

THE IRISH ROVER

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Damaging Artwork

JOSHUA GILCHRIST
Executive Editor

Columbus murals temporarily uncovered, recent damage revealed

Murals depicting several scenes from Christopher Columbus' arrival and activity in the New World located on the second floor of the Main Building will be uncovered through Friday, September 9, 2022 and from Monday, October 24 through Friday, October 28.

University president Fr. John I. Jenkins, C.S.C., decided in autumn 2020 to cover the murals with a removable tapestry, after what the university website refers to as "an intensive period of discussion, research and reflection across the Notre Dame and regional communities on how best to address a complex narrative that was considered celebratory in the late 19th century but had become troubling by the early 21st century—especially in its depiction of Native Americans."

The decision caused much debate—a range of opinions have been expressed within the pages of the *Rover*, including a defense of the administration's decision from *Rover* faculty advisor and Notre Dame Law School Professor Rich-

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Image from Notre Dame News

Sexuality-Ed

W. JOSEPH DEREUIL
Editor-in-Chief

Updated pre-matriculation requirements ask and inform about sexuality, gender identity

Notre Dame updated its video on "sexual orientation and gender discrimination" in its pre-matriculation requirements for incoming students. Additionally, the University Health Services (UHS) added a set of questions about sexual orientation and preferred pronouns to their new-student questionnaire.

Both of these changes were unannounced but were added to the required coursework that students must complete over the summer before they arrive at the university.

The video is a part of the Division of Students Affairs' "Building Community the Notre Dame Way," meant to prepare students for residential life at the university.

In it, Fr. Gerry Olinger, C.S.C. states that our calling to treat others as we desire to be treated and "the Catholic Church's teaching are at the heart of how we approach diversity on our campus, including differences in sexual orientation and gender identity."

The video's narrator

declares, "We must prevent and intervene [in] any instances of sexual orientation and gender discrimination." Adding, "Before we continue, let's make sure we are all on the same page in terms of definitions," the narrator then defines sexual orientation, lesbian, gay, bisexual, gender identity, transgender, cisgender, gender expression, and questioning.

According to the video, "gender identity" is "an individual's inner sense of being male, female, or differently gendered person," which "may not match their biological sex," this latter situation being offered as the definition of transgender.

These definitions were

offered without any qualification or explanation. Rather, the Division of Student Affairs proceeded to interview individuals who identified as part of these groups. Amidst interviews with several openly gay, bisexual, and "queer presenting" students, the viewer was requested to move "towards acceptance of others" regarding their various sexual orientations.

The incoming Notre Dame students who had to watch this video were also told explicitly that being kind to LGBT individuals is not doing enough. They must "move from kindness to allyship." Furthermore, the video asked the in-

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The White House Announces Plan to Forgive Student Loans

MARGARET MATHIS
Staff Writer

Debt cancellation and economic ramifications

The White House announced President Biden's three-part plan for forgiving \$10,000 in student loan debt on August 24, 2022. President Biden said he "believes that a post-high school education should be a ticket to a middle-class life, but for too many, the cost of borrowing for college is a lifelong burden that deprives them of that opportunity."

According to the White House fact sheet, the purpose of this plan is "to provide more breathing room to America's working families as they continue to recover from the strains associated with the COVID-19 pandemic." This new executive order will cancel \$10,000 worth of debt for non-Pell Grant recipients and \$20,000 worth of debt for Pell Grant recipients. Individuals are eligible for loan cancellation if their annual income is less than \$125,000 (or \$250,000 for married couples).

Under this new plan, Biden is also making changes to the income-driven repayment system and the already

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Rover Recommends: Culture Collection

Rover staff highlights favorites from their summer

W. Joseph DeReuil,
Editor-in-Chief, *Hannah Coulter* by Wendell Berry

One of Wendell Berry's Port William novels, *Hannah Coulter* tells the story of a girl in rural Kentucky growing up during World War II. It follows her life through the industrialization and post-War reshaping of America in the ensuing decades and tells of her and her husband's seeking to provide their

children with a better life—helping them receive a college education and attain successful careers. But the larger narrative of the story also reveals that in many ways the modern standards of success—the "get big or get out" mentality that percolated from the cities into rural towns and farms in the 50s and 60s—does not measure personal fulfillment. As family and local society are pulled apart by competing goals, salaries, and broken relationships, Berry masterfully calls into question the dream of going off to

a distant school and working in a big city. The short, easy-to-read novel is well worth anyone's time, but it particularly leaves much to consider for college students in the midst of planning their future successes.

Joshua Gilchrist,
Executive Editor, *Silence* by Shusaku Endo

Written by Japanese Catholic novelist Shusaku Endo, this work of historical fiction tells the story of Portuguese Jesuits' missionary efforts in

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Shaking Up Shakespeare

JACK THORNTON
Staff Writer

The University of Notre Dame presents a classic story in a contemporary fashion

As students returned to campus this fall, the University of Notre Dame hosted its 23rd annual Shakespeare Festival. The signature event was a modern take on Shakespeare's "Romeo and Juliet." It ran in the De-

Bartolo Performing Arts Center from August 16–28.

The Shakespeare Festival is a Notre Dame tradition that grew out of "Summer Shakespeare," a much smaller and less formal event with performances held in Washington Hall. Each season of the Shakespeare Festival includes a production by the Notre Dame Shakespeare Festival (NDSF) Professional Company. This year's performance of "Romeo and Juliet" is the latest of the company's showings, which in the past have includ-

ed works such as "A Midsummer Night's Dream," "Othello," and "Much Ado About Nothing."

A self-described "Romeo and Juliet practitioner," director Chris Anthony has directed at least 12 productions of "Romeo and Juliet" before this fall, and she has worked in Los Angeles County schools for many years, helping teachers more effectively present the play to students. In an interview with WNIT, Anthony stated, "in educational theater, we work on this one a lot."

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THE IRISH ROVER

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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, W. Joseph DeReuil, 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.

"A hypocrite is afraid of the truth ... To pretend suffocates the courage to openly say what is true; and thus, the obligation to say the truth at all times, everywhere and in spite of anything can easily be escaped."

– Pope Francis

Catholic Pharisaism

JOSHUA GILCHRIST
Executive Editor



Christ speaks scathingly to the hypocritical Pharisees; he speaks also to those of us who are prone to hypocrisy today.

As we started classes a couple of weeks ago, the Church presented us with a series of Gospel readings that speak directly to zealous young believers. Christ's exhortations to humility and self-examination apply to all believers at all times, and especially to Christians pursuing righteousness. A judgmental spirit not only drives others away from the Church but deeply jeopardizes one's own spiritual wellbeing.

In daily Mass on the Saturday before the start of classes, we heard Christ saying that the scribes and Pharisees "preach but do not practice. They tie

up heavy burdens that are hard to carry and lay them on people's shoulders, but they do not lift a finger to move them." Christ concludes the passage first with a command: "The greatest among you must be your servant," and then with a statement of fact: "Whoever exalts himself will be humbled; but whoever humbles himself will be exalted."

In speaking of the Pharisees, Jesus speaks of those who "had it right"; indeed, at the beginning of the address, Jesus tells his audience to "do and observe all things whatsoever they tell you." Their orthodoxy, however, excuses neither their hypocrisy nor their self-exaltation. The position of authority that they hold—"the seat of Moses"—in fact subjects them to a higher standard than others.

On that Sunday morning, we heard from Jesus in Luke's gospel, who is asked by an anonymous interlocutor, "Lord, will only a few people be saved?" Christ's response completely turns the question on its head: "Strive to enter through the narrow gate, for many, I tell you, will attempt to enter but will not be strong enough." The question is a challenge, a test of the rabbi's knowledge of theology; the questioner was

likely a learned man, perhaps a Pharisee.

