

Trump signs H.J. Res 43 into law

MATT CONNELL

Politics & Economics
Editor

Bill allows states to revoke Planned Parenthood's Title X funding

President Trump signed H.J. Res 43 on April 13, allowing states to withhold Title X grant money from Planned Parenthood and other abortion providers. The resolution was proposed by Congresswoman Diane Black (R-TN) on January 30 and easily passed the House by a vote of 230-188. The legislation then headed to the Senate where it was introduced by Senator Joni Ernst (R-IA). H.J. 43 has a much more difficult time passing the Senate, and Vice President Pence cast a tie-breaking vote to send it to the President's desk.

The policy was in response to the Obama

administration's December decision to bar states from withholding federal Title X grant money from certain health care facilities. The original rule, issued by the Health and Human Services Department, prohibited states from keeping funds from health care facilities unless they could demonstrate that they did not have the "ability to deliver services to program beneficiaries in an effective manner." This was commonly seen as a move to protect Planned Parenthood, the nation's largest abortion provider, after a number of states attempted to defund the organization following the release of a series of controversial undercover videos. Along with many other shocking situations, these videos showed top-level Planned Parenthood officials haggling over the price of the body parts of aborted children.

Enacted in 1970, Title X is a federal grant program created to provide family planning



and preventative health care services to low-income and uninsured Americans. In 2014, as estimated by the Congressional Budget Office, Planned Parenthood

received 60 million dollars in Title X funding. While still significant, the 60 million dollars accounted for only a portion of Planned Parenthood's 553 million

dollars in taxpayer funding in the same year, with the majority of their funding coming in the form of Medicaid reimbursements.

The legislation was able to

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move through the Senate with a simply majority of votes because of the Congressional Review Act. The law, passed

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Lecture examines development in a new light

ALISON O'NEIL

Staff Writer

Visiting professor speaks on dignity's role in sustainable development

In her lecture "A Life of Dignity for All: Human Rights, Catholic Social Teaching, and Sustainable Development," St. John's University's Dr. Meghan J. Clark expanded on the theological, political, and environmental aspects of international development.

The day before Earth Day, Clark pointed out the Church-supported connections between dignity-based development and environmental sustainability.

Citing and quoting popes, world leaders, and philosophers, Clark discussed various schools of thought on dignity and development. She highlighted that the Catholic Church first recognized development as a human right in 1971 – twenty years before the United Nations did so. Additionally, Clark discussed two different definitions of dignity: status dignity and conditioned dignity. Status dignity consists of the dignity with which we are born, while conditioned dignity represents dignity acquired or given by others. She said that both the United Nations and the Catholic Church struggle to mediate between the two. Clark also pointed out that both individuals and communities can and should have dignity.

Transitioning from theory

to anecdote, Dr. Clark spoke of her travels in Africa, highlighting the "deeply personal" aspects of dignity-based development. When working in Northern Ghana with Catholic Relief Services, Clark witnessed the social empowerment of women involved in programs that tied together development and dignity. These programs helped women acquire not only greater economic power, but also self-confidence. While facts and data constitute an integral part of development, Clark argued that "unquantifiable" factors such as self confidence brought about by dignity also play an important role.

Clark displayed an original infographic titled "A CST Framework for Human Rights & Sustainable Development." The infographic, a pyramid connecting subsidiarity, sustainability, participation, and solidarity, showed the

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A farewell to Father Jarrod Waugh, C.S.C.

KEVIN ANGELL

Managing Editor

Associate Vocations Director, Knights Chaplain, to depart for King's College

This summer, Father Jarrod Waugh, C.S.C., will leave Notre Dame to help lead the Campus Ministry program at King's College, a liberal arts university founded by the Congregation of Holy Cross in northeastern Pennsylvania. At Notre Dame, Fr. Jarrod currently serves as the Associate Director of Vocations as well as the chaplain for Notre Dame's Knights of Columbus Council #1477.

Last year, the *Rover* had the opportunity to interview Fr. Jarrod about his work with Holy Cross Vocations and his personal

story. Before being ordained a priest, Fr. Jarrod attended the University of Notre Dame, where he studied philosophy and theology. He spent his freshman and sophomore years in Keough Hall and entered Columbus, serving as grand knight for one year and an officer for three. After his undergraduate education, he continued formation with the Congregation of Holy Cross and was ordained a priest in 2013.

For the past several years, Fr. Jarrod has served as the chaplain for the Knights of Columbus Council #1477, the very same chapter that he once led as grand knight. As chaplain, he provided spiritual guidance for the Council in many ways, including helping with retreats and

prayer services, leading the council in prayer, and serving as a resource for those with questions about their faith. To celebrate his longstanding service to the Council, the Knights held a "Father Jarrod Honorary Night" on Wednesday, April 26th. It featured featuring bocci and cribbage, two of Fr. Jarrod's favorite games, on South Quad as well as Mass in Fr. Jarrod's home dorm of Dillon Hall.

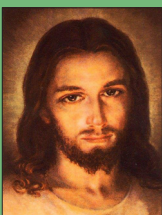
The *Rover* reached out to several Knights of Columbus officers about their memories of Fr. Jarrod's work with the council. Senior and past grand knight Henry Dickman commented, "One of my favorite things about Fr. Jarrod is how he expresses his great love of the Church and its sacred, millenia-old traditions while being very relatable to young college students."

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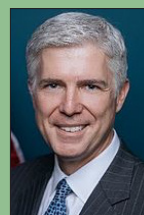
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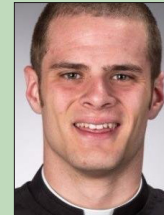
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THE FINE PRINT

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.

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"Do not abandon yourselves to despair. We are the Easter people and hallelujah is our song."
- Pope John Paul II

Doorway to the palace

SARAH ORTIZ
Editor-in-Chief



Insofar as I can understand the gate of entry to this castle is prayer and reflection." Saint Teresa of Avila addresses these words to her fellow Carmelite nuns in her treatise on prayer, *The Interior Castle*. By castle she means the soul, which she depicts as a beautiful crystal palace with God at its center. These words, however, extend far beyond the realm of monastic life and apply directly to our own ordinary lives as people in the world.

This Easter I actually entered a "palace"—Rome, the Eternal City. I was blessed enough to spend Holy Week there with a few of my friends from Notre Dame. We attended a conference called UNIV for college students around the world; each year the conference has a theme (this year: A World in Movement) and students present papers and projects based on that theme. Yet it was also a pilgrimage in which we tried to deepen our faith and grow closer to God.

I started reading St. Teresa's *Interior Castle* after returning from Rome for my Program of Liberal Studies seminar. Her emphasis on interiority and spiritual growth have helped me reflect on my trip to Rome and the University of Notre Dame in new ways.

The week was a whirlwind of sights, new faces, amazing food, and exhaustion. Through it all I wanted prayer

and reflection to remain the center, to remember I wasn't here as a tourist but a pilgrim. When people ask me, "how was Rome?" I almost don't know what to say. How can I possibly convey all this trip meant to me with a few words? It would take an hour long presentation of the photos, an explanation of the conference, an attempt to explain the jokes and funny moments and so, so much more. But I still hope I can share the insights I gleaned from my first time in Rome.

Every church or basilica we entered astounded us with its majesty. To name a few: St. Paul outside the walls, St. John Lateran, Santa Maria Sopra Minerva, the Pantheon, and of course, St. Peter's. Gilded gold ceilings, huge marble columns, stained glass windows that sparkled in the light, and magnificent renditions of the saints filled each one. Each one was truly a palace, with God as its king resting in the tabernacle.

It can be almost easy to be caught up in the beautiful art and architecture of the churches and forget that God dwells in the tabernacle. The church isn't an empty, beautiful place—Christians are meant to pray there and celebrate the Mass. Someone during the trip reminded us that all this art, all this beauty is supposed to lift our minds and hearts to God. It was a good reminder.

In *The Interior Castle*, St. Teresa explores the meaning of prayer, which can be difficult to understand. She writes that prayer and reflection allow us to enter into the castle that is our soul. There are many dwellings in the castle, and as we spiritually progress we get closer to the center. But above all we should strive to advance to the center, and not remain indifferent in one dwelling place.

On Holy Saturday the four of us from Notre Dame managed to get tickets for

the Vigil mass in St. Peter's. Everyone warned us that even if you have tickets, you don't necessarily get in (the Europeans will fight and push to get past you, especially the Italian nuns). Well, we snuck into the "line"—it was really a crowd of people—about four hours before the Mass started. There we were, cramped together and clutching our blue tickets. To pass the time we talked with some people from Trinidad next to us and the Spaniards behind us. A group in front of us starting strumming a guitar and singing pop songs.

Then the guards opened the gate, and we all rushed forward as one massive body. In the rush one person in our group dropped her ticket and it seemed like all was lost. Yet another person in our group, determined she would get in, ripped her ticket in half, and gave one half to the one who had dropped her ticket. We proceeded towards the church, waved our tickets at the guards, and smiled, praying that we would make it in. To our astonishment, the guards let us through and we found ourselves seated inside St. Peter's basilica for Easter Vigil mass.

If you have never been inside St. Peter's, all I can say is that every inch of the basilica is covered with detailed masterpieces. The altar is surrounded by four twisted columns and a stain glass window of the Holy Spirit shines in the center. But it is far better to experience it yourself, in person.

The four of us truly felt like we had snuck into a grand palace by the back door. We couldn't believe we were there. During the whole Mass I was thanking God for the opportunity and looking around wide-eyed at the walls, the ceiling, even the floor.

I wonder why we don't always seek to enter the "doorway" to our souls just as eagerly as the four of us

entered St. Peter's that day. We did everything we could to get into that basilica. In the same way shouldn't we do all we can to know ourselves, and therefore know God?

Coming back to campus, we were greeted by blossoming trees, chirping robins, and sunshine. It was not such a huge shock going from sunny 70- degree weather in Rome to spring at Notre Dame. I always think about how much our campus is like a garden, with the golden dome and the basilica at the center. Here, we can experience this beauty on a physical level all the time. I would hope that a nice spring day on campus at least makes everyone pause with gratitude.

