

President Jenkins responds to the events in Charlottesville

KEENAN WHITE

Politics & Economics
Editor

“Either we are all Notre Dame, or none of us are.”

Three and a half weeks ago, racial violence in our country broke out once again. This time, the flashpoint was Charlottesville, Virginia, the home of Thomas Jefferson’s pride and joy, the University of Virginia. In February the Charlottesville City Council voted to remove a statue of Robert E. Lee in what was then named Robert E. Lee Park. From then on, the controversial decision was protested and counter-protested, culminating in a weekend of horrific violence in mid-August during which three people were killed and 34 were injured.

The events in Charlottesville, which many believe indicate a significant loss of ground for race relations in the United States, happened to coincide with the 14-day pilgrimage commemorating the 175th anniversary of the University of Notre Dame. The Notre Dame Trail recreated the 1842 journey that Father Sorin and his companions made by foot from Vincennes, Indiana to the site on which the University of Notre Dame would be built. The Trail concluded with a Mass in front of Bond Hall on August 28th, during which University President Rev. John Jenkins, CSC, addressed the Charlottesville crisis in light of Fr. Sorin’s vision for the University of Notre Dame.

Fr. Jenkins used his homily not only to celebrate the momentous occasion, but also



to push back against the viewpoint of one University of Virginia professor in the aftermath of the conflict. Fr. Jenkins stated, “a faculty member at Virginia wrote...that we should not look to universities for moral

clarity. Universities exist, [the professor] argued, for epistemic virtues: openness to debate, a commitment to critical inquiry and attention to detail. As valuable as these are, the author argued, they are insufficient for

responding to the hate that fueled these protests and the violence they engendered.”

Fr. Jenkins suggested that, while this may be true for many universities, Notre Dame’s Catholic mission sets her apart and

charges her to a higher office. He reminded the congregation of Fr. Sorin’s vision that this university would be “one of the most powerful means for good in this country,” and urged

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A new game day experience

HOLLY McGRATH

Staff Writer

Irish fans react to renovations to the Notre Dame stadium

The Fighting Irish kicked off the opening football season on September 2 not only with a winning game against Temple, but with a renovated stadium as well. Among a host of renovations, the 2017 opener featured an HD

video screen, brand new benches, and renovated bathrooms.

According to the University of Notre Dame website, these “stadium enhancements” are part of the Campus Crossroads project, a 400 million-dollar enterprise. Unsurprisingly, the video screen received the largest reaction from attendees. Fans were able to watch close up shots of the field, replays, and cheering faces in the crowd. Throughout the game, videos of honored Notre Dame “family” and clips of Notre Dame football from others eras aired as well.

Students and alumni alike weighed in on how they believe the “improved” stadium contributed to the famed Notre Dame game day experience, especially the addition of the modern video screen or “jumbotron.”

Recent graduate Brian Conway, ‘12, remarked,

“I thought the jumbotron was a really cool addition. I think in the past, not being able to see plays kind of stinks because you do not know what is going on. And when there is a turnover, it gets the crowd really hyped up. If you miss something on the play, it’s really easy to catch it.”

Many current students shared Conway’s sentiment. Notre Dame sophomore Brennan Buhr told the *Rover*, “The jumbotron is definitely the best part of the renovation. It made the game so much easier to follow, especially when the action was happening on the side of the field opposite the student section.”

A group of First Year students agreed that the jumbotron was helpful, and sophomore Britlyn Barnes added, “For someone that doesn’t even know what football really

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Panel discusses Land O’ Lakes, 50 years later

JAMES RAHNER

Religion & Ethics
Editor

University presidents analyze pros and cons of statement

The Cushwa Center for the Study of American Catholicism hosted a panel Tuesday night to discuss the controversial 1967 Land O’ Lakes Statement.

Professor Kathleen Cummings presided and was joined by the presidents of five schools: Father John Jenkins, CSC, of the University of Notre Dame; Father William Leahy, SJ, of Boston College; Father Joseph McShane, SJ, of Fordham University; Patricia McGuire of Trinity Washington University; and Julia Sullivan of the University of St. Thomas. Dean John McGreevy hosted a preceding talk on the history of the document.

The evening began with Fr. McShane’s remarks on the document from the perspective of his own school’s history. Noting the frequent perception of the statement as a “dangerous document”, Fr. McShane stated that, in fact, Fordham itself was founded as a place where the faith could be spread by preparing the university’s students for modern American society, and this means that “we have to evolve” in unison with the rest of the culture. Without this evolution, he said, their graduates could not gain “a place at the American table.” Land O’ Lakes, he concluded, had the same vision. It is thus a necessary document, and “not a radical break” from the Church.

Next, Julia Sullivan noted the dichotomy often created between a school emphasizing being Catholic and a school emphasizing being a university. She proposed that the words “Catholic university” should rather be taken as an “integrated

phrase.” This, she said, was what the Land O’ Lakes Statement truly aimed to do. She advocated for the removal of strict dichotomies, instead envisioning a model of Catholic university in which there is room for the “intellectual, moral, and spiritual development of all persons...[including] Catholics and non-Catholics.” Such a university would reject superiority, discrimination, and certain dichotomies.

Fr. Leahy, the subsequent speaker, addressed the common criticism of the document for its secularizing impact, remarking that secularization in Catholic universities “began before Land O’ Lakes.” He also stated that the infamous “true autonomy” part of the document—asserting a university’s power to work outside the bounds of Church authority—certainly did not have any anarchist intention within it. However, he also

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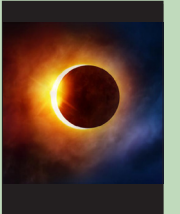
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The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to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

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"Pray, hope, and don't worry."
-Padre Pio

Individualism in the university

SARAH ORTIZ
Editor-in-Chief



The importance of collaboration with our peers & technology's impact

At a university such as Notre Dame the impact of technology is undeniable. Everywhere you look students are clutching their phones like precious gold bars, jamming out to music on the way to class, hunched over their laptops with eyes blinking in the blue glow, and striking a difficult pose at various iconic locations on campus for their Instagram. Almost everyone partakes in this – I often find myself looking at my phone for no other reason than boredom or the urge to take pictures of everything. In doing so, I miss the moment and ignore those around me.

