible challenge of demonstrating the free will of Adam and Eve, of angels, and of the Son of God himself? Among the topics for discussion will be Milton’s understanding of the prohibition of the eating of the fruit of the Tree of Knowledge; the relative responsibility of Adam and Eve for the fall; Milton’s attitude toward claims for the *felix culpa* (happy fault) or fortunate fall; the implications of his anti-Trinitarianism for the role of the Son of God; and the relation between angels, devils, and human beings. Drawing on my current study of Milton and Isaac Newton, we will also look at theological and natural philosophical positions shared by the two seventeenth-century giants.

Readings: On the principle of the hermeneutic circle, that the parts become more explicable in light of the whole, and the whole in light of the parts, I suggest that you read all of *Paradise Lost* before the first day, so that your reading during the week will be a second reading. It will also be helpful by the second day to have read the pdf excerpts provided from Milton’s *Areopagitica* (1644) and *Christian Doctrine* (*De doctrina christiana*), which was suppressed, lost, rediscovered in 1823, and published in 1824. We will proceed through the epic over the course of the week. The schedule will be subject to change depending on the pace of our discussion.

Monday, Book 1 —Book 3.415
Tuesday, Book 3.416 — Book 5
Wednesday, Books 6- 8
Thursday, Books 9
Friday, Books 10-12

Texts:

Paradise Lost. You may use any edition. Suggestions:

- 1) an inexpensive Modern Library paperback edited by William Kerrigan, John Rumrich, and Steve Fallon (yours truly) (ISBN 978-0375757969).
- 2) an inexpensive edition with notes at the back, John Leonard's Penguin paperback (ISBN 978-0140424393).
- 3) for a far more expensive and far more heavily annotated paperback, Alastair Fowler's Longmans edition.
- 4) a good edition with a selection of contextual readings from Milton and the Bible, Scott Elledge's out of print Norton Critical edition (not G. Teskey's current Norton Critical edition).

Selections from Milton's *Areopagitica* and his theological treatise, *De doctrina christiana*, I.3 "Of Divine Decree" and I.4 "Of Predestination." (PDF in course materials)

§

Theodicy: A Theological Critique

Andrew Radde-Gallwitz

(5 days)

Course Description:

For some theologians and philosophers, faith provides a perspective from which to make sense of evil and suffering; for others, any such attempt at "theodicy" is self-defeating, perhaps even idolatrous. In this five-day seminar we will enter into this perennial debate through a careful reading of the book of Job as an ancient Hebrew response to one kind of theodicy, followed by a study of Brian Davies' Thomist critique of modern theodicies.

Required Readings:

1. Job, in Robert Alter, *The Wisdom Books: Job, Proverbs, and Ecclesiastes* (New York: Norton, 2010). ISBN: 978-0393340532.
2. Brian Davies, *The Reality of God and the Problem of Evil* (New York: Continuum, 2006). ISBN: 978-0826492418.

Recommended Reading:

Thomas Aquinas, *Summa Theologiae* First Part, questions 45, 48-49, 103-105 (accessible online at <http://www.newadvent.org/summa/1.htm>).

§

Suffering in History: A Cross-Cultural Approach

Professor Phillip Sloan

(2 days)

Course Description:

The theme of this summer's seminar, centered around the general question of "Theodicy" and the meaning of suffering and evil in history, forms the general focus of these two seminars. We will look at this issue from the imaginative perspective developed by Romanian-born comparative religionist, novelist, and and historian of religions, Mircea Eliade (1907-1986), who was professor and Director of the History of Religions department at the University of Chicago from 1958 until his death. In this creative and provocative work on the philosophy of history, Eliade approaches the issue of suffering and meaning in history through the contrast of Western and "Archaic" thinking about time and history in relation to a divine order.

Reading: *Session 1*; Eliade, Introduction, Preface, chps. 1-2, Concentrate on 1.

Session 2: Eliade, chps. 3-4 and critical reviews. Concentrate on 4.

Reading Assignments

Mircea Eliade, *The Myth of the Eternal Return, or Cosmos and History* (Harper Touchbook, 1991 , ISBN 0-691-01777-8 (any edition OK)

§

Suffering in Albert Camus' *The Plague*

Clark Power

(2 days)

Course Description:

Albert Camus' *The Plague* remains a stirring plea for honesty and solidarity in the midst of suffering and indifference. We will examine Camus's description of his vocation as an artist as "rooted in two commitments, difficult to maintain: the refusal to lie about what one knows and the resistance to oppression."

Reading Assignments

Albert Camus, *The Plague*, trans. Stuart Gilbert (Vintage)

§

On Hume's *Dialogues Concerning Natural Religion*

Robert Goulding

(2 days)

Course Description:

In his *Dialogues concerning Natural Religion* (1750-1776), David Hume subjected to scrutiny a wide range of rational arguments put forward in favor of religion, including, in the final chapters, arguments from theodicy. His *Dialogues* are modeled on those of Cicero, in which the several protagonists advocate for quite irreconcilable philosophical positions, and the reader is left to decide which is the strongest (and which, if any, reflects the author's own beliefs). The three main speakers here are Cleanthes (a conventional theist and advocate for natural theology), Demea (who adopts a "mystical" and fideistic position), and Philo (a skeptic). The dialogues end by allowing that there may be some role for rational religion; but (as we shall discuss), the role seems to be small, and it is arguable whether even this conclusion is merited from the previous dialogues.

Reading Assignments

David Hume, "Dialogues Concerning Natural Religion," *Dialogues and Natural History of Religion* (Oxford World Classics: ISBN 978-019-953832-4)

Session 1: Introduction and Dialogues I-VII (pp. 29-83)

Session 2: Dialogues VIII-XII, Dedicatory letter (pp. 84-130, 25-28)

§

Returning to Plato: Two Inquiries into Justice

Walt Nicgorski

(2 days)

This two-day seminar will examine two of Plato's inquiries on justice, one from the *Republic* and the other from his dialogue the *Gorgias*. You are welcome to use any translation of Plato's texts as long as they are complete and utilize the Stephanus marginal numbers (e.g. 327b, 447c, etc.). All participants are encouraged to read or reread the entire *Republic* before arrival at Notre Dame. However, the discussions in the two seminar sessions will focus on what is indicated immediately below.

Reading Assignments

Session I: Books 1 through 4 of Plato's *Republic*

Session II: Plato's *Gorgias* (complete)

§

Voltaire's *Candide*
Henry Weinfield
(1 day)

Did someone say, *theodicy*?

Well, have you read *Candide*, Voltaire's great send-up of optimism?

In this one-day seminar, that's what we're going to do!

Voltaire (François-Marie Arouet) wrote it over the course of a long weekend in 1759.

Please read it in the marvelous translation by Robert M. Adams, which is available in the Norton Critical Edition version (2nd edition). ISBN: 978-0-393-96058-7.

Featuring the brave Candide, our eponymous hero, the brilliant philosopher Dr. Pangloss, the beautiful Mlle. Cunégonde, the Old Woman with one buttock, the pessimistic Martin, the cynical aristocrat Pococurante, and a cast of thousands. . . .

WHO: PROGRAM FACULTY, ALUMNI, FRIENDS, AND FAMILY
WHAT: TWENTIETH ANNUAL PLS/GP SUMMER SYMPOSIUM
WHEN: JUNE 3-8, 2018
WHERE: NOTRE DAME CAMPUS
WHY: TO SHARE BOOKS, REFLECTIONS, AND FRIENDSHIP

Housing will be available in an air-conditioned dormitory on campus (\$65.00 per night for single, \$55.00/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 2018 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/>

Direct link to registration:

<https://notredame.ungerboeck.com/prod/emc00/register.aspx?OrgCode=10&EvtID=23110&AppCode=REG&CC=117121503651>

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 7, 2017

Rev. Nicholas Ayo, C.S.C.

November is introduced in our Church liturgy with a commemoration of All Saints, which is followed the next day with a commemoration of All Souls. It is a recognition of Church Triumphant in heaven and the Church Suffering in death and moving toward heaven. Quite simply, we are celebrating the Communion of Saints, the community of the living and the dead, saint and sinner, who are living in the world of God's eternity. We are in communication with everyone who ever lived and ever died. No one is gone, only gone from this world of time or gone from our memory.

We may well pray "to" the blessed saints in heaven, and "for" the so-called "souls in Purgatory." However, I want to suggest it may be more insightful to claim that we pray with the saints and with the not-yet saints. We all pray with each other whether on earth or in heaven. We pray with each other, and we pray for each other and to each other as well. Basically this community is the Communion of Saints.

We live in the age of "social media." With platforms like Facebook, Twitter, and Google we have the potential to be in community with everyone plugged in on the Global Internet. This afternoon, however, I want to speak to you of that "Other Internet," the Communion of Saints.

The last fifty years did not discover the original Global Internet. In fact, it was Jacob, grandson

of Abraham, who, in a dream, discovered a ladder to the Cloud of Unknowing, who somewhat later became flesh and dwelt among us. That Other Internet is the Internet of the prayer of God within us, the Wi-Fi coverage in all times and places. That Other Internet is the infinite memory chip of everything past, present, and to come world without end. The God of infinite knowledge and love remains open to our consciousness in prayer, without need to boot up but only to wake up. That Other Internet is never a virtual reality, but a world of bread and wine become God the Son's own body and blood.

We hold in our hand today at communion time a wafer, almost thin as a microchip, but more powerful than the "Big Bang," and awesome enough to be hidden from sight, who knows us by name, the God "in whom we live and move and have our being." That Other Internet covers the Communion of Saints, with no need of friending. That Other Internet promises a screen-less face-to-face consummation of love itself in the vision of God, beatific as God is and always will be, that divine plenitude pledged to us even now. That Other Internet remains a ubiquitous and everlasting communion with Father, Son, and Spirit, "because the Holy Ghost over the bent world broods with warm breast and with Ah, Bright Wings." Do give yourself to that Other Internet, personal and profound like none other.

OPENING CHARGE 2017
Liberal Studies and Social Transformation:
Building The Beloved Community

August 28, 2017
Clark Power

I am grateful to Professor Stapleford for inviting me to give this year's Opening Charge to the Program of Liberal Studies community. I am grateful as well to all of you for gathering here at the entrance to our campus on a late summer evening to begin this new academic year. This is my 36th Opening Charge. I started teaching in the Program when the only building on this side of Notre Dame Avenue was the "old Morris Inn," a building that looked more like a dormitory than a hotel. The football stadium seated 59,000 fans, and there was no DeBartolo Center for the Performing Arts. Decio Faculty Hall was still in the planning stage; I shared an office in the basement of the Library with a member of the Philosophy Department. It took a whole building to house a computer, and I typed my papers and syllabi on a Smith Corona typewriter, which I carried back and forth every day from my home to my office.

