

Twelve New Catholics Baptized at Easter Vigil

Neophytes and sponsors recount graces received at Easter Vigil

DANIEL SCHERMERHORN
Staff Writer

The Catholic Church welcomed 12 members of the Notre Dame community to the faith at Notre Dame's Easter Vigil Mass on March 30. During the Easter liturgy, the elect received the sacraments of baptism, confirmation, and first communion from Fr. Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart. Over 1,200 congregants accompanied these 12 at the Vigil Mass.

Newly baptized neophyte, Zhongyu Cheng, a Ph.D. student in the Department of Mechanical Engineering, shared that his experience of the Easter sacraments will remain with him for the rest of his life. Cheng recounted to the *Rover*, "When we asked all the saints to pray for us during the baptism and when the holy water was pouring down from my head, I knew I had been reborn and restarted; all my past became past. And when I was called my saint's name, Francis, during the confirmation, it was one of the most touching moments—it can make me break into tears even today."

Cheng and his fellow neophytes have been on a seven-month journey in the Campus



Image by Campus Ministry RCIA Team prayer.

Ministry RCIA process, learning the central doctrines of the Church and cultivating their interior lives for the reception of the sacraments. Led by Assistant Director of Campus Ministry Brett Perkins, the neophytes would be dismissed from 10 a.m. Mass each week at the offertory to have a Bible study and to ask RCIA team leaders questions about scripture, the Mass, and

The RCIA team led participants through the Rites of Acceptance and Election, at which they saw the hundreds of other catechumens in the Diocese of Fort Wayne-South Bend who walked with them on their journey. The newly baptized underwent rigorous formation, consisting of retreats and teaching sessions. Cheng expressed his "deep appre-

ciation to our RCIA family," recounting, "It was my faith journey, but I was not walking alone."

Cate Stiller, a speech pathology student at Holy Cross College and one of the neophytes' godparents, viewed the Vigil as a pivotal reminder of the gift she received at her baptism. She told the *Rover*, "After considerable preparation in the RCIA program, the Easter Vigil is the culmination of what

we have been looking forward to. How blessed are we to share this day with Christ so that we may bring new members into the Catholic Church and officially welcome them home with arms outstretched?"

She concluded, "Seeing tears streaming down their faces and their heartfelt joy made it all worthwhile; I am a proud godmother!"

Louisa Conwill, a doctoral student in computer science and godmother, shared how the neophytes' journey to the baptismal font is a difficult, yet tremendously rewarding process. Conwill expressed, "It was beautiful to stand next to my neophyte right before her baptism and to hear her say 'yes' to all of the baptismal vows, especially that she believes all that the Catholic Church teaches."

Conwill continued: "While some of the catechumens joined RCIA confident that they wanted to become Catholic, my neophyte was interested but not totally sure, and RCIA was more of a process of active discernment for her. It was powerful to hear her affirm that she believes all Church teachings having walked with her this past year and knowing how much she wrestled with some of them."

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Eight Men Ordained Holy Cross Priests

Notre Dame community celebrates Sacrament of Holy Orders

NICO SCHMITZ
Editor-in-Chief

The Most Reverend William A. Wack, C.S.C., bishop of the Diocese of Pensacola-Tallahassee, conferred the Sacrament of Holy Orders on eight members of the Congregation of Holy Cross on Saturday, April 10. The Congregation of Holy Cross Vocations office told the *Rover* that this year's class was "one of the largest Ordination classes the Congregation has had in the last few decades."

Friends, family, and other members of the Notre Dame community filled the Basilica of the Sacred Heart for the nearly two-and-a-half hour liturgy to

witness the priestly ordination of Rev. Edward Dolphin, C.S.C., Rev. Nicholas Guiney, C.S.C., Rev. Stephen Jakubowski, C.S.C., Rev. Ryan Kerr, C.S.C., Rev. Mr. Tyler Kreipke, C.S.C., Rev. Peter Puleo, C.S.C., Rev. Michael Ryan, C.S.C., Rev. Brian Vetter, C.S.C.

During the Mass, before the Bishop conferred the Sacrament of Holy Orders, members of the congregation offered recommendations on behalf of their respective deacon to the Bishop. Josh Johnson, a freshman in Dillon Hall, reflected on his rector, then-Deacon Ed Dolphin, stating, "He preaches with unique wisdom and gentleness. He conveys spiritual lessons that stir within the soul

desire for God."

Residents of O'Neill Hall offered testimony on behalf of their rector, then-Deacon Michael Ryan, who himself was a resident of O'Neill Hall before entering the Congregation of Holy Cross. They remarked, "Deacon Mike's dedication to the Sacraments and Word inspires us and O'Neill. He leads Eucharistic adoration Tuesday nights and organizes opportunities for confession. He oversees the hall retreat and assists at Masses."

Father Tyler Kreipke previously taught courses in engineering at Notre Dame while a deacon. One of his former students reflected on

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The Solar Eclipse on Campus

Students, Riley Leonard reflect on major celestial event

CATALINA SCHEIDER GALIÑANES
Staff Writer

The University of Notre Dame fell in the path of the solar eclipse on Monday, April 8, at 3:09 p.m., as the moon's shadow crossed North America from Mexico to Maine. Students, faculty, staff, and community members gathered on the various campus quads, and several departments held official events.

The College of Science sponsored the "2024 Eclipse Watch Party" from 1:00 to 4:30 p.m. on the Irish Green behind the DeBartolo Performing Arts Center. The watch party featured seven solar telescopes,

a live eclipse feed located inside the Performing Arts Center's Philbin Studio Theatre, and astronomy demonstrations. Eye safety and the importance of proper eclipse protection were emphasized throughout the event.

The entire eclipse lasted a little over two hours, with the celestial event beginning at 1:53 p.m., reaching its peak of 97 percent totality at 3:09 p.m., and ending at 4:08 p.m. Winds picked up and the sky darkened dramatically as the moon passed directly between the earth and the sun.

Prior to the eclipse, the College of Science spearheaded

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THE FINE PRINT

Founded in 2003, the *Irish Rover* is an independent, Catholic newspaper published fortnightly by students of the University of Notre Dame du Lac, and, as such, it receives no funding or official recognition from the University. Indeed, the ideas presented herein are not necessarily those of the University, although they probably should be.

The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement desires in its community: "a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity." To provide this forum, the *Rover* offers a distinctive kind of coverage that includes campus news, religion, politics, culture, history, humor and sports.

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover's* Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover's* policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief, Nico Schmitz, at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.

"You cannot have a first-class university without a first-class art museum"
 – Rev. Theodore M. Hesburgh, C.S.C.



Against Catholic Mediocrity

PAUL HOWARD & W. JOSEPH DERUIL

Executive Editor & Opinion Editor



Notre Dame should not try to be a 'good Catholic school.' The United States already has plenty of those: nice places where pleasant young people can study their subject of choice without fear of conflict or controversy while attending daily Mass, meeting other faithful young people, and maybe even finding a spouse.

All these things are good and Catholic. But for an academic institution that prizes these things above others, its highest accomplishments and acclamations are those of the vibrant parish: the community is wholesome, doctrine is upheld, the people are nice! But as universities, they tend to be, well, mediocre.

When Notre Dame is called the "Catholic Ivy League," this should be received as nothing other than the insult that it is. Even those who mean it as a compliment often understand "*Catholic*" as a limiting, rather than merely descriptive, qualifier: They do not mean that Notre Dame—a Catholic school—is among the handful of finest academic institutions in the world, but rather that—as Catholic schools go—it's pretty darn good.

When, after a loss to Marshall, your well-meaning grandmother consoles you, "At least the Fighting Irish are still the highest-ranked Catholic team," you justifiably roll your eyes—so we're better than Boston College? But when it comes to academics, the university wears

the "best Catholic" badge with pride.

We've all watched a "Catholic movie" or drunk a cup of "Catholic coffee." Though it's unquestionably a 'nice' thing to do—supporting the up-and-coming Catholic film enthusiast or the javahead with a penchant for inventing saint-related bean names—the "Catholic version" is almost invariably a tolerably bad product made by a guy you might run into at Mass.

But this approach conflates niceness with virtue and confuses the meaning of "Catholic."

Using a word that means "universal" as a limiting qualifier—that is, 'strive to be the best *Catholic* school'—reveals a misunderstanding not only of the word "Catholic" but also of virtue.

The virtue of a thing is its excellence at achieving the end for which it was created. Universities are more than a nice place to hang out and discuss important ideas with like-minded people: otherwise they would be indistinguishable from a pretty good public park—or even a pretty bad dive bar.

The project of the university is a Catholic endeavor—its name is derived from the Latin form of the same word: "universal." It encounters all things, studying, critiquing, and teaching them with an intensity and focus. None of these things needs to be done *nicely*, even at a virtuous university. They need only be done well.

At Notre Dame, many departments require only

30-credit hours for a major—barely two semesters of coursework. And even still, they are often willing to waive requirements when students ask nicely.

What marker signifies that students at Notre Dame, especially in Arts and Letters, are excellent if their education is a "choose your own adventure," where the vast majority of students receive an A or, heaven forbid, an *A-minus*. Members of the class of 2024 will receive Latin Honors—indicating that their GPA falls in the top-30 percent in their college or school—only if they surpass a 3.8 GPA in all four colleges; Arts and Letters students must obtain a 3.86. Just 20 years ago, this bar for Latin Honors was a 3.4 GPA.

Are our students that much better now than in the early 2000s? Or are professors worried that awarding a 'B' or 'C' is not a *nice* thing to do? US News and World Report supports the latter—Notre Dame's ranking was the same or better throughout the early 2000s than it is now.

A lively spiritual and liturgical life is essential to form flourishing people. But those who wish to see Notre Dame become an excellent, Catholic school must also focus on the virtues of the university: academic virtues.

For Notre Dame to excel as a university—rather than as a theme park for committed young Catholics—both administrators and students must not confuse piety for the substance of the Catholic intellectual life. For Notre Dame to be a great university *because* she is Catholic, she must do more than offer pious extracurriculars. We cannot define the virtue of Catholic schools as separate from their academic record.

