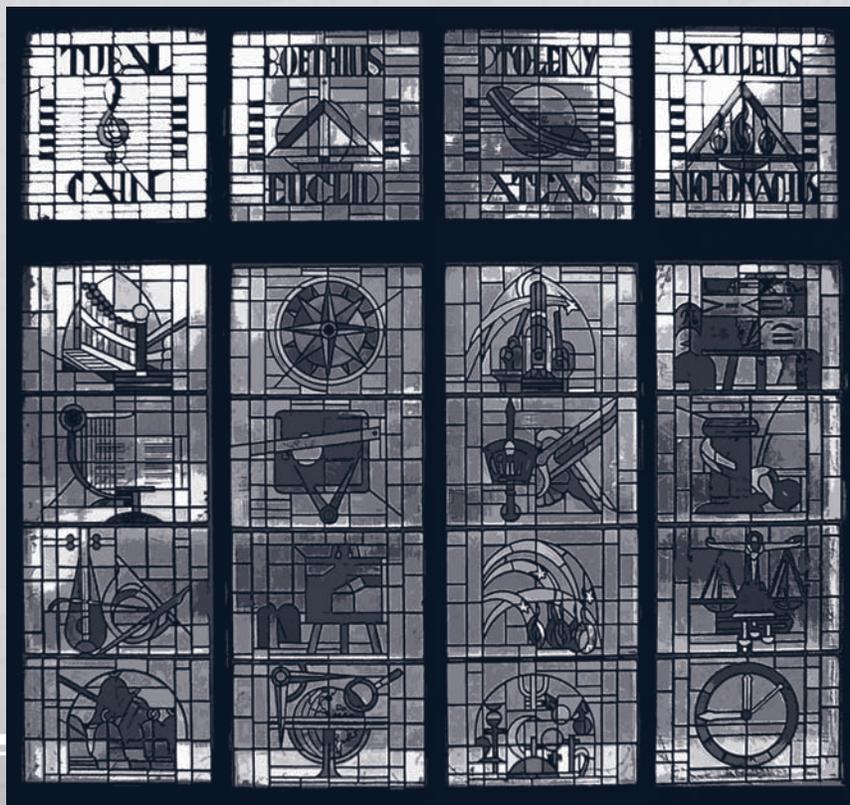




The Program of Liberal Studies
University of Notre Dame

PROGRAMMA 2013



PROGRAMMA

A Newsletter for Graduates of the Program of Liberal Studies
The University of Notre Dame
Volume XXXVII, February, 2013

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Programma (the Greek word means “public notice”) is published once each year by the Program of Liberal Studies for its graduates.

Faculty Editor

Denis Robichaud

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THE VIEW FROM 215

Gretchen Reydams-Schils

February 1, 2013

So far this has been a distinctly bipolar winter. There is enough snow for cross-country skiing in the week-ends, then we get a couple of days of spring, before returning to deep-freeze temperatures. Confusing for body and soul, human beings, animals, and plants.

Thanks in large part to your generosity, our alumni, we are now ready to carry out major upgrades of the two classrooms affiliated with the Program. This will be the first major classroom renovation since the seventies. And as you may recall from your own days, PLS faculty and students practically live in those rooms. For the first time we also have the resources to acquire a state-of-the-art sound system for our Music tutorial, and we are looking into educational technology that would enhance our teaching of Euclidean geometry. We are deeply grateful, and so will future generations of PLS students.

It has been another remarkable and strong year for the Program. But one occurrence stands out to me in particular. Right before the start of the previous spring semester, one of our

junior students was afflicted by a brain aneurysm while she was still at home with her parents. It was a minor miracle in itself that she pulled through thanks to emergency surgery. But the aftermath has required very intensive therapy, which still continues to this day. Her peers spontaneously rose to the occasion of setting up a moral support system, and all through the semester they took turns sending notes of support and small gifts to her; the faculty took part in their initiative through the departmental office. We often talk about PLS being more than just a major, and providing a deeper sense of community. Well, this challenge showed the community in action. And the student in question is back this semester, taking classes again!

May the year ahead be good for all of us, and keep in touch!

Gretchen Reydams-Schils
Chair, Program of Liberal Studies

PLS/GPALUMNI SURVEY

We need your help!

For the first time in over twenty years, we are conducting a comprehensive survey of PLS / GP graduates. We have two main goals for this survey:

1. To prepare for an upcoming external review of the department by giving alumni/ae the chance to assess the value of the education they received in the Program
2. To provide prospective students with concrete examples of the many ways in which alumni/ae have put their PLS/GP education to use

Although the department has a great deal of anecdotal evidence about the power of a liberal arts education and the ways in which PLS / GP affected the lives of its students, the absence of comprehensive survey data (quantitative and narrative) makes it difficult to assess the Program as a whole. Likewise, we have very limited information about the long-term career trajectories of our graduates.

Please help us in this endeavor by taking a few minutes to complete the online survey. You can reach it directly by going to:

<http://tinyurl.com/PLSGP-Survey>

Password: otto_bird

Alternatively, go to the PLS website (pls.nd.edu), and click the “Alumni” tab on the left side. That will take you to our alumni page where you will find a link to the survey.

Thanks in advance for your contributions to this project!

**ANNOUNCING THE FIFTEENTH ANNUAL
PLS/GP SUMMER SYMPOSIUM
JUNE 2-7, 2013**

“Traditions of Moral Inquiry”

The annual PLS Alumni Summer Symposium for 2013 will be held from Sunday, June 2 to Friday, June 7. The theme this year is “Traditions of Moral Inquiry,” a focus inspired by Alisdair MacIntyre’s reflections on philosophical traditions in *Three Rival Versions of Moral Enquiry*. MacIntyre is arguably the most prominent Catholic moral philosopher of the late twentieth century, and *Three Rival Versions* offers an excellent introduction to his views both on philosophy and education, including his skepticism about Great Books programs. Besides reading MacIntyre himself, we will examine several texts that complement or challenge his perspective, thereby setting the stage for a rich dialogue across seminars during the week.

There will be two week-long seminars in this year’s Symposium. The first, given by Professor Tom Stapleford, will focus on MacIntyre’s philosophy; and the second, given by Professor Henry Weinfield, will explore the moral dimensions of literature through the work of the great French author Gustave Flaubert, especially his nineteenth century novel *Madame Bovary*. Professor Phillip Sloan will give a three-day seminar on “Science, Encyclopedia, and the Liberal Arts” that will explore several themes raised by MacIntyre through short readings from several authors of the Great Books (Bacon, Diderot, Rousseau, & Whewell) and one self-professed “Great Bookie”: Professor Otto Bird. Professor Walter Nicgorski will offer a three-day seminar on selected writings of Aristotle, examining whether Aristotle should be read (as MacIntyre proposes) as the originator of a “tradition.” Professor Robert Goulding will give a two-day seminar on Thomas Kuhn’s *Structure of Scientific Revolutions*, a text that heavily influenced MacIntyre’s argument. And finally, Rev. Nicholas Ayo will offer a one-day seminar on “Changes in the Moral Teachings of the Catholic Church,” while Dr. Matt Dowd and Professor Felicitas Munzel will continue our examination of the implications of modern physics. (The course descriptions for all of these seminars follow at the end of this message.)

I. Week-long Seminar

Alasdair MacIntyre’s *Three Rival Versions of Moral Enquiry: Encyclopedia, Genealogy, and Tradition*—Thomas Stapleford

These essays are the revised and published version of MacIntyre’s Gifford Lectures on Natural Theology at the University of Edinburgh in 1988. Delivered after his two major books, *After Virtue* and *Whose Justice? Whose Rationality*, these lectures present MacIntyre’s diagnosis of the systematic flaws in contemporary moral discussions and the roots of these flaws in the history of moral philosophy. MacIntyre returns to this history to illuminate his own perspective (Aristotelian-Thomistic philosophy) and what he sees as its two main rivals: the positivist, “encyclopedic” approach that arose in the Enlightenment and the postmodernist “genealogy” of Friedrich Nietzsche and Michel Foucault. In the process, he reflects on the links between the structure of contemporary academia and the fruitlessness of moral debate, sketching an alternative vision that would enable a more authentic and productive intellectual engagement

Text: Alisdair MacIntyre, *Three Rival Versions of Moral Enquiry* (University of Notre Dame Press, 1991)

Flaubert and the Problem of Interpretation—Henry Weinfield

In this week-long seminar, we shall read and discuss three works by the nineteenth-century French author, Gustave Flaubert: *Madame Bovary* (1857), which is generally considered one of the greatest literary masterpieces of the period, and two stories from his collection *Three Tales* (1877), “The Legend of Saint Julian the Hospitaller” and “A Simple Heart.” Although *Madame Bovary* was prosecuted for immorality by the French government when it was first published, Flaubert’s novel is in fact a profoundly moral work of art, though one that illustrates the difficulties and complexities involved in making moral judgments and that refuses to countenance simplistic answers to moral questions. A work of the highest artistic integrity (Flaubert is famous for his painstaking struggle to arrive at “le mot juste” – the precise word or phrase), it can serve as a valuable literary counterpart to the philosophical problems that Alasdair MacIntyre confronts in *Three Rival Versions of Moral Enquiry*, which is the focal point of this year’s Alumni Symposium. *Madame Bovary* is short enough to allow us to consider two other works by Flaubert, both of them masterpieces of the short story genre, and so the seminar will also serve as an introduction to Flaubert’s writing in general.

There are many translations of Flaubert. The ones listed below are in my opinion the best:

Gustave Flaubert, *Madame Bovary*, translated by Mildred Marmur. Signet Classic Edition.

----- . *Three Tales*, translated by Walter F. Cobb. Signet Classic Edition.

II. Shorter Seminars

Science, Encyclopedia, and Liberal Education—Phillip Sloan

Session 1: Selection from Bacon’s *Advancement of Learning*, and Diderot’s Article “Encyclopedia” from the *Encyclopedie*. These two are a very good laying out of the project of rational development through science and progress.

Session 2: Rousseau’s First Discourse on the Progress of the Arts and Sciences, which denies that these developments have improved human being, potentially paired with a section from Whewell’s Essay on Permanent and Progressive education.

Session 3: Otto Bird’s chapter on Encyclopedism from his “Cultures in Conflict” that parallels some of the thematic of MacIntyre’s book and that underlay Bird’s original conception of the Program at a dialogue between four cultural paradigms. I may pair this with an additional text.

“Aristotle: Common Sense or a Tradition?”—Walter Nicgorski

Session I: *Nicomachean Ethics* Book I, Book X.6 to the end

Session II: *Politics* Book I

(note to those enrolling: any translations available to you are acceptable. If you are going to purchase the books and know some Greek, consider buying the bilingual editions published by the Loeb Classical Library. Otherwise, purchase Martin Ostwald’s translation of the *Ethics* and Carnes Lord’s of the *Politics* which are fully referenced below.)

Aristotle. *Nicomachean Ethics*. Edited and translated by Martin Ostwald. Indianapolis and London. Library of the Liberal Arts, Bobbs-Merrill and Pearson, 1962.

Aristotle. *The Politics*. Edited and translated by Carnes Lord. Chicago. University of Chicago Press, 1984.

Changes in the Moral Teachings of the Catholic Church—Nicholas Ayo

One session: article published in *Theological Studies* that reviews the changes over time in the moral teachings of the Catholic Church; specifically the author sets out to “describe four large examples of such changes in the areas of usury, marriage, slavery, and religious freedom, and then analyze how Catholic theology has dealt with them.”

Further Discussions on the Implications of Modern Physics—Felicitas Munzel and Matthew Dowd

For our session of the summer alumni week, Felicitas and I will be using the book, *The Conscious Mind: In Search of a Fundamental Theory*, by David J. Chalmers. It is available via Amazon at:

http://www.amazon.com/The-Conscious-Mind-Fundamental-Philosophy/dp/0195117891/ref=sr_1_1?ie=UTF8&qid=1354136173&sr=8-1&keywords=conscious+mind+chalmers

We will concentrate our discussion on chapter 10, "The Interpretation of Quantum Mechanics." This chapter will assume some familiarity with the issues of modern physics that we have discussed in prior summers. It will not be necessary that participants read the whole book.

MacIntyre’s Reading of the Philosophy of Science—Robert Goulding

Alasdair MacIntyre’s encounter with certain writers in the philosophy and sociology of science marked a turning point in his own intellectual development. In reading, in particular, the critical works of Thomas Kuhn, Imre Lakatos and Paul Feyerabend, MacIntyre recognized that modern systems of knowledge had become mutually unintelligible to those who did not (quite contingently) share certain fundamental conceptions; that there were, in other words, incommensurable standards of rationality itself. But, as he argues in a semi-autobiographical essay which we will read in this seminar, “while [their] work[s] uncriticised ... represent a threat to our understanding, Kuhn’s work criticised provides an illuminating application for the ideas which I have been defending.” The insolubility of the epistemological crisis using the very tools (the philosophy of science) supposedly designed to resolve such a crisis points a way, for MacIntyre, out of the morass of total relativism which he takes to be the final end of contemporary philosophy of science (and ultimately, but with difficulty, to a more solid foundation in Thomistic Aristotelianism). Alongside the essay by MacIntyre, we shall also read

extracts from the philosophers of Note that there are two readings by Lakatos. The first is from his earliest and most well-known work, *Proofs and Refutations* (which was actually a lightly edited version of his PhD dissertation). The “method of proofs and refutations” described there would eventually evolve into Lakatos’s characteristic conception of the “methodology of scientific research programmes.” For those of you who want to delve a little more deeply into Lakatos, I have scanned the most important article of his on this subject (“History of Science and its Rational Reconstructions”); this is the article the MacIntyre refers to in his essay. It’s conceptually difficult and very long, so for that reason I’m making it optional; yet (like everything Lakatos wrote) it is written clearly, unpretentiously and elegantly -- a gem of academic prose!