Hesburgh

Father Hesburgh was President of Notre Dame at that time. For me, he embodied Notre Dame's spiritual, moral, and academic ideals. Unlike many academic administrators and public officials, he was a man of action. He not only locked arms with Martin Luther King in a 1964 Civil Rights March in Chicago but served as a member of the Civil Rights Commission from its establishment in 1957 until 1972. An outspoken leader of the Commission, he helped to change its mission from fact-finding to policy formulation and advocacy. In 1972, President Richard Nixon ousted Father Hesburgh, who had become the Chair of the Civil Rights Commission and an

outspoken critic of the Nixon administration's reluctance to implement civil rights legislation.

Another illustration of Father Hesburgh's decisive leadership was the initiative he took in crafting with 25 other prominent Catholic educators the "Land O'Lakes Statement" in 1967. This landmark statement presented a new vision for Catholic higher education informed by the Vatican Council. At its heart was an unequivocal commitment to academic freedom, a bold assertion that the Catholic University would be the place "where the Church does her thinking," and a call to Catholic universities to include service to the "public" as an integral part of their mission.

My First Days in PLS

I was enthusiastic to join a university so clearly devoted to transforming the Church and society. I was also looking forward to becoming a member of the Program of Liberal Studies. I read many "classic texts" as an undergraduate at Villanova. My thesis adviser, Lawrence Kohlberg, who knew something about Great Books education, having participated in the University of Chicago's Common Core program as an undergraduate, couldn't have been happier for me. Larry began his graduate courses in psychology and education by having us read and discuss philosophical classics by Plato, Kant, and Dewey, novels by Dostoyevsky, and the tragedies of Sophocles and Shakespeare in our psychology and education courses.

Although I was looking forward to teaching in PLS, I admit to feeling intimidated by my PLS colleagues with doctoral degrees in the Greek and Roman classics, medieval studies, the history of science and philosophy. I was and still am the only faculty member whose research focuses on living people, most of whom are under the age of 20. Needless to say, there were times early my first year here when I felt like a fish out of water. Yet once I began to settle into the PLS community, I knew that I was in just the right environment. Although the content of my teaching had little to do with my research, the PLS pedagogy was firmly rooted in the educational, psychological, and moral principles that informed the approach that my colleagues and I (including Lawrence Kohlberg) took in our research. The research that I have been doing for over forty years now is built around the idea that we educate others and ourselves to become moral people within communities dedicated to the pursuit of justice and solidarity.

My research also told me that the most effective way of promoting moral development and moral community was through Socratic discussion in a democratic environment in which the teacher acts not as an authority giving the right answer but as a facilitator. This kind of discussion is so successful because knowing is not a matter of passively receiving knowledge but of actively constructing it. The process of construction depends upon social interaction leading us to reconcile differences of perspectives and points of view.

I found that my lack of expertise in many of the Great Books on the seminar lists was actually an asset in seminar teaching because I had no trouble approaching the seminar texts as a fellow student. I also discovered that the students felt every bit as responsible as I did that our discussions went well. In fact, the PLS community had already developed shared norms regarding class preparation, participation, careful

listening, respectful disagreement, and honoring the worth of the text.

Examples of PLS Values and Norms

One way to gauge the strength and values of a community is to observe how members respond when their norms are breached. I will never forget one particularly disastrous seminar class, while I was still the most junior faculty member in PLS, in which a student dominated the discussion by tearing apart the text. As we were filing out of class and I was trying to figure what to say to the student, Katie, who was one of the most genial students I have ever known, got right in his face and said, “Don’t you ever pull a stunt like that again. We all know that we have to live the text before we criticize it. Get serious the next time you open your mouth in our class.”

Later on in PLS, I witnessed another striking example of community, when the PLS Honor Code Committee, made up mostly of students, had to deal with an internet plagiarism case at the end the fall semester. Members of the Committee, including Katie, voiced their disappointment that the students violated not just the code itself, but the bond of trust among students and faculty. The student who cheated explained that he did so in a panic to meet end of the semester deadlines. He expressed his regret and shame that that he let himself as well as the PLS community down. The students on the committee responded with understanding and forgiveness. They made clear that the point of the hearing was not to punish but to help the student who cheated and our community. They told the person who cheated that he should never feel alone when he encountered an academic or any other kind of difficulty. Then the Honor Code committee called a community meeting to talk about the problem of plagiarism and our responsibility as a community to prevent it in the future. In that meeting, the students asked all of us on the faculty to be more

flexible in the way we set deadlines and more compassionate and open in inviting students to come to us in times of crisis.

Liberal Studies: Social Transmission or Social Transformation?

Although PLS may be an idyllic community in some respects, many critics as well as defenders of Great Books Programs may be surprised by my claim that Liberal Studies prepares students and faculty to transform society. After all, most of our curriculum focuses on texts written long ago. Yet none of us on the faculty see the texts as relics of a distant past irrelevant to the present day. Nor do we believe that we or our students have no need to wrestle with the issues of our time. As my wife Ann put it paraphrasing the great educator and activist Paulo Freire, author of *Pedagogy of the Oppressed*, “True education demands that we read our world as well as the word. In fact, to read one without the other is to read and act irresponsibly.”

Our participation in the Program of Liberal Studies community should help to engage in discourse about such questions and the moral principles that *should* inform and guide our institutions and society. Our great books and discussions should hone our critical faculties and enlarge moral horizons. We cannot claim to have taken our classic ethical and political texts seriously if we have not allowed them to influence the way we treat each other in our public as well as private lives.

Last Wednesday on the first day of Ethics class, I asked the students to define what they mean by the terms ethics and morality and to tell me what they thought a class in ethics should be about. The students agreed that ethics and morality had to do with rules and expectations for conduct. Some connected the terms with Aquinas’s notion of the natural law in Seminar III. Others

suggested that the terms ethics and morality might refer to a distinction between objective moral laws or principles and conscience or our personal sense of what is right or wrong, good or bad for us as individuals. These thoughtful responses remained mostly at the level of “meta-ethics,” the study of the nature of ethics and morality. Many of the texts we read in Ethics class address such meta-ethical questions. Yet meta-ethics as a second-order domain of inquiry presupposes a prior grasp of normative ethics or what we may think of as a conscience. Meta-ethics is a reflection or rational reconstruction of what we do when we are exercising our moral judgement. In that first class, a student interrupted our ethical musings by asking whether class would have anything to do with real life issues, like race and healthcare.

Her question brought me back to my Great Books Seminar V class in 1983, when we learned that the United States had invaded Grenada, a tiny Caribbean island led by a Marxist despot with close ties to Cuba. Most of the students in that class had taken my Ethics course the year before and we spent at least two classes on “just war theory.” Before we began our discussion of the seminar reading, I asked the students whether they thought the invasion of Grenada was morally justified. I was greeted with an awkward silence. Having determined that all of the students were aware of the invasion, which was the first significant American military action since the Vietnam War, I asked students from my Ethics class whether they thought the invasion was justified. More silence. Finally, a student, who was also in the ROTC, spoke up: “Professor Power, I know we studied just war theory with you last fall, but that was Ethics class and Grenada is real life. President Reagan’s decision to invade Grenada was based on our national self-interest pure and simple.” Other students nodded in agreement.

I have never forgotten that class. Ethics is supposed to help students to develop their moral judgment in real-life situations. But it is difficult to bridge the chasm between studying ethics in a formal class setting and making ethical decisions in the real world.

In order to bring about social change, we must move our ethical deliberations beyond the Ivory Tower of the University to respond to the suffering and injustices in our country and the world. We do this when we take time to read the world through community service.

I would like to take a moment tonight to remember a special alumna, Felicia Leon Driscoll, who passed away a little over a week ago. Felicia lived a life of joyful service to others, and she created caring communities wherever she went. Felicia was one of the first students to join the Center for Social Concerns, which Fr. Don McNeil founded in 1983. After graduating from PLS, Felicia was the *Peace and Justice Education Coordinator* at Iona College in New Rochelle, New York and later the Director of Family Services at the South Bend Center for the Homeless and a Service Learning Coordinator for Notre Dame's Center for Social Concerns. Fifteen years ago, Felicia and her husband Dan founded the Good Shepherd Montessori School in South Bend, which in my estimation is the best elementary and middle school in the country because of its extraordinary community culture.

My charge this evening draws inspiration from Felicia and many other remarkable alumnae, alumni, colleagues, family members, and friends at Notre Dame, who devoted their lives to working for social justice. We are facing a moral crisis at every level of our social life. The crisis cannot be reduced to President Trump or the intransigent political divide. Trump and political partisanship are symptomatic of a deeper problem. We are experiencing a

profound and pervasive identity crisis within our political institutions, our churches, and our universities. Almost half of the children in our country live in economic hardship; we have abrogated our national responsibility to address climate change, even as global warming has led to floods in Bangladesh, India, and Nepal and has likely contributed to the intensity of Hurricane Harvey and its aftermath; and we appear to be committed to restarting the arms race, increasing the probability of a catastrophic war and diverting money that could otherwise go to humanitarian aid.

The need for social transformation is urgent. Yet how are we to bring about such a transformation when we appear to be so divided and confused about our identity as Americans and about such basic moral principles as justice, equality, and responsibility for the welfare of others? Our public discussions about race, healthcare, taxation, the environment, and international relations over the last year in particular expose a shocking lack of shared norms and values.

Let me illustrate. When I was growing up in Philadelphia, one year we spent our week of summer vacation on Long Island. On the way, we took time to look at the Statue of Liberty, a national monument that spoke to me more powerfully about America's greatness than even our Declaration of Independence or Bill of Rights. The Statue of Liberty was a welcoming beacon to my German and Irish ancestors. Earlier this month Stephen Miller, a senior official within the Trump administration, and Jim Acosta, a CNN reporter, engaged in a heated exchange when Acosta asked how the Trump Administration's merit-based immigration proposal squared with the inscription at the base of the Statue of Liberty: "Give me your tired, your poor, your huddled masses yearning to breathe free." Miller responded, "The Statue of Liberty is a symbol of liberty enlightening

the world.... The poem that you're referring to was added later and is not actually part of the original Statue of Liberty." Miller is correct that the Statue of Liberty was originally constructed to commemorate the abolition of slavery, a triumph that made America a beacon for the world. He is also correct that the poem, *The New Colossus*, which Emma Lazarus wrote for the Statue

only became engraved on a plaque under the statue twenty-one years after the statue was completed. But is Miller right to exclude Emma Lazarus's poem as an expression of the Statue's meaning for us today?

Before we try to answer that question, let's reflect on the full text of Emma Lazarus's sonnet, the *New Colossus*:

*Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glowes world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door*

This beautiful poem expresses a vision of America as a community welcoming all, even the most wretched of the earth. But as Miller pointed out, America's immigration policies were, in fact, often harsh and exclusive. The question remains, however, whether the Statue as described in *The New Colossus* really does symbolize our shared values and ideals. Miller doesn't believe that it does, nor does he seem to believe that it should. What about us, what do we believe about our moral responsibilities to the huddled masses at our borders? And who are we as a people? Or are we so divided as a people, we no longer know who we are?