The Catholic character of the university is integral to what Notre Dame is, not only because of its history and the makeup of the student body, but primarily because Catholicism is true. But what is often forgotten by those of us worried about maintaining her Catholic character, is that academic excellence is the

primary virtue, the *sine qua non* of the university.

Fr. Hesburgh recognized this need for excellence when he said, "You cannot have a first-class university without a first-class art museum." The new Raclin Murphy has many fine exhibits and numerous pieces of sacred art; there's even a chapel. The museum is not bad, and certain elements of it are even pious, but would anyone mistake it for being first-class? Even were the content of Notre Dame's art museum entirely pious and Catholic, this would not—of itself—make it excellent. The same holds for the entire university.

Certainly, attention must be given to the Catholic orthodoxy of Notre Dame's professors and administrators. But this must be done in conjunction with a concern for rigor and academic excellence. To argue otherwise would be to claim Catholicism incompatible with academics, faith with reason.

For the committed Catholic, the danger is no longer that the mind be cultivated at the expense of the heart. Rather, it is the opposite. The heart must not be cultivated at the expense of the mind.

Paul Howard is a senior. His view of the eclipse was rather mediocre. He can be reached at phoward2@nd.edu.

W. Joseph DeReuil is a senior who ostensibly majored in philosophy. He won't mind if professors don't take his message to heart before he graduates in May... He can be reached at wdereuil@nd.edu.



Building Bigger Barns While Kneeling Before the World

What is the future for Notre Dame?

FR. BILL MISCAMBLE, C.S.C.

The mood is rather bullish, at least in parts of Notre Dame right now. Last year the university gained admission to the American Association of Universities (AAU), reputedly the nation's leading organization of research-intensive universities. The money continues to roll in to America's best-known Catholic university. Generous donors continue to support the university and brilliant financial management has led to ND's endowment now standing at seventh among private universities—larger than Chicago and Columbia and Northwestern. Old buildings are torn down and new ones constructed at a rapid rate. More impressive edifices are planned in the future. Last summer a 10-year plan entitled *Notre Dame 2033: A Strategic Framework* was released, and it stipulates that Notre Dame must be “the leading global Catholic research university, on par with but distinct from the world's best private universities” within the decade.

The *Notre Dame 2033* framework is presented as the roadmap for Notre Dame to make a major advance (please never say “great leap forward!”) over its existing state. The model for emulation apparently is Duke University, which enjoyed a rapid rise in the rankings during the past quarter century. Notre Dame plots to match the Blue Devils' performance and, by improving the quantity and quality of its research, to move the Fighting Irish up in the academic standings. New collaborative research initiatives—such as the study of poverty, ethics and democracy—are devised, which not only are calculated to boost Notre Dame's scholarly prominence but also to do some good in the world.

In the process, *Notre Dame 2033* assures its various audiences

that the university will maintain its distinctive religious identity. Indeed, the cleverly constructed document offers appropriate reassurance that Notre Dame is anchored in Roman Catholicism and that its approach will bridge “faith and reason.” The very first goal delineated for the university is the noble ambition to “ensure that our Catholic character informs all of our endeavors.” There is even a whole section of the document devoted to “Global Catholicism” in which plans to build on recent efforts to internationalize the university are proposed.

What's not to love? Certainly, the document appears to have been well-received at the various outreach occasions featuring the leading university administrators. And events highlighting some of the directors of the university-wide research initiatives have been well-attended by faculty and staff eager to share some chardonnay with colleagues and to learn of possible funding opportunities.

And yet, some unease should surround the plans laid forth in *Notre Dame 2033*. Despite the soothing reassurances to the contrary, the strategic framework largely ticks the ‘Catholic’ box but doesn't propose developments that will allow Notre Dame to fulfill its true promise as a Catholic university. In reality, the document is caught in a serious contradiction. Notre Dame's eagerness to entrench itself further among America's elite universities demands that it be fixated on prestige and rankings. The difficulty is that all the measures to indicate progress toward this goal are determined by major secular institutions. To advance in the rankings, Notre Dame needs to impress the elites of the secular schools that dominate the AAU.

Sadly, there is little recognition in *Notre Dame 2033* that the present state of higher education

in the United States is deeply flawed and, in some ways, antithetical to a legitimate Catholic mission. There is no recognition in the planning document that American higher education, increasingly dominated by what might be termed “wokeism,” is in need of serious reform and renewal. The recent events on major elite campuses following the Hamas attacks of October 7 have provided some glimpse of the deep-seated problems in these institutions. The genuine pursuit of truth is now subject to constraints imposed by progressive ideology in its various manifestations. Yet, it is the approval of institutions dominated by such ideology that Notre Dame seeks.

Sadly, it must be said that Notre Dame's guiding strategic framework fails to set forth a distinctive vision for the university inspired by its Catholic character. It has something of the tone of a Catholic NGO that, while appearing to elevate its religious mission, conforms overmuch to the spirit of the age. There is a disposition of accommodation running through the document. It reveals a certain insecurity of those who believe that Notre Dame's mission is to gain a place at the table with what passes for the contemporary academic elite. Might we even say that there is still an evident desire to kneel before the world? There is neither a strong element in the document calling Notre Dame forth to stand over and against the world nor any recognition that our university holds a special responsibility to challenge and, dare we say, to convert a higher education sector that has, in a significant manner, lost its way.

The risk that the quest for prestige will trump the commitment to Catholic identity and mission might be illustrated by the specific example

of the Notre Dame Ethics Initiative. The ethical questions the document addresses look rather like those of any secular school. There is no evidence in this section that Notre Dame's ethical principles must be rooted fundamentally in the Gospel of Jesus Christ. There is no evidence here that undergirding Notre Dame's approach to ethics must be a distinct Christian anthropology of what it means to be human. The present document seems designed for Notre Dame to make something of a ‘splash’ in the contested world of contemporary ethics, where Christian assumptions are, to put it mildly, little valued.

A truly Catholic university, however, won't worry about matters of such acceptance. Instead, it will make itself into a bulwark to defend the value and dignity of every human person. Notre Dame's planning for the future should emphasize the crucial teaching of John Paul II in *Evangelium Vitae* and assure that the Gospel of Life is presented and defended vigorously. This will not win us kudos among some of our ‘preferred academic peers,’ but it will ensure that Notre Dame fulfills its Catholic promise. That would make Notre Dame truly distinctive, even if it damages us in the ratings game. It would make Notre Dame the kind of institution that the world needs—a beacon of light for a confused and increasingly anti-Christian culture.

For Notre Dame to overcome its fixations about ratings and its insecurity regarding how we are viewed by others will require that we be deeply rooted in our discipleship of Jesus Christ—a name that is notably missing from *Notre Dame 2033*. When we have Christ, the *logos*, as our guiding force and central inspiration, we can go forth well-armed to resist the moral relativism and wokeism that is so pervasive in contemporary higher

education. There are many good folk at Notre Dame—faculty, staff and students—who wish to develop the university in this manner. It will be crucial that their efforts not be stymied by the sad quest for secular prestige that pervades *Notre Dame 2033*.

In the end, Notre Dame needs to choose whether it will be a deeply and genuinely Catholic university or if it will be driven to conform to the reigning paradigm of elite American universities. Perhaps we might say there are two options that lie before Notre Dame, and a choice will ultimately need to be made. The options can be illustrated by some scriptural references. The first is taken from Luke's Gospel, chapter 12, verses 16 to 21, often referred to as the parable of the rich fool. It tells the story of the rich man who, in his wealth, tore down his barns to build bigger ones so as to impress others. He was wealthy, but “not rich in what matters to God.” The second reference draws on the opening verse of Psalm 127. It should be the mantra that guides all of our endeavors at Notre Dame: “If the Lord does not build the house, in vain do its builders labor.”

We must pray for those who lead and will lead Notre Dame, that their commitment to build a Catholic university might move beyond the prescriptions of *Notre Dame 2033* so as to develop the deeper and richer promise that takes the Gospel as its inspiration. We must renew our fidelity to Notre Dame's Catholic mission and work for Our Lady's University to be true to its sacred purpose so that our school attends first and always to the “things that matter to God.”

Fr. Bill Miscamble is a professor in the Department of History and serves proudly on the Faculty Advisory Board of the *Irish Rover*.



It behooves a watchdog to bark. Good, Rover.

New Catholics Baptized *continued from front*

Matthew Kuan, a Siegfried resident who received the sacraments of initiation along with Cheng, was enamored with the beauty of the sacred space of the basilica decorated with magnificent Easter ornamentation.

“From the phenomenal performance by the Liturgical Choir to the beautiful sea of candlelights casting their comforting glows across the

basilica's ornate and sacred walls, I'm afraid words cannot truly express how mesmerized I was by the scene alone! Upon hearing the numerous blessings from an army of priests and the entire Church that was present, I couldn't feel more welcomed and blessed to begin my next journey with Christ,” Kuan said.

Both Kuan and Cheng reflected on sharing the light of their newly lit baptismal candles with the congregation. Cheng told the *Rover*, “Another

touching and unforgettable memory was helping the others light their candles; I received many blessings and congratulations from our brothers and sisters, and I was warmly welcomed home. I know I received abundant graces that day that will help sustain me forever.”

In addition to the twelve neophytes baptized at the Easter Vigil, the RCIA and RCIA Short Course programs—designed for those already baptized non-Catholics who wish to enter

into full communion with the Catholic Church as well as baptized Catholics who wish to be confirmed—will present 43 candidates for full initiation to Bishop Kevin Rhoades on April 28.

If you are discerning to join the Catholic Church or are curious and want to learn more about the Catholic faith at Our Lady's University, please reach out to Brett Perkins at brett.perkins@nd.edu.

Daniel Schermerhorn is an RCIA Team Leader who is in awe of the amazing witness of the twelve neophytes and would like to invite all who are curious about the joy of living out the Catholic faith to join the RCIA community next year. If you want to learn more about joining the Church, you can contact Daniel at dscherme@nd.edu.