I am not, however, advocating for the removal of technology. Last spring, I attended a conference for university students in Rome. The keynote speaker, Jose Luis Orihuela, a professor at the University of Navarra in Spain, discussed the ramifications of technology in his talk "What type of legacy are we leaving in a mobile culture?" He argued that technology is neither inherently good nor bad, but it is not neutral either. Technology has the capacity to create a positive impact, but as with anything, it can control us and become

an addiction rather than a means for the good. His simply stated words ring true and keep reminding me that technology presents a unique challenge to our modern society.

Professor Orihuela also spoke on the impact technology has on communication. Recently his talk has led to me ask: Are we at a disadvantage socially and intellectually due to technology? A UCLA research study found that too much screen time for young children worsens their ability to recognize emotions in other's faces and social cues (Summers, "Kids and screen time: what does the research say"). Moreover, the accessibility of research through online databases is incredible and does facilitate research. But this can also mean students do not take the time to think something over before looking up the "answer" on Google. I wonder if this "knowledge" at our fingertips has usurped genuine intellectual curiosity.

The negative effects of social media and Netflix on youth are striking. This past summer I worked as a counselor for middle school girls in downtown Chicago. Every day I ate lunch with the girls and I noticed that they found it difficult to maintain any sort of conversation (they were not allowed to use their phones all day). Now this can be explained in part because of different personality types, but once I met with the girls one-on-one for advising, several told me of instances of cyberbullying, how their parents took away their phones because of overuse, and the hours they spent on Netflix. I was then struck by the fact that all these "activities" are solitary.

We may be communicating via technology, but the absence of in-person presence takes a toll on us as individuals. The girls who did not have any social

media had few insecurities and intentionally made time for their friends—in person. These girls did not need as much help forming friendships.

Likewise, on the university level, the danger of isolating oneself in one's studies is prevalent. At what other time in our lives will we be surrounded by people of the same age, taking classes and grappling with life's big questions? Collaboration among our peers must be key for a truly enriching education. As students we should ask ourselves why technology has the impact it does, socially and intellectually, and what we should do about it.

Alexis de Tocqueville, in his *Democracy in America*, presents the dangers of excessive individualism and complacency for 19th century Americans. He describes the state of citizens who exist in a "soft" despotic state:

"Each of them, withdrawn to the side, has virtually nothing to do with the fate of all the others: his children and his particular friends form for him all of mankind; as for the rest of his fellow citizens, he is next to them and does not sense them; he exists only in himself and for himself alone and if a family still remains to him, one can at least say that he no longer has a fatherland."

This soft despotic state can occur if citizens allow the government to provide for all their pleasures and thus become a "herd of timid and industrious animals, whose shepherd is the government."

Tocqueville's words can extend to intellectual life at a university and technology's role there. In a place such as Notre Dame, we are surrounded by students and professors engaging in diverse fields of study. For highly achieving students, there can be a danger of becoming enclosed in our

studies and "bubble" of interests. We can end up just propelling ourselves through our studies without stopping to look around us at the other thousands also studying here. Once routine and business take hold of our schedules, we can leave little room for long discussions over coffee or taking the time to talk with a professor about something that sparked our interest in or outside of class.

Many times when I sit down to write an essay or research paper I am frustrated by my lack of ability to unearth a completely new, unique, and groundbreaking interpretation or thought. I complain that everything worthwhile has already been explored, already talked about. Then I realize that of course I may not write a completely unique paper, but that does not mean the essay loses its value. Far from it. In academics we should not be such individualistic intellectuals—only relying on our own observations. There is so much to learn from others, and the intersection of ideas in place like Notre Dame is priceless.

How then does our reliance on technology interact with collaboration at a university? Technology secures many advantages for our modern society, from the quality of life to scientific breakthroughs. Yet technology should not interfere with our ability to truly engage with others. Technology should be the bridge to connect us with our peers, not the force that traps us on an island of self.

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The beauty of Mary and the ugliness of sin

TERRENCE P. EHRLMAN, CSC
Faculty Contributor

A landscape can sing about God / a body about Spirit." Dag Hammarskjöld

Lake of the Clouds in the Porcupine Mountains Wilderness State Park of Michigan proclaims a hymn of praise to God and about God. Virgin forest, predominantly of maple and hemlock, covers the valley of the Big Carp River and ridgetops around it as far as the eye can see. It is the largest tract of old growth hardwood forest and of hemlocks in the Great Lakes region and perhaps of North America. Atop the ridge of the North Woods in the late summer, beholding the placid blue lake hundreds of feet below with the silent forest of green extending miles into the distance and ages into the past, the human spirit is aware of the Holy Spirit, the Lord and giver of life. The Holy Spirit's *viriditas* — or greening power — gives life to all things and makes all things new. There one experiences the breath-filled wonder of transcendent beauty.

The final words of *The Great Gatsby* express a shadow of this encounter: "man must have held his breath in the presence of this continent, compelled into an aesthetic contemplation he neither understood nor desired, face to face for the last time in history with something commensurate to his capacity for wonder."

For the wise, this wonder about the natural world leads beyond a scientific or mythical vision to the Creator who fashions all things in divine Wisdom. "Now if out of joy in their beauty they thought them gods, let them know how far more excellent

is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them realize from these things how much more powerful is the one who made them" (Wisdom 13: 3-4). With eyes properly focused, all of creation is transparent to the divine. St. Bonaventure describes creation as a *carmen Dei*, a song or poem of God. The faithful have ears attuned to hear this wondrous melody. The world is sacramental; it is a sign that points to the Creator.