Until we answer such questions, we will never have a coherent and effective immigration policy or healthcare policy or any other kind of policy. How we answer these questions as a people will determine whether or not America's greatness is based on moral principle or something else.

Our Divided Country

What concerns me most about reaching any kind of moral agreement in our country is that we live, and work, and even study in communities isolated by income and race. Jim Crow may be gone but racial segregation has not. According to a recent study, *43% of Latinos and 38% of blacks go to schools* where less than 10% of their peers are white. Only about four percent of Notre Dame's students are black and that percent has remained relatively constant since I have been here. Although some gains have been made in residential desegregation by race, residential segregation by income has increased substantially over that time, which is a reflection of growing income inequality. Like other top-ranked universities, Notre Dame has increasingly become a place for the most fortunate in our society.

One of the greatest dangers for Notre Dame as a community is that for all of our good intentions, we can lose touch with the vulnerable in our country and beyond. This is why our Masterpieces course at the Center for the Homeless and our Great Books are so important, and why I believe Notre Dame ought to provide an undergraduate degree program at the Westville Correctional Facility and ought to recognize our teaching at the Center for the Homeless as part of our normal teaching load. Some would argue that the University ought to focus on its own students and faculty and not divert the University's resources to educating the homeless or convicted felons. Many colleagues and I wonder how Notre Dame can call herself Catholic and fail to take at least some responsibility for those at the margins.

The "Beloved Community"

This leads me to explain how the notion of the "Beloved Community" relates to social transformation. The "Beloved Community" is a concept rightly associated with Martin Luther King. However, King took his idea from the philosopher-theologian Josiah Royce. Royce was a colleague and friend of the great philosopher William James whom we read in Seminar VI. Although Royce was well-recognized for his work in metaphysics, his enduring contribution was his ethics, which he laid out in his philosophy of loyalty.

Royce would, I believe, look kindly on our Liberal Studies community, which unites us with each other and with our past. Our participation in the "Great Conversation" about the great works of our past takes us to what Royce calls "the great deeps of universal experience." Royce maintains that to be ethical is to be loyal. His understanding of loyalty includes the virtues of love and justice. To be loyal is to devote yourself to a cause that you and others care about, to a cause that draws us as individuals

and members of a community to something greater than our private interest. Loyalty demands self-sacrifice but never self-immolation. It is through devotion to a shared cause that we become most ourselves.

Royce takes pains to distinguish what he calls "true loyalty," which he views as "loyalty to loyalty," from a narrow and destructive loyalty to a bad cause. Royce's point is that we can judge the goodness of our causes by their openness to other worthwhile causes and inclusive communities. For Royce the "Beloved Community" is the ideal community beyond the imperfect, historical communities to which we belong.

Martin Luther King drew on Royce when he first spoke of the "Beloved Community" in a 1956 speech following the Supreme Court decision desegregating the Montgomery Alabama buses. Acknowledging the courageous protests that Rosa Parks and her followers had undertaken for almost a year, King described the work of the growing civil rights movement as building the "Beloved Community." He said:

The end is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opponents into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of men [and women].

King thought of the "Beloved Community" as the Kingdom of God. For him the "Beloved Community" was both an ideal for the future and a present reality. The vision of that already/not-yet "Beloved Community" challenges us to live each day as members of that community, never content to live with division and injustice.

As King declared in his “mountaintop speech” the day before he died, the Promised Land is in view; but we must continue the struggle for justice.

This evening the Promised Land seems more distant than ever in my lifetime. We have lost prophets, like Martin Luther King, Felicia Leon Driscoll, and Don McNeil, the founder of Notre Dame’s Center for Social Concerns. Don started the Center in 1983 and many PLS students - Felicia Leon Driscoll, Lou Nanni, Pete Morgan, Chris Cox, Paul Mitchell, Felicia Johnson O’Brien, and many others - found a spiritual home there. I have too. While I was chair of PLS, I frequently took prospective faculty members on a campus tour. I started at the Lakes, walked past the Grotto, the Basilica and Dome, and then headed to the Center for Social Concerns, a small nondescript little building next to the Library that looked like it was awaiting demolition. I called it then and still call it “the spiritual hub” of the University. It was where Don, and so many others “walked the talk” of the Gospel message by reaching out to the poor and marginalized in the United States and throughout the world. Don taught us that what begins as service to the poor must end up by being service with the poor. Service

takes us out of our comfort zone to meet others and to become the self we are meant to be. Service should only be a first step in a relationship of mutuality and love. We will transform society insofar as we include the victims of injustice and exclusion in the communities where we live and work.

My charge to us all tonight is that we commit ourselves to building the “Beloved Community” yet to come by working within the communities we are now a part of. We can and will bring about the social transformation that we hope and pray for when we work together to make our department, our university, our Church, and all of the groups to which we belong more open, welcoming, and loving.

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FACULTY NEWS

Rev. Nicholas Ayo writes: “My residence in Corby Hall is due for a renovation, or more exactly, a replacement. It appears that the present Corby Hall needs to be taken down, and something new built to replace it. A good deal of rearranging of landscape in the area of the present building is contemplated. In the meantime, I will be living in the Presbytery, which is the building very close to the back of the Basilica. No elevator, and I expect to grow some muscles. Address and phone should be staying the same during the two years that the construction is expected to require.”

During the past year, **Francesca Bordogna** has been working on two separate projects, both of which combine her interests in the history of science and the history of philosophy. The first deals with the American philosopher and psychologist William James’s metaphysical uses of mathematical concepts. An article based on this project, “William James on Infinite Totalities,” will be published in *The Oxford Handbook of William James* by Oxford University Press in 2019. The second project is an interdisciplinary study of the reception and uses of William James’s pragmatism in Italy, from the beginning of the twentieth century to the end of the fascist era. A condensed version of three chapters, “Unstiffening Theory: The Magic Pragmatists and William James,” was published last year in *Worlds of American Intellectual History* by Oxford University Press. Last year she gave invited papers on these projects at Università Roma Tre in Rome and at Università degli Studi in Milan. She also presented an invited paper on American psychologist Hugo Münsterberg at the conference on “Material and Institutional Aspects of Field and Discipline Formation” at Columbia University.

Michael J. Crowe, though retired, continues his writing. A long essay by him entitled “William and John Herschel’s Quest for

Extraterrestrial Intelligent Life” is included in a just published volume, *The Scientific Legacy of William Herschel*, published by Springer. He is also teaching a course at a local senior center on Arthur Conan Doyle’s Sherlock Holmes, which has led to a book manuscript and very possibly a book. He and his wife Marian enjoyed a visit in November to Ann Arbor, where they had a pleasant visit with PLS grad Erica Bove Mahany and her husband Nate and their two sons. Erica is now an assistant professor at the University of Michigan Medical School.

Tarek Dika writes: “This year I’ve given talks on Husserl at the German Studies Association in Atlanta, GA. I’ll be giving a talk at the Descartes Society Session of the American Philosophical Association (Central Division, Chicago) later in February, and in April I’ll be attending an international closed seminar at the Institut d’études avancées in Paris on the “Cambridge manuscript” of Descartes’ *Rules for the Direction of the Mind*, discovered among the collections of Cambridge University Library in 2012. I published an article on Heidegger in *Harvard Theological Review*, and have two forthcoming articles, one on Husserl, and another on Descartes. In the meantime, I’ve been studying Descartes’ solution to the Pappus problem in Books I–II of his *Géométrie*, which has led me back to Euclid and Apollonius’ work on conic sections, and which – when I’m not banging my head against the wall – is intellectually very satisfying. This research will inform the final chapter of my book on Descartes’ scientific method. I’m teaching Seminar IV with Steve Fallon, which has been an education in seminar pedagogy. I’m also teaching Metaphysics & Epistemology.

Steve Fallon is enjoying his return to teaching after a year off working on his book on Milton and Isaac Newton. In November of 2017, he published an article, “The Equanimity of Influence: Milton and Wordsworth,” in *Connotations: A Journal for Critical Debate*. In January of this year, he gave a paper on “The Prophetic Milton and Isaac Newton” at the annual convention of the Modern Language Association in New York City. In March of this year, Cambridge University Press will publish *Immortality and the Body in the Age of Milton*, which Steve edited with John Rumrich; the volume will contain Steve’s essay on “The Fortunate, Unfortunate Fall and Two Varieties of Immortality in *Paradise Lost*.” His “Little Review” of Jennifer Wallace’s historical novel *Digging Up Milton* will appear soon in *Common Knowledge*. Steve is currently teaching his PLS Lit 2 course on Shakespeare and Milton at Westville Correctional Facility, as part of the Notre Dame and Holy Cross College AA and BA degree program at Westville. He is looking forward to leading discussions of *Paradise Lost* at the 2018 PLS Summer Symposium.

Robert Goulding spent the last year on a fellowship at the Institute for Advanced Study, in Princeton, New Jersey. He has published articles recently on the complicated history of a popular Renaissance geometry textbook; on magical illusions in the Middle Ages; and on the history of binocular vision; and he is completing a book on sixteenth-century optics. In the last few months, he presented a paper at Durham University on the discovery of the law of refraction, and at All Souls College, Oxford, on atomism and geometry in the sixteenth century. Since returning from leave in the Fall of 2017, he has been the director of the graduate History and Philosophy of Science (HPS) program at Notre Dame; and starting next Fall, he will also be the director of the Reilly Center, the body that administers HPS as well as several other graduate and undergraduate programs on

the border between science and the humanities.

Jennifer Newsome Martin co-edited a book of theological and philosophical essays in honor of her former doctoral adviser, *An Apocalypse of Love: Essays in Honor of Cyril J. O’Regan*, which is coming out with Crossroads Publishing in March 2018. In 2017 she also published several book chapters and articles on topics including French Roman Catholic *ressourcement* (in *Theologies of Retrieval: An Exploration and Appraisal* [Bloomsbury/T&T Clark, 2017]), Dante’s *Paradiso* and theological aesthetics (in *Dante, Mercy, and the Beauty of the Human Person* [Wipf & Stock/Cascade, 2017]), and Catholic tradition and avant-garde musical composition (“A continuous present and using everything and beginning again”: Olivier Messiaen and the Promise of Avant-Garde Traditionalism,” *Communio: International Catholic Review* (Winter 2017)). Her first monograph, *Hans Urs von Balthasar and the Critical Appropriation of Russian Religious Thought* (University of Notre Dame Press, 2015), was featured at a book panel discussion at the November 2017 meeting of the American Academy of Religion in Boston, MA; she also had the opportunity to present work in Heidelberg, Germany and at the University of St. Thomas in St. Paul, MN. She has thoroughly enjoyed organizing the 2018 Summer Alumni Symposium, “Theodicy and its Discontents,” as well as volunteering regularly with the Center for the Homeless *Masterpieces* class in downtown South Bend.