NOVO Like a Champion Today

Fall 2024 course recommendations

The following courses are recommended on the basis of the professor's demonstrated commitment to Catholic education and the positive experiences of the *Rover* staff. This is by no means a complete list of every excellent class offered in the upcoming fall semester, but we hope that this will provide readers with a starting point as they prepare to register for classes.

COLLEGE OF ARTS AND LETTERS

Classics

Beginning Latin II, Elizabeth Mazurek (CLLA 10002)

Intermediate Latin, Elizabeth Mazurek (CLLA 20003)

Ancient Virtue, Tadeusz Mazurek (CLLA 20400)

Sex and Gender in Greco-Roman Antiquity, Elizabeth Mazurek (CLAS 30315)

Greek Literature in the Hellenistic and Roman Periods, Aldo Tagliabue (CLGR 40520)

From Ennius to Egeria: the History of Latin, Brian Krostenko (CLLA 40056)

Constitutional Studies

Constitutional Law: Powers and Institutions, Christina Bambrick (CNST 30407)

Overcriminalization in America, Amul Thapar (CNST 30440)

Civil Liberties, Deborah O'Malley (CNST 40001)

Constitutionalism, Law, and Politics II: American Constitutionalism, Vincent Muñoz (CNST 50002)

Economics

Monetary Theory and Policy, Eric Sims (ECON 40364)

French

Pride Before the Fall: Seventeenth-Century French Theater, Fr. Greg Haake (ROFR 40310)

History

Philosophy

Introduction to Philosophy, David Cory (PHIL 10101)

Ancient and Medieval Philosophy, David Cory (PHIL 30301)

Aristotle, Sean Kelsey (PHIL 43102)

Aquinas on the Soul, John O'Callaghan (PHIL 43142)

Aesthetics, Nicholas Teh (PHIL 43312)

Political Science

Education Law and Policy, John Schoenig (POLS 30154)

Program of Liberal Studies

Literature I: The Lyric Poem, Matthew Rickard, (PLS 20201)

Philosophical Inquiry, Felicitas Munzel (PLS 20301)

Great Books Seminar III, Tom Stapleford (PLS 33101)

Theology

Foundations of Theology: Biblical and Historical, Fr. Kevin Grove (THEO 10001)

Foundations of Theology: Biblical and Historical, Anthony Pagliarini (THEO 10001)

Theology (Continue)

Foundations of Theology: Biblical and Historical, Katie Cavadini (THEO 10001)

Foundations of Theology: Biblical and Historical, Jay Martin (THEO 10002)

Catholicism and Tradition, Jenny Martin and Tom Stapleford (THEO 30802)

Catholicism and the Sexes, Abigail Favale (THEO 30821)

Synoptic Gospels: Luke, Nathan Eubank (THEO 40137)

Greek Exegesis of 1 Corinthians, Nathan Eubank (THEO 40196)

The Christian Theological Tradition I, John Cavadini (THEO 40201)

The Christian Theological Tradition I, Katie Cavadini (THEO 40201)

The Song of Songs in Jewish and Christian Exegesis of the Song of Songs, Sr. Ann Astell and Jeremy Brown (THEO 40218)

Major Roman Catholic Thinkers: John Henry Newman, Cyril O'Regan (THEO 40808)

MENDOZA COLLEGE OF BUSINESS

Honors Theological Ethics and Honorable Business, Mary Hirschfeld (BES 20702)

Honors Theological Ethics and Honorable Business, John Sikorski (BES 20702)

Business and the Common Good, Mary Hirschfeld (BES 30310)

Mendoza (Continue)

Introduction to Entrepreneurship, Laura Hollis (MGTO 30500)

Business Law Concepts, Laura Hollis (BALW 30100)

Why Business? James Otteson (BES 30795)

Economic Sins, James Otteson (BES 43100)

Corporate Governance and Catholic Social Teaching, Martijn Cremers, Craig Iffland, Tess Tullman (FIN 40470)

COLLEGE OF ENGINEERING

Aerospace and Mechanical Engineering

Introduction to Design Thinking in Engineering, Mike Seelinger (AME 20210)

Mechanics I, David Richter (AME 20221)

Engineering

Engineering and the Human Vocation, David Richter (EG 20560)

Integrated Engineering and Business Fundamentals, Mike Kitz (EG 40421)

COLLEGE OF SCIENCE

Math

Principles of Calculus, Kathryn Mulholland (MATH 10150)

Calculus I, Kathryn Mulholland (MATH 10550)

Science (Continue)

Biology

Science, Theology, and Creation, Fr. Terry Ehrman (STV 20888)

Aquatic Ecology, Fr. Terry Ehrman (BIOS 30420)

UNIVERSITY SEMINAR

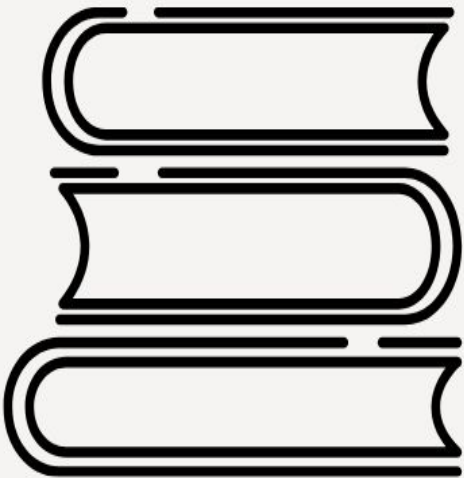
USEM Literature: Encountering the Divine in Greek, Roman and Biblical Stories, Aldo Tagliabue (CLAS 13186)

USEM Literature: How (and Why) to Read Greco-Roman Classics (CLAS 13186)

USEM Catholicism and the Disciplines: Old Money and New Money, Dale Parker and Craig Iffland (BES 13188)

USEM, Theology, Sr. Ann Astell (THEO 13183)

USEM, Theology, Ulrich Lehner (THEO 13183)



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Students Host Marriages Panel

Three young couples discuss the vocation of marriage

ELIZABETH HALE
Managing Editor

Seniors Merlot Fogarty and Madelyn Stout hosted three married couples for a discussion on the vocation to marriage. The “Called to Marriage Panel” took place on Wednesday, April 3 in Jenkins-Nanovic Hall.

The three couples were Gabi and Nathan Grow; Madeleine and Luke Foster; and Marlee and Michael Promisel. After each couple told a brief story of how they met, fell in love, and decided to get married, Fogarty fielded questions from the audience.

Although the three couples are at different stages in their marriages—the Fosters have been married for only three months and the Grows nine, while the Promisels have been married for almost seven years—much of the discussion focused on dating and discernment.

Since all three couples dated long-distance, Fogarty began the question portion by asking for advice on how to navigate such a relationship. Madeleine Foster, who was long-distance with her husband until six months after their engagement, answered: “My advice is: Do not let it be a hindrance ... It’s really hard to

find somebody in this day and age that will align with what you think and how you feel about the world. That’s a commodity that is kind of irreplaceable. So, if you can find that person, I would urge you to do your best to be with them and don’t think too much about long distance.”

Luke Foster advised, “Continuing something you already have in place is one thing, but establishing the foundation when you only see each other, at best, a couple times a month, is really hard. So, in that case, you rely on proxies, other indicators that you have a common foundation, that you share common principles, things like common communities ... Those things become more important when you don’t have lots and lots of face time.”

He concluded, “I’d say you can put up with almost any amount of [distance] for almost any length of time, as long as you have a plan to get out of it. It’s the lack of a plan that makes it deadly, because if one party loses hope, both parties are going to lose it.”

Marlee Promisel agreed with the Fosters, and she stressed the importance of finding things in common so as to truly grow in friendship while apart from

one another. She said, “I think [Luke’s] practical advice of finding things in common, or activities you can do that aren’t just sitting and talking on the phone for hours is useful ... We always tried to know when we were going to see each other again before we left so that there was always something to look forward to.”

Junior Liberty Hunsberger appreciated this part of the conversation, saying, “I think that the discussion of long distance was really helpful because I think a lot of people fear it.” But she noted the speakers’ emphasis “that it shouldn’t be fearful if this is something that you’re really invested in.”

In response to another question, all three couples agreed that their Catholic faith provided a solid foundation for a strong and lasting union. Michael Promisel responded, “Marlee and I set some ground rules at the beginning of our relationship that have carried us through difficult moments, and one of those ground rules was that in our relationship we would never ask our spouse to put us in a situation where we’d be acting against our consciences ... and that’s been a very deeply grounding, shared agreement

that we’ve had. I know that I will never be put in a situation where I feel like I have to choose between faith, or morality, and my family.”

The conversation then turned to handling finances as a couple. Nathan Grow urged, “If you’re married and you’re separating parts of your life in any way, [then] you’re holding something back from your spouse ... I can’t understand how one would keep separate finances in marriage unless there was some fear that their spouse might betray them in some way, or there was a desire for control that they don’t want to let go of, and neither of those things, I think, are compatible with a Catholic understanding of what marriage is or what a truly joyful thing it could be.”

Fogarty told the *Rover* she and Stout decided to host this event because, “Every time I asked a student last year what their favorite [Right to Life club] event was, the answer was always the marriage panel. Coming into this year, I knew that I wanted to host a similar event and work with couples who could relate to Notre Dame students. When Luke Foster proposed to his then-fiancee, the first thing I asked after congratulating him was if he would be on the panel

after he got married, and he was immediately on-board.”

Fogarty continued, “Events like these are popular because they’re real. We’re not flying out a famous speaker; they’re not giving a prepared speech. The conversation is candid and the people we’re learning from are just a couple years ahead of us. I deeply enjoyed the stories and advice these couples had to offer and am grateful for their willingness to share their stories on faith, life, and love.”

Junior Dillon Tarle told the *Rover* that he attended the event since, “as I get older, I need to start seriously thinking about marriage as something that isn’t just off in the future in some distant way but is becoming a more present reality...All the advice I can get is always helpful.”

Those interested in hearing the rest of the panel discussion may view the event in its entirety on YouTube.

