

## Bishop Barron visits Notre Dame

BEA CUASAY  
Staff Writer

Bishop Barron discusses evangelization for young lapsed Catholics

Bishop Robert Barron, auxiliary bishop of the Archdiocese of Los Angeles and founder of Word on Fire, delivered the keynote address for the Cultures of Formation Conference on March 5. In his address, he explained the reasons young people leave the Church, and offered his suggestions to encourage young people to rediscover their faith. The Cultures of Formation Conference was held in anticipation of the upcoming Synod on Young People, the Faith and Vocational Discernment, which will take place this October.

Professor John Cavadini, founder of the McGrath



Photo by Matt Cashore

Institute for Church Life, introduced Bishop Barron. Cavadini described Word on Fire as “a global media ministry which has been spreading the message of the New Evangelization since its founding.” He called Bishop Barron “the foremost hero of the New Evangelization.”

Bishop Barron began

with his conviction that the upcoming Synod on Young People, the Faith, and Vocational Discernment is more important than the two previous synods of the family. He said, “I think the theme being discussed at the upcoming synod, namely youth, and how we galvanize the youth, how we draw them back

into the Church...is a far more pressing issue for the global Church, but most especially for the Church in the West.”

The title of Bishop Barron’s lecture was “Looking for the Nones.” Bishop Barron described the “Nones” as “people

*continued on page 9*

## Laetare Medal awarded to advocate of immigrants

ELLIE GARDEY  
Staff Writer

Sr. Norma Pimental, M.J. honored for her ministry

The 2018 Laetare Medal has been awarded to Sister Norma Pimental, M.J., the executive director of Catholic Charities of the Rio Grande Valley. Sister Norma has received worldwide recognition for her direction of the Humanitarian Respite Center in McAllen, Texas. The center was established by Sister Norma in response to an influx of illegal immigration in 2014. It provides immigrants food, clothing, and a place to rest after they cross the border into the United States.

Sister Norma’s reception of the medal on March 11 marks the 136th year the Laetare Medal has been awarded at Notre Dame. The Laetare Medal is considered the oldest and most prestigious award given to an American Catholic. It is so named because it is awarded on Laetare Sunday, the 4th Sunday of Lent.

Pope Francis has praised Sister Norma’s work of welcoming immigrants at the U.S.-Mexico border. In a virtual town hall meeting featured on ABC’s “20/20,” he singled her out and said to her: “I want to thank you. And through you to thank all of the sisters of religious orders in the U.S. for the work that you have done and that you do in the United States.”

The university titled her Laetare Medal profile “A Bridge Among Walls,” referring to her fulfillment of Pope Francis’ frequent call to “Build bridges, not walls.” Instead of working to prevent immigrants from entering the United States, Sister Norma welcomes immigrants with

open arms. She leads her volunteers in clapping and shouting “Bienvenidos!” when immigrants enter her center.

Sister Norma said of the border between Mexico and the United States: “I grew up here, and we didn’t have walls. People from this side and that side, we were family. They allowed us to be in community with each other.” Sister Norma often brings people to the border wall in Hidalgo, Texas to pray.

According to Sister Norma’s Laetare Medal profile, she believes that “an outsized emphasis on security can come at the cost of the merciful response children of God are called to employ.” Sister Norma shows mercy towards immigrants entering the United States, saying, “They’ve come through so much. They’ve come from different countries in Central America, up through Mexico, most of the time walking and hiding from people who want to hurt them.”

The U.S. Customs and Border Protection Chief of the Rio Grande Valley Sector, Manuel Padilla, has developed a relationship with Sister Norma. He said, “Without Sister Norma, our mission of border security would be a very difficult one to achieve.”

Sister Norma said of this surprising relationship between herself, who provides for illegal immigrants, and Padilla, who prevents illegal immigration: “He’s doing his job, he’s protecting us, making the border safe. But he also agrees with all we’re doing. So he’s always calling and asking me, ‘How can I help to make sure you’re doing OK?’”

In response to the selection of Sister Norma, Dream SB, a tri-campus

*continued on page 9*

## The great contradiction: suicide and euthanasia

NOELLE JOHNSON  
Staff Writer

Pro-life apologetics series

One social phenomenon that has received increased attention in recent years, and rightly so, is the growing number of teen and young adult suicides in America. Even in such politically and ideologically divided times, everyone seems to agree that such an event is *always* a tragedy; there are no circumstances in which a

young person’s life is actually no longer worth living. And there is widespread support for combatting those circumstances that might make someone feel as if they can no longer go on, such as depression, bullying, anxiety, etc. This is one area in which our culture appears to be, surprisingly, quite pro-life.

However, there is a deeper existential crisis at work here. Young people struggling with depression or suicidal thoughts are picking up on the fact that our culture does not always claim that life is worth living at all times. In fact, we have cemented into law exactly the opposite viewpoint. The legalization of abortion nationwide sends the message that the lives of the most innocent and vulnerable are not worth the hardships that their parents may face as a result of their birth. And, more directly related to suicide, the legalization of euthanasia in some states communicates that there are indeed circumstances in which one’s quality of life can be so impaired that life is

not worth living, based on a random evaluation of these circumstances.

These laws stem from and reinforce a materialistic and hedonistic conception of life in which the only things that seemingly matter are health, pleasure, and success (see Fr. Robert J. Spitzer, *Healing the Culture*). They eradicate the Judeo-Christian worldview in which the value of life is determined by the fact that life is valuable precisely because it is life and is not based on circumstances of convenience or comfort. Human life is transcendent—its worth comes not from external cultural measures, but from the fact that it is made in the image and likeness of God, and that God calls each person to participate in His own life.

So, when the overwhelming message of the culture is that human life is only valuable under certain tenable circumstances, and this fact is cemented into law, it is no wonder that many people struggle with the concept of life

itself. By what measure do they determine whether their own life is worth living? So many people are already lost, are already confused about what it means to live. The way that suicide is starting to be viewed in America—as a horrendous tragedy when committed by young people who are suffering, and perfectly acceptable for the elderly, disabled, or sick, is a contradiction of unprecedented scale. We certainly can’t expect to lower suicide rates at the same time that the normalization of assisted suicide and euthanasia is actively sought.

A United States Conference of Catholic Bishops pamphlet on assisted suicide explains this quite well: “The law itself is a teacher. Our laws shape cultural attitudes toward certain behaviors and influence social norms. Laws permitting assisted suicide communicate the message that, under especially difficult circumstances, some lives are not worth living. This tragically false message will be

*continued on page 8*

INSIDE

5

Reflections on a trip to Peru  
Pillar of Thought



8

Student speaks on IVF  
Religion and Ethics



10

Battle over Catholicism in China  
Politics and Economics





THE *IRISH ROVER*

EDITOR-IN-CHIEF  
Sarah Ortiz

PUBLISHER  
Michael Singleton

EXECUTIVE EDITOR  
Evan Holguin

MANAGING EDITOR  
Kevin Angell

LAYOUT MANAGERS  
Hap Burke  
Maureen Schweninger

WEBMASTER  
Aidan McDonald

ASSOCIATE EDITORS  
*Campus*  
Monica VanBerkum  
*Culture & Thought*  
John Paul Ferguson  
*Politics & Economics*  
Keenan White  
*Religion & Ethics*  
James Rahner  
*Humor*  
Lacey Silvestri

COUNCIL OF ADVISORS  
Laura Hollis,  
*Department of Accounting*  
Walter Nicgorski,  
*Professor Emeritus of PLS*  
John Cavadini,  
*Professor of Theology*  
Father Bill Miscamble, CSC,  
*Professor of History*  
Margot Cleveland,  
*Adjunct Instructor of Accounting*  
Gerard Bradley,  
*Professor of Law*  
Michael Zuckert,  
*Professor of Political Science*  
Vincent Muñoz,  
*Associate Professor of Political Science*  
Patrick Deneen,  
*Associate Professor of Political Science*  
Eric Sims,  
*Associate Professor of Economics*  
Kirk Doran,  
*Associate Professor of Economics*  
Martijn Cremers,  
*Professor of Finance*  
Father Terry Ehrman, CSC,  
*Assistant Professional Specialist, Theology*  
Daniel Philpott,  
*Professor of Political Science*

BOARD OF DIRECTORS  
Sophia Buono, ND '18  
Tim Bradley, ND '16  
Michael Logue, ND '16  
Lilia Draime, ND '15  
Michael Bradley, ND '14  
Sean Woods, ND '14  
Robert Burkett, ND '13  
Claire Cousino, ND '12  
Gabrielle Girgis, ND '12  
Mary Korson, ND '10  
Joseph Lindsley, ND '05

*The Irish Rover is a 501(c)(3) organization.*

THE FINE PRINT

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

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

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

"Friendship, as has been said, consists in a full commitment of the will to another person with a view to that person's good."  
- Pope St. John Paul II

## A community of love

KEVIN ANGELL  
Managing Editor

Embracing, not evading, vulnerability

Several weeks before Christmas break, the front of Knights of Columbus building, the squat building east of Coleman-Morse, lit up with a blaze of lights. White lights rimmed the arches, crisscrossed the columns, and spread across the bushes while a single strand of colored lights circled the shrubby tree out front.

Despite the simplicity, the lights accomplished their purpose, celebrating Christmas, and inadvertently led to an influx of students stopping by to ask what the building was. One conversation with two visitors was particularly memorable. After I explained what the Knights do on campus, how we are a faith organization founded on charity, unity, fraternity, and patriotism, they, not satisfied with my explanation, asked, "But what exactly *is* the Knights of Columbus organization? Like technically."

"Technically," I explained, "we are a fraternal benefit society." "You're a frat? Notre Dame has a frat house."

After several minutes of clarification, I managed to convey that no, the Knights are not a frat in the common sense of the word. To be fair, we do

have ceremonies, events, and even a building one could argue is our "frat house." We watch sports, play darts, and shoot pool. Yet, no matter when you come by, whether a Wednesday afternoon or a Friday night, raucous frat parties are nowhere to be. What will you find? What are we working to build inside our building?

Recently, I have shared an office in the building, a place with a desk at which to work, a bookshelf for storing the multitude of books and folders I accumulate through my coursework, and multiple couches for relaxing or for grabbing a quick nap. It is at my desk that I was recently contemplating this question late at night while taking a break from paper writing, trying to put my finger on what exactly I have found so meaningful about this building and this community.

At that moment, a friend walked in, searching for his pipe tobacco, and my office-mate asked from the couch on which he was working, "Are things going okay?" The answer was simple, yet relatively uncommon—"Not really."

With that, my office-mate got up, stepped out to the porch, and talked with my friend while he smoked. I have no idea how long the ensuing conversation lasted, though I can confidently say it lasted much longer than it took my friend to smoke his pipe.