This spring, York Medieval Press published **Prof. Julia Marvin’s** big book on the texts and manuscripts of the Anglo-Norman prose *Brut* chronicle, *The Construction of Vernacular History in the Anglo-Norman Prose “Brut” Chronicle: The Manuscript Culture of Late Medieval*

England (<https://boydellandbrewer.com/the-construction-of-vernacular-history-in-the-anglo-norman-prose-i-brut-i-chronicle.html>).

This summer, she spent a couple of very interesting weeks in St. Petersburg. By day she visited the National Library of Russia to examine the sole surviving manuscript of a previously unrecognized chronicle of the reigns of Edward I and Edward II of England. By night, she made the rounds of the concert halls of St. Petersburg to attend opera, ballet, chamber music, orchestral music, and klezmer.

Walter Nicgorski writes: “So good to catch up with a number of you at the 2017 reunion and in the spirited seminar which Professor Sloan and I co-directed after the PLS breakfast reception. And then what a delight to have a record number here for the summer “Return to the Classics” week. During that time, I wrestled with a number of you over the imaginative forays and complexities of Thomas More’s *Utopia*. A keynote address at the Thomas More Association, which I gave on More with respect to the utopic tradition as instantiated in Plato and Cicero, finally appeared in print in *Moreana* just this past December. If any would like to read it and cannot download it from *Moreana*, I will send a PDF file of it upon request. This summer we return to Plato, the master! I will give a Hesburgh Lecture on “The Morality of the Liberal Arts” at Furman University on April 23rd. A family highlight of this past year was a first visit to Poland which included the grand tour as well as a family reunion with descendants of my Grandmother’s siblings; she had left Poland in 1907, and there had been no direct family contact until now. Then in late November I gave a set of three lectures at two sites in Mexico; the topic was “Liberal Education and Human Freedom.” The second site was at Universidad Pan Americana in Mexico City; they will also appear in print, but first in a Spanish edition. May your next year be filled with happy duties and rich blessings!”

Clark Power continues to write on moral education in schools and sports. He recently presented a paper on contemporary challenges to democratic politics and the role of moral education. He is currently doing research on how the privatization of youth sports is both the effect and cause of educational inequality locking children in a cycle of poverty. Clark is the Executive Director of the Play Like a Champion sports education program, which became an independent non-profit organization last year. Play Like a Champion has educated over 100,000 youth sport coaches and parents throughout the U.S. It has undertaken a new initiative to train coaches in low income urban communities to become youth mentors.

Andrew Radde-Gallwitz is busy correcting page proofs for his monograph on Gregory of Nyssa’s Doctrinal Writings, which will appear this year. In the fall, a volume of translations he edited appeared with Cambridge University Press: *The Cambridge Edition of Early Christian Writings, Volume One: God*. This summer he will lead a PLS alumni seminar on theological critiques of theodicy, focusing on the Book of Job and Thomas Aquinas.

Denis Robichaud is the author of *Plato’s Persona: Marsilio Ficino, Renaissance Humanism, and Platonic Traditions*, which appeared in 2017 for the University of Pennsylvania Press.



Phillip Sloan is directing three PLS senior theses this year and recently completed a repeat of his “Science of Life” course in the Westville Prison Initiative program. In the spring of 2017, with spouse Katherine Tillman, he visited Sagrado Corazon University in San Juan, and he and Katherine both delivered lectures. Phil’s lecture, “Why Liberal Education in Advanced Technological Society?” is available on request. In the fall of 2017, Phil published “Purposes Revisited: Teleological Realism and Biophysical Reductionism,” and he has in press another article, “Repositioning the Human in the Biological World.” He is bringing to completion the first volume of his monograph *Mastering Life: The Search for Rational Control*. He continues to be a regular participant in the work of the University’s John J. Reilly Center, the Notre Dame Program in History and Philosophy of Science, and the Notre Dame Institute for Advanced Studies. He will teach two seminars in this coming Summer Alumni Symposium. A seventh great grandchild has been added to his loving clan.

Tom Stapleford continues to work on a historical and philosophical project about virtue in science; one piece of it appeared in 2016 in *Isis*, the main journal of the History of Science Society. He is also writing about the early history of econometrics, with papers appearing in *History of Political Economy* and

a 2017 volume, *Modernism and the Social Sciences* (Cambridge University Press). He spent six weeks this summer teaching in Notre Dame’s London program, enjoying the chance to travel throughout Britain and France with his family on holidays and weekends; they proudly logged over 11,000 miles by plane, trains, and automobiles!

In a new scholarly venture, **Katherine Tillman** has delivered a lecture at Holy Cross Village (Notre Dame) entitled “Women As ‘Optional’ and Omitted: The Lectionary, the Curia and the Diaconate.” A version of it will be published by *Notre Dame Magazine* in its Summer 2018 edition. She continues as an active member of the Contributing Editorial Board of the *Newman Studies Journal* and as a Board Member Emerita of the Newman Association of America.

Henry Weinfield has received a National Endowment for the Arts fellowship for his translation of the sixteenth-century French poet, Pierre de Ronsard. He recently edited and wrote an introduction to *From the Vast and Versal Lexicon: Selected Poems of Allen Mandelbaum* (2018). (Mandelbaum’s translations of Ovid’s *Metamorphoses* and Dante’s *Divine Comedy* are used in Seminars II and III respectively.)

STUDENT AWARDS

2017 Willis Nutting Award

Elaine M. Schmidt

The graduating student who contributed most to the education of classmates and teachers.

2017 Otto Bird Award

Anna C. Schäffer

The senior thesis judged to exemplify the best ideals of liberal learning.

Paul Valéry's "Le cimetière marin": A Verse Translation

Directed by Henry Weinfield

2017 Susan M. Clements Award

Cassandra A. Dinero

A female senior who exemplifies outstanding qualities of scholarly achievement, industry, compassion and service.

2017 Edward Cronin Award

Sophia R. Buono 2018

For the best paper submitted in a PLS course.

Through Colored Glass: The Historical and Cultural Significance
of Purcell's *Dido and Aeneas*

This paper appears in this issue of *Programma*.

2017 Stephen Rogers Endowment for Graduate Studies

Madeleine M. Cook

Sarah S. Lovejoy

Stephanie Mueth Pham

2017 The Monteverdi Prize

Alexander Hadley

THE 2017 EDWARD J. CRONIN AWARD WINNER
Through Colored Glass: The Historical and Cultural Significance of
Purcell's *Dido and Aeneas*

Sophia Buono
Class of 2018

When Virgil composed the *Aeneid*, he set out to provide Rome with a legacy of epic poetry comparable to that of Homer in Greece. With this model in the background, Virgil's project mirrored characters and events from past stories but also transformed them within the new context of the Roman Empire and its culture. In the centuries following the *Aeneid*'s creation, a similar effect has taken place through the many translations and adaptations of the story. In time periods far removed from that of ancient Rome, artists have shaped Virgil's epic to recall the past but also suit their own social, cultural, or political atmospheres. In seventeenth-century England, composer Henry Purcell (1659-1695) contributed to this tradition through his opera *Dido and Aeneas*, composed sometime before 1689 to Nahum Tate's libretto.¹ This short Baroque opera focuses on the tragic sequence of Aeneas and Dido's intimacy and sudden separation, which spurs Dido to commit suicide.² Although Purcell and Tate's work retains basic elements of the original plot, the musical composition, text, and surrounding characters present a unique characterization of Dido and Aeneas. Dido's inexplicable torment of desire, Aeneas' unrestrained passion, and the influence of the royal attendants and witches—all expressed through meaningful musical choices—contrast the ambiguity and the godly influence that characterize the

relationship in the *Aeneid*. Furthermore, the portrayal in Purcell's opera evokes themes that were highly relevant within seventeenth-century England. These themes include the necessity of choosing rational duty over emotion, the shifts of royal power, and the threat of witches in society. Since the only known performance of the opera was at Josias Priest's Chelsea boarding school for girls, the work's messages especially address women of the time. Although Purcell's *Dido and Aeneas* does not portray the title characters in the same light as Virgil's *Aeneid*, these departures do not detract from the opera's quality. Rather than textual mistakes, they serve as intentional and insightful reflections of seventeenth-century England.

Historically, *Dido and Aeneas* falls amidst a collection of English translations of the *Aeneid*, several of which strive to make the story accessible to contemporary culture. In a 1656 translation, Sir John Denham champions the incorporation of a "new spirit" into the text. According to Lawrence Venuti, this spirit avoided "word-for-word rendering" in favor of "a process of domestication, in which the foreign text is imprinted with values specific to the culture of the target language."³ By transmitting the literal meaning of Virgil's words only loosely, Denham in a sense creates a new poem that, through the veil of Aeneas' story,

¹ Curtis Price, "Dido and Aeneas," *Oxford Music Online*, accessed December 2, 2016.

² Virgil, *The Aeneid*, trans. Robert Fitzgerald (New York: Random House, 1983), Books I, IV.

³ Lawrence Venuti, "'The Destruction of Troy': translation and royalist cultural politics in the Interregnum," *The Journal of Medieval and Renaissance Studies* vol. 23, issue 2 (April 1993): 199, 203.

alludes to important events of his time. Writers and translators who came after Denham, including John Dryden and Samuel Johnson, admired his ability to create new art out of old without changing the core of the original too drastically.⁴ Dryden, a prolific writer and poet laureate,⁵ also drew connections between Virgil's world and his own through his method of translation. As a Catholic writer living during the Glorious Revolution, Dryden saw the transition of power as a violation and disappointment, and he was removed from his position as poet laureate in 1689. Eight years later, his published translation emphasized themes of "exile, of dislocation, of the struggle of man facing the seemingly arbitrary blows of Fate..."⁶ which directly related to his life and the political turmoil of his society. Furthermore, while he resisted making the translation an outright allegory, he suggested in his Dedication to the work "a parallel to Augustan Rome and Restoration England."⁷ Paul Hammond notes how Dryden chooses words that capture the meaning of Virgil's description but also allude to contemporary people. In a passage from Aeneas' journey to the underworld, Dryden describes souls who "usurp the Throne"—an indirect translation that, Hammond argues, could allude to Queen Mary.⁸

Whether or not Purcell had studied these specific translations of the *Aeneid*, their prominence and influence spread an appreciation for art and adaptations that made Virgil's work relevant to contemporary English society. Purcell, in conjunction with Tate's libretto, built upon this tradition through the musical expression of his opera.