Elizabeth Hale is a junior studying political science and Italian. She is a sincere enjoyer of situational humor and dramatic irony. To find out how that relates to this article, email ehale@nd.edu.

Solar Eclipse

continued from front

efforts to coordinate informative events on campus, planning public lectures as well as planetarium shows at the Digital Visualization Theatre (DVT) in the Jordan Hall of Science. The DVT held a visualization titled “Get Ready for the April 8 Solar Eclipse!” on February 13, as well as numerous presentations throughout March and April. One such talk was given by Professor of Astronomy Phil Sakimoto at St. Joseph County Public Library, titled “What if the Sun doesn’t come back?” DVT director Dr. Keith Davis gave three additional presentations to sold-out audiences during the weekend immediately prior to the eclipse.

The Student Union Board (SUB) promoted the event as a part of AnTostal, their annual week of spring programming. AnTostal references the 1950s Irish spring festivals of the same name, and it has been held every April since 1967 as a week of student-organized competitions, prizes, and food. This year, SUB settled on a celestial theme, dubbing it “AstroTostal.”

Belle Marchetti, this year’s



Image by Chris Schindler

SUB AnTostal committee chair, told the *Rover*, “We knew that the eclipse was coming up, so we worked with the College of Science to get a bunch of eclipse glasses that we could distribute

to students. We are also using it as a chance to talk about AnTostal and get our schedule of events out for next week.”

Students received solar eclipse glasses and free bagels from

SUB on Monday morning at the Fitzpatrick Terrace outside of DeBartolo Hall. While junior physics major Adrian Flores was picking up his glasses, he told the *Rover*, “It’s amazing to see everyone huddling up and looking forward to it! Personally, I’m really excited, I am a physics major who likes space, and it is just a cool thing to witness.”

Campus was full of anticipation surrounding the major celestial event. Junior business analytics student Renee Aziz told the *Rover*, “My dad ordered me solar eclipse glasses and a lens for my iPhone to capture the solar eclipse. I have class during it, but I am sure that my professor will let us out.”

All classes in the Program of Liberal Studies (PLS) were canceled, and the department partnered with the Glynn Family Honors Program to charter a bus and bring students to Fishers, Indiana in order to observe the eclipse in its totality. In an email sent to PLS students, Professor and Department Chair Julia Marvin urged students to “enjoy this natural wonder, wherever you may be.”

The eclipse was also the subject of much theological spec-

ulation—with some students discussing conspiracies promulgated by posts on X surrounding the occurrence of Masonic rituals. Bishop Joseph Strickland, emeritus bishop of Tyler, Texas, celebrated a live broadcast Mass “to counter any satanic and Masonic activity” during the event.

Riley Leonard, Notre Dame junior and next year’s presumptive starting quarterback, spoke with the *Rover* at the eclipse watch: “I have heard rumors that the world might end ... but I have also heard that Jesus may be coming back—which would be really exciting.”

Despite these speculations, Monday evening passed uneventfully, with the eclipse completing its expected path across Indiana and the rest of North America.

Catalina Scheider Galiñanes is a junior from the Washington, D.C. area majoring in economics and political science with a minor in constitutional studies. She is available to discuss liberalism, Virginia politics, and country music at cscheid2@nd.edu.

WRITE FOR THE ROVER, EMAIL NSCHMIT2@ND.EDU



de Nicola Center Hosts Conference on Benedict XVI

Speakers explore legacy, thought of late pope

CALEB VAUGHAN
Staff Writer

The de Nicola Center for Ethics and Culture (dCEC) hosted the second installment of a two-part conference titled “Benedict XVI’s Legacy: Unfinished Debates of Faith, Culture, and Politics.” This part of the conference, which spanned April 7–9, included 11 talks and panels focusing on Pope Benedict XVI’s legacy, his intellectual contributions, and his personality. These events were preceded by an earlier installment at the Pontifical Gregorian University in Rome in November 2023.

The conference topics included a variety of issues that Benedict thought deeply about during his life: culture, science and technology, faith and reason, law and justice, democracy, politics, and sexual abuse.

Four international institutions came together to put on this event. In addition to the de Nicola Center at Notre Dame and the Pontifical Gregorian University, the event was held in collaboration with the Joseph Ratzinger Foundation and the Benedict XVI Institute.

The Joseph Ratzinger Foundation is based in the Vatican and was founded by Benedict himself in response to increased scholarly interest in his thought. The foundation aims to promote research

and reflection on Benedict’s intellectual work and recognize outstanding scholars. dCEC director O. Carter Snead won an award from the foundation in 2021 for his book *What it Means to be Human: The Case for the Body in Public Bioethics*.

Dr. Brooke Tranten, Program Coordinator at the dCEC, called the event “incredibly successful.” She noted that it was “a really remarkable collaboration with international partners.”

Speakers flew in from around the world, including priests from Rome and Florence, a professor from Notre Dame Australia, and university scholars from around the United States.

On Monday night, Fr. Federico Lombardi, S.J., President of the Joseph Ratzinger Foundation and former director of the Holy See Press Office under both Pope Benedict XVI and Pope Francis, gave a talk entitled “My Time with Pope Benedict XVI.” The talk gave witness to Benedict’s life and personality. Fr. Lombardi particularly emphasized Benedict’s love for his family. Although Benedict was a man of high intellectual caliber, he was also a man of profound sentiment, Lombardi said. When Benedict “thinks about what paradise must be like, he thinks to the years of his childhood in his family.”

Ellie Knapp, a Notre Dame junior, told the *Rover* that she found this to be the most meaningful part of the talk.

She found especially touching the account of “Benedict’s relationships, the importance of his family, and how that permeated the entirety of his pontificate.”

Finally, Lombardi discussed Benedict’s resignation from his role as pontiff. After Benedict discerned that he should step down from office, the remaining years of his life as Pope Emeritus were peaceful, and Benedict always recognized and prayed for the papacy of Pope Francis. “The relation between the two was a real relation of respect,” Lombardi concluded.

Reflecting on this talk, Tranten said it was “moving and a privilege to get to hear Benedict’s press secretary.”

Earlier that day, Dr. Ben Hurlbut of Arizona State University and Fr. Paolo Benanti, T.O.R. offered reflections on “Science, Technology and Faith” in the modern world in light of Benedict’s 2008 lecture on a similar topic. Fr. Benanti teaches at the Pontifical Gregorian University and serves as advisor to Pope Francis on issues of AI and technology ethics. Dr. Hurlbut’s research focuses on science, technology, bioethics, and politics.

Hurlbut commented on the necessity of scientific expertise in defining philosophical questions, but argued that trusting science goes too far when one attempts to provide natural scientific answers to issues that are more properly

in the sphere of religion or philosophy. One example he identified of the tendency to place too much emphasis on scientific answers are yard signs that read ‘In Fauci we Trust.’ This, he said, becomes a “bastardized faith, but a faith nonetheless.”

Hurlbut also reflected on Ratzinger’s idea of personhood. Because ex-utero stem cell reproduction efforts have been successful in mice and at least partially successful in humans, he noted that questions arise as to the status of the created entities, particularly in regard to the personhood of those created from human stem cells.

Though the conference offered a meeting place for prominent scholars from around the world, Notre Dame faculty and even some students from the university gave presentations at the conference as well. The conference both opened and closed with talks from Notre Dame faculty members, with theology professor Cyril O’Regan delivering the welcome address and Fr. John Paul Kimes of Notre Dame Law School chairing the closing roundtable. Law professor Sherif Girgis also participated in a panel on “Faith, Democracy, and Politics.”

Additionally, four Notre Dame students presented their papers in a “Young Scholar Panel.” The presented papers were selected as winners in a “Pope Benedict XVI Essay

Contest” that the dCEC hosted in conjunction with the conference.

Will Hunter, a senior from Baumer Hall, was the only undergraduate who was selected as a winner for the conference. Reflecting on his experience presenting at the conference, Hunter told the *Rover*, “It’s an honor to be recognized and an even greater honor to be able to present in front of the leading scholars on the thought of Benedict.”

Speaking on the conference as a whole, Hunter continued, “The fact that Notre Dame is hosting this is a testament to our own scholars and the commitment of the university to the Catholic intellectual tradition.”

Devan Patel, an adjunct professor at Notre Dame Law School, also had a positive reflection about the conference as a whole, calling it “a great continuation of what started in Rome in 2023.”

The full list of events and talks is available on the dCEC website.

Caleb Vaughan is a freshman studying chemical engineering. He holds many controversial beliefs about church architecture. To input your thoughts on the CoMo chapel stained glass, email cvaugh2@nd.edu.

LUNCH & LEARN

A CATHOLIC LIFE IN WRITING AND JOURNALISM

Friday, April 12
12:00 pm, Oak Room
No RSVP necessary

Victorino Matus is deputy editor of the *Washington Free Beacon* and a contributing editor at the *Weekly Standard*. He has also published at the *Wall Street Journal*, the *Washington Post*, the *New York Post*, *National Review*, *Salon*, and many other notable outlets covering a wide array of subjects, including politics, Germany, military history, and popular culture.



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Cushwa Center Hosts Panel on Vatican II

Scholars discuss the newly published Vatican II: A Very Short Introduction

DOROTHY TOMKO

Staff Writer

The Cushwa Center for the Study of American Catholicism and the Department of Theology co-sponsored a roundtable discussion on Dr. Shaun Blanchard and Professor Stephen Bullivant's book, *Vatican II*, with both authors and select members of the theology faculty on April 5. Oxford University Press recently published the book in its popular series *A Very Short Introduction*.

Dr. Blanchard, a lecturer in theology at the University of Notre Dame, Australia, is the author of multiple books, including *The Synod of Pistoia and Vatican II: Jansenism and the Struggle for Catholic Reform*. Dr. Bullivant is Professor of Theology and Sociology of Religion, and also Director of the Benedict XVI Center for Religion and Society at St. Mary's University, London.