It seems likely, too, that the questioner was a Jew, as he addresses Jesus as "Lord," and "the few" likely refers to the Jews, as opposed to the Gentiles. Christ responds to the question, with all its latent presumptions and assumptions, by directing it back to the person. The interlocutor asks a theoretical question; Christ provides a personal, imperative answer—he answers the question the interlocutor *should* have been asking.

The next day, we returned to Matthew's gospel: "Woe to you, scribes and Pharisees, you hypocrites. You traverse land and sea to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves."

Not only are the Pharisees hypocrites, but they also pervert those whom they proselytize. And even further, their critical, exclusionary outlook prevents them from entering the Kingdom themselves. The maxim is here made ultimate: claiming for oneself God's responsibility of judgment is a sure path to hell.

This cycle of readings from Jesus' address to the Pharisees in Matthew concluded on the first day of classes:

"Woe to you, scribes and Pharisees, you hypocrites. You cleanse the outside of cup and dish, but inside they are full of plunder and self-indulgence. Blind Pharisee, cleanse first the inside of the cup, so that the outside also may be clean." Once again, Christ exhorts the Pharisees to look inward; their concern is to be with their own moral and interior life, not with their exterior appearance or with others' righteousness.

Christ was speaking to us, too. Who are those who "have it right" in our context? Who are those who perceive themselves as having—or really do have—the formation needed in order to speak the truth with confidence on questions of faith? Who are those who have a privileged place to speak, write, and proclaim? It's all of us who strive to declare and live out the truth of the Gospel.

The Church's message for us at the beginning of this year is not one of self-congratulation; it is a message of warning. It is an exhortation to return to the source of our faith, to "cleanse the inside of the cup," before polishing our Catholic social presence. It's not about being in the right clubs; it's about striving to enter through the narrow gate. To be sure, engaging in communal prayer, discussion, and

activity for the causes of truth and faith is essential to our life as Christians. It cannot be the case, however, that our participation in Catholic clubs is constitutive of our Christian life.

The measure of your righteousness does not come from others. Your association with the 'right people'—and certainly your refusal to associate with the 'wrong people'—does not make you righteous in God's eyes. Some will say: "We ate and drank in your company and you taught in our streets." Jesus will respond: "I do not know where you are from. Depart from me, all you evildoers!"

This year, resolve to remain steadfast in prayer and increase in humility. A wise mentor told me recently: "The whole point of being a faithful Catholic and Christian is that we have the humility to acknowledge that God calls us to perfection that we can't reach by our own power." Trust in God, and leave the rest to Him.

Joshua Gilchrist is a senior from Keenan Hall who now lives off campus. He is a proud member of both the Program of Liberal Studies and the department of theology, and you can find him preparing for his large Columbus Day party or celebrating the fact that his PLS Seminar V class has moved on from War and Peace.

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Damaged Murals

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ard W. Garnett. Garnett argues in the article that “the murals were intended to make a statement, and to convey a message, at a particular time, in a particular context, to particular audiences. It is not a retreat from or a repudiation of our Catholic character to conclude that, today, they are not succeeding at their task.”

The murals were painted between 1882 and 1884 by Luigi Gregori, former artist in the papal household of Pope St. Pius X, as a sign of pride for American Catholics at a time when Catholics were widely ridiculed and ostracized as unfaithful Americans. Notre Dame was to be a center for Catholics in the largely Protestant country, and Columbus was a figurehead for American Catholics because of the intersection of his Catholic faith and his centrality in the history of North America leading up to the formation of the United States.

Professor Felipe Fernandez-Armesto, William P. Reynolds Professor of History at the university, has taught a class on Columbus and used the murals as educational material. He wrote a report detailing damage that has been done to the murals due to the method of covering and uncovering that was implemented in 2019.

The report does not

address the question of whether the murals should be covered, but argues for their usefulness and their artistic and moral value in view of the damage they have experienced. The principal issues with the murals noted by Fernandez-Armesto include disfigured paint

consistent with the advice of Conrad Schmitt,” the company commissioned by the university to install the coverings. He continued, if one “could demand to see the correspondence between Conrad Schmitt and the university on this, I strongly suspect there wouldn’t be any.”

and what’s approved of. We display things in public for many reasons, one of which is education.”

Professor Fernandez-Armesto concluded by reiterating that he is not arguing for the murals to be permanently uncovered: “I think they did the wrong thing, but

rector of the Basilica of the Sacred Heart and chaplain of the Notre Dame Knights of Columbus Council #1477, about the Knights and their relation to the controversial figure. Ching told the *Rover* that while the Knights continue to bear Columbus’ name, “our current

legacy of Christopher Columbus, though his role in our founding speaks to something about who we are and why we exist.”

When asked about how Christians ought to think about controversial historical figures, Fr. Ching said, “The fall is a real part of our narrative as the children of God. It’s easy to look back and put historic peoples’ lives on scales and say they were good or bad.”

Michael Bender, Grand Knight of the Council, noted that there is a diversity of opinions on Columbus and his legacy within the Knights: “We don’t hide the fact that he had downfalls like everyone else. We also don’t hide the fact that he was an extraordinary man with a great faith; we have a photo of Columbus in our council chambers.”

Bender concluded, “In the end, it’s all about charity and helping out the community. We try not to let the controversy overshadow that. The way to defend his name and the order is to be as charitable as possible.”



Scene from Christopher Columbus’ arrival to the New World, found in the Main building

due to placement of rivets and adhesives, scraped paint due to placement of the covers’ wooden frames, with several additional damages reported.

Professor Fernandez-Armesto informed the *Rover* that he had corresponded with President Jenkins on this issue: “The president’s answer to me is that he’s satisfied that the method they used was

When asked about the logic of the decision to cover the murals, Fernandez-Armesto responded, “There’s a very prominent statue on our campus of somebody who killed many people, and even committed genocide. Do you know who that is? Moses.” He continued, “There’s no logical connection between what’s publicly displayed

that doesn’t concern me. What concerns me is the preservation of the art. If the university doesn’t preserve its patrimony, it’s doomed.” He emphasized once again the importance of keeping separate the question of whether the murals should be covered and whether the way we cover them damages them.

The *Rover* also spoke to Fr. Brian Ching, C.S.C.

mission is not bound to the mission of Christopher Columbus. Not to his traits, negative or positive. Our mission and goal continues to be helping the Church thrive.”

Ching continued, “The point and main goal of the order remains the mutual benefit and support of Catholics in the U.S. Our primary goal is not the preservation of the

Joshua Gilchrist is a senior from Keenan Hall who now lives off campus. He is a proud member of both the Program of Liberal Studies and the department of theology, and you can find him preparing for his large Columbus Day party or celebrating the fact that his Seminar V class has moved on from War and Peace.

Sexuality-Ed

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coming students to act as if same-sex relationships are “no big deal.”

The *Rover* reached out to Fr. Olinger, who serves as the Vice President for Student Affairs, asking for clarification of the intended message of this video. Olinger initially agreed to answer questions about the video over email, but ultimately did not respond to any specific queries regarding whether the messages in the video are somehow viewed by himself or the Division of Student Affairs as in line with Catholic teaching or official university policy.

This policy states that individuals who experience same-sex attraction are called to chastity because,

“All must learn to govern their passions in disciplined ways on the road to lasting freedom” and that “chastity is God’s invitation for all to be in loving relationship with others according to the demands of the moral virtues.”

The second notable addition to the pre-matriculation requirements was the UHS questionnaire that inquired about incoming students’ own sexuality. These questions were an addition this year to the survey which UHS sends to incoming students every summer.

At the beginning of the survey, students were asked, “What sex were you assigned at birth on your birth certificate,” to which the students could answer: male, female, or “choose not to disclose.”

Then the survey asked,

“What is your current gender identity?” The survey provided seven different options to choose from in answer to this question: male, female, transgender male, transgender female, “gender-queer—neither exclusively male nor female,” other, or choose not to disclose.

The third question then asked for students’ preferred pronouns.