When Virgil introduces Dido in the *Aeneid*, he compares her to the tall and regal goddess Diana.⁹ When Aeneas meets her, he addresses her with self-confidence and courtesy: "Before your eyes I stand, / Aeneas the Trojan, that same one you look for, / ... / ... May [the gods] / And your own consciousness of acting well / Reward you as they should."¹⁰ Dido recognizes Aeneas' fame and responds with wonder and admiration,¹¹ but neither address expresses more than royal respect. However, once Cupid has infused Dido with desire for Aeneas, she becomes consumed with an almost animalistic hunger for love. Virgil describes how she "burned with pleasure" and how "all that evening ached / With longing that her heart's blood fed, a wound / Or inward fire eating her away."¹² Purcell, on the other hand, skips over the period of formality between the rulers, and Dido's first lines pour forth in her melancholy aria "Ah! Belinda." The *ostinato* played by the cello (at the time called a "viola da gamba") or other bass register instrument adds a layer of deep thought and emotion, expressing the one idea that possesses Dido—her desire for Aeneas.¹³ In addition, the minor key and slow, fluid rhythm magnify her sorrowful feelings, especially as the rising and falling notes for the repeated "Ah" and the drawn out sound of "torment" evoke sighs of pain. At the same time, Dido's first aria also expresses restraint. The rhythm, while fluid, is also organized with a subtle pulse, and at no point does the melody suggest the feverish passion that Virgil's Dido experiences. Furthermore, Purcell's Dido resists revealing the cause of her suffering—"I am press'd with torment not to be confessed."¹⁴ In the *Aeneid*, she openly

⁴ Venuti, "The Destruction of Troy," 215, 217.

⁵ James Sutherland, "John Dryden," in *Encyclopædia Britannica* (Encyclopædia Britannica, February 9, 2007), accessed December 8, 2016.

⁶ Paul Hammond, "Dryden's Virgilian Kings," *The Seventeenth Century* vol. 29, issue 2 (April 2014): 154.

⁷ Hammond, "Dryden's Virgilian Kings," 155.

⁸ *Ibid.*, 157.

⁹ Virgil, *The Aeneid*, trans. Robert Fitzgerald (New York: Random House, 1983), I.678-87.

¹⁰ Virgil, *The Aeneid*, I.809-10, 823-5.

¹¹ *Ibid.*, I.840-61.

¹² *Ibid.*, I.973-4, IV. 1-2

¹³ Henry Purcell, *Dido and Aeneas*, orchestral score, ed. By Curtis Price (New York: W. W. Norton & Company, 1986), 90.

¹⁴ Purcell, *Dido and Aeneas*, 90.

reveals to her sister Anna (Belinda in the opera) her hesitance to fall for Aeneas due to her devotion to her late husband.¹⁵ The only clue Purcell gives regarding the source of Dido's distress is that "Fate forbids" the union with Aeneas,¹⁶ but the musical combination of her emotion and restraint also suggest that to some extent, she regrets the overwhelming passion that has dominated her and wishes to control it. In the context of the Enlightenment, Dido's inner conflict reflects the seventeenth-century demand for reason to rule passion. It also portrays women (especially within the potentially all-female cast in the Chelsea school performance) as fragile creatures who are prone to passion but also urged—in this case by foreboding Fate—to resist their inclinations.

Judith Peraino argues, on the other hand, that the *chorus*, not Dido's inner conflict, represents the society that constrains women. She writes, "Within the confines of the opera Dido's grief and internal struggle appear to stem from her inability to conform to the demands of society. The court pressures Dido to marry Aeneas, and Dido (for some reason) resists."¹⁷ The argument functions well within Peraino's comparison between the opera and the experience of lesbian women, but it does not reflect what Purcell's contemporary society actually valued. If we are to connect the opera and its characters with ideas and events of Purcell's time, the chorus' encouragement does not quite fit the social norms of seventeenth-century England, which championed the predominance of rationality. And in fact, by listening to the encouragement and giving in to her passion, Dido opens the door to her own grief and destruction. Therefore, the turmoil of Dido's first aria evokes, through

the lens of seventeenth-century England, the feminine weakness alongside the compulsion to control passion and follow a higher law, "Fate."

If Purcell's Dido attempts to restrain the passion that throbs within her, Purcell's Aeneas lets it loose. In response to Dido's final line of resistance, "Fate forbids what you pursue," Aeneas croons, "Aeneas has no fate but you!"¹⁸ Even without the layer of music, this line demonstrates a clear departure from Virgil's Aeneas, who in fact has no recorded lines to Dido from the moment Cupid strikes Dido until he leaves her. Although he clearly consents to spending time with Dido and residing in the cave with her,¹⁹ his silence, along with his immediate desire to leave when Mercury urges him²⁰—makes the extent of his devotion to Dido highly ambiguous. In contrast, Aeneas' first lines in Purcell's opera present a man entirely and shamelessly in love. While Dido sings her warning that "Fate forbids" the union in a syllabic, very speech-like line, Aeneas' first two lines contain longer, drawn-out notes. Purcell's musical composition for the phrase "the feeble stroke of destiny," with notes that trill and virtually slide up and down in register,²¹ especially conveys Aeneas' unrestrained emotion. At the same time, while Aeneas' lines tend to be less syllabic than normal recitative, the fact that this dialogue *is* recitative removes the steady pulse and ostinato that gives Dido's aria a sense of persistent, rational structure. In fact, Purcell gives Aeneas *no* arias, making him overall a less serious and complex character.

Why, in both text and music, does Aeneas lack the majestic control he possesses in the *Aeneid*? Kerman argues that in Purcell's opera, "Aeneas is made into a complete

¹⁵ Virgil, *The Aeneid*, IV. 14-40.

¹⁶ Purcell, *Dido and Aeneas*, 101.

¹⁷ Judith A. Peraino, "I Am an Opera: Identifying with Henry Purcell's *Dido and Aeneas*," in *En Travesti: Women, Gender Subversion, Opera*, ed. Corinne E. Blackmer and Patricia J. Smith (New York: Columbia University Press, 1995), 110.

¹⁸ Purcell, *Dido and Aeneas*, 101.

¹⁹ Virgil, *The Aeneid*, IV.227-32.

²⁰ *Ibid.*, IV.380-4.

²¹ Purcell, *Dido and Aeneas*, 101.

booby”²² because of the flatness of his character—especially when compared to Dido. On one level, Kerman raises a valid point; Purcell does in fact present Aeneas as less complex, both in his words and musical expression. Even at his most poignant hour, when he learns that he must leave Dido, Aeneas not only readily obeys (which, due to his openly declared dedication, comes off as more inconsistent than Virgil’s Aeneas) but also fails to deliver the captivating sorrow found in Dido’s arias. He tries—and the slow, melancholy tune of his “Ah!” recalls the same sigh in Dido’s arias—but he falls short without the ostinato. While this ineffectiveness, as Kerman argues, may stem from Purcell’s inability to master recitative, Purcell still made the conscious decision to write Aeneas only recitative and necessarily place him in a different category from Dido, outside of *opera seria*.

Aeneas could very well be seen as a “booby,” but this very portrayal suggests a purposeful significance within the opera. Purcell could be commenting, through Aeneas, on the marks of a good (or poor) ruler. In a time of political upheaval and monarchical transition (the Glorious Revolution of William and Mary occurred in 1688, right before the first known performance of *Dido and Aeneas*), the question of proper rule was a relevant one. Through untamed passion, Aeneas scoffs at the omnipotent design of Fate and shirks his duty to his future kingship. His weak character and subsequent abandonment could allude to James II, whose unpopular Catholic faith portrayed him to many English citizens as an irrational sycophant to Rome, and who left England after deposition. (This allusion is solidified by the fact that Tate drew a connection between James II and Aeneas in a 1686 poem.)²³ The opera’s prologue (of which only the text

remains) also alludes to the union and rule of William and Mary, although the story of Dido and Aeneas contrasts that popular ascent with a tragic ending. Clearly, Purcell’s Aeneas does not function as a perfect allegory for a specific English monarch, but various hinted allusions point to the same idea—that what could be a successful rule falls to ruin when corrupted by irrational emotion.

Alongside Purcell and Tate’s portrayal of Aeneas and Dido themselves, the surrounding characters and choruses also influence the arc of the rulers’ relationship in a way that resounds with a seventeenth-century English audience. As Belinda and the attendants urge Dido to pursue her passion (replacing the role of Anna, Cupid, and Venus in the *Aeneid*), Purcell writes both homorhythmic and contrapuntal polyphony to express the union and fragmentation of the relationship. The choruses “When monarchs unite” and “Fear no danger” express a clear and united confidence in love—as if giving voice to the strong passion that invades Dido.²⁴ Later, the imitative contrapuntal chorus “Cupid only throws the dart” reflects the complexity and obscurity of passionate love. By the end of the opera, that treacherous facet of love has taken its toll, and the counterpoint in “With drooping wings” expresses a sorrowful unraveling.²⁵ Through the attendants’ musical parts, Purcell once again communicates the potency yet chaotic consequences of passion—a theme that echoes the Enlightenment ideal of the time.

One of the opera’s most extreme departures from Virgil is not only the removal of Greco-Roman gods but also the addition of the Sorceress and chorus of witches. This element directly relates to a society that feared and condemned witchcraft as a real danger. Accusations regarding the use of magic (considered blasphemous in a

²² Joseph Kerman, *Opera as Drama* (Berkeley: University of California Press, 1988), 43.

²³ Curtis Price, “Dido and Aeneas,” *Oxford Music Online*, accessed December 2, 2016.

²⁴ Purcell, *Dido and Aeneas*, 94, 97-100.

²⁵ *Ibid.*, 102-5, 179-81.

Christian society) had occurred since the fourteenth century in Europe. The English colonies in America hosted the famous Salem Witch Trials in 1692, right around *Dido and Aeneas*' composition and staging. In seventeenth-century England, the pursuit of witches diminished, but it remained embedded in the country's history and culture. Although convictions tended to be less frequent than in continental Europe, in general "the percentage of accused and executed witches who were women was even higher than the European average, about 90 percent."²⁶ After Elizabeth I's ascent to the throne in 1558, witch hunting grew more intense. Protestant exiles (returning now that the Catholic Queen Mary's reign had ended) had acquired from the Continent more zeal to purge the nation of witches. While laws expanding punishment for witches took root,²⁷ the primary concern within courts and among citizens was *maleficium*, or "causing harm by magic," more so than simply associating with witches and their ceremonies. In Purcell's opera, *maleficium* lies at the heart of the witches' role. They do not congregate in isolation but plot to destroy Dido and Carthage. Purcell's musical composition for the witches reflects their hunger for destruction and chaos. After the stately and cheerful "Triumphing Dance" toward the end of Act I, the harsh roll of thunder interrupts, and Act II opens with the witches' prelude—in a minor key and with a much more fluid rhythm.²⁸ The recitatives of the Sorceress and the other witches involve a wide range of notes clustered together, such as in the phrases "all Carthage flame" and "Hark! The cry comes apace," making their dialogue sound unsettling and crazed.²⁹ At the same time, Purcell also gives them several homorhythmic choruses, such as "In

²⁶ William E. Burns, *Witch Hunts in Europe and America: An Encyclopedia* (Westport: Greenwood Press, 2003), 72.

²⁷ Laws passed in 1563 (under Elizabeth) and 1604 (under James I) dealt with the crimes and punishment of witches (Burns, *Witch Hunts*, 72-3).

²⁸ Purcell, *Dido and Aeneas*, 115-20.