The visiting speakers were joined by Notre Dame's Professor Ulrich Lehner, the William K. Warren Professor of Theology; Dr. Kimberly Belcher, Associate Professor of Theology; Dr. Sarah Shortall, Assistant Professor of History; and Professor Thomas Tweed, the Harold and Martha Welch Professor of American

Studies and Professor of History. Each panelist offered a short reflection on the book and on Vatican II itself, posing questions which were then answered by the visiting authors.

Speaking on liturgical reform, Dr. Belcher reminded the audience that "Notre Dame was the location in the United States for the preparation of that very first Easter Vigil." The university was one of the first places in the world to celebrate the Easter Vigil in the night, after the Vatican II Holy Week reforms were instituted. Her reflection concluded with the observation that "we haven't finished some of the reforms that were called for at Vatican II."

Professor Lehner, who has co-authored multiple volumes with Dr. Blanchard, offered a humorous reflection on the limericks created at the council by the Anglophone cardinals, while reading the following example:

Some theologians with keen exposition
Seem intent on destroying Tradition;
On theology's new wave
They ride very brave
But they really lack true erudition.

Lehner praised the book, saying that it "wisely proposes a middle way, a hermeneutic of reform that can guide the Church to interpret

the council's document in light of their future."

Dr. Shortall, author of the monograph *Soldiers of God in a Secular World: Catholic Theology and Twentieth Century French Politics*, offered a reflection on the book's treatment of "Vatican II more broadly in historical perspective." She also raised the question of Vatican II's reception by the Church outside the council, asking how much of the council's work would have been understandable for normal Catholics.

Professor Tweed, author of *Religion: A Very Short Introduction*, reflected on the challenges and merits of writing a book in the series. He noted that the texts in the series have the benefit of "engaging readers that academics often don't," a quality which is both encouraging and challenging.

Dr. Blanchard responded to questions posed by the panelists first by describing the motivations behind writing the book. Admitting that "the orbit of a topic like Vatican II is terrifyingly broad," he articulated the belief that the Church's memory of the council itself is fading. He stated that "Pope Francis is the first truly post-conciliar pope," and that "we have entered a new phase of the reception or non-reception

of the council." He sees the book partially as a tool to inform a new generation of Catholics of the reality of the council.

Professor Bullivant also focused on the reality of the council in his response. He addressed a section in the book that explains the nature of an ecumenical council, and he argued that Vatican II was the first really "ecumenical" council. He explained this point, saying that due to the ease of travel, participants from the most remote regions of the Church could travel back and forth at their leisure—a reality that had never been the case before. However, this ease of travel meant that "the outside world was constantly impinging" on the council's meetings, and so the nature of Vatican II was unlike any previous council.

The floor was then opened up for questions from the audience. The discussion had a particular focus on the role of devotions in a post-conciliar church. To this point, Professor Bullivant proposed a middle ground, stating that even after the conciliar stripping of devotion, these "things that were seen as incidentals, perhaps [through] a more realistic sense of the way human beings relate to the divine [the Church] can find a place for those."

Bullivant followed this point with a discussion of the failures and successes of the council as inextricably intertwined, a theme repeated by both authors throughout.

The authors also emphasized the major complications in reform after Vatican II, with Blanchard stating, "Ratzinger's hermeneutic of reform is ... continuity and discontinuity on different levels."

Throughout the panel, the participants emphasized that the book is not a polemic from either side, but tries to strike a middle ground by articulating various perspectives and continuously aiming at objectivity.

This event was hosted in conjunction with the Cushwa Center's Jay P. Dolan Seminar in American Religion, which focused on Professor Bullivant's recent monograph *Nonverts: The Making of Ex-Christian America*.

Vatican II: A Very Short Introduction is available from Oxford University Press and can be found at major booksellers.

Dorothy Tomko is a sophomore in the Program of Liberal Studies. She can be found in the PLS lounge drinking tea and researching embroidery techniques, or by email at dtomko@nd.edu.

Holy Cross Ordinations

continued from front

how he made her feel welcome from her very first day of college, recalling, "I see and feel the light of God in him and everything he does, even when he gave me a 'B' or took away the soldering iron ... I've witnessed firsthand his unwavering dedication and profound commitment to serving God and the community. There's no one I could recommend more for ordination."

Following the reflections, the crowd erupted into thunderous applause, signaling that the deacons had been officially deemed worthy to be ordained priests. In his homily following the testimonials, Bishop Wack commented on this unique practice of communal recommendation in the Congregation of Holy Cross, stating, "Not many congregations or dioceses do that, you know, all that's really required is that our provincial Father Bill Lies says, 'We think they're worthy.' And then we show our appreciation by applauding. But we in the congregation of Holy Cross still do this."

Bishop Wack reflected on the word "present," the singular word any of the deacons had said before the congregation expressed their recommendations for the priesthood. He said that "present," in the context of the ordination, fundamentally means, "I come before you as someone like the apostles, who



Image by Peter Ringenberg/University of Notre Dame

were ordinary men, but whose hearts burned with zeal for the Lord and the Gospel."

He concluded his remarks, pleading, "And brothers and sisters, please, please, please pray for your priests. Pray for these and all of those who serve us, pray for the brothers and Holy Cross and the sisters, all of us who serve you, please pray for us."

Following the homily, the candidates underwent a verbal examination from the Bishop on their willingness to serve the Church, and individually approached the Bishop to affirm their obedience to their superiors and the Church. Shortly after, the candidates lay

prostrate before the altar during the chanting of the Litany of the Saints.

The Bishop then ordained each deacon through the laying of his hands on their heads. Then all eight men knelt before the altar and all of the Holy Cross priests in attendance laid their hands on each newly ordained priest one by one.

After the laying of hands, the newly ordained priests were anointed with the chrism oil and changed into their vestments with the assistance of one of their brother priests. They then found their new seats behind the altar.

Fr. Brian Vetter, former assistant rector of Baumer Hall

and current middle school teacher through the Alliance for Catholic Education program (ACE), told the *Rover*, "I am excited now as a priest to serve as a sacramental presence of Christ to others, especially my students, whether that is presiding at school Masses or Sunday Masses, or hearing confessions during lunch and recess time. It is a vocation I am very thankful for, and I am thankful that I have had so many family and friends to support me in it this weekend."

Fr. Peter Puleo, currently assigned to St. Joseph Parish in South Bend, told the *Rover*, "My experience of the liturgy and of the whole weekend was

one of humility, feeling so little in comparison with the power and scope of the Sacrament, the vocation, and the mission."

He continued, "Lying prostrate during the litany of saints, kneeling before the bishop, having family, friends, and community ask for my blessing, and shaking under the weight of the consecration at my first Mass all threw my own littleness into relief against the faith and hope of God's Church."

Fr. Michael Ryan, Rector of O'Neill Hall, reflected on the surreal experience of the past weekend stating: "The weekend was filled with grace. Friends of mine who I hadn't seen in some time were there and my entire family. The Basilica does such a good job."

Fr. Ryan celebrated Mass at the Basilica on Sunday, the day after his ordination. He told the *Rover*, "To spend so much time watching others celebrate Mass made the first time I celebrated it really surreal but an honor. At the end of Mass I asked my parents to give me their blessing, that was the most emotional part of the weekend for me."

Next year, five men will be ordained priests in the Congregation of Holy Cross.

Nico Schmitz is a senior in the Program of Liberal Studies from Pasadena, California. You can reach him at nschmit2@nd.edu.



Lecture Proposes Re-Evaluation of Landmark Libel Case

Nebraska professor critiques New York Times v. Sullivan

PJ BUTLER
Politics Editor

Carson Holloway, the Ralph Wardle Diamond Professor of Arts and Sciences and Professor of Political Science at the University of Nebraska, re-examined the “actual malice” standard for libel cases in a lecture titled “*New York Times v. Sullivan* and the Original Meaning of the First Amendment: Rethinking Libel and Freedom of the Press.”

The Center for Citizenship and Constitutional Government hosted Holloway for the event on March 27. Holloway argued that the landmark *New York Times v. Sullivan* Supreme Court decision, which established the “actual malice” standard for libel cases involving public figures, is not rooted in the original public meaning of the First Amendment.

In his lecture, Holloway explained that the “actual malice” standard—the requirement that public officials demonstrate the publisher knew the statements were false or acted with reckless disregard for the truth—is a “novelty in American constitutional law” that the Founders would not have recognized.

“The specifics of the Actual Malice Doctrine are just not in the thinking of Founders,” he stated. “They never suggest that you have to demonstrate actual malice to prevail if the thing that’s been published

about you is actually admittedly defamation and false.”

To support this view, Holloway cited influential legal thinkers from the time of the Founding, including William Blackstone, James Wilson, and Joseph Story. He argued that they adhered to the notion that there exists “a distinction between liberty and license of the press and that libel is outside the scope and therefore not in need of and not properly understood as being protected.”

Holloway also critiqued what he called Justice William J. Brennan’s “spurious originalism” in the *Sullivan* opinion. Brennan argued that the controversy over the Sedition Act of 1798 showed that even false, defamatory statements are protected by the First Amendment. In Brennan’s telling, the fact that “titanic figures like Jefferson and Madison” condemned the act as unconstitutional, despite its authors’ attempts to expand free speech protections, proved this point.

Holloway, however, claimed that Brennan selectively used historical evidence to reach a desired conclusion: “Brennan’s reliance on the Sedition Act controversy is kind of tendentious, because he cited some evidence, but not other evidence.”

For instance, Holloway noted that Brennan ignored arguments from esteemed Federalists and jurists contemporaneous with the law such as Hamilton, Adams, and Supreme Court Justice James Iredell, who all

believed the act was constitutional. He

contended that if the court wanted to rely on the Founding-era record, “They would have to grapple with the fact that although Jefferson and Madison thought it was unconstitutional,” many others firmly disagreed.

Finally, Holloway made a philosophical case that reputation should be understood as a natural right on par with life, liberty and property. Quoting Blackstone, he said reputation is a right “to which every man is entitled by reason and natural justice, since without these, it is impossible to have a perfect

enjoyment of any other advantage or right.” He believes the *Sullivan* case has obscured this Founding-era understanding by pitting freedom of the press against mere “reputational interests.”