- 1: Alasdair MacIntyre, “Epistemological Crises, dramatic narratives, and the philosophy of science.” *The Monist* 60.4 (1977): 453-72.
- 2: Thomas Kuhn, *Structure of Scientific Revolutions*, chapters 1, 10, and postscript. (This book costs less than \$10; I’m asking participants to buy it, but I’m scanning the postscript so they can start on it).
- 3: Paul Feyerabend, *Against Method*, chapters 6-7
- 4: Imre Lakatos, *Proofs and Refutations*, 6-23, 142-44.
- 5: Lakatos, “History of Science and its Rational Reconstruction” (this last reading is a little dense, and I’m making it optional, further reading).

WHO: PROGRAM FACULTY, ALUMNI/AE, FRIENDS, AND FAMILY
WHAT: ELEVENTH ANNUAL PLS/GP SUMMER SYMPOSIUM
WHEN: JUNE 2-7, 2013
WHERE: NOTRE DAME CAMPUS
WHY: TO SHARE BOOKS, REFLECTIONS, FRIENDSHIP

Housing will be available in an air-conditioned dormitory on campus (\$52 per night for single, \$40/person/night for double).

We need to collect a registration fee to cover costs for the week. The cost will be \$500 for the week, or \$750 for two. We will try to make arrangements for those eager to attend but for whom the registration fee would be an obstacle. After April 30, the rate will increase to \$600 per participant.

If you would like us to reserve a space for you at the 2013 PLS Summer Symposium, please fill out the online registration form on this website. The course is open to alumni/ae as well as friends of the Program, so if you have a friend who would jump at the chance to be involved, feel free to share this information.

Symposium website:

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

Preferred link—gives front page information about the conference

https://notredame-web.ungerboeck.com/coe/coe_p1_all.aspx?oc=10&cc=ALLREG#JUNE2013

Direct link to registration.

https://notredame-web.ungerboeck.com/reg/reg_p1_form.aspx?oc=10&ct=CONFREG&eventid=11346

ALL SOULS MASS

Dillon Hall Chapel

November 5, 2012

Rev. Nicholas Ayo, C.S.C.

SPRING AND FALL

To a Young Child

Margaret, are you grieving
Over Goldengrove unleaving?
Leaves, like the things of man, you
With your fresh thoughts care for, can you?
Ah! As the heart grows older
It will come to such sights colder
By and by, nor spare a sigh
Though world of wanwood leafmeal lie;
And yet you will weep and know why.
Now no matter, child, the name:
Sorrow's springs are the same.
Nor mouth had, no nor mind, expressed
What heart heard of, ghost guessed:
It is the blight man was born for,
It is Margaret you mourn for.

Gerard Manley Hopkins

History is not exactly a record of what happened. History is an account of what we human beings kept of what happened, whether that keeping is one of human memory or documentation of any and every sort. What is not remembered or not kept is to all appearances gone. It happened, but it is not history. Most of our lives will not be history in this world. Our annual PLS Memorial Mass may bring to life this person or that person, but for many of us it will be all about names, the only thing left of what happened in that person's life that we can remember. There may be some documentation, letters or books, but even that bit of history is likely to be lost over time. And then we are gone, or so it seems.

In the long history of human kind we do find that some folks are still remembered. Their story is told in an Iliad and an Odyssey and elsewhere. Their monuments still stand in

the marbles in Greece or as Grant's tomb in New York. We have archives galore, biblical scrolls, and memory chips in computer banks. [As a humorous aside let me explain how a brave new world remembers. A gigabyte is a one billion bytes. A terabyte is a thousand gigabytes, the same amount of information as all of the books in a large library. A petabyte is a thousand terabytes. We have storage capable of holding petabytes. An Exabyte is a thousand petabytes. A zettabyte is a thousand exabytes, and yottabyte is a thousand zetabytes (a number way beyond the National Debt).] We live on in our children and their children's children potentially ad infinitum. We hope our memory outlives our liver, even if our memory is limited at its best. God's memory, however, we believe to be infinite, and God's memory may be re-creative as well. What God remembers may never be lost and gone. When the Good

Thief, who was crucified next to Jesus on Golgotha Hill, asked so poignantly a simple favor, the world may have been quite changed. He said simply: "Remember me when you come into your kingdom," and Jesus replied not with a promise of entering his name and deeds in the data banks on Cloud Nine, but rather said to that poor miserable man: "This day you shall be with me in paradise" -- not only his story, but him. This is a big upgrade. This is more than virtual reality. This just may be eternal life.

Bottom line: What can we keep of our life and how? The leaves are falling; our memory is or will be failing. Only God can remember us forever. That is what we want to come to understand and to really believe. That is why for whatever reasons we are here this evening. Hopkins great sonnet, "God's Grandeur," ends with these lines: "And though the last lights off the black West went / Oh, morning, at the brown brink eastward springs -- / Because the Holy Ghost over the bent / World broods with warm breast and with ah! Bright wings." If all of history known all to God is in that one earth-sized egg, which is all that exists (Julian of Norwich's hazelnut otherwise described), than our lives though dead to this world are to come to birth in the new world

of eternal life in the Kingdom of God. As Thoreau said so well: "The sun is but a morning star." There is more to come. This world is but the precursor of the new world promised the Good Thief beyond this valley of tears we know here and now and all too well.

In this Eucharist we will repeat the words of Jesus at the last supper. "Do this in memory of me." Remember, history is not what happened, but what we kept of what happened. And this we kept: He died for us and rose again. We have a pledge of future glory, of future life, of life remembered, of life restored, of reunion and communion of saints, of seeing our beloved again and forever, of no more tears and no more endless goodbyes. That pledge is a little piece of sacred bread, like the tiny piece of paper that is the winning lottery ticket. It is a pledge of riches to come, even though when you clutch that ticket you do not have a nickel yet in your pocket. But you do have a pledge from the State, and I think the pledge from God in this little piece of Eucharistic bread is much more personal and altogether reliable. "In my father's house there are many mansions, and I go to prepare a place for you."

OPENING CHARGE 2012

How to Load a Canon

September 4, 2012

Pierpaolo Polzonetti

At the beginning of each academic year, in order to gather and store energy for two more hectic semesters, we perform different opening rituals. Some are canonical, part of an institutionalized tradition, like this one today. Others are informal, like communications on how we spent our summer months, often exchanged in the new forms of telegraphic communication, fragmentary pieces of information and impressions that people exchange smart-phone texting or in “tweets.” “How did you spend your summer?” The reply could be just an epigrammatic *-ing* tense : “swimming,” “sleeping,” “sweating,” “working,” “writing,” “worrying.”

I will start in a non-canonic way, by telling you about my summer trying to be concise without tweeting at you. After being notified that I was granted tenure, which feels as good as filing a senior thesis, I went to Italy, spending most of the time hiking in the mountains. Not to look unprofessionally fit, I made an effort to regain the lost calories at the dinner table. I also walked through the streets of Rome, where Cicero, Virgil, and Ovid used to walk. The difference is that I was holding a gelato in my right hand and another gelato, my four-year old daughter’s, in my left hand, because for some reasons her gelato tends to melt faster. (I bet Cicero never walked through the forum holding two gelatos at once). Finally, I spent a bit of time lying on the hot sand of the

Adriatic shore, reading literature that would never make it to any serious literary canon. I read a book by Jonathan Safran Foer titled *Eating Animals*.¹ Believe me, I would have rather reread *The Odyssey*, for sheer fun, which I think is the best book to read on a shore bathed by Mediterranean waters. My vegan sister gave me Foer’s *Eating Animals* as a birthday present (in fact as a reading assignment) after being appalled by how voraciously I tore apart a defenseless slice of *prosciutto*.

A few weeks later, as soon as I set foot back in the US, our chair, Professor Gretchen Reydams-Schils, asked me to deliver this speech.

In the tradition of the department this speech is called the ‘opening charge.’ To make this warmongering designation even scarier I chose the title “How to Load a Canon.” Thinking of wars of our cherished past, I first imagined myself like King Agamemnon on the plain of Troy, delivering a speech before battle to inspire courage in his warriors’ hearts. But I soon wondered how many of you would stay if I had to imitate Agamemnon’s speech at the beginning of the *Iliad*, where, as a test, he tells his soldiers to go home, “Retreat! Embark! Get on the bus! Fly home! Go to your moms and dads, to your little snotty brothers and sisters! There’s not a chance you can survive another

¹ Safran Foer’s *Eating Animals* (New York: Little and Brown, 2009).

semester at Notre Dame.” With all due respect for wide-ruling Agamemnon, lord of men, I think his speech is not a good model for us, not to mention that he should not have even considered going home to his sweet murderous wife Clytemnestra, not even as a joke.

“Let’s play it safe” – I thought – “revert to more immediate models: the recent speeches delivered by my colleagues.” The first that came to my mind was the speech Phil Sloan gave the year he retired, which among other things retraced his brilliant career as a science historian. It gave me the wrong idea that I could wait until retirement age to offer an opening-charge in order to imitate this admirable model. When I suggested this to our chair, she reminded me of the Bull of Phalaris, the ancient torture device designed to roast people inside a bronze bull. As the victim screamed, the voice came out as the bellowing of the bull. It doesn’t sound too good when your boss reminds you of the Bull of Phalaris. But this was not a direct threat. It was a reference to the title of another speech that Robert Goulding delivered two years ago. This opening charge was followed by another young man’s speech, Tom Stapleford’s “Reading Great Books in a Postmodern Age.”

For good reason, most of these speeches in the past, which can now be read in *Programma*, have offered reflections on the Liberal Arts and the Great Books. This is the common ground we share. Some of you may even recollect Walt Nicgorski orating like Cicero in the Roman Forum, without any ice-cream cones in his hands, on “Morality, the Liberal Arts, and the Great Books”

[2007]), along with many other speeches on this central, hot topic. Reading and thinking about books in a liberal-arts program is our inexhaustible source of inspiration and our mission. My reflections are on how we load the canon of great books and great music. The inspiration for the title comes actually from experiences in my music tutorial, namely from a recurring spelling mistake in students’ written assignments about Bach’s canons. Although ‘canon’ in this case, as in the case of the literary ‘canon,’ is spelled with one –n-, many students have misspelled it with two –n-s (“cannon”), as the big firearm [sound effect: cannon shot].

Thanks to this inspiring Freudian slip my reflections on the nature and purpose of Western canons will begin by illustrating the connection between canons in music and in literature. I will then point out some of the risks and advantages of canons and make some brief remarks on how we choose the size of a canon and how we load it with books and meanings. My conclusion will offer a life-saving recommendation on how to best operate a canon in the modern intellectual warfare you are about to be thrown in.

There are two ways the term ‘canon’ is used in music and they both offer a fresh perspective on literary canons as well. The “Kanon” is a Greek word meaning ‘reed.’ It came to designate a stick marked with notches, basically a ruler. The notches of this ruler indicated mathematically correct divisions of a segment. In ancient music theory such a canon was used to guide where to press a finger on a string in order to play the correct notes of the

canonical scale, corresponding to the white keys of a modern keyboard instrument. Plato, like other thinkers of his time, considered notes outside that scale as capable of seeding injustice and corrupting society. A well-built society had to play the right notes. This is the first meaning of the term canon in music.

Johann Sebastian Bach, like many other composers, uses the word 'canon' in a second, but related sense, to indicate a piece of music generated by a formula. The formula is like a ruler, in so far as it prescribes what to do in order to play or sing the correct notes in a piece for more than one voice. The canonic rule could be to imitate a melody at the right interval, as in the round "Row, row, row your boat, / gently down the stream, / merrily, merrily, merrily, merrily, / life is but a dream." This is not too difficult to do, but a canon could also prescribe far more complex rules. One of the most fascinating canons by Bach is the "Canon per tonos." Here the rule is a cryptic verbal indication, "Ascendenteque modulatione ascendat gloria regis," which means "May the glory of the King [Friedrich the Great] rise with the rising modulation." It tells the musicians to modulate, i.e. to transpose the melody smoothly, almost imperceptibly, higher and higher, tone by tone, or step by step on an imaginary endless musical scale. As in the case of the familiar round, the canon in fact does not say not only what voices or instruments we can use, but not even how or when to stop the process. That's why I said that the scale is endless. The rule only prescribes to repeat the same melody over and over as in a spiral loop that ascends indefinitely.

Let me play this canon. Notice how the melody goes up, but in a very smooth almost imperceptible way, at each repetition.²

If we carry on the canonic instruction faithfully, without breaking the rule, "Row, row, row your boat" will drive us crazy. Bach's "canon per tonos" could do something even weirder. At some point the notes will vibrate faster than 20,000 cycles per second, leaving the range of audible frequencies. For a while only dogs and bats will be able to appreciate Bach's canon. Let's suppose that we could carry on the process. At some point even bats and dogs won't be able to hear Bach's canon, which will rise above their audible frequencies. After some quiet everybody, bats, dogs, and people will hear it again, but it won't sound pretty any more. It is fun to hypothesize that as the vibrating string passes from transonic to supersonic speed, it will produce a loud crack, like the sonic boom of a jet breaking the sound barrier sound effect: jet breaking sound barrier].