So yes, the doorway to the palace of our souls is prayer and reflection as Saint Teresa says. But in order to advance once inside the palace you need perseverance, a unwillingness to settle with indifference. This extends to all aspects of our lives, especially as students at Notre Dame. We shouldn't settle for mediocrity, but push ourselves to seek out new challenges and touch the lives of others in new ways. I hope as Editor-in-Chief of the *Rover* next year I can personally challenge myself to uphold the mission of this newspaper and, above all, the truth.

As the school year draws to a close and the weather gets progressively better, I hope the students of Notre Dame will look with wonder and appreciation at the beauty of our campus. Maybe this will help us look a little more inward. After all, to give of yourself you need to know yourself.

Sarah Ortiz is a sophomore studying PLS and classics and living in Lewis Hall. While in Rome, she enjoyed ordering gelato in Italian. She is, of course, really excited to be Editor-in-Chief of the Rover. You can contact her at sortiz2@nd.edu.

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Truth: RIP?

GERALD V. BRADLEY

Faculty Contributor

The Passion readings were fresh in my mind the other day, when I saw the cover of *Time* magazine. Perhaps it is a bit impious to even suggest it, but I think that while Our Lord is the protagonist of the Passion—in control of Himself and of events all the way through to the end, when he commends His spirit to the Father—Pilate expresses the dramatic nerve center of the whole story.

The scene, from Saint John's Gospel: Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place. "You are a king, then!" said Pilate. Jesus answered, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me. "What is truth?" retorted Pilate.

A half century ago *Time* stunned the country by asking (in yet another cover story): "Is God Dead?" I was then a smart-alecky adolescent, still in love with my baseball cards. I was also among the 97 percent of Americans who identified themselves as believers. I remember, faintly, being baffled by the question. Now *Time* asks: "Is Truth Dead?" I am not baffled this time.

Yes, the question is preposterous. Truth (like God) is not the sort of thing that *dies*. It is logically possible that God does not exist, never did. Truth? Not even that, for at a minimum one would have to say something like: *the truth is* that everything is relative (or subjective, or whatever). Both God and truth *do* exist, and there is no time-stamp or shelf life on them.

The question which *Time* just posed is nonetheless overdue for an airing. Since the last election, a huge tranche of the media has decided that people no longer care about reality, that they choose to believe the "news" that fits into and reinforces their personal narrative. Or perhaps it is just those who voted for Trump that dine on "fake" news nightly. The political aspect of the cover story focused on the President. *Time* branded as "false" Trump's claims about Russian hacking, Obama spying, and illegal immigrants voting by the millions. The punch-line of the piece is this: "Trump has discovered something about epistemology in the 21st century. The truth is real, but falsehood often works better."

I would have thought they discovered *that* a long time ago, like in the Garden of Eden. I discovered it before the earlier *Time* bombshell, the first time my mom opened the refrigerator and found that someone had consumed all the soda and I thought about falsely blaming my brother. (I didn't, because it would not have worked; everyone knew that my brother was a goody-two-shoes.)

What *Time* calls Trump's "discover[y]" has nothing to do with "epistemology," anyway. It has to do with human nature, rhetoric, pragmatism, wanting to win at any cost, and not caring about being fair to others. Even on *Time's* account, Trump knows that there is truth and that there is error. He simply finds the latter more useful.

Pilate, on the other hand, *was* an epistemologist. At least he raised a philosophical question about what sort of knowledge is possible, and even about what having "knowledge" really amounts to.

I do not doubt that many people today cling to narratives about themselves, and about the way things really are, that are plainly false. These people are indeed often impervious to evidence, argument, and logic. Most people are like this sometimes, and all of us have a blind spot or two (or three) of this sort. I have no opinion about whether, all things considered, the proportions across the board are worse than, say, fifty or a hundred or two hundred years ago.

One distinctive feature today, though, is that all sorts of cultural authorities—political, academic, spiritual, even scientific—are promoting headlong embrace of fantasy and neuroses as the real deal—as the *truth*, if you will, about human sexuality, identity, and orientation. Thus one is expected to address a troubled thirteen year old boy, born and built like other boys and with male chromosomes in every last one of the billions of cells in his body, as "she" because he reports that he *is* really a girl.

Sad evidence of this tragic flight from reality is all around us, especially on a college campus (even on this college campus). Many commentators describe the scene as a cultural collapse. I would not so much argue against this view as argue for a more powerful cause of the meltdown, namely, the parallel solipsistic turn in contemporary religion. In elite opinion, in most academic legal commentary, in much law, and to a significant extent in the minds of many ordinary people, religion is about emotion, empowerment,

edifying fables, liturgy experience, spiritual satisfaction. For some it is about sociality and for others it includes social justice.

Religious acts have come for many to have the same dignity and value as do other acts by which persons express and actualize their deepest selves, desires, or self-defining thoughts and emotions. The supreme and perhaps only universal value here is authenticity and thus "identity." As John Finnis aptly writes, religion's "status and immunities are as instances ... of the only really basic human good, the only intrinsically worthwhile end at stake, setting for oneself one's stance in the world."

Once religion is transposed into a peculiar form of self-empowerment, it is prone to collapse into psychological categories. As the cultural critic Philip Rieff wrote in 2006, "People who try to practice orthodox Christianity and Judaism today inevitably remain trapped in the vocabulary of therapy and self-fulfillment." They are in the "miserable situation," Rieff observed, of being "orthodox for therapeutic reasons."

All of this might not be so bad if religion were not, well, real; that is, *about* reality—and the various world religions thus either true or false accounts of what's real. Identifying and adhering to the true faith is then a matter of living in the real world.

In his Address to Latin American bishops, in Aparecida, Brazil in May, 2007, Pope Benedict described what is at stake with unsurpassable clarity. "Could [our] faith and life in Jesus not perhaps be a flight towards emotionalism, towards religious individualism, and abandonment of the urgent reality of the great economic, social and political problems of Latin America and the world, and a flight from reality towards a spiritual world?"

The Pope knew his audience well; many of those present were still enamored of the utopian immanentism of liberation theology. He continued, "As a first step, we can respond to this question with another: what is this 'reality'? What is real? Are only material goods, social, economic and political problems 'real'? This was precisely the great error of the dominant tendencies of the last century, a most destructive error, as we can see from the results of both Marxist and capitalist systems. They falsify the notion of reality by detaching it from the foundational and decisive reality which is God. Anyone who excludes God from his horizons falsifies the notion of 'reality' and, in consequence, can only end up in blind



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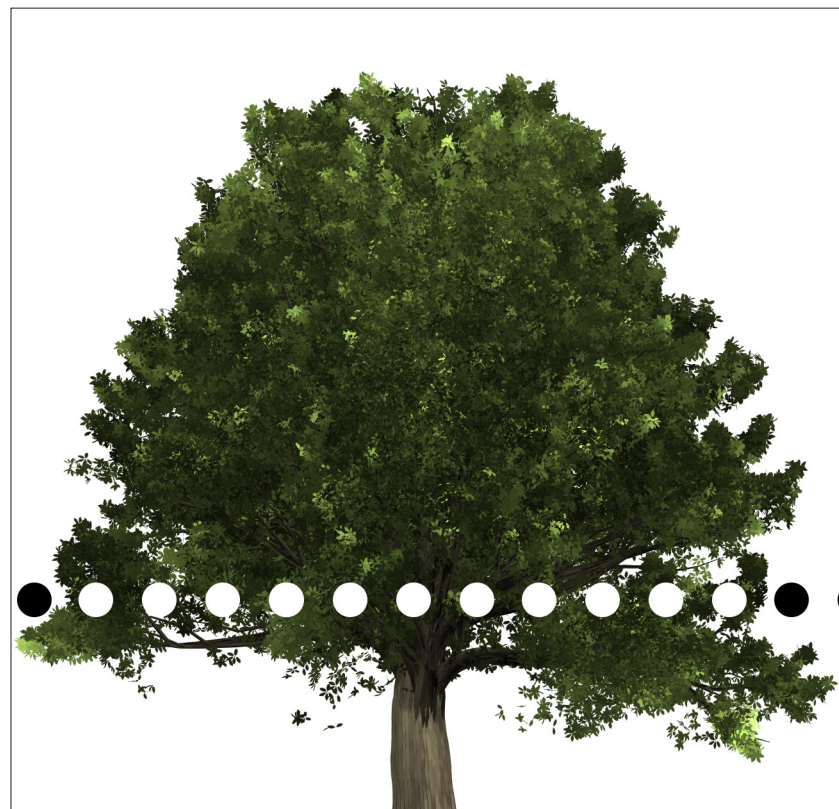
alleys or with recipes for destruction."

But, the Pope declared, "only those who recognize God know reality and are able to respond to it adequately and in a truly human manner." A further question immediately arises, he said "who knows God? How can we know him? For a Christian, the nucleus of the reply is simple: only God knows God, only his Son who is God from God, true God, knows him. And he "who is nearest to the Father's heart has made him known" (Jn 1:18). Hence the unique and irreplaceable importance of Christ for us, for humanity. If we do not know God in and with Christ, all of reality is transformed into an indecipherable enigma; there is no way, and without a way, there is neither life nor truth."

Perhaps then we should consider the two *Time* covers as bookends, separated by some fifty years but nonetheless bounding the same thought: God and truth live (or die) together!

And I think that the most important thing that this Catholic university can do for any of its students is this: to steel them against the acidic, even hopelessly unsatisfying, turn in the day's understanding of religion, so as to keep alive in them and for them, access to the truth about all that there is, visible and invisible, here and beyond, now and for eternity.

Gerard Bradley is a professor of Law at the University of Notre Dame, director of the Natural Law Institute, and a faculty advisor to the Irish Rover.



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Being a dad

KEVIN DONAHUE
Publisher Emeritus

I love being a dad. That seems like such a radical statement for a 29-year old to make. In a generation which is supposedly self-obsessed, the concept of sacrificing your personal time, energy, and life for another tiny life seems out of sorts. And it is hard. But I love my two sons. I love my wife. And I love any future children that God blesses us with.

It is a culture where fathers aren't always respected - who are the pop culture dads? The bumbling, idiotic Homer Simpson or Peter Griffin? The arrogant, work-obsessed, and high-powered Tyrion Lannister? The serial adulterer and misogynist Donald Trump? Who is the example we can hold up as the dad we are called to be?