Dr. Edward Junkins, Director of University Health Services, told the *Rover*, “Any information that we ask, we ask in an effort to best care for a student,” stating that students who feel uncomfortable with these questions “don’t have to share this [information] either in person or on a form.”

“We ask a whole bunch of other questions on that [questionnaire] that are

very important for us to take care of students,” he continued. “Those particular kinds of questions are really no different than any question: we feel that they help us identify what sets somebody up emotionally, spiritually and physically to be the best student they can be... I know that there are a spectrum of students at Notre Dame, and we need to set up ourselves best to take care of them.”

When asked why this set of questions was necessary this year—since they have not been asked in previous years—Dr. Junkins told the *Rover* that the University Health Services themselves were not the ones who thought asking about students’ sexual identity and pronouns was necessary for proper healthcare. He explained that a student group approached the

Division of Student Affairs asking that these questions be added, as is the case for many changes in university procedure. When a student group comes forward with a suggested change, he continued, “those questions will be elevated to the unit, or to the vice presidents, or to Student Affairs. And there will be conversations. There are a lot of different examples of this,” Junkins added.

He concluded this explanation, “we will collect all kinds of information that we feel is going to help us take care of patients.”

Junkins does not fear that asking these questions subverts any aspect of the Catholic mission of the university nor that presenting so many options for sexual identity and pronouns will prove particularly misleading

to students, stating, “Any question can be considered confusing to incoming students. And as far as the Catholic [teaching] goes, I worry about taking care of all patients to the best of my ability to support the mission of the Church and of the school.”

The Division of Student Affairs declined to comment on their role in asking incoming students about their pronouns and sexual identity.

W. Joseph DeReuil is a junior from St. Paul, MN studying philosophy and classics. For 19th and early 20th century literature reading suggestions (either offered or received) contact wdereuil@nd.edu.

Write for the *Rover*. Email wdereuil@nd.edu.



Irish in Awesome Wonder

CLAUDIA PARISI

Staff Writer

Notre Dame students backpack in Wyoming as part of Wonder program

Established in February of this year, Wonder is an initiative that curates “adventures through nature and people to encounter beauty, awe, and wonder.” According to its mission statement, the program “seeks to reestablish beauty as an essential event in peoples’ lives” and does so by “fostering a journey of self-reflection” within an immersive encounter with nature.

After spending a summer doing research in Wyoming in 2021, Ilaria Schnyder, co-founder of Wonder and former Assistant Professor at the Kellogg Institute, returned to campus with the idea for an immersive program in nature. She said to herself, “This is something Notre Dame doesn’t have. We need to do it.” She elaborated, telling the *Rover* that “nature provides a space of beauty that allows people to go deeper into who they are,” which is her hope for the students participating in Wonder.

Over the course of this past summer, Notre Dame sent four pilot expeditions out West with the program. The first went packrafting in Utah, while the following three went rock climbing and backpacking in Wyoming. Each was associated with a different fellowship, club, or program on campus.

The third adventure was sponsored by the McGrath Institute for Church Life and led by Leonard DeLorenzo, Professor of Theology at the university and Director of Undergraduate Studies at the McGrath Institute for Church Life. DeLorenzo explained that

the *Rover* that he had expected “some backpacking, a little cooking, and a lot of free time”, but that his idea “was quickly proven wrong: it took substantial time and energy to backpack, cook, and set up or take down camp each day.”

“[However,] the people and beauty of the world around me kept me go-

ed into four “cooking teams” which were thereafter responsible for making all of their own meals.

The next morning, the group of Notre Dame explorers began their ascent into the backcountry. Each hiker carried a pack that included all of his or her own gear, parts of his or her tent, and

There was no predictable end to each day’s hike. Rather, it was the search for an adequate campsite within the final mile that determined when and where the group would stop. Once the guides designated where the group would spend the night, the backpackers would quickly pitch

hear what people find most important in their own lives,” reflected junior participant Ainsley Hurford.

On the last full day in the backcountry, storm clouds rolled in around dinnertime.

Amidst the downpour, a vivid double rainbow appeared across the sky.

“Witnessing a double rainbow over mountains and a lake... [m]any of us ran out from underneath the tarp, even though we’d get wet from the rain... to admire the beauty and take photos and be silly,” recalled Hurford.

The campers’ encounter with the double rainbow illustrates a realization of Wonder’s hope “to spark human flourishing beginning from beauty.”

In reflecting upon her trip, Hurford told the *Rover*, “This experience as a whole, and that [last] night in particular, further instilled in me a desire to have a childlike wonder and love for the beauty around me! I hope to adopt this simple and awe-filled love in my approach to life and all that God gives me!”

Given the success of the backcountry trips over the summer, Wonder hopes to continue working with the university to organize outdoor excursions for Notre Dame students in the future.

Claudia Parisi is a junior studying Management Consulting and Theology. When she’s not taking pictures of sunsets or playing country music at full volume, she can be reached at cparisi@nd.edu.



One of the rainbows seen during the storm on the last evening in the backcountry: Image by Claudia Parisi

the Institute was “exploring ways to develop this program for different kinds of student formation and leadership development.” He recruited sixteen students, all of whom were excited for the adventure and none of whom really knew quite what to expect.

Sophomore Mark Van Kirk, who backpacked with Wonder in Wyoming this summer, explained to

ing. There was excitement in traveling to new places each day that were initially out of sight and getting to know another person a little bit better,” recalled Van Kirk.

Campers spent the first full day of the trip acclimating to the higher altitude by means of rock climbing at a nearby canyon. That evening, the 16 students were divid-

a quarter of his or her team’s food for the week.

Averaging about five miles a day and anywhere from 500 to 1,000 feet of elevation change, the hiking Irish witnessed countless scenes of natural beauty. The trail led the group under green canopies, over sun-baked boulders, across majestic overlooks, and through a handful of cold mountain streams.

the tents, fetch the water, and prepare the dinner.

After the sun had set and the last pan had been washed, everyone would gather together for a Wonder tradition called “Snapshots,” in which each individual shared a brief autobiographical story. “The Snapshots were without a doubt my favorite part of the trip... [it was] such a special experience to





Called to the Cross

PAUL HOWARD

Religion Editor

Four men profess final vows in the Congregation of Holy Cross

By professing final vows of poverty, chastity, and obedience, four men—Rev. Mr. Andrew Fritz, C.S.C.; Rev. Mr. John Sebastian Gutierrez, C.S.C.; Br. James Henke, C.S.C.; and Br. James Walters, C.S.C.—committed themselves to the lifelong service of Christ and His Church in the Congregation of Holy Cross.

These two seminarians and two brothers respectively made their professions in the Basilica of the Sacred Heart on Saturday August 27. The following day, Fritz and Gutierrez were also ordained to the diaconate by the Most Reverend William A. Wack, C.S.C., Bishop of Pensacola-Tallahassee in a litur-

gy at Moreau Seminary. Br. James Henke, C.S.C., Br. James Walters, C.S.C., and Deacon Fritz all attended the Congregation of the Holy Cross's undergraduate pre-seminary, Old College. Br. Henke graduated from the University of Notre Dame in 2016 with a bachelor's degree in philosophy and theology before ministering in Oregon, Arizona, Colorado, Pennsylvania, Bangladesh, and South Bend. He is now headed to King's College, a Holy Cross university in Wilkes-Barre, Pennsylvania, where he will work in campus ministry.

As an Old Collegian, Br. James Walters volunteered around the globe. Starting as a catechist on campus at the Sacred Heart Parish Center, Br. Walters later traveled to Uganda to teach English. Before graduating from Holy Cross College with a degree in theology in 2017, he also volunteered

in the U.K. at St. Patrick's Parish, London. Br. Walters now returns to North

Deacon Andrew Fritz graduated from Notre Dame in 2016 with de-



Image by Sylvain Brison

Easton, MA where he will continue in his role as Campus Minister for Retreats and Faith Formation at Stonehill College.

grees in anthropology and philosophy. While at Old College, he taught elementary school religious education and served the

poor and homeless both in South Bend and abroad. After functioning as the Associate Director of Old College from 2019–2020, Deacon Fritz completed his pastoral year at St. John Vianney Parish in Good-year, Arizona. He now returns to St. John Vianney where he will serve as deacon for the parish.