For the person of faith, the waterscape and landscape of Lake of the Clouds and the virgin forest are illuminated from within with the divine presence. Creation is not divine, but the transcendent God is immanent in everything, not in any material way, but by his power, presence, and essence as the cause of being of that thing itself. Everything that is comes to be in and through the Word of God. Beauty is the splendor and radiance of being. Just as some organisms are bioluminescent, in that they can generate a cool, biological light—fireflies, glowworms, certain fungi, or marine algae (dinoflagellates) among others—all creatures from the standpoint of being—or ontology—are ontoluminescent. Being is aglow with the divine presence. Delighting in this splendor of being, our spirit lifts from the ground in freedom, joy, wonder, and peace and is led into the glory of God.

Beauty draws us out of ourselves and towards union and communion. The beauty of the Lake of the Clouds draws the observer to union with it. C. S. Lewis keenly observed in *The Weight of Glory* that when we encounter beauty, "[w]e want something else which can

hardly be put into words—to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it." I once sent a picture of a flower to a friend who responded that she wanted to be the red and yellow of the flower. The beauty of a landscape ultimately draws us into communion with God, the source of Beauty.

Just as the Lake of the Clouds sings about God and draws us into communion with him, the human body sings about Spirit. We can recognize the Spirit of God from our encounter with the bodily presence of another. But here, we must be aware of a false vision that corrupts the pure bodily desire for union into lust. Sin perverts our encounter with beauty. Our sinful desires distort our vision of the luminosity of another's body. Instead of drawing us to God, we possess it for ourselves and imprison it in our selfish chambers of darkness and isolation. Our sin veils our own splendor and darkens our being. Our disordered encounter with others darkens our vision to receive the beauty of another. We witness this in the Marcan Gospel account of King Herod's birthday banquet where Salome, the daughter of Herod's wife and half-niece Herodias and his half-brother Philip, performed a dance that so delighted the king.

The eyes of Herod and the guests gazed upon this young sensuous woman with lust, imprisoning the luminescence of her beauty in their own dark hearts. Instead of rising to God, they sink into themselves. With every veil Salome enticingly removed to reveal more of her body's luminosity, Herod and the guests veiled her body with a dark, impenetrable cover which absorbed her true splendor. Salome was covered, as was the beautiful

analogue to Helen of Troy in Tolstoy's *War and Peace*—Ellen. "But Ellen seemed coated with a lacquer left by thousands of eyes that had glanced over her body." Don't we know this lacquer? Don't we feel it applied to us by the lustful gaze of others? Don't we know this lacquer as we apply it to those upon whom we lustfully gaze? It is the basis for a billion dollar pornography industry, men's magazines, and swimsuit issues. Those women—beautiful by worldly standards—shapely, proportional, integral—lacking nothing—will be coated in lacquer from the gazes of thousands upon thousands of men.

In sin, we darken our splendor; we make ourselves and others ugly. We lose our integrity in our moral self-alienation. Herod and Salome perverted beauty. Instead of leading one into the glory of God and thus into communion with one another, Salome distorted her beauty to ensnare Herod and to behead John the Baptist. Herod distorted his own beauty by ordering the beheading of John, the dark fruit of lusting after Salome's beauty.

How do we re-order our vision to see and relate properly to beauty? Our redemption is the Cross which von Balthasar describes as the "summit of beauty." The Cross judges the beauty of the world and finds all worldly aesthetics of our finite and sinful order inadequate. The self-abnegation of conforming ourselves to the Crucified One opens our eyes to see the splendor of being and to praise and glorify God. The Spirit dominates and permeates us. We are no longer merely natural men and women (*psychikos*) living according to the flesh but spiritual men and women (*pneumatikos*



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anthropos) whose bodies are under the guidance and power of the Spirit. As such we glow with a radiant luminosity and rejoice in each other, not for selfish or sinful motives but in divine delight in what is as gift and pointer to God.

Tomorrow is the feast of the Nativity of the Blessed Virgin Mary, the most beautiful of our race for she was without any stain of sin. She is compared to the beauty of the landscape of Mount Carmel. "Like the crocus it shall bloom abundantly, and rejoice with joyful song. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; They will see the glory of the LORD, the splendor of our God" (Isaiah 35:1-2). Her very being sings to God and of the Spirit.

In the Mass setting for Our Lady entitled "Mother of Fairest Love", the Preface of the Eucharistic Prayer speaks of Mary's beauty:

"Beauty was hers at her conception, free from all stain of sin; resplendent in the glory of grace. Beauty was hers in her virginal motherhood: she brought forth her Son, the radiance of your glory . . . Beauty was hers

in the Passion of her Son: . . . in her meekness she shared the suffering of the Lamb of God, her Son . . . Beauty was hers in the Resurrection of Christ: she reigns with him in glory, the sharer now in his triumph."

The refulgence of the statute of Our Lady atop the Golden Dome reflects the luminosity of the woman who was conceived without the stain of original sin and was assumed body and soul into heaven, the first fruits of the Resurrection of her Son who proclaimed on earth, "Let your light shine before all so that others will see your good works and glorify your Father in heaven" (Matt 5:16). As children of Mary at Notre Dame, we are called to make the opening prayer of the Marian Mass setting our own, "Grant that we may turn from the ugliness of sin and love only the beauty that comes from your Spirit."

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.

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Homily *continued from front*

that in this time, she do so by, "giving witness to a different set of values."

He went on to identify what exactly it is that sets the University of Notre Dame apart from other elite institutions and vibrant university communities. That crucial factor—Our Lady.