At that moment, I realized that, in that exchange, I saw what I was

trying to name. So much was contained in that exchange; a question, an implicit request for help, and a sign of friendship. But my friend did something that happens far too uncommonly: he expressed vulnerability.

That choice, to admit that no, everything was not okay, is a bold one. It requires faith that my officemate and I would respect that vulnerability and, perhaps, walk with him through whatever the struggle is. It required trusting we would respond caringly, without ridiculing his weakness or belittling the problem. In leaving his work and stepping out onto that porch, my office-mate was also being vulnerable. He was exposing himself to a situation he knew nothing about; all he knew was that a friend was hurting. He was stepping out into a conversation through which he knew he would be sharing in another's burdens. He was loving his brother Knight and thus being vulnerable.

Vulnerability was key to both individual's actions. Yet, as a culture, we are so afraid of vulnerability. We are taught to reduce it, to be independent and self-sufficient. We conceal it as much as possible, answering "I'm fine" when, in all honesty, things are as far from fine as possible. We seek to avoid vulnerability, reducing the number of areas in our lives where we can be hurt and insulating ourselves from ways that our friends can hurt us.

Avoiding vulnerability is natural. Frequently, it is beneficial and appropriate. Yet, avoiding vulnerability entirely is not possible, no matter how hard you or I try. Even if we were to succeed, if we managed to wall ourselves off from all possible hurt, it would mean we have isolated ourselves from every other person. It would be a great loss, for "to be human," as my Foundations of Theology professor drilled into me, "is to be *related* in love." It is not to be isolated.

C.S. Lewis writes in his *The Four Loves*, "[t]o love at all is to be vulnerable. Love anything, and your heart will be wrung and possibly broken." It is the latter part of his quote that we frequently focus on. We all are well aware of the hurt that can come from being vulnerable. We frequently lose sight of the benefit of loving one another and do not pursue it. When we run from love and vulnerability, we lose practice, making it harder for us to pursue.

So what are we to do? We should work hard to become comfortable with being vulnerable. That might mean responding honestly when a friend asks how we are doing. We do not have to share our deepest secrets with one another. But, perhaps, when a friend asks, we can respond with a simple "not so great." If we don't want to talk about it, then we can say so. "Not so great, but I'd rather not talk about it" is a more genuine response than "fine,"

and it helps to establish that admitting that life is not going well is socially acceptable.

It also means that, if you happen to be on the opposite side of the question and be the one asking how someone else is doing, be ready for an honest answer and be ready to be vulnerable. Be ready for an uncomfortable situation. Be ready to join with your friend, be open to share his yoke. It is not an easy task to know how to respond, whether you should join your friend on the porch or let him have some time to himself. But, I urge you, give it a try. If we commit ourselves to making an effort to grow in love, even though that means being vulnerable, we will build a stronger community. Our community will become one in which vulnerability is acceptable and where we will be more united in love.

If you stop by the Knights of Columbus Building, I hope you find what I have found it to be and what we strive to make it. We are a group of young men striving to build a community of love, learning how to be vulnerable, and trying to love one another as best we can.

*Kevin Angell is a sophomore majoring in economics and political science with a major or minor in theology. He can be contacted at [kangell@nd.edu](mailto:kangell@nd.edu) or by visiting his new office in the Knights of Columbus building.*

Visit us online at [irishrover.net](http://irishrover.net) for more articles, Free Reads of the Week, and information on how to subscribe to the *Rover*.



# A call for change: the 50th anniversary of *Humanae Vitae*

SARAH ORTIZ  
Editor-in-Chief

## Interview with Mary Eberstadt

Mary Eberstadt is the Senior Research Fellow at the Faith & Research Institute, a novelist, essayist, and author of several non-fiction books. Her work has been published in the *Wall Street Journal*, *First Things*, *National Review*, *TIME*, *The Weekly Standard*, and the *Washington Post*. She gave a talk for Notre Dame's Center for Ethics & Culture on Tuesday, March 20 entitled, "The Prophetic Power of *Humanae Vitae*."

**Rover:** How did you become interested/involved in your topic of research—the effects of the sexual revolution?

**Mary:** I'm interested in diverse intellectual and literary work. My vocation as a wife and a mother, plus the fact that there are so many young people in our lives, naturally makes me interested in the world that young people enter today—one with important fractures and obstacles that didn't used to exist. When you try to tell the truth now as a writer about what's in that world, you can't do it without running into the problem of the sexual revolution: broken homes, the higher rates in divorce, fatherless homes, romantic struggles, etc. And that's just what's most visible about the post-Pill order. There are also macrocosmic consequences—societies shrinking in population and growing in loneliness, for example. It doesn't take theology to understand that the embrace of the contraceptive culture has led to real deformations out there. As a researcher

and writer, I try to connect some of the dots about current reality in a way that non-specialists like me can understand.

**Rover:** In your lecture you said that we need to present the evidence or data on the damaging effects of contraceptives so that people will understand its harm to society, but what about the emotional side of the issue? In other words, how do you work with those who might ignore the hard facts?

**Mary:** You're right to point out that most people don't make decisions based only on reason—emotional distress is very important to address, as Pope Francis has been emphasizing since the beginning of his papacy. But we also need to document what's happening to our society, to present evidence to people—because human beings whether schooled or not are creatures of reason. We need people inside the Church to stand up for teachings that stand as a sign of contradiction to our times. There's always a temptation to backtrack from telling people things they will reject or mock. Backtracking might make new friends in the short run. But in the long run, it shortchanges exactly what makes the Church strong, and brings people in: the unflinching defense of deep truths about the human person, rather than accommodation to the pressures of the sexual revolution—or any other contemporary force.

I think the emotional longing out there for an alternative to the post-Pill world is one of the strongest assets truth has right now. There is a great hunger for authenticity; many people don't know anyone who's living according to a moral code that wasn't made up

yesterday ... but 2,000 years of consistent Church teaching and history: that's truly authentic. Catholics should be enthusiastic, not apologetic, about their faith and about upholding the truths of *Humanae Vitae*. Compassion and reason aren't opposed. They need to work together, for the betterment of human beings inside the Church and out.

**Rover:** After the lecture, a student raised a question about the tension right now between feminists and the pro-life movement and how they might be reconciled—can you speak a bit more about that?

**Mary:** That's a great example of how deeper unity might be built out of the surface disunity over the sexual revolution.

Not only young women of faith, but also lots of secular young women are suffering in this world. Whatever they believe, many can see the problems with the dating culture, the lack of young men willing to care for them, the objectification of women in the media ... these are unwanted realities that most young women know in their hearts, whatever they think about Catholicism. The Church has bracing messages for these women—and for all men—about their intrinsic dignity, about how the secular world doesn't recognize that dignity. It's clear that things like pornography are destroying romance, for example.

I think we could forge a new consensus among many women—and many men—just by getting people to agree that humanity has taken a mechanized, industrial turn about sex, and that this wrong turn is making plenty of people miserable ... AND that both men and women deserve better.

Women today, especially after #metoo, would benefit much by banding together in agreement that there has to be a more integrated, joyous, organic way. Again, the search for authenticity is an underused asset on the side of truth.

**Rover:** Also in your lecture you discussed the striking rise in "lonely deaths" in countries like Japan, can you explain more the link to the sexual revolution?

**Mary:** Sure. The sexual revolution in the first decades revealed damages on one end of the life spectrum: high divorce rates, fatherless homes, childhood emotional and other issues, etc. Now fifty years later, we can see what no one in 1968 saw coming—the other end: atomization, fragmentation of society ... the explosion of "loneliness studies" in sociology, and the suffering of the isolated elderly to which Pope Francis has called attention. This isolation is a tragedy no one saw coming. This kind of misery hasn't been seen before. And it's one more indication that whatever people may think of the Catholic Church, there is mounting empirical evidence that Paul VI and others were right in seeing that the sexual revolution would wreak havoc on human beings.

**Rover:** As a woman writer, do you have any thoughts on how women can reach out to other women on this issue to make a positive impact on society?

**Mary:** Yes, one thing I've noticed at different college campuses is that nothing may be more powerful than example. Many students have told me of entering the Catholic Church from secular nowhere-land, all

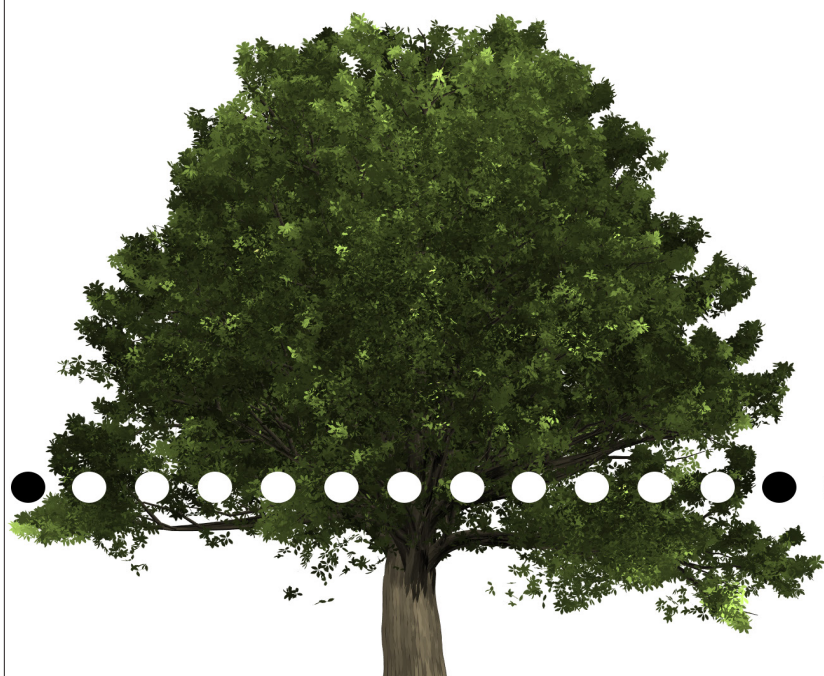


because of a friend who was raised by a Catholic family gave them an example, however inadvertently, of what they wanted for their own life—an integrity and joy in familial community that is missing from many people's lives today. Many now only know broken examples of how to live ... Joy is truly attractive to others. If it's exhibited, it has a gravitational pull all its own.

**Rover:** Any new books or research you are focusing on currently?

**Mary:** Since this is the 50<sup>th</sup> anniversary of *Humanae Vitae*, which matters profoundly to the Church and for that matter, to people outside it as well, I'm putting a lot of thought right now into how best to communicate these countercultural ideas to believers and non-believers alike. I want to convey the clarity and

power of *Humanae Vitae* and related teachings so they are apparent to many readers, wherever they're coming from. After this year I hope to get back to more storytelling—to getting at amplifying these truths via new forms of fiction. Whether fiction or nonfiction, what keeps the work rolling is the conviction that there is a great, beautiful counterculture out there, unknown to many people in a secular age; and that everybody should have a chance to see and join it, along with its amazing intellectual and aesthetic patrimony. Fifty years after 1968, yesterday's secular counterculture is decadent and spent; and Catholicism, authentic Catholicism, remains the counterculture that will keep its promises, not break them. And therein lies lots of room for hope.