Bach could not predict this outcome when he wrote his "canon per tonos." He didn't know that his canon could backfire. Of course, as long as we use traditional instruments, the canon will stay within a comfortable range of audible frequencies. When the violin player will have his or her left hand at the end of the fingerboard the piece will have to stop. If we want to be

² At the moment the audio example for this piece is available on youtube. I recommend this version, which does not sound great but shows clearly how the piece works:
<http://www.youtube.com/watch?v=A41CITk85jk> For a better artistic quality listen to
<http://www.youtube.com/watch?v=5qMNw-mIyJQ>

realistic, Bach's canon will never boom. But this is even a worse paradox than the science-fiction scenario of the canon breaking the sound barrier. What is bad, at least for us interested in literary ballistics, is that the canon tells us to do something that cannot be done. Basically, the canonic rule forces us to break it, like a self-destructive device. I dare to suggest (and feel free to disagree) that this is also the case for many canonic works of literature, from Plato's *Republic* to Marx's *Manifesto*, including Aquinas's *Summa theologiae*. At some point we need to stop following the logical processes they trigger, or else chances are they will backfire and it could be worse than just a loud crack. In music (but also in literature, which for Plato is in fact a form of music), the canon is not and it has never been the music itself. The canon is only a tool allowing us to make the music. We make the music.

I talked about the risks of canons and how they can backfire. Let us consider some advantages now. I want to share with you some thoughts from one of my favorite modern writers, Italo Calvino. In his essay *Why Read the Classics?* Calvino provides fourteen reasons why we should read canonic works. These fourteen reasons are in fact definitions of what a classic is. Here are some good ones:

[No. 4] A classic is a book that with each reading offers as much of a sense of discovery as the first reading.

[No. 5] A classic is a book which even when we read it for the first time gives the sense of

rereading something we have read before.

[No. 6] A classic is a book that has never exhausted all it has to say to its readers.

[No. 9] Classics are books which, the more we think we know them through hearsay, the more original, unexpected, and innovative we find them when we actually read them [meaning, do not replace the reading experience with SparkNotes.com].³

Because each one of us has a private canon of classics on our imaginary shelf, Calvino also includes a subjective definition of what a classic is:

[No. 11] *Your* classic is a book to which you cannot remain indifferent, and which helps you define yourself in relation or even in opposition to it.⁴

The problem we often need to solve is how to reconcile our private canon with the canon we all share and how to reconcile our reading with other readers' interpretations. That will define us in relation or even in opposition to others. Here I come to the vexed issue of how to reconcile canons and freedom. We call our Program 'Liberal' but both liberal

³ Italo Calvino, *Why Read the Classics?* Translated by Martin McLaughlin (New York: Pantheon, 1999), 6-7. Emphasis added. To our alumni I also recommend reading J. M. Coetzee, "What is a Classic? A Lecture," in *Stranger Shores: Literary Essays 1986-1999* (New York and London: Penguin, 2001), 1-16, discussing – among other things – Thomas Stearns Eliot's 1944 lecture "What is a Classic?"

⁴ Calvino, *Why Read the Classics?*, Ibid.

detractors and conservative defenders could argue that our Program is hardly liberal. How we choose the size of a canon (how many books we read) and how we load it with works are two highly controversial operations. The formation of the canon of Western literature and art has been subjected to harsh criticism because there are ideological reasons and consequences for including certain works and excluding others. In addition, no matter what is in the canon, we are supposed to preserve it and to transmit it to future generations, in a word to turn it into a *tradition*, which would seem a conservative practice by definition. Obviously preserving items in the canon is safer than deleting them, reason why our students today are asked to read more than students who were in the Program fifty years ago (another example of how canons can backfire).

The issue of whether tradition (the process of preserving and transmitting the canon) is conservative or not has already been effectively addressed by Gretchen Reydams-Schils in her opening-charge speech, "On Tradition." On that occasion she told us that, "tradition in itself does not have to be conservative, nor is it straightforwardly progressive either. It defies those categories, it just is what it is."⁵ In other words, a classic is part of an established tradition to which we all belong, whether we like it or not. This is what happens also in my first example of the musical canon in the sense of the

measurements used to build a musical scale: we cannot choose it, we can only inherit it or reject it (as has been done over the last century by Schoenberg with the use of *Sprachstimme* in *Pierrot lunaire*, Pierre Schaeffer's *musique concrète*, John Cage's aleatory music, Krzysztof Penderecki's microtonal music, and so on and so forth). But musicians who uphold the canonic scale do not relinquish their creative freedom, because they can always choose what music they make with that scale. It is indeed remarkable how different Beethoven sounds from Gregorian chant or Bob Dylan, even when they all use the same group of notes, the same scale.

When not rejected, classics generate many different readings. But rejection can only produce one single reading, which is a denial. Rejection seems an act of freedom, but in fact it limits the freedom of interpretation, for both the non-reader and for the other readers who may wish to engage him. To reject the canon is to reject its readers as well. Conversely, by being involved in the process of reading and sharing their interpretations, underrepresented groups who have been excluded from the canon, regain an opportunity to shape the canon and leave their imprint on the tradition. Even without knowing the details of reception history processes of cultural sedimentation are apparent and in view, like strata in an archeological site. But the parallel with archeology can be misleading. We cannot and should not preserve the books in the canon as if they were fragile cultural relics at risk of oblivion and decay, in an imaginary museum of literary or musical

⁵ Gretchen J. Reydams-Schils, "On Tradition," *Programma: A Newsletter for Graduates of the Program of Liberal Studies* 17/1 (2006): 9-15: 9.

artifacts.⁶ In order to really preserve the books as part of our living tradition, we need to use them, we can even abuse them – they can take it! – we need to see canonic works as those historical streets of Rome where I was walking while holding two *gelati* at once, dripping strawberry ice-cream on ancient stones where Cicero, Ovid, but also Dante, Milton, and Dostoyevsky have walked. Great books are habitable spaces and walkable paths for the present, bridging our past to our future.

At the beginning of this talk I mentioned Robert Goulding’s speech “‘In The Bull of Phalaris’: The Consolation of the Liberal Arts.” A few years earlier Julia Marvin also used the word ‘consolation’ in her own speech, as did Boethius and Cicero before them. Although the term ‘consolation’ may suggest a sort of palliative use of literature, Julia Marvin warned us that “no books offer safety,” and that “although you can’t have safety, you don’t really need it either and great books offer something better than safety [...]. Great books offer *consolation*, in the form of reconciliation with what it is to be alive.”⁷ It should be clear by now that consolation does not mean commiseration. True healing never comes from pain-killers.

Here is another personal anecdote, the last one. As a graduate student at

⁶ Lydia Goehr, *The Imaginary Museum of Musical Works: An Essay in the Philosophy of Music* (Oxford: Clarendon Press; New York: Oxford University Press, 1992).

⁷ Julia Marvin, ‘The Consolations of Great Books,’ *Programma: A Newsletter for Graduates of the Program of Liberal Studies* 18/1 (2007): 9-17: 12-13. Emphasis added.

Cornell University, in Ithaca, NY, I was working as an assistant to one of the greatest musicologists of all times, Neal Zaslaw. Professor Zaslaw was the main editor of the revised catalogue of Mozart’s works, the Köchel catalogue, which assigns to Mozart’s compositions “charming” titles made of numbers preceded by the letter ‘K.’ The letter refers to Ludwig von Köchel, mineralogist, botanist, translator of Ovid, and music lover, who in 1862 published the first catalogue of Mozart’s works, numbering them in chronological order. A man of many interests, he also made many mistakes, which gave later scholars cherished opportunities to correct them. As a result K. numbers started to change. For instance, the symphony in F major K. 223 became K. 19a as it turned out that Mozart composed it much earlier than Köchel had thought. While working for a man at the forefront of musicological research, I experienced a personal crisis and became uncertain about the purpose of what I was doing on planet Earth. During a long and cold winter in Ithaca, I suddenly and irresponsibly escaped to Singapore for a week of tropical meditations. When I went back to Ithaca, like Ulysses at the end of the *Odyssey*, Professor Zaslaw was visibly upset, but, being a Jewish New Yorker, he also expressed sincere sympathy for my existential crisis. I explained that I wanted to do something useful for my fellow human beings, alleviate their suffering, and that I doubted that I could do it by studying musicology. He very kindly did not point out that a serious missionary probably wouldn’t go to Singapore – a shopping and banking paradise – but instead explained to me that

music can alleviate suffering as much as medicine, but as with prescription drugs, patients need to know how to take their medicine properly. “I got it!” – I thought – “people *need* doctors in

musicology!” I set about studying with renewed enthusiasm and soon enough I became a doctor in musicology. As a doctor, then, let me prescribe for you a small dose of K. 467. It will make you feel better.

Andante. II.
TUTTI

Music example: Mozart, piano concerto no. 21 in C Major, K. 467, “Elvira Madigan,” second movement: Andante.

If it didn’t make you feel much better, listen to it again, once a day after each meal. Sooner or later the dopamine will kick in. But how can you find it? K. 467 is not a

memorable title and (thanks goodness) nobody here is taking notes.

The concerto, fortunately, also has a nickname, “Elvira Madigan.” This nickname started to appear regularly in recordings and program notes all around the world for as long as I have been alive, but it first appeared only in 1967. That year a Swedish

film director, Bo Widerberg, made a popular movie about the true love story of a young circus artist, Elvira Madigan, who runs away from the circus to follow a Swedish officer.⁸ The soldier too deserts the army to live irresponsibly with her on a beautiful island (not Singapore, but beautiful nonetheless). This has nothing to do with Mozart, but Widerberg uses the andante from K. 467 as a soundtrack repeatedly, obsessively, throughout the movie. That is why people gladly stopped calling this concerto K. 467 and started to call it the “Elvira Madigan” concerto.

For a long time this annoyed me. To start with, the movie is a pure chick flick, but what is worse, it appropriates this heavenly music and debases it to serve as a mere soundtrack to accompany dramatic action that Mozart could have never imagined not even in his wildest fantasies. I was trained to perceive K. 467 as an abstract musical creation, as absolute music, which is to say, as music that is about music itself and not about a former circus artist making love to a half-shaved deserted soldier. We catalogue great music using numbers, rather than nicknames, for a reason.

It took me a long time to accept the fact that this music did not lose its original content by being used as a movie soundtrack. If anything, it acquired something. It often happens to canonic works, because they are not dead artifacts but growing organisms. It would be a mistake to think of this andante *only* as a

soundtrack of a cheesy Swedish movie, but it would be a loss to ignore it. After all, the film director could not have chosen a better piece of music for the story he wanted to tell. Here is how I would tell the same story in different words. The beginning of the Andante, which we heard, starts with a reassuring prolonged affirmation of its most important sonority, called the tonic, or home key. The tonic is arpeggiated in the bass and cello parts. The other accompanying string instruments (violas and violins) also state the tonic in triplets (reiterated notes in groups of three), and play all muted (“con sordino”), which means in a soft, muffled tone. The melodic theme that gets stuck in our head emerges out of this soft carpet of sound played by the first violins, also muted. This memorable tune is made of stretched notes followed by very short notes, the stretched notes being seven times longer than the short ones. This rhythmic figure creates a series of dramatic anacrusis with the longer notes heavily placed on the downbeat; meanwhile the agile, fragile short notes lift up the melodic line. Melodically the short notes fall downward, but rhythmically they are placed in the lighter part of the measure, where there are no downbeat accents. This is a dramatic gesture with an effect like a conflicting mixture of sadness and hope. Equally dramatic are the prolonged *appoggiaturas*, a signature feature in Mozart’s style. Appoggiaturas are notes that “don’t belong,” followed by the “right notes,” creating harmonic tension immediately followed by relaxation. The longing is pleasantly satisfied, but is also painfully pervasive. Less reassuring are those dark clouds in the harmony, dissonant chords

⁸ *Elvira Madigan*, DVD, directed by Bo Widerberg (Sweden: 1967; North Korea: Premier Entertainment, 2004).

(called diminished chords) and minor inflections (often associated with “sad” tonal areas) that soon enough suspend and disturb the bright major key in which the piece is written.

As we shall see in a minute, Widerberg understood this music very well.⁹ During the encounter of the two lovers he shows the blade of a razor immediately after Mozart’s music first sinks into the unstable, dissonant, harmonies, which give us a first bitter taste of darker minor sonorities; as the harmony returns to the brighter and serene major key the threatening presence of the razor dissipates. The scene however foreshadows the tragic ending. The real-life story of Elvira Madigan and her lover made the news because, once their money run out – and with it their hope -- the guy murdered the girl and then shot himself.

Now you may be wondering, “what kind of a doctor are you? First you played this piece to make us feel better, and then, by revealing that a pretty girl and her dude are going to get shot and die you make us feel awful!” Unfortunately, music does not always work, as Plato believed, like a drug injected into your veins. It would be deceitful to use it as a painkiller. For Widerberg Mozart’s music is not only pleasurable but also painful and even ominous. As we have seen, there are very clear structural aspects of the music itself that justify this interpretation, whether we like it or not. In the mind of the free reader, acknowledging other readings and interpretations is not a risk, but an opportunity to

⁹ The scene is at the moment accessible on youtube: <http://www.youtube.com/watch?v=E-SR8LVXdq8> (three minutes from the beginning of the clip).

enrich oneself and load the canon with more content.

One of the greatest challenges in our program is to maintain our autonomy as readers while confronting and understanding interpretations that can be very different from our own, and upsettingly so. Our practice of reading needs then a complementary concept to consolation. This is *compassion*. The Latin verb ‘Cum-solor’ – the etymological root of *consolation* – means ‘to relieve from pain with something or with somebody.’ Similarly, the verb ‘cum-patior,’ from which ‘compassion’ derives, means ‘to bear pain’ or ‘to feel,’ with somebody. It may seem not very combative to load a canon with compassion. But although it is not fierce, it is nevertheless very courageous. After all fierceness is often the result of fear rather than courage. We need to load our canon with compassion because a canonic work is by definition a work we share with others. Without the presence of other readers, or listeners, the canon would implode. This does not mean you need to passively and uncritically accept others’ interpretations, no matter how silly or annoying they are. Quite the contrary, your active, combative, militant participation in the tradition fuels vital force. It makes you a player in a vast and interactive network of an unbroken chain of human experiences, starting with the people in the classroom.