Deacon John Sebastian Gutierrez graduated from the University of the Incarnate Word in San Antonio, Texas in 2015 with a degree in communication arts. After college, he joined the Congregation of the Holy Cross and volunteered across the United States. Most recently, Deacon Gutierrez served as an assistant hall director at Holy Cross College. He will now spend his diaconate year at St. Ignatius Martyr Church in Austin, Texas.

In his homily at the Saturday liturgy, Provincial Superior of the United States Province of Priests and Brothers Rev. William L. Lies, C.S.C. noted the

great sacrifice these men made in taking final vows. Speaking directly to his brothers in Holy Cross, Fr. Lies said, “your vocation is the path by which you will die with Christ ... it is the path on which we set off to lose our life in the love of Christ.” The *Rover* joins Fr. Lies, the Congregation of Holy Cross, and the whole Church in expressing our congratulations and thanks to Deacon Fritz, Deacon Gutierrez, Br. Henke, and Br. Walters for their great sacrifice for the love of Christ.

Paul Howard is a junior in medieval studies from upstate New York. On the suggestion of a family friend, he intends on opening a “medieval studies store” after graduation. If you have suggestions on what he might sell in his shop, he can be contacted at phoward2@nd.edu.

Faith and Mental Health

KATHRYN BOWERS

Staff Writer

Catholic ministries pursue integrated wellbeing

Modern society increasingly acknowledges the importance of mental health. According to the Substance Abuse and Mental Health Services Administration, 52.9 million American adults suffered from mental illnesses in 2020, whereas 43.4 million did in 2015, raising questions about how the Church should provide healing for believers who experience these issues.

Notre Dame's Response

As a Catholic university, Notre Dame recognizes the importance of supporting both the faith and mental health of its students. Tami Schmitz, Associate Director of Pastoral Care for Campus Ministry, described the resources that it provides: “Prayer, spiritual direction and accompaniment, one-on-one pastoral conversations, and our daily drop-in ‘Need to Talk’ hours are all ways we bring spiritual support and comfort to our students.” She also mentioned that other offerings of Campus Minis-

try such as retreats and liturgies are intended to nurture students and foster connection for them. Schmitz emphasized that “[Jesus] wants people to be made whole again ... we [at Campus Ministry], too, can help our students feel whole by loving them, listening to them, praying for them, and walking alongside them as they navigate their social and emotional struggles and challenges.” But Schmitz also clarified that a spiritual director does not eliminate the role of a counselor, and that both can help the students in different ways.

The university offers mental health support to its students through the University Counseling Center (UCC), a division of Student Health and Wellness. Dr. Christiane Gebhardt, Assistant Vice President for Student Services, discussed Notre Dame's mental health resources with the *Rover*. She described that there are questions on the pre-counseling intake form about a student's religious affiliation and how meaningful it is for that student, which a counselor can address in the session. Additionally, Dr. Gebhardt explained that, at their discretion, UCC counselors may refer students to faith

resources on campus such as Campus Ministry, and, with the student's consent, may collaborate with those in Campus Ministry working with that student. Like Schmitz, Dr. Gebhardt categorized the role of the counselor as distinct from someone helping them spiritually—she believes that the counselor can “[integrate] a student's faith into the session as guided by the student and their goals for therapy.” She shared the aspiration of Student Health and Wellness that students fo-

mission of “generat[ing] research, teaching, and formation opportunities to inform and strengthen sacramental and pastoral care for persons with mental challenges and their families.” Fiat's director, Beth Hlabse, who is a trained therapist, majored in theology and peace studies while at Notre Dame.

Hlabse believes that Church tradition and the field of psychology should collaborate to help those with mental health challenges to “experience deepening communion

pose of, as she put it, “integrating psychological and spiritual support for mental health for more than 200 Catholic educators and ministers” through McGrath's summer offerings: its Teaching Life and Human Dignity Symposium, Notre Dame Vision for Campus and Youth Ministers, and programming for the current Echo Graduate Service Program cohort and mentors.

In October, Fiat will host an inaugural symposium that will convene theologians and mental health experts from across the country to, in the words of Hlabse, “chart Fiat's key areas of pastoral scholarship and formation.” In the spring, Fiat will launch an 8-week course for pastors, lay ministers, and diocesan staff on mental health and pastoral care.

The Martin Center for Integration

“Double domers” Kenna and Pat Milliea founded the Martin Center for Integration, named after the Martin family (of which St. Thérèse of Lisieux is a member) in July of 2022. Both obtained their Masters of Theology degrees through Notre Dame's Echo program, and Kenna studied theology with a minor in art history and is a Licensed Marriage and Family Therapist, while Pat studied

theology and sociology.

Kenna shared with the *Rover* that the Martin Center aims to prepare people to “tolerate the discomfort of life” and “be refined as saints.” The core of the Martin Center is their podcast, *This Whole Life*. The center also offers workshops, seminars, and retreats for Catholic groups including parishes and missionary organizations. Moreover, the Center offers therapy, which according to Kenna, “is able to address the more acute needs and distressing symptomatology that individuals and couples may experience.”

As the Church extends its outreach to those experiencing mental health challenges, members of the Notre Dame community are contributing to this effort by extending hope, connection, and an appreciation for the entire human being from a distinctly Catholic perspective.

Kathryn Bowers is a sophomore in the Program of Liberal Studies who prefers the weather in South Bend to the weather of her hometown, Dallas, Texas during the summer and early fall. Email her at kbowers2@nd.edu to find out why sunflower butter really is the best butter.



Jesus healing Bartimaeus: Image by Eustache Le Sueur

cus on mental health not only in the midst of suffering: “we are ... wonderful being[s] that God created and we need to take care of ourselves every day.”

Fiat Program

Notre Dame's McGrath Institute for Church Life started the Fiat Program on Faith and Mental Health in 2022 with the

in the Body of Christ.” One of Fiat's first initiatives was a social concerns seminar in the spring of 2022 called “Accompaniment and Mental Illness: Known in the Breaking of the Bread,” which Hlabse co-taught with Lisa Anderson. Additionally, over the summer, Hlabse led workshops with the pur-



It behooves a watchdog to bark. Good, Rover.



Remembering Notre Dame's Hometown Congresswoman

NICO SCHMITZ
Managing Editor

Rep. Jackie Walorski and staff members killed in car crash

Indiana Congresswoman, Jackie Walorski, and two of her staffers were killed in a car crash on August 3, 2022 in Elkhart County, Indiana.

Born in South Bend, Walorski worked for a local television station, the South Bend Chamber of Commerce, the St. Joseph County Humane Society, and Indiana University South Bend before being elected to the Indiana House of Representatives in 2004. After winning nearly 50% of the vote in 2012, Walorski was elected to the U.S. House of Representatives and served Indiana's 2nd District, which spans from Wabash County to Elkhart and includes South Bend, for almost a decade.

House Republican Whip, Steve Scalise (R-LA) reflected on Walorski's deep integrity, kindness, and commitment to her constituents in a statement released by his office following her death: "She was a champion for the people of Indiana, and she will be remembered for her kindness, te-

nacity, and commitment to helping others. Jackie and her staffers died serving her constituents."

Alongside her service as a dedicated public servant, Walorski's Christian faith and upbringing inspired her to serve as a missionary in Romania and found a non-profit, Impact International Ministries, which provides medical supplies to impoverished children across the globe. Walorski's husband, Dean Swihart, commented on Walorski's faith and mission to WNDU, "[faith] was in the front of our minds all the time. We prayed so many times that this job with Congress was not, you know, an opportunity for us to get a big head ... It was always about the Gospel."

