

DART like a champion today

STAFF EDITORIAL

Professor recommendations, Fall 2018

Accountancy

Edward Hums is one of Notre Dame’s most beloved faculty members. Known for being spotted in the dining hall or attending dorm Masses with his wonderful wife, Shirley, he demonstrates a particular care and concern for his students. In addition to being a friendly and active member of the Notre Dame community, Prof. Hums is a brilliant professor. To enjoy the intersection between a wonderful human being and a phenomenal professor, take his section of “Accountancy I.”

American Studies

Kathleen Cummings’ research focuses on the intersections between gender, Catholicism, and American culture. In pursuit of these interests, she has written numerous books and is frequently cited in news media. For students who want to know more about the historic and continuing impact



of Catholicism in American society, Prof. Cummings’s course “Catholics in America” is for you!

Art History

Marius Hauknes will be teaching “Art & Architecture of the Medieval World.” A specialist in Medieval Mosaics, Professor Hauknes provides expert analysis of the pivotal works of art and architecture during the Medieval Era. This course not only examines these works of art,

but also includes the historical events that lead to such works. This course is perfect for those seeking to fulfill an Art History or Medieval Studies requirement while learning about the culture heritage of the Church.

Catherine Kupiec specializes in Italian art of the fourteenth to sixteenth centuries, with a focus on sculpture. In her course “Art of the High Renaissance in Florence and Rome,” will study

the masterful art of Leonardo da Vinci, Michelangelo, Bramante, and Raphael, while considering the historical context in which these artists worked. Professor Kupiec lectures in a lively manner, always guiding her students to participate in class discussion and to support their analysis of art with specific details and close observation.

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The Sorin Fellows Program

NICHOLAS HOLMES
Staff Writer

CEC initiative supports integral development of its fellows

Looking for a way to integrate your social, intellectual, and spiritual values into the context of your collegiate experience and your vocational discernment? The Sorin Fellows Program might be just for you! The Sorin Fellows program was founded in 2014 as an initiative of the Center for Ethics and Culture. It seeks to empower students to fulfill Father Sorin’s vision of Notre Dame as a “powerful force for good in the world.”

Pete Hlabse, the Student Program Manager for the Center for Ethics and Culture, called the Sorin Fellows Program “the flagship campus program for students interested in deepening their understanding of the Catholic moral and intellectual tradition and exploring the enduring relevance of that tradition to their social, intellectual, spiritual, and professional development.”

Hlabse entered his position in October 2017 to “help shepherd the student-oriented initiatives of the center,” including the Sorin Fellows Program. A 2011 graduate of Notre Dame, he related that the program has four primary goals through which it strives to enrich its fellows’ collegiate experience.

First, the program aims to facilitate the development of enduring friendships. “We think that relationships and friendships rooted in authenticity are the foundation that allows for meaningful intellectual, spiritual, and vocational development,” Hlabse explained. Students form bonds through offerings such as the “Sorin Supper Club,” where faculty members host students for dinner at their homes; “Bread of Life” dinners, which facilitate discussions among students and faculty on issues relating to a culture of life; and “Vocation to Love,”

a women’s group based on the writings of Edith Stein and Pope Saint John Paul II. Hlabse said, “In all, we want to encourage our fellows to experience friendship and community not as something ‘done on the side’ of intellectual, spiritual, and professional development—but rather, as a necessary component of integral personal development.”

The second major component of the program is to “enhance the intellectual experience of its fellows,” Hlabse explained. This centers on lectures, reading groups, specialized class advising, and faculty membership. This extends, also, to valuable opportunities to participate in “private meetings with influential leaders in church and state,” Hlabse elaborated, including “everyone from cardinals to Supreme Court justices to ambassadors.” Hlabse said, “The program seeks to provide the space for its fellows to explore how the Catholic moral and intellectual tradition serves as a means of enhancement—not deterrence—for one’s intellectual interests, in whatever field or discipline those interests may be found.”

Third, the Sorin Fellows Program seeks to aid its members in deepening their faith life. This includes the monthly First Friday Series Mass and Social. Hlabse reflected, “The Liturgy provides the fullest expression of what it is to be ‘formed’—to recognize ourselves and others as uniquely made in God’s image, our natures as fashioned to imitate and receive that same creative love, and our ultimate ‘vocation’ as called to be in eternal communion with that love.”

Finally, the fourth aim of the program is to “cultivate the fellows’ gifts and talents,” Hlabse explained. The primary way in which this is achieved is through extensive center-supported internships and funding opportunities. Center-supported internships draw upon the “vast network of the Center [for Ethics and Culture],” Hlabse said, to

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Catholic, gay, and loved

TERESA KAZA
Staff Writer

Writer visits campus, discusses faith journey

Dan Mattson, a professional musician and Catholic writer, spoke on his personal struggle with his faith as a person who experiences same-sex attraction. The talk, “Same-Sex Attraction and Catholicism,” sponsored by Students for Child Oriented Policy (SCOP) and *The*

Irish Rover, offered a deeply personal glimpse into Mattson’s life, documenting his struggles with same-sex attraction growing up and his eventual rediscovering of his faith. Mattson affirmed the beauty found in the Catholic Church’s teaching on homosexuality and how liberating the truth of human sexuality is to those who struggle with same-sex attraction. Mattson began his talk with describing how he first encountered his attraction for those of the same sex as a child. In high school, Mattson encountered rejection from his male peers due to his talents lying more with music than with athletic ability, and entered college caught between his belief that God wanted happiness for his life and feeling attraction towards the boys who better exemplified the traits he wished he had. After his college girlfriend left him to date another woman, Mattson swore he would

never date a woman again, and decided to turn his back on God and live the way he wanted. While working as a professional musician, Mattson entered into a committed relationship with another man for a year. “Some people have this strange notion of Church teaching,” said Mattson, “...that if you’re living outside of Church teaching, you’re not going to be happy. No, I was happy, on a certain level...But where we were going wrong was when we were having sex...We were using each other in that moment. And we couldn’t see that in the moment. It felt like love, it seemed like love. But it wasn’t. It was mutual use of each other.”

Baptized Catholic but raised Evangelical, Mattson, although he never lost faith in God, had been away from Catholicism for thirty years when his godparents invited him to a conference offered by Courage International. Courage is the only Vatican-

sanctioned ministry for those who struggle with same-sex attractions and is focused on promoting chastity, prayer, fellowship, support, and living as a role model to others. Mattson was deeply moved by the beauty of the Mass and the homily of Cardinal Regali on mercy: “It was a balm to my soul. And I knew he was talking to people like me, people who might have been rejected from the Church. And he was welcoming and he said, ‘You are loved, Christ welcomes you, you are my beloved son.’”

By the end of Mass, Mattson had decided that he would come back to the Catholic Church and was able to receive the sacraments. “It was so liberating. It was so cleansing, the best moment of my life up to that point was that moment of Confession,” said Mattson. “The truth had set me free and the truth told me that I

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THE FINE PRINT

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

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

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover's* Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover's* policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief, 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, where you can peruse archives and subscribe to the paper.

*"Friendship is the source of the greatest pleasures,
and without friends even the most agreeable
pursuits become tedious."
-St. Thomas Aquinas*

Why we write

SARAH ORTIZ
Editor-in-Chief

Campus journal-
ism for all those
idealists

We do not need a truth to serve us, we need a truth that we can serve."

Somewhat dramatically, the words of the Catholic philosopher, Jacques Maritain, begin my last editorial as Editor-in-Chief. Approaching the end of a leadership position, book, or project always seems to inspire people to reflect on their work and draw meaningful lessons from the endeavor. Not surprisingly, I find the same thing happening to me. Maritain's words capture the spirit of the *Rover*, and strongly apply to Notre Dame's saga of decisions regarding the health insurance plan.

This past year, the editing team has met in the Center for Ethics & Culture's Jacques Maritain library for editing nights and production nights—our first time in the library we joking chose the bust of Maritain on the shelves as our "newspaper mascot." In light of this, I stumbled upon Maritain's words quoted above and smiled at how fitting they were for the *Rover*.

Some may critique our newspaper for its idealism and goal of upholding the Catholic identity of Notre Dame. "Aren't you just a

student newspaper, not even funded by the university?" they say, and they'd be right. Except I happen to believe that idealism is what maintains the spirit of the *Rover*.

According to the Oxford English Dictionary, an ideal is "a standard or principle to be aimed at." Someone who is an idealist upholds that standard or principle (sometimes over the practical). Ideal is a late Middle English term that comes from the Latin word *idealis* (idea). The *Rover* should be "idealist" in a sense because our writers aim to keep Notre Dame true to its Catholic identity. This standard, however, is not unattainable as are some ideals.

I'll admit, sometimes the lack of recognition the *Rover* receives can lead me to think our aims are unattainable and too idealistic. Everyone at least knows what the *Observer* is, but not everyone knows about the *Rover*. This truth can be hard especially after long nights slaving over articles and trying to achieve the best layout. But then I remember that our aims are very different from the *Observer* for a reason; the *Rover* started because of an idea, a goal: to keep Notre Dame accountable to its Catholic identity and provide a more conservative voice on campus.

Here at the *Rover*, we don't cover everything that happens on this campus because that is not our aim.

We are the "watchdog" that calls attention to the actions of the university and that taps into student perspectives on a variety of issues. As a Catholic newspaper, we serve the truth of Christ and, as Jacques Maritain says, we do not alter that truth to serve us.

When Father Jenkins and the administration released the decision to provide contraceptives in the university health insurance plan, the *Rover* published many articles voicing discontent from parts of the university. Students wrote opinion pieces, staff members wrote editorials, faculty advisors lent their voices. At one point, I questioned the impact our articles would have on the administration. One of the editors replied that if I didn't think one student's article could have an impact in some way—then why even publish this paper at all? In a sense, they were right. Of course we might not see the direct impact or change our paper might produce, but goodness always produces ripple effects. It starts small and turns into big waves. In other words, just by writing and editing these articles we have started conversations among our editorial staff and writers. They then tell their friends. Professors and alumni that read the paper hopefully also start their own discussions.

That being said, expanding the readership of the *Rover* remains a goal of the staff

and I believe we have made strides. I've met many times with the other editors to discuss our goals for the year (there are so many "Rover Goals 2017-18" lists!). While some things were accomplished—an updated layout for one—others had to be postponed. We still don't have an office but work in the CEC library and Hesburgh like newspaper nomads (we all love the library though).

Instead of listing what we *don't* have, I want to emphasize what we *do*. This entire year I've been struck by how much fun we've had during production nights. When you spend hours editing articles, listening to obscure music, eating pizza, and generally trying to make sure the paper is actually published—well, you get to know your fellow editors. I love the random conversations that spring up during those nights and sometimes I laugh so hard its difficult to read let alone edit anything. To an outsider it may seem like we are very inefficient. And maybe we are. But that slight chaos brings the editors together and we all pull through to make this newspaper happen.

As a whole, the staff community has grown stronger. This year we are starting the tradition of celebrating the end of the year with an awards dinner. I want our editors and writers to know that we do appreciate their hard work

and truly care about them. The awards dinner will be a way to congratulate them on their work and for everyone to enjoy each other's company at the end of great year.

Every issue has its ups and downs, but I want to thank the "unsung heroes" of the *Rover*, namely the layout managers, for persevering late into the night to lay out the paper. This year I wanted more editors to come to production night to understand the collaborative process of publishing the paper. Those production nights were way more fun when the other editors came. Even though this is my last editorial as Editor-in-Chief, because of the *Rover's* admirable mission and great times with the staff, I will continue editing and helping in whatever capacity I'm needed. I'm certain next year's editorial staff will do wonders with the *Rover*.

The idealism of the *Rover* testifies to the commitment of our editors and writers. All of us, I hope, will continue to write and give a voice to the students of Notre Dame, no matter who reads our paper. After all, we have Jacques Maritain as our mascot and Our Lady interceding for us.

Sarah Ortiz is a junior studying in the Program of Liberal Studies and classics and living in Lewis Hall. She has very much enjoyed her journey from freshman staff writer to editor-in-chief. Contact her at sortiz2@nd.edu.





Earthen vessels

TERRENCE P.
EHRMAN, CSC

The theology and science surrounding Humanae Vitae

This summer, the Church will celebrate on July 25, the Feast of St. James, the first of the apostles to be martyred. The first reading for Mass that day proclaims that in preaching the Gospel of Christ, “[w]e hold this treasure in earthen vessels that the surpassing power may be of God and not from us” and “so that the life of Jesus may be manifested in our mortal flesh” (2 Cor 4:7, 11). St. Paul emphasizes our bodily nature. We are physical creatures formed of the dust of the earth, yet we have received the breath of life through God’s insufflation (Gen 2:7). We are humble earth creatures with our feet on the humus from which we came, but we stand upright gazing into the depths of the universe, our bipedal carriage a reflection of our transcendent spirit capable of relationship with God. Our Christian bodies are a thesaurus, an earthen treasure chest that manifests the very life of the Risen Jesus.