My final recommendation is to place yourself *not* in front of the cannon’s muzzle, but behind it. That way you will be able to push it forward, place it where you want, load it, and shoot. When properly loaded and discharged, your canon, like Bach’s

canon, won't cause death and destruction. Instead, it will bring new life into the world. Thank you and best wishes for an explosive academic year.¹⁰

¹⁰ This speech freely followed a classical oratory form made of the following parts: *exordium*, *narratio*, *partitio*; *confirmatio*, *confutatio*, *peroratio*. If you could not tell as a reader I achieved my goal as a speaker.

HOMILY FOR THE MASS FOR WALTER NICGORSKI'S RETIREMENT

May 12, 2012

Nicholas Ayo, csc

Retirement has spiritual overtones. One retires, one pulls back, one withdraws from his or her world, but not yet does one retire from this world of joy and sadness, of justice and injustice. However, for all of us, some day we will withdraw for good.

God retired from his world when God created our world. Because God is infinite, there would seem to be no room for anything else, yet here we creatures are, and God must have withdrawn somehow to make room for us. "In the beginning was the Word, and the Word was with God, and the Word was God. All things came into being through him and without him not one thing came into being."

God seemed to Jesus dying on the cross to have withdrawn from this world of pain and injustice, for how else do we make sense of his words: "My God, my God, why have you forsaken me"?

Though God may have withdrawn, he is present in his absence, caring in ways we may not recognize, illuminating minds and enkindling hearts just as each of us may hope to do even in our retirement in our humble way with God's grace. "We have gifts that differ according to the grace given to us: prophecy, in proportion to faith; ministry in ministering; the teacher in teaching; the exhorter in exhortation; the giver in generosity; the leader in diligence; the compassionate in cheerfulness."

In the last act of Shakespeare's "King Lear" we find the world-weary retiree at last united to the daughter whose loyal love for him he at last recognizes. Imprisoned together despite her intervention to assist him, he counsels her to accept with a joy he had never known before the inevitable imprisonment losses of every kind— the diminishment of aging and all the necessities of our contingent lives.

Cordelia: For thee, oppressed king, am I cast down;
Myself could else out-frown false fortune's frown,
Shall we not see these daughters and these sisters?

Lear: No, no, no, no! Come, let's away to prison:
We alone will sing like birds i'the cage:
When thou dost ask me blessing, I'll kneel down
And ask of thee forgiveness: so we'll live,
And pray, and sing, and tell old tales, and laugh
At gilded butterflies, and hear poor rogues
Talk of court news; and we'll talk with them too,
Who loses and who wins; who's in and who's out;
And take upon's the mystery of things,
As if we were God's spies: and we'll wear out,
In a wall'd prison, packs and sects of great ones,
That ebb and flow by th'moon. [V:3:8-19]

To listen even more closely: “When thou (the younger generation in one’s life) dost ask me blessing, I’ll kneel down and ask of thee forgiveness.” No one retires amid the applause without knowing that one has stepped on many toes in learning to dance and that one has left the young a world all too scarred by the mistakes and shortcomings an elder generation. At the end of our working days as at the end of our life in this world we hold three things we must say: thank you, forgive me, and I love you. (As a lighter aside, the story is told that at Fr. Charles Sheedy’s retirement as Dean of the College of Arts and Letters he is reported to have reached for a delightful candor: “I can say honestly that I have loved almost all of you.”)

King Lear continues: “So we’ll live, and pray, and sing, and tell old tales, and laugh at gilded butterflies, and hear poor rogues talk of court news, and we’ll talk with them too, who loses and who wins, who’s in and who’s out” (such a life for a political scientist), and finally we (the older and the younger generation together) will “take upon us the mystery of things, as if we were God’s spies: and we’ll wear out, in a walled

prison, pacts and sects of great ones, that ebb and flow by the moon.” What wisdom here: both young and old, not either/or.

In “The Tempest” Prospero also retires from his magic and his dominion and gives over his charms to retirement. He falls silent, as now I fall silent, but not the silence of emptiness but the silence of transcendence that is a plenum of “the mystery of things” and we “God’s [hopeful] spies.” God in truth dwells in profound silence, speaking “in the beginning” but a Word. “In the ending,” however, God remembers and redeems all that we may forget, and God remembers us all and altogether in “the resurrection of the body and life everlasting.” Saint Paul says: “Eye has not seen, nor ear heard, nor has it entered into the heart of man what God has prepared for those who love him.” We human beings may hope and pray that our retirement plan remains divinely awesome and ineffable because out of this world. In the meantime and at the conclusion of this liturgy we will retire to delightful comestibles and libations at the inn across the way, where it is said there is always room.

REMARKS ON THE OCCASION OF WALTER NICGORSKI'S RETIREMENT

By
Donald P. Kommers

Teacher
Author
Editor
Philosopher
Ardent Federalist
Descendant of Marcus T. Cicero

Elaine, if you outlive Walter, have these titles chiseled into his tombstone, for they encapsulate his career as scholar and educator.

I'm very pleased to have been asked to say a few words about Walter on this auspicious occasion. Most of you don't know that Walter and I have similar backgrounds and experiences. First, we are both proud Wisconsites, he from Milwaukee and I from Green Bay. Second, we attended rival and academically superior college prep schools in the state. Third, we both went to college in Washington DC, he at Georgetown, I at the Catholic University of America. Although our college majors were different, we were both exposed to rigorous programs of study in the liberal arts. Fourth, both of us had thoughts of going to law school but instead we wound up in top political science doctoral programs at Chicago and the University of Wisconsin, respectively. Finally, with all these connections of place and aspiration, we were seemingly predestined to meet as colleagues at Notre Dame. And so it was. Walter joined the Political Science Department in 1964, one year after my arrival. Over the years, we followed different research paths, but our underlying intellectual affinities didn't change. For one thing, we have always shared an abiding interest in the U.S. Constitution. For another, we have been united in our fidelity to the Catholic intellectual tradition, although this facet of our academic lives has been more explicit in Walter's work than in mine.

Anyway, a couple of years later, in what some of my colleagues may have thought as an act of disciplinary betrayal, Walter decided to up and switch departments, now joining the Program of Liberal Studies, although he stayed on as a concurrent professor of political science. The switch, however, made a lot of sense. What you have to know about Walter is that he transcended – and transcends – disciplinary boundaries. I think this is what attracted him to the Program of Liberal Studies and the Great Books tradition it represented. Another likely factor in his switch was that modern political science had lost its Aristotelian roots, just as the discipline had long abandoned the Ciceronian belief in a universal law of nature which Walter was trying to recover. Walter may not know it, but he was - and is – essentially a contemplative, just as his personal life has been one of quiet rectitude. Walter was neither a classroom showman nor an academic careerist, and he has never succumbed to fads, in academia or anything else, for that matter. He was – and is – a plodding scholar, as steady as he is sober and always buttoned-down - and properly attired. (Has anyone except Elaine seen him without a tie?)

In his recent book on the liberal arts, Mark Roche listed three major purposes behind a liberal arts education, namely, to recover the lost art of contemplation, to cultivate critical thinking, and to answer the call of virtue and vocation – all in the interest, respectively, of learning for its own sake, the sharpening of moral discernment, and the formation of character. Walter embodies these aspirations perfectly - evidence of which was cogently underscored by the wonderful tribute a former student paid to him in a recent issue of *Irish Rover*, an undergraduate newspaper. The student compared his relationship to Walter with no less than Virgil's relationship to Dante. Why? Because he, Walter, helped his former students "to understand their nature, their reason, and their souls." Talk about the existential dimension of education. You have just witnessed it.

Let me shift the scene from Walter's mentorship to his published scholarship. His publications are marked less by their quantity than by their unity of purpose and design. His writings fall into three general categories. They embrace ten or more essays on Cicero, several articles on political theory and education, and some very insightful scholarship on the American Founding. Together these categories form an integrated body of scholarship that might be compared to a symphony of three movements composed to celebrate and modulate the themes of statesmanship, citizenship, and moral character.

Walter is best-known, I think, for his work on Cicero, an intellectual love affair that began with his doctoral dissertation, written under the direction of no greater figure than Chicago's Leo Strauss, at the time perhaps the country's closest student of classical political theory. Walter's latest contribution to Cicero scholarship is a book of original essays edited and published by the Notre Dame Press just a few weeks ago under the title, *Cicero's Practical Philosophy*. He

lovingly dedicated the book to teachers who, as he put it, "prepared me for Cicero, led me to him, and inspired me to care," one of these teachers of course being Leo Strauss. Anyway, he timed the book perfectly to correspond with today's event - to which I think it would have been more than appropriate if Walter had worn the Roman toga hanging at home in his closet.

Walter, you'll be interested in knowing that I had my own encounter with Cicero, having been forced early on in one of my college Latin classes to translate passages from his philosophical disputations. After that experience, like Montaigne, I gave up on Cicero. (I had more fun translating parts of the *Aeneid*.) What I plan to do is to catch up on Cicero when Walter finally presents me with a complimentary copy of the book on which he has been working all these years, as many of you know. This book, which I believe seeks to restore Cicero's reputation as a moral philosopher and political thinker, will be the capstone of his career. We expect it will see the light of day during Walter's retirement, hopefully before his 90th birthday. Seriously, once published, this book will surely earn him a high place in the galaxy of the world's Cicero scholars.

Walter's work on political theory and education, with its emphasis on the development of good citizenship and moral character, emerged naturally out of his work on Cicero. (By the way, I defy anyone to identify a Nicgorski essay in which Cicero is not invoked or mentioned at least once.) Anyway, Walter's essays on the ethical dimension of education and character development, in the college setting particularly, should be compulsory reading for every arts and letters dean in the country. Equally Ciceronian is Walter's close reading of America's founding documents, especially the Declaration of Independence and the *Federalist Papers* in which he discovered normative truths traceable to Cicero's moral and political philosophy but

sadly denied in much of today's political and constitutional commentary. All told, what Walter has done is to build a cathedral of learning marked by the harmony of its parts and the unity of its architecture.

I'd like to conclude, finally, with a few remarks about Walter's stewardship at *The Review of Politics* under my editorship. When I was appointed to succeed Fred Crosson as editor in 1981, I set out to professionalize the journal by instituting a more exacting peer review system and by broadening *The Review's* appeal to a wider circle of political scientists. Up to that point, Dennis Moran had been managing editor of ROP, as he is still today, and in charge of book reviews to boot. Thanks largely to Dennis, ROP had a flourishing book review section. Our stable of reviewers included not only the many stars on Notre Dame's faculty, but also a broad band of distinguished historians, philosophers, and political scientists from the United States and abroad. I thought, however, that the time had come to elevate the visibility of the book review section by placing it in the hands of an accomplished and published scholar committed to *The Review's* mission and to its literary standards of clarity and grace. ROP's masthead carries this message to potential contributors. It says: "*The Review of Politics* publishes primarily philosophical and historical studies of politics, especially those concentrating on political theory and American political thought."

Given this approach to politics, my choice of a book review editor was clear. Walter was the obvious choice. He himself had been a frequent contributor to the *The Review*. Between 1967 and 1977, he had written six reviews of major books on topics related to the Declaration of Independence and other constitutional themes, one of them being his judicious commentary on Clinton Rossiter's study of the Philadelphia convention. I was also familiar with the seminal piece Walter

had published in 1976 in *The American Journal of Jurisprudence*. Its title: "The Significance of the Non-Lockean Heritage of the Declaration of Independence." The essay was vintage Nicgorski: Insightful, carefully (even painfully) crafted, trend-bucking, and unsurprisingly fortified by the usual reference to Cicero.

Four years earlier, in 1972, under Matt Fitzsimons' editorship, Walter had published another essay entitled "The New Federalism and Direct Popular Election." Once again, he was bucking a trend in American constitutional commentary, mine included, by defending the electoral college in the choosing of the President. (This might be his only article without a reference to Cicero.) Anyway, as book review editor, Walter exceeded all expectations. You will be interested in knowing that during these years as review editor, he oversaw the review of no fewer than 481 books, ranging across the broad base of history, political philosophy, and governmental affairs – and all the while he himself continued to write reviews of his own not only for ROP but for other scholarly journals as well. The most notable of these was his 1984 review essay of Herbert Storing's 7-volume collection of the anti-federalist papers. No one else could have done a better job of assessing the significance of Storing's massive project on the American founding.

More importantly in my view was Walter's co-editorship, in 1991, along with Ken Deutsch of the State University of New York, of a special issue devoted to the work of Leo Strauss. Strauss himself, by the way, had published one of his famous essays in *The Review of Politics* back in 1950 under the title, "Natural Right and the Historical Approach." Since Strauss treated politics philosophically and philosophy politically, it was only fitting that two of his former students would now devote 245 pages of *The Review* to what the editors called "the depth and range of Strauss's mind and the

nature of his intellectual odyssey.” The special issue was a significant publishing event in *The Review*’s recent history, and it included essays by leading Straussian scholars such as Nathan Tarcov (Chicago), Steve Smith (Yale), Tom Pangle (Toronto), and Dante Germino (University of Virginia). Not unsurprisingly, a substantially expanded version of the special issue was later published as a book by Roman & Littlefield under the title, *Leo Strauss: Political Philosopher and Jewish Thinker*.

Finally, in 1991, when I was about to spend a year in Germany, I asked Walter if he would be willing to serve as acting editor. In kindly obliging, he put to rest any worry I would otherwise have had about *The Review* during my leave of absence. Everything went as smoothly as expected. And so, when I resigned as editor in 1994, it was crystal clear who the next editor would be. Walter’s years of writing for *The Review*, his experience as book review editor and acting editor, his even temperament, his judicious handling of manuscripts, his wide acquaintance with scores – literally

hundreds – of potential contributors, not to mention an intellectual disposition in sync with *The Review*’s historical and philosophical approach to politics, made him the clear choice to elevate the journal to still another level of prominence. *The Review* was founded in 1939 by Waldemar Gurion, its first editor. Walter became its 6th editor in 1994.