In Holloway’s view, if courts returned to the original meaning, it would likely mean public figures could more easily sue for libel. But he maintained such a reevaluation is warranted given the Founders’ conviction that “human beings have a natural right to reputation ... something worthy of the law’s protection.”

Senior Abraham Figueroa told the *Rover*: “I thought Professor Holloway’s lecture was very insightful. I agree with his position, and I hope



Image by the CCCG

the lecture will enable the next generation of legal scholars to relook at the Court’s free speech jurisprudence.”

Others who attended Holloway’s lecture agreed with Figueroa’s positive response. Senior Aimee Morrissey said, “I found Professor Holloway’s argument compelling and appreciated his attention to historical detail through the lecture. His discussion of the historical bases for the right to reputation was particularly fascinating.”

Alongside the Notre Dame American Constitution Society of Notre Dame Law School, the CCCG will host Professor Steven Vladek of the University of Texas

School of Law for its next event on April 15. Vladek will present a lecture about his bestselling book, *The Shadow Docket: How SCOTUS Uses Stealth Rulings to Amass Power and Undermine the Republic*.

Holloway’s lecture is available for viewing on the CCCG’s YouTube channel.

PJ Butler is a senior studying political science and theology. He is a top customer at the Mishawaka Whole Foods location, where he frequently purchases ice cream, carrots, and large quantities of orange juice. To reach him, email pbutler3@nd.edu.

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CUA Professor Addresses YAF on Catholic Leadership

Michael Promisel discusses key aspects of authentic Catholic politics

SHRI THAKUR
Staff Writer

The Notre Dame chapter of Young Americans for Freedom (YAF) hosted Professor Michael Promisel to lecture on Catholic political leadership on March 27. The event was the second installment of the club's speaker series on the relationship between Catholicism and political life.

Promisel, Assistant Professor of Politics at the Catholic University of America and a visiting fellow at Notre Dame's Center for Citizenship and Constitutional Government (CCCCG), received his PhD from the University of Wisconsin-Madison in political science and government. According to the CCCC website, Promisel's teaching and research focus on "statesmanship, the virtues, liberal education, and Catholic social thought." While at Notre Dame, he is writing a book entitled *Prudence and Political Rule*. His lecture aimed at providing "different barometers or measures by which we can begin to have a conversation on what a good political leader is from a Catholic perspective."

In the first portion of his remarks, Promisel attempted

to define political leadership. He argued that the term could be understood by four key parameters: respect for one's office, technical skill/craft, prudence, and serving the common good.

He explained each of these in further detail, specifically emphasizing prudence as the ability to select "what is good" and that it necessarily involves one's moral character. Of the common good, he stated that political leaders should strive to achieve political justice through positive law while also promoting human flourishing through the acknowledgement of natural law.

Next, Promisel explained how good political leadership could be sought out in a specifically Catholic manner. To illustrate this point, he pointed to examples from Scripture and from the saints. He specifically noted the example of St. Thomas More, the patron of statesmen and politicians.

Promisel described how More's refusal to accede to



Image by the Irish Rover

King Henry VIII's divorce from his wife and separation of the state from the Catholic Church represented the saint's pursuit of spiritual truth, even at the risk of temporal retribution. He quoted More's final words before his execution, "I die the King's good servant, and God's first," as the highest standard to which Catholic politicians should strive. Promisel also emphasized the separation of the city of man and the city of God, arguing that the end goal of any Catholic political regime

must be ordering souls towards the divine.

In the final portion of his remarks, Promisel sought to address whether political leadership and Catholicism could ever be in tension. He stated that, although Catholics should not expect or attempt to create "heaven on earth" through political involvement, active engagement in the political realm is nonetheless consistent with the faith. He pointed to the canonization of St. Thomas More as evidence of the Church's "affirmation of the dignity of politics."

Notre Dame students in the audience reacted positively to the talk. Senior Merlot Fogarty told the *Rover* that she found Professor Promisel's description of "the conditions that a Catholic might find fault within a political regime and subsequent actions one might take in resolving a tension between a regime's end and an authentic ordering toward the common good" to be especially salient.

Fogarty added, "It is incredibly important for students at the world's preeminent Catholic university to understand why settling for small pockets of order in a nation of chaos is not the only option."

She continued, "Catholics have a duty to use their time on earth working to order souls toward the divine" through political involvement. She emphasized that, although "we are first and foremost the servants of God," this does not "negate our role in seeking the common good for our earthly nation."

YAF President Aedan Whalen echoed Fogarty's sentiments, arguing that "as Catholics, we are called to advance God's kingdom in every dimension of our lives, and that certainly includes politics." He emphasized that this principle was the main reason for organizing this speaker series, explaining that "Catholics need to get engaged in the political sphere before it's too late."

Shri Thakur is a sophomore studying economics and Constitutional Studies. You can email him at sthakur3@nd.edu to assist him in subverting liberal democracy.

Sister Helen Prejean Visits Notre Dame

Renowned death penalty abolitionist speaks to students

DANIEL RUEDA-RAMIREZ
Staff Writer

Sr. Helen Prejean, the death penalty abolitionist portrayed in the 1995 film *Dead Man Walking*, visited Notre Dame on March 25 and 26. She was hosted by theology professor William Mattison for the second year in a row, to deliver a lecture to the Moreau First Year Experience program and to visit his class on Faith and Human Flourishing, following a showing of the film that depicted Sr. Prejean's work.

The movie is based on Sr. Prejean's first experience of ministering to a convict on death row. She began her decades-long service to death row inmates and activism for the abolition of the death penalty. Mattison shows the film as part of a lesson on charity, offering Sr. Prejean's Christlike accompaniment as, according to Mattison, "an example of Christian love and forgiveness."

Sr. Prejean spoke at length about her experiences which inspired the film. She offered the movie's final scenes as a condensed way to view the death penalty issue. The scene bounces between depicting the heinous crime and later execution of the movie's subject,

Matthew Poncelet. The overlapping scenes, she noted, acknowledge both the horrific crimes perpetrated by many inmates while at the same time inviting viewers to consider that two wrongs don't make a right.

Through this scene, Sr. Prejean explained, the audience is able to see the human dignity of even the worst of criminals. In the movie and throughout the talk, she stressed the importance of seeing the dignity of all people and attending to the needs of both convicts and victims.

She also emphasized the need to work to overcome the bitterness and hatred one harbors toward criminals so as to see their divine filiation and that of all human beings. Furthermore, she claimed that while the Catholic Church often advocates for innocent life, it does not do enough to uphold the dignity of the lives of the guilty.

Moreover, Sr. Prejean described the impact that her ministry had on her own spiritual journey. She shared how her unconditional love opened the hearts of the worst of criminals, allowing them to repent and seek God's



Image from the Notre Dame Law School

mercy before they died. Sr. Prejean added that her ministry has helped her to see the dignity of all people, regardless of the choices they make. "I'm a lot clearer on what God is about than I was before," Sr. Prejean remarked.

Additionally, the Moreau First Year Experience hosted a conversation with Sr. Prejean titled "Pursuing a Life Well Lived." This event, also moderated by Mattison, focused on living out one's personal mission, which is the overarching theme of the second semester Moreau course.

This discussion emphasized the importance of discerning God's call, particularly in responding to injustice. Mattison's main takeaway from this talk was that "when you feel energized in the spirit, it's a good sign that you're responding to God's call."

Sr. Prejean urged all present to be responsive to the Holy Spirit's call to stand up for justice and the dignity of all human beings. "It's a real emotional, spiritual journey on this issue," Sr. Prejean shared with the *Rover*.

Students' reactions to both events were overwhelmingly positive.

Junior Kabir Madan remarked, "Watching *Dead Man Walking* and then immediately getting to interact with the main character in person was a very special experience. Her perspective, that people should 'lead with love,' spurred important reflection and conversation among the class."

"It was definitely very inspiring to see Sr. Helen's talk," freshman Kali Stalboerger commented. "Her work is clearly influenced by her faith in God and in the dignity of each human person."

I was definitely proud to be at a university that would be willing to host a speaker who stands up to the government and to the view of the public as a whole in order to help those imprisoned, those society has forgotten about," she added.

At the conclusion of each event, attendees flocked to Sr. Prejean to introduce themselves, speak to her, and get their free *Dead Man Walking* books autographed.

Sr. Prejean's talks encouraged all present to reflect on the dignity of the human person and how that informs their stance on social issues. "I hope that [the attendees] would reflect, based on Sr. Helen's experience, what goods are served by our society's commitment to the death penalty," noted Professor Mattison. He concluded, "In reality, the death penalty does not serve victim's families or our society."

Daniel Rueda-Ramirez is a freshman from Baumer Hall, majoring in Business Analytics and theology. When he is not studying or singing with the Liturgical Choir, he can probably be found playing foosball in the CoMo lounge. You can email him at druedara@nd.edu.



Hundreds Wait for Easter Vigil Mass

A Notre Dame Holy Saturday tradition

ELIZABETH MITCHELL

Staff Writer

The Basilica of the Sacred Heart marked the end of the Triduum with a celebration of the Easter Vigil Mass on Saturday, March 30. Complete with the traditional customs of receiving catechumens into the Church, candles, and additional readings, members of the Notre Dame community have come to adopt a practice unique to the university—an exceptionally long line.

The Easter Vigil Mass begins at 9 p.m., with doors opening two hours prior. For excited students and individuals from the surrounding area, however, waiting in line is an all-day endeavor. This year, the line began forming nearly twelve hours before the start of the liturgy, with eager Mass-goers sitting on the basilica steps promptly after the conclusion of the 9 a.m. morning prayer service.

One of the first people among this group was Junior Luke Dardis. Dardis has been the first to arrive at the basilica for the past three years.

When asked why he chose to wait, Dardis told the *Rover*, “I find waiting in line for the Vigil one of the best ways to pray during the Triduum and to prepare for the Vigil ... Some of

the most inspiring conversations during my time at Notre Dame have happened with friends either in that line or on walks between shifts waiting.”

He continued, “Since the Vigil is both a personal and communal experience, the time spent with others in line is a reminder not to become so lost in prayer that we forget to pray with and for our friends, since we walk together towards Christ.”