Following the death of Walorski, University of Notre Dame President Rev. John I. Jenkins, C.S.C., released a statement mourning the death of the Congresswoman. Jenkins stated, "She was always a gracious and welcoming supporter of Notre Dame students in Washington, D.C., and frequently invited our faculty to testify on issues before Congress."

Acknowledging Walorski's position as the House Representative for Notre Dame and the surround-

ing community, Jenkins continued, "Congresswoman Walorski was also an advocate and supporter

what a big fan she was."

Donnelly, who served as Indiana's 2nd District representative before Walor-



Congresswoman Jackie Walorski: Image by US Congress

of key initiatives on campus, including the Notre Dame Wilson Sheehan Lab for Economic Opportunities and its important work of building evidence and data to strengthen anti-poverty intervention programs."

Ambassador Joe Donnelly, a Notre Dame alumnus and current U.S. Ambassador to the Holy See, commented on Walorski's love for Notre Dame: "[Notre Dame] is a huge part of the fabric of our community. I know

ski and later as a U.S. Senator for Indiana, continued, "We both lived and died by the Fighting Irish. She always had a smile on her face when Notre Dame would win."

At Congresswoman Walorski's funeral, held at Granger Community Church, House Minority Leader Kevin McCarthy (R-CA) recounted how Walorski took him to his first Notre Dame football game years ago. When he did not have any cold weath-

er gear, Walorski offered him her husband's coat.

Considered one of the emerging leaders of the Republican Party, Walorski served as the Ranking Member of the House Ethics Committee and served on the powerful House Committee on Ways and Means. During her tenure, Walorski was committed to expanding support for Veterans, combatting childhood poverty, reforming military sexual assault protections, and much more.

Walorski also committed her time as a Congresswoman to protecting the unborn. A member of the Susan B. Anthony's List Pro-Life Caucus, Walorski held an A+ voting record in defending the unborn, and just weeks before her death voted "No" on the Women's Health Protection Act that seeks to repeal almost all abortion restrictions nationwide.

In 2017, Walorski made statewide headlines after attempting to block the creation of Whole Women's Health, an abortion facility in South Bend. While her efforts failed, Walorski would later join her fellow constituents in praying just outside the clinic for the sanctity of life. In 2021, Walorski discussed how her and her fellow pro-life constituents were threatened by a car that attempted to swerve

into their lawful gathering outside the clinic.

Despite the attempted intimidation, Walorski wrote, "The Hoosiers I met that day work tirelessly to defend the most vulnerable among us, the unborn. They will not be silenced or intimidated by threats or acts of violence from radical activists who want to deny others their First Amendment rights."

On August 20, the Republican Party of Indiana selected Rudy Yakam to replace Walorski on November's ballot. Yakam, a former campaign staffer for Walorski and Elkhart business executive, won the nomination after receiving the endorsement of Walorski's husband, Dean Swihart. Yakam, who is committed to continuing the work of Walorski in Congress, is a heavy favorite to defeat Democrat Paul Steury in the November election.

Nico Schmitz is a junior from Pasadena, California majoring in the Program of Liberal Studies with minors in constitutional studies and theology. When he is not wandering around the lakes or playing wiffle ball on Baumer Bay, you can find him reading in CoMo. Send him your opinions at nschmit2@nd.edu

Mixed Reactions to Indiana's New Abortion Law, S.B. 1

LUKE THOMPSON
Politics Editor

Despite billing as first "near-total ban" pro-lifers have concerns

On August 5th, Indiana became the first state to pass a new law restricting abortion in the wake of the late June Supreme Court decision *Dobbs v. Jackson*, which made such legislation possible.

Following the release of *Dobbs*, which reversed *Roe v. Wade* and *Planned Parenthood v. Casey's* precedent that deemed certain state restrictions on abortion unconstitutional, many states were expected to pass legislation restricting abortion further than had been possible for roughly the last fifty years.

When the state legislature passed the bill S.B. 1 to restrict abortion, Indiana produced the first of these expected results. After being signed by the governor, the legislation quickly earned the nationwide spotlight as the first example of a post-*Dobbs*, non-trigger law that re-

stricted abortion past what would have been allowed under the *Roe* legal regime. Citing provisions in the bill that made abortion completely illegal in the state, barring only an explicit set of exceptions, national news sources reported on the passage of the law almost uniformly as a near-total abortion ban—a model for many to come in states with pro-life legislative majorities.

Accordingly, the widely reported reactions to S.B. 1 were similarly strong. Planned Parenthood referred to the legislation simply as an "abortion ban," announcing that the law would require them to close all their facilities in the state, not noting any of the expectations included in the law. Some of the largest private employers in Indiana released statements treating the law similarly, saying that the "law will hinder [their] ability to attract diverse ... talent from around the world" and that they "have expanded their health plans to include travel for [abortions]."

National media outlets reported on pro-life reac-

tions to S.B. 1 less extensively, but one might expect that the movement that built the legislative

political activism would celebrate the news unreservedly. But a closer look shows that pro-life advo-



Indiana statehouse during debate surrounding S.B. 1
Image by Merlot Fogarty

majority for abortion bans in Indiana through decades of advocacy and

cates' reactions to the bill are much more mixed, certainly not just the in-

verse of the strong condemnations issued by pro-choice interest groups.

These reservations from pro-lifers stem from serious concerns about the breadth of the exceptions included in the law and worries about the enforcement mechanisms of the new ban. In the statement released by the Indiana Right to Life President Mike Fichter, the pro-life group expressed that, while it certainly supports the law being passed because of its potential effect to end up to 95% of abortions in the state and effectively shutter abortion clinics, it "cannot fully endorse ... S.B. 1 due to its rape, incest, and lethal fetal abnormality exceptions."

Notre Dame's campus chapter of Right to Life, Merlot Fogarty, explained pro-life unease about the law. Fogarty, who was present at the state capitol in Indianapolis when S.B. 1 was being debated, pointed to the lethal fetal abnormality exception in the bill as a particular point of concern. Citing a recent *New York Times* report, she stated that prenatal testing for some rare lethal fetal abnormal-

ities can be wrong more than 90 percent of the time, and that even then, such exceptions could be characterized as "discriminatory and eugenic."

Referring to additional exceptions in the bill for circumstances where the fetus was conceived in cases of rape and incest, Fogarty summarized many pro-lifers' frustrations with the law, saying that "while this bill is a step in the right direction, preborn lives throughout the state of Indiana will be held in the balance of life or death merely due to the circumstances of their conception." She further defended her opposition to these exceptions saying that "rape is an atrocious affront to the dignity of the human person, but so is taking the life of the innocent child conceived through these unjust means."

Besides the extent of some of the exceptions included in S.B. 1, Fogarty also criticized some of the provisions in the bill regarding its enforcement and the prosecution of those who violate the law.

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Loan Forgiveness
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existing Public Service Loan Forgiveness (PSLF) program. Borrowers will only have to pay five percent per month instead of the current ten percent in order to keep their loan. Under PSLF, borrowers with original loan balances of \$12,000 or less will have their loan completely forgiven after 10 years. In addition to these changes, “The President will continue to fight to double the maximum Pell Grant and make community college free,” according to the White House website.

Student loan forgiveness aims at positive effects for the economy such as increasing consumer spending for individuals who benefit. The White House mentioned a nurse who makes \$77,000 annually and spends an average of \$295 per month to pay off her loans as an example of someone who would benefit from the plan. Under this policy, her monthly average payment would decrease to \$61, leaving her with \$234 more to spend each month. The hope behind the plan is that this money would be added back into the economy and increase consumer spending. Some economists warn

that these drastic changes to American economic policy could also have negative effects. According to the Brookings Institution, student loan forgiveness

\$10,000 debt cancellation against cumulative spending on several of the country’s welfare and benefit programs from 2000 to 2019. Brookings found if

on welfare since 2000 and exceeds the amount spent since then on feeding hungry school children in high-poverty schools through the school break-

Grants may receive twice as much as those who do not. These differences will cost taxpayers even more money and even further exceed the cost of wel-

et, “beneficiaries of across-the-board student loan forgiveness would be higher income [and] better educated ... than beneficiaries of just about all other programs designed to reduce hardship and promote opportunity and targeted to those who need help.”