••• the Rover •••••



# George Orwell and the 21st century Catholic

JEFFREY R. GERLOMES  
Alum Contributor

Orwellian ideas  
that any Domer  
would do well to  
consider

Eric Blair was no Catholic. In fact, he volunteered to fight Catholics during the Spanish Civil War. Yet the radical socialist better known by his pen name, “George Orwell,” was also no moral relativist, and that makes him and his ideological successors (folks like Glenn Greenwald and Jeremy Corbyn could make decent claims to that distinction) much more interesting than the more respectable political and religious progressives who pay lip service to Catholic sensibilities today.

Here are three novels and two essays sprung from Orwell’s decidedly secular imagination, but which unintentionally illuminate some of the Catholic Church’s most vital wisdom for our present historical moment.

## 1984

A staple of high school reading lists across the country, *1984* is an enduringly prescient satire of propaganda, government surveillance, and the military-industrial complex.

Fr. Antonio Spadaro, editor of the influential Jesuit magazine *Laciviltà Cattolica*, attracted some critical attention on Twitter recently when he declared, in apparent reference to controversies surrounding *Amoris Laetitia*, “2 + 2 in #Theology can make 5.” One would hope that the native Italian-speaker’s reference to climactic torture passages from Orwell’s most famous novel was unintentional. Those passages turn out to be quite relevant to contemporary issues

in moral theology, though not in a way especially flattering to Fr. Spadaro’s position.

Spadaro and others, such as Chicago’s Cardinal Blase Cupich, argue that a more lax pastoral application of the Church’s sexual ethics is really a restoration of the “primacy of conscience” in the Catholic moral life. In their view, conscience—which seems to amount little more than subjective perceptions of one’s own guilt—can allow or even compel someone to act in direct contradiction to explicitly established Catholic moral doctrine. Conscience more authentically understood is precisely that faculty which allows Winston Smith, until broken down by sheer force, to recognize that two plus two always equals four. The truth is true no matter who says it’s false.

As a dystopia, *1984* has some elements that have aged better than others. Orwell is perhaps too much of a romantic, for example, in imagining a future where love and sex are so inextricable that Big Brother insists on stamping out the latter to choke the former. As an analysis of how the powerful thrive on relativism, it has never been more relevant.

## Animal Farm

This allegory for the rise of Josef Stalin is sometimes criticized as just a little bit too transparent. Napoleon, the pig who represents Stalin, exiles an idealistic rival pig who is obviously Leon Trotsky, crassly plays off two other farm owners who are obvious ciphers for Hitler and Churchill, and even flips the loyalty of a soothsaying raven who could not be a more obvious metaphor for the Russian Orthodox Church. Subtle it is not.

The beauty of allegory,



however, is that it identifies so clearly the most important encompassing truths to remember in looking at some major historical event. *Animal Farm* is all about how movements promising peace and freedom slowly turn back into whatever kind of oppression they originally set out to replace. Here we have the especially potent image of the pigs quietly adding weakening terms and conditions to the charter of freedoms that they paint on the side of a barn at the start of their revolution. “All animals are equal,” says the most memorable of these, “But some are more equal than others.”

Stalin and the Soviets are long gone, but in the decades since the end of the Cold War, we’ve seen a similarly structured erosion of freedom in the same Western societies that congratulate themselves for vanquishing twentieth-century totalitarianism. You have free speech but don’t offend anyone. You have freedom of religion but keep it to yourself. Americans have the good fortune of vigorous constitutional protections for their rights, but more and more Europeans, Canadians, and Australians are looking from man to pig and pig to man and unable to tell the difference.

## “Shooting an Elephant”

A fictionalized account of a young Orwell’s experience in the military police in Burma, this 1936 essay originally published in the magazine *New Writing* sets out to present a critique of how the British Empire oppresses both the white man and the colonized. The story it presents is so simple that the very title should be preceded with a spoiler alert: a rampaging elephant goes an Indian man, and a British officer must then kill the elephant in order to present himself as a man of serious authority.

Today, “Shooting an Elephant” makes a biting parable for the current state of democracy in the industrialized world. Shooting that elephant can be the equivalent of any tough-looking policy that craven politicians pursue in order to placate mob-like voters who they privately disdain. It’s a border wall, a religious test for immigrants, an assault weapons ban, the War on Drugs. Elephants get shot every day in democracies devoid of virtue.

## “Politics and the English Language”

I first encountered this 1946 gem of an essay in my standard history methods class during my sophomore year at Notre Dame.

Shockingly entertaining for such dry subject matter as usage and style in writing, “Politics and the English Language” carefully deconstructs the pretentious habits that supposedly serious writers are expected to adopt. Seventy years ago, Orwell was already wary of how the conventions meant to express studious neutrality in writing are really means of enforcing the dominant ideology of the day. It’s an invitation to much more critical reading of the implicit assumptions in how mainstream media frame the news. “Notre Dame refuses to distribute free condoms.” “Pope calls for mercy for women who have had abortions.”

If you have ever wanted to carry a clicker to count how many things that one professor describes as “problematic” over the course of a single lecture, then this essay will help you articulate exactly why tics like that are so, well, problematic. It will also make you a better writer, so you will be able to crush that professor’s class even as he annoys you.

## Burmese Days

Orwell’s first novel is a forgotten must-read. Set in the same time and place that inspired “Shooting an Elephant,” *Burmese Days* introduces all of the themes and

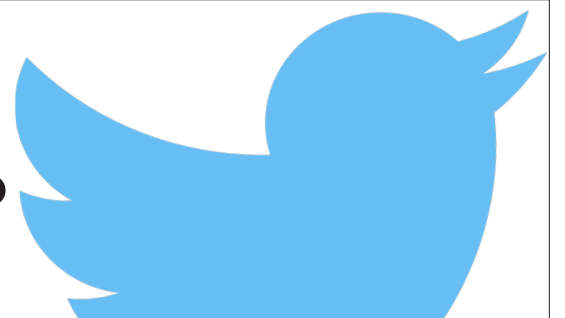
subjects that would come to define Orwell’s later, more imaginative body of work: abusive bureaucracy, elite self-delusion, class resentment. The indigenous people of the British Raj, one surmises, did a great deal to inspire the sheep of *Animal Farm* and the proles of *1984*. With a villain straight out of Victor Hugo and an surprisingly astute dissection of racism when racism was considered the way of the future, *Burmese Days* will make engaging reading for anyone.

For the young, educated Catholic, however, *Burmese Days* is the ultimate literary companion for life in 2018. Its parts are images of how an empire fails to recognize its own moral destitution, perhaps how so many of us could never fathom Hillary Clinton losing an election to Donald Trump. Its whole is a sobering story of how masses and elites who still hate each other can conspire to crush those who refuse to play their game.

Jeffrey R. Gerlomes, Jr. graduated from Notre Dame in 2014 and is a good enough higher education analyst to tell you that a master’s degree is not a good investment. You can reach him at [jgerlome@alumni.nd.edu](mailto:jgerlome@alumni.nd.edu).



Follow us on Twitter.  
@ndirishrover





# The family as a bedrock of happiness

**Sophia Buono**  
*Editor-in-Chief Emeritus*

A way of life based on protection and care.” This is what Pope Francis called the youth of Peru to during his apostolic journey there in January. Through the support of the Center for Ethics and Culture, two other Notre Dame students and I had the privilege of spending our spring break witnessing this way of life firsthand.

Motivated by Pope Francis’ message during his visit and by the 2017 Global Youth Wellbeing Index, we wished to investigate the wellbeing and happiness of the Peruvian youth. Among the countries surveyed in the Index, Peru ranked first in South America and 11th worldwide for levels of wellbeing (measured by levels of stress, educational opportunity, and other indicators).

Here in the United States, we supposedly have it all: smart phones, high-speed internet, and a culture of consumerism that encourages everyone to acquire as many material things as they want. But after examining the data, we felt that American young people might have something to learn from this third world country. How do people of lesser economic, social, and material resources find happiness?

Our week in Peru helped us find some answers. From the moment we landed, we experienced the embrace of Peruvian culture. The aunt and uncle of one of our group members picked us up from the airport in Lima, which was over half an hour away from their home in Miraflores. Two days later, some cousins took the whole day to show us the beach and nighttime beauty of Barranco. Another cousin and his wife spent their entire Tuesday with us in downtown Lima. On Wednesday, we enjoyed a family get together with dozens of relatives.

Even though our friend had met some of these relatives only once and many of them not at all, they each showered her and the other two of us with affection and generously dedicated their time to taking care of us. They told us which neighborhoods we should and should not see, and they made sure to introduce us to Peru’s finest cuisine. It was a prime example of “a way of life based on protection and care.”

These experiences began to unveil for us a key component of the happiness that dwells in Peru: the family. As a cultural norm, family stands as a central piece of Peruvian life. We encountered this attitude outside of our friend’s family circle as well. Some university students we spoke with emphasized that often Sunday is reserved as a family day, and many young people do

not plan to get together with friends on that day. It is also common for people to live in their parents’ house until they get married themselves, which they tend to do in their late twenties or early thirties.

Of course, these practices do not apply to every family in Peru, but we gathered that generally, they are more accepted as a cultural norm than in mainstream American culture.

A visit to a Holy Cross organization called the Instituto de Pastoral de la Familia (INFAM), or the “Pastoral Institute for the Family,” further convinced us that the family is fundamental to the Peruvian conception of happiness. Two staff members who work with young people told us that when they ask their students what makes them happy, the vast majority respond, “Being with my family.”

True, Peru has many political and social issues, as most countries do. At the same time, its cultural commitment to family sets a widespread standard of unity and personal support that, although present for some people in the United States, simply is not the norm here.

In American society, we often encounter families who rarely eat dinner together. Young people often face pressure to take on as many activities as possible, move away from home, be independent, and achieve financial stability and success. Our culture is one that places individualism on a pedestal.

By contrast, the supportive network of family is what fuels the Peruvian people’s joy. Even in the harsh poverty in the hills of San Juan de Lurigancho, which we visited, we found that the lack of material resources did not detract from the people’s happiness. Thus, phrases like *Allí en el cerro pero feliz* (“I live there on the hill, but I am happy”) prevail.

Although it is good to develop the ability to make one’s own decisions and grow in responsibility, that attitude must not exclude the rock-like support that family offers the human person, regardless of external circumstances. I hope that the lessons we gained from this trip will help us and our friends appreciate our families more and be more generous in spending time with others, especially our families. This is an essential ingredient for a happy culture.