This upcoming July 25 also marks the 50th anniversary of Pope Paul VI’s encyclical *Humanae Vitae* (*HV*) that, in reaffirming the Catholic Church’s two millennia teaching on the dignity of conjugal love and opposition to artificial birth control, proclaims the truth of our being earthen vessels that indeed have a precious treasure to enrich and fulfill spousal love and communion. *HV* raises the fundamental anthropological question about our bodily identity as creatures and to what extent we may exercise technological control over these earthen vessels that we are. Is there a way of being human that demands we limit our power and refrain from interfering with our bodily givenness?

Pope Francis, in considering the gift of the natural world

from the Creator, recognized a condition for legitimate interventions by humans into the natural ecology and ecosystems of the biosphere, namely, respecting the “grammar” inscribed in nature.” Applying this to us, “Is there a grammar to being human?” Pope John Paul II affirmed this in *Centesimus annus*: “Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given to him, but man too is God’s gift to man. He must therefore respect the natural and moral structure with which he has been endowed” (§38). In concert with respecting the grammar of natural ecology, we are to respect the grammar of human ecology.

Let us look at the grammar of human fertility. The procreation of human life results from the sexual union of a man and a woman in which the man’s sperm fertilizes the woman’s ovum. A healthy post-puberty male is always fertile. A healthy post-puberty woman is fertile only during a limited time when she ovulates during her menstrual cycle. Though a woman’s ovum only lives for twelve to twenty-four hours, it is typically only fertilizable within the first sixteen hours. Fertility requires more than just the gametes. Sperm survival depends upon the conditions found within the woman’s reproductive tract. Part of the woman’s fertility cycle is the production of mucus from the crypts of her cervix. The woman can readily detect by external observation what type of cervical mucus is present. She can thus determine when the biological valve is open (she is fertile) and when it is closed (she is infertile). The release of progesterone from the *corpus luteum* following ovulation also has a thermogenic effect in raising a woman’s basal body temperature.

By charting her cycle, a woman knows when she is fertile and capable of conceiving new human life. These observations are independent of whether the woman has a regular cycle or not. Responding to Paul VI’s

exhortation in *HV* for doctors to learn about human fertility, Thomas Hilgers, M.D. took up this call and developed the Creighton Model FertilityCare System. Women chart their fertility cycles, recording external observations of vaginal discharge. The keystone day of the cycle is the Peak Day, which is the final day when the cervical mucus is Type E. The Peak Day is an indication of the day of ovulation. The days prior to and following the Peak Day are designated, respectively P-2, P-1, P+1, P+2, etc. Knowing the grammar of human fertility, couples can try and achieve or avoid pregnancy with great effectiveness.

From studies by Dr. Hilgers over seventeen years and 2,000 cycles of women attempting to become pregnant, the correspondence between the Peak Day as determined by cervical mucus and ovulation as detected by ultrasound was strong as seen in those cycles that resulted in pregnancy: ovulation occurred on the Peak Day in 36.2% of the cycles, 14.9% on P-1, 23.4% on P+1, and 12.7% on P+2. No pregnancies over these seventeen years were ever observed before P-2 or after P+3. Fertility only exists during a discrete window of days. The grammar of fertility was also shown by Allen Wilcox, M.D. et al’s 1995 study in *The New England Journal of Medicine* of 221 women who were planning on getting pregnant. Of the 192 pregnancies that resulted over this time period, the couples involved had sex at least once during the six days that ended on the day of ovulation (DOv). Zero pregnancies resulted from sexual intercourse on days after ovulation or more than six days prior to the DOv. The probability of conception for each day was the following: DOv-5 (10%); DOv-4 (16%); DOv-3 (14%); DOv-2 (27%); DOv-1 (31%); DOv (33%).

Couples who understand the grammar of the woman’s body can also use this knowledge to space births or avoid pregnancy. Of course, this requires that the couple abstain from sexual

intercourse during the fertile phase. In 1993, R. E. Ryder published a study in the *British Medical Journal* of just under 20,000 poor women in Calcutta (sic) (52% Hindu, 27% Muslim, and 21% Christian) who were seeking to avoid pregnancy by using observations of cervical mucus. The rate of 0.2 pregnancies/100 women users yearly (Pearl Index) was better than other artificial methods: condoms (3.6), diaphragms (1.9), progestogen only oral contraception (1.2) and nearly as good as combined oestrogen-progestogen oral contraception (0.18). The probability of conception from intercourse outside the fertile period defined by cervical mucus was 0.004 (22 pregnancies out of 6,158 cycles with sexual intercourse). The user and method effectiveness of using the natural grammar of the body to know when to abstain from sex has been shown over and over again to be as effective, if not more so, than hormonal contraception.

If a couple is trying to avoid pregnancy, natural family planning is effective and respects the grammar of the natural fertility of a woman’s body. The man and woman decide together to abstain from becoming one flesh during the window of fertility that the woman can know from observing her body. Implicit in this grammar is that a human’s procreative organs are directed toward procreation, just as eyes are for seeing and the digestive system is for growth and maintenance. The grammar of ecology supports *HV*’s teaching that the conjugal act has “an intrinsic relationship to the procreation of human life” (§11) that should not be disrupted.

Artificial birth control disrupts this grammar. First, hormonal contraception deliberately impairs the natural healthy fertility of a woman. It affects over 130 metabolic processes in the body. The World Health Organization has classified combined oral contraceptives as “carcinogenic to humans.” Hormonal contraception also has side



effects that include weight gain, nausea and vomiting, and a diabetic-like state. Uncommon but serious side effects include thromboembolism (i.e., blood clots) that can cause heart attack or stroke; cervical cancer, liver tumors, gall bladder disease, hypertension, and infertility. It has also been linked with depression. Hormonal contraception not only acts counter to our human ecology, it has negative effects upon the grammar of natural ecology. The synthetic estrogen, 17-ethinylestradiol, of hormonal contraception is just one of a number, but the most potent by far, of numerous synthetic chemicals entering aquatic ecosystems that act as endocrine disruptors in organisms, threatening populations of fish (and other organisms) with decline or collapse by turning male fish female or intersex. For an overview of the voluminous research into this, see the work of Susan Jobling and Richard Owen.

The grammar of human ecology bespeaks a way of being earthen vessels created

by God such that we flourish by respecting and living within that grammar. The temptation always before us as creatures is to deny our creatureliness and construct our own reality, our own grammar. But the natural and evangelical moral grammar is not something we, nor even the Church, can alter. “Since the Church did not make either of these laws, she cannot be their arbiter—only their guardian and interpreter. It could never be right for her to declare lawful what is in fact unlawful, since that, by its very nature, is always opposed to the true good of man” (*HV* 18). The fiftieth anniversary of *HV* is an opportunity to rediscover our creaturely identity as earthen vessels who glorify God by living in accord with our given grammar of human ecology.

Father Terry Ehrman, CSC, is the assistant director of the Center for Theology, Science, and Human Flourishing and a concurrent instructor in the Theology Department at the University of Notre Dame. He can be contacted at terhman1@nd.edu.

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Gender trouble: Jesus edition

ABBY JORGENSON
Alum Contributor

A consideration of the role of Jesus' masculinity

Religious crises are not a new phenomenon for me, and when they occur they often provide me with an opportunity to grow in my relationship with God. For example, when I was twelve, a Protestant friend told me that Catholic priests were mediators between God and man and were therefore unbiblical; I stayed up all night praying and studying, alternating between the Bible and the Catechism. The next morning I told my mom that I wanted to be confirmed in the Catholic Church because of a deep conviction of what the Church teaches. Not all religious crises have been this dramatic for me, but that was the most influential one. It was during my undergraduate years at Notre Dame that I experienced my second most influential religious crisis.

Given my interests in family, gender, and politics, it was not a surprise to me that one of the central foci of my undergraduate intellectual journey was on the Church's interactions with women. While many of the people who expressed an interest in this discussion stressed the personal importance of a certain issue to them—perhaps contraception, infertility, miscarriage, or the priesthood—I could not identify one single issue as the reason I found myself in this crisis. Rather, I felt some sense of inner discomfort and loneliness, a sense that I didn't entirely belong to this Church.

It was when I stumbled upon that passage of *Inter Insigniores* that had haunted many women before me that I realized the source of my disquiet: the passage, which focuses on priesthood, reads, "there would not be this 'natural resemblance' which must exist between Christ and his minister if the role of Christ were not taken by a man: in such a case it would be difficult to see in the minister the image of Christ" (Sacred Congregation for the Doctrine of the Faith section 5 par 3). This was why I felt that I didn't belong: because it said right there on the Vatican website that the Church made decisions about women's involvement based on how difficult it was for some people to see Christ in women.

I had so many questions. Since woman was made in God's image, how could it be difficult for people to see Christ in her? Isn't it the problem of "those people" that they are not able to see God in any other way

than in the way they expect, yet women are the ones excluded from certain roles in the Church? Doesn't the baptismal promise of sharing in the priesthood of Christ hold true for both the men and women who receive it? Why is this the justification that women can't participate in the life of the Church the same way as men could? Why was gender the only natural resemblance that mattered—what about race or age or, a thought which particularly fascinated me, balding? But most of all:

Why was Jesus a man?

Most theologians agree that God is a being beyond our gendered understandings as they apply to human beings. When coming to live among us, God could have come as a non-gendered spirit (though that sort of makes impossible the whole "fully human" thing). God could have come as an ambiguously gendered or perhaps even two or ten distinctly gendered human beings. At the least imaginative, God could have come as a woman. But God came as a man.

Jesus came to save, and he also left us an important message - one of loving one's neighbor even to the point of death. Wouldn't a woman Jesus match a message of caring? The witness of motherhood had always seemed to me to be a consistent understanding we have of a loving God in the Bible (God as a comforting and caring mother - Isaiah 66:13 and Isaiah 49:15; God as giving birth — Deuteronomy 32:18 and Isaiah 42:14; God as a nursing mother - 1 Peter 2:2-3; etc.). The running themes are care and sacrifice. On the other hand, when God is portrayed using a "manly" occupation (such as king or judge), the point isn't about caring, love, or sacrifice so often as it is about judgement and fear of God. Given Jesus's message of loving one's enemies and laying down one's life for those who hate you, wouldn't it have been natural for Jesus to be a woman?

It was during a class entitled "Feminist and Multicultural Theologies" that I found an answer that finally made sense: it was **because** of his message that Jesus had to be a man.

Imagine if a woman Jesus had come to earth and preached a message of love, forgiveness and sacrifice. People probably would have laughed her off and told her to go back to the kitchen to make them a sandwich. A woman, whose socially-defined primary duty was to nurture and sacrifice for those around her, telling men to nurture and sacrifice for those around them? This would have been par-for-the-course, taken-for-granted, a non-event. It would not have revolutionized the world. Yet Jesus encouraged men to live

in a revolutionary way - to live the way women were already encouraged to live.

Take for example the period shortly before Jesus' death. A woman anoints Jesus' head in preparation for his death (Mark 14:3-9). The costliness of the oil suggests sacrifice, and the action itself suggests care and love. The disciples (who, remember, were men) respond negatively not to the action of care but rather to the idea that the woman was not caring for enough people. Jesus discourages them from this, noting that the woman's action was valuable because it was a "beautiful thing" (v6). He also reminds them of their own duty, remarking, "the poor you will always have with you, and you can help them any time you want" (v7). On the other hand, Jesus reprimands his followers when their response to Jesus' arrest involves asking if they should draw their weapons and one person cutting off someone's ear (Luke 22:51); Jesus commands them, "No more of this!" (v51). And even Jesus' death itself was a sacrificial and caring act that opposed the masculine view of war and defeat of the Romans that many of his disciples may have imagined. Jesus' message and life focused on love and sacrifice rather than on strength or power. His message was that his followers should do the same.

This type of message, coming from a man, was shocking. A woman telling people to live the way women were told to live: ignorable. But a man telling people to live the way women were told to live? Revolutionary.

The message Jesus preached would have been ignored had it come from a woman because the message he preached was one that women were already expected to live out in their daily lives. His challenge of self-sacrificial love may have provided a broader context or deeper meaning to the work women were (and still are) expected to do, but Jesus' real challenge seems to be, in a way, for men to act more "womanly."

What does it mean to act womanly? Well, I recently became the confused owner of a backpack marketed specifically for women - it has six fewer pockets than my old backpack and the zippers are rose gold, the only two aspects I have found that seem to differ in any way from a standard black backpack. Truly, it would be difficult to see in this backpack the image of womanhood. And yet there it is. Social structures have deemed it necessary that I carry fewer things (pockets being in short supply in women's outfits and apparently backpacks as well) and that I am adorned with a particularly fashionable metal. In other words, my womanhood is defined more in

my appearance than in realizing what I am capable of.