"There is something more at Notre Dame: the silent pondering of Mary," Fr. Jenkins said. He called to mind the words of Father Corby, who, at the time of Fr. Sorin's death, attributed everything

Notre Dame had become to Our Lady, the driving force behind Fr. Sorin's life and work. Fr. Jenkins invited us to emulate her "silent, pondering, loving presence," and in that silence to "prayerfully ponder the mystery of God's love, and what that love demands of each of us: to love in return."

Fr. Jenkins condemned racism and hatred as "malignancies of the heart," warning that, if not rooted out, they will succeed in tearing our community and nation apart. However, he asked that, in the midst of this endeavor, the university continue to be a shining

example of respect and brotherhood.

"We do not effectively counter [racism and anti-Semitism] by hating the haters or doing violence to the violent. We counter them most by providing an example of a university community where we pursue truth openly, speak freely and at times disagree passionately, but show respect for those with whom we disagree."

In this time more than ever, Fr. Jenkins asked us to rely upon Mary, our Mother, remembering that she is always and forever atop the dome, overseeing all that we do. Fr. Jenkins' homily concluded with a

final appeal to Fr. Sorin's wish: "Let us ask for God's help to make our University even more a force for good. Let us make it a place worthy to bear the name Notre Dame, the University of Our Lady. Fr. Sorin would have wanted nothing more . . . and nothing less."

Keenan White is a junior majoring in political science and history, with a minor in constitutional studies. She was, in fact, named after Keenan Hall. To talk with her about that contact her at Keenan.M.White294@nd.edu.



Ramifications of the Land O' Lakes Statement

ALEXANDRA DESANCTIS
Executive Editor Emeritus

Fifty years ago, representatives from 26 of our nation's Catholic universities gathered to discuss the requirements for being a flourishing Catholic institution in the wake of the Second Vatican Council. Their conclusion was unsettling, with ramifications that have become increasingly evident in the decades since, and in a unique way at Notre Dame.

The representatives were summoned by Notre Dame's president at the time, Father Theodore Hesburgh, CSC, to Land O' Lakes, Wisconsin, where they crafted a statement that has since become infamous. In short, they determined that thriving as a Catholic university would require unrestricted institutional and academic freedom:

"The Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical ... institutional autonomy and academic freedom are essential conditions of life and growth and indeed of survival for Catholic universities."

Parts of what the document proposes are surely desirable, but this premise of absolute freedom from any authority—including that of the Church—was deeply flawed, and as a result, its predictions about how that freedom would enable a university community to flourish have largely failed to come true.

To be sure, Catholic

universities should not function as mouthpieces of Rome or of a local bishop. But it cannot be true that, to be Catholic, a university must be wholly independent of the Church. If being authentically Catholic requires embracing particular truths about God, human nature, and the created world, a Catholic institution is called to uniformly uphold and proclaim those truths.

For Notre Dame, the nation's preeminent Catholic university, the responsibility to advocate Church teaching is especially grave. And yet, too often, the University uses its moral imprimatur to take stances that will curry favor with higher education's increasingly progressive bent, championing sustainability and immigration reform but studiously avoiding opportunities to mention controversial topics such as abortion, marriage, or gender identity.

Academic freedom—while valuable to a point—does not excuse a Catholic university from educating its students in the truth of the faith and being a voice for that faith to the culture at large. Land O' Lakes misses the mark on this point, in particular when it asserts that the "internal autonomy" of every area of study must be affirmed and guaranteed.

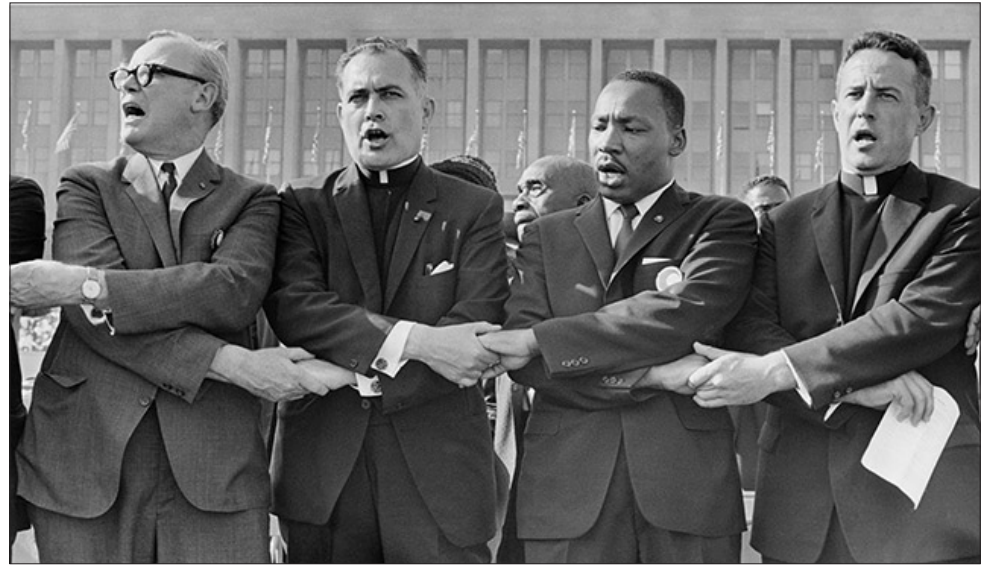
"There must be no theological or philosophical imperialism," the statement continues. The fact that it is deemed "imperialism" to allow revelation to inform every discipline indicates exactly where Land O' Lakes goes astray. If that insistence upon total autonomy is taken

to its logical extension, any discipline can easily devolve into directly contradicting core tenets of Catholicism.

For example, some scientists or doctors might believe it is perfectly ethical to conduct medical research using stem cells from embryos created by in vitro fertilization. According to Catholic doctrine, to do so would be a grave moral evil. How can Catholic tradition on this point hold up against the total autonomy of a department or researcher set upon embryo-destructive research?