*Sophia Buono is a senior majoring in the Program of Liberal Studies and minoring in Education, Schooling, and Society. She recently ventured to the University Hair Salon in the basement of LaFun and was pleasantly surprised with the outcome. To find out more, email her at sbuono@nd.edu.*

# The continuing journey toward Notre Dame

**Theresa Olohan**  
*Staff Writer*

What dorm are you in?” These words resound in my ears and I pause a minute before answering: “Well...I’m not in a dorm yet. I’m in the Gateway program.” Since few people know what Gateway is, these conversations usually end with an attempt on my part to explain the program, and the response, “Cool, good luck!” from obviously confused Notre Dame students.

Although these various students usually don’t understand the program and probably forget our conversation seconds later, they’re right—Gateway *is* cool, and I am immensely proud and lucky to be a part of it.

Waitlisted by Notre Dame in March, I didn’t find out about Gateway until late May when I had already committed to Villanova University. Two carefully picked roommates, a dorm request sent in, Villanova apparel hanging in my closet—what was I supposed to do? Villanova was a great school. Still, it never felt right and no matter how hard I tried to love Villanova, it just wasn’t Notre Dame.

But what was the Gateway program? With a few Google searches, I learned that the program was created in 2013 for students wishing to attend Notre Dame. Students in the program complete a year of honors courses at Holy Cross College, with a guaranteed transfer to Notre Dame their sophomore year if they maintain a 3.5 GPA and earn no grades less than a B. Going to a tiny college just a mile from the school of my dreams, trekking the mile-long “holy hike” over to Notre Dame daily, potentially feeling like an outcast on the green lawns and fresh classrooms of Notre Dame—this was undoubtedly not the freshman year I’d been expecting. Should any of this matter, I asked myself, when Notre Dame was guaranteed if I completed this program?

Confused and unsure, I had an extremely stressful week as the deadline for my decision approached. Studying for my final exams one night, distracted by my tortured thoughts on Gateway, I happened to look up at a poster pinned to my bulletin board. It read: “I’m not telling you it’s going to be easy, I’m telling you it’s going to be worth it.” Call me cheesy, but I had pinned that poster to my bulletin board a few years before, when my sister had become the second in our family to be rejected by Notre Dame. The poster had always been there to remind me that Notre Dame was the goal, and with hard work one day I might get a thick envelope from Notre Dame instead of the sickeningly thin ones my sisters received.

Looking at the quote, I knew that any disadvantages of the Gateway program were irrelevant. It might not be easy taking a leap

of faith with the Gateway program. It was going to be a long detour on my path to Notre Dame, but when sophomore year came I would unquestionably know it had been worth it.

Now I know that choosing the Gateway program was not a mistake. Sure, it’s a humbling experience to talk to Notre Dame freshmen and attempt to explain the program. It’s humbling to walk so far to class, to relish the two Notre Dame dining hall swipes you get each week. It’s humbling to know that, although you worked hard in high school, the journey isn’t over yet. This humility is good, however, because it gives all of us in Gateway an immense appreciation for the chance to be a Notre Dame student that few Notre Dame students can match.

Gateway students embody the spirit of Notre Dame because they were willing to take a chance, a leap of faith, in the hopes of one day being a member of the Fighting Irish. The Gateway cohort of 2018 is special not just because of the many intelligent and hardworking members of the program, but because of the character and excitement each student displays. Need I mention the student who did a Trump impersonation video for his “take a risk” essay?

We all took a risk coming to South Bend. We all worked hard, and we are all proud to be part of the 2018 Gateway cohort. Gateway has taught all of us that with a little hard work and sacrifice, dreams really do come true. Although this year may not have been easy, for the rest of our lives we will know that it was worth it.

*Theresa Olohan is a freshman in the Gateway program who loves ND’s campus when it’s sunny outside. To share her joy contact her at tolohan2@nd.edu.*

# HAS LIBERALISM FAILED?

THURSDAY, APRIL 12 | 3:30 PM  
FORUM AT JENKINS & NANOVIC HALLS

## PATRICK J. DENEEN

POTENZIANI ASSOCIATE PROFESSOR OF CONSTITUTIONAL STUDIES

Patrick J. Deneen is an Associate Professor of Political Science and holds the David A. Potenziani Memorial Chair of Constitutional Studies at the University of Notre Dame.

His teaching and writing interests include ancient political thought, American political thought, religion and politics and literature and politics. His books include *The Odyssey of Political Theory* (Rowman and Littlefield, 2000), *Democratic Faith* (Princeton University Press, 2005), *Conserving America?* (St. Augustine Press, 2016), and most recently, *Why Liberalism Failed* (Yale University Press, 2018).

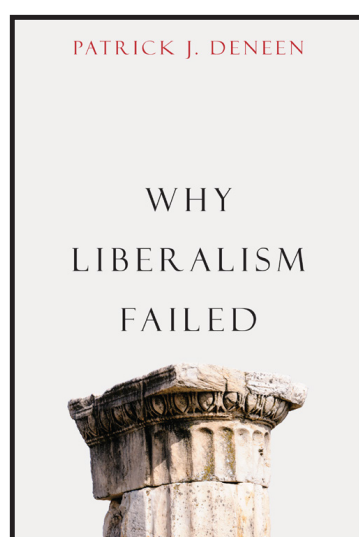
In addition to academic work, he frequently writes for journals of opinion, including *First Things*, *The American Conservative*, *The Weekly Standard*, *The Chronicle of Higher Education*, and *Modern Age*.



BOOK SIGNING TO FOLLOW  
FREE AND OPEN TO THE PUBLIC

“Bracing. ...Deneen comes as a Jeremiah to announce that Tocqueville’s fear that liberalism would eventually dissolve all [its] inheritances... may now be fully upon us.”

-ROSS DOUTHAT, *THE NEW YORK TIMES*



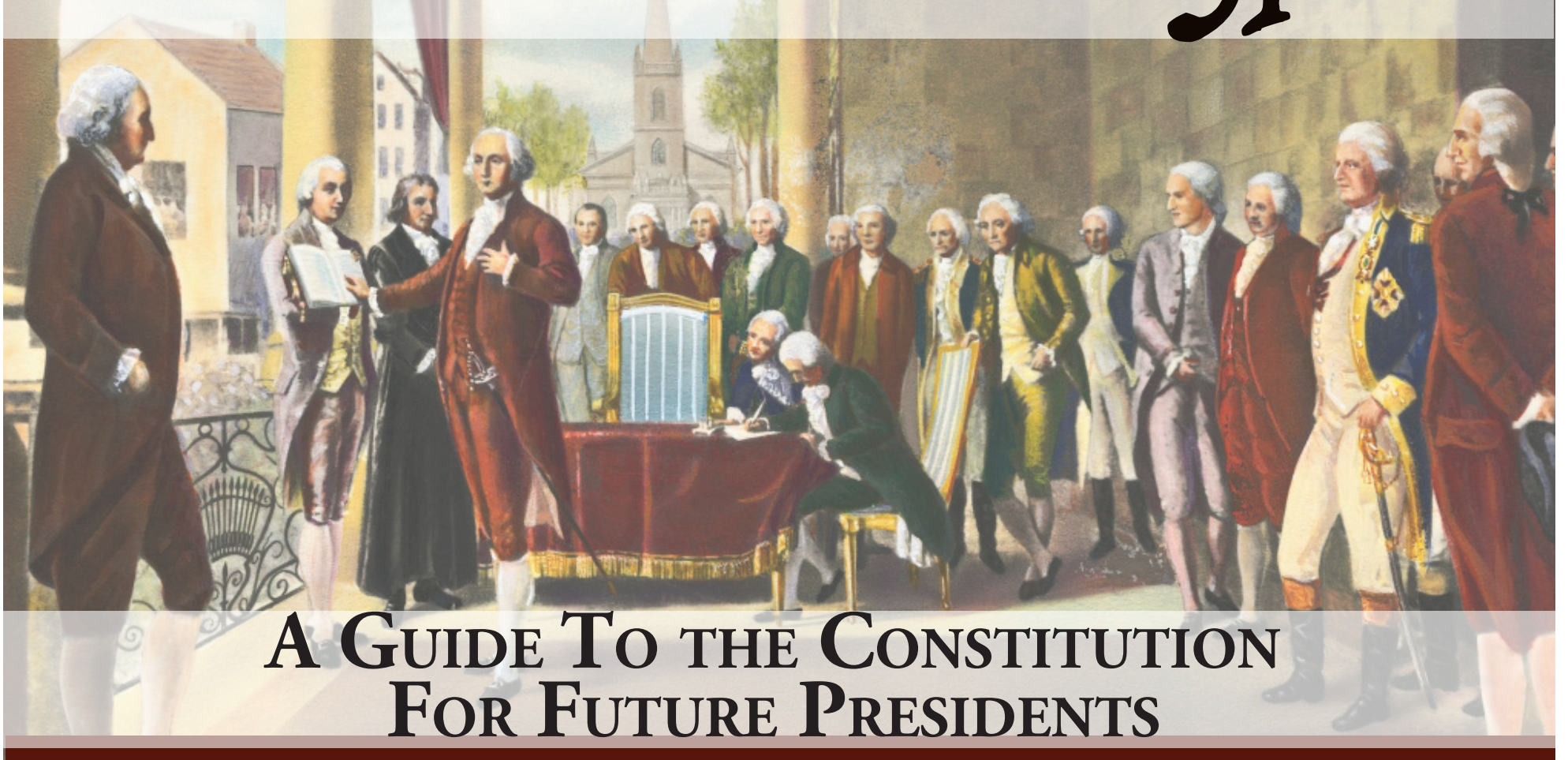
“...the most electrifying book of cultural criticism published in some time, and it’s hard to imagine its radicalism being surpassed anytime soon.”

-DAMON LINKER, *THE WEEK*

PRESENTED BY:

THE CONSTITUTIONAL STUDIES PROGRAM  
& THE TOCQUEVILLE PROGRAM AT NOTRE DAME

# The Oath and the Office:



## A GUIDE TO THE CONSTITUTION FOR FUTURE PRESIDENTS

Wednesday, April 18, 2018

3:30 pm | 720 Corbett Family Hall

*event is free and open to the public*



### COREY BRETTSCHEIDER

PROFESSOR OF POLITICAL SCIENCE  
BROWN UNIVERSITY

Corey Brettschneider is Professor of Political Science and Public Policy at Brown University, where he teaches courses in political theory and public law. He received a PhD in Politics from Princeton University and a JD from Stanford University.

His books include: *When the State Speaks, What Should It Say?* (Princeton University Press, 2012), *Democratic Rights: The Substance of Self-Government* (Princeton University Press, 2010), and *The Oath and the Office: A Guide to the Constitution for Future Presidents* (forthcoming).