And most recently, in 2009, in an issue devoted to “political philosophy in the Twentieth Century,” Walter published yet another memorable piece, this one devoted to an old friend of *The Review*, one of Notre Dame’s early academic stars who later taught at the University of Chicago. It was fittingly entitled “Ives Simon: A Philosopher’s Quest for Science and Prudence.”

Walter, congratulations on a distinguished career, and Elaine, make sure that he returns to the pending manuscript on Cicero and that he finishes it before his tombstone is set into place.

**ON WALTER NICGORSKI'S RETIREMENT:
Remembering his Service as Editor-in-Chief of the
*Review of Politics***

by
Catherine H. Zuckert

I have known Walter Nicgorski for many years, so many that I no longer remember exactly when or where I met him. He must have been introduced as a student of the history of political philosophy, who had studied at the University of Chicago and taught at the University of Notre Dame. I know that I first dealt with him as editor-in-chief of *The Review of Politics* when he asked me to join the advisory board while I was still teaching at Carleton College. Since coming to Notre Dame, I have worked with him as a member of the political theory subfield of the Department of Political Science, and followed him—to the extent to which I have been able to follow such an excellent example—as editor of *The Review*.

My particular contribution to this ceremony is, indeed, to remember and celebrate Walter's extraordinary service to the University as editor-in-chief of *The Review of Politics*. Walter did an apprenticeship, so to speak, as book review editor under Don Kommers, about which Don has already spoken.

I do not think I can characterize Walter Nicgorski's editorship better than by reading three statements from members of the journal's advisory board during Walter's tenure: First, from Alasdair MacIntyre, Emeritus Professor of Philosophy at the University of Notre Dame: "As editor of *The Review of Politics* Walter Nicgorski sustained and renewed the remarkable tradition of its founding editors, encouraging both its contributors and its readers to be creatively unfashionable. His own writing provided the rest of us with a model of civility in all its various senses. To have been his colleague was a notable privilege."

Next, from Mary Nichols, Professor of Political Science at Baylor University: "I was privileged to serve on the Editorial Advisory Board of the *Review of Politics* during Walter's tenure as editor. I remember his fairness, his good judgment, his kindness to authors, and his high standards of excellence. We are all grateful that in his illustrious career of teaching and scholarship he found time for his immense service to the *Review* and for contributing so much to making it the distinguished journal it is today." Finally, Arlene Saxonhouse of the University of Michigan at Ann Arbor wrote: "To Walter Nicgorski -- gentle in manner, deeply committed to supporting work that brought humanistic insights to the study of politics, open to fresh ideas but no slave to the new-fangled, your ten year stewardship as editor of the ROP ensured that the journal retained all the stature it has enjoyed since its founding. The journal and scholars everywhere are in your debt for the intelligence and energy you put into expeditiously bringing to the printed page the best work in the field. With thanks, congratulations, and best wishes on your retirement."

In the files I also found a Christmas greeting from our former dean of the college, Mark Roche, which read: "Thank you, Walter, for your continuing leadership in editing the *Review of Politics*. The journal continues to be a great source of insight for many scholars as well as a beacon of excellence that signals Notre Dame's commitment to political theory and to philosophical reflection on the great challenges facing humanity. Thanks so much for all that you do for Notre Dame."

So, you might ask, what more specifically did Walter do as editor of the ROP? When he took over the editorship from Don Kommers, the journal was in good shape. It had more than 1600 subscribers and received more than 100 manuscript submissions as well as almost 1000 books to review every year.

Walter nevertheless began his editorship in 1994 by attempting to extend the range and recognition of the journal in a variety of ways.

First, he asked Fred Dallmayr to become an associate editor of the *Review*, and Peter Moody to become book review editor. Then he commissioned the two of them to edit a special issue on *Non-Western Political Thought*. Walter thus took the first step toward making the *Review* a central “player” in the development of a new field called “comparative political theory.”

Second, in honor of the second millennium, Walter organized two special issues on Christianity and Politics. By doing so he hoped to make the *Review* the journal of choice for scholars writing either theoretical or historical essays on religion and politics. Notable among the pieces published in these special issues was a previously unpublished writing of John Courtney Murray and a roundtable discussion of the question, “Is American Democracy Safe for Catholicism?”

Walter also tried to raise the public profile of the journal by organizing a plenary session at the national meeting of the American Maritain Association at Princeton University in 2001—a roundtable discussion of Robert Kraynak’s book on *Christian Faith and Modern Democracy: God and Politics in a Fallen World*, which had been published by the University of Notre Dame Press.

At the same time he promoted recognition of the journal and its work on campus by obtaining an ISLA grant to sponsor a lecture in the Young Scholars series. The lecture was given by Jeanne Heffernan, winner of the distinguished graduate student award at Notre Dame and a former intern at the *Review of Politics*. She spoke on “The Catholic Social Tradition: Resources for a New Public Philosophy.”

As editor Walter confronted a new challenge at the opening of the second millenium, the challenge posed by the increasingly electronic publication, circulation, and readership of journals. Paper subscriptions for all journals had begun to decline, and readers wanted to obtain access to ROP articles in electronic form. One of Walter’s great achievements as editor was, with the help of Dennis Moran, to get the *Review of Politics* included in J-STOR.

Walter’s attempt to market the journal—to increase advertising revenues as well as subscriptions, and to get copies of the journal into bookstores—did not prevent him from remaining one of the most conscientious editors I have ever met. It is probably reflective of his character—it is surely reflective of the care and thought he put into dealing with authors and their papers—that many of the letters still to be found in the files come from authors whose pieces he had rejected.

One of the first such letters I found was from Glen Tinder, a distinguished scholar of religion and politics, and a long-time member of the journal’s advisory board. (As you will soon hear, Walter did not let prestige or position affect his judgment of the quality and appropriateness of a paper.) Tinder wrote: “I’m grateful—if feeling also somewhat apologetic—for all the trouble you went to with my article. You obviously didn’t reject it casually!”

In another e-mail message Stephen Salkever of Bryn Mawr College wrote that he wanted to thank Walter for the “thoughtful note accompanying the justifiably negative reviews of a paper I submitted . . . I was premature in sending that one off, and the ROP reviewers’ comments will be helpful as I get on with it.”

Not to make you think that Walter received praise only for the grace with which he informed authors that their papers were not going to be accepted for publication, I should also quote from a letter by a successful author, Dr. Shin Chiba of the International Christian University in Tokyo, Japan. He wrote to thank Walter for his editorial assistance in publishing on “Hannah Arendt on Love and the Political.”

To his surprise, Dr. Chiba had received several letters of appreciation from readers, and was, therefore, “delighted at . . . the publication of [his] article in such a distinguished journal.”

Walter began each of his annual reports for the journal by reminding the Dean’s office of how many years the *Review of Politics* had been published. I would like to conclude these brief remarks, therefore, by noting that 2013 will mark the 75th year of the publication of the journal. Not only the staff, but the entire university should be grateful to Walter Nicgorski for his role in nurturing and preserving it. His care, energy, intelligence, and unfailing courtesy as editor have made both the *Review* and the university friends in many countries.

REMARKS ON WALTER NICGORSKI'S RETIREMENT

By
Phillip Sloan
May 12, 2012

As colleague for 38 years, I have difficulty summarizing my appreciation for Walter. We first met when he picked me up after long delays, late at night, in a February snowstorm in 1974 and graciously gave me a late-night drive around the campus. After I joined the Program in the fall of 1974, we had many occasions to interact with each other with our offices close by in the library basement, an era all of us from that period of Notre Dame's history remember well. His specialization in political theory, especially in Cicero studies and American Constitutionalism, was far from my own work in the history and philosophy of life science, but one of the marvelous features of the Program is that it forces us to leave disciplinary silos in a deeper way than is usually conceived of by the term "interdisciplinarity," as when one puts an engineer and scientist in the same room. The Great Books Seminar experience creates conditions for interfield conversations that are hard to imagine taking place elsewhere. One cannot only be *aware* of the existence of authors like Plato, Rousseau, Burke. One also has to *teach* these books, whatever is one's disciplinary background. And the same was true in those days when one had to conduct seminars on Galileo, Descartes, and Darwin from my side of the fence. The demands of such a curriculum enabled Walt and me, along with Fred Crosson, Ed Cronin, Steve Rogers, Katherine Tillman, Mike Crowe, and John Lyon, to initiate some important discussions in those days about the nature of the Program, the novelty of the Great Books movement, and the ideals of a genuine integrated liberal education. Through this contact I learned how Walt sought more from liberal education than the often mentioned "critical thinking skills" or a "broadening of vision" justifications used to validate liberal education. Walt represented to the core one who believed in the Program and the importance of learning

deeply from the content absorbed from the Ancients, putting them in dialogue with the modern world. His scholarly grasp of the sources in these areas always made him a scholarly resource as well.

I also learned very early that Walt was a person of deep and thoughtful faith who had a strong sense of what a Catholic University was to be about, and how this was best expressed in an educational program. What impressed me was the way Walt balanced this with the challenging curriculum in which we were engaged. On one hand was his deep commitment to truth, to the ethical life, and to a belief in faith as seeking understanding. On the other was his openness to views with which he did not agree—and there are indeed many of these represented in our reading list. He viewed the Program as an ongoing dialogue that required us all constantly to struggle with great and creative minds in all areas. I was always impressed with how he was able to maintain a delicate balance between scholarly excellence, gentle persuasion, firm commitment, and openness to other points of view. His skill in articulation of these factors, and his influence on others in way he did this, has been attested to by the many letters from students and colleagues over the years in the book of memories that will be presented to him later.

One senses here the influence of the life-long focus of his scholarship on Cicero, democratic theory, and the theory of education which has resulted in major scholarly contributions in all three areas. Others on the Program today will speak more about his professional and scholarly work, but I am reflecting on how this work has had an impact on our life as a Program. As a doctoral student of the great University of Chicago political theorist, Leo Strauss, he

absorbed the Straussian emphasis on the classical political theorists, primary textual analysis, and a critical perspective on modern politics. But this was also put into dialogue with Catholic social thought and natural law ethics that made him much more than a “Straussian.” I also feel that this combination had important implications for our life as a Program. His particular focus on Cicero, an individual who reflected a combination of practical statesmanship, philosophical acumen, rhetorical skill, and engagement in dialogue with opposing points of view, seems to have been absorbed by Walt in ways that gave him a certain personal style as a colleague and teacher that was represented by wise judgment, a willingness to listen, and a skill at negotiation of differences.

This practical wisdom I personally appreciated in another venue. Walt was a great administrator. He assumed the Chairmanship of the Program at a time when the University was undergoing many changes. The drive to research excellence, graduate education, and departmental prestige inevitably put pressure on a traditional great books program like our own. Walt worked to maintain the ideal that we were more than a collection of “research scholars united by a central heating system,” as someone characterized one of the great research universities. We were seeking a unified and coherent vision of liberal education along with the pursuit of research excellence.

The changes in the University and College eventually meant a reduction of the required curriculum and the reluctant elimination of some of our central courses. There was a loss we all felt in this, particularly in the weakening of the sense of community of the students and faculty that was a reality when we all taught a 3-3 load and the students took four courses a semester in the Program. In his role as Chair, Walt’s scholarship on educational theory assisted us theoretically as we undertook the curricular reforms and in other ways adapted the Program to this new Notre Dame era.

I was Walt’s successor as departmental Chair, I think much to the trepidation of people like Katherine Tillman and other senior faculty who feared turning over the helm of a steady ship in these treacherous waters to one as seemingly “spacey” as myself. His was indeed a “hard act to follow.” I learned in a very practical way about the great pressures of this position which he had borne so well over the six previous years. Being Chair of PLS is more that of being the Dean of a small college rather than an ordinary executive leader of a disciplinary department. At that time, the Chair was both head of the Program and also the sole undergraduate advisor, and it was not unusual to walk into the office with at least ten appointments with students on the book that ranged from signing drop and add forms to major curriculum advising and even dealing with personal crises. This gave the Chair the advantage of knowing every student in the Program. It also added to the heavy demands on family and professional life already required by the life of a faculty member. I am sure Elaine made many sacrifices to the Program in those years, and that the family was aware of the constant demands on Walt’s time.

I often recalled as Chair one comment I heard him make in the office to our Administrative Assistant, the late Mary Etta Rees, when he held the position. This concerned an administrative crisis of the kind that recur often for the Chair. Walt simply remarked to Mary Etta that we must always remember that “it is the people that matter here, and not the administrative demands” that should govern the decisions.

As the picture on display of Walt as Captain Ahab from *Moby Dick*, taken at one of our Great Books Costume Parties of that era highlights, Walt was also an individual given to much fun and good humor. This gentle and wry wit kept up the spirits of the faculty in our meetings, and helped us through difficult times. Those of us who were here when he was Chair also recall the fine annual dinners that he and Elaine served us in their lovely home, and in this way we also got to know his children Anne Marie, Alan, and Stephen, whom we are pleased to have with us

this afternoon. It may be hard to believe now, but I recall well the student-faculty football game at one of our fall picnics when we as faculty carried then little young Stephen with the ball on a scoring end run against the students!

As one of the recent emeriti, I wish to welcome Walt to this new phase of life. One of the great advantages of our profession, especially in the humanities, is that there can be a great difference between being emeritus and being simply “retired.” It frees us up for more time to pursue those scholarly interests that often had to be put on the back burner when other pressing matters were before us. It offers time to read those books on our shelves that we always wanted to get to, but never quite had the time to do. It allows you more time for family, friends, and travel that may never have been possible. And it also gives you time to be involved in community service and other extra-curricular activities that are so hard to fit in to the very busy life of a full-time faculty member. I am sure there will be continuing professional activities and interests in future for you Walt. I do also wish you and Elaine from all of us many good years ahead,

much joy and happiness with your family and friends, and the time and good health to continue your search for the good, the true, and the beautiful.