Perhaps society's call to women is more adequately understood when compared to its call to men. In grossly overgeneralized terms, men were and are expected to conquer, to dominate, to be the public face of reasonableness as opposed to the private face of nature. For example, a recent *Playboy* article, entitled "Have sex at least once a week, says expert, and don't wait until after dinner," reminded men of the many health benefits and even potential increases in work productivity they would experience if they had sex regularly. There was no mention as to any potential benefits of emotional connection with the individual with whom one participated in this activity; no sense of care or nurturing, no sense of sacrificial love. On the other hand, women were and are expected to care, provide, and nurture, to give their minds and bodies to the task of attentiveness to the other. For example, a recent *Cosmo* article, entitled "How to get a guy to like you," reminded women that feeding men and caring for their nutritional needs is an easy and sure way to a man's heart. For examples of the strength of this cultural orientation of women's purpose as caring for the needs of men, see the January *The Week* article "The female price of male pleasure" by Lili Loofbrouow.

Jesus' call shares the same language of sacrifice and care but is fundamentally different from the call of society: while the world tries to orient my "womanly duty" to "love until it hurts" toward pleasing others, even to my own degradation, Jesus orients my humanly duty to love even unto death toward the cross in the perfect honor of my identity as a child of God. This is the distinction between the call of society to women and the womanly call of Jesus to all. In order to distinguish these two warring voices, Jesus had to come to earth as a man. To engender God otherwise would have resulted in too obvious and too easily co-opted a message.

Every religious crisis comes with a lesson I've learned, and my four-year journey with the question of Jesus' gender is no different. I leave you with the challenge this journey has left me:

Woman up.

Abby Jorgensen is a PhD student in the sociology department at the University of Notre Dame and is working on her third ND degree. She studies the interplay between family and political/civic life. If you want to share your current religious crisis with her or to see her weirdly gendered backpack, contact her at abigail.jorgensen.6@nd.edu.

DART

continued from page 4

Biology

Adrian Rocha is genuinely committed to seeing his students succeed, and years of incorporating student feedback have made his class "General Ecology" interesting and engaging even for students without an incoming interest in ecology. Note: This course is a requirement for the Environmental Science and Biology majors, but the lab is only required for ES majors. If you are a Biology major not interested in studying ecology after graduation, then the *Rover* recommends considering taking a different elective lab, as the lab associated with this course is known for being highly demanding, requiring several all-day weekend trips throughout the semester.

Classics

Brian Krostenko will be teaching "Reading and Writing Latin Prose." The course aims to help students with Latin composition in order to read more effectively. Students will also discuss the history of semantics and syntax as well as stylistic analysis. As a professor, Krostenko lectures in an engaging and often humorous manner, guiding students to think through the material on their own. His research interests include the rhetoric and linguistics of the Late Roman Republic.

Robin Rhodes is an archaeologist and art historian who specializes in classical art and architecture. He wrote "Architecture and Meaning on the Athenian Acropolis." For anyone interested in classics or history, Rhodes does a great job explaining the rich cultural backgrounds for ancient art and architecture. "Greek Art & Architecture" analyzes the development of Greek architecture, painting, and sculpture from eighth to second centuries B.C.

Catherine Schlegel will be teaching "Greek and Roman Epic Poetry," an advanced literature course exploring the cultural contexts and immortal aesthetic power of *The Illiad*, *The Odyssey*, *The Aeneid*, and the *Metamorphoses*. Her cynical, frank humor, endearing bluntness, and tendency to invite classes to brunch at her house makes her an excellent choice in professor. Don't miss this opportunity to fulfill your university literature requirement, immerse yourself in the genius of the ancients, and gain a new role model for your life.

English

Yasmin Solomonescu will be teaching a course called "Lord Byron & Percy Shelley," in which students will explore perceptions of the two writers' works and attitudes from the 19th century to the present. In their time, Byron and Shelley were seen as threats to contemporaneous mores because of their unconventional political

and social beliefs. Students will read lyric poetry, epics, mock epics, protest poems, satires, selections from the poets' essay and letters, and reviews and criticism of their work. This course will involve a twenty page research paper, but don't let that stop you from learning about these bold poets, who were described as "mad, bad, and dangerous to know."

Finance

Carl Ackermann is well-decorated, with several awards for his excellence in teaching, including a 2012 recognition as one of the ten best business professors in the nation. He matches his area of expertise—mutual funds, hedge funds, and personal finance—with a dedication for service for those in poverty, and a fervor to prepare Notre Dame students for financial success post-graduation. Next semester, he will be teaching "Corporate Financial Management," which is required for finance majors and is cross-listed with business administration.

History

Fr. Wilson Miscamble, a *Rover* advisor, will be teaching "Making Australia." This course will be on the nation-building process of Australia. Students will consider the major issues of Australian history, beginning with Aboriginal history and finishing with present debates on Australian identity. Students taking the course will also have opportunities to explore topics in settings outside the classroom. The course is highly recommended for those planning to study abroad in Australia. Fr. Miscamble's research interests include recent U.S. political and diplomatic history. Students appreciate his sense of humor and knowledge of Australian history. He is also known for taking his students out to lunch.

Italian

Kathleen Boyle will be teaching "Genesis of the Italian American Identity." This 2xxxx level serves as an engaging and enjoyable way to simultaneously learn about the history of Italian-American culture in the United States and fulfill a social science or Italian requirement. Of particular note is the course's focus on the role of the Catholic faith in the lives of the early Italian-Americans. Highly recommended for those with Italian heritage or those simply seeking to learn more about this facet of American history and culture.

As one of the leading experts on Dante's *Divine Comedy*, **Zygmunt Baranski**, or otherwise endearingly called Zyg, makes this 14th century poem. As the course title, "Dante's Divine Comedy: The Christian Universe as Poetry," suggests, this class extends a particular focus on how this literary work expresses and simultaneously teaches the Christian understanding of Hell, Purgatory, and Heaven. For the first time, this class is cross listed

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What is patriotism?

**Evan Holguin,
Executive Editor**

We must begin with what is (hopefully) an uncontentious statement: that every individual is called to cultivate and practice the virtue of charity, defined by St. Thomas Aquinas as “to will the good of the other.” (I would argue that this conception is still the foundational concept for modern morality, though conceptions of “good” have come to differ so widely that the sentiment can take drastically different meanings.)

Pope Francis, in his recent apostolic exhortation *Gaudete et exsultate*, reminds us that, “We are called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves.” This is inherently an individual call, a vocation of love and holiness for each one of us as an individual. But as Pope Francis previously stated, “We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual.”

The people of which Pope Francis speaks is most obviously the Church, God’s holy and sanctified people. But it can, and for practicality’s sake must, be understood as extending to additional groups of people. As members in a society, we are met with societal struggles and sins which can only be addressed together, as one people. So we work together, forming charities, assisting our local communities, expanding our communities of worship to also provide acts of love and service.

In doing so, we recognize our inherent social nature, our need to be a part of a people. However, this sociological phenomena does not exhaust the definition of a people. Rather, there is yet one more aspect of human nature which must be recognized. As attested by Aristotle, Augustine, and Aquinas, humans are, by nature, *political* creatures, and therefore we cannot be completely ourselves unless we belong to a political people.

Of course, when I speak of a political people, I do not mean politics in the sense of partisanship. Rather, the political nature of nature of a people is connected with its Greek root, *polis*, the idealized city ordered towards the common good of its people. In practicality, a political people is never equivalent to the idealized *polis*, due to our fallen nature. Yet, as we ourselves are not perfect in love and yet orient ourselves towards perfection, so too can an imperfect political people orient itself towards better fulfilling the common good.

As such, we return to our initial premise, that each of us is called to embody the virtue of charity. It would be foolish to think that our individual call to act out the virtue of charity does not extend to the political sphere—this Aquinas argues in *De regimine principum*, stating that “We must make the same judgment in regard to the end of the whole community as we do of one person.”

In other words, since all the parts of political community are oriented towards charity, even if individually they are imperfect, then so too should the political community recognize perfect charity as its end. The common good which the *polis* is oriented to is therefore a community which facilitates and acts in perfect charity.

Before continuing, we must briefly pause to address that how such a community achieves that end is highly controversial; it is here that extreme partisanship, nationalism, and warmongering are bred. These sins of the political people are, in fact, perversions of the order which partisan politics, nationalism, and war should play in a *polis*; they occur when politics, nationalism, and war are viewed either as ends in themselves, or as means to the personal benefit of political or economic classes.

By contrast, when each of these are oriented towards generating (or, in the case of just war, defending) the social order and institutions which participate in charity, the *polis* is truly pointed towards the common good. It is pride and support of one’s nation towards this end which constitutes true patriotism.

In other words, patriotism is a love for the potential good which a political society might accomplish, a praise for the actualization of its good, and a sternness and zeal against its faults. It is also an essential part of our human experience; as avoiding the call to individual charity is against one’s nature, so too is avoiding the call to political charity.

Patriotism then, in its true and healthy sense, is something which is indispensable to us as human beings. It is, in short, a political participation in the virtue of charity, and therefore to neglect the patriotic is to not act with complete charity.

This, of course, does not mean that everyone should become a politician, or that everything we do. As the Second Vatican Council reminded us in *Lumen Gentium*, “all the faithful, whatever their condition or state, are called by the Lord—each in his or her own way—to that perfect holiness by which the Father himself is perfect.”

We are each called to our own path of holiness; we are each called to our own path of love; we are each called to our own path of patriotism. Yes, there are those who will act out patriotic charity through political activism; others will act it out through prayer for our country; still others will pay the greatest price in defence of the common good; “there are different forms of service, but the same Lord” (1 Cor. 5).

May God bless America.

Evan Holguin is a senior in the Program of Liberal Studies. Captain America has been his favorite superhero since 5 BCE (Before Chris Evans). You can contact him at eholguin@nd.edu.

Working to live, not living to work

**Kevin Angell,
Managing Editor**

As Notre Dame students, we all share something in common: We all work, in our own way, really well. Whether we work alone in our room, with friends in a 2–4, or in the stacks in Club Hes, we all have our spaces and methods of churning through our work. With all of our classes, clubs, and other involvement, our work can end up becoming all-consuming. Rarely is there a time when there is not work. After all, if there is not work that we need to do, there is generally work that we can do. There’s a paper that can be improved, a networking email that can be sent, or an idea for a club project that can be put into reality.

Recently, I had the opportunity to offer some words of advice to a new freshman who, after a semester at Our Lady’s university, was faced with a crossroads of taking on additional work or preserving time to pursue personal, relational goals. In thinking about what musings I could offer, I remembered a conversation I had with a friend of mine, a Holy Cross priest, last year about this time. I encountered him, on a warm sunny day, much like the one we enjoyed this past week, sitting down and enjoying a cigar. I asked him, after a fashion, how did he have time to do so, as I had seen his to-do list earlier that week. His answer was striking. While his exact words are lost to time, they conveyed the following message: Yes, there are a half dozen things that I could be working on and a half dozen projects I’d like to make a reality. Each one will be worked on in due time. But now, I’m smoking my cigar. There is a time for work and that time is not now. Join me for a cigar?

As Notre Dame students, I believe that is a sentiment we should consider more often. Is now a proper time to work? Our schedule as students does not particularly aid this pursuit. In fact, the structure of class and homework that we adopt blurs the lines far more than if we were to have “work hours.” While the flexibility of choosing when to work can be delightful, there is something to be said for having your work schedule set.

In some fashion, we try to carve out those times, blocking out football Saturdays and Friday nights for play and not work. But in

the midst of the semester, blocking out that time can be more than we can bear. That hour of enjoyment could be spent getting a better grade on the test, adding another line on our resume, or practicing for a job interview. As a freshman in principles of microeconomics will remark, the opportunity cost becomes too high. There are times in our lives when enjoyment and relaxation do not have a place. Reading days are for reading. Nights before organic chemistry tests are for studying, and days before papers are due are for writing papers.

Just as it is proper for those times to be times of work, it is equally proper that there be times for enjoyment and to relax.

The book of Ecclesiastes tells us, “Moreover, that all can eat and drink and enjoy the good of all their toil—this is a gift of God.” As a professor I know frequently remarks, do you really think that God rested because he was tired or ran out of things to create? As students, striving to be adults, to prepare ourselves for the world, we can forget that fun is not something we outgrow. G.K. Chesterton believed the reason why adults do not play is that they find it too difficult and that they forget how.