Presented by: the Constitutional Studies Program  
University Merit Scholarship Programs  
and the Hesburgh-Yusko Scholars Program



## In the dark about Tenebrae? Don't be!

### ZOSSIMA PROJECT

On the night of Holy Thursday, one would find the Basilica full of silent or whispering worshippers awaiting one of the most bizarre, yet stunningly beautiful, liturgical celebrations of the year—Tenebrae. Although Tenebrae itself has not been a formal part of the liturgical calendar since the reforms after Vatican II, the service in the Basilica bears many similarities to the ancient rite. What exactly is Tenebrae, and what is it about the service that seems to transcend the post-Conciliar reforms?

Tenebrae takes its name from the Latin word for “darkness,” which comes from the second Responsory for Tenebrae on Good Friday: “There was darkness when the Judeans crucified Jesus.” Tenebrae, in the old rubrics, consisted of Matins (early morning prayers) and Lauds (mid-morning prayers) during the Triduum. Matins consisted of three Nocturns, each with three Psalms and three Lessons, brief readings from the Scriptures. Lauds consisted of five Psalms and a New Testament Cantic. During Tenebrae, fifteen candles were placed on a triangular stand known as a hearse, and one candle would be extinguished after every Psalm.

Tenebrae has its origins in the Divine Office, the regular eight times per day (now five times per day) cycle of the recitation of the Psalms, which clergy, especially in cathedrals or basilicas, recite or sing daily. Matins, usually said in the middle of the night, and Lauds, normally said around dawn, are the first of these canonical hours. The Liturgy of the Hours in its original eight-office form could be found in the sixth-

century *Rule of Saint Benedict*, where all 150 Psalms were laid out such that monks praying every canonical hour would sing the entire Psalter every week.

In the Medieval period, the Matins and Lauds for the Triduum became distinguished from ordinary Matins and Lauds as they were celebrated throughout the year. Tenebrae was moved to the evening before, around the time of Vespers (evening prayer), rather than beginning around midnight as Matins normally did. This also followed the practice of celebrating the liturgies of the Holy Triduum in the morning of each day, making morning celebration of Tenebrae impossible. Pope Benedict suggests that this symbolized the “setting of the Sun of Justice and the darkness of the Jewish people who knew not our Lord and condemned Him to the gibbet of the cross.” Additionally, after the extinguishing of each candle, at the end of Lauds, the fifteenth candle, still lit, is hidden, plunging the entire Church into darkness. At this point, the clergy and congregation begin the *strepitus*, or violent noise. This could take the form of violently closing books (think dorm-Mass style), striking pews or choir stalls (as we do in the Basilica), or stomping on the floor. While scholars agree that this likely had its origin in calling the clergy back to the sacristy, it has become symbolic of the earthquake at the time of Jesus’ death. After the *strepitus*, the lit candle is brought back into the body of the church, publicly extinguished, and everyone leaves in silence.

The service remained generally untouched until 1955, when Pope Pius XII amended the Holy Week services. The times for the celebration of



Mass or Eucharist during the Triduum became what it is now (evening on Holy Thursday, afternoon on Good Friday, and night on Holy Saturday), thus allowing for Matins and Lauds to be restored to their usual time, in the morning. The Tenebrae service was also shortened, breaking the traditional fourteen-Psalm structure. These changes remained until Tenebrae was standardized, done more or less like the Liturgy of the Hours any other given week, in the reforms which took place after the Council.

The service as it exists at Notre Dame is different in a number of ways. First, it is at night (11pm), as it was before the reforms of 1955. Second, it is shortened even more than the 1955 reforms - it consists of three psalms, three Lessons from the Lamentations of

Jeremiah, a hymn in the middle of the service, and the conclusion of Night Prayer as it is heard at Moreau Lucernarium. The Basilica continues the traditions of the hearse (using a round metal stand), the single lit candle, and the *strepitus* at the conclusion of the service. The Basilica’s abridged reconstruction of Tenebrae is a beautiful way to commemorate Holy Week, and we at the Zossima Project urge anyone on campus to make an effort to attend. If you are early (since the church fills quickly) and in a spirit of prayer, it can be one of the most transformative liturgies on campus.

*This article was brought to you by the Theology Club’s Zossima Project: Making prayer an education. For a complete works cited, please email zossimaprojectnd@gmail.com.*

## Apologetics

*continued from front*

heard not only by those with a terminal illness, but by any person struggling with the temptation to end his or her life. Every suicide is tragic. We don’t discourage suicide by assisting suicide.”

The evidence confirms this. A study published in the *New England Journal of Medicine* in August of 2017 found that in the Netherlands, where “physician assistance in dying” has been legally regulated since 2002, between 1990 and 2015 the percentage of all deaths for which euthanasia accounted increased from 1.7% to 4.5%. A study published in the *Southern Medical Journal* in October of 2015 found that there was a 6.3% increase in total suicides in U.S. states where physician assisted suicide

has been legalized.

When it comes to pro-life apologetics, there are many sound and convincing arguments against euthanasia. However, to a certain extent, arguing against euthanasia and assisted suicide can often be harder than arguing against abortion. This is because, while abortion is directly connected to the right to live, the problem of euthanasia deals more directly with the meaning of living; it gets right to the heart of how and why we should live our lives. It can be hard to find common ground with people here, especially when our culture is so concerned with giving power to the individual and refraining from any and all judgment about the way someone lives.

A very effective place to start, however, may be that for the most part, people do still recognize the tragedy of suicide

when it is not an instance of assisted suicide or euthanasia. Helping them to recognize why they believe that suicide is a tragedy in these cases, and then applying that same logic to euthanasia, could help them see why life is worth living in all stages and circumstances, why the Church teaches that “Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable” (CCC 2277).

Society breaks down when it no longer recognizes the dignity of the human person. We see this in the case of the suicide/euthanasia dilemma. The rights which come from the innate dignity of the human person “are prior to society and must be recognized by it. They are the basis of the moral legitimacy of every authority: by flouting them, or refusing to recognize

them in its positive legislation, a society undermines its own moral legitimacy” (CCC 1930).

In essence, society flourishes when its laws and norms are in accordance with the Divine Revelation of truth (i.e. the 10 Commandments, etc.) and fails when it undermines this fundamental truth. And yet, none of this is anything new. Jesus Christ, who *is* the truth, has told us from the very beginning that anything built on a contradiction cannot survive: “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand” (Matthew 12:25-26).

*Noelle Johnson is Co-Commissioner of Notre Dame Right to Life’s Apologetics Commission. She is a sophomore majoring in theology and physics. Contact her at njohns16@nd.edu.*

## Freshman speaks against IVF

### NATALIE CASAL

Staff Writer

### Right to Life meeting features student witness

At a recent meeting of the university’s Right to Life Club, Notre Dame freshman Camila Salcedo gave a speech about the moral problems of in vitro fertilization and her experience as an IVF baby.

Camila acknowledged that the idea that IVF is contrary to an ethic of life initially seems counterintuitive: “When I first heard that IVF wasn’t pro-life, I was confused. Very, very confused. After all, its purpose is to make babies, right?” Yet after further exploration and research, Camila came to believe that the practice of IVF was never morally permissible.

Her main objections to the practice of IVF were fourfold. First, IVF separates procreation from the marital act. The second problem with IVF is its disregard for the dignity of already-conceived lives—embryos not used are frozen indefinitely, discarded, or used in scientific research. “So, yes, the process normally entails the destruction of many human lives to only give birth to a few or a single life,” she said.

The third problem she raised was that IVF allows for genetic screening before implantation. “This attitude is very contrary to our belief in the value of every human person—no one has the right to decide who will live and who will die based upon a few preferred characteristics,” she said. Fourthly, IVF lends itself to the practice of sperm or ovum donation and surrogate motherhood, both of which are contrary to an ethics of life.

After a discussion of the moral problems inherent in IVF, Camila shared her parents’ story and their decision to have her via IVF. Camila’s parents sought out many remedies for the infertility caused by her mother’s endometriosis, but both hormonal treatments and surgical procedures failed. Though they were not pro-life, something troubled them about IVF, and they only turned to it reluctantly. They created three embryos, and Camila was born from the third one.

Camila always knew that she was an IVF baby, but she didn’t begin to realize the moral implications of the procedure or discuss it

with her parents until two years ago. “I knew that the morality of IVF didn’t take away my dignity in any way, and I knew for sure that God loved me the same as any other person. I also knew that God loved my parents infinitely despite them having performed those IVFs and that He was all in in helping them realize the moral wrongs of IVF and helping them heal,” she said. Although she knew these things, Camila hesitated to broach such a sensitive subject with her parents: “I wanted to know the story better and I wanted to talk to them about it. But I was just too scared.”

Yet her parents brought up the subject without any prompting. Her mother began to talk more about Camila’s twin brother, who had died in the womb. Camila’s mother had hardly ever talked about the baby boy before. “I later learned that, after losing him in the womb, she tried to forget him; she felt that not doing so would have been ungrateful for the daughter who did survive,” Camila said. However, Camila’s mother began to form a stronger bond with her deceased child, and as part of the healing process she decided to name the baby, calling him Jose.

Camila emphasized the importance of compassion for couples struggling to conceive, while remaining firm in her stance against IVF. “Infertility is a heavy burden on many couples, and it is understandable that they want to use all the resources they can so that they can reach their dreams of having children. I understand, and it is rough, and they should hold on to hope ... Yet there are means that simply should not be taken, no matter how good the end is.”

Despite the fact that she was created in this manner, Camila Salcedo believes that IVF is morally impermissible. She said: “I was conceived via IVF, but I still don’t support it ... I believe in moral truths, and what’s wrong doesn’t become right for me benefitting from it. The ends never justify the means—even if the end was me.”

*Natalie Casal is a freshman in the Program of Liberal Studies and the Classics department. If you’d like to talk to her, you can usually find her eating and reading at Taco Bell in the early hours of the morning. Or you could just email her at ncasal@nd.edu.*



Photo from abc.com

## Laetare

*continued from front*

group committed to defending human dignity in upcoming DACA negotiations and future immigration reform, commented, "It is exciting for Dream SB to see a Catholic leader who holds our same ideals with regard to human dignity and immigration reform be honored by the university. We hope that this continues a productive conversation about Dreamers, DACA, and immigration reform in our community."

Sister Norma acknowledges that for some, the work she does is controversial. In response, she says, "They haven't had a chance to get close. To see that face of that mother, of that child, and when you see that there's a special connection that happens and you know as a human being you feel the need to reach out and

help."

Sister Norma thoughtfully explains that through her work with immigrants and refugees, she experiences God. She said, "It's that encounter you have with an immigrant that transforms us and allows us to experience the presence of God."