²⁹ *Ibid.*, 121, 127.

our deep vaulted cell" and "Destruction's our delight," that evoke a sense of purposeful and diabolical unity.³⁰ Aeneas and Dido give into their desire for each other, and within Purcell's opera, they are also at the mercy of malicious and powerful witches. It may seem paradoxical that when Aeneas chooses to fulfill his duty rather than irrational passions, it is only because the witches have deceived him. However, Purcell's portrayal of the witches suggests that they only care to torture Carthage and its queen; any other effect of their actions, including the encouragement for Aeneas to dominate his emotions, remains irrelevant to them. By presenting his audience with a vivid musical representation of witches instead of Greco-Roman gods, Purcell incorporates England's recent history into the opera and weaves the real concerns regarding witches into the ancient story.

Dido and Aeneas did not succeed in catalyzing a tradition of English opera comparable to that of Italy or Germany. Nevertheless, it remains artistically significant because through music and text surrounding Dido's and Aeneas' characterizations, it reflects the society in which it was composed. Purcell's music, combined with Tate's libretto, portrays a conflicted Dido, an unrestrained Aeneas, and a chorus that encourages, voices, and manipulates their passions. In the end, those passions consume the lead characters and, through the witches' trickery, leave Dido to despair and die. The framework of characterization alludes to Enlightenment ideals, the nature of women, the question of proper rule, and the danger of witchcraft as Purcell's audience would have seen it. These carefully interwoven themes make the opera not only an example of creative adaption but also a window, colored with the stained glass of musical adaption, into Purcell's world.

³⁰ *Ibid.*, 132-4, 165-6.

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2017 SENIOR THESIS TITLES

Mateo (Henry) Adame	The Role of Orality in a Text-Based Culture: “The God Puts Comeliness On His Words”	Pierpaolo Polzonetti
Leah Billion	Franz Kafka and Defamiliarization	Joseph Rosenberg
Charles (Chip) Blood, III	Human Cognitive Faculty and the Rise of Skepticism: The Medieval Scholastics, Montaigne, and Descartes	Tarek Dika
Edward Bozik	Forward Thinking: A Philosophical and Evidence- Based Analysis of Correctional Education	Pierpaolo Polzonetti
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Sarah Brennan	Human Instinct and Divine Judgment in the <i>Divine Comedy</i>	Henry Weinfield
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Gregory Eagan	The Mood of Entrapment in Joyce’s <i>Dubliners</i>	Joseph Rosenberg
David Flournoy	Prejudice or an Open Mind? How to Read a Book in the Hermeneutics of Hans-Georg Gadamer	Thomas Stapleford
Ann Gallagher	<i>Qui Profert Nova et Vetera</i> : A Commentary on the <i>Carmen de Iona</i> and its Place in the Biblical Epic Tradition	Hildegund Müller
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Kate Hardiman	School Choice and Human Dignity	John Schoenig Clark Power
Ben Harvel	Milton’s Satan	Stephen Fallon
Kelly Koerwer	Forget Me Not: Archives, Museums, Memory, and Nostalgia	Joseph Rosenberg
Steven Kos	Recovering a Democratic Republic: Wisdom and Consent in the Political Thought of Thomas Jefferson and Leo Strauss	Walter Nicgorski

Warren Kraemer	The Role of the Papacy in Restoring Cuban-American Relations	Jennifer Martin Peter J. Casarella
Patrick Lyon	Myth and Magic: Tolkien's Christian Fairy Story	Jennifer Martin
Gabriela (Gabby) Malespin	Community School Partnerships: Origins and Implications for Latino Family Civic Engagement	Clark Power
Makayla Manta	The Supernatural in Gothic Fiction: A Comparison of <i>Dracula</i> and <i>The Woman in White</i>	Thomas Stapleford
Maria Manzur Martinez	The Tragic Nature of Retributive Justice: Punishment and Suffering in Greek Tragedy	Henry Weinfield
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Leah Powers	Language at its End: The Ninth Circle of Hell and the Celestial Rose in Dante's <i>Divine Comedy</i>	Julia Marvin
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Elaine Schmidt	<i>Un Oido al Pueblo</i> : Finding God and Beauty in the Catholicism of the Peruvian Andes	Peter Casarella Jennifer Martin Victor Maqqe
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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 of 1963

Added by the PLS Office:

Michael Crowe writes: “**Mike McCarthy**, who was a very gifted graduate of PLS from 1963, who went on for a doctorate in philosophy at Yale and then taught at Vassar for 40 years, is the author of *Toward a catholic Christianity: A Study in Critical Belonging*, which Lexington Books published in 2017.”

Class of 1964

(Class Correspondent: Joseph J. Sperber III, 42 Ridge Road, East Williston, NY 11596-2507, Tel: 516-747-1764, Fax: 516-747-1731, Email: joe42ew@gmail.com)

Added by the PLS Office:

Bill McDonald wrote, “It is a pleasure to get the *Programma* from PLS and to be reconnected to PLS, which used to be called the General Program in my day, the GP. In a humorous moment of self-deprecation, some of us (Pat Whelan, for example) like to say that “GP” stood for Golf and Ping pong.

It was particularly interesting to read the results of the alumni survey. No surprises there. PLS grads value their learning experience. That may be in part due to the fact that so many of them went to law school. PLS is a great pre-law program. (I did not go to law school but I came close.)

I can identify with Thomas Stapleford just about to become the department chairperson. I will be chair of the Sociology Department at Georgetown University beginning in July. I have been chair before. So I am not worried. We have a great administrator for the department and a great faculty. I don't have to worry so much about all those bloody details.

I have not gone to any of my class reunions at ND. But I organized a reunion of CILA (Council of Lay Apostolate) members in 2012. It was wonderful to reconnect with old friends and activists. **John Kostishack (PLS '63)** was there. He used to be a reader for Stephen Rogers. He and I arranged a meeting with Mrs. Rogers that was one of the highlights of the reunion for us.

Father Ted invited us over to his office for a nice chat. It was his birthday! He was as lively as ever.

Monk Malloy (Fr. Malloy CSC) was part of the CILA group. He and John and I were members of the first CILA team that went to Mexico in 1962. It was a great experience. Among other things from the trip that I treasure is a movie clip of me riding a bucking bull in a little rodeo in the town of Tacambaro where we lived. GP did not prepare me for that.

By the way, you all can see pictures of me and Father Ted and others in the CILA group. I made a collage of them and sent them to the successor of CILA, the Center for Social Concerns in Geddes Hall. The collage is on the mantle of a fireplace in a living room type room on the second floor. I am proud of that little creation. Let me know what you think."

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Sean Reay is employed as a deputy prosecuting attorney in the Snohomish County Prosecuting Attorney's Office in Everett, Washington, where he lives with his wife and dogs. He still has every one of his PLS books. Some of these books remain on his list of books to finish reading. He re-reads and peruses others from time to time.

Greg Millar has also hoarded his PLS books. Workwise, he is at Salesforce in San Francisco, where he lives with his wife Hannah (ND '95) and their three kids, all under the age of 5. He reports he does not read very much right now.

Ben Cain lives in Anchorage, AK, and may be the only fully board-certified chiropractic sports physician in the state. He, too, enjoys and excels at hoarding and still has his original PLS books (or upgraded editions). He spends his spare time in contemplation and world travel.

Rachel (Belanger) Jarosik lives in Arlington Heights, IL. She is a resource teacher at Wheeling High School, where she tutors students in advanced-placement and other classes. She also tutors students preparing to take the ACT. She enjoys listening to audiobooks and podcasts. She is married to Keith Jarosik (ND '93); they have three kids – the oldest a freshman at ND and member of the marching band!

Wendy (Holthaus) Schmiedeler lives with her husband and four kids in Oak Park, Illinois. Wendy is English Department Chair and teacher at Saint Ignatius College Prep in Chicago. Her classes include a "Senior Seminar" – perhaps modeled after our beloved PLS seminars. Wendy often regales her students with PLS lore, and fondly recalls her PLS classmates and professors as she guides

her students through Yeats, Woolf, and Ellison.

Stephen Smith is currently Dean of Humanities and Temple Chair of English Literature at Hillsdale College, where he has taught English literature for 17 years. He specializes in Renaissance literature, especially the works of Sir Thomas More and Shakespeare. He credits PLS and its great profs with "moving my heart and mind with wonder; and "enkindling in me a love of learning that burns brightly to this day." Steve is married and has three "crazy" sons.

Jocelyn Malik works in fundraising at Carnegie Mellon University in Pittsburgh. She lives with her husband and two kids in the Pittsburgh area. She has also been an art teacher.

Anne Heaton is a professional singer-songwriter and has released several albums. Many of her songs explore the same questions we explored in PLS years ago! She and her music career recently were featured in *Notre Dame Magazine*. She lives with her husband and two daughters (4 and 7 years old) in Ann Arbor, Michigan.

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Class of 2003

Class of 2004

Class of 2005

Class of 2006

Added by the PLS Office:

Helios Mac Naught, returned to Notre Dame to complete an MBA ('17). After completing the MBA, he went back to Bolivia to continue his work in education and entrepreneurship. While living in South Bend, he got a chance to

crash on the PLS office couch, chat with Debbie, and meet with alumni such as Ben Dougherty, Anna McKeever, David Power, and Elena Lacayo.

Class of 2007

Class of 2008

Class of 2009

Class of 2010

Class of 2011

Class of 2012

Class of 2013

Class of 2014

Class of 2015

Class of 2016

Class of 2017

Added by the PLS Office:

Anna Schäffer's translation of Paul Valéry's poem "Le Cimetière Marin" (Cemetery by the Sea), part of the senior thesis project for which she won the Bird Award, is going to be published in the next issue of *Notre Dame Review*.

CLASS OF 1968 FIFTY YEARS LATER

How I spent the last 50 years given to me:

1. 44 years married to (Mary) Melinda
2. Dad to Amanda, Meredith, Elise
3. Teacher Upward Bound University of Notre Dame; pre-school, Cal. Chicago Public Schools; Montreal, Canada; India Peace Corps (alternative service/Conscientious Objector) grades 5-8 Special Ed., Wisconsin; Nat' College of Ed/Louis M.Ed prgm; Lakeland College Humanities, rel. ed. Local parish; Wi. Tech. College; Wi prison
4. Principal 2 inner city Milwaukee and 2 rural/suburban kg-8 Catholic Schools; Spec Ed Dir, 3 public school districts; Prgm Dir, 4 homes for Developmentally Disabled Adults
5. Slept 1/3 of the time
6. Softball, tennis, golf, yoga, walking, hiking, swimming, writing, read- *NYTimes* & *New Yorker* mag, books, day dreaming, attended many volleyball, soccer meets, prayed, meditated, medicated, movies, plays, concerts, ballet, opera, coach Big Bros.