I will close with the words of one of your former students who sent the following appreciation. Of the many we received, I have selected this one from now Circuit Court Judge Thomas Hardiman of the class of 1987:

it is the rare teacher who can be said, without exaggeration, to have radically altered the course of a student’s life. That is precisely what Dr. Walter Nicgorski did for me. I always say a silent prayer of thanksgiving that the Good Lord introduced me to Dr. Walter Nicgorski.

This seems a good note to end on. Congratulations, thank you for all you have given me and your fellow faculty, and best wishes to you and Elaine for a great new period in your life.

RETIRING: AN OCCASION FOR GRATITUDE

by
Walter Nicgorski

Yes, of course, retirement from the primary activities of a vocation as teacher in the Program of Liberal Studies and from active membership in the Notre Dame faculty is a bittersweet experience. The sweetness is *that* little more leisure that has long been sought. The bitterness of change from formal responsibilities is reduced by the sweet memory of so many years of so many faces and souls who were part of the teaching experience. Max Weber is reported to have said “happy the man whose vocation is also his avocation.” True – but this has been more than something I care or love to do. I have received from this life critical assists for my own spiritual and intellectual development, – received from the perceptions and examples of students and colleagues, from the opportunity to return often to books that have proved invaluable to my own growth. This work is not yet done.

The passage to retirement was aided by the efforts of my already retired colleagues, Phillip Sloan and Katherine Tillman. They, assisted by Debbie Kabzinski, planned the festivities of the passage and gave those sweet memories a concreteness and saliency through preparing a Book of Memories to

which so many of you former students contributed. I thank you all for this. A special word of thanks to Father Nicholas Ayo for the homily at the Mass of retirement and more significantly for his constant modeling of great learning integrated with patient pastoral care. Thanks to Michael Crowe for leading me into the Program many years ago and for friendship over the years. And to Gretchen Reydam-Schils in herself and as representative of the Program’s present faculty, much thanks for all the kindnesses shown me as I made this year’s passage.

I was originally hired in the Department of Political Science; after a few years I found PLS as the home for all my undergraduate teaching. My graduate teaching continued over the years in the political theory section of the Political Science Department, and my special interest in political philosophy could flourish in editorial service of many years at *The Review of Politics*. I am grateful to Donald Kommers and to Catherine and Michael Zuckert for their kind words at the celebration of my retirement this past May.

DEO GRATIAS

FACULTY NEWS

Fr. Nicholas Ayo has been pursuing his interests in calligraphy, handwriting as such, the teaching of cursive in grammar schools, collecting vintage fountain pens nobody wants anymore, and writing some articles for various pen-collector magazines, most recently for “The Pennant,” the journal of the Pen-Collectors of America. You would not imagine the number of people who attend pen shows in all the major cities of this country and who have discovered and resurrected untold examples of the fountain pens of yesteryear when the pen ruled the communication world. Expect lots of nostalgia, ancient history, and an antidote to being connected-on-line all the time and never slowing down to write by hand. Anyone with similar interests is welcome to exchange their experiences with him. Send postal mail to 124 Corby Hall, and if you must, email to nayo@nd.edu.

Michael J. Crowe has now completed his 52nd year of teaching in the Program of Liberal Studies, for the last ten years as an emeritus professor. He continues to be active in research. He jointly authored an essay in the autumn issue of *Notre Dame Magazine* and has a long paper co-authored with Matt Dowd, which is scheduled to be published in February 2013 in a volume titled *Astrobiology, History, and Society: Life beyond Earth and the Impact of Discovery*. He and his wife in November enjoyed a river cruise from Amsterdam to Vienna.

Steve Fallon This year has seen the publication of two Modern Library paperback volumes taken, with revisions and updating, from **Steve's** co-edited *Complete Poetry and Essential Prose of John Milton. Paradise Regained, Samson Agonistes, and the Complete Shorter Poems* appeared in December and the *Essential Prose* appeared in April. Steve and Joan (the Communications Director at the Kroc Institute for Peace Studies) are looking forward to spending the

Spring semester of 2014 in Israel, where Steve will be a visiting professor at the Hebrew University of Jerusalem, which stands on the hill next to the Mount of Olives, overlooking the Old City. They plan to live at Notre Dame's Tantur Ecumenical Center. Alumni/ae who remember Steve's three children from classes at his house decades ago might be interested in their whereabouts. Sam is living in Manhattan while finishing a dissertation in Renaissance literature at Yale, where he teaches undergraduates; his first published article is on Milton (it is his last on Milton, he tells Steve). Claire lives in Brooklyn and works in Manhattan as an editor at *Huffington Post*. Dan, a senior classics major at Princeton, aims for a career in museum curating.

Robert Goulding spent the Fall of 2012 on an NEH-funded leave at the Newberry Library in Chicago, where he presented a colloquium and a seminar. In December, he presented some of his new research on the Renaissance English scientist Thomas Harriot at a conference in Durham, UK. In 2013 he will be back in South Bend on ACLS-funded leave, continuing his work on Harriot and finishing an article on atomism in sixteenth-century humanist scholarship.

Walter Nicgorski As we go to press, a few observations on this past semester, the first in retirement. Elsewhere in this issue, I have written of the anticipated sweetness of that little more leisure desired for some time. It was a reality in this term, allowing often more sustained and focused thinking and productive writing that followed, and in fact, a chance to read beyond the requisites of courses and research-agenda. Mother Nature seemed bent for awhile on opposing any public appearances, for Hurricane Isaac hit New Orleans on the very day I intended to arrive to present a

paper on Cicero on Education; then Hurricane Sandy proceeded to knock out a late October Hesburgh lecture on American Constitutionalism in Hartford. That lecture finally took place in early December. November, however, was successful with talks in Dallas and Budapest followed by renewing retiree visits to Prague and Vienna where my wife and I had never been. Wishing you all well and looking forward to seeing a number of you at the Summer Symposium

Pierpaolo Polzonetti has received the Luis Lockwood Book Award, conferred by the American Musicological Society to his book *Italian Opera in the Age of the American Revolution*, completed in 2011. He is presently in Italy conducting research on opera, love, and food, sponsored by the Earhart Foundation of Ann Arbor and Notre Dame's Institute for Scholarship in the Liberal Arts. Mamma is calling me now... I gotta run (a tenured kid).

Clark Power received a grant from the Templeton Foundation to study the role that the cultures of schools, faith communities, and sports teams play in middle and high school moral education. The Play Like a Champion Today coach education program that he directs is growing rapidly throughout the United States. Clark is always looking for youth and high school sports organizations with whom to work. Last May he and Notre Dame colleagues introduced the Play Like a Champion program to a number of schools throughout Uganda, and Catholic Church in Uganda asked to bring Play Like a Champion to youth ministers in parishes throughout the entire country.

Phillip Sloan returned to teach a section of PLS ICH course in the fall, and loved every minute of this. Next semester he is initiating a Great Books Seminar in the Westville State Prison as part of a joint Notre Dame, Holy Cross College, Bard College degree program (see <http://bpi.bard.edu/>). This has developed from the volunteer work he and Katherine

Tillman have been doing at the Michigan City Prison and from encouragement by Prof. Fallon whose work with the Homeless Center program is well-known. Professionally he has been working on his larger book *Mastering Life: Biophysics, Organism, and Bioethics* which he hopes to complete by the end of the summer. He has delivered invited lectures at the University of Dallas, the Notre Dame Center for Ethics and Culture conference, and the workshop on organismic biology at the Chemical Heritage Foundation in Philadelphia. He will also be teaching in the summer alumni seminars.

In the spring of 2011, **Tom Stapleford** took over the role of Director of Undergraduate Studies (DUS) from Felicitas Munzel. Those of you who were fortunate enough to have Prof. Munzel as an adviser know how challenging it was to take her place! Nonetheless, Tom has truly enjoyed the opportunity to spend more time talking with PLS students about their plans and goals even while trying to master the arcana of course scheduling and graduation requirements.

One of Tom's goals as DUS has been to strengthen the connections between current students and Program alumni/ae. Whether by serving as mentors or simply as inspiration, our graduates continue to be the best testament to the enduring power and value of a rigorous liberal arts education. The PLS/GP group on LinkedIn.com is one part of this effort, as is our 2013 alumni/ae survey. But the most enjoyable aspect by far has been the opportunity to talk with many different alums. Each conversation has been a reminder of how fortunate we are as faculty to share in a program that has meant so much to its students over the last sixty years.

When Tom is not advising, he has been continuing to work on the history of

economics and U.S. economic policy. In 2011, Cambridge published his co-edited volume (with Philip Mirowski and Rob Van Horn), *Building Chicago Economics: New Perspectives on the History of America's Most Powerful Economics Program*.

After seven years of retirement, **Katherine Tillman** is delightedly teaching Great Books Seminar 1, weeks and weeks of Greeks, to a lively class of first year students. Last summer, at the annual conference of the Newman Association of America in Mundelein, Illinois, she presented a paper

entitled "Worldly Wisdom and Holy Wisdom," which will be published in the upcoming *Newman Studies Journal*.

Henry Weinfield published two books this past year: *A Wandering Aramaean: Passover Poems and Translations* (Dos Madres Press) and *The Blank-Verse Tradition from Milton to Stevens: Freethinking and the Crisis of Modernity* (Cambridge University Press). He will be on leave in the spring of 2013, but, as always, looks forward to teaching in the Summer Alumni Symposium next June.

STUDENT AWARDS

2012 Willis Nutting Award

Lauren Rasch

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

Lauren is teaching for Teach for America in Jacksonville Florida.

2012 Otto Bird Award – Sarah N. Smith

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

“Th’ Omnific Word”: Descripts and Representations of the Father and the Son in *Paradise Lost*
Directed by Henry Weinfield

Sarah is attending the University of Virginia to pursue a Ph.D. in English.

2012 Susan M. Clements Award – Ariella M. Phillips

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

Ariella is teaching English in Italy for a year.

2012 Edward Cronin Award – Katharine M. Stucko 2012

For the best paper submitted in a PLS course.

“What’s in a Name?: The Act of Naming the Absolute in the East and West”
This paper appears in this issue.

Katie is teaching 6th grade English/language arts at YES Prep public schools in Houston, TX.

2012 Stephen Rogers Endowment for Graduate Studies Co-Recipients – Catherine R. Peters and Clark DuMontier

Catie is currently in a Master’s Degree Program (Anthropology of Food) at the School Of Oriental & African Studies at the University of London.

Clark is in his third year of medical school at the Medical College of Wisconsin. He is also involved with the American Geriatrics Society and the Medical Humanities Interest Group.

THE 2012 EDWARD J. CRONIN AWARD WINNER

What's in a Name?:

The Act of Naming the Absolute in the East and West

Katharine M. Stucko

Class of 2012

Despite the fact that naming is rather commonplace, even in modern culture, it is rarely insignificant; the act inherently expresses—or attempts to express—the importance and essence of both the subject and the object, the signifier and the signified. Names connote or denote, elevate or reduce, but are nearly always attempts to specify and distinguish. This process, when applied to elements of the physical realm, is certainly an area worthy of study. However, perhaps more complex are the attempts of humans to name the metaphysical. An analysis of how humans have over the course of history, for example, attempted to name the divine should not only be reserved for linguistic specialists, but should extend into the realm of textual philology. Furthermore, the ways in which philosophies and religions have attempted to capture the essence of an immaterial being with relative amounts of precision and an intentional lack of clarity speaks both to a proper understanding of humanity and, more importantly, expresses rather uniform understandings of the divine across cultures and eras. Eastern philosophical texts, therefore, may initially appear to the Western reader to be an entirely independent chronicling of cosmological or ontological theories which are assumed to be the natural result of a geographically separate human experience while, in fact, these texts elucidate deeper metaphysical realities whose nexus only a juxtaposition can reveal. This nexus is not best expressed through a basic comparison of ideologies, nevertheless, which can only result in inconclusive and predictable statements

regarding commonalities or differences. In fact, one need only examine individual words and how their authors conceive of, utilize, and further define them through repeated use in a variety of contexts in order to reveal the finer contours of understanding for their audiences.

It is often the case with regards to religious or philosophical that particular words convey such power that their exact meanings are necessarily obscured; this effect, naturally, only increases over time. Sixteenth and seventeenth century humanist theologians argued that “no form or name can express the absolute being of God, for form and name are modes of limitation and hence are incommensurable with the nature of the infinite. But the reverse of this is also implied. Since all particular forms are equally remote from the nature of the Absolute, they are also near it. Every expression of the divine, in so far as it is in itself genuine and true, may be compared with every other; they are equivalent so long as they do not pretend to express that being itself but merely to indicate it in a parable or a symbol” (Cassirer, 137). In the Western tradition, this is certainly a plausible mode of operation as it accounts for myriad Jewish names for God as well as Christian conceptions of Jesus. Western readers know, despite the fact that most read them in the vernacular, that in the original forms of their sacred texts, that one can refer to God or Jesus in many, equally legitimate ways. In the Hebrew Bible, God is Elohim, Adonai, and the prefix El- followed by an explanatory suffix (i.e. El-Shaddai),

amongst many other titles, because God's name (the tetragrammaton יהוה) is a name above any other, which cannot be written or spoken.