As the day progressed and the temperatures rose, more eager Vigil attendees appeared. Equipped with blankets, lawn chairs, and homework, some even brought trays of food to share with their neighbors. Groups of people clustered on the sidewalks and surrounding quad of the basilica to pass the time by playing games such as volleyball, four-square, and frisbee.

For others, the waiting time was a space for deep prayer and spiritual preparation. Students from the Militia Immaculata joined in praying a 2,000 Hail Mary devotion, led by Sophomore Juan Lawas.

Lawas shared with the *Rover*, “The 2,000 Hail Mary devotion is really popular in the Philippines. I’ve really wanted to do it since I’ve had a reversion when I arrived at Notre Dame.” He additionally shared how he had promised to offer the prayer for a woman who had recently joined

the Church over the summer but that he “kept putting off the devotion” because of time constraints. Lawas resolved to use the time waiting in line to fulfill his promise to her.

By evening, large crowds had congregated on all sides of the church, their number now reaching into the hundreds. Fifteen minutes before the basilica doors opened, people began to amass, condensing near the entrance. At this point, the line extended almost all the way to Walsh Hall, several yards down God Quad.

Within minutes of opening the doors, the basilica was filled.

Freshman Reynaldo Guillen, who arrived at the basilica early to prepare for altar serving, described his experience watching the crowd’s entrance to the *Rover*. He said, “I was standing in the west transept when the doors opened. The second the doors were unlocked a swarm of people came sprinting into the basilica rushing in from all doors to claim a pew.” He attested that even those who had lined up early “ended up sitting more than 3/4 the way down the basilica,” due to the spots occupied by the neophytes and their families in the front pews.

Attendees of the Easter Vigil later reflected on their experience to the *Rover*.

Freshman Mariela Rodriguez commented, “Waiting in line,



Image by the Irish Rover

I anticipated experiencing a beautiful Mass celebration and growing in communion with my friends and faithful strangers around us. The line allowed me to reflect on how the 40 days of Lent were coming to an end.”

Sophomore Theo Austin, who had accompanied Dardis since the early morning, shared, “I find it appropriate to spend the vast majority of the day waiting in anticipation of this liturgy, and doing so in community . . . I can’t think of a better way to spend the day.”

Rooted in prayer and surrounded by friends, to many,

the custom of waiting in the Easter Vigil line is more than merely getting a good seat.

Elizabeth Mitchell is a freshman currently studying marketing. She also participated in waiting for the Easter Vigil and would highly recommend the experience (though she secretly thinks it’s a bit crazy). To discuss the freckles or volleyball skills she acquired while in line, please contact her at emitche8@nd.edu.

Holy Week in the Liturgical Choir

A first-hand look into the choir’s busiest week of the year

MADLINE HUIE

Staff Writer

The Notre Dame Liturgical Choir completed a full week of rehearsals, liturgies, and a performance of Mozart’s *Requiem* during Holy Week. In total, this amounted to roughly 30 hours of singing.

The choir sang at the 10 a.m. Palm Sunday Mass. The choir then performed the *Requiem* in the basilica that evening. After a few more days of rehearsals, the choir began the Triduum with the service of Tenebrae on Holy Thursday. Following a morning rehearsal, the choir sang for the 3 p.m. liturgy on Good Friday. At the height of the Triduum, the choir sang for the 3-hour Easter Vigil in the basilica, and then they returned just a few hours later to sing for 10 a.m. Easter Sunday Mass. To close out Holy Week, the choir sang at Evening Vespers in the basilica on Easter Sunday.

Every singer in the choir shares in the common exhaustion of Holy Week, struggling through a lack of sleep and a mountain of assignments. Soprano Caroline Gramm told the *Rover*, “The rehearsals are brutal sometimes. We’ve certainly outgrown the choir loft. It feels like tech week



Image by the Irish Rover

if you’ve ever done theater—the exhausted, slap-happy excitement.”

However, the camaraderie and fellowship present in the choir is more apparent during Holy Week than any other week of the year. Gramm shared, “What better way to experience Holy Week than in community? There is no other group with which I’d rather spend my time. Our yearly traditions like praying Stations of the Cross around St. Joseph’s Lake on Good Friday as well as screaming our favorite anthems from the week at the top of our lungs at our Easter party all make the rehearsals go a little faster.”

The music that the Liturgical Choir sings during Holy Week varies drastically in scope, posing an immense challenge to the singers. The Good Friday service is comprised entirely of music accompanied only by harp or without accompaniment entirely—the grand Murdy Family Organ is silent from the end of Tenebrae on Holy Thursday until the Gloria of the Easter Vigil.

Sophomore Maddie Colbert commented, “I thought that the Lit Choir’s performance during Holy Week was amazing. I attended the Tenebrae service for the first time, and the

intentionality and intensity of the music and psalms chosen definitely helped me to be more present and to truly contemplate how Jesus was feeling in the hours leading up to His passion.”

This year, the choir took on two particularly challenging pieces of music: Samuel Barber’s “Agnus Dei” for the Good Friday service and John Rutter’s “Most Glorious Lord of Life” at both the Easter Vigil and Easter Sunday Mass. Each of these pieces presented a unique challenge to the choir.

Barber’s “Agnus Dei” required careful listening to the other vocal parts while maintaining a consistent tempo, and Rutter’s “Most Glorious Lord of Life” required careful attention to mixed meter, a musical technique that incorporates measures of varying lengths. However, both pieces brought the choir a sense of accomplishment and fellowship as all knew that without teamwork those pieces

would not have come together as they did.

Colbert shared, “I also attended the 10 a.m. Easter Sunday Mass, and their singing truly reflected the joy in celebrating the Resurrection. It also made me appreciate being a part of such a wonderful community to participate in Holy Week with.”

Just before Easter Sunday Mass, director Andrew J. McShane shared a quote with the choir, attributed to the late Dr. Gail Walton, previous director of the Liturgical Choir: “We sang a beautiful Easter Vigil last night, and we have been singing beautifully throughout the Triduum, but sitting there in those pews are a thousand people who have not heard us sing a note. Let’s make this Mass beautiful for them just as we did for everyone last night.”

Madeline Huie is a sophomore majoring in classics, theology, and music performance. She also sings with the Liturgical Choir. If you also enjoy drinking coffee, writing four essays (and this article) in as many days, or stress-cleaning everything in sight, contact her at mhuie@nd.edu.



Whether Christ Was Liberal?/ Utrum Christus liberalis fuerit?

Summa Theologiae, Third Part, Question 40, Article 5

JAMES WHITAKER

Humor Editor

Objection 1: It would seem that Christ was properly liberal. For liberality is a virtue, as we have stated in the Second Part (II-II, Q. 117), following the authority of Ambrose and Augustine. And as we have stated above (III, Q. 7, A. 3), the virtue of liberality, which is usually understood with regard to riches, is shown most of all in Christ in his earthly life. For liberality is seen in a man insofar as he willingly gives away, or liberates, everything which he does not need. But Christ fittingly led a life of poverty in this world, as we have said above (III, Q. 40, A. 5). Therefore it seems that Christ was liberal with riches in his spurning of them.

Objection 2: Further, liberality is a part of justice. For Ambrose says (*De Offic.* i), *Justice has to do with the fellowship of mankind. For the notion of fellowship is divided into two parts, justice and beneficence, also called liberality or kind-heartedness.* And Christ possessed all the virtues, as we have said above (III, Q. 7, A. 2). Moreover, Christ is understood as the teacher of justice, according to Joel 2:23: *Be joyful in the Lord your God, because He hath given you a Teacher of justice.* This is especially clear in Christ's injunctions to give alms to the poor. Therefore it seems that Christ was liberal on account of his justice.

Objection 3: Further, liberality, elsewhere understood as liberalism, pertains to a certain willingness or openness (*libertate*) to accept others as they are presently, despite difference in behavior or belief. But Christ demonstrated this willingness most of all in his keeping company with sinners, women, and children. And the salvation which Christ wrought was for all, according to the Apostle (II Cor. 5:15): *And Christ died for all.* Therefore, Christ was liberal in this sense also.

Objection 4: Further, it is characteristic of the liberal man to tolerate or permit the sins of other men. But God permits evil, even the great evil of Satan persecuting his most holy servant Job, as Gregory says (*Mor.* ii, 10): *We must know, however, that Satan's will is always evil, but the power he has is never unjust, for his will belongs to himself but his power comes from God. The fact that he wants to do evil is something that God permits, and this permission of God is not unjust.* Therefore Christ, who shares in the divine will of permission, is liberal.

On the contrary, It is written of Christ (Matt 5:17): *Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill it.*

I answer that, a man can be called "liberal" in three senses. Firstly, a man can be liberal on account of his good stewardship of wealth, which we have shown above (II-II, Q. 117; III, Q. 7, A. 2). Christ was certainly liberal in this sense, which might otherwise be called generosity or open-handedness.

Secondly, a man can be liberal on account of his toleration and permission of morals. Christ should not be called liberal in this sense, since, when he saw the merchants and money-changers in the temple, *he made a scourge of small cords and he drove them all out of the temple and poured out the changers' money and overthrew the tables* (John 2:15). It is also written, *In the morning I will stand before you, and will see, because you are not a God who wills iniquity. Neither shall the wicked dwell near you nor shall the unjust abide before your eyes. You hate all the workers of iniquity. You will destroy all who speak a lie. The bloody and the deceitful man, the Lord will abhor* (Ps. 5:5-7).

Thirdly, a man can be called liberal in a philosophical sense because he believes that his own opinion is equal to the law of truth, and that there is no authority above his own in matters of morals. Christ is indeed liberal in this way, to whom *all power in heaven and on earth is given* (Matt. 28:18). But this is fitting for Christ alone who is *in the form of God* and who is truly the author of truth of goodness, and not with respect to his *form of a slave* (Phil 2:6-7). For man deceives himself shamefully when he imagines that God's law does not bind all immortal souls.

This suffices for the Reply to the First Objection.