* * * * *

8 graduates of the PLS class of 1968 met in Brooklyn last year for an extended week-end visit. We shared the choices we made re: Viet Nam war. They included teaching in inner city Chicago to spending three years in Italy, from serving 2 years in ROTC at ND, then in the U.S. Army and then declaring Conscientious Objector status, and doing alternative service as a Peace Corps Volunteer.

baseball team, visits to park swings and sandboxes, watched ND football, basketball, Chgo Cubs (2016 MLB Champs) Blackhawks hockey, Chgo Bulls, some counseling for PTSD

7. 10 days in Ireland, daughter studying there.
8. Called my Mom daily (she's 97 and still drives a car in Chgo).
9. Studies M.A. Creative Arts, San Francisco State U.; M.Ed. Nat'l College of Ed; U of Wisconsin-Milwaukee, Administrative Leadershp; Marquette U.; Cardinal Stritch U.; Mt. Mary U.; Alverno College; U. Wi Wash. Cnty History of Viet Nam War, Womens Studies, Music, Art History. Modern & Contem. Lit.; PLS ND Summer Symposia
10. 40 years summer family vacation Northern Wi.

Ned Allen John Buchbinder aka CUBby aka Bob E. Bubbles aka Buckeroo

Paul Higgins (a founder back in the days of Action Student Party and Jim Chapman, a published author, came from Oregon, Tom Durkin, lawyer from Chicago, Jim Schaefer from Maryland. Tom Fitzharris from New York gave us a personal tour of the Metropolitan Art Museum in NY city (where he volunteers as a docent)

* * * * *

Fragments of a “Programmer’s” Life

How to start? It’s somehow confronting to think about the stories and chapters of the past 50 years. Who did Cronin and Crowe, Thomas, Lyon and Nutting send out into the world?

It was a turbulent time when I was at ND – turbulent personally and turbulent nationally. I lived senior year with Billy Burns, another “programmer” and some friends. I barely got through with help from Bill and others. The mock convention and then the Bobby Kennedy campaign took up much of second semester senior year.

Struggles with the morality and legality of the war followed me after graduation. My father had died early in junior year. A younger brother and sister to consider pre-empted a possible relocation to Canada. I worked in social services until my fourth and likely final draft notice was en route. I compromised with myself and joined a National Guard unit. Good stories and classic “snafu” episodes resulted - including my dubious qualification as an expert marksman achieved so I could get a weekend pass during basic training. A few years later, a similar national guard summer camp weekend-pass allowed me to meet my then wife, who had saved my emotional and psychological life, at her grandparents farm in Virginia – not too far from my guard “training site.” In the mid 70s Barbara ran for and won a seat as a delegate for Jimmy Carter and together we ran several congressional districts for him and won all six primary seats at issue. I lost Barbara to breast cancer much too soon, at age 39 in 1985. Our adoptive son, Greg, was then 3. I had some work to do.

Speaking of work, after the 4-month stint on active duty, I’d gone to work for Xerox, then a high-flying tech company, I spent 5 or 6 years there doing mainly sales and national account management. Not long after Barbara was diagnosed with what today we’d call stage 4 Breast Cancer, we decided to move back “home” to Philadelphia for better medical

resources, family support, and for me a turn in the MBA program at the Wharton school at Penn. A bit bored with school and with a promise of full tuition reimbursement, I signed on to a 20 hour per week research analyst job at the Wharton Applied Research Center. As graduation approached, I agreed to stay around at the Center to finish up a project I’d ended up “leading from behind.” I had about 9 months to go.

Well, some 18 years later we spun the research center out of the school as a private consulting firm - now known as the Center For Applied Research – still in existence 30 years later and for the last several years named as one of the country’s “best consulting firms” by Forbes magazine. I served as managing director of the Center while it was inside the school and then as President of the commercial firm for its first 15 years. The most interesting aspect of the Center, both inside the university and outside, was that about half of our work was with not for profit organizations such as medallion universities, academic medical centers, foundations etc. while the other half was split between large corporations and larger closely held family businesses. I did a fair amount of teaching in executive education programs at Wharton and saw a good bit of Asia and the US on those occasions. My worst geography situation was being in Manhattan on 9/11/2001 -2 days after which my partner and I were scheduled to teach a group of senior insurance executives about derivative risks.

When it was time to have someone else run the Center, a partner with a Wall Street background and I formed a smaller boutique advisory service for private companies looking to recapitalize. About 10 years ago I agreed to become the CFO and board member for one such company which I expected to last 2 years. So again, I’m not so good at estimating time or

duration. I don't know how long I'll keep doing this. I enjoy the folks I work with and have a wonderful staff and still make a difference in the enterprise. When people ask when I plan to retire I answer that when I do retire I hope folks will say the same thing that Dorothy Parker said when Calvin Coolidge died: "How could they tell". In short, I've been very fortunate in what has been a very serendipitous work life.

The very best thing for me about Penn and Wharton, however, has been my life partner for the last 30 years and the mother of our two boys. I first encountered Beverly in a Business Policy (strategy) course I taught to MBA students at Wharton. After giving her a full throated recommendation for a consulting job she ended up taking in Boston, I asked her to dinner, That was 32 years ago. Bev has made a very full life for us so that the kids are well launched. Our older guy had put us through some extremely turbulent times as a teen and very young adult. He has now been sober for over 12 years, is married with two lovely young girls, living in a house they had built without any substantial support from us. Unfortunately, they are 4 hours away, however. Our younger guy was easier on his parents and is closer by in NYC where he is driving a start-up toward commercial success.

Fortunately, our health is relatively good at this stage. So I'm enjoying my golf buddies, tennis friends, and poker chums - all of very long standing. I remain hopeful and pray that we can keep this up. We've been very fortunate.

OK FULL STOP. That's way too much for anyone to read. Here are the Cliff Notes:

Barely graduated from ND

Worked as a volunteer for Bobby Kennedy and later Jimmy Carter

Compromised by joining the National Guard

Worked in sales for a then high tech company

Went to MBA school at Penn

Lost my wife to Breast Cancer when I was 40 and she was 39

Had to figure out how to raise our 3 year old and continue to work

Stayed around Penn for 22 years running an applied research center, spinning it out as a private consultancy, teaching in executive education and in the MBA program. Wrote a few published articles.

Met my current wife of 31 years at Penn and together we had a second son.

Great challenges and fun in raising the boys who are now well settled

Two grandkids so far

Served on several boards and finally a not for profit or two

Worked on a number of successful private company recapitalizations

Still working and enjoying it

Have been in Philadelphia area again for almost 40 years and have been very fortunate in maintaining several discrete circles of friends with whom to enjoy sports, meals and travel.

Hoping and praying to maintain our health and activities.

Vinnie Carroll

* * * * *

Here is my bio, by the decades.

1968-70 - Earned a Master’s degree in History of Science at ND, Joined army reserves (for 6 yrs.)

1970’s - Got married, had a son and a daughter, lived in DeKalb IL and taught middle grade, mostly science and social studies

1980’s - Became a principal, moved to the western suburbs of Chicago, went to my first Jimmy Buffett concert (27 so far and still counting), lots of family travel vacations

1990’s - Earned a doctorate from NIU, first marriage ended, became an associate school superintendent, second marriage began, helped raise 2 step-daughters, met Jimmy Buffett

2000’s - Became superintendent of Schools in LaGrange, IL, built a vacation home in NW Illinois, saw the last child graduate from college, first grand-child born, retired (my wife and I), trip to Ireland

2010’s - Moved to Lake Carroll IL, bought a boat, bought new clubs, enjoying golf, boating and fishing with 8 grandkids, trips to the Mediterranean, Germany, Great Britain, Alaska

2018 – Notre Dame 50th reunion

God has blessed my family and me.

Jim Ewin

* * * * *

I was in Air Force Pilot Training, then I trained pilots (T-38) for 5 total years. I married with one daughter and two granddaughters. I went to Law School. I

divorced. I am Semi-Retired and am active in the American Legion in the Boston area

William “Guy” Ferris

* * * * *

Three years in the Army. One year in South Carolina, Georgia and Washington, DC (trying to learn some Vietnamese. Unsuccessful.) One year in Vietnam. Very safe area (Long Binh); no combat; never saw a dead body but did experience nighttime rocket attacks. Nothing like the misery experienced by soldiers in the recent PLS series. I spent the last year in Belgium at NATO military headquarters. This was the first of many trips to Europe.

1977-1996 I worked at HBO for 19 years when it was first starting up. I oversaw an art/design/print department. I saw the computer design revolution from print to Macs.

1996-1998 I was unemployed for two years.

1975- I got an MA in Cinema Studies at NYU. I worked at a very good photo agency that led to a job at Time Life Books as a photo and text researcher. This was part of their Old West series among others. It was like being back in college but doing papers I really liked doing.

1998 I Worked at Court TV for 10 years. I managed redesign of their website. I made the rare transition from Print to Digital and experienced the early days of the Web and it’s incredibly rapid changes.

Simultaneously, after years of drawing, I started to take formal oil painting classes. Every weekend and vacation was related to painting.

2008 I had to “retire” from Court TV as they got moved to Turner Networks, who then killed Court TV and started TruTV.

Currently I am doing volunteer work for the Metropolitan Museum as a tour guide for school groups (specializing in Ancient Egypt, Ancient Greece and Rome, American art as well as highlights tour called Exploring Art.

I went to the American Academy in Rome as a Visiting Artist in 2014 and 2017. I got a residency on Cranberry island near Mount Desert in Main in 2016. Occasionally, work appears in group shows in Manhattan.

Tom Fitzharris

* * * * *

Upon graduation in ‘68 I took one of only two alternatives for GP majors – I went to law school (UCLA – back home in Los Angeles). Also, that summer my wife, Arlene and I got married. She worked as a cardiac tech to put me through law school. We are coming up on our 50th anniversary. I drew a low number in the draft lottery and fled to the California National Guard. There I endured six years of monthly meetings and summer camps. Not a pretty sight!!

Family: A daughter (now 47) and a son (now 45). She lives in Boise, ID, and has given us two granddaughters. He lives in Los Angeles, and has a daughter and son. They and their families are healthy and doing well. We see all of them as often as we can.

Work: Practiced law for 45 years – retired Jan. 1, 2017. Lots of variety in my career. Started with a boutique firm (9 attorneys) that specialized in restructuring and insolvency law. Progressed after 10 years to open the LA office of a large Chicago law firm. While there I have worked on a broad range of legal and administrative matters. This included a special assignment where Arlene and I lived in Manhattan for 3 years. In recent years I have worked with our classmate, Tom Bourke, on several cases. Over time I have been active in legal education – adjunct professor at LMU,

and MCLE panels and programs. (just a small taste of the other GP alternative – teaching).

Outside Work: I was involved in the usual bar associations, and served on the board for several non-profit organizations such as the UCLA Jonsson Cancer Center, and the California Chapter of the National Multiple Sclerosis Society. Of late I have devoted my time to Notre Dame Academy. It is a coed elementary school and all girls high school located in West Los Angeles. It is sponsored by the Sisters of Notre Dame, and about 10 years ago the sisters moved to a lay governance model. I am deeply involved in the board, and have learned a lot about catholic education.