Why is יהוה the greatest of all of God's names for Jews? יהוה achieves an importance unlike any other name because he names himself¹. In Exodus 3: 13-15, God tells Moses his name in order to solidify his identity for the Hebrew people. "Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The LORD [יהוה], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations." While this passage clearly has religious relevance for Jews and Christians alike, more important for this study is an examination of the ranges of meaning God communicates to Moses and to all people through this act. First, the manner in which God speaks counteracts one of the most basic elements of naming: the temporal dimension. In most cases, naming inherently indicates a point of origin; the name acts as a separator between the past and the future. However, God's name is designed to suggest that he is eternally present; יהוה has always been, and will always continue to be, his name. יהוה has no origin. The Hebrew I AM WHO I AM (אֲשֶׁר אֶהְיֶה or, Eheyeh

Asher Eheyeh), which is highly similar to the consonant sounds produced by יהוה) is unclear regarding the tense in which the verb "to be" is being used, such that not accidentally, the characters of the tetragrammaton themselves suggest a potential past, present, and future. Therefore, it is fundamentally unnecessary for God to reiterate "This is My name forever, and this is My memorial-name to all generations," but in the process of repetition, meaning is generated and the reality is stressed. Furthermore, God speaks his own name; the meaning, then, is a product of God and not of man. However, the moment יהוה is transliterated into Hebrew, or any other language for that matter, it must be the case that meaning is added, subtracted, or shifted, it would seem. In a way, the insertion of God's name into language renders it, at the very least, participatory in the human experience. Similarly, God's act admits that at least in some capacity, he is capable of being named (by himself); however, this is not equivalent to being nameable (by humans). יהוה has no vowels and is incapable of being spoken or pronounced by anyone other than God which allows the necessary barrier between humans and the divine to remain fixed in place. Finally, יהוה name is relational and desirable. God and Moses both understand that it is important for the Hebrew people to have a named God whose constancy can be evidenced by his relationship with the patriarchs, regardless of whether or not he is nameable. Despite the fact that Renaissance humanists argued for a belief in God which transcended name and form, it should be clear from the above analysis that Biblical authors did not believe all names equally approached the actual nature of God. In fact, one name encompassed God's essence better than all others due, ultimately, to its unique, tetragrammatic structure which allowed for a nuanced interaction between the

¹ It should be noted that this analysis, although it need not necessarily presume the veracity of the story as it is recorded in Exodus (i.e. that יהוה did, in fact, meet Moses on a mountain and speak to him), is strengthened by this understanding.

nameable and unnameable and an eternal temporality (past, present, and future) unlike, for example, El-Shaddai, Adonai, or Elohim.

The question becomes, then, does this name objectively come closer to reflecting the nature of God? Or, rather, does it simply better capture the Absolute as a result of the attributes of the word itself combined with the unique origin of the name itself? In order to make a determination, it is helpful to turn to the Eastern tradition and its apparent differences in the ways in which the Absolute is named. Of the many Eastern texts now available to us, it is most beneficial to turn to the *Tao Te Ching* as an exemplar of Eastern understanding of the Absolute as “*The Tao Te Ching* is probably the world’s second most translated and annotated book (after the Bible), yet it remains among the most enigmatic. Of its eighty-one chapters, no one denies that the most important is the first, and many scholars [...] go further to claim that it is the key to the whole work: if it is understood fully, all the rest may be seen to be implied. Unfortunately, the first chapter also happens to be the most ambiguous” (Loy, 369).² Furthermore, 道 is etymologically challenging and complex. “The etymological background of Tao is usually dismissed by scholars fascinated by its exalted metaphysical status with a brief

2 Also unfortunately for language analysis, hundreds of extant translations of the *Tao te-ching* which each offer a slightly different interpretation of the 道 as a result of the manner in which they understand both 道 and the other characters. In an attempt to mitigate particular linguistic oddities contained within any one particular English translation, this analysis will be conducted using a fusion of four translations (Mitchell, Legge, Lau, and Chan) which should offer a diversity of opinions such that essential truths emerge more clearly. Of course, an attempt will be made to account for those translations which dissent from the general consensus.

twofold statement: that the primary and concrete meaning of the word tao <*d’og* is ‘way,’ ‘path’ (‘la voie,’ ‘der Weg,’ ‘via’) and that its graph is a compound of two graphic elements, ‘head,’ *shou*, used as a phonetic, and the semantic ‘to proceed,’ ‘walk’” (Boodberg 598). Therefore, it is important to proceed with caution and to examine each stanza—and even each line—quite carefully in order to properly discriminate between meanings. The first phrase in and of itself is problematic: “The tao that can be told is not the eternal 道/The name that can be named is not the eternal name” (Mitchell); “The tao that can be trodden is not the enduring and unchanging 道. The name that can be named is not the enduring and unchanging name” (Legge); “The way that can be spoken of is not the constant way, the name that can be named is not the constant name” (Lau); and, “The Tao that can be told of is not the eternal 道; the name that can be named is not the eternal name” (Chan).

Clearly all translations share the notion two paths exist (either a lesser way and a Way or a tao and a Tao) but how they conceive of them is most important. These differences are two-fold and both express a temporal understanding and make a statement about naming. With regards to the act of naming, the choice of verb is critical as it provides specificity regarding the act itself. For Mitchell and Chan, “told” is juxtaposed with “named”; for Lau, similarly, “spoken” is the verb of choice. For Legge only, the non-verbal “trodden” is paralleled with “named.” Does this contrast with Western tradition? On the one hand, East and West appear to differ, philosophically, regarding the possibility of a name encompassing the totality of an Absolute. However, the reality should not be ignored that a name is, in fact, developed and universally understood to express the Absolute in both traditions.

Interestingly, the West is given a name for God which expresses his essence and in response uses it sparingly out of respect for its power while, separately, the East recognizes that no human-generated name can express the metaphysical completely and instructs that a name attempting to do as much fails to accomplish its purpose, but is, nonetheless, forced by the constraints of language to do so—albeit each time indicating that doing so is only necessary insofar as it introduces an idea which can then more appropriately be alluded to indirectly (i.e. “unnameable,” “nameless,” “it,” etc.). The second stanza proceeds to introduce a more general commentary on naming which echoes the temporal elements of the first. Within the Taoist text, the named is “eternally real” (Mitchell), “the originator of heaven and earth” (Legge and Chan), and the “beginning of heaven and earth” (Lau). Like any name, Tao has an origin; however, the origin of Tao is the origin of the universe such that it is, de facto, eternal. The nameless plays a role in creation but, at the same time, must itself be tied to an origin and to the ordering of the cosmos. Naming, on the other hand, is the origin of all particular things (Mitchell), the Mother of all things (Legge and Chan) and the mother of myriad creatures (Lau). The named is almost always anthropomorphized and is concerned exclusively with the physical realm.

While the Hebrew people’s desire for the named was respected and responded to by God for their benefit, conversely, only without a desire for the Tao can one realize the mystery, experience deep mystery, or see the secrets of the Tao; there should be non-being so that one can see subtlety. Here, a second sense should be subjugated to the will. In addition to an avoidance of speaking or telling of the Tao, a desiring of the Tao

renders it immediately beyond one’s grasp. In eschewing one’s desires, the Tao becomes visible; if one’s desires control one’s behavior, however, the Tao cannot be seen. The challenge, then, is delineating appropriately between “mystery” and “manifestations” (or “mystery” and “the outer fringe,” “secrets” and “manifestations,” or “subtlety” and “outcome”) as they arise from the same source and can often be confused with one another. The Tao and the tao “under these two aspects, [are] really the same; but as development takes place, [they] receive the different names” (Legge) or, alternately, “Yet mystery and manifestations arise from the same source Together we call them the Mystery” (Legge). Therefore, יהוה is a much more available and apparent Absolute than the Tao, and only becomes more so over the course of the Hebrew Bible (eventually even indwelling in the Ark of the Covenant, for example).

It is clear, then that for the most part, יהוה and Tao illustrate the necessary aspects surrounding the naming of an Absolute which are common to the ancient beliefs of both Eastern and Western societies. However, are these facets of naming and the realities to which they are linked predictive or, even, requirements for any Absolute? John 1, and its description of Jesus seems to indicate that it was necessary to name Jesus according to this framework. “In the beginning was the λόγος, and the λόγος was with God, and the λόγος was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.”

<p>The 道 that can be told is not the eternal 道 The name that can be named is not the eternal Name.</p> <p>The unnameable is the eternally real. Naming is the origin of all particular things.</p> <p>Free from desire, you realize the mystery. Caught in desire, you see only the manifestations.</p> <p>Yet mystery and manifestations arise from the same source. This source is called darkness.</p> <p>Darkness within darkness. The gateway to all understanding.</p>	<p>In the beginning was the λόγος, and the λόγος was with God, and the λόγος was God.</p> <p>He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.</p> <p>In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it.</p>
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Also of note are the similarities between the Taoist and Biblical texts which share structural and content similarities. If one was to interchange the 道 and the λόγος, the resulting texts would bear striking similarities to each other. In addition to sharing modes of expressing eternity, establishing the duality between the metaphysical, unnamed, and mysterious and the physical, named, manifested, the texts share the metaphor of light and darkness as a proxy for an activity of the mind or even, perhaps, the soul. However, most importantly, the John 1 text does not include an expression or a commentary on the process of naming itself. Although causality certainly cannot be established, here, this significant difference indicates a change in the manner in which the Absolute is named. Relying upon the tradition established by earlier texts, the later Biblical authors of John did not need to expound upon naming as a process or justify their insertion of a new name for Jesus as it was already understood that the naming of an Absolute should follow this form.

Finally, this analysis would not be complete without an acknowledgment that some scholarship has suggested that both of these texts were added to the bodies of the larger works at a later date. This fact can only further elucidate the importance of the naming of the Absolute for humanity and for the audiences of these works. In fact, the naming of the Absolute with a character, tetragrammaton, or otherwise uniquely designated word is of critical importance as it allows the name itself to serve as a proxy for myriad meanings which have developed over millenia. Therefore, sixteenth and seventeenth century humanists failed to capture the superiority of some names over others when they argued that “divinity can only be grasped in the totality of its manifestations, and that each of these manifestations has an inalienable and independent value” (Cassier 137). While in fact the name itself is not the only bearer of meaning, some names serve their purposes better than others and allow for the fullest possible human expression of a

metaphysical reality without impinging upon meaning in a significant way.

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ALUMNAE/I NEWS

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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
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Added by the PLS Office:

Joseph Lewis Heil informed us that his novel,
The War Less Civil is now available in the
Kindle Store at Amazon.com. Here is his
author's page at Amazon:

[https://www.amazon.com/author/josephlewish
eil.](https://www.amazon.com/author/josephlewishheil)

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Added by the PLS Office, from a report by Lee Weisser (*The Canadian Learning Journal*): **Helping training and development professionals be the best they can be**



From a childhood fascination with Pharaohs and pyramids to consulting in the Middle East, “there’s a thread that runs through my life and career that is very logical,” says **Frank (Terry) Miosi**.

Miosi has worn many hats in the field of adult education including teacher, program developer and regulator of trainers and training schools. He worked for many years for the Ontario government, setting standards for community colleges and private educational institutions. Alongside this career, he spent summers at the Canadian Institute in Egypt and has been a prolific writer and speaker on ancient cultures.

Miosi was recently awarded a Diamond Jubilee medal in recognition for a lifetime of service to the training field. It is the first time that a government regulator has received this medal.

Among the work he is most proud of is his role in creating the certification model for CSTD. The first conversations about certification were introduced at the board of the former OSTD, where Miosi had just become a member.

From the beginning, the board decided that certification should be a rigorous process. It was to include an exam that could test disciplined knowledge in all areas of training and a demonstration of practical expertise in one area.

The sticking point was how to develop the process with only a small amount of money. Using his contacts, Miosi devised a plan to involve the training centre of the Canadian military to write a test bank of questions. This group of trainers then became the first CTDP candidates and, later, the first group of assessors. In return for their work, military personnel received certification of their skills that they could use in a civilian career when they retired from the military.

Miosi engaged some key people – including many volunteers – to shape the structure of the certification program and market it. “CSTD members have always been natural helpers,” Miosi says. Over the years, many CSTD members have contributed to enhancing the certification process and keeping it going.

Since the beginning, Miosi consistently used the CSTD model for validation of trainers in a variety of other organizations. Setting high standards for skills and experience gives the certification an important place in recognizing the value of training, both in Canada and around the world.

Since retiring from his various roles in the Ontario government, Miosi received requests from other countries to help them create their own certification programs for trainers. Already well-known in Egypt for his work in ancient cultures, he made a quick connection with new contacts in the United Arab Emirates and Saudi Arabia.

Miosi, though officially thought of as a regulator, has always seen himself as more

of a counsellor than a police officer. "I wanted to help trainers be the best they could be."

The irony of his efforts and dedication to certification for trainers is that he can't get certified himself. As part of his agreement with the CSTD Board, he cannot seek certification. Besides, as he himself says, "I know all the answers on the exam!"

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Added by the PLS Office:

John McGinnis has a doctorate in Finance from Penn State Univ. He has taught Finance at Penn State Altoona for a number of years and also hosts a popular talk show. In the past year, he entered a primary for State Representative in the Pennsylvania Legislature. Despite taking on an incumbent, he won the primary and has now won the position in the Nov. 6 election. jdm114@psu.edu

Class of 1977

(Class Correspondent: Richard Magjuka, Department of Management, Room 630C, School of Business, Indiana University, Bloomington, IN 47501, rmagjuka@aol.com)

Added by the PLS Office:

Anne Dilenschneider wrote: "I wanted to let you know that I have accepted a clinical position with Sioux Falls Psychological Services. As a part of that position, I will also be serving as a professor at Sioux Falls Seminary -- teaching psychology, spirituality, and leadership.

In addition, I am already a part of the SFPS/SFS 10-year commitment with the North American Institute for Indigenous Theological Studies (I really believe THAT's where the life is for the 21st century church -- what the indigenous peoples are bringing all around the world is phenomenal & very exciting) and the Sicangu Lakota of the Rosebud Reservation. SFPS/SFS/NAITS have an excellent Lakota cultural and spirituality immersion (3 unit, graduate level course)

every summer that is truly cutting-edge.
Anyone can apply to attend as an auditor.