In this way, a Catholic institution dedicated to complete academic autonomy might be tempted to recruit experts whose accomplishments lend the university prestige but whose beliefs and work directly contradict Church teaching—despite Land O' Lakes' assertion that "university decisions and administrative actions should be appropriately guided by Christian ideas and ideals."

Consider Notre Dame's recent decision to hire Denis McDonough, former chief of staff to President Barack Obama, as an executive fellow of the Global Policy Initiative in the Keough School of Global Affairs. McDonough is an expert in his field, but his work in advancing Obama's often anti-Catholic agenda is surely not indicative of what an authentically Notre Dame faculty should promote, not to mention the fact that the Obama administration's HHS contraception mandate has forced the University to expend copious resources to avoid violating its Catholic principles.



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Even more importantly, Notre Dame has made controversial decisions in recent years to honor men whose work and advocacy contradict non-negotiable Church teaching: first in 2009 when President Obama was granted an honorary degree at Commencement, and again at my graduation in 2016, when the University honored former Vice President Joe Biden with the Laetare Medal, traditionally given to American leaders for outstanding service to the Church.

Decisions to hire certain experts or honor prestigious leaders, regardless of how well they represent the truths central to the Catholic faith, arise when academic freedom and institutional autonomy are placed on a pedestal, unlimited by preeminent loyalty to the core teachings of the Church.

And, in the end, the Land O' Lakes statement must be judged successful based not on its text but on whether its conception of flourishing

has come to fruition. The document states that if its prescriptions are followed, there "will arise within the Catholic university a self-developing and self-deepening society of students and faculty in which the consequences of Christian truth are taken seriously in person-to-person relationships."

Take as just one example, the annual sexual-assault statistics released by the University, which reveal that this hope has not been borne out. Aided by campus leaders who turn a blind eye to over-drinking and casual sex, sexual assault has increasingly ravaged Notre Dame's campus. Rolling out federal programs such as the Green Dot violence-prevention strategy or marketing campaigns such as "It's On Us" can only go so far.

As a Catholic university, Notre Dame has the unique resources to articulate human dignity and a holistic view of fulfilling, virtuous personal relationships. A vision of

sexuality based only on mutual consent is far too shallow to achieve the radical change needed to make sexual assault unthinkable.

Especially in a context where lines are blurred by alcohol and drugs, much more is needed. An authentically Catholic university would provide it.

Surely those gathered at Land O' Lakes fifty years ago believed their statement would usher in an age of renewal. But if Notre Dame is a test case, the definition of being an authentically Catholic university has only become hazier. By the standards of the world, Notre Dame is flourishing. Whether it flourishes as an unabashed voice for the truth of the Catholic faith is much less certain.

Alexandra DeSanctis graduated from the University of Notre Dame in 2016 with a degree in political science. She is a William F. Buckley Jr. Fellow in Political Journalism at National Review magazine.

Stadium

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is, I understood the game a lot more."

Students were especially excited about the possibility of making a debut on the screen and were not bashful about beckoning cameramen. When asked about the video screen, a sophomore responded, "We [appeared on] the jumbotron, so we are a bit biased."

Notre Dame student Andy Slavin added, "It increases student involvement because everyone wants to be on the jumbotron."

Alumnus Joe Kippley, '07, shared with the *Rover* how he believes the video screen changes the football experience at Notre Dame.

"I think it was more of a holistic experience that brings in the crowd through the audio and video features. I graduated in 2007 and it had its



Photo by Natalie Behrens

own features, but I think that bringing in the whole stadium and student community... is an awesome experience."

Not all students reacted so favorably, though. Without denying their enjoyment of the

jumbotron, a few students had criticisms to add. Junior Michael Kenny admitted, "I miss the music that used to play, and after a while the videos that were meant to be short snippets got a little old. They lost the sentimental

and inspirational value because they happened so frequently."

Another student told the *Rover*, "It was almost like watching TV instead of being at the game."

But while the stadium has changed and will continue

to change, Notre Dame fans still have not lost their enthusiasm for Notre Dame football. Conway ended his exchange with the *Rover* by saying, "the biggest thing is that we won a game, and we are not 4 and 8 anymore."

Holly McGrath is a sophomore majoring in the Program of Liberal Studies. Often she can be found walking around campus wearing her rain boots, which unfortunately now have holes from overuse. Contact Holly at hmcgrat1@nd.edu



Reflections on the Solemn High Mass

EVAN HOLGUIN

Executive Editor

Towards the beginning of this past summer, I fulfilled a longtime goal of attending the Traditional Latin Mass. More specifically, I spent a week with the Fraternity of St. Joseph the Guardian, attending a Solemn High Mass every day and learning about various topics related to liturgical studies. It was a beautiful experience (and not just because it was located in the picturesque Provence region of France); even more so than that, it was enlightening. What follows is a reflection on what I learned from my first experience with the Latin Mass.

It's extraordinarily different than I expected.

As I entered the church for my first Solemn High Mass, I expected some differences from the Novus Ordo which I find so familiar. I knew that the priest would be facing with the people; I knew there would be more incense than usual; I obviously knew that the Mass would be in Latin. I found, however, that I had wholly underestimated the differences.

Throughout the Mass, the priest made deliberate shifts in which part of the altar the Roman Missal sat and where he stood. When the reading of the Gospel came, the deacon chanted it to a wall (I later learned that the Gospel is read to "liturgical east" as a symbol of preaching to the Gentiles). The priest prayed the Eucharistic prayer silently (more on this later). Basically, for the first couple Masses I was as lost as a sheep. But in repetition of the liturgy, I came to recognize what was happening, when it was happening, and what all these little differences mean.