Father Jenkins said of the selection of Sister Norma: "Jesus said, 'When I was a stranger, you invited me in.' Sister Norma Pimentel has given her life to welcoming Christ in the immigrant and refugee. In awarding her the Laetare Medal, Notre Dame celebrates her witness of seeking and generously serving Christ in the most vulnerable."

*Ellie Gardey is a freshman living in Lewis Hall studying political science, philosophy, and theology. She has a love for sushi and country music. Contact Ellie at egardey@nd.edu.*

## Barron

*continued from front*

who say 'none of the above' when asked what their religion is." He said, "We've been much chagrined by the nones. Over 50% of those 30 or younger have left the Church."

Bishop Barron described the Church as Pope Francis envisions it: "Pope Francis spoke famously of a Church that goes out from itself to the margins... He desired an outreach to those, who are for a variety of reasons, alienated from God." He characterized Francis' perspective of the Church as a field hospital, calling the Church "not a clinic, where mild infections are addressed, but rather of a hospital situated close to a field of battle."

Bishop Barron explained that even objections and questions posed by individuals estranged from the Church are spiritual longings. He based this view on research by Notre Dame Professor of Sociology Christian Smith. The research by Christian Smith and his colleagues at Notre Dame seeks to

understand the reasons estranged Catholics have for leaving the Church.

Through his research, Smith came to the conclusion that most individuals who have left the faith still believe in some version of God. Bishop Barron said this reveals these individuals' hunger for God and their faith. He said, "Anyone doing this realizes that behind the very questions that even the most aggressively anti-religious young people pose is indeed a spiritual longing and fascination."

Christian Smith's research also came to the conclusion that "Formerly Catholic emerging adults tend to be uncomfortable with firm statements about who or what God is." According to Bishop Barron, this is the result of the relativism prominent in our culture today. Bishop Barron called this is the "huh" or "whatever" culture.

Barron pointed to a young former Catholic in Smith's study who exemplifies this "whatever" culture. She said, "I'm so okay with the uncertainty. I think

## Sacramentals in *Dracula*

ELLIE GARDEY  
Staff Writer

### Lecturer argues for a presence of religious longing on the margins of *Dracula*

The lecture "Dracula's Sacramental Prosaics and the Remains of Religion in Modernity" was presented by Associate Professor of Literature at the University of Iowa Lori Branch on March 7 as the second in a series of three lectures on religion and literature.

In her talk, Branch explained there is an overwhelming religious nature in *Dracula*, saying, "Religion and the supernatural are dramatically all over *Dracula*: vampires, crucifixes, eucharistic wafers, holy water, and the ubiquitous sign of the cross." Branch said that instead of bringing a person closer to God, the sacramentals in *Dracula* are technological in nature because they are used simply as tools. According to Branch, this is because the sacramentals in *Dracula* reflect the expansion of technology and secularization of the late 19th century. However, she argued that despite the sacramentals' appearance of being only

technological, they actually point towards a "deeper longing for unity with God at the margins of the novel."

According to Branch, all the sacramentals in the novel are presented as technological. The Eucharist, a constant presence in the novel, is referred to as "the sacred wafer." The "sacred wafer" becomes a technology in that it is seen as the ultimate weapon in defeating *Dracula*. It burns the character Mina in a pseudo-chemical reaction when it touches her forehead because she is tainted by *Dracula*. In addition, the crucifix given to Jonathan Harker is used as a tool in order to protect him from *Dracula*. Branch also said that the sign of the cross made by villagers in the presence of *Dracula*'s carriage has the material purpose of warding off the negative effects of *Dracula*. Branch said that in these ways, sacramentals in *Dracula* appear to be "ontological technologies due to an era of increasing technologizing and secularization."

However, while acknowledging the technological nature of the sacramentality in *Dracula*, Branch argued that "there is a richer version of sacramentality at the margins of the novel that holds a deeper longing for the presence of God." She

said, "There is a longing in *Dracula* for more than materialism ... They want a non-instrumentalized version of God."

Branch provided evidence for her argument that the sacramentals in *Dracula* point towards a richer meaning of Christianity, saying, "The true version of the Eucharist is not condescended to in the novel and it exists on the margins of the text." She explained the sign of the cross made by the villagers in the presence of *Dracula*'s carriage actually holds more than material meaning because the sign of the cross is "a self-blessing, an act of worship of the whole person." Branch also said the positive portrayal of the religious practices of the Eastern European villagers points towards a deeper respect for religiosity hidden in the novel.

"*Dracula* teaches us that we are fearing and longing for the same thing," Branch explained. "It's kind of this repressed thing in culture: a personal relationship with God that is universally longed for. It's a repressed, inner radical desire in the text."

A member of the audience challenged Branch's proposal that the Eucharist and other sacramentals exist as a technology in the novel because of the technologizing pattern of the era. He explained that, in the past,

Catholics "were worried about 'What if the wafer fell?' or 'What if you had too much sin and somehow there was something like a chemical reaction?'" He explained that since the Eucharist and other sacramentals were historically seen as a material objects that could react chemically, the version of the sacramentals present in the novel derives from the historical Catholic view of sacramentals, instead of a unique view derived from the heightened role of technology in the era.

In response to this wider historical perspective, Branch joked, "I guess the best thing to do is say, 'Yes, you're right. I get an A-.'" She revised her argument and said that the appearance of the Eucharist as a tool in the novel is due to both the increase in technology in the late 19th century and the common view among Catholics that sacramentals were a sort of instrument. Regardless of the reason the sacramentals appear technological in *Dracula*, Branch concluded they actually point towards a deeper desire for unity with God.

*Ellie Gardey is a freshman living in Lewis Hall studying political science, philosophy, and theology. She has a love for sushi and country music. Contact Ellie at egardey@nd.edu.*

uncertainty is beautiful... the essence of spirituality is 'being comfortable with questions.'"

Bishop Barron said of this young woman's response: "The quest or questions goes hand in hand with the relativism." He continued, "I agree, uncertainty can indeed be beautiful, but a permanently open mind is not what we're looking for."

Christian Smith's research also came to the conclusion that "Former Catholics, like most emerging adults, live in religiously diverse family and friendship networks." Bishop Barron said, "The culture insists on diversity, but it never appreciates the shadow side." He explained how the shadow side is ignored, saying that there is "this uncritical valorization of anything that smacks of orthodoxy or right belief." He observed that many features of our political culture today, such as political correctness, has seeped into young people's understanding of religious beliefs.

Bishop Barron stated that religion has been reduced to ethics, and the

idea that "If being a good person is all that matters, why don't you just live and let live?" Bishop Barron commented, "Regarding religion, an almost complete subjectivism holds sway." Among young people, he pointed out, a bland indifferentism exists as pertains to religion, yet there are few who would say: "Hey, you're a Democrat, I'm a Republican, as long as you're a good person it's alright."

Christian Smith also came to the conclusion in his research that "Former Catholics tend to describe religious faith as illogical or unscientific." Bishop Barron said of this finding: "The number one reason that people abandon the faith is that it's incompatible with reason."

Scientism, which is the belief that something is not true unless it is proven true by the scientific method, holds sway over many young people, he explained. However, scientism is self-refuting because the scientific method cannot prove that scientism should be believed. "Religion

and science cannot be in conflict, for God is not an item in the universe," he said.

Barron emphasized the need to communicate the proper meaning of the word "faith," saying that it is not simply accepting wonderful things without evidence. "Faith is never infrarational, but superrational," said Barron. "It has not a thing in common with superstition and naïvete." He explained that the act of faith rests upon and goes beyond what reason can attain.

According to Bishop Barron, naïve approaches to the Bible, such as literalistic interpretation, also pose a problem. He quoted Father George Coyne, S.J., former director of the Vatican Observatory, who said, "Since the last book of the Bible was written around 100 A.D. and the scientific method came around 1600, it would be simply impossible for the Bible to be scientific in the modern sense of the term."

Bishop Barron lamented the extraordinary dumbing down of the faith that has played into the loss

of young people from the Church. He argued that Catholic educators have underplayed Catholic intellectualism at the catechetical level, saying, "If young people can handle Shakespeare and Virgil in High School, why can't they read Augustine, Chesterton, or Aquinas?" He commented, "The dumbing down of Catholicism has been a pastoral disaster."

At the end of his talk, Bishop Barron addressed vocation, stressing that a vocation is a call that calls us out of the world to right relationship with God. He said, "We need elders, those who know how to hear the voice of God. We need people to help young people hear the voice of God, when it can be exceptionally hard to hear. That's the challenge for today."

*Bea Cuasay is a freshman studying Philosophy, Theology, and Music. She sings with the Notre Dame Liturgical Choir. If you too want to break out in song with pleno corde et voce, contact her at bcuasay01@saintmarys.edu.*

## Sparked by professor, students ask "has liberalism failed?"

**KEENAN WHITE**  
Politics & Economics Editor

**Book club examines Professor Patrick Deneen's latest book**

Has liberalism failed because it has succeeded? Yale University Press poses this thought provoking question as an introduction to a recent publication—a new book by one of Notre Dame's very own. This past January, Professor of Political Science Patrick Deneen published *Why Liberalism Failed*. In this, his seventh book, Deneen attempts to address the aforementioned question and draw attention to the perceived contradictions of the ideology which currently dominates the Western world. Led by sophomore Nick Marr, Notre Dame students of various majors, classes, and political persuasions

have formed a book club to read and discuss Deneen's unique perspective. The club meets once a week in Geddes Hall and covers one or two chapters at a time. The group of 24 has been formed largely of participants in several colloquiums, led by Professor Phillip Munoz of the Constitutional Studies and Tocqueville programs and sponsored by the Institute for Humane Studies at George Mason University. Over the past year two weekend-long colloquiums have taken place, the first on the morality of capitalism and the second on toleration in a free society. Marr told the *Rover* that he is involved in programming for two on-campus student groups, the American Enterprise Institute's Executive Council and an Intercollegiate Studies Institute society. With the help and sponsorship of these two groups, and