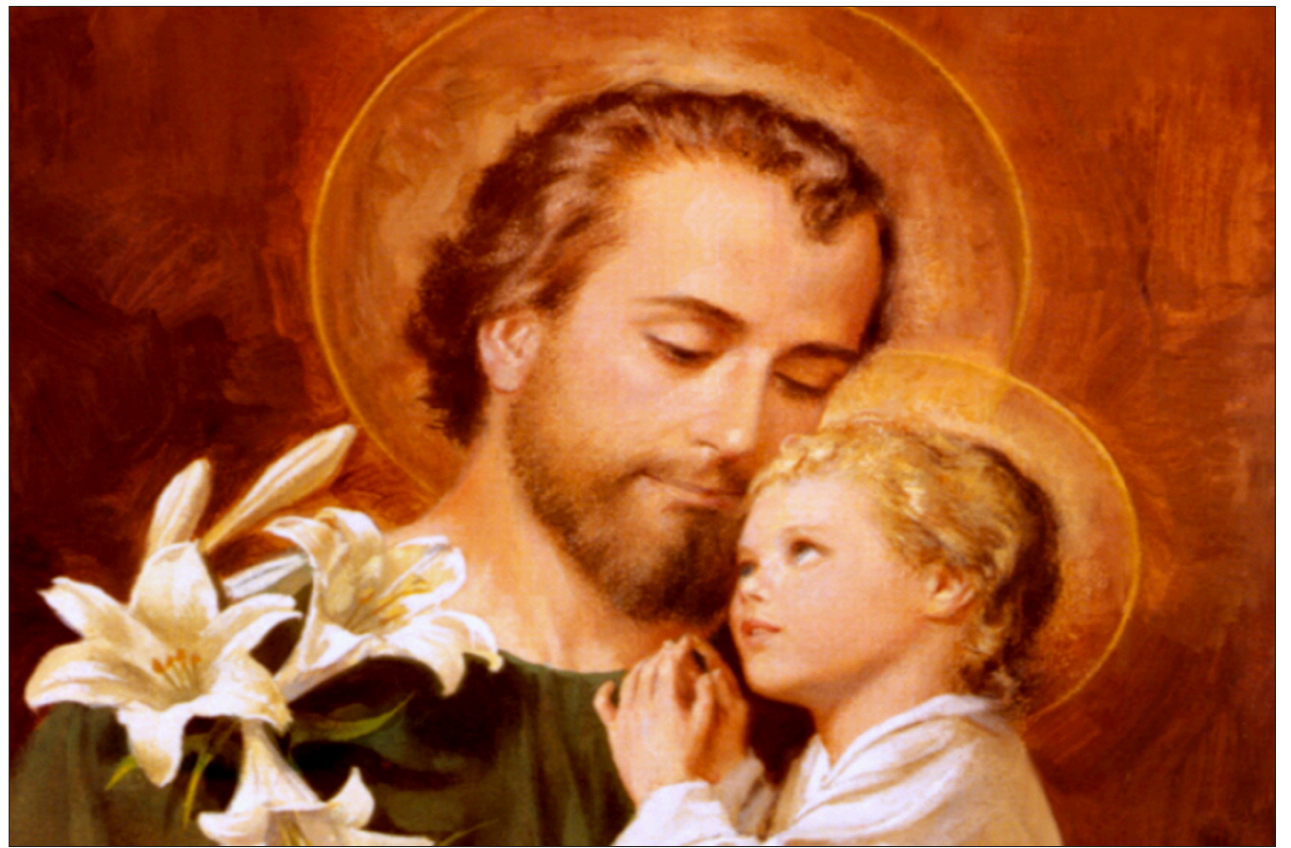
I found the answer to my question in my new job - working at St. Joseph School. St. Joseph - we having no record of what he said and very little of what he did. Like most dads, he drove the car/donkey to and from Bethlehem, to and from Jerusalem, to and from Egypt. He tried to do right by his future wife and respect her, while being, I'm sure, very perturbed about her

pregnancy. He listened to God's messenger, something I can only hope to do with that same level of trust. He worked, supporting his family. I'm sure he also struggled with being the only one with sin in his household, with being present as a recipient of the grace ushered into the world by the Theotokos and the Christ. He was a supporter of that plan but not its star.

It's in that sense - as a supporting actor - that Joseph's fatherhood can be most powerful for me. He is there to serve, to raise his children, to support his wife, to keep the home afloat, to drive the donkey, and even ask for directions. It's in those moments of paternal support that I most cherish the vocation.

I don't love repeating answers to the same questions, hearing the same "dad" "dad" "dad" a thousand times, cleaning up poop in every room of the house, playing the "what will the toddler eat" game, hearing about how this friend "won't allow [him] to be batman," et al. But I do love being a dad and I do treasure and laugh at those moments, after the fact. Sometimes, very long after the fact.

Being a dad is scary. In our culture, in our time, in our society - what will our children learn? What will they believe and treasure? What



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will guide them? These concerns plague me.

I can only meditate and imagine about the concerns Joseph had. Who is this woman to be my wife? Who is this boy to be my son? Will I somehow mess up God's plan with my own selfishness?

In order to follow Joseph's example, all I can do is work, pray, and support. By taking my job and household duties seriously - I can model the way we are called to contribute to our home community, faith community, and national community. By balancing work with family and faith, I can model the way, we properly order the demands on our time.

By praying, at bedtime, at meals, at Mass, at naptime, I can model the way we are called to be in communion with God. I can show how faith informs and embodies the daily rhythms of our life. I can pass on that faith to another generation, a generation which is growing up in a world shorn of its historical, theological, and philosophical truths and roots.

By supporting, I can show my sons how we cherish and work for what we love. I can show them how to be humble, not arrogant; of how to be faithful and not stray; of how to be respectful and not selfish. I can show them how the quiet smiles

and tired thank yous at the end of the day can be more gratifying than a thousand Instagram likes, Facebook friends, dollars, or rounds of applause.

Like St. Joseph, I'm human - I'm not always going to be the role model that my sons need or deserve. Like St. Joseph, I'm sure, I'm going to make mistakes. I can only hope that the formation given to my sons will enable them to treasure the truths, recognize the errors, and be just a little bit better.

St. Joseph, patron saint of fathers, pray for us. Pray for all fathers who struggle to do right by their family. Pray for all those mothers who have to be mother and father

for their children. Pray for all grandfathers, uncles, cousins, and friends who, like you, work to support their family and friends. Guide us to be humble, respectful, and mindful of the work we do as fathers. Amen.

Kevin was publisher of the Rover for three years, from 2007-2010, which largely consisted of sneaking onto campus in a car and distributing papers in as many places as he could. Since then, he's taught in Los Angeles, gotten married, read a few books, and, starting in July, will be Principal of St. Joseph's School in Hawthorne, CA. He can be reached at kmdra06@gmail.com

Clark

continued from front

relationships between these principles of development. According to Clark, subsidiarity allows both national and local governments to create solutions

to specific development-related issues. She later listed the treatment of refugees as an application of subsidiarity, arguing that although many politicians define subsidiarity differently, this principle could allow the U.S. to "allocate sufficient personnel and resources" to refugee aid.

Clark explained that sustainability allows us to focus on development in the present while keeping the world's future in mind. Participation, according to Clark, "holds [subsidiarity and sustainability] in check" by encouraging

citizen involvement in development-related decisions. At the very top of the pyramid was solidarity. Clark emphasized that a dignity-based approach to development allows us to "walk together towards a civilization or a community of solidarity" rather than "reproducing existing power structures."

Clark finished her lecture by further discussing sustainability's relationship to development. She said that the UN defines sustainability as the practice of dignity that does not "[compromise]... future generations." She added that "the poor...bear the greatest burden of ecological change" and that acts of pollution are unjust "to the environment, to the poor, and to future generations." If we truly want to support development, Clark

argued, we must also support sustainability.

Clark expanded on the importance of sustainability by describing the ways in which humanity intertwines with nature. She cited Pope Francis's encyclical *Laudato si'*, which argues that humans and nature are one and the same. Speaking from personal experience, Clark also discussed the similarities between humans and elephants, both intelligent and emotional organisms. For instance, she described witnessing groups of African elephants attempt to "heal" sick or injured members by returning them to wildlife integration centers, where veterinarians could aid them. Clark also linked environmental and human-centered exploitation by pointing out that ivory poaching can be used to fund terrorism.



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When answering audience questions on humans' role in the natural world, Clark said that all of "Creation bears the imprint of the Creator" and is "in a relationship with God too." Thus, Clark argued, we do not have

the "right to eliminate things that God created." People must care for the environment for its own sake and not simply for the benefits it furnishes humanity.

Alison O'Neil is a freshman biological sciences major. She enjoys long drives, the movie Forrest Gump, lying down in the middle of South Quad, and the sweet company of her long-lost Razor scooter, whose status remains unknown. Contact her at aoneil1@nd.edu.



The loving gaze

CAROLYN EBNER

Staff Writer

We are all familiar with the almost-but-not-quite connectedness that the innovation of Facetime brings to the college experience. On the one hand, the joy of seeing a beloved friend or family member brightens my day and draws the other into my daily narrative. On the other hand, my hearts continues to search—for presence, for the experience of the other. I am perpetually distracted by the person's surroundings or by that pesky reflective square in the top corner that never quite permits me to go outside myself and truly see the other.

Perhaps most crippling is the shifting gaze—of never being able truly to see into the eyes of the other. The eyes draw two people into trust, into sharing their ideas and their hearts—rather than merely the events of the day. Looking into the eyes of another, be it in a passing smile with a stranger on the quad or in deep conversations over a meal, is an immense gift of self. In eye contact, I give another the permission to see my joy, or sadness, or confusion, communicated, perhaps more than by words, through the eyes.

Consider the scene in *The Passion of the Christ*, when Jesus falls, and we enter through the eyes of Mary into the hidden life of Jesus. The child Jesus trips and falls, and Mary drops everything to run to her beloved Son and tell him, *I'm here*. Her eyes communicate the deepest tenderness and her arms enfold the little boy. The same eyes, slightly sunken and deeply pained, watch the same boy fall on the road to Calvary, as He is crushed beneath the weight of the Cross. She runs to Him, saying with the same expression, *I'm here*. Mary's gaze is the fullness of compassion—the ultimate suffering with.