In recognizing this, I grew in empathy for those who were so strongly opposed to the creation of the Novus Ordo. The new Mass was not merely a translation; it involved significant changes to the liturgy, which meant changes in some of the Mass' symbolism. To desire the restoration of these symbols is a more understandable position than merely defending a change of language.

My lack of Latin was a smaller issue than I expected.

I am terrible at Latin. I took a semester of it freshman year and was absolutely miserable. Naturally, I was slightly terrified that my lack of understanding the language would impede my understanding of the celebration.

It would be false for me to say that it didn't, particularly with the readings being in Latin. This was especially since the read-along translation offered to us was in French, which I also do not know. However, over the course of the week the Latin became a smaller and smaller issue, and when I could not understand the language, I still understood the meaning. This was assisted by those anachronisms that fill the Traditional Latin Mass -- the incense, the genuflections, the movement around the altar. Each act of reverence demonstrated that something worth revering was happening, and so I was constantly queued into the happenings of the liturgy.

Participation need not mean pronunciation.

For much of my life, I was raised to treat participation in the liturgy as a vocal or physical activity. As a child, I was an altar server. As a teenager, I was a lector. As a college student, an Extraordinary Minister of Holy Communion. Each ministry participates in the Mass in a very direct way, and so I had come to associate direct participation *qua* participation. The Traditional Latin Mass taught me differently.

In the Traditional Latin Mass, the congregation does not say most of the responses as we do in the *Novus Ordo*. That task is reserved for the deacon, subdeacon, and servers. The role of the congregation is to pray, some in chant but much in silent prayer, contemplating the Mass and offering our intentions and those of the whole world. It is an indirect participation, but it is a powerful form of participation nonetheless.

There are, of course, spiritual benefits of direct participation. However, by always relating participating in the Mass with direct participation, we miss out on one of the jewels of the Traditional Latin Mass - the long periods of directed but silent prayer.

I am uncomfortable with silence.

I promised you that I would get back to silence. At times, it was palpable. Throughout the Mass there were a myriad of movements and periods where no celebrant said a word and no member of the choir sang a note. The congregation sat in total and complete silence.

It was dreadful. Anyone who knows me knows that I talk a lot; the converse of that truth is that I am particularly uncomfortable in silence. Listening to the Solemn High Mass forced me to confront this fact, and the ample time to contemplate what it meant that I could not keep silence. It is a flaw of mine, and I am not proud enough to believe myself the only creature with this flaw. We live in a world of constant noise and few periods of silence. Experiencing directed and intentional silence via the Traditional Latin Mass is, in my opinion, a spiritual benefit well worth experiencing. For those interested, the Alumni Hall chapel hosts an Ordinary Form Latin Mass every Saturday at 10 am and an Extraordinary Form Latin Mass every Sunday at 9 am.

Evan Holguin is a senior in the Program of Liberal Studies, a Roman Catholic gentleman, and a proud Knight of Columbus. You can contact him at eholguin@nd.edu.

Living the golden moment

SOPHIE BUONO

Editor-in-Chief Emeritus

This summer, I spent two precious weeks with my entire family. All six kids and both parents went to our beach house in Redington Shores, Florida, a delightfully quiet and simple place that we find to be the perfect balance between home and vacation.

We spent those days swimming in the warm Gulf of Mexico, playing mini-golf, watching baseball, filming a hilarious family video, and simply sitting on the beach. As the final day slipped away, I couldn't think of any other word to describe the trip than golden. Nothing among our usual family vacation norms had changed much, but this year I began to appreciate that time more, since it's becoming harder to get.

As far as summer family time typically goes in college, I know I was particularly lucky. Many of my Notre Dame friends only got a few days with their families, if any. As we get older and dig our heels deeper into the world of internships and job searches, the reality of a life outside of home and beyond college inches closer.

To be honest, the thought makes my stomach churn. To be sure, I'm excited to embark on the adventures of senior year, career exploration, and the hope of landing a wonderful first job ... but it's a leap. The fact that my older brother has already gone through this transition has changed the rhythm of my family as well. For a long time, we wondered whether he would be able to join us for family vacation. So when he did, we treasured it all the more. Part of me wonders what next year's vacation plans will look like ... and the next.

That sentiment—a renewed sense of bonding and appreciation for my family—made the departure from that vacation a tad nostalgic. Leaving behind such a fun time together was difficult. Move-in days on campus assumed their usual, odd, limbo-like atmosphere, and I wondered at how different senior year felt already.

Nevertheless, by the end of the first week of classes, I found myself snapped into the sprightly rhythm of classes, meeting with friends, reading, scheduling appointments, planning papers, going out on a weekend, writing this article ... The exhilarating whirlwind called college has swept me up again, and I love it.

Knowing that I am where I need to be, I can look back on that golden family vacation with fondness—but without nostalgically wishing for it to return. It was a challenge to move on from that precious time, and it is unclear what next year will look like, but here and now I can find new moments to love, learn from, and later remember with fondness.

I find that perspective very helpful as I enter my last year of college. I look upon the past three years with amazement (seniors, our first "GOOOOO IRISH, BEEEEEEAT OWLS" seems like yesterday), and the upcoming year is charged with hope, excitement, stress, and uncertainty. But I am here, in the present, and that's where I want my focus to be.