Forbes Magazine warned that student loan forgiveness could be “unfair” to certain groups of people, including those that do not have student loans, those with private student debt, and those who did not go to college: “For many, wide-scale student loan forgiveness not only feels like wealth distribution but also feels like a slap in the face to working Americans who also have financial struggles.”



Image from the White House press

will cost taxpayers \$373 billion and its benefits will not be equally distributed among Americans.

Brookings compared the cost of a one-time

all 43 million people eligible take advantage of the debt cancellation, it “would involve a transfer that is about as large as the country has spent

fast and lunch program.”

The White House estimates that nearly 45 million people will be eligible for the program, and those who received Pell

fare and other programs.

According to Brookings’ statistics about the percentage of students who receive a college education within each income brack-

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Culture

Collection

continued from front
18th-century Japan. Far from a dry historical account, the book enters deeply into the psychology of the missionaries, taking the reader along for the tumultuous journey, both geographical and spiritual, on which the missionaries embarked. The book, translated from its original Japanese by William Johnston, is starkly beautiful but, psychologically speaking, is not an easy read. Prolonged scenes of torture and martyrdom vividly convey the suffering of the missionaries and the Japanese Christians, and, even more difficult, the stream-of-consciousness-esque writing that constitutes much of the book brings readers into the excruciating crises of faith experienced by the characters. The strength of the book lies in its raw portrayal of characters' psychology and its resistance of the tendency to neatly resolve their struggles.

Nico Schmitz,
Managing Editor,
Of Gods and Men

This 2010 French drama directed by Xavier Beauvois depicts a historical account of a small community of French Cistercian monks amidst the dangers of the 1996 Algerian Civil War. Beauvois uses the spirit of monastic life to dramatically explore the brothers' choice whether to leave Algeria in the face of certain death. Whether it be the use of prolonged silence, sacred music, and overall simplicity, Beauvois' film offers a chance to meditate on the nature of discernment, especially with respect to one's community. Unlike many other Catholic films, *Of Gods and Men* depicts the nature of a lived Christian life while also illuminating the deep spiritual life that upholds the active life of a disciple. While slow at times, *Of Gods and Men* is a must-see for any Catholic adult looking for spiritual nourishment, as it allows for contemplation, which is rare for any modern religious film.

Elizabeth Hale,
Culture Editor,
Perelandra by C.S. Lewis

"It is not for nothing that you are named Ransom." Though *Perelandra* is the second book in C.S. Lewis's *The Space Trilogy*, it is incredible in its own right and can be read as a stand-alone novel (though

I'm going to cheat and recommend that you read *Out of the Silent Planet*, too). The story follows Elwin Ransom, newly returned from Mars, as he is called by God—"Maleldil"—back into space and onto the planet Venus (Perelandra) for an unknown mission. Soon after he lands, Ransom encounters a woman-like alien, unfallen and completely vulnerable to the predations of the Devil—"the Un-man"—who landed on the planet shortly after Ransom. It is in encountering these creatures that he discovers his purpose on that Edenic planet. *Perelandra* is a striking reflection on the implications of the Fall and how grace acts in our lives. Lewis reimagines human encounters with the divine, and he bestows on the reader a sense of all that we lost in Eden. Reading *Perelandra* made me long for goodness and detest evil to a degree that I have not experienced in any other book, and it deepened my understanding of sin, corruption, and redemption. So, if you ever desire to feel a little more deeply the weightiness of the cosmic battle being waged over your soul, I highly recommend you read C.S. Lewis's *Perelandra*.

Paul Howard,
Religion Editor,
The Glory of Polyphony

In this six-part podcast series for the BBC, famed director and founder of the Tallis Scholars Peter Phillips gives a thorough crash course on the most important choral composers of the Renaissance period. In addition to presenting insights about great compositions of the past, Phillips presents the contexts in which the pieces were written. From William Byrd's recusancy and subsequent persecution in Elizabethan England to the crimes of Carlo Gesualdo in Italy, listeners will learn about the varied lives of some of history's most creative musicians. Beyond the lessons it teaches, *The Glory of Polyphony* is also sure to help listeners relax. The calming timbre of Phillips' speaking voice and soothing sounds of the world's best choirs are perfect for winding down after a long day. If you would like an introduction to the transcendent serenity or devastating grief that the sacred music of the past can elicit even today, then set aside half an hour of your day, plug in your headphones, and press play!

William Smith,
Campus Co-Editor,
Till We Have Faces: A Myth Retold by C.S. Lewis

C.S. Lewis's *Till We Have Faces* retells the myth of Cupid and Psyche through a Christian lens. The story centers around the royal family of the fantastical kingdom of Glome: King Trom and the three princesses—Orual, Redival, and Istra. Orual narrates her experiences as the ugly daughter of a cruel King, the caretaker of a beautiful younger half-sister, and the heir of a struggling kingdom. The interplay of jealousy and love, wisdom and ignorance, gods and humanity complicate and enrich the already adventuresome storyline. In many ways, each encounter between characters becomes an embodiment of some of the most puzzling and pressing questions of life: What does it

mean to love others? How do humans find happiness? Why does God remain silent and hidden? There are few works that so brilliantly and creatively address some of the deepest questions of the human heart. This book is worth reading for the pure enjoyment of exploring the stories of a Greek-inspired land and the profound layers of meaning that continue to be retold in our daily lives and the lives of those around us.

William White,
Webmaster,
Rebel Yell: The Violence, Passion, and Redemption of Stonewall Jackson by S.C. Gwynne

S.C. Gwynne's well-written and engaging biography catalogs the career of one of the Civil War's most enduring and puzzling characters: Thomas



Image by Cong Wang

mean to love others? How do humans find happiness? Why does God remain silent and hidden? There are few works that so brilliantly and creatively address some of the deepest questions of the human heart. This book is worth reading for the pure enjoyment of exploring the stories of a Greek-inspired land and the profound layers of meaning that continue to be retold in our daily lives and the lives of those around us.

Catalina Scheider Galiñanes,
Social Media
Co-Coordinator,
Gilead by Marilynne Robinson

This novel follows Congregationalist minister John Ames' telling of his life to his son. An aged man with a young wife and child, John faces his own mortality and the deep spiritual battles which define every human life. Set in the fictitious town of Gilead, Iowa, from the 1880s to the mid 1950s, the work delves into theological themes of rejection and redemption while also engaging the reader with stories of John's grandfa-

Lauren Douglas,
Social Media
Co-Coordinator,
Emma by Jane Austen

Jane Austen is, by all accounts, one of the greatest female writers to have ever lived. Contrary to

popular opinion, though, I would say that *Emma*, Austen's fourth published novel, is not only brilliantly written, but also one of the most profound works of fiction I have had the pleasure of reading. *Emma* centers on the happenings of the small town of Highbury and the titular character's efforts to "make matches" for all of her dearest friends. Still, despite Emma Woodhouse's best intentions, her efforts are thwarted by her sheltered upbringing and frivolous inattention to the feelings of others. Austen crafts the character of Emma so that she is entirely unlikeable yet perfectly human. Austen goes to great lengths to explain the intricacies of British society, and she helps the reader understand and love her character. Indeed, Austen's true genius in *Emma* is not the plot but the characters. Austen in-

put down, but contains significant scientific theories on how oil has blessed—and plagued—our world.