Through that gaze, Mary enters her son's suffering, not taking it from him or appropriating it, but humbly being present at his side. Pope Francis, in *Amoris Laetitia*, says “loving another person involves the joy of contemplating and appreciating their innate beauty and sacredness, which is greater than my needs.” One forgets oneself in truly seeing and loving the other. In fact, “the aesthetic experience of love is expressed in that ‘gaze’ which contemplates other persons as ends in themselves, even if they are infirm, elderly, or physically unattractive.” The emaciated and bleeding face of Jesus calls Mary to deep and tender love, expressed through her gaze, which transfigures the experience of ugliness into an aesthetic experience of love—not removing the pain, but triumphing over it, such that Jesus can struggle to His feet, and continue on the way.

Over spring break, I journeyed to the Holy Land, and had the opportunity to celebrate Mass within the tomb where Jesus was buried, and whence he rose from the dead. It was “early on the first day of the week, while it was still dark,” and the whole church, especially inside the sepulchre, was quiet (Jn. 20:1). Impressed on my mind in a permanent and final way is the memory of the consecration during Mass, immediately over the place where Jesus stood up and walked. It was as if I was watching the resurrection, as if Jesus met my gaze in that moment, saying *I'm here*. The lingering incense smelled not of death, but of life. The tears of pilgrims that anointed the stone covering Christ's resting place streamed in torrents of joy, not sadness—the same tears of grace through which I fixed my sight on the Eucharist. I cried because Christ does not stay here. The glory of the tomb is its emptiness! Receiving the Eucharist, and bearing His presence out of the tomb, I fulfill the command “Go, tell my disciples.” And so it is at every Mass, that the gaze of Christ exhorts us to go out and sing the Easter Alleluia.

In that moment, I felt known in my joy. In Christ's passion, he was known in his anguish. In a terrifying way, the gaze communicates that we are known—simultaneously our greatest fear and deepest desire. But what a marvelous thing to be known, and all the more loved. The gaze of a parent, a friend, or Jesus, which sees us for who we truly are, is a gift. “Much hurt and many problems result when we stop looking at one another,” as our wise Pontifex declares. Why is the gaze so important? What might it be like to seek out opportunities of uncomfortable, joyful, truthful encounter, rather than hide behind a phone screen outside the dining hall or walking across campus? How might we become a gift for others by the mere crack of a smile and a look that says, *I'm here*?

Carolyn is a junior PLS major, with theology and constitutional studies minors, and lives in Lyons Hall. Please shoot her an email at cebner@nd.edu to discuss the nature of friendship or the essence of beauty (a yet unanswered subject of pondering). Subsequent discussion should, of course, be had face to face.

On graduation

KATE HARDIMAN

Campus Editor

I have cherished every minute of my Notre Dame education, and believe that many of my peers have too. If you are serious about pursuing an education that enriches the mind, heart, and spirit, then you will thrive at this university. The faith formation is there, if you seek it, as are the rigorous academics, deep friendships, and meaningful memories.

It is clear that this university equips students to succeed; academic support, extracurricular enrichment, amazing funding opportunities, career counseling, and mentorship abound. Many of my peers have attained unbelievable honors, whether it be lucrative jobs, Fulbright grants, or prestigious graduate school acceptances.

In short, Notre Dame enables its graduates to do extremely well. What sets it apart is that it also enables us to do good.

I have spent much of my senior year thinking about this distinction.

Realizing what it means for a Notre Dame education to equip us to do *good* in addition to doing *well* is crucial and will be what sets its graduates apart from those of other institutions. I firmly believe that Notre Dame has no “peer” institutions because of its ability to inspire this two-fold outlook in its students.

It is easy to become complacent when one believes that one has achieved a goal or distinction resulting from doing well. The be all and end all of many individuals' undergraduate academic careers has become landing a certain job, fellowship, or graduate school seat. This will likely become the dominant mentality as the cost of college continues to increase astronomically. Yet, this careerist approach instrumentalizes education; it turns it into a tool to reach an end rather than regarding it as an end in itself.

Doing good stems only from finding one's vocation and persists long after that first job into the big city. Doing good involves the realization that whenever we attain a position of prestige, we remain servant leaders. Doing good goes beyond the tradition markers by which our society measures success — creating strong families and communities is more valuable than the most lucrative job in the world. Doing good lies in pushing ourselves to be our own best versions, not for personal self-fulfillment, but to aid and enrich the lives of others.

It is undoubtedly true that many of us will do well after we process out of the stadium in a few weeks. But we are called to more. Notre Dame, with its focus on faith and service, inspires us to do good. Doing well will ensure us a safe and secure future, while doing good will bring about a deeper realization of our purpose as human beings created in God's image and likeness.

Applicable to all Notre Dame graduates is Pope Benedict XVI's famous quote: “the world offers you comfort. But you were not made for comfort. You were made for greatness.”

Kate Hardiman is a senior in the Program of Liberal Studies. Next year, she will be teaching English and theology in Chicago through the Alliance for Catholic Education (ACE) Masters Program.



Gorsuch confirmed to the Supreme Court

KEENAN WHITE
Politics & Economics
Editor

After invoking
nuclear option,
Senate confirms
Gorsuch 54-45

Just over two months after his nomination, on April 7th, the Senate confirmed Judge Neil Gorsuch to the Supreme Court of the United States. Gorsuch fills the seat opened by Justice Antonin Scalia's passing in February of 2016. Prior to Gorsuch's confirmation, the Supreme Court had operated with eight justices. Gorsuch boasts a typical Supreme Court Justice résumé, having graduated with his bachelor's degree from Columbia in 1988, *cum laude* from Harvard Law School in 1991 and from the University of Oxford with a doctorate degree in legal philosophy in 2004. Gorsuch served as clerk for Supreme Court Justices Byron White and Anthony Kennedy. President George W. Bush appointed Gorsuch to the U.S. Court of Appeals for the Tenth Circuit where he has served since 2006. Scalia's vacated seat was hotly contested as it has grave implications for the makeup of the Supreme Court, and therefore many of the pressing social issues of our time such as gay marriage,

transgender rights, anti-discrimination law, and abortion. Republicans in the Senate have been criticized for refusing to consider President Obama's March, 2016 nomination to the Supreme Court, Judge Merrick Garland.

Many conservatives immediately took heart in the reality that the Supreme Court would resume its ideological balance with a conservative nomination under Trump. Gorsuch's confirmation means that the court is once again essentially balanced; Kagan, Sotomayor, Breyer, and Ginsburg representing the liberals on the court, and Souter, Thomas, Roberts, and now Gorsuch representing the conservatives. Justice Anthony Kennedy, although nominated by President Ronald Reagan, is a proven swing-voter and perhaps the most moderate of the current Justices. Gorsuch faced a tough confirmation hearing as a result of the significance of Scalia's seat. Among other important issues, democrats pressed him on his allegiance to Trump, whether or not he had been asked by the White House to vote a particular way on specific issues, and his approach to Constitutional interpretation. Gorsuch made it clear, though it was largely known, that he is a Constitutional

originalist, commenting, "the Constitution doesn't change, the world around us changes." Gorsuch was firm in stating that he would have no problem ruling against President Trump, saying that "no man is above the law." Finally, Gorsuch assured the senate that he had not promised the White House that he would rule a specific way on any issues.

Before Gorsuch was able to receive a final vote, Democrats began a filibuster. While filibusters require 60 votes to break, Republicans voted to invoke the "nuclear option," which changed the rules of the Senate to allow the confirmation to proceed with a simple majority. This action completed the process, begun in 2013 by Harry Reid, to end the use of filibusters to block judicial nominees. The final vote was 54-45 in favor of Gorsuch's confirmation. The vote was largely on party lines; however, Senators Joe Donnelly (D-IN), Heidi Heitkamp (D-ND), Joe Manchin III (D-WV) crossed party lines and voted in favor of Gorsuch while Johnny Isakson (R-GA) did not vote. In his opening statement to the Senate, Gorsuch, though acknowledging that he did not always agree with Justice Scalia, commended him for his commitment to the judicial the original intent of those who



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wrote and ratified our Constitution. He remarked, "[Justice Scalia] reminded us that words matter. That the judge's job is to follow the words that are in the law, not replace them with those that aren't." Gorsuch indicated that he would approach the law using the judicial principle of originalism, that is, attempting to interpret the law as originally written. is opening statement indicates that he will the same commitment to the separation of powers as his predecessor. Gorsuch also expressed his belief that a judge's role is to apply and interpret the law, not write or rewrite it. In his statement, he said that "under our Constitution, it's for [the legislative body], the peoples' representatives, to make new laws, for the executive to ensure

those laws are faithfully executed, and for neutral and independent judges to apply the law in the peoples' disputes. If judges were just secret legislatures declaring not what the law is but what they would like it to be, the very idea of a government by the people and for the people would be at risk." This past week, Gorsuch participated in oral arguments for *Trinity Lutheran Church v. Comer*, a case which many observers consider to be one of the most influential of this term. In 2012, Trinity Lutheran Church in Missouri applied to participate in a state playground safety program which granted funding for playground mulch made from rubber tires. The state denied their application on the grounds of a Missouri constitutional provision which reads, "no money

shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religion." Trinity Lutheran Church sued, claiming that, in being denied access to a neutral aid program, they are unduly burdened on the basis of their religion. The case involved interpreting both Free Exercise and Equal Protection clauses, likely causing any decision to have consequences for all religious organizations faced with similar situations in the future.

Keenan White is a sophomore political science and History double major with a minor in constitutional studies. She is a native of South Bend living in Badin Hall. Yes, Keenan was named after the dorm. You can contact her at kwhite11@nd.edu.



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Fr. Jarrod *continued from front*

He's the type of guy who can teach on the theology of liturgy while hanging around a cookout on the quad. It's a rare combination but one that is so important, and he will be greatly missed."

Sophomore and current deputy grand knight Gaven DeVillier also remarked, "As a Knight, I knew that I always had a person to talk to in Father Jarrod. His quality priest jokes and his witty banter make everyone feel at home around him. His deep love for the Congregation, his zeal in his priestly vocation, and his dedication to our community in the Knights

of Columbus are a model for what I believe God calls us to do: love our family, love what we do, and spread the love to everyone around us. I am so happy to have been able to serve with such an amazing man, and I am thrilled for this next step on his journey!"