Detaching from our work and enjoying the moment can be difficult for us to do. Our phones ride in our pockets, alerting us when emails arrive with more work to begin and notifications about new opportunities. Looking around our campus, we see our friends hunkered down and working.

How then, do we know when to work? That is not a question that can be answered concisely, in one pithy line. But, as I told my friend, what can help us decide is to view enjoyment and relaxation not as a benefit or a reward but rather as something meant to be integral to our lives. If we view enjoyment and rest as sacred and as gifts, maybe we will take the time to appreciate them. Perhaps we will realize that to not grasp these gifts is bad manners on a cosmic level, as it is a refusal of what God has created for us.

Kevin Angell is a Sophomore living in Duncan Hall. He has a fondness for the Knights of Columbus and Root Beer. You can reach him at kangell@nd.edu.

Hoffmann Harding announces 1000 new dorms; sources speculate she just “picked a large number and went with it”

HAP BURKE
Staff Artist

Vice President of Student Affairs Erin Hoffmann Harding announced on Monday that the University would begin construction on a planned 1000 new dormitories.

“We feel the best way to promote the mission of Our Lady’s University is to continue our current cycle of construction into the foreseeable future,” Hoffmann Harding said. “Our new 350 year plan is to construct dorm after dorm after dorm. An alarming amount of dorms. 1000 new dorms. That’s how many.”

Hoffmann Harding noted that, to accommodate the influx of living space on campus, several new quads will be constructed across campus.

“East Quad, South West Quad, North North Quad, Quad In The Middle, West Quad II: Quad Down Under, Quad-Upon-Avon, Vape Quad, Squad Quad, and the Bulla Parking Lot. These are just a few of the dozens of new quads we will be forced to construct as we see this project through,” said Hoffmann Harding.

Several donors have already



signed on with the project. As of such, four of the new halls have been named Walsh Family Hall, Welsh-Walsh Family Hall, Wolsh Family Hall, and DeBartolo III. Construction has already begun in what was formerly the Cedar Grove Cemetery.

“Bet you didn’t know we’ve already started building this stuff,” Hoffmann Harding proudly declared.

The project, appropriately dubbed “Build 1000 Dorms,” is forecasted by the University’s investment office to cost

approximately \$60 billion and will not be completed until August 20, 2368.

“We are well aware of the cost of building such a large number of dorms—the largest number of dorms ever to be built in the state of Indiana, in fact—and have therefore purchased a controlling interest in British Petroleum,” said Chief Endowment Officer Scott Malpass. “We are also selling cookies now.”

Cookie sales at press time have totaled \$3.50.

“The dorms will add around

5.5 trillion square feet to our campus,” said Hoffmann Harding, a number which, according to Vice President of Facilities Design Doug Marsh, “is not just entirely incorrect, but practically impossible.”

When asked if the the University would increase class sizes in the near future, Hoffmann Harding was very definitive. “Absolutely not. Notre Dame was built on tradition. Far be it from us to alter or abolish that.”

Hap Burke is a junior.

Notre Dame accepts worst class ever

ELLIE GARDEY
Freshman

Marked by their idleness, the Class of 2022 brings a variety of ineptitude to Notre Dame as well as an uncommonly strong disinterest in service to others.

Chosen from a record-breaking pool of over 20,000 applicants, the enrolling students were admitted through the University’s holistic selection process which focused on their records of negligence revealed through essays and letters of recommendation.

Admissions officer Barbara Lard commented, “The students are truly terrible in their lack of interest in scholarship and their complete disregard for servant leadership. This enrolling class is composed of video game addicts, high school dropouts, and rich students who paid their way in. Yes, they are usually bad, but this class takes the cake.”

Among their ranks are: A published author of argumentative comments on Reddit and Youtube, who also has a high ranking in *Call of Duty*; a Nebraskan who was the last-place finisher of her middle school spelling bee; a U.S. National Stone Skipping competitor who received a silver medal for skipping a stone five times; a gender-studies intent that founded a scam organization to steal money from children; a 2017 International Science and Engineering Fair sixty-fourth place Grand Award winner, who was also rejected from the 2016 Einstein Olympiad;

a student who built his own catapult to launch food into his mouth; a student from Greenland who, prior to being on his high school surfing team, was the 2013 Greenland Champion in beach volleyball.

“We have sought and enrolled students who use their talents to waste time and bother themselves and others,” Lard added. “During their Notre Dame years, we will guide our students to further develop their ability to worsen the situation of our society.”

The applicant pool sets a new record for the most nitwits. More than 70 percent of the incoming class had a national test score that ranked in the lowest five percent of the nation. Only 98 percent of individuals with this level of academic accomplishments gained admission.

Some moronic students not in the lowest five percent, but instead the lowest one percent, were valued above students with higher numbers just because their motivation for success and leadership was so impressively low.

In addition, students demonstrated less kindness and care for others than in any previous year.

Lard said, “It’s our job in admissions to find the students that waste Notre Dame as much as possible: balancing wasting time and money is our priority.”

Ellie Gardey is a freshman. She is interested in the Irish Rover, an independant, student-run newspaper on the campus of Notre Dame.

Notre Dame buys Mayor Pete's House: "No reason, really."

JAMES RAHNER
Young for his grade

Notre Dame announced in a press release its purchase of the home of the mayor of South Bend, Pete Buttigieg. The purchase was made for an undisclosed amount of money.

Executive Vice President John Affleck Graves wrote in the release the rationale behind the decision: “There’s no reason, really, for the purchase. We just could, so we did.”

James Rahner is a junior Philosophy and Theology major. James has been described as "the saddest man I've ever met." Please do not contact him.



Rumors confirmed: Waddick's to be replaced a very small Bed Bath & Beyond

HAP BURKE
Junior

Campus Dining confirmed yesterday evening that beloved coffeeshop and study space Waddick’s will be closed by the start of the Fall 2018 semester and that a Bed Bath & Beyond domestic merchandise retail store will be opening in its place.

“We are very excited to be taking this next step in bringing quality bed and bathroom accoutrements directly onto the University’s campus,”

said future sales manager Jeffersons Sandersons. “Bed Bath & Beyond is going to be your number-one stop for bedroom and bathroom needs, and maybe even needs beyond that.”

The retail superstore is planning on occupying all 350 square feet of Waddick’s former location.

“Something I’ve been really excited about is the new shipment of Sleep Number iLE King Size Beds,” Sandersons continued. “They’re magnificent. We’re

going to have to fold them in half, but that’s okay. You still get the magic feeling that only a Sleep Number can give you.”

True to their business model, the future Bed Bath & Beyond will not be serving coffee.

“I’m honestly surprised that anyone even came here for a coffee break,” said manager-in-training Maurice Dostoevsky. “But I don’t see an issue. They can just go to that new coffee shop by the stadium.”

The University has debated in the past whether or not to open its own bedroom supply retail store in Crossroads, tentatively called “The Hagerty Family Bed Bath & Even Further Beyond Supply Store.” However, the University officially declined to comment on whether it will enter the retail big box market.

Hap Burke is still a junior.



CHEERS & Jeers

Back by popular demand, the Rover's greatest section, "Cheers and Jeers," makes a return for this final issue of Volume 15. by bea cuasay



Women's Basketball Team wins Nationals: Yeah, the natty champs arrived back in the Bend on Easter Monday, with a warm welcome from The Band of the Fighting Irish. They missed Holy Triduum and ND Lit Choir's paschal lamb cake heist, but hey, anything for the ring.



More natty champs: The fencing team, clad in their alabaster uniforms, clutched, or rather, scored, their ninth NCAA national title. They can thank their cat-like reflexes for their attainment of the title that now equals the lives of a cat.



Holy Half: For some, it felt like hell to run, but suffering purifies the soul. After all, that's why it's called the Holy Half.



Gentrifying the South: Look no further than South Dining Hall, with its consolidation of the salad bars. This is a blatant move to make South look more like North with their bourgeoisie accommodations.



Midwest weather: It's snowing in April and the kids on North Quad are blasting "It's Beginning to Look a Lot Like Christmas" outside. Hey, I'm a Midwesterner. I've succumbed to this weather.

Jeers

DART times:
What happened
to NOVO?

Football team committing felonies "just to see if anyone cares anymore"

JAMES RAHNER
Rover Staff Composer

According to a recent report from Fighting Irish Media, Notre Dame's tackle football squad has taken to committing felonies "just to see if anyone cares anymore," in the words of an anonymous sophomore lineman.

"It's been hard, you know?" the lineman told the *Rover* in an exclusive interview. "I mean, we're all happy for the fencing team, and the women's basketball team, and all that, but it just feels like our status as Notre Dame's biggest 'thing' is fading."

According to various sources, members of the team

have taken to conspicuously trying to purchase drugs and paraphernalia "right in front of the NDSP," throwing LimeBikes into Saint Mary's Lake, and defacing Knute Rockne's statue in front of the stadium with the words "Go Michigan!"

"We have been... disappointed in the reaction we've gotten so far," admitted one freshman receiver. "Generally there would have been at least one 'Observer' article about our exploits by now, but no, it's all 'Muffett McGraw' this, and 'John Jenkins' that. I know we aren't the best football team Notre Dame has ever had, but we're feeling more ignored than the graduate students

with families in University Village."

At press time, the team is planning to stage a protest on the steps of Main Building that already three Moreau professors are requiring their classes to attend.

James Rahner is a junior and an aspiring chef. His specialty is pizza, but he hopes to soon expand into French cuisine. He loves movies, especially films by famed director and auteur Christopher Nolan. James fully believes that The Dark Knight is one of the most intelligent and psychologically complex films ever made. He saw it in theatres when he was ten, and he couldn't sleep for a full two weeks. Nevertheless, he went

on to see it another two times. No matter how hard he tries, James cannot shake the notion that there is something deeply twisted about the character of the Joker. A man who commits such evil crimes? And not simply commits, but-nay! almost enjoys committing those crimes? Truly twisted, indeed. Of course, James believe that the character of the Joker was made all the more complex via the 2016 movie Suicice Squad. Jared Leto, he believes, adds yet another darkly twisted layer onto this already multi-facted agent of evil. James saw Suicide Squad in theatres three times. Once again, he could not sleep for two weeks after the premiere. He did not write this byline.

Notre Dame makes plans to move towards neo-neo-brutalist-collegiate style

Notre Dame's Department of Facilities Design and Operations has announced a 10-year plan to move towards a "new age of architecture on campus." Drawing from the architectural inspiration of famed, real human architects Le Borcusier and Meek Boyd Left, the department announced that it is planning to begin construction on a new style of building which has been termed "neo-neo-brutalist-collegiate style."

Doug Marsh, an architect

and associate vice president, noted that "for years, Notre Dame has tended towards a neo-gothic style which is, in a phrase, boring and fake. I mean, how many clones of the same stupid air-conditioned dorms and engineering buildings do we need? This return to our heavy, concrete-oriented roots, exemplified in such fantastic works as DeBartolo Hall, the Information Technology building, and... uh, those dorms from the 70s

which I can't remember the names of."

The ten-year plan will begin with the construction of a new art and design building named Ril-E 2.0xx Hall. It will be built in the very center of South Quad, and will have no windows whatsoever.

As of press time, reports of discussions have surfaced regarding demolishing the \$400 million Campus Crossroads project, and replacing it with a concrete version of the same.

Executive Vice President John Affleck-Graves has noted that such a project would cost approximately \$800 million, but also has expressed excitement for such an endeavor: "the current project looks a little meek, and this new wind blowing on Notre Dame's campus may be just what we need."

James Rahner and Bea Cuasay wrote this article.

Jenkin's diet revealed: "He only eats ham"

HAP BURKE
Twitter User

The dietician of Notre Dame President John Jenkins, C.S.C., Dr. Beorge Boffries, shocked the University Tuesday evening when he revealed that for the past 13 years Jenkins has eaten a diet of pure ham.

"I started noticing it back around the time John [Jenkins] was elected President by the Board of Trustees back in 2005," said Boffries. "It all happened so fast. One day he's eating vegetables, salmon, bread and pasta—like a normal person—and the next day he comes straight into my office and says 'Hey, Beorge, they made me president. Also, it's only gonna be ham from now on.'"

Boffries has not noticed any major changes in Jenkin's overall health since his dietary shift happened.

"I mean, it's been 13 years," continued Boffries. "You'd think scurvy, at least. But John hasn't even gotten a cough."

Boffries maintains that Jenkins' good health despite

his limited diet is not scientifically impossible—just improbable.

"Yes, I have never seen anything like this before," said Boffries. "It's abnormal, sure. But what's even weirder is the sheer amount of ham [Jenkins] is able to consume in a day."

"It makes my job easier," said Jenkin's personal chef Sam Jamson—now affectionately dubbed 'The Ham Provider' by Jenkins himself. "I just pick up 30 or so pounds per week. [Jenkins] will just fly through that."