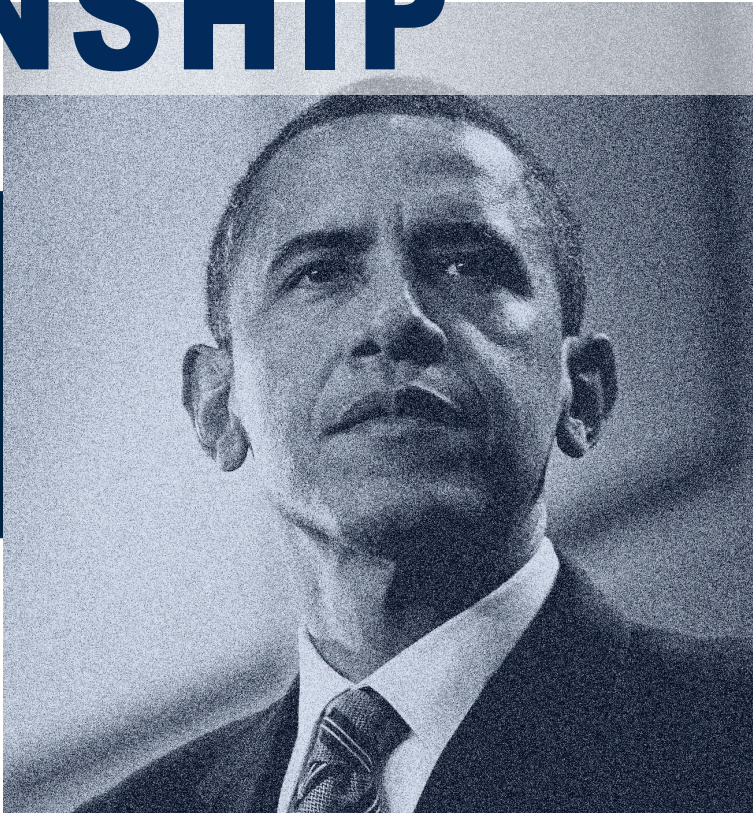
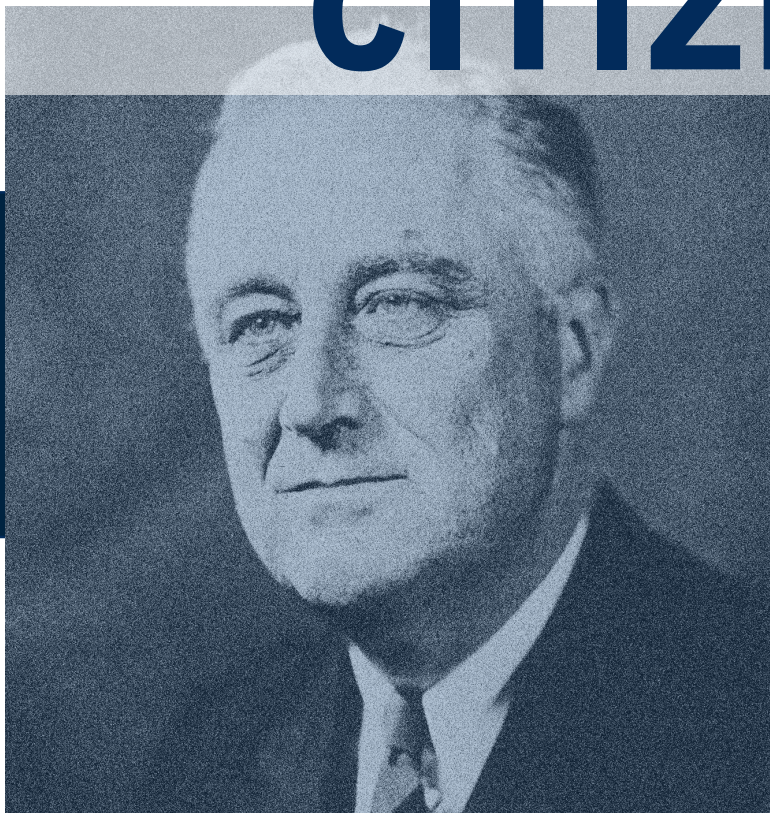
My goal for this year is simple: to live every moment well. Of course, I'm eager to make the ultimate senior bucket list and create spectacular memories. But at the same time, not every minute of my senior year will feature a party or a road trip or a football game. Those will be their own golden moments, but it would be a shame to spend my senior year drifting from one to another, just waiting for the next big thing to happen. That perspective would most likely lead to nostalgia ("If only that moment could return..."). Instead, here and now, I can find something precious in each moment by filling it with dedication, care, and love. Each reading assignment, each paper, and each interview—as well as each time spent with friends—can become a significant moment in which I try to give my best self to others.

It's a tall order, and it's highly unlikely that I'll do it perfectly throughout the year. In fact, it's virtually impossible. Nevertheless, having the goal and working toward it every day will help me embrace this year in its entirety—and later look back upon it as a great effort in love.

As I build up this mindset in my life, I have confidence that this will be the greatest year yet. And as life goes on, times change, and surprises come, my attempt to live each moment well will help me remember the past with gratitude, live the present with fortitude, and look to the future with hope.

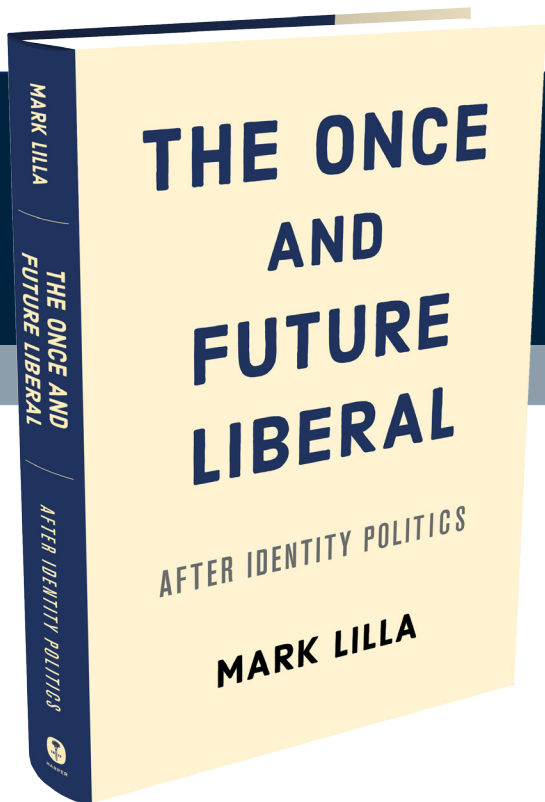
Sophia Buono is a senior majoring the Program of Liberal Studies and minoring in Education, Schooling, and Society. She is very much aware that her phrase "golden moment" is particularly punny in the context of Notre Dame. Reach out to her at sbuono@nd.edu.