The *Rover* as well as many Notre Dame students and faculty will miss Fr. Jarrod next year but wish him the best in his future endeavors.

Kevin Angell is a freshman studying economics and political science with minors in constitutional studies and computing and digital technologies. He is excited to serve as the Rover's managing editor. Contact Kevin at kangell@nd.edu.

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rover**

CHEERS & Jeers

THERESE KONOPELSKI
Staff Writer



Michiana’s hottest meme Facebook page. Arguably the best thing about 2017, this Facebook page has acquired almost 4,000 members in record time. Why? The Notre Dame administration has provided endless fodder for classic Fr. Jenkins™ memes, Campus Crossroads jokes, and lamentations for restaurants that will never come to campus. Who knew Notre Dame was so memeable? Then again, they did make us take those meme-making lessons in Moreau...

CHEERS



Free stuff. Because seniors are leaving, there is a surplus of Notre Dame centric objects in the local economy. There are futons, winter boots, bikes, black-market Flex points, squirrel clothes, balaclavas, and even that term paper someone in Dillon wrote freshman year. It may be spring, but to the Notre Dame student, it feels like Christmas.



Fisher Regatta. Ah, the annual my-daddy-never-taught-me-how-to-hold-a-screwdriver-and-now-I’m-swimming-in-a-lake fest. Though enormously entertaining, the Fisher Regatta is a hectic time for many students. Imagine, real teamwork, hands-on knowledge, dorm spirit and a large body of water, all in one event! Though the crafts may not be exactly sea-worthy, the time-honored tradition is sure to be a real swim!



Notre Dame Day. Rather than funding clubs with our buckets of tuition money, Notre Dame has constructed a signature non-profit for profit enterprise with disturbing similarity to a Ponzi scheme. Students are generally unbothered, except for the fact that LaFun is off limits for a whole day. A freshman innocently asked, “Does this mean Notre Dame is done fundraising for the year?” Don’t worry, he’ll learn soon enough.



Darty Season. The sun has deigned to shine on the frozen land of Indiana, and it feels great. After a winter of trying not to die from cold, dehydration in a backyard is exactly what the doctor ordered for Notre Dame students. And, compelling reasons for such social gatherings abound. What do you mean you don’t know what a charity football game has to do with pigs?



End of School Year. With finals fast approaching, the weeks we have left seem bittersweet. How could the seniors consider leaving the comforting womb of Flex Points, dining hall food, and dorm life forever? Can students handle three months without perfectly manicured landscaping? Time can only tell. The SSLPs, ISSLPs and other internships will undoubtedly be amazing experiences, but we all look forward to returning to Notre Dame.

Jeers

Therese Konopelski is a freshman PLS major whose minors are too wordy to list in any bio, as per usual Notre Dame style. To commiserate, contact her at tkonopel@nd.edu.

Notre Dame is pretty awesome

DECLAN FEELEY
Humor Guru

As summer approaches and people begin to think about saying their goodbyes, many Notre Dame freshmen have started to realize that ND is, actually, a pretty awesome place. Upperclassmen are increasingly becoming extremely annoyed as they constantly bump into daydreaming freshman, who have taken to stopping in the middle of walkways to stare at the Dome in awe. Rover reporters interviewed several freshmen to get the scoop on this surprising phenomenon. “It’s just like, Notre Dame is awesome,” says Suzy Slippers. “I mean, the golden dome? How cool is that! And the statue of Mary? So tight!” It appears that many freshmen are just starting to come to grips with

how much they enjoy attending Notre Dame. Fred Fluffy attests to this fact, stating, “When I first decided to go to school here, I thought all the hype about ND was kind of exaggerated. But, I mean come on! Superb sports games and unlimited dining hall food? What magical place is this?” Many students seem to bemoan their inability to find fault with any aspect of their school. Freshman James Smith remarked sadly, “It’s just not fair. All of my friends at other colleges have so much to complain about. Yet I can’t find a single thing wrong here. I hate feeling left out.” Smith was last seen walking dejectedly around the beautiful vista of St. Mary’s Lake, accompanied by a score of friends and intellectual equals. While pleased that so many freshmen have finally “figured it out,” many upperclassmen are starting to feel that it’s being a little overdone. “I’m a bit over seeing that wide-eyed look of

amazement on so many young faces,” says Senior John Johnson. “Yes, Notre Dame is an island of peace in the midst of a sea of chaos. Yes, Notre Dame is a beacon of strong Catholic identities and values. But can’t freshman just calm down? The rest of us have chemistry finals—we can’t all be admiring the stunning architecture all the time.” Freshmen, however, seem to be undeterred in their newly-revived school spirit. When not having spontaneous Frisbee games or going to dances with their friends, these students just seem to be loving life. “I think it is a lesson for us all,” says Lucy Licker. “Sometimes you just have to sit back and smell the roses. All us freshman have finally realized that Notre Dame is just a pretty awesome place.” Declan Feeley is a senior theology and finance double major whose interests include writing and investment theory. Declan can be contacted by email at dfeeley@nd.edu.



The world behind computer animation

MONICA VANBERKUM
Campus Editor

An evening with
alumni visual
effects artists

Notre Dame alumni Allen Hemberger, '01, and Scott Aufderheide, '14, returned to campus on Thursday, April 20, to discuss work they have done for companies such as Pixar and Method Studios and how Notre Dame helped bring them to those companies.

Both men work in visual effects, which, as Aufderheide described it, "is not just computer science or design or film ... but all three combined into one." He added, "visual effects are supposed to support the story that's being told and show what can't easily be shown." Hemberger discussed the many components of production, saying that though both artists have similar backgrounds, their day-to-day work as visual effects artists is drastically different.

Scott Aufderheide majored in computer science while at Notre Dame. However, he

said, he also focused on incorporating CGI and other computing into the other classes he took, which was most helpful in rounding out his talents. He then attended graduate school at the Savannah College of Art and Design, and, after earning a degree in visual effects, he accepted a job at Method Studios in New York.

At Method Studios, Aufderheide works as a pipeline technical director, managing software and developing tools to make the production more efficient. Most of his projects involve CGI for commercials, TV shows, and the occasional film such as Disney's most recent *Beauty and the Beast*. These projects are small and quick, requiring creativity and talent.

"I like doing a lot of work really quickly," said Aufderheide. "It's cool to do a half dozen things in one month, not one film for a whole year."

Allen Hemberger, on the other hand, is used to spending a lot of time on one project. For the past four years, he has worked at Pixar, concentrating mostly on water animation. He

described the difficulty of developing CGI water, both in its *simulation*, or how it moves on screen, and in its *rendering*, or how it looks in different lighting.

"My job is to look at something and wonder, does this look right?" explained Hemberger. While this might sound like simple editing, the process required a lot of research and many failed attempts. For Disney hit movies *The Good Dinosaur* and *Finding Dory*, Hemberger spent a year and a half developing the proper animation for a small splash of water.

Hemberger said that he faces the question "What do we need to do to be able to build or create to make you believe the picture?" For *The Good Dinosaur* and *Finding Dory*, he said, "we had to throw out old tools we used over the years and build new tools."

Hemberger began to learn the skills for this work while at Notre Dame, where he mixed a computer engineering degree with design and programming. The most important factors, however, were problem-solving and originality, he said. Learning how



to incorporate these traits into his work while at Notre Dame was crucial to an impressive resume. Aufderheide was quick to agree that an entrepreneur spirit helped him get to where he was. Speaking to design and computer science students in the audience, both artists stressed the importance of worrying less about technical skill and more about creativity and hard work.

"You have a vision, but you don't really understand what goes into it until you're there," said Aufderheide. To conclude, both artists assured students that Notre Dame would help them get to where they

movies.disney.com

wanted to be, just as the university did for them.

Monica VanBerkum is a freshman living in Cavanaugh Hall and majoring in Anthropology. During sunny days, you can find her outside anywhere procrastinating homework. Contact Monica at *mvanber1@nd.edu*.

Trump
continued from front

in 1996, allows congress to overturn regulations created in the final six months of the previous president's administration with a simple majority. Unlike other legislation, resolutions under the Congressional Review Act cannot be filibustered.

Pro-life organizations lauded the passage of H.J. Res 43, encouraged by what is seen as a sign of President Trump's commitment to fulfilling promises he made during the election. A press release from the Susan B. Anthony List, a pro-life political organization, thanked President Trump, Vice President Pence, Congresswoman Black, and Senator Ernst for their roles in getting the legislation passed. The statement read: "The resolution signed today simply ensures that states are not forced to fund an abortion business with taxpayer dollars. Rather, states have the option to spend Title X money on comprehensive health care clinics that better serve women and girls."

The statement continued, "We expect to see Congress continue its efforts to

redirect additional taxpayer funding away from Planned Parenthood through pro-life health care reform after the spring recess."

Cardinal Timothy M. Dolan of New York, the chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities, also released a statement regarding the legislation, saying, "Congress has done well to reverse this very bad public policy, and to restore the ability of states to stop one stream of our tax dollars going to Planned Parenthood and redirect it to community health centers that provide comprehensive primary and preventive health care."

On the other hand, the executive vice president of the Planned Parenthood Federation of America, Dawn Laguens, decried the policy, saying, "People are sick and tired of politicians making it even harder for them to access health care, and this bill is just the latest example. We should build on the tremendous progress made in this country with expanded access to birth control, instead of enacting policies that take us backward."

On campus, two students

expressed their support of the policy to the *Rover*. Sophomore Andie Tong said, "I think it's a move in the right direction toward becoming a country that protects its most vulnerable members: the unborn. However, I think that this means we have to further push support for organizations that provide for women's health in such a way that keeps in mind both the dignity of women and their children."

Another sophomore, Grace Enright, shared her sentiments as well, saying, "I think women, particularly minority and low-income women, deserve better health care services than what Planned Parenthood offers. I see President Trump's action as an opportunity for the states to assess the health care needs of their citizens and to ensure that no woman has to settle for less when it comes to her reproductive, or overall, health."

Matt Connell is a sophomore studying marketing and constitutional studies. He is known for abbreviating words that don't already have abbreves, and eating chicken quesaritos from TacoHut on a regular basis. You can contact him at mconnell6@nd.edu.