Jamson says Jenkins is particularly fond of a dish named "soup of ham."

"When you boil a big shank for four or five days, it really starts to break down," said Jamson. "I just toss some gelatin in there, maybe an egg or two, and boom! Soup of ham."

When confronted with his dietary choices, Jenkins readily confirmed the accusations.

"What can I say?" said Jenkins. "I'm Big Hamm-o. Hamm-o's got to eat."

Hap Burke continues to be a junior.

Cut for time

Hoffman Harding promoted to Rear Admiral, commissions three new Nimitz-class aircraft carriers to be placed around Notre Dame stadium

Student expelled after yelling "It's a trap!" at a tour of prospective students

Former PE couch found drifting around North Quad muttering "Show some hustle out there"

Canadian goose considers transferring to Loyola Chicago lake after a particularly grueling March

New French New Wave film to be shot on Notre Dame's campus about a man who falls in love with three identical blondes named Katie at the same time

Moreau Seminary devastated by "spiritual fire," no one is actually injured

Father Pat dabs, Keough students go nuts, Notre Dame enrollment drops by 10.8%

Keenan freshman shocked to realize he'd do a "much better job coaching that hockey team" than "that idiot Jeff Jackson"

Notre Dame evolutionary ancestor Dotre Name's main building discovered: "They just had a normal roof on this one"

Spirit of Father Zahm "moderately upset" to see what his legacy has become

Brian Kelly falls asleep every night looking at image depicting Jesus Christ overturning tables in the Temple

Gatorade cuts ties with the University, St. Liam's Hall closes

Injured linebacker on scooter enters underground football demolition derby, breaks other leg

Future Humor editor "really stretching it" with some of these headlines



Who's Who: Fr. Peter Rocca, CSC

TIERNEY VRDOLYAK
Staff Writer

From the mountain ranges of Catalonia to the plains of Notre Dame

I had the chance to chat with Father Peter Rocca, a Holy Cross priest and Rector of the Basilica of the Sacred Heart, about his life and work so far. In addition to serving in these two roles, Rocca also serves as the chaplain of the Notre Dame Liturgical Choir. Not missing the opportunity to embrace the choir's international tour in over twenty years, Rocca found himself once more in Spain this spring break. As he and I were waiting to board the flight back to the states, we grabbed caf  s con leche and snagged snug leather seats. Sipping as calmly as he could amidst thirty-plus rambunctious collegiate choristers, Rocca disclosed his earthly pilgrimage to me.

First, I found out that Rocca had been introduced to the Congregation of Holy Cross from a young age. Originally hailing from Chicago, Rocca witnessed his two older brothers attend Notre Dame High School in Niles, Illinois. Seeing his brothers' formation among the C.S.C. brothers and priests and listening to the music played during liturgies kindled in Rocca a desire to attend the seminary when the time came, which fanned a potential fire in him for the priesthood.

Rocca recalled, "In fourth grade I started discerning [the priesthood]." Rocca attributed this discernment primarily to his music lessons two years earlier. "In second grade I started taking piano lessons," he said. Outside of his home context, he took informal organ lessons. Rocca explained, "The good nuns had me play the organ," encouraging him to pursue liturgical music further. Rocca later took their

advice to heart while in graduate school. Here, he practiced organ on the side under the direction of a Holy Cross Sister. Here, he realized, "I loved music and the liturgy and was introduced to many priests who were very happy in their priesthood."

While it was still up and running, Rocca enrolled in and attended the Holy Cross High School Seminary at Notre Dame. "I was there for four years," he said. "I spent one year as a novice in Jordan, Minnesota. We didn't see the grass from September 1 until May 1."

We both predicted that the same phenomenon will come to fruition in South Bend this year. With a slow sip, long pause, and gaze off down the moving walkway, he continued.

"After the novitiate, I returned to Notre Dame and lived at Moreau Seminary for my four years as an undergraduate student, while I majored in history and minored in philosophy." Knowing that such liberal arts education entailed a fair dose of critical reading and writing, I was curious to know whether he chose to write a senior thesis. He did, and on a topic that awed me once more. Rocca relaid, "I wrote my thesis through the history department on the ecclesiology of Pius II, a 15th century pope." Not quite through with Notre Dame after he turned this thesis in, Rocca stayed for three more years in formation, earning a master's degree in Theology and professing perpetual vows in the Congregation of Holy Cross in 1973.

Following his profession, Rocca's first assignment as a deacon was within the community of St. Ignatius Martyr Parish in Austin, Texas, 200 miles away from his parents' new home in Dallas, Texas. During his diaconate year, Rocca's mother was dying from emphysema. Although his mother could not attend, his priestly ordination was held at

St. Ignatius on June 1, 1975. His family flew to see her a day later.

As the middle child of five children, Rocca explained his family dynamics, Notre Dame connections, and the difficulty his family had when his mother and father both passed away within two years of his ordination.

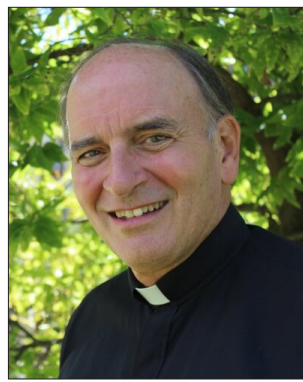
"My dad was a C.P.A. at Ernst & Ernst, and helped audit Notre Dame. I didn't know this until after I entered the Holy Cross Seminary, since he never talked about work around our family. My mother always said, until the day she died, 'I never knew what he [your father] did [for work].' It was a surprise to me, then, when I was at seminary at Notre Dame that he called me one day and said, 'I'm at Notre Dame interviewing for E&E, do you have any lunch plans?'"

Another "surprised by dad" story Rocca told regarded an old cassock. According to legend (as told by Rocca), seminarians "beg" elder members of the congregation for their old cassocks, enabling older priests to get new ones first. "My first cassock," Rocca recalled, "was the Executive Vice President's cassock. My dad 'begged' on my behalf."

Other ND tidbits? Rocca's sister was part of the first class of women in 1973, and she married the valedictorian of 1972. He has had four nieces and nephews attend Notre Dame as well.

After serving the church in Texas, Rocca studied at the Catholic University of America in Washington, D.C., where he received master's degrees in liturgical music and liturgical studies in 1980. Rocca's next assignment was as on the Formation Staff at the Moreau Seminary. He became the Director of Liturgy there, and saw the postulants and vowed seminarians through from the 1980s onward.

In 1984, Rocca transitioned to the role Vice President of Student Affairs, where he oversaw the



operations of the counseling center, health center, student activities office, band, Irish guard, and offices in between for twelve years. He said, "It's ironic that, although I worked with student affairs, most of my work was dealing with directors – not students. The most difficult thing was being on the judicial hearings for student infractions. We banned the rugby team in perpetuity, although that has since been rescinded...Same with the Irish Guard, which was totally separate from the Band at that time."

When one of Rocca's classmates became bishop in 1997, he asked Rocca to become the Rector of the Basilica of the Sacred Heart. Rocca welcomed this change of pace, and continues to serve as Rector today, while serving as the general editor of Paulist Press' *Ordo*, a consultant for the U.S.C.C.B.'s Committee on Divine Worship, and the Liturgical Choir's chaplain on the side.

Hearing all this, I wondered how Fr. Rocca could go on with just one cup of coffee – and so close to Holy Week!

Tierney is a senior studying the Program of Liberal Studies and theology, with a minor in business economics. She misses the Spanish land, especially the lush-laden Adriatic beaches and ever-ancient atmosphere. To fund her next pilgrimage, please venmo @Tierney_Vrdolyak or contact her at tvrdolya@nd.edu before her Notre Dame email expires next month.

Students stand against modern-day slavery

NATALIE CASAL
Staff Writer

New club formed to fight oppression of the poor

Notre Dame is now home to a chapter of International Justice Mission (IJM), a worldwide organization dedicated to freeing the tens of millions of people in slavery today. The organization works against human trafficking by rescuing victims, providing them with the support they need to heal, bringing the criminals responsible to justice, and working to strengthen justice systems for the protection of the poor and vulnerable.

Freshman Ella Wood got involved with IJM in high school and was inspired to bring a chapter to Notre Dame's campus after visiting the organization's headquarters in Washington D.C. "I knew that Notre Dame would be the perfect place for an IJM club, given our commitment to Catholic Social Teaching," said Wood.

It took an entire semester to make this vision a reality, but after working with the Student Activities Office, Campus Ministry, the Gender Relations Center, and the Center for Social Concerns, Ella Wood obtained approval for IJM to be a Notre Dame organization. For the next year, IJM will be in the probationary phase of club life as it garners members and support.

The responsibilities of the local IJM chapter are threefold: prayer, fundraising, and advocacy. "Prayer starts and ends our meetings and keeps us centered on God and His call to love and serve the poor," said Wood. "Fundraising is a crucial part of the goal as well, since all aspects of IJM's work require significant financial resources (the cost of one rescue mission is approximately \$6,500). Advocacy is the best way for us to show those in power that we care about ending slavery now."

The extent of the global slave trade is not widely known. Wood further commented, "A lot of people tend to think slavery is a problem of the past, and slavery is in fact illegal pretty much everywhere in the world. But corruption is rampant in a lot of

developing countries, where justice systems only exist in name and the slave trade bosses are rich enough to prey on the poor without having to worry about consequences. The poor of these countries really don't have anyone to protect them, and they're often uneducated without the means to defend themselves or no other way to earn money other than by selling themselves."

In addition to a lack of awareness, apathy is a serious obstacle in the fight against human trafficking: "I think that if people realized the extent to which their fellow human beings' dignity is desecrated each day, if they understood that they have the power and responsibility to speak for those who can't, they would be moved to seek justice," Wood said.

IJM's first informational meeting on March 27 included a showing of *The Pink Room*. This heartbreaking documentary explores the problem of human trafficking in Svay Pak, Cambodia, an infamous center of child prostitution. One of the victims interviewed, Mien, sold herself to a brothel at the age of 14 in order to support her family. Mien was freed by a raid conducted by IJM, and she was brought to a transitional home for the victims of human trafficking, where she began her healing process, her education, and her new life. The documentary ended on a note of hope—Mien now owns a small, successful tailor shop next to her mother's house. Yet the film also emphasized the need for further action: there remain about 50,000 sex slaves in Cambodia today and millions globally.

"I think that the main takeaway from the documentary is that the sheer amount of suffering going on even in a single city in Cambodia is staggering, but also that there are tangible ways to help end this," said Wood.

Notre Dame students interested in getting involved with IJM can email ewood@nd.edu or mmarsh11@nd.edu and visit ijm.org for more information.

Natalie Casal is a Classics and Program of Liberal Studies major. She can be contacted at ncasal@nd.edu.

Sorin

continued from front

"connect fellows with persons and organizations who in some way share an intersecting mission with the Center." This includes placing students in internships from the Vatican to Capitol Hill. One of the most prestigious opportunities it provides is maintaining a Sorin Fellow intern at the Pontifical Academy for Life in Rome each semester and during the summer.

Due to the success of these four goals, membership in the Sorin Fellows has grown significantly in recent months, currently reaching over 265 members – a 137% increase since the beginning of the

2017–2018 academic year. The program is open to all Notre Dame, Saint Mary's, and Holy Cross students, including both undergraduate and graduate students. It does not focus only on students from "traditional" disciplines such as philosophy and theology, but on every area of study, because, according to Hlabse, the "expressions of truth, beauty, and goodness that are woven throughout the Catholic moral and intellectual tradition can be brought to bear on every subject of human inquiry and practice—from finance to neuroscience, marketing to architecture, literature to law." It may come as little surprise then, that the program includes fellows from every college and dorm at Notre Dame.

Referencing his earlier thoughts on how Notre Dame can serve the Church and the world, Hlabse concluded, "a great gift Notre Dame can provide the Church and the world is a consistent contribution of graduates who work across a range of professions—doctors, lawyers, teachers, counselors, accountants, researchers, professors—each inspired by the enduring relevance of the Catholic moral and intellectual tradition...I hope, even in the seemingly simple way of cultivating the space for the development of enduring friendships, that the Sorin Fellows Program serves Father Sorin's vision of being 'a powerful force for good in the world.'"

You can learn more and access the application form on the Center for Ethics and Culture's webpage, ethicscenter.nd.edu/programs/student-programs/sorin-fellowships.

Those who would like to learn more about the Sorin Fellows Program are encouraged to contact Center for Ethics and Culture Student Program Manager, Pete Hlabse (phlabse@nd.edu).

Nicholas Gadola Holmes is a freshman studying political science and history. When he is not mourning the fall of Constantinople, he is probably engaged in a debate about the meaning of free will in the Lord of the Rings.