Although I have completed by postdoctoral psychology residency here, I am still finishing my interim pastorate in Fargo, ND until the end of December. Then I will be moving to Sioux Falls, SD.

In April 2013 I will be presenting the results of my cross-cultural Ph.D. research on women and betrayal, "“Forgiveness as the Restoration of Love, Justice and Power: A Cross- Cultural Approach," at the Spiritual Directors International Convention in St. Paul, MN. I am also hoping to present my research at the Association of Women in Psychology Convention in March in Salt Lake City.”

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(Class Correspondents: Katie Bagley, 1725 New Hampshire Avenue NW, Apt. 201, Washington, DC 20009-2541, Katie.bagley@gmail.com, and Clare Murphy Shaw, 4448 Frances, Kansas City, KS 66103) Added by the PLS Office, from a report by Erik Eckholm (The New York Times):

10 Feet Below Waters Off Midway Atoll, a Famous Flying Dud



Kelly Gleason

In the generally upbeat annals of American military aviation, the plump, snub-nosed little fighter called the Brewster Buffalo stands out as a turkey. The plane had its day of ignominy in the epic Battle of Midway in June 1942, when 19 Marine pilots valiantly engaged Japanese Zeroes in dogfights above Midway Atoll, a strategic speck some 1,300 miles northwest of Honolulu. Only five of the pilots and planes returned.

In his action report, one of the survivors complained that “the Japanese Zero fighter can run circles around the F2A-3,” the

Brewster Buffalo model that had been handed down to the Marines by the Navy because its wheel struts broke during the hard landings on carriers.

“It is my belief that any commander that orders pilots out for combat in a F2A-3 should consider the pilot as lost before leaving the ground,” wrote Capt. P. R. White of the Marines.

Intercepting the Japanese fleet farther out to sea, the American carriers with more advanced aircraft fared better. In a victory that historians call the turning point in the Pacific War, American forces sank four Japanese aircraft carriers while losing only one.

But among the Marines, the Buffalo won a reputation as a flying coffin. It was soon replaced by more agile fighters and the aircraft, along with the heroism of its hapless pilots, became a largely forgotten footnote.

Now, the discovery of the rare wreckage of a Brewster Buffalo in the Midway lagoon, in only 10 feet of water, has rekindled interest in the aircraft and a record that, with the passage of time, seems as colorful as tragic.

“This is a very rare aircraft and to find even the wreckage of one is an exciting discovery,” said Hill Goodspeed, the historian at the National Naval Aviation Museum in Pensacola, Fla. “Midway is the site of one of the most famous battles in naval history.”

The exploration of the wreck is part of a broad federal effort to document and preserve the historical artifacts and biological wonders in 14 marine sanctuaries the United States has established since the 1970s, from the site of the Civil War ironclad Monitor in the Atlantic to the corals of the Florida Keys

to the rich sea life and war relics of distant Pacific atolls.

“What we see underwater is really a huge museum of sorts,” said James Delgado, director of maritime heritage with the National Oceanic and Atmospheric Administration, which oversees the sanctuary program. “This wreckage is part of a larger story, the story of that tiny atoll and its place in world history.”

Of hundreds of Brewster Buffalos produced, all at a former car factory in Queens, N.Y., only one largely intact plane survives, a modified model that was sold to the Finns, who used them in the 1940s with more success against Soviet invaders. That craft was fished out of a Russian lake in 1998 and acquired by the Pensacola museum, but is now on loan in Finland.

The newly discovered wreckage was spotted in June by federal divers who were cleaning up garbage around Midway Atoll, which is part of the Papahānaumokuākea Marine National Monument, a vast protected area covering the northwest string of the Hawaiian archipelago.

The divers reported the intriguing sighting to Kelly Gleason, the monument’s Honolulu-based chief of marine archaeology. This summer, she led a team that mapped and photographed the half-buried parts, including a bent propeller with a large coral head growing from its middle, tires with a Goodyear label intact and clusters of unspent ammunition.

From the distinctive, notorious wheel struts, the nine-cylinder engine and other evidence, Ms. Gleason said, she identified the wreck as a Brewster Buffalo. From Marine records she discovered that in February 1942, a few months before the climactic battle, a Lt. Charles W. Somers Jr. landed short of the runway when returning in a dark squall. The plane sank as Lieutenant Somers swam to safety.

Lieutenant Somers, it turned out, had better luck the next month, when he was part of a Buffalo squad that shot down a patrolling Japanese bomber. The four pilots were rewarded by their commander with a bottle of bourbon, according to an official history, and were later given medals for the kill.

In a fortunate stroke, Lieutenant Somers was transferred to Hawaii a few weeks before the disastrous June aerial battle. He went on to have a distinguished military career, retiring as a lieutenant colonel, and died in 1992.

Test pilots had called the Brewster Buffalo, which was commissioned by the Navy, a promising acrobat. But before deploying them on carriers, the Navy demanded extra armor plating to protect the pilot and more space for ammunition and fuel.

“The sports car was transformed to a slug,” wrote Daniel Ford, an amateur military historian and self-described “Buffalo buff” who last year published an e-book called “The Sorry Saga of the Brewster Buffalo.”

Not only was the Buffalo slower than the Zero and less adept at the twists, loops and dives of aerial combat, it also tended to overheat and spill oil at full throttle, and sometimes the guns did not fire. Squadrons of Buffalos were also provided to the British and the Dutch, who sent them to Southeast Asia where they also performed poorly against the widely underestimated Japanese warplanes. The story is told of a New Zealand Buffalo pilot, based in Burma, whose vision was obscured in the heat of battle by oil spurting onto the windshield. He removed his shoe and took off a sock, slid back the canopy and reached around to wipe the window clean.

“This is the sort of thing that seemed to happen all the time,” Mr. Ford said.

But the Finns loved the plane and used it to shoot down hundreds of Soviet fighters with minimal losses — perhaps, experts say, because the engine performed better in cool temperatures and the Soviet planes and training were inferior.

Whatever the causes, the Brewster Buffalo’s dismal performance at Midway sealed its reputation and also garnered new respect for Japanese engineering and pilots.

After watching two colleagues get shot up, another of the surviving Midway pilots said that the Buffalos “looked like they were tied to a string while the Zeroes made passes at them.”

Park officials have not yet decided whether any of the Buffalo parts at the Midway lagoon will be removed and displayed. Ms. Gleason, the marine archaeologist, said she hoped that discovering and publicizing sites like this one would “make the long ago past real, and bring this history to life in a way that books and photographs don’t.”

Class of 1999

(Class Correspondent: Kate Hibey Fritz, 11424 Rokeby Avenue, Kingston, MD 20895, kefritz@gmail.com)

Class of 2000

Class of 2001

Class of 2002

(Class Correspondent: Ricky Klee, 2010 Hollywood Place, South Bend, IN 46616-2113, rkle3@gmail.com)

Class of 2003

Class of 2004

Class of 2005

Added by the PLS Office:

Erica Bove Mahany wrote: “regarding the birth of my first child. Lincoln Richard Mahany was born 10/27/12 weighing 7lbs. 2oz. I married Nathan Mahany in February of 2009, hence my different last name. I am currently an OBGYN resident at New York Presbyterian Hospital-Columbia and we will be moving to Ann Arbor next year where I will be continuing my training in Reproductive Endocrinology and Infertility at the University of Michigan.”

Class of 2006

Class of 2007

Class of 2008

Class of 2009

Added by the PLS Office from a report by John Guimond (ND Newswire):

Notre Dame ranks on Peace Corps’s annual list of top volunteer-producing schools

Peace Corps volunteer **Lisa Floran**, of Valparaiso, Ind., graduated from Notre Dame’s Program of Liberal Studies in 2009. As a health volunteer in Senegal since 2011, she has helped develop a life skills curriculum that has reached more than 5,000 young people across the country and is being replicated by other organizations. She says her experience at Notre Dame prepared her well for international service.



Lisa with her host family in Senegal

“Notre Dame follows the Catholic social teaching tradition, emphasizing service through compassion, love, respect and intellectual curiosity, and I think those ideals align well with the Peace Corps’ approach,” Floran says. “It’s important to strive toward making a difference, but a willingness to learn from others is even more important here.”

For the full story go to:

<http://newsinfo.nd.edu/news/37456-university-of-notre-dame-places-on-peace-corps-annual-top-schools-rankings/>

Class of 2010

Class of 2011

Added by the PLS Office:

Courtney Gandy is currently living in Zambia, Africa and is serving with the Peace Corps I have attached a photo of her with 2 other volunteers, Courtney is on the far right). She will be teaching English as a second language to elementary aged children. Service for Peace Corps lasts 27 months, with the first 3 months in training and learning the native language where she will be assigned and the remaining 2 years teaching. Her permanent post is in a village in the Northwest province of Zambia, called Kashima.



Class of 2012

Added by the PLS Office, from a report by Chris Milazzo (Notre Dame’s College of Arts and Letters Communication Office): **PLS Student Takes Senior Thesis Back in Time and Online**



Writing a senior thesis can be an uphill climb—in **Michael McHale’s** case, quite literally.

McHale, a Program of Liberal Studies major and 2012 graduate of the University of Notre Dame’s College of Arts and Letters, decided to take a road less traveled in developing his senior thesis, “A Journey Through the World of Petrarch’s Letters.” Thanks in part to a grant from the Nanovic Institute for European Studies, McHale traveled across France and Italy in summer 2011, visiting locations significant to Petrarch, the 14th century poet, philosopher, and “father of humanism.”

Among McHale’s adventures: climbing Mt. Ventoux in France, which was the subject of Petrarch’s *Ascent of Mount Ventoux*; spending a night reading Petrarch’s letters in a hillside cave in Vaucluse, France, a place the philosopher frequented; and wandering through Arqua, in northeastern Italy, where Petrarch died.

“My thesis focused on the two things most important to Petrarch: a deep relationship with classic authors such as Cicero and Augustine, and a love of the peaceful solitude found in nature,” McHale says. “I

wanted to understand exactly how Petrarch believed the classical authors could be understood better within a natural context.”

The journey was illuminating.



McHale’s view from the summit of Mt. Ventoux in France.

“It made a huge difference. For example, on my first ascent of Mount Ventoux, I thought Petrarch made a somewhat exaggerated account. Five hours later, I was soaked by a thunderstorm and shivering in bone-numbing wind after hiking to the summit,” he says. “I developed a much healthier respect for Petrarch’s state of mind when he experienced the same.”

McHale kept a daily journal, recounting his thoughts and experiences in each location, while considering how they could heighten his understanding of Petrarch. These reflections found an important place in his thesis, but also led McHale to publish a blog called Letters to Petrarch, which chronicles his explorations by writing letters addressed to Petrarch from each location.

“I chose to write a series of letters because that’s exactly how Petrarch wrote to both his contemporaries and authors of antiquity, most notably Cicero. Petrarch was one of the first to insert classical thought into a modern context . . . so with this in mind I modeled my blog on his own letters to Cicero,” he says.

McHale encourages students writing a thesis to find creative ways to approach their chosen subjects.

“Make your thesis something you enjoy—and don’t let a schedule turn it into drudgery,” he says.

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/ae to meet with success.

We are fortunate to be at Notre Dame, a university that receives enthusiastic support from its alumni and alumnae. 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.

As I have written to some who have contributed to the Program in recent years, I am deeply grateful not only for the financial support but for the continuing vote of confidence in the department, its faculty, and its students. I have been asked to tell potential contributors that, 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.

When responding to the Notre Dame Annual Fund, please consider donating to the Program of Liberal Studies.

If you would like to make a gift of any kind, contact:

Gretchen Reydams-Schils
Chair, Program of Liberal Studies
215 O'Shaughnessy Hall
Notre Dame, IN 46556
prlibst@nd.edu

We heartily thank you for your support of our programs.

Contributions to the Rev. Nicholas Ayo, C.S.C. Award

A new award established to honor Nicholas Ayo after his retirement from teaching in the Program.

Contributions to the Otto A. Bird Fund

This 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 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.

Gary Raisl

The Calcutt Fund

Established by the Calcutt family for the purpose of student recruitment and allowing for team-teaching in the Program.

Mr. and Mrs. John P. Calcutt, Jr.

Contributions to the 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.

Mr. & Mrs. Robert Clements
Robert McClelland
Dana Rogers
John and Barbara (Martin) Ryan

Contributions to the 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 the course of 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.

Charles Boudreaux
Rev. Michael Kwiecien, O.Carm.

**Contributions to the
Program of Liberal Studies
Center for the Homeless Project**

In 1998 the Program of Liberal Studies began a community outreach seminar with students from the South Bend Center for the Homeless. The World Masterpieces Seminar runs for the entire academic year. Contributions help defray the cost of the books and outings to plays, concerts, and operas.

**Contributions to the
Jay Kelly Memorial Scholarship**

The Jay Kelly Memorial Scholarship was established in memory of a PLS student who came to Notre Dame in the fall of 1988. He battled cancer for two years and passed away after his junior year of college. This award, commemorating Jay's spirit, is awarded annually to a junior in the Program who is in financial need.

**Contributions to the
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."

William Lavelle

**Contributions to the
Stephen Rogers Memorial Fund**

Stephen Rogers graduated from our department in 1956. He later became a remarkable asset to our department faculty. Steve was physically challenged; he was blind. In 1985, Steve died during the final portion of senior essay time. We can't think of a better way to keep Steve's ideals alive than to fund a scholarship in his name. The Stephen Rogers Fund helps us to assist worthy students facing unexpected financial difficulties. The fund is given to the PLS student with the most financial need. On more than one occasion, the Fund has allowed students to remain in school when otherwise they would have had to withdraw.

Elizabeth Drumm
Elizabeth Lyon
John Muench
Daniel Smith
Gregory St. Ville

Contributions to the University 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 1,900 alumni/ae all over the world.

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