If you are interested
in joining the Irish
Rover photography
staff, please contact
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Campus Vocations: Karl Romkema, C.S.C.

BRIE BAHE
Staff Writer

Interview with Moreau seminarian

The word “vocation” comes from the Latin word *vocari* which means “to be called.” In a discernment process that takes around seven years to complete, the Congregation of Holy Cross forms priests who answer their callings and are educated according to the five Pillars of Formation: spiritual, human, pastoral, intellectual, and community life.

Karl Romkema, C.S.C. is a seminarian at Moreau Seminary and is pursuing his Masters of Divinity from Notre Dame. Originally from Clarkston, Michigan, Karl is the second oldest of nine. Karl will be serving as an Assistant Rector in O’Neill Hall next school year. The *Irish Rover* recently had the chance to chat with Karl about his own vocation and discernment process.

Irish Rover: How would you define vocation in a general sense?

For me, vocation always has its beginning and end in the heart of Jesus Christ. This is one thing that all humans have in common. In the gospels, Jesus

always calls His disciples “to Himself.” That is the first movement of any true vocation – a movement toward Jesus who is the creator and author of my being. Nearness and attentiveness to Jesus is the permanent feature of all vocations; particular vocations (or missions) flow from that feature. If I sit at the feet of Jesus simply as a friend, I will not only be fulfilled in the present, but my future will become clearer to me as well.

In my first semester at Holy Cross College my favorite professor taught me the following definition of vocation: “where my talents and passions meet the world’s needs, as discerned by the community.” This definition has remained with me because it identifies something very important: my vocation is ultimately not about me. It is always a service for the world. And it is not even me alone who decides what that service will look like. My community (family, friends, church) often knows me better than I know myself – it discovers and activates my talents.

Irish Rover: Was there a specific moment when you knew you had a vocation to the priesthood?

I began thinking about the priesthood when I was about six-years-old. For as long as I can remember I wanted to be a priest. But

the thought also terrified me. I was a very shy kid (and still am in some ways), and the priesthood represented something completely outside of my comfort zone. So it was a very mysterious and troubling thing to me until I was fourteen.

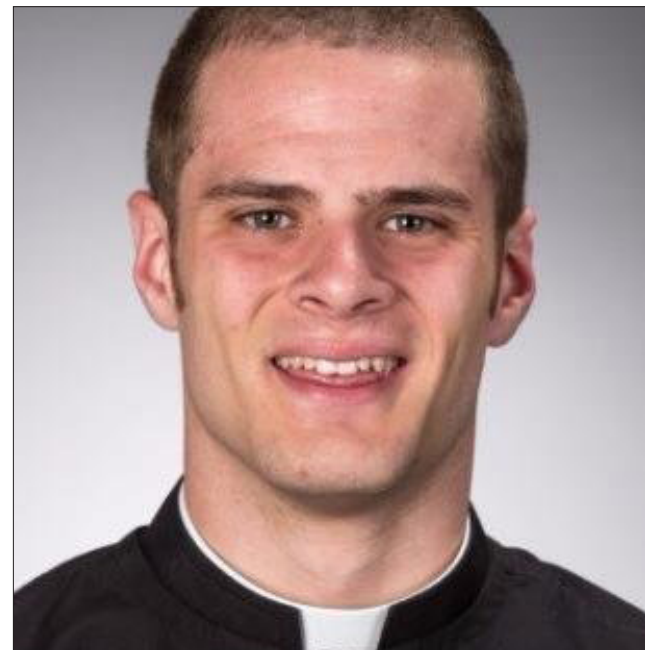
The biggest turning point in my faith life and in my discernment came as a result of a March for Life in Washington, DC. As a high school freshman it was my first experience of church outside of my local parish community, and it totally blew my mind. It was so impactful to see tens of thousands of people (many of them my age) united around a very important issue. It was the first time that I had conceived of an overlap between the Church and the world. I came home from that experience and I began to pray. In that prayer, I received a strong level of conviction that I am called to be a priest. The reality of abortion represented a whole network of cultural woundedness for me. Somehow I felt an overwhelming summons to heal the wounds of the world as a priest.

This trip was influential for another reason too. My sister who was also on the trip said to me, “Karl, I just met a guy who said that he is entering the seminary at Notre Dame next year.” First of all, that

really made my ears perk up because I was an ardent Notre Dame fan. “There’s a seminary at Notre Dame?” I thought. That definitely planted a seed. Second of all, that was the first time I had even heard of someone (besides myself) who was discerning a vocation to the priesthood. So it gave me hope and encouragement. That guy’s name is Mike Palmer, and he was just ordained a Holy Cross Priest on April 22nd in the Basilica of the Sacred Heart.

Irish Rover: Do you have any advice for college students discerning their vocation?

Discernment does not happen in the abstract. While discernment requires a lot of thinking, dreaming, and interior processing, this will never make your path perfectly clear to you. Your particular vocation will always remain somewhat ambiguous – that’s the nature of vocation. There is an element of risk-taking in the discernment process itself. If your heart is being drawn to something, the key is to jump in and trust. In order to fully discern if I am called to be a religious, for example, I had to jump into a formation program and try it. In order to discern marriage, I would have to be build an intimate relationship with a particular woman. Clarity comes in the



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process of doing. Even if you hate the direction you have gone, that is a precious thing to learn. Some people are haunted by their entire lives because they never gave something a chance. So this is not unsuccessful discernment at all. God wants children who are open to His will. When we make our discernment concrete – by trying things out, by having conversations with people, by taking risks – we are formed into a certain kind of person, a person who is free to respond to the will of God.

Irish Rover: What’s your life philosophy?

Lately, I have been trying to integrate this passage from Blessed Basil Moreau into all of my daily actions: “My Creator necessarily

had in mind His own glory and not that of another when he brought me forth from nothingness. And so, if He has given me a mind, it is for knowing Him; if He has given me a heart free to love, it is for clinging to Him; if He has given me limbs and health and strength, it is for using them to serve Him. If then I am everything that I in fact am, it can only be all for Him and I need constantly to turn to Him as to the center of my life.”

I am still a work in progress.

Brie Bahe is a senior neuroscience major and philosophy minor. Her bucket list includes befriending a Notre Dame squirrel. Shoot her an email at bbahe@nd.edu.

“Boiling the hell” out of holy water

THE ZOSSIMA PROJECT

A look into one of our most automatic gestures

We have come upon yet another Eastertide, and the fonts of all churches are filled again with newly blessed holy water from the Easter Vigil, that sacred substance we encounter at every entrance. But with every sign of the cross we make with it dipped on our fingers, we posit the question: why holy water? What exactly are its origins, what is its purpose, and why do we use it so often, almost without thinking?

There are a plethora of answers, but we must accredit ancient Judaism for providing a foundation for the Church’s use of holy water. Water, as a symbol of physical and

spiritual purification, was used extensively in the Jewish priesthood. Priests would wash their hands and feet before entering the sanctuary so as to be ritually pure and ready to offer sacrifice. Eventually all Jews participated in this rite of ablution by cleansing themselves before offering prayer or sacrifice. This practice soon spread to early Christian churches which began to offer pools or basins for cleansing, not unlike the laver, or “molten sea,” used for ablution at the Temple of Jerusalem.

But of course, given the early use in Christian churches, the act of cleansing and blessing oneself with holy water took on a particularly Christian nature with the belief that it is a symbol of divine life, wisdom, and grace. Christ’s command to the blind man to “Go, wash in the pool

of Siloam’ (which means Sent),” as well as Christ’s self-reference as the living water in His discourse with the woman at the well also reveals that water is a purifying and life-giving substance. These stories, in conjunction with the accounts of Christ’s baptism in the Jordan, mean also that water is used in order for us to join ourselves to Christ in one baptism for the remission of our sins.

The earliest definitive records of the use of holy water in the early Church come from the early fourth century, although there is evidence that it was used as early as the Apostolic Era. St. Ambrose mentions its use in the fourth century, and the *Apostolic Constitutions* (c. 400) imply the growing use of holy water as well, attributing the precept of its usage to St. Matthew. Eusebius notes that by the early fourth

century holy water pools and fonts began to be blessed and consecrated with the sign of the cross, and holy water fonts began to appear in front of churches in Palestine in the mid-300s. Some of the earliest texts proscribing blessings for holy water include the *Sacramentary of Serapion of Thmuis*, which invokes the name of Christ in the blessing: “we invoke upon this water and this oil the Name of Him Who suffered, Who was crucified, Who arose from the dead, and Who sits at the right of the Uncreated.” Perhaps the earliest Latin liturgical text proscribing rubrics for blessing come in the sixth century in the *Liber Pontificalis*, which prescribes the use of holy salt in the blessing of holy water to recall the necessity of Christians to be salt of the earth.

Holy water became even more important following

the patristic period. In the ninth century, Pope Leo IV ordered priests to bless holy water every Sunday. At the same time, he established the sprinkling rite, known today as the *Asperges*, and incorporated it into Sunday Mass. Additionally, medieval sacramentaries prescribed different types of holy water to be used for various purposes, including baptismal fonts, sprinkling, holy water fonts, and “Gregorian” water, so called for Pope Gregory the Great, which was used in the consecration of churches.

Given the importance of holy water in liturgical functions, speculation has arisen as to its place in the sacramental framework. The Church maintains that holy water functions as a sacramental rather than a sacrament; it is used in the sacrament of Baptism, but according to the Catholic faith, we

receive only “one baptism for the forgiveness of sins.” Usage of holy water is thus not a subsequent baptism, but it is used to bless, to exorcise, to protect from sin, and to grant forgiveness of venial sins. It maintains an important place in Church life in that it is the gift of grace of the eternal wellspring of the love of Christ. Given its spiritually rejuvenative effects, and its reminder of the one baptism received for our regeneration in the life of Christ, we enter the Temple ready to offer prayer and sacrifice, in these days especially when we celebrate His Resurrection.

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Sr. Maura Clarke and liberation theology

THERESE BENZ
Staff Writer

A Discussion of Eileen Markey's Book, *A Radical Faith*

In a lecture sponsored by the Cushwa Center for the Study of American Catholicism and the Latin American/ North American Church Concerns Project, Eileen Markey discussed her new book, *A Radical Faith*, April 21. The book explores the life and death of Sr. Maura Clarke, a Catholic nun who was assassinated in El Salvador in December 1980.