Five Years of Francis' Papacy

BEA CUASAY
Staff Writer

Panelists discuss perspectives of the current papacy

A panel discussing the impact of Pope Francis' papacy was held at McKenna Hall. It featured the following panelists: Anne Thompson, NBC News Correspondent, Anantanand Rambachan, Professor of Religion, Philosophy, and Asian Studies at St. Olaf College, Julie Hanlon Rubio, Professor of Christian Ethics at Saint Louis University, and Bishop McElroy of the Diocese of San Diego. The panel was moderated by Father Kevin Sandberg C.S.C.

"His [Pope Francis] predecessors have had a distinct way of what it means to evangelize," Fr. Sandberg commented, "Pope John Paul II sought to re-catechize fallen away Catholics. Pope Benedict XVI sought to rechristen Europe. Pope Francis' insight in *Evangelii Gaudium* is that the Church can evangelize no one until it itself is evangelized by the poor."

The first panelist, Julie Hanlon Rubio, spoke on the topics of polarization, progress, and potential.

Polarization, more evident within the inner circles of those deeply invested in the Church, is not unique to Pope Francis; it also came under the papacies of John Paul II and Benedict XVI.

"Francis applies a consistent ethical method to all social issues, including family and gender," Rubio claimed, "This is what makes him controversial".

As for progress, Pope Francis convinced more Catholics that climate change is happening after publishing *Laudato Si*. Moreover, his strong preference for the poor, more evident than in his predecessors, has led him to install laundromats and hair services in the Vatican.

According to Rubio, though gender theory and the theology of women seem shut down, there seem to be some signs of hope, such as the women deacon study and appointment of women to Vatican positions.

"The support from bishops and cardinals on [James] Martin's bridge building work and silence from Vatican is all good," said Rubio regarding inclusivity.

Rambachan spoke about interreligious dialogue, coming from a Hindu perspective. He examined what Pope Francis has said on interreligious dialogue, putting ourselves into the shoes of others.

"Any claim to self-sufficient theology is childish," Rambachan asserted on the topic of dialogue.

"People of other religious traditions become suspicious that interreligious dialogue is just another way of evangelization," said Rambachan on the tension between the pope's emphasis of the two ideas.

"At the center of Francis' papacy are charity and mercy," Thompson said, "His focus on the poor, whether they be poor in spirit or poor in wallet, begins with listening."

There are "two persistent problems of the Church" that Thompson is watching as Francis' papacy starts its new year, namely his response to the abuse crisis and women.

Francis has sent a special prosecutor to Chile surrounding Bishop Barros' protection of a pedophile priest. The pope will also visit Ireland in August for the World Meeting of Families, "where the wounds are still very raw from the cover-up and the abuse of children in that country."

"Pope Francis appointed a commission to study the possibility of women deacons, but not much has seemed to have happened. Yes, a woman now heads the Vatican museum, but in general, it's hard to find women in jobs of true influence and importance within the Church hierarchy."

Thompson mentioned a CARA report on women, which found that only 24% of women who identified as Catholic went to Mass at least weekly. Kathleen Sprows-Cummings of the CUSHWA Center points that millennial women are more likely than millennial men to say they do not attend Mass. "That's the first generation of Catholic women where this is the case."

During the question session, one man asked if there was a generational dynamic for those not impressed by the pope. Rubio sees disappointment on both sides, whereas Thompson views the problem as philosophical. She noted that "the seminarians inspired by John Paul II seem to struggle with what is going on in the Church... I think the difference here is that you have a pope who has decided that he is going to make an effort to meet people where they're at, for lack of a better term. As opposed to dealing with putting the theology first, it's more practical first."

Another man inquired about the effectiveness of the pope in translating gestures, preaching, and presence into actual reform of the Church.

The bishop remarked that the institutional inertia seems to be slowing down, noting that "train[s] shouldn't have been started if there was no endpoint in mind". "Now I'm still hoping that there's going to be an endpoint," he said, "that the ordination of women to the diaconate will have been found to be historical and that it will be reinstituted". We still have to put "a question mark" on some things, but there are things that won't be so easily reversed, such as *Laudato Si* and the trajectory on the environment.

Bea Cuasay studies Philosophy, Theology, and the Organ, the king of all instruments. If you want to listen to Bach and Palestrina incessantly, email bcuasay@nd.edu, an already terminated account.

Heaven is on the west side of South Bend

MICHAEL THOMAS, CSC
Staff Writer

Stories of discernment series

I'm in my last year of formation to be a Holy Cross priest, and I have spent the last 7 months living at St. Adalbert's Parish – a Holy Cross apostolate here in South Bend. I'm nearing the end of seminary training and the beginning – God willing – of my life as a finally-professed priest, ready to carry out the mission of Holy Cross.

Right now, I live in a massive, ancient rectory only five feet away from St. Adalbert's: a gargantuan red brick Church with two towering spires. A century ago, Polish immigrants built this west-side church with the hope that it would be the cathedral of the diocese. It is fittingly grand with two choir lofts, an ornate high altar, soaring ceilings, stained glass windows, and sprawling paintings of enraptured saints and angels. The place is still magnificent, even if the plaster crumbles here and there.

Next door to the parish is the grade school. Hundreds of students arrive here every morning to learn to read, think, and pray in a place where the Church has educated the young for more than 100 years. Shaking their hands in the pre-dawn darkness of February, the students smile sleepily when they hear their names. Names like Alejandra, Jose, Maritza, and Miguel.

The parish sits like an anchor in an ocean of compact houses and yards as far as the eye can see – and these houses are packed full of families. In the summer, kids wander over broken sidewalks,

journeying to their cousin's trampoline or to the *tienda* for ice cream, while smiling grandparents sit in the shade. Cats and dogs saunter around, trying to avoid the cars that drive through the neighborhood serenading us with mumble rap or mariachi music – our own particular soundtrack.

My heart is full to bursting with gratitude for my life here working in the parish. I see here a place for which Holy Cross is a perfect fit: education on the edge. As a west-side apostolate we are on the edge of the city, on the edge of people's imagination – a lot like Galilee.

I am here with two Holy Cross priests and another seminarian to do the work that Basil Moreau – the founder of Holy Cross – missioned us to accomplish: to live and work with such radical hope that the resurrection of Jesus would be perceptible in our flesh – in our lives. This means we embrace the cross as the tree of life and cooperate in God's work of turning the "desert into pools of water, and the parched land into springs" (Is. 41:18).

Here at the parish, I accompany groups of the faithful who visit people who do not go to Mass. We pray with them. We carry statues of the Virgin de Guadalupe to homes in the neighborhood to pray rosaries with families and to beg the Holy Spirit to come upon their dwelling. And we find pain. We find people who feel far from the Church, people whose families are torn apart by deportation or addiction. But on our knees with the beads flipping through our fingers, we also find the scent of roses from *La Virgen*, and the promise of joy and communion in Jesus' body.

St. Adalbert's parish is very young, and we have tried to

invite the middle school and high school students of our parish into a place in the Church. About 80 students come every week for formation and the number is still growing. Our youth began a choir that sings at Mass every Sunday, and they are forming tight networks of friendship centered around the church. They care for the elderly and the poor in their neighborhoods, they sweep and clean the church, and they learn to guide one another in their journey of faith. They are learning how to preach, pray, serve at Mass, cantor, sacristan, and be ministers of the Eucharist.

I have seen healing Masses where people bring their wounds to be touched by Jesus in the holy oils. I have seen people become preachers of the Word of God who were once sunken in their own sins. I have seen the parish rally around the sick. I have seen them dance, celebrate, and eat with accordions pumping, Polish sausage and pierogi, flautas and green salsa, all under the same sun. And God was there.

And I have seen us all at Mass – formed into the Body of Christ – begging for a slice of God's Reign. Begging for things on earth to be as they are in heaven. And sometimes, the veil falls at St. Adalbert's, and you can see it. You



Photo courtesy of Michael Thomas

Mattson *continued from front*

am a beloved son of God."

A key theme of Mattson's talk and his responses during the Q&A was that experiencing attractions towards those of the same sex is not defining to one's identity. Rather than defining oneself by one's sexual orientation, Mattson discussed viewing people in terms of being "male and female who have experiences and attractions," who are fundamentally children of God. This is in line with the Church's documents on homosexuality. As stated by the Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons, "the human person, made in the image and likeness of God, can hardly be adequately described by a reductionist reference to his or her sexual orientation.... Today, the Church provides a badly needed context for

the care of the human person when she refuses to consider the person as a "heterosexual" or a "homosexual" and insists that every person has a fundamental Identity: the creature of God, and by grace, his child and heir to eternal life."

"I have never felt more welcomed and loved than in the Catholic Church," said Mattson, strongly repudiating the idea that the Church has to change its teaching on sexuality in order to be welcoming to Catholics who experience same-sex attraction. The Church's teaching recognizes that the identity of the person lies in being fundamentally body and soul, upholding the truth written on our bodies that men are made to give themselves to women and vice versa. Although he found that having a homosexual relationship brought him some happiness, it was only in living the Church's teaching that he found "peace, true happiness, contentment,

and fulfillment." "The gauge shouldn't be how happy we are, the gauge should be the truth by which we want to live our lives," said Mattson, emphasizing that the meaning of life is not found in pursuing pleasure or personal satisfaction, but rather by living in accordance with the truth.

There was, however, some student backlash to Mattson's talk. Students during the Q&A enquired how the Church and the families of gay children can really be accepting and loving of their children without accepting their lifestyle. Some students wrote a letter to the *Observer* detailing their objections to the ideas discussed in Mattson's talk. The letter accused Mattson of promoting an interpretation of Catholic teaching that requires that LGBT Catholics need to hope that one day God will change their sexuality. However, Mattson specifically promoted viewing the Church's teaching on

can see what it will be like to stand saints among the saints in the halls of heaven.

When I first arrived at the parish, when it was warmer, I would lie in bed at night with the windows open and listen to the sounds of the neighborhood: firecrackers, cars, laughter, shouting, sometimes even gunshots.

And I would pray. I prayed for the people of the parish and of the houses around us. And I thanked God. Because as a Christian, as a Holy Cross religious, I was right where I was supposed to be: on the edge. On the West Side. In Heaven.

Michael Thomas, CSC, is a 4th year professed seminarian in formation at Moreau Seminary. He is originally from South Bend, Indiana, and he studied political science and philosophy as an undergraduate at Indiana University. One of his favorite books is *The Brothers Karamazov*.

Michael Thomas, CSC, is a 4th year professed seminarian in formation at Moreau Seminary. He is originally from South Bend, Indiana, and he studied political science and philosophy as an undergraduate at Indiana University. One of his favorite books is The Brothers Karamazov.

human sexuality as upholding chastity, rather than asking Catholics to change their sexual orientation.

Although many Catholics disagree with the Church's teaching, it has been made clear by Church authorities that this teaching is a matter of doctrine and not up for debate. Although this immutability of doctrine may be distressing to some, Mattson summarized his talk by stating that he hoped people were "inspired to consider that the Church actually is the place for happiness for all people including a man like me, who lives with attractions to men."

Teresa Kaza is a junior double majoring in Biology and Philosophy. She has resigned herself to living in unrelenting, sunless, eternal South Bend winter. If you would like to console her that hippie skirt and sandals weather is coming soon, please contact her at tkaza1@nd.edu.

Advocates and activists

CLAIRE MARIE KUHN
Staff Writer

A panel by Notre Dame student groups

Six Notre Dame student groups, including Fossil Free ND, NASAND, Right to Life, Irish for Reproductive Health, Feminist Notre Dame, Student Government, and SCIA, held a panel on April 3rd to discuss the “State of Advocacy and Activism at Notre Dame”. Hosted by Fossil Free ND, the event began with a brief history of activism at ND throughout the years, starting in the era of Father Hesburgh. This was followed by a series of

questions for panel members asked by Fossil Free ND leader, Carolyn Yvellez, the main organizer of the event.

Yvellez began by discussing Father Hesburgh’s “15 minute rule”. In the height of the Vietnam era, when campus across the country erupted with protests, Father Hesburgh addressed demonstrations on Notre Dame’s campus in an eight page statement. Hesburgh’s public statement on May 4th, 1970 included lines such as “The last thing a noisy, turbulent, and disintegrating community needs is more noise, turbulence and disintegration.” The statement issued a mandate that “civility and rationality are maintained” and that the “violation of another’s

rights or obstruction of the life of the University are outlawed as illegitimate means of dissent in this kind of open society”. Hesburgh’s 15-minute rule outlined that if these mandates were not followed, the students would have 15 minutes to protest before being suspended from the University.