Mary Rice,
Campus Co-Editor,
Mere Christianity by C.S. Lewis

"What can you ever really know of other people's souls—of their temptations, their opportunities, their struggles? One soul in the whole of creation you do know: and it is the only one whose fate is placed in your hands. If there is a God, you are, in a sense, alone with Him." C.S. Lewis offers a simple, colloquial defense of Christianity in this short work. Originally delivered as radio broadcasts during the World War II, his published book begins with a lighthearted philosophical discussion of what it means to be human and how to understand the world through the lens of a Christian. Lewis argues for the rationality of the Christian position and for its increased necessity in a world losing its grasp on faith.

Luke Thompson,
Politics Editor,
Belfast

This very loosely autobiographical film written and directed by seasoned filmmaker Kenneth Branagh tells the story of a young boy growing up in Belfast, Northern Ireland in the midst of one of the most violent early episodes of The Troubles. While the film does not attempt to present a complete picture of the deep cultural and religious conflict that frames the story, it does nonetheless present a beautiful story about the worth of deeply historic, organic communities and the ways that they can deteriorate. Accented by a wonderful original soundtrack from Belfast native Van Morrison, the narrative of the film centers around a creeping decision facing the young boy's family about whether to stay in their ancestral home of Belfast—where they have lived among the same families for generations—or to move away to escape the increasing violence plaguing their streets. The film does a fantastic job of exploring the tension between protecting one's family from clear threats of harm and losing out on the deep benefits of growing up embedded in a tightly knit and historically thick community.

roduces a massive cast of characters that could easily fall into either monotony or caricature, but neither happens. *Emma* is truly a masterclass in nuanced writing of a large cast of characters that transports the reader to the beauty and chaos of everyday life.

Mia Tiwana,
Layout Manager,
The Prize: The Epic Quest for Oil, Money, and Power by Daniel Yergin

Energy politics is at the forefront of American political discourse, and everyone seems to claim a stake in expertise. But anyone who claims to know something about the politics of energy must begin with Daniel Yergin's book. Yergin tells a history of that world-changing, murderous, slick source of wealth: oil. The age-old resource only dominated the economy at the turn of the 20th century. This book will make any reader exclaim, "Oil causes everything!" From war to democratization, oil fundamentally shapes our lives in a mode almost completely unknown by the general public. The book reads like a novel you can't



Shakespeare
continued from front

Anthony's production of the Bard's famous tragedy shifts the setting from the medieval town of Verona, Italy to "Verona Palms," a wealthy community which bears some similarities to Palm Springs, California. Though it is never stated explicitly, the costumes and props suggest that the story is set sometime in the twenty-first century.

The decision to tell the story in a more modern, familiar setting may be dismissed by some as change simply for the sake of a change. Anthony denies these allegations. In an interview with the *South Bend Tribune*, Anthony said, "For a lot of young people, their

only real experience with Shakespeare is 'Romeo and Juliet' in their ninth grade English class." For many of these students, the setting of the story is so far in the past that they fail to fully appreciate it.

By changing the incidentals, the play becomes far more accessible to the modern viewer. Anthony says that the changes she made, far from detracting from the story, actually help the play stay true to its original spirit. When "Romeo and Juliet" was first performed in 1597, the audience was not meant to view the performance as something that took place in the far-distant past. "Shakespeare was writing to the audience he was writing to," says Anthony in her interview with

WNIT, "and we do the same." Thus, cloaks and boots and feathered hats become suits and slides

pecially since the production stuck to the original script. Yet it is precisely in overcoming these chal-

which leaves Tybalt and Mercutio dead, Shakespeare specifically mentions the sharp, slender swords called "rapiers." Most modern people do not carry rapiers; and so, in these cases, the characters arm themselves with fencing swords (fencing seems a plausible enough pastime of the wealthy citizens of Verona Palms) and engage in swordplay. In other cases, such as the brawl that occurs at the beginning of the story, Shakespeare uses the more general term "weapon," giving the characters the freedom to enter the fray with all manner of modern appliances: a bat, a golf club, and even a weedwacker.

In these ways and more, the Professional Company was able to produce a

show that stayed true to Shakespeare, but was at the same time accessible and engaging for a modern audience. After their performance on August 27, the cast received a standing ovation. Now that the curtain has gone down on Chris Anthony's "Romeo and Juliet," fans of the Bard are left anticipating what next year's Shakespeare Festival will bring.

Jack Thornton is a sophomore majoring in philosophy and theology. He can often be found in the reading room of Baumer Hall during weekdays between the hours of 11pm and 3am; he can also be reached via email at jthorn22@nd.edu.

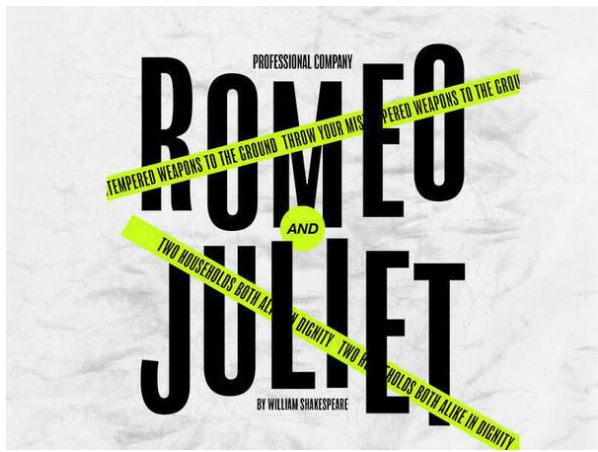


Image from Notre Dame Shakespeare Festival

and baseball caps. "Romeo and Juliet" suddenly becomes more familiar, and therefore more accessible, argues Anthony.

A shift like this is not without its challenges, es-

lenges that the NDSF Professional Company displays its creativity. For instance, there is a number of fight scenes throughout the play. In some cases, such as in the skirmish

The Rover Summer Update

JAMES WHITAKER
Humor Editor

No news is not
good news

Given the *Rover's* summer publishing hiatus, we have compiled, compressed, and condensed many of our would-be headlines from the summer months into one brief article for our readers' convenience.

The priests of Holy Cross had a particularly busy vacation. Fr. Brian Ching, enjoying his newfound downtime, began homebrewing. Jealous of the Carthusians, he invented a "completely new" liqueur which he is calling "Chingtreuse." 170 proof and a sinister dark red color, you can try his new limited-batch liqueur at the Whiskey Exchange by slipping the bartender a \$2 bill, or you can visit the Crypt's [speakeasy](#).

Taking advantage of the quiet campus in the summer, Fr. Jenkins took up a habit of long walks in prayer. On one occasion, Fr. Jenkins miraculously entered a religious ecstasy. Unfortunately, this rendered his senses useless and he could not per-

ceive the incoming electric scooters. Even more outrageously, this accident occurred on the 14th floor of the library. Accordingly, the University has cracked down on electric scooters campuswide.

thing and laughed, saying, "I can't believe no one suspected me. Synodality isn't even a word!" When asked why he would commit such a large-scale and morally ambiguous fraud, he confessed that he

makes Fr. Pete so great?"

Turning now towards the happenings outside of the C.S.C., the de Nicola Center for Ethics and Culture experienced an unprecedented number of paper submissions for their

conference will just be 3 10-hour sessions of Alasdair MacIntyre speaking about whatever he wants. The Center was pleasantly surprised by the feedback on the decision—turns out, most folks

side of every dorm. Chick-fil-A's chief marketing officer, drunk off power and Chingtreuse, persuaded the higher-ups of Residential Life to open 31 new locations within the dorm buildings themselves. (N.B. the only dorm not to receive a Chick-fil-A is Carroll Hall; representatives from Chick-fil-A admitted that it was simply too long of a walk.) Students who wish to patronize their in-resident Chick-fil-A's need only visit the sacristy of their dorm chapel, where the mini-restaurants have opened shop.