Maura Clarke was raised in an Irish Catholic family in New York City, with her parish in Rockaway being a central part of family life. She was 14 years old in 1945 when World War II ended, and eventually decided to join the Maryknoll Sisters, the first missionary order of women to be founded in America. In 1959, Sr. Maura was assigned to a mission in Nicaragua, where she served by ministering to the city of Siuna. She returned to the United States in the late 1970's on a "return mission," where she talked about her

experiences in Nicaragua at parishes along the East Coast. However, she was assigned back to Central America a short time later, arriving in El Salvador in 1980. The country was in a state of political upheaval, and only 10 months had passed since the assassination of Archbishop Oscar Romero. During her time of service, Sr. Maura chose to stay despite the danger. She and three other women, two of them fellow religious sisters, were kidnapped and murdered in December of 1980.

Eileen Markey's *A Radical Faith* focuses on not only the death of Sr. Maura, but her life as well. In researching this book, Markey stated: "I...organized my thinking around three questions: How did a nice girl like her get to a place like this? When did she go from being a good sister to a bad nun? How did the nuns go from the Bells of St. Mary's to dead man walking?" Understanding the evolution of Sr. Maura's attitude towards her service and ministry to the people of Nicaragua and El Salvador was central to the framework of Markey's book and her lecture. Siuna, the boomtown in

Nicaragua where Sr. Maura first began to serve, was the place where, according to Markey, Sr. Maura's attitude towards the role of the Church began to evolve. She began to experience a transition from seeing herself as ministering to people's souls to seeing herself as ministering to their social and economic situations. Sr. Maura believed that when the fathers of families "were digging gold and their children were starving," the solution was not for them to attend church more often. She was one of the earliest examples of lived liberation theology, identifying with the elements of the Church which began to believe that, "the Catholic Church ought not only to be concerned with the souls of the faithful, but also crucially to engage ordinary Catholics, lay people, not just nuns and priests, in the important work of building the people of God, a world of justice and fairness...to bring specifically Catholic answers to social problems."

Throughout the world at this time, "...priests, nuns, and lay workers taught the radical notion that God did not ordain the tremendous suffering of poor people. This was revolutionary." This was the result of the developing liberation theology: that the Church should actively strive to work against social and political power structures to free people from oppression. Markey argued that it was through her ministry and service that Sr. Maura moved from an "inherently imperialistic" position of believing that the people of Central America needed to be taught to be better Catholics to a position of listening to the people and striving to improve their socioeconomic situations. The ministry of the sisters became one of gathering people together to read the Bible and to discuss how the Biblical stories connected to their personal lives. Siuna was a boomtown, meaning people had not lived there their entire lives and did not have deep community roots. Therefore, building relationships became central to the sisters' mission. They did not seek to be figures of authority so much as facilitators who entered people's homes, talked with them, and met them within the struggles of their personal lives. By the time of her assassination in El

Salvador, Sr. Maura was fully living the ideas of service and ministering that she had begun to develop in Nicaragua. In El Salvador at this time, the Church was "the object of governmental wrath", where to be a Christian meant to being "subversive". This position hearkened back to her upbringing as an Irish Catholic, where the underlying motivation of her Irish Catholicism was having a Catholic identity as an opposition to the state. Eventually, Sr. Maura and the others she worked with were actively helping the guerilla fighters and others being targeted by the Salvadoran government.



globalsistersreport.org

She had moved "out of institutions into ever more authentic encounter" with the people, striving for social, political and economic equity for the people she served. In the end, despite the danger, she chose to remain in El Salvador and ultimately lost her life.

Therese Benz is a sophomore studying pre-health and English. She and her roommate both live in McGlinn Hall. Her roommate is a sweatpants enthusiast and also wrote for the Rover this issue. There's a fun fact about Therese in her roommate's byline: can you find it? If you can't find it, contact Therese at tbenz@nd.edu.

Searching for Jesus through Mary

MACKENZIE KRAKER
Staff Writer

Marian Author speaks about Message of Our Lady of Fatima



gocatholictravel.com

Janice T. Connell, a celebrated Marian author and speaker, spoke about the history of Our Lady of Fatima and Marian devotion at Sacred Heart Parish Center on April 20. This annual event was organized by Lindsey

Forsyth, Class of 2005. She had a chance meeting with Connell six years ago when they were assigned seats next to each other on a plane.

Forsyth told the *Rover* that she "sat captivated by [Connell's] stories of miracles, interviews with eyewitnesses and her incredible knowledge of scripture, angels, and Our Lady. She kindly gave me one of her books to keep and offered to speak in South Bend if I could gather a group to listen. That summer was our first talk. Six years later, the group has tripled in size, and her insights continue to touch lives."

Connell began her talk by turning to three specific Scripture passages to describe the importance of Mary in terms of salvation history. First, she described how Mary is the woman referred to in Genesis 3:15, striking at Satan's head. Next, she reflected on Christ entrusting the Church to Mary when she and Saint John were standing beside the Cross in John 19:26-27. Finally, she referred to Revelation 12:1, where she is the woman "clothed with the sun."

Connell then offered a reflection on the events at Fatima in 1916 through 1917 and their relevance today,

beginning with the hostility of the political climate in Portugal to religion and the Catholic faith. One of the government leaders had even declared, "within one hundred years, God would be totally dead in Portugal."

It was in this context that Our Lady appeared to the siblings Francisco and Jacinta and their cousin Lucia as they were tending their families' sheep. In the spring, summer and fall of 1916, an angel appeared to the children (six, seven, and nine years old respectively), spoke with them, and taught them several prayers, which are now prayed by many today. Connell saw great significance in the angel teaching the children as they were shepherding as an "invitation for us to pray while we work ... We all are called by the messages of Fatima to obey our daily duty; to sanctify our daily duty by prayer."

Connell discussed the Marian apparitions which began on May 13, 1917. Connell explained how Our Lady asked the children if they were willing to offer themselves to God and bear all sufferings God allowed for the souls of sinners who did not know God. Connell encouraged all to take this message to

heart and "answer Our Lady of Fatima's call: that we too will accept whatever befalls us on this earth, knowing her promise that she will be our consolation through it all."

As she spoke about the June 13 and July 13 apparitions, she emphasized the need to focus on virtue, saying "We have a mission, a destiny to acquire the virtue we need to be happy in Heaven. Virtue untested is only theory." Connell noted Christ's love in the midst of His suffering on the Cross as inspiration for this radical pursuit of virtue.

Prayer, she further emphasized, is also key. Connell reminded the group, "Our Lady said that if you don't pray, you won't know the path to Heaven. If you don't pray you won't be able to find Jesus to choose Him. If you're not like Jesus, you won't be able to follow Him home to Heaven." She also stressed Mary's intercession and how she brings our prayers to Jesus.

She used the analogy of us as little children and Our Lady as our mother, who is the greatest violinist in the world. She compared our prayers and works to genuine, but mistake-filled musical pieces we bring to Mary, saying, "She includes our little piece in this

great symphonic masterpiece to give to God. She clothes our little nothingness in her virtue." Sophomore Mati Sarosi told the *Rover*, "Her analogy was such an important reminder for me that nothing I can give to Mary is too small, and she can make everything I give her beautiful!"

She concluded the presentation by discussing the final apparition on October 13, 1917 and the Great Miracle of the Sun. Besides the 70,000 witnesses who saw the sun dance and had their muddy clothes become clean and dry, many also saw Jesus, Mary, and Joseph blessing the crowd. Connell sees this as a commentary about the importance of family life. She said, "if family life stops for whatever reason, there will be no purpose for human life on Earth."

Mackenzie Kraker is a sophomore studying biochemistry and theology. She and her roommate live in McGlinn Hall. Her roommate has a plethora of tea pots and also wrote for the Rover this issue. There's a fun fact about Mackenzie in her roommate's byline: can you find it? If you can't find it, contact Mackenzie at mkraker@nd.edu.



Logan: End of the Hugh Jackman era

JOHN PAUL FERGUSON
Culture & Thought
Editor

A reflection on the final installment of the *X-men* Wolverine films

Perhaps no actor has been so closely aligned with a particular superhero or more defined by one role than Hugh Jackman has been by Marvel's Wolverine character. Jackman has portrayed the clawed mutant in nine films, beginning in 2000 with *X-Men*, and has starred in both *X-men* sequels and his own stand-alone movies. This past March, *Logan* was released, a work which Jackman has declared to be his last as the superhero. *Logan* provides a darkly tragic yet beautifully uplifting ending to the franchise as the Wolverine saga ends after 17 years - a period longer than Jackman's co-star Dafne Keen has been alive.

Wolverine, who goes by Logan, is not his old sparky self. The first time viewers see him, he stumbles around, can barely fight, is tired and sick, and sports a monstrous grizzled grey beard that was lighter than in Jackman's younger years. Logan's healing abilities are diminishing, and age is

finally taking a toll on the almost-immortal mutant. Throughout the film, director James Mangold plays with themes of old age, sickness, time, death, and finality. Logan, in hiding, cares for an ancient Charles Xavier, the former leader of the *X-men*, played touchingly and for the last time by Sir Patrick Stewart. Both Xavier and Logan have lost their one-time prowess as great fighters and leaders battling their foes out in the world, and are reduced to crippled ailing geriatrics on the run.

Logan was intentionally made as a much darker story, receiving the franchise's first R-rating (depending on where one counts last year's *Deadpool* in the *X-men* canon) for its incredibly violent fight scenes, which include Logan slaughtering human mercenaries and brutally fighting other mutants. Jackman's touch is difficult yet almost tender to watch; Wolverine is heartbreakingly exhausted and just wants everything to end. As he plays the iconic hero one last time, he leaves everything he has on screen. Actor and character alike give everything. Although Logan's life and his time as a force for good draws to a close, there is still hope

for the future, albeit in a surprising form. Early on, Logan and Xavier take in Laura, a young mutant on the run from Mexico, and plan to protect and raise her as the last new mutant. Laura, who displays claws and a berserker rage like Wolverine himself, is revealed to be the biological daughter of Logan. She was made with his cells in a lab and was intended to be used as a weapon against him. Laura, along with a number of other mutant lab children, had escaped and was, like Logan, on the run from the film's generally nameless mercenary villains.