I extend my best wishes to the GP class of ‘68. My interaction with professors and classmates was fantastic. As a young man it was a remarkable experience to be challenged, encouraged and inspired. The readings and seminars taught me to look beyond knowledge and search for wisdom and sound judgment. (P.S. I’m still looking)

Richard W. Havel
Retired Partner

* * * * *

Fifty Years of Activism

April, 1968 I approached my draft board to ask their blessing to take the Fulbright scholarship for a year study in Germany (my older brother had gone in 1957). But it wasn't "peace corps." They did suggest that I go and if my name came up they would hold it until I came back. Great; first year graduate school, West Germany, second-year Southeast Asia, no questions asked. But as teachers were needed in rural America and inner cities, I received exemption for teaching humanities at St. Michael's College, Winooski, Vermont. Go figure! Strange times.

July, 1970 After two years and a lucky draft number, I traveled in Europe for six months, returning for a final semester at Saint Michael's.

August, 1971 I landed the job of teaching discussion methods for the Great Books Foundation in Chicago, traveling the country and enjoying the single life. I soon got involved in the women's movement (NOW), rising in the ranks from chapter treasurer, to state ERA co-chair, to quitting my job, becoming trained at the Midwest Academy for community organizers & became a full-time volunteer.

December, 1973 Worked as salesperson at a small print & mail house to support my "habit. Life proceeded on.

January, 1973 One of my customers offered me a job fundraising for his new statewide coalition of organizations. I ended up doing publicity work and newsletters as Information Coordinator. When Reagan came into the office we formed the "I CARE" 7,000 person rally in Chicago (Illinois Coalition Against Reagan Economics).

January, 1981 I recruited labor union members for U of I Labor Education Program, eventually teaching political organizing and public speaking.

August, 1984 Following a period of unemployment I worked as Quality Circle Facilitator for a printed circuit boards company.

September, 1985 When that job ended, I lucked into the role of business manager at a consolidation of 6 Catholic Schools in the Bridgeport neighborhood.

March, 1990 Five years there was followed by five years with the archdiocese as Financial consultant for 55 of the poorest parishes and schools in the Archdiocese. I like to think of myself as an apparatchik with a conscience.

June, 1995 I came "home" to work for Call To Action, the national Catholic peace and justice organization with whom I'd been volunteering since 1981. CTA fights for justice, inclusion and accountability within the church and society. For Call To Action, I traveled extensively, I have met fantastic people and raised enough energy and funds to employ eight fulltime activists working on women's role in the church, gay rights, employee rights, anti-death penalty, peace and justice advocacy and the bishops' accountability for sexual abuses.

December, 2014 I returned after 19 years on staff and 14 years of volunteering before that. Funny how these things go.

January 2018 Although I try to keep up with old friends from Call To Action, I will readily admit that I am much less passionate about any issues. Blame the general malaise following last year's election. Luckily I do get passionate about art, yoga, dance, and our incredible Parkinsons community, providing for better living through exercise, involvement and stimulation.

Certainly the centerpiece of my last 40 years is my family. My wife Eileen Hogan Heineman is a talented teacher, writer, principal and racial justice activist. Our

son David Heineman is a gifted high school teacher, musician and dad. Our daughter Molly MacCready founded and runs a non-profit which funds college for former street children in Uganda. Our Saint Nicholas community loves and embraces us through it all.

I've been part of great movements over the past half century: antiwar moratorium at St. Michael's College, ERA rallies and political work in Chicago, labor union education, gay rights, racial justice, and immigration fairness.

I have planned agendas, put on workshops, organized statewide citizen lobby days in Springfield, nearly arrested at the Vatican and helped to coordinate national conferences. I'm proud I've had 10 different careers. 50 years working for not-for-profit organizations means I have stuffed more envelopes, carried more banners and attended more planning meetings than I care to remember.

Bob Heineman

* * * * *

Briefly, here's my life story since Notre Dame. First stop was the U.S. Army as an intel officer. ("Army Intelligence" was George Carlin's favorite oxymoron.) I got an all expenses paid vacation in Viet Nam. What a waste of life, money and time which had nothing to do with defense. I came back angry and then voted for George McGovern, though I disagreed with him on nearly everything but the war.

After that I lived in Louisiana where my son was born in August, 1972. His mother and I did not marry. I moved to California the next year where I lived for 25 years with a 3 year interlude in Milwaukee in the late 70's to be closer to my parents in Iowa for their declining years. I drove a school bus there for a living.

Returning to California in 1981 after my parents died, I sold cash registers and point of sale systems for ten years in Los Angeles for two dealers. Then I moved to Lake County in Northern California where I worked at a fishing resort for five years and carried newspapers for another five.

In May 2008 I came to my son's wedding in New Jersey and then moved to Vermont. What a good decision that was, as we can visit much more often now, and a grandson has appeared on the scene.

I worked for 9 years at Walmart in Bennington, and now I volunteer and work at the Bennington Museum. The latter is a great improvement over the former. I volunteer in the museum library where I am working on an index for the Walloomsack Review, a historical and literary review that the librarian edits. There are twenty volumes so far, and the index is complete for 16 of them. It is a slow process.

That covers much of it, so this is a good place to halt. My email is jfkennedy@myfairpoint.net, and my phone is 802-447-4838.

Best,

John F. Kennedy

* * * * *

Demographics: Post ND I got a masters and doctorate then worked in DC, New York and Boston in the public sector, then on to the Bank of Boston for 15 years, and now my own consulting business for 25. I have done some writing and teaching, and I married a fascinating woman in 1979 – the term better half is not an understatement. My health is reasonable while living in the Berkshires in Western Mass.

Essence: I am mostly driven by curiosity. My life has been filled with interesting people and

interesting events. Largely because of ND, I appreciate the moral complexity of things. Largely because of the GP, I ask very good questions (or so I am told). Drs. Nutting and Crosson are never really very far away. I try to be fair and useful. W. H. Auden once said that when we describe ourselves, the temptation is too great to not make ourselves look better. Therefore, I'll stop here.

Michael Lehan
Director, Berkshire Management Group

* * * * *

I'm single and live in the historic Houston Heights where I am the contact person for the Heights Great Books group which I co-started in 1983. Houston has the biggest great books program in the country to my knowledge, 20 or more groups. Mine is the oldest.

I have had many careers, many jobs and am looking for a new job right now.

Mike McInerney

* * * * *

Jack Melshimer lives in Hawaii. He was drafted and served at Fort Bliss, Texas. He was against the Viet Nam war. His law degree is from University of Texas, Austin. He was married, has two adult kids, divorced and remarried one of his students at the University of Chicago. In addition to practicing Law, Jack taught Great Books at the University of Chicago non-credit Continuing Education

Program. He also obtained a Ph.D. from University of Chicago in Political Science. He hopes to attend the 50th ND reunion. He expressed how grateful he is to PLS for opening his mind, helping him to understand one's life's meaning. (Added by Ned Buchbinder from a phone call from Jack.)

* * * * *

♪Fifty years ago, me father left o'l Ireland's shores ♪ (Irish immigrant folk song). In my case, it was the land of the Fighting Irish which, I suppose, is rather the same thing.

We are living the dream. We voted with our feet and moved to the edge of the grid in Maine.

My wife's declining health led me to retire at sixty-three. We literally bought the farm and took up hobby farming. Actually, Helen is the

farmer. She bakes our daily bread and we grow, raise, or trade for most of what we eat. I am just the hired man. (I am thinking of having the last line of Robert Frost's poem carved on my headstone.) My job now consists of maintaining two-hundred-year-old buildings and keeping the critters from eating our livestock. I expect to tie the score with the buildings next year, but the critters are far ahead on points. You are not the only ones, dear readers, that appreciate free-range animals.

I did spend much of my working years in behind-the scenes technology. You know, the guys who make those computers that you play with work. Thus, when I retired, I threw out my computer because I knew too much about them to trust them. I do have a cell phone (the dumb kind) around here SOMEPLACE, but I usually have to call the number to locate it.

Down here, there is not enough bandwidth to stream anything, but Helen and I have our books and I have a large collection of movie DVD's mostly made before 1970. (Remember

Film Noir?) We do "date night" everynight with dinner and a movie.

Helen is pretty much housebound, so I do not get out much. The Knights of Columbus meeting (4th degree, Deputy Grand Knight) once a month is about all. It will do until they put me in a home or in the ground.

"Nothing in his life became him so much as the leaving of it."

Tim Packey

* * * * *

After graduation, I stayed at Notre Dame for 2 years and received one of, if not the first, Masters degree awarded in the History and Philosophy of Science, all made possible by Professor Michael Crowe who arranged for me to have a teaching position in the Collegiate Seminar program then taken by juniors in the Liberal Arts College. It was a seminar class that mimicked the seminars I had experienced in the General Program (of Liberal Studies), now renamed.

While there my second child was born and I decided to leave academia and enrolled in law school at the University of Virginia. Upon graduation, I moved back to my home state of Maryland and have been in Baltimore since 1973. I started a firm now known as Schwartz, Metz & Wise but I have been in an "Of Counsel" role since I retired in 2015.

Currently, I am President of a non-profit group, Physicians Research Institute.

My oldest child, Megan, who was born before I received my B.A. degree just turned 50 and lives in the Baltimore area with her husband Randy and grandson Owen who is about to enter high school; her sister Molly who was also born while we were at ND turns 48 this April. Molly is an SMC graduate, married to Jim, a Notre Dame grad, and their daughter Fiona is a freshman in high school in Seattle; the baby Michael is 43 and lives in San Francisco. His wife is a vociferous Southern Cal grad training their daughters, Annabelle and Pearl, the lyrics to "Fight On." In spite of this, we love them.

Joseph (Jay) A. Schwartz III

President
Physicians Research Institute
jay@prigroup.org

* * * * *

From ND: teacher – conscientious objector (Idaho) –human service program creator and fix it man (40 years) red state pragmatic progressive for social justice, care of our earth and each other. Husband (50 years), dad,

friend, brother. Usually kind, helpful, humorous, and a bit competitive (like to prove the bastards wrong!). ONLY 49 WORDS!!!

Stephen Weeg

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
Ned Buchbinder
Thomas Duffy
Thomas Fleming
Anne & Mark Lewis

Elizabeth Drumm & John Muench
Daniel & Kerry Smith
John Sigler
Gregory St. Ville
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.

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

Mr. & Mrs. Harvey Gannon
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
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Mr. & Mrs. Chapman
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Mr. & Mrs. Robert Clements
Mr. & Mrs. Walter Clements
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Andrea Rogers
John & Barbara Ryan
Prof. David Schindler, Sr.
Christopher & Nancy Walsh

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

John McNamara

Thomas Fleming

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

Ned Buchbinder

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
Thomas Coffey
Joseph Connelly
Thomas Devine

William John
Emily Locher
Timothy Marcotte
Jerrold Zuzolo

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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