Reply Obj. 2: Justice, as we have said above (II-II, Q. 58, A. 1), is fittingly defined *as a habit whereby a man renders to each one his due by a constant and perpetual will*, and this is about the same definition as that given by the Philosopher (*Ethic.* v. 5). Liberality, understood as generosity with respect to riches, is indeed a potential part of justice, as stated above (II-II, Q. 80, A. 1). For it is conducive to greater rectitude, although there is little of the nature of anything due in liberality. Rather, Christ demonstrated his justice more fully in his exorcizing of evil spirits and his cleansing the temple since these acts render God and neighbor their due by doing away with undue evils.

Reply Obj. 3: The solution depends on the meaning of the word "accept," which can be motivated either by the precept of charity for the good of the other, or by the precept of liberalism, indifferent to the sinfulness of the other. The precept of charity is distinguished from the precept of liberalism by its end. As said above (I-II, Q. 100, A. 10), the precept of charity contains the injunction that God should be loved from our whole heart, which means that all things would be referred to God. So then it is clear that *the charity of Christ, which surpasseth all knowledge* (Eph. 3:19), is the precept on account of which Christ deigns to eat with sinners and even to achieve their salvation. For the work of Christ's Incarnation, Passion, and Resurrection sprang from the immensity of Divine charity. But the precept of liberalism, as opposed to charity, has not God as its end, but rather earthly comfort and the pride of liberty. For Bernard condemns this liberty (*libertas*) as a degree of pride, and it fits the third species of pride described by Gregory, namely, *boasting of having what one does not* (*Moral.* xxiii, 6).

Reply Obj. 4: In the selfsame work, Gregory describes the various reasons for which God permits his creation to suffer, each of which is motivated by the justice or charity of the Lord: whether for the just punishment of some past sin as a foretaste of the pains of hell, or for some purgative medicine by which the penitent might be corrected, or in order to prevent one from some yet uncommitted and unknown future sin. But fourthly, in the case of Job, Gregory says (*Mor.* preface): *There is still another [kind of blow] by which a person is often struck, not for the correction of past sins or the avoidance of future ones, but so that unexpected salvation may follow the blow and that the Savior's merits may then be remembered and loved all the more.* Hence such permission in God is motivated by the precept of charity rather than liberalism, as Gregory clarifies (*Mor.* ii, 43): *The ancient enemy indeed maliciously desires to deprive us of these good things. God, however, only allows these temptations in his kindness.* But it belongs only to God to permit evil in such a way, whereas it belongs to man to denounce sin as it behooves a watchdog to bark.

Ad primum sic proceditur. Videtur quod Christus liberalis proprie fuit. Liberalitas enim virtus, ut in secunda parte habitum est, secundum auctoritatem Ambrosii et Augustini. Et sicut supra dictum est, virtus liberalitatis, quae intellegi circa divitias consuevit, maxime in Christo ostendebatur in vita terrena sua. Liberalitas enim in homine ostenditur in quantum sponte distribuit vel liberat omnia quarum non indigeret. Sed Christus conveniens pauperem vitam in hoc mundo duxit, ut supra dictum est. Ergo videtur quod Christus liberalis circa divitias fuit in contemnendo easdem.

Praeterea, liberalitas est pars iustitiae. Ambrosius enim dicit, in I *de Offic.*, *iustitia ad societatem generis humani refertur. Societatis enim ratio dividitur in duas partes, iustitiam et beneficentiam, quam eandem liberalitatem aut benignitatem vocant.* Et omnes virtutes in Christo fuerunt, sicut supra dictum est. Christus autem doctor iustitiae intellegitur, secundum illud Ioel II, *laetamini in domino Deo vestro, quia dedit vobis doctorem iustitiae.* Et hoc maxime manifestum est in eius admonitionibus eleemosynas pauperibus largiri. Ergo videtur quod Christus liberalis fuit propter suam iustitiam.

Praeterea, liberalitas, quae aliter liberalisma intellegitur, ad quamdam velleitatem vel libertatem accipere alios ut praesentialiter sunt, praetermissa dissonantia in conversatione vel fidem. Sed Christus maxime hanc velleitatem declarabat in eius convivendo cum peccatoribus, mulieribus, et filiis. Et salus operata Christo pro omnibus est, secundum Apostolum: *Et pro omnibus mortuus est Christus.* Ergo, Christus etiam liberalis in hac sensu fuit.

Praeterea, ad liberalem pertinet peccata aliorum hominum tolerare vel pati. Sed Deus mala admittit, etiam illud magnum malum Satanae, scilicet persecutionem Iob sanctissimi servi, ut dicit Gregorius, in II *Moral.*, exponens illud Iob: *Sciendum vero est quia Satanae voluntas semper iniqua est, sed nunquam potestas iniusta; quia a semetipso voluntatem habet, sed a Domino potestatem.* Quod enim ipse facere inique appetit, hoc Deus fieri nonnisi iuste permittit. Ergo Christus, qui divinam permissionis voluntatem participet, liberalis est.

Sed contra est quod dicitur circa Christum Matth. V: *Nolite putare quoniam veni solvere legem aut prophetas: non veni solvere, sed adimplere.*

Respondeo dicendum quod homo liberalis tripliciter vocari potest. Primo, homo potest esse liberalis propter eius bonam divitiarum dispensationem, quod supra habitum est. Christus certissime liberalis in hoc sensu est, quod aliter generositas vel largitas vocetur.

Secundo, homo potest esse liberalis propter suam tolerationem et permissionem moralium. Christus non in hoc sensu vocari debet, quoniam, cum vendentes et numularios in templo videret, *fecisset quasi flagellum de funiculis et omnes eiecit de templo et numulariorum effudit aes et mensas subvertit.* Etiam in Psalmo V dicitur, *Mane astabo tibi, et videbo quoniam non Deus volens iniquitatem tu es. Neque habitabit juxta te malignus, neque permanebunt in iusti ante oculos tuos. Odisti omnes qui operantur iniquitatem; perdes omnes qui loquuntur mendacium. Virum sanguinum et dolosum abominabitur Dominus.*

Tertio, homo liberalis in philosophiae sensu vocari potest quia habet quod sua opinio est aequalis legi veritatis et quod existit nulla auctoritas super suam in his quae moralibus pernitent. Christus quidem liberalis in hoc sensu est, cui *data est omnis potestas in caelo et in terra.* Sed hoc conveniens solo Christo, qui *est in forma Dei* et verus

bonitatis Auctor, et non respectu eius *formae servi.* Homo enim decipit seipsum turpiter cum imaginatur quod lex Dei cunctas incorruptibiles animas non constringat.

Et per hoc patet responsio ad primum.

Ad secundum ergo dicendum quod, sicut supra dictum est, convenienter definitur quod *iustitia est habitus secundum quem aliquis constanti et perpetua voluntate ius suum uniuersum tribuit;* et quasi est eadem definitio cum ea quam philosophus ponit, in V *Ethic.* Liberalitas, in sensu generositatis circa divitias, quidem est una potentialis pars iustitiae, sicut dictum est. Confert enim ad maiorem honestatem, quamvis parum habet de ratione debiti. Christus magis ostendit abundantius suam iustitiam in malos daemones exorcizando et templum lavando, quia haec reddunt debitum Deo et proximo in indebita mala auferendo.

Ad tertium dicendum quod, solutio dependet ad definitionem "accipere" nominis, quod potest agi vel praecepto caritatis ad bonum alterius vel praecepto liberalismae quod est indifferens peccato alterius. Praeceptum caritatis a praecepto liberalismae secundum finem distinguitur. Sicut supra dictum est, sub mandato caritatis continetur ut diligatur Deus ex toto corde, ad quod pertinet ut omnia referantur in Deum. Sic igitur constat quod *supereminentem scientiae caritatem Christi* esse praeceptum propter quod Christus dignatus est cum peccatoribus convivaturus esse et salutem eorum complere. Incarnationis enim Passionisque Resurrectionisque opus ex immensitate divinae caritatis processit. Sed praeceptum liberalismae, secundum quod opponitur caritati, non Deum sicut finem habet, sed magis carnalem consolationem et superbiam libertatis. Quamdā libertatem enim Bernardus contemnit sicut unum gradum superbiae, et hac libertas correspondet tertiae speciei superbiae descriptae a Gregorio, scilicet *aliquis iactat se habere quod non habet.*

Ad quartum dicendum quod, in seipso opere, Gregorius designat rationes multiplices propter quae Deus eius creationem pati patitur, quorum utrumque propter iustitiam vel caritatem Domini agitur: vel ad iustam poenam cuiusdam culpa praeteritae sicut praelibationem poenarum gehennalium, vel ad purgativam medicinam per quam penitens corrigatur, vel ad prohibendum quoddam adhuc incommittum et ignotum futurum peccatum. Sed quarto, sicut patet in Iob, Gregorius dicit in praefatione *Moral.*: *alia qua perumque percutitur, per quam nec praeterita culpa corrigitur, nec futura prohibetur; sed ut, dum inopinata salus percussione sequitur, salvantis virtus cognita ardentius ametur.* Unde talis permissio in Deo agitur propter praeceptum caritatis magis quam liberalismae, sicut Gregorius ostendit in II *Moral.*: *Quae nimirum bona antiquus hostis malitiose attrahere appetit; sed haec tentari Deus nonnisi benigne permittit.* Sed proprie pertinet ad solum Deum pati sic malum; pertinet autem ad hominem denunciare malum sicut vigilantem canem latrare oportet.

Iacobus Huitacrus philosophiae doctor in sacrae doctrinae schola erit. Vere, scribendi in Latina fessus est. Si adhuc legeras, tecum Deus sit. Factum est. Mitte nuntia ad jwhitak5@nd.edu. [James Whitaker is a graduate student in the Theology department. Now possessing a BA in Greek and Latin and an MTS degree, he felt that he could only prove his worth as a Latinist theologian by doing the gosh dang thing himself. If you would like his pieces from now on to be funnier and less self-indulgent, you can complain to jwhitak5@nd.edu you can complain to jwhitak5@nd.edu.]

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