Image by Steven Van Elk

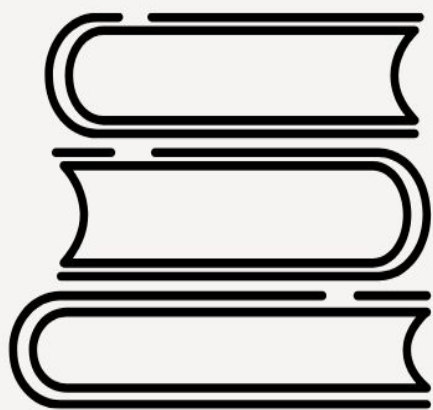
There was a particular scandal when the *Rover* discovered that the Synodic Synod of Synodality was an elaborate scheme. Fr. Pete confessed to orchestrating the whole

could not think of a better way to learn how the students really felt about him. As synod participants may remember, the final question of each listening session was, "What

Fall Conference (Nov. 10-12). Overwhelmed and tired, the higher-ups at the Center opted to throw out all the submissions. Instead of the usual panel format, this year's

attend the conference just to hear MacIntyre anyway. And finally, after its commercial success opening a branch in Duncan, Chick-fil-A will be opening mini-restaurants in-

James Whitaker is a graduate student in the theology department. Although he has no experience in serious journalism, he would like to be made the Rover's new editor-in-chief. Sign his petition by emailing jwhitak5@nd.edu.



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The hypocrisy of a personally pro-life ‘Catholic’ politician

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The pro-life
standpoint is
not a matter of
Church and state

In September 1984, the Governor of New York, Mario Cuomo, was invited to the University of Notre Dame to deliver a speech: “Religious Belief and Public Morality: A Catholic Governor’s Perspective.” In this speech, Cuomo introduces a new argument for Catholics in politics that continues to influence Catholic politicians to this day. Cuomo affirms several times in his speech the teachings of Catholic bishops on all matters of faith and morals: “I accept the bishops’ position that abortion is to be avoided.” He also makes the case that there is no obligation for him to implement these beliefs into public policy, saying “to assure our freedom, we must allow others the same freedom. Even if occasionally, it produces conduct by them which we would hold to be sinful.” Cuomo’s argument very obviously addresses one issue where there’s no question: the Church’s absolute opposition to abortion. For Cuomo, abortion is merely a religious issue, with any position regarded as just one of many theological perspectives and any attempt to restrict abortion considered a violation of religious liberty. He is not the first to dismiss the pro-life movement in this way, but public perception of abortion as a “Catholic” issue has dominated the pro-life movement ever since. Concerns about Catholic politicians and public morality go back to the election of President John F. Kennedy in 1960 and monopolized the political sphere throughout the 1984 presidential campaign. Incumbent President Ronald Reagan was running for reelection against Walter Mondale and Geraldine Ferraro for the Democratic Party, the latter being the first female vice-presidential nominee, pro-choice, and a Catholic. Ferraro was frequently questioned by public figures on both sides of the aisle, resulting in months of coverage focusing on Ferraro’s faith and how it might impact support for a ban on abortion. Many Church leaders were distressed at the public misrepresentation of the Catholic Church by Catholic pro-choice politicians like Ferraro, including Archbishop John J. O’Connor of New York—who was quoted in a *New York Times* article saying of taxpayer funded abortion policies, “I don’t see how a Catholic in good conscience can vote for a politician who explicitly favors abortion.” At the same time this controversy was raging, Cuomo’s well-timed speech at Notre Dame established the credibility of Catholic Democratic politicians who publicly advocated for pro-abortion policies while “privately maintaining” the belief, in accord with Catholic teaching, that abortion is a moral evil. From then on, the pro-choice Catholic was validated and the secular voter could elect a Catholic without threatening abortion access. Cuomo created the room for Catholic politicians like Ferraro to comfortably “accept” Church teaching on abortion, while continuing to advocate for abortion access on the political stage. He had successfully fabricated the idea that one might be *personally* pro-life, but politically otherwise. Since 1984, the “personally pro-life” identity has only grown, using Cuomo’s arguments to weed pro-life politicians out of the Democratic Party. Andrew Cuomo, another former governor of New York, wrote in an Op-Ed for the *New York Times* about abortion: “As a Roman Catholic, I am intimately familiar with the strongly held views of the Church. Still, I do not believe that religious values should drive political positions.” He goes on to insinuate that any action to restrict abortion would be a violation of the Constitution under the Establishment Clause of the First Amendment. President Joe Biden once disagreed, in 1997 strongly supporting the Hyde Amendment, which prohibits federal funding of elective abortions, saying “those of us who are opposed to abortion should not be compelled to pay for them.” However, in a more recent interview with the Jesuit magazine *America*, Biden says that while he is “prepared to accept that at the moment of conception there is human life and being,” he is not prepared to “impose a precise view that is born out of [his] faith [on] other people who are equally God-fearing, equally as committed to life, equally as committed to the sanctity of life.” Speaker of the House Nancy Pelosi has often used her faith to justify abortion, often in pursuit of radical abortion policy. In a floor speech for the Women’s Health Protection Act, she said “I come to this as a Catholic mother of five in six years and one week ... with the recognition that it was my husband and I—our decision. It was our decision. And we should not, in this body or in that Court, be making decisions for the women in America.” As Catholics, we profess a faith that attests to the dignity of all human beings, regardless of race, sex, disability, or age. No moral conviction is absent a grounding in some religion or faith. Many oppose the death penalty on account of their faith and morals—including Mario Cuomo. Others oppose unjust discrimination according to the same principle, a recognition of the dignity of the human person. If abortion legislation is considered imposing a religious belief, should these other views, then, be barred from influencing legislation? Catholic teaching will never be understood to endorse abortion. One cannot uphold the sanctity of human life or profess the desire to respect human dignity, on the basis of faith, while advocating for pro-choice policies. Every politician is expected to prudently use their own moral judgment when legislating and forming public policy. Catholic politicians are just as subject to this expectation as politicians of any other faith, and moral judgments about abortion should be no exception.

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Specifically, she pointed to the bill’s exemption of physicians from the crime of feticide as a failure of the state’s “duty to protect

life in law,” a dereliction that she says puts “countless children’s lives at stake” by allowing “abortionists to continue performing abortions free of penalty.” Lastly, she expressed her disappointment that

the final bill did not include a proposed amendment to allow the Indiana Attorney General to step in when local prosecutors refuse to enforce the law, as some local prosecutors have hinted they might.

The depth of the discontent felt by many members of the pro-life movement, even as they win victories that apparently far surpass any in the last several decades, could point to a tension that opponents

of abortion will experience in a post-*Dobbs* world. Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. A proud resident of distant Carroll

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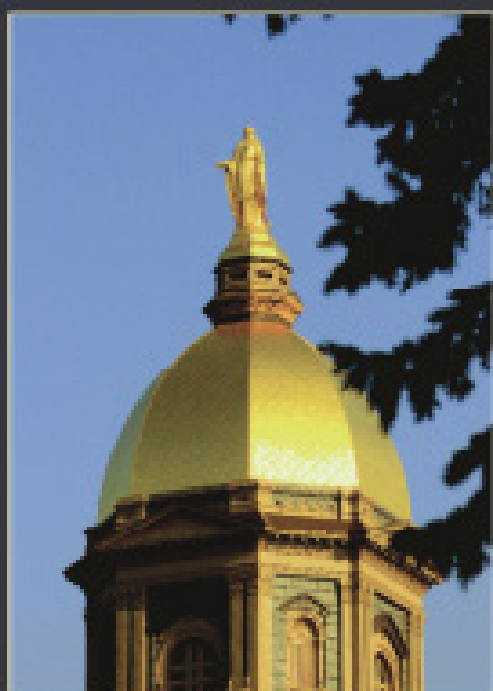
Alexandra DeSanctis is a staff writer at *National Review* and publishes regular reporting and commentary. She hosts the *National Review* podcast "For Life". She is also a Visiting Fellow at the Ethics and Public Policy Center. She writes on abortion policy and the pro-life movement, as well as on other key topics at the intersection of politics, culture, and religion.



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