Played by the 12-year-old Dafne Keen, Laura is just as violently

angry, lethal, and in need of direction as her father. Despite Logan's reluctance, Xavier takes her in, an action that begins the movie's powerful reflection on fatherhood. Logan must learn to look out for someone besides himself, and he struggles to move beyond physical protection to actual guidance for his child. The hero has lost hope, and Laura provides him with a chance for redemption and something to live for. She gives him new purpose.

Hugh Jackman played this kind of role in 2012's *Les Misérables* when he portrayed Jean Valjean, an ex-convict given new life by his adopted daughter Cosette.

Clearly that influence is still with him. The film makes the viewer question what it means to be a parent beyond the mere biological bond. Logan posits that the giving of life is not enough, claiming that parenthood must consist of something more.

Logan's graphic and bloody violence may alienate some viewers, but Hugh Jackman's gloriously gritty last ride as the side-burned warrior is no joke. He leaves his career defining role on top. The plot is emotionally wearing and as brutal to stick through as Wolverine's own struggles, but it is worth it in the end. And surprisingly, despite the non-stop action,

it offers an unsettling and probing meditation on fatherhood and parenthood's life-giving qualities. *Logan* is not for the faint of heart, but, for a thoughtful audience, it can provide underneath the thrilling surface a deeper look at what bonds us together as humans—or mutants.

Rover rating: 3/4

John Paul Ferguson is a freshman living in Fisher Hall, completely obsessed with literature and film. He is majoring in the Program of Liberal Studies and likes to feed squirrels outside of O'Shag. Email him about Logan or any other Hugh Jackman movie at jfergus8@nd.edu.



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Review of "Christ's Passion: Medieval Mystery Plays"

EMILY NORMAND
Staff Writer

Recent stage adaptation's modernization of the Biblical narrative

For the unknowing attendee, the recent performance of "Christ's Passion: The Medieval Mystery Plays," might have come as quite a shock. They were, for this author, the source of much reflection. For those who did not attend the performance and wonder why a show with the word "medieval" could invoke any sort of controversy, herein follows a brief overview of the performance. The production was based on medieval interpretations of prominent Biblical passages which display

a Biblical journey from Creation to Doomsday, including the fall of Lucifer, Garden of Eden, Noah's flood, and the life of Christ. However, anybody from the medieval era would have trouble identifying with the performance, except for a scene which featured a medieval pageant wagon as a background.

The costuming and set were meant to reflect a "steampunk" aesthetic in order to invoke a "post-apocalyptic" ambience. It featured elements such as glowing angel wings crafted from empty water-bottles, ripped, dark clothing, erratic hair styling, the character of God adorned with a large light-up letter "G" around his neck, and a Jesus in tie-dyed shirt. Though the curious post-apocalyptic creative choice was carried out

to a degree of perfection reflected in the set and costuming, and though the acting, on the whole, was wonderful, the attempt to use the mystery plays to connect with a "modern" audience fell short.

There is nothing particularly shocking about bringing the Bible into a modern context. The original medieval mysteries are themselves interpretations employing then contemporary modern dress and language. All artistic representations of the Bible, in fact, are the artist's interpretations of what he or she reads in the text in conversation with the influences of the time in which the artist lives.

This performance was not controversial because it used modern-day motifs and post-

apocalyptic aesthetics, but because the elements of modernity woven into the show were themselves controversial.

For example, photographs of a decimated Syria during the scene of Christ's Passion and Satan having a dual role as President Trump added a modern political undertone to a sacred work. The Bible, a religious text, is perhaps not the most appropriate medium on which to project a controversial political agenda.

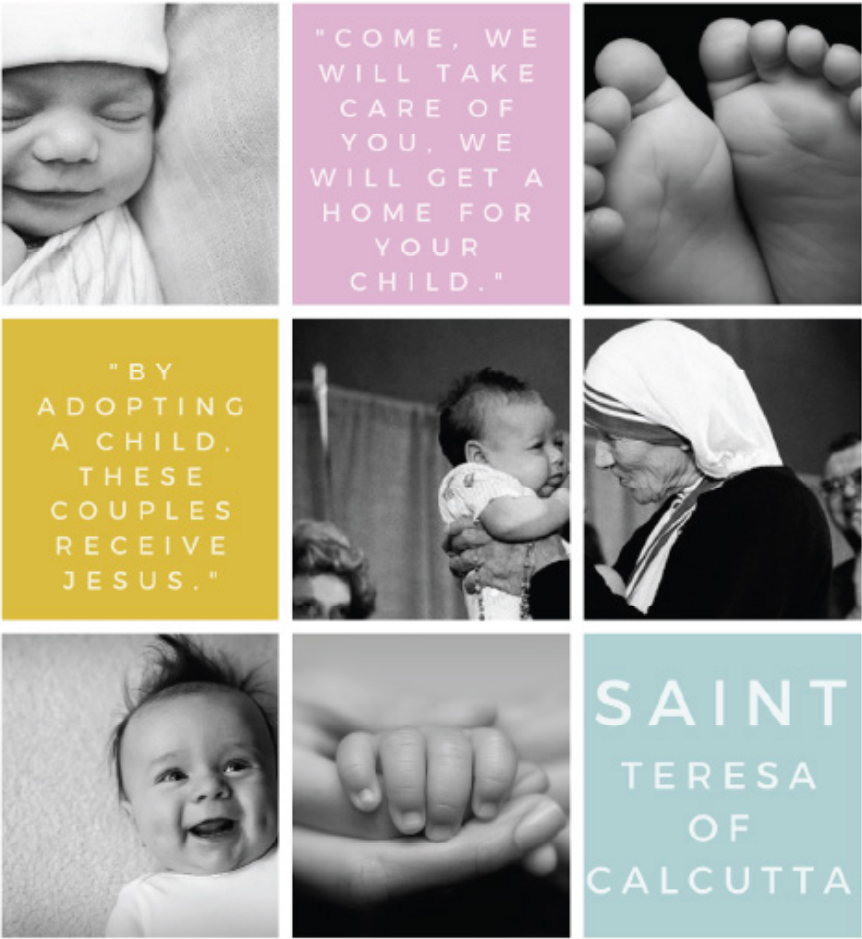
This political motif, in conjunction with the inclusion of crass elements of modernity, made the play borderline uncomfortable and, at times, downright confusing for the viewer. The nature of the Bible allows individuals, in any time period, to interpret and re-interpret the passages in a wide

variety of mediums, with a great array of themes, and with many different sentiments. This creative license, however, does not mean that an interpreter should divorce the Bible from the Bible's inherent religiosity.

This play, though provocative, neglected to "connect" with a modern audience because it displayed only the profane elements of modernity. Instead of using a modern lens to interpret the Bible, it seemed as though the performance used the Bible to interpret modernity. The phrase "#killJesus," the admittedly creative yet disconcerting "temptation in the garden" scene employing fruit to make sexual allusions, and other such artistic choices made the performance

seem more akin to a dark and whimsical social commentary than a modern-day stage interpretation of the Bible. Instead of adding a new angle from which to view the Biblical story, the performance gave the viewer a new lens through which to view modernity by taking a sacred text and dragging it through the low-culture of today's society.

Emily Normand is a first-year PLS major who hails from Phoenix, Arizona but currently resides in Redding, California. She is interested in traveling the world, but until those travels commence she is happy to live in Lyons Hall and take in all the wonderful things and people Notre Dame has to offer. You can contact her at enormand@nd.edu

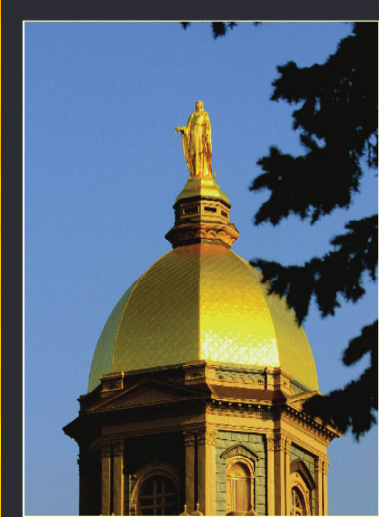


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Farewell to Rover staff seniors



There are three certain things in life: death, taxes, and Declan Feeley's byline. If you have been a faithful *Rover* reader, you will have memorized the fact that Declan is a finance and theology double major whose interests include writing and investment theory. But in all seriousness, he is tremendously thankful

for the opportunity to serve as Humor Guru for the past several years. Declan has spent his time at Notre Dame failing to make people laugh in person, but he has sometimes succeed in getting pity chuckles through his writings. Throughout the years, Declan has been delighted to receive emails from his readers, of course none of which he responds to. If interested in reaching out to Declan, please contact his secretary. Declan doesn't have a secretary yet, but he figures it is only a matter of time now. Going forward, Declan has plans to continue his career in financial services and to

give back to his local and Notre Dame community in whatever way he can.



When not saving the world through her mad RA skills or moving hearts through profound poetry discussions, Kate Hardiman can be found putting certain other publications to shame through the writing skills she graces upon the *Rover*.

She has majored in the Program of Liberal Studies and minored in the Politics, Philosophy, and Economics (PPE) program. She has been the Campus Editor of the *Rover* for three years and wrote for The Hill in D.C. and for The College Fix. Kate will be teaching high school English and Theology at Holy Trinity School in Chicago for the next two years though the Alliance for Catholic Education (ACE) program. After ACE, she plans to go to law school and hopes to work in Constitutional litigation, defending the First Amendment freedoms of free speech

and religious exercise.



Movie director, radio show host, party planner, *Rover* editor...need we say more? Crystal Avila has brought the pizzazz of a creative mind to the *Rover*, particularly in her two years as Culture & Thought Editor. She has majored in Film, Television, and Theatre (FTT) and has let her talents shine through a

slew of killer documentaries. In particular, her film *Debajo de los Árboles* ("Under the Trees") won the 2017 Notre Dame Film Festival. Crystal enjoys the spicy side of life, as evidenced in her penchant for Tapatío Hot Sauce and her hit sandwich "Justice is Served" at Crossings Café. Crystal is known for her hip taste in music, which includes bands like The Strokes and Wilco. You can enjoy such tunes on the hit radio show "Since the Seventh Grade," which (we hope) will live on even after her graduation. Next year, Crystal will be working in Chicago at Spirit Juice Studios.

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