Yvellez contrasted Hesburgh’s clear guidelines for activists with Notre Dame’s rules today, which can be found in Notre Dame’s guide to student life, Du Lac. Du Lac states: “Actions which seemingly affect only the individual(s) involved but which may have a negative or disruptive impact on the University community and/or concern a student’s personal growth [are not permitted]”. She noted that, unlike in the case of Hesburgh’s 15-minute rule, there were no consequences outlined in Du Lac for failure to abide by the guidelines for student demonstrations. Before asking the panel questions, Yvellez reminded the audience of previous activist movements on campus such as the anti-apartheid divestment campaign, and the successful 4 to 5 campaign for a more inclusive environment for LGBTQ students.

Answering Yvellez’ first question, “What is the atmosphere surrounding advocacy on campus?” Adam Wiechman, the representative from Fossil Free ND, spoke of the ‘bubbles’ in which Notre Dame students place themselves. He suggested that students fail to look beyond their day-to-day academic and social pressures, effectively placing themselves within a ‘bubble’ where they can insulate themselves from the troubles of the world. The other “bubbling”, as Wiechman dubbed it, occurs as different groups struggle to incorporate cross-issue collaboration into their advocacy.

All the panelists touched upon the various struggles they face as activist groups on Notre Dame’s campus. Right to Life panelists touched upon issues regarding continued student participation outside the March for Life, as they have many events throughout the year that are focused on other life issues besides abortion.

Gargi Purohit, one of the leaders of SCIA, the Student Coalition of Immigration Advocates, suggested that “this is a conservative campus” which she said “poses a challenge to doing a lot of left-leaning advocacy”.

A representative of Irish for Reproductive Health, a newly formed, independent group advocating for reproductive justice, echoed Purohit, expressing frustration that “the activism our group is doing is not perceived as important.”

The six groups had varying levels of official status and registration with the Student Activities Office, SAO. Student Government was one of those organizations, along with Right to Life and NASAND who are both officially recognized by the University. When asked about how student government came to collaborate with campus activists, former member of Executive Cabinet, Austin Matheny stressed the previous student government administration’s strong relationship with Fossil Free ND. Matheny went on to say that: “Student Government, when in the right hands, can be a powerful tool for student activists to raise awareness of their causes. I believe groups like Student Government and Right to Life, those with strong administrative connections and funding, can and should be seen as resources for activists.”

The panel ended with student questions, with one student asking the Right to Life panelists

if they felt a responsibility as a “privileged” club on campus. Right to Life acknowledged their “privilege” but emphasized that it was due to the fact that their club aligned directly with the University’s values and mission. The president of Right to Life also expressed a willingness to partner with “any club that has an interest in human dignity”.

Austin Matheny stressed the importance of open dialogue in a follow-up question on the motivation for last week’s panel. “Bringing people together to speak to the problems they see directly is the best way for us to learn about issues that we may not see ourselves... I would not be capable of seeing the plights of women, LGBTQI+ individuals, or undocumented immigrants in the same way as I do without counting these empowered women [other panelists] as colleagues, and more importantly, as friends”

Claire Marie Kuhn is a junior majoring in political science with minors in Peace Studies and Business Economics. She enjoys long afternoon naps and iced green tea lattes. To talk with her over one of those lattes, contact her at ckuhn1@nd.edu.



time.com

Law School hosts authors on Thomas More, law, and conscience

SOREN HANSEN
Staff Writer

The trial of Sir Thomas More: The historical, legal, and political background

An outspoken critic and a man of silence, firm in his conscience, a counselor to the King, Royal Chancellor, famous author, and successful businessman: Sir Thomas More remains a curious figure of English history.

The Thomas More Society of the Notre Dame Law School and the Tocqueville Program for Inquiry into Religious and Public Life hosted Louis W. Karlin and David R. Oakley in Biolchini Hall on Thursday, April 5th, to discuss the trial of Sir Thomas More and their new book, *Inside the Mind of Thomas More, The Witness of His Writings*.

Karlin, Deputy Attorney General in the California Department of Justice, and Oakley, partner at Anderl & Oakley, P.C. (Princeton, NJ) presented on the historical, legal, and political background of the famous saint and lawyer. Taking turns on the podium, the two authors presented an overview of the trial and the man himself to a room full of ND law students and faculty. Following their talk, the two men led a discussion

with undergraduates and law students titled, “Thomas More on Conscience and the Rule of Law: A Discussion of More’s Thoughts and Actions, Focusing on His *Dialogue on Conscience*.”

NICK MARR
Staff Writer

Student discussion on law and conscience: a reflection

Our discussion of *A Dialogue on Conscience* was deeply analytical, informative (especially to a non-PLS major who hasn’t read More before), and most importantly, thought provoking. The important questions: what is the basis of conscience, what gives certain beliefs the moral force of conscience, and to what extent can we act in accordance with our consciences if the law requires otherwise? And, At a societal level, what are the proper roles and duties of political leaders and citizens in determining and following law? While we didn’t fully answer these questions, we developed a better understanding of how to think about conscience and think through its relationship with law.

The readings were two letters about the efforts of More’s daughters to convince him to take the Oath of Succession. They feared the consequences

of his refusal to do so, but More had legitimate, well-reasoned objections to the oath. King Henry VIII had recently divorced his first wife, Queen Catherine of Aragon and the oath required subjects to recognize Anne Boleyn as the King’s lawful wife. This would, in More’s view, impermissibly separate the church in England from the authority of the Catholic Church on the basis of the Church’s teachings on divorce. More’s daughters and many of his friends simply did not see this point objectionable to the degree that More did.

The discussion focused on More’s responses to his daughter’s plea. More possessed unshakable faith. This faith grounded his argument that there is only one authority—God—to which he must answer. By refusing the oath, he acted in accordance with a good conscience that he had formed through deep reflection on his values and faith. To take the oath would mean to intentionally act contrary to his conscience, and such an act would not bode well for his salvation.

He could not take the oath simply because others asked him too. In a parable he asked if those who wished him to take the oath would, in return, follow him to Hell when God judged that he had acted contrary to his conscience. He



Photo by Nick Marr

could not take the oath in spite of threats of imprisonment or physical harm, including death. Indeed, he was unwilling to take the oath for any reason less than a fundamental change in his personal conscience. This message is powerful.

On the relationship between law and conscience, More recognized that the proper role of the citizen is to obey laws, behavior which sustains societal order. But laws, as in the case of the oath, are not always right, just, or able to be followed in good conscience. More’s example suggests an indirect and thoughtful approach to conscientious objection. He remained personally unwilling to take the oath, did not fault others for taking the oath on an assumption of good conscience, and appealed to a

higher authority—the General Council of the Church—to provide moral judgement and prevent a slide into relativism.

More’s example offers a few enduring lessons. We pay a price for acting in accordance with our conscience when it leads us in a direction contrary to mainstream opinion. But the price pales in comparison to the immortal value of commitment to conscience. We should be wary of the often fickle nature of majority opinion, especially on moral matters. We are better off pursuing the formation of our consciences without undue deference to the general public. Such a duty requires us to not passively succumb to the scruples of the time, but rather to think hard about tough questions of religion, tradition, and more. The road less traveled is not easy,

but we should appreciate—as I think More was trying to communicate—that it is through fulfilling our duty to good conscience that we become better practitioners of faith.

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Pro-life student shares witness on IVF

CAMILA SALCEDO

Staff Writer

The means don't justify the end, even if the end was me

Editor's Note: This article is the third in a three-part series from the Apologetics Commission of Notre Dame Right to Life. It has previously been printed in Live Action News; it has been reprinted here with permission.

A year ago, I stumbled upon an article in which a Chilean actor shared his regrets of using in vitro fertilization (IVF) to conceive his children. In the article, he discussed several moral problems of IVF, which motivated me to learn more about the topic. I was shocked and worried.

After all, I was conceived through IVF.

I knew my mother had decided to use IVF after a very long and tiring fight with infertility. After seriously trying to conceive for several months, my parents went to their OB-GYN and found out that my mother had a very severe case of endometriosis, a uterine tissue disorder. That was the beginning of four years of fertility treatments.

My parents, both of whom are specialized medical doctors, decided with their OB-GYN to begin with treatments aimed at my mother's endometriosis, including several surgical procedures in which they tried to clean out her fallopian tubes. When these procedures didn't work, they moved to hormonal treatments. When that didn't work either, they felt they had only one option left: IVF.

IVF is a procedure in which embryos are fertilized outside the mother's womb. After an intense hormonal treatment, the mother's ovules are extracted and joined with the sperm of the biological father in a petri dish in a laboratory. For three or four days (sometimes longer), the fertilized zygotes grow into morulas in the petri dish. Then, they are transferred back to the womb.

However, there are several reasons why I believe this

procedure is morally wrong:

1. IVF goes against the child's right to be conceived out of conjugal love.

It transforms the conception of a child into no more than a technical process—which means it inevitably compromises the dignity of the lives that are brought about during this process. It separates sex from its procreative end, and it separates conception from the expression of love that was intended to be its context.

2. IVF is problematic because of how it treats the zygotes.

Most IVF clinics fertilize more embryos than they plan to transfer into the mother's womb because only a few are expected to survive in the petri dish. The embryos that survive but are not transferred into the mother's womb are either killed, used for scientific research, or frozen for possible further use. Even when no embryos are directly killed in the process, the probability of natural deaths in IVF is significantly higher than in natural conceptions. After all, for women between the ages of 20-30, 83-91% of natural pregnancies survive the first seven weeks, while *only 30-35% of transplanted embryos lead to live births* (not to mention the embryos that died in the petri dish).

Thus, this process sanctions the manipulation or death of multiple lives simply to give birth to a few or even one single life. If we recognize that life begins at conception, then we realize that a great number of IVF procedures involve either multiple abortions or technical manipulations that do not respect the dignity of those already-conceived lives.

3. IVF opens the door to many other ethical problems.

Surrogate motherhood compromises the dignity of underprivileged women, whose bodies are treated as merchandisable goods, as means to satisfy the ends of the couples.

IVF opens the possibility of selection, where parents can screen the genotypes of the embryos before implantation. This means parents can choose which children will be born and which will be killed based on genotype alone, which is

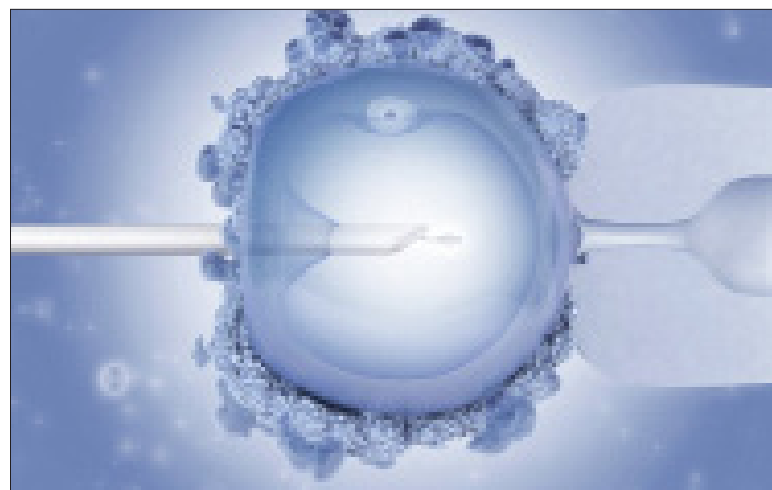
troubling in many ways.

IVF can be accompanied by MFR, multifetal pregnancy reduction, in which parents abort some of the implanted lives to reduce the pregnancy to the number of babies they desire. Killing the zygotes in the petri dish is different from MFR because the lives in MFR are already implanted. However, both procedures are equally immoral because both involve the killing of conceived human beings.

Many clinics offer the service of sperm or ovum donation, by which an unknown donor or vendor can give his or her sperm or ovum, which adds a third party, an external biological parent. This means that the child is both conceived out of the context of conjugal love and conceived from two parents completely unconnected to each other. Many of these donors or vendors, often anonymous (their identities are often hidden from their children), have tens, or even hundreds, of children.

My parents' consciences were troubled because their medical knowledge indicated to them that there was something just wrong about it all—and they did not practice any religion at the time. They were initially divided about the process but decided to go through with it, thoroughly investigating the clinics nearby and choosing one they trusted the most. But in the process, they learned that another nearby clinic had been in trouble for using third-party ovules without the parents' consent. My parents also asked the clinic to fertilize very few embryos and to transfer all of the ones that survived into my mother's womb because they were deeply troubled by the ideas of killing, freezing or donating them. They even asked themselves if it was morally right to spend so much money on this expensive process while there is so much poverty in the world.

In the end, they decided for it. After two failed IVF attempts, my mother felt uneasy about doing a third procedure because she found the failed procedures emotionally draining. However, they decided to do a third attempt, from which I was born.