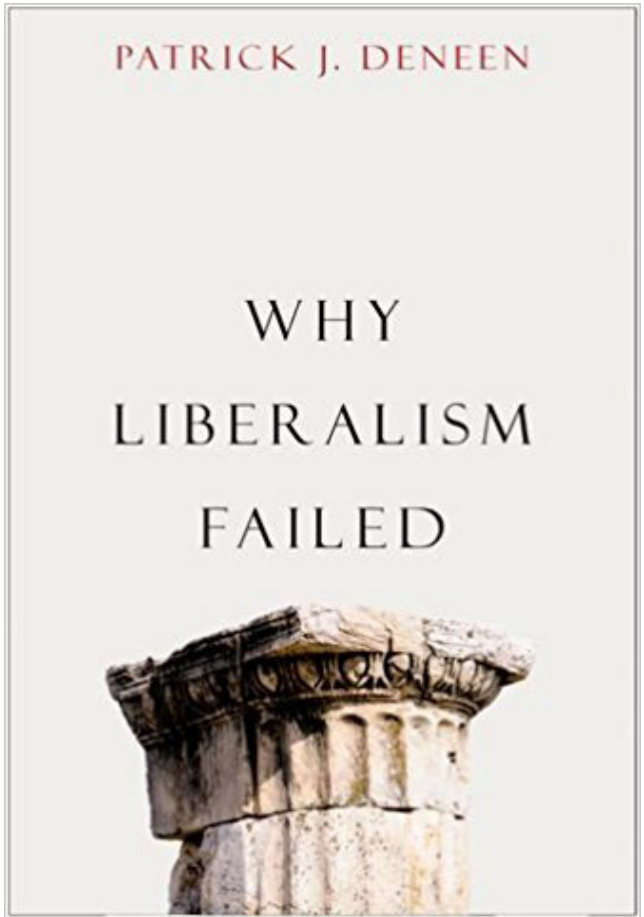
inspired by the success of the two colloquiums, Marr established the book club. Marr told the *Rover*, "The timing of Professor Deneen's book was perfect, and we could not pass up the tremendous opportunity to read his book while being able to find him on campus to ask him questions (and maybe challenge him to debates!)" On choosing Deneen's book as the club's first read, Marr remarked, "The book presents controversial claims that are important to understand for the purpose of agreement or critique, an exercise that is good for any student. But more importantly, the book offers easily-accessible and thoroughly-reasoned warnings about the harmful tendencies of liberalism that we, as participants in a liberal society, would do well to consider." One of the great points of emphasis in *Why Liberalism Failed* is the phenomenon that liberalism has come

to be understood by its supporters as the inevitable end of human political evolution, an assumption which Deneen contests. Freshman Ellie Gardey, a participant in the student group, told the *Rover*, "This is a excellent opportunity to explore with other students the idea that liberalism is an ideology that is not necessarily certain in our world. I look forward to discussion with Professor Deneen upon completion of the book." By taking time out of their busy schedules to challenge commonly held assumptions and engage with their peers on an under discussed but all too important question of our time, these 24 savvy students are taking full advantage of the opportunity to study under professors who regularly contribute new scholarship to their areas of expertise. The students indeed hope to include Professor Deneen himself in

discussions, if not debates, as the semester progresses.

*Keenan White is a junior studying political science*

*with minors in history and Constitutional Studies. To participate in some spirited free speech, you can email her at kwhite11@nd.edu.*



## In China, Catholics ask "Rome or Beijing?"

**TERESA KAZA**  
Staff Writer

**The Vatican negotiates with Beijing over the appointment of bishops**

The Vatican negotiates with Beijing over the appointment of Catholic bishops. Negotiations are underway between the Vatican and the Chinese government to determine who has the authority to elect bishops. These negotiations are reopening previously closed diplomatic relations between the Vatican and China, which ended in 1949. These efforts at negotiation demonstrate a significant effort on the part of Pope Francis to heal the schism between the underground Catholic faithful and the state-backed Catholic Patriotic Association. The deal would be significant for Vatican-China relations, as the Vatican does not currently recognize the current communist regime.

Instead, they recognize the Chinese nationalist government in Taiwan as the lawful Chinese government. The proposed agreement, therefore, represents an overt attempt by the Vatican to restore diplomatic relations with Beijing. Currently, the state-backed church in China is controlled by the Chinese government, and in this state-backed church, bishops are appointed by the government. In contrast, because it is illegal for the Vatican to appoint bishops in China, laity and clergy faithful to the Vatican are forced to operate underground. Additionally, the Chinese government has been known to destroy crosses and churches. China is generally wary of any foreign influence on its citizens, and is deeply concerned by Chinese citizens being Catholics loyal to Rome, rather than loyal solely to China. In the proposed deal, which has not been agreed upon or fully disclosed, two of the Church's legitimate bishops would be required

to step aside. Additionally, seven excommunicated bishops appointed by the Chinese government would be sanctioned by Pope Francis. In the proposed deal, the government of China would have the authority to appoint bishops, although Pope Francis would have the power to veto them. Cardinal Zen voiced the concerns of many Chinese Catholics when he called the proposed agreement a "sell out" that would cede authority of the Church in China to the communist regime. Many are concerned that the deal legitimizes bishops ordained without Vatican approval, including some who were excommunicated for collaborating with the regime. An open letter published by some Chinese Catholics stated: "[These bishops'] moral integrity is questionable. They do not have the trust of the faithful, and have never repented [for accepting ordination without Vatican approval] publicly. If they were to be recognized as legitimate, the faithful in Greater China would be

plunged into confusion and pain, and schism would be created in the Church in China." The letter was signed by dozens of Chinese Catholics concerned about the implications of the proposed agreement with the Chinese Church. Although the concerns of Chinese Catholics are legitimate, is not entirely unprecedented that nations have a say in the choice of bishops. Up until the late 19th century, it was still common practice for civil authorities to nominate bishops for approval or to even have veto power over Vatican-chosen bishops. This practice has fallen out of favor in modern times, as the Church has pushed towards exercising authority over appointment of bishops. *Christus Dominus*, a decree promulgated by the Second Vatican Council, states that the Church "desires that in the future no more rights or privileges of election, nomination, presentation, or designation for the office of bishop be granted to civil authorities." Although disapproving, this

document does not explicitly forbid civil authorities from nominating bishops, which leaves the door open for the proposed agreement with China. These negotiations are complicated by the increasingly oppressive attitude the Chinese government holds with regard to religion. New religious regulations, which took effect February 1, require that the state "actively guides religion to fit in with socialist society." In addition, the regulations state that religious groups and schools "are not to be controlled by foreign forces." They also prohibit "accepting domination by external forces, [and] accepting clergy from foreign religious groups or organizations without authorization." The regulations contain harsh language towards unregistered religious activities. These regulations demonstrate that Beijing has cracked down on any religious activities not under the direct control of the state. America, a prominent

Jesuit magazine, reports that all seven excommunicated bishops appointed by the Chinese government have asked for pardon and reconciliation with the Church. However, concerns still remain about their fitness for office. Faithful bishops may view the reinstallation of these bishops who were disobedient to the Church as a betrayal. As negotiations continue, concerns remain. The Vatican hopes to improve conditions for Chinese Catholics and to resolve the schism between the underground church and the state-backed church. China hopes to retain control over and the loyalty of its citizens. And most importantly, ordinary Chinese Catholics hope that the integrity of the Church they love so dearly is preserved.

*Teresa Kaza is a junior double majoring in Philosophy and Biology. She dreams of one day being able to telepathically communicate with cats. If you share her dream, you can contact her at tkaza1@nd.edu.*

Love the *Rover*?  
Hate the *Rover*?  
Have a suggestion?



Write us a letter at  
**ndirishrover@gmail.com**



## Duncan Student Center: An underwhelming project

JAMES RAHNER  
Religion & Ethics Editor

A few months in,  
how does the new  
center stack up?

Both before and after its completion, controversy has circulated around the Campus Crossroads project. Many have questioned its necessity to the school and its high price tag. Others, published in the *Rover* and elsewhere, have extolled its new features and cushy amenities.

Call me a cynic, but I fall into the former camp. This is not just because I think the very idea of such a gargantuan use of resources for such a construction project seems wasteful and decadent—though, to be sure, it does. I don't even think it even succeeds in providing a desirable space for the Notre Dame community.

It is hard to give a holistic review about what is wrong with the project—but then again, there does not seem to have been much of a holistic idea for what was to be built in the first place.

In the Duncan Student Center, there are a plethora of generic “student spaces”—only about one or two of which are in use

at any given time. There are large numbers of long hallways without any clear destination. (Indeed, the entire elongated structure of the building renders any approach to a destination much longer and time-consuming than one would expect. There is one main staircase in the very center. Even the running track bizarrely snakes through the building like a labyrinthine hotel hallway.) There are no printers. There are strange art installations. There is an enormous screen—the price of which I do not want to imagine—that is used 95% of the time to simply display the fact that you are in the Duncan Student Center. There is glittering chrome and cheap drywall.

The food vendors in the Center are quite hip—gelato and avocado toast are good, most would agree! And it is hard to complain about more variety on campus. Yet given their high prices, extremely limited hours, and—I hate to sound like a snob—inauthentic feel (I believe the crêpes served at the Hagerty Family Café are pre-made, and simply heated up on the grill), I still find it difficult to be enthusiastic.

More to the point, the Center seems like a place which, while ostensibly



designed for the students, seemed to have their needs in mind more as an afterthought. The new student radio stations (I happen to be an announcer for one of them, WSND-FM), aside from being much smaller than their former locations, happen to be located directly under a great deal of exercise equipment, causing the whole station to vibrate occasionally when broadcasting.

I have heard from friends in the Climbing Club that the new rock climbing wall—brand new, with a curiously slanted glass wall looking down at, uh, coffee house tables—was yet another undesired replacement for the beloved wall at the Rock. (And, needless to say, the lack of a Chick-Fil-A in the building was a disappointment for many.)

Depending on who

you are, these comments might seem insignificant and reactionary. But one expects such a pricey, hyped-up building to be well designed, and this one isn't. From the malfunctioning elevators (which have, to date, ruined multiple dances), some of which only access the floors forbidden to students; to the doors to RecSports, which, for several weeks were put on backwards, causing the facility to be unlocked for a time; the outcome of the enterprise leaves a lot to be desired. Color me unimpressed.

*James Rahner is a junior currently living in Keenan Hall. He has been very impressed with the wide variety of gelato flavors at the Hagerty Family Café. To share what your favorite is, contact him at jrahner@nd.edu.*

## Review: *The Fall*

STEVE LARKIN  
Staff Writer

One student  
perspective on Al-  
bert Camus' novel

The *Fall*, by Albert Camus, has been one of the guiding stars of my life since I first read it. The New York Times called it “an irresistibly brilliant examination of modern conscience.” As the possessor of a modern conscience, I can attest to the truth of this description—in fact, I will go farther: it is not merely an examination, but a powerful indictment with which we ought to wrestle.

The book consists of conversations, although we only get to hear one side, that of Jean-Baptiste Clamence (let the reader understand the import of that name). He was once a Parisian lawyer on top of the world, but he has descended into the most wretched parts of Amsterdam, a city whose concentric circles remind him of Dante. Over the course of several nights' conversation, he, albeit with many digressions, provides the story of his life, and both the story and the digressions reveal uncomfortable truths about our own life.

I hesitate to quote too much of the text, but to provide the flavor on what really matters in life: “A single sentence will suffice for modern man; he fornicated and read the papers;” on the modern love of procedure: “When one has no character one has to apply a method;” and on love of appearances: “That we should be forced to establish [slavery] at home or in our factories—well, that's natural; but boasting about it, that's the limit!” The text, however, is more than a compilation of brutal aphorisms. Instead, Clamence presents us with a well-crafted narrative, which in its best moments has a touching beauty.

Writing the whole thing off as the ravings of a madman is a tempting, but deeply flawed approach. In trying to stand apart from Clamence and the unflattering picture he paints of modern man,

we are acting just like him, the archetypal modern man. Just like the man who says he has no sin, the man who says he has nothing to do with Clamence's dark picture deceives himself. He leaves us no option other than to wrestle with his many accusations: that we care about nothing but ourselves, that we only like our friends because of what they can do for us, that we care for appearances far more than reality, that we have turned love into a means of domination, and, most of all, that we insist on our own innocence so that we can judge the whole world.

This worldview isn't a happy one, true, but whether it's an accurate one is a different matter. It seems so far-fetched, but scratching the surface of the modern world reveals that the whole thing rests on a foundation of barely-hidden enormities in which we are all complicit, and a thousand smaller harms each day which we do nothing about. How many abuses of the worker took place and how much was the Earth violated to allow me to type these words on my laptop, and do I care? How many times today did I turn my eye to some rude remark as I went about my day, and do I care?

What about redemption? Clamence tells the story of a man who slept on the floor while a friend was in prison before he says, “Who, cher monsieur, will sleep on the floor for us? ... Yes, we shall all be capable of it one day, and that will be salvation.” That we will all be capable of sleeping on the floor for each other is a nice thought, but will we actually do it? The floor is hard. Getting to sleep will be difficult. Waking up the next morning will be hard. Another night goes by, and another, and another, and still no one sleeps on the floor for us, and we sleep on the floor for no one.

*Steve Larkin is an amateur classicist, and he is probably listening to a piece of sacred vocal music as you read this. He is a freshman living in Stanford Hall. He can be reached at slarkin@nd.edu.*

## The *Rover* Recommends: *Darkness at Noon*

EVAN HOLGUIN  
Executive Editor

Arthur Koestler's *Darkness at Noon* is something of a masterpiece. Written in 1941, this novel follows the imprisonment and interrogations of Rubashov, a leader of a fictional communist revolution in an unnamed state (which is, of course, based on Soviet Russia under the rule of Stalin).

Rubashov finds himself in the custody of the Communist government he helped to establish as a result of his philosophical dissent with the totalitarian leader, referred to only as No. 1. What's more, that same government has charged Rubashov with crimes against the state of which he emphatically insists his innocence. The audience follows Rubashov as he debates whether to die with silence, and therefore become a martyr for the opposition, or whether he will capitulate,

to the benefit of the same totalitarian regime which has imprisoned him.

One might be left with questioning why, of all pieces of anti-totalitarian literature, *Darkness at Noon* stands out in importance and readability. The reasons are numerous.

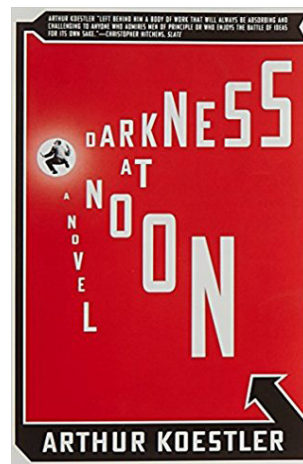
First, there is the adventurous story of its creation—Koestler wrote the book while fleeing from France as the Germans invaded at the start of World War II. He passed the text, page-by-page, as he wrote them in German to his girlfriend, Daphne Hardy, who translated them into English. The pair smuggled themselves into Britain, where Koestler was immediately arrested out of fear of espionage. He was shortly released, and *Darkness at Noon* published.

There is its enduring international appeal. The *New York Times* recently published a piece about Liu Sulli, a bookstore owner from Beijing who tries to provide access to good books and great ideas in

spite of Chinese censors. *Darkness at Noon* is one of his favorite titles, but has been banned by Chinese censors since 2006.

And, of course, there is the continuing relevancy of a text which attempts to understand the thought process of those who support or are complicit with totalitarian regimes. International concerns about the Russian government continue to rise in the light of its meddling in the 2016 election and its apparent assassination of a former spy in England. In response to these concerns, *Darkness at Noon* continues to be an illuminating piece.

Above all of these fascinating and valid reasons, *Darkness at Noon* should be read simply because it is a great book. It is entertaining, thought-provoking, and lends itself to fruitful discussion. Furthermore, Koestler does an excellent job of depiction the turmoil behind those tempted to capitulate for the benefit of a totalitarian regime, enabling the reader



to generate a more effective conception of such persons. For these reasons, I hope that *Rover* readers will pick up a copy of *Darkness at Noon*, and that it might once more hold the cultural prominence of its wartime publication.

*Evan Holguin is a senior in the Program of Liberal Studies. He is incredibly grateful to the Intercollegiate Studies Institute and the Liberty Fund for introducing him to Arthur Koestler's Darkness at Noon. For any questions or further book recommendations, please email eholguin@nd.edu.*



"COME, WE  
WILL TAKE  
CARE OF  
YOU. WE  
WILL GET A  
HOME FOR  
YOUR  
CHILD."



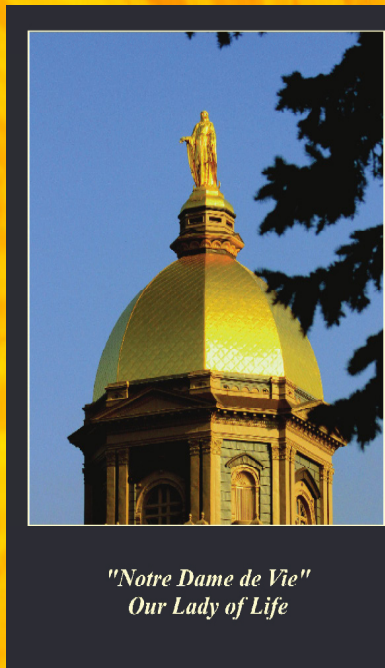
"BY  
ADOPTING  
A CHILD,  
THESE  
COUPLES  
RECEIVE  
JESUS."



SAINT  
TERESA  
OF  
CALCUTTA



*Holy Family  
Adoption Agency*  
2018 IRONWOOD CIRCLE  
SOUTH BEND IN  
574.307.3585



"Notre Dame de Vie"  
Our Lady of Life

O Blessed Virgin Mary,  
Our Lady of Life,  
O mother of all life  
born and unborn,  
I beseech thee to intercede  
with thy Son Jesus  
to grant me the grace  
to defend all human life,  
with all my strength,  
and for all my days.  
Amen.

## FIGHTING IRISH?? WE FIGHT FOR LIFE!!

For a free supply of "Notre Dame de Vie" prayer  
cards, email your address and quantity needed to bill@  
dotterweich.com.

# Dear Brenston



Readers of the Irish Rover have written to BRENSTON—the Rover's new advice-dog—with questions and concerns. Brenston, ever the faithful advice-dog, has answered each question to the best of his ability. Selected questions have been reprinted with permission below.

Dear Brenston,  
I am a second semester senior, and there is a girl in my class that I was thinking of asking on a date. Is it worth it, with only a short time left?  
-Too done to date

If I remember correctly, it was Don Knotts who said "You don't have a chance if you don't want to wait because when you don't

get to wait, because you can or cannot make a choice, you won't have the reward, which is what the wait was worth for in the first place, whenever you don't want to wait anymore." Or take the words of famed bowler Walter Roy Williams: "Girls are like bowling. You got your ten pins, your automated pin set-up, your waxing machine. I have never

had a girlfriend." It's as simple as that.  
-B

Dear Brenston,  
The card scanner on the printer in O'Shag is broken, so people have to manually enter their username and password and there are like 20 people in line. All my assignments are late. Any advice?  
-Angry from Lewis

Totally get it. There's no shame in dropping a class, or "dropping a class," if you know what I mean. If it makes you feel better, I once went a whole four years without showering. Not sure how you can apply it, but, heck, I'm a dirty dog. I can't help that.  
-B

Dear Brenston,  
South Dining Hall has changed its layout, and now I am completely lost. Do you have a map I could use?  
-Lost from Siegfried

I actually do not care about your problem. Just because I'm an advice dog doesn't mean I have to give lost suckers advice. Here's some advice: never email me again.  
-B

Dear Brenston,  
I will most likely be living alone for the first time next year. I am afraid of being lonely. Should I get a cat?  
-Feline Lonely

Sure, you may think you're gonna be alone. But—let's be honest—right now, that's just an unrealized fear. Anything could happen. However, that said, I can absolutely guarantee you that if you keep using puns like that, you will most certainly be alone. Get with the times, old man. Puns are out, brutally sarcastic and often harmfully accusatory jokes are in. Catch up, or CATch up (Get a cat. Get it?).  
-B

Dear Brenston,  
For a summer job, do I take a well-paying but potentially boring job, or a less-paying but bound to be fun job?  
-Unemployed

Back in '71, I took a job as "beat-boy" (basically, a cross between a concierge and meat grinder) at my local pork-packing plant. The hours were long, and the boys didn't

exactly take well to have a dog in their crew, but I made it through happier, wealthier, and with pretty much all of my paws. Here's the lesson, kid: sometimes, you gotta "make a few sausages to make a few bucks." Money, of course, should be your ultimate goal. Trust me--90% of you will be incredibly grateful.  
-B

Dear Brenston,  
I'm a senior who's always wanted to go to a Dome Dance. How do I get a Stanford boy to ask me within 24 hours?  
Sincerely, Desperate in Welsh Fam

Thanks for a nice question. So many of your peers complain about silly and trivial things—for example, stressing out about, say, a beloved coffeeshop undergoing major reconstruction. You've got a real problem here. College relationships will certainly be the most important part of your twenties. It's especially tricky tricking someone into asking you out. I have a cool trick that I've developed over the past few years. I call it the "call-and-repeat." It's easy: find your guy, take him to a nice, quiet,

romantic spot, shout "DATE DATE DATE DATE DATE" for five or six minutes, and leave him before he has a chance to reply. Usually, he'll pick up on your hints--if you've followed my steps right, you've subconsciously planted an idea in his head *that HE wants to date you!* This is called Inception.  
-B

Dear Brenston,  
Please help--I'm so stressed out! I heard yesterday that my beloved Waddicks is undergoing major reconstruction! What will I do without my spot in the corner booth, where I spend ten hours of my day, sipping black coffee, enjoying my breakfast sandwich, and staring out the window existentially? How can all the PLS majors discuss the meaning of life in a "modern" Waddicks?  
--Concerned from O'Shag

I quit.  
-B  
Brenston is an advice-dog. He's a father, an entrepreneur, a pathological liar, and a proud war vet. If you would like your question answered by Brenston, email him at [brenston.dog@gmail.com](mailto:brenston.dog@gmail.com).