When I first learned of the moral wrongs of IVF, I didn't know much about my parents' story. I was very thankful when I learned that they hadn't had any abortions—or any of the other morally troubling options that make IVF worse than it is on its own. However, despite the measures they took, I believe IVF is never morally permissible.

As a Christian, I knew that the troubling way in which I was made did not take away my inherent dignity, and it was absolutely clear to me that God loved me the same as any other person. I also knew that God loved my parents infinitely despite having used IVF and that He wanted to forgive them and help them heal—but that could only happen if they first realized was wrong with IVF. After a month, in which I prayed more than ever before, I decided to talk to them about it.

During that month, however, and without me raising the topic, they started talking about one of my twin brothers who died in the womb. I knew about him, that he had been conceived in the same IVF procedure. We were the only two to implant, but he had only survived in the womb for a couple of months. I didn't know much more; he was unnamed and would rarely come up in our conversations. Yet, that month, the month in which I prayed so much about my parents' IVF procedures, my mom dreamed, for the first time, that she was breastfeeding him.

I later learned that after losing him in the womb, she tried to forget him; she tried to dismiss the topic because she felt that if she gave much mind

to it, she would have been ungrateful for the daughter who had survived. Consciously, she felt fine. Yet for many years she kept dreaming that she had forgotten her son. It was a recurring nightmare, where she would be with me when she suddenly remembered she had forgotten him somewhere or forgotten to feed him. However, she never once saw him in her dreams until that month.

Since my parents had heard of the importance of naming unborn children who had passed away, that dream sparked their interest in thinking of names for my brother. They chose Jose, which had special meaning to me, as it was the same name of Saint José Sánchez del Río. I felt strengthened to raise the topic of IVF for the first time with my parents, and they shared with me the whole story. It was the first of several deep and meaningful conversations we've had on the topic.

I am still grateful that reading another IVF story made me inquire and pray about my own. I am also grateful for how all of this made me realize the importance of raising awareness about the moral problems of IVF. Just as reading another's story helped me, I hope my story, too, can help someone else.

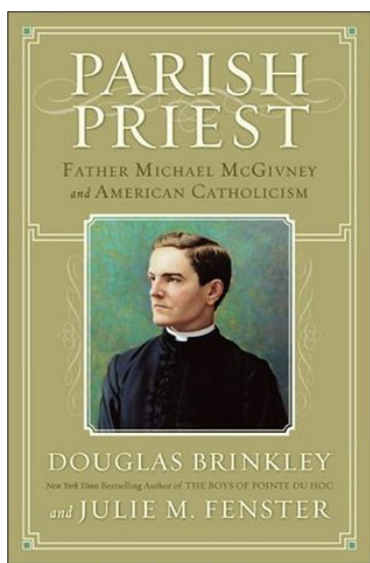
I believe in moral truths, and what's wrong doesn't become right for me benefitting from it. The means never justify the end—even if the end was me.

Camila Salcedo is a first-year living in Pasquerilla West, who grew up in Colombia. She is majoring in political science and theology.

The Rover Recommends: *Parish Priest*

EVAN HOLGUIN

Executive Editor



Who is Father Michael J. McGivney? For most, this question might be met with an emphatic, "Who?" Some may know, at most, that he is the founder of the Knights of Columbus. Few, however, would be able to give a comprehensive overview of Fr. McGivney's life and his impact on Catholicism in America.

Douglas Brinkley and Julie M. Fenster, however, attempt to do just that in their book, *Parish Priest: Father Michael McGivney and American Catholicism*. Brinkley and Fenster follow the life of Fr. McGivney, focusing primarily on his vocation to the diocesan priesthood and how the creation of the Knights of Columbus came out of Fr. McGivney's pastoral love for his congregation.

In doing so, *Parish Priest* crafts a picture of Catholic parish life in the

mid-nineteenth century. It explores the difficulties faced by Catholic citizens and immigrants alike, forced to take low-paying, highly dangerous jobs due to widespread anti-Catholic sentiment. It explores the nineteenth century phenomenon of men leaving the Catholic Church for a variety of secret societies. It expresses the financial difficulties faced by seminarians and their families, and the very real possibility that a death in the family could keep a young man from answering God's call to the priesthood.

As such, though *Parish Priest* is marketed as a biography, it is more better described as a multi-faceted history. It is, of course, a biographical history, chronicling the life of Fr. Michael McGivney from New Haven, Connecticut. But it is also a sociological history, depicting the ills met by

American Catholics and Catholic immigrants in the nineteenth century. It is a corporate history, expressing the foundational story and ideals behind the Knights of Columbus, which has since become the largest Catholic fraternal organization in the world and a Fortune 1000 company (the Knights of Columbus offers life-insurance policies to its members and their families, in connection with Fr. McGivney's founding vision to help support widowed women and orphaned children).

It is because of this range in content that *Parish Priest* is most praiseworthy. One does not have to be connected to the Knights of Columbus to find the book enjoyable—one could be interested in American Catholicism, immigration, nineteenth century secret societies, vocational stories, or myriad other topics

and find himself fascinated with the book. It even will even interest that (presumably small) audience interested in the development of the life insurance industry!

In short, *Parish Priest* offers to the reader a complex, but highly enjoyable and equally readable, depiction of American society through the lense of Father McGivney and his incredible dedication to his vocation as a priest. In doing so, it also portrays an inspiring biography of a man who, out of simple, but total, devotion to his pastoral duties, has greatly impacted the Catholic Church both in the United States and abroad.

Evan Holguin is a senior in the Program of Liberal Studies and a proud member of the Knights of Columbus. You could make his day by praying for the canonization of Father Michael J. McGivney, or sending him an email at eholguin@nd.edu.



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



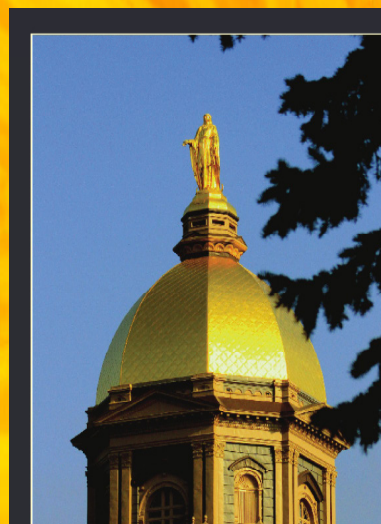
"BY
ADOPTING
A CHILD,
THESE
COUPLES
RECEIVE
JESUS."



SAINT
TERESA
OF
CALCUTTA



*Holy Family
Adoption Agency*
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"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.

Fare thee well, seniors

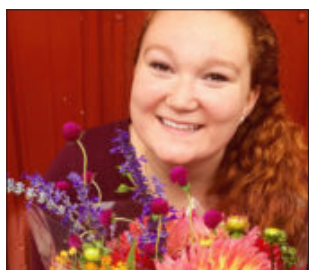
The entire *Rover* staff would like to pause and give our thanks to the senior editors and publisher who will be graduating this May. They have contributed to the *Rover* in many capacities and we are deeply grateful for their time and commitment. And, as always, they can still write for us as alum!



Evan Holguin: Known for his love of Weird Al, Knights apparel, and obsession with English grammar, all of us will miss our Executive Editor next year. We greatly appreciate Evan's amazing skills of meticulous editing, planning *Rover* events (like the end of the year dinner and beginning of the semester breakfasts), and overall promotion of our newspaper. Evan, we will miss your commentary on PLS (the best major), regular "*Rover Recommends*" articles in which you discuss your favorite books, and your thoughtful editorials. And as your coffee mug proclaims, you always wanted us to know: "I'm silently correcting your grammar."



Michael Singleton: You've been our publisher/business guy for two years and a month...and you've stayed true to the *Rover* this entire time! Thank you, Michael, for ensuring our paper is distributed far and wide across campus, and for handling the finances so expertly. Without you, the *Rover* wouldn't have any presence on campus. We wish you the best in your future endeavors.



Lacey Silvestri: You'll be missed as our humor editor. We really appreciated your funny articles throughout the year. Your articles resounded with us in profound ways, namely helping us see our lives as students in a more light-hearted perspective (despite what obstacles come our way, like perpetual winter). Thank you for making us laugh!

DART *continued from page 4*

with Theology as well as Italian, Literature, and Medieval Studies.

The *Rover* also recommends **Christian Moevs'** class on Medieval-Renaissance Italian Lit & Culture. Taught in Italian, the class provides a survey of the most influential works of literature, poetry, architecture, and art in Italy during the Medieval/Renaissance period.

Laura Hollis is a *Rover* faculty advisor and a captivating professor with interests ranging from law to entrepreneurship to public policy. Business students looking for a professor with an expansive interdisciplinary knowledge can take her "Introduction to Entrepreneurship," "Management Competencies," or "Business Law."

Program of Liberal Studies

Matthew Capdevielle will be teaching the Great Books Seminar II. This course, one of the requirements of the PLS curriculum, covers books from Roman philosophy to Christian antiquity. Prof. Capdevielle, who also serves as Director of the University Writing Center, is an engaging professor and will be particularly helpful for PLS students looking to strengthen their writing style and process.

Elizabeth Capdevielle specializes in the rhetoric of religious and secular literature of the Middle Ages—the same kinds of literature which PLS students will encounter in her section of the Great Book Seminar III! Prof. Capdevielle's

class is particularly recommended for PLS students interested in rhetorical analysis of the great works of Western Civilization.

Political Science

Mary Keys will be teaching "Politics and Conscience." The course is an inquiry into the role conscience and the individual human person play in citizenship, civil disobedience, political leadership, and related topics. Both the Catholic intellectual tradition and other writers of the history of ethical-political thought will be studied. Professor Keys specializes in Christianity, political thought, and ethics.

Patrick Deneen is an associate professor for the Constitutional Studies department and specializes in the history of political thought, American political thought, and religion and politics. He has recently received attention for his latest book, *Why Liberalism Failed*. He will be teaching "Junior Seminar: Tocqueville Democracy in America." This course will read the entirety of Alexander de Tocqueville's famed, *Democracy in America*, a frenchman's observations of American society and democracy in its infancy.

In **Vincent Phillip Munoz's** "Senior Seminar: Human Excellence in the Political Order," Prof. Munoz, a *Rover* faculty advisor, will lead his students in an exploration of the question of the best and most virtuous life. The class will include readings on political life, relationships, morals, leadership, femininity, and masculinity. As an associate professor and the director of

the Constitutional Studies department, Prof. Munoz always pushes his students to pursue excellence, values all viewpoints at the table, and never fails to lead contentious seminar discussions.

Philosophy

David Cory will offer the course "Introduction to Philosophy," which will explore perennial problems such as the existence of God, human freedom, and moral obligation. His research focuses on the history of medieval philosophy and science, especially questions of causality in the thought of Thomas Aquinas.

John O'Callaghan, director of the Jacques Maritain Center, will be teaching "Aquinas on God." O'Callaghan is an expert on Aquinas, and brings humor, intelligence, and a great taste in Classic Rock to his classes.

Ryan Madison's course, "Ethics," will deal with controversial issues such as abortion, euthanasia, the treatment of animals, and poverty. It will also discuss if there is an objective right and wrong, how to discern what is right or wrong, and if morality is grounded in God. Professor Madison is the Associate Director for the Center for Ethics and Culture and his work focuses on ancient philosophy, metaphysics, and the thought of Thomas Aquinas.

The *Rover* also recommends **Samuel Newlands** and **John Betz's** "Faith and Reason," **Peter Finocchiaro's** "Introduction to Philosophy," **David Squires'** "Medical Ethics," and **Sean Kelsey's** "Aristotle."

Theology

David Fagerberg's courses are known to be eclectic, fascinating, and theologically intriguing—just like him! While his primary academic focus is liturgical theology, Prof. Fagerberg has a particular love for C.S. Lewis, which will be showcased in his 2000-level theology course, "C.S. Lewis on Sin, Sanctification and Saints."

Gabriel Reynolds is Notre Dame's expert on Islamic tradition and the relationship between Christianity and Islam. For students interested in studying this relationship and looking to fulfill their second theology requirement, take "Islam and Christian Theology." For theology majors interested in further exploring this area of interreligious study, take "Christian Muslim Relations," which is co-taught by **Mun'im Sirry**.

Belonging to both the theology and art history departments, **Robin Jensen** entails her students with her insight into how these two disciplines can harmoniously work together. Through this class, Prof. Jensen delves into the findings of her research on the Cross and its presence throughout Church History. "The Cross in the History of Christianity: Text, Arts and Tradition" will certainly satisfy those with the intellectual desire to study sacred arts role in liturgy, personal devotion, and promotion of Church teaching.

Also recommended are "Nuptial Mystery" by **Timothy O'Malley**, "Christian Theological Traditions I" by *Rover* advisor **John Cavadini** and "Following Jesus" by **Fr. Brian Daley, SJ**.