IDENTITY AND CITIZENSHIP



THURSDAY, SEPTEMBER 21
LECTURE - 4:00PM

Oak Room at South Dining Hall
book signing after the event
open to the public



DR. MARK LILLA

Professor of Humanities, Columbia University
Mark Lilla, Professor of Humanities, specializes in intellectual history, with a particular focus on Western political and religious thought. A regular contributor to the New York Review of Books, he is the author of *The Once and Future Liberal: After Identity Politics* (2017), *The Stillborn God: Religion, Politics, and the Modern West* (2007), *The Reckless Mind: Intellectuals in Politics* (2001), and *G.B. Vico: The Making of an Anti-Modern* (1993). He has also edited *The Legacy of Isaiah Berlin* (2001), and *The Public Face of Architecture* (1987). He is currently writing a book titled *Ignorance and Bliss*, and another on the history of the idea of conversion.

CHEERS & Jeers

THERESE KONOPELSKI
Staff Writer



New North. Based on décor, one worries that the freshmen might accidentally confuse St. Liam's and North Dining Hall. In a clinically "clean" setting, it seems more likely to find saline solution instead of salmon in the food warmers. What new North lacks in ambience, however, it makes up in its ramen bar. Is there a psychological study we don't know about that limits North Quad residents to stark modern surroundings? Time will only tell.

CHEERS



Notre Dame vs. Temple. After last year's disappointing season, the Fighting Irish took the opportunity to christen their newly renovated stadium in Gatorade mixed with owl carnage. Perhaps the most beneficial architectural addition was also the smallest: the visitor's tunnel. Indeed, "tunnel" is a strong word for what can only be described as a dingy hole in the wall to squeeze through. Though their home opponents must make degrading entries, Notre Dame has made a triumphant debut into the 2017 college football season.



2017 Fall Semester. The buzz of Domers catching up with friends, cheering for football, and getting back into the academic rhythm signals that the fall semester has truly arrived. It's time to resume daily Starbucks, hammocking, and being generally ND-extra. The year looks like it will be unique, with the opening of Campus Crossroads and Notre Dame football finally looking up. "Cheers" to a great fall and GO IRISH!



Notre Dame Trail. Transparently styled after the ancient pilgrimage of El Camino de Santiago, the Trail attempted to celebrate a university that has been in existence for 175 years. Will the 200th anniversary entail a re-creation of Vatican Square on God Quad?



New ID cards. Welcome Weekend brings fond memories of DomerFest, serenades, and Dis-Os. One experience selectively forgotten is the token ID picture. Though better than a driver's license mugshot, the image is usually not a likeness of which one is proud. After a year (or years) of professors squinting at roll call lists, most of us are eternally grateful for a do-over. The increased security is just a bonus.

Jeers



LimeBikes. Like a swarm that has descended upon campus, these green machines have changed ND transportation forever. No longer must one responsibly lock their trusty steed to a bike rack before class. Now it seems the middle of the sidewalk is an appropriate location. Or better yet, the middle of the road. Only at Notre Dame must we ask ourselves: do we prefer bikes in our trees or in our way? Apparently, the bike rack has become passé.

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

Notre Dame "News"

LACEY SILVESTRI
Humor Guru

Wow. Fall of 2017. After a summer of domesickness—or perhaps even longer than that for those of us who decided to spend our spring semester frolicking around foreign countries—the return to Our Lady's campus brings us back to the normal and the familiar. Or does it? Much has changed around here for this new semester, which is already filled with new classes, new friends, and new experiences. To ring in this exciting time, I thought it would be appropriate to discuss some of the other new things at Notre Dame that everyone is experiencing right now.

LimeBike: Therese was right to jeer

about these LimeBikes, with their eye-melting paint jobs and fancy iPhone apps. Surely, they're the hottest fad in transportation since Uber drivers discovered the AUX cord. The idea of Limebike is actually pretty great, and it's sort of entertaining to see flashes of neon streak across campus. I'll admit, though, that it might take a while to get used to seeing Notre Dame's campus treated like a bicycle warzone (evidenced by the three bikes I saw slain on God Quad just this morning).

Taylor Swift: *The old Taylor can't come to the phone right now.* While I'm totally ready for angry, zombie Taylor, I know a lot of you folks might feel personally betrayed by New Taylor unceremoniously killing Old Taylor. But regardless of any dissenting opinions, new Taylor is here, and probably here to stay, and

I think we should just embrace it as part of this general culture of change that's happening around campus.

Reckers Hours: I have one word to truly encapsulate my feelings about the new Reckers hours – why? Why why why why? Why on earth must you forgo your beloved 24/7 status? We loved you for that. We cherished you for that. We deserve answers!

North Dining Hall (and other dining related news): Die-hard SDH apologists are having existential crises right now, because New North is blowing minds. Everything is unstable and the world is coming undone. The eclipse is probably to blame.

When it comes to dining halls, I only know one thing to be true anymore – that the newfound ability to eat in the dining hall with off-campus

friends by using your unused swipes is beautiful, right, and good. Nothing existential about squad brunch.

The Football Stadium: Sure, Notre Dame Stadium isn't entirely new. But if you went to that *Rudy* watch on the field, then you know that not all is exactly the same as it was in 1975 when Rudy did his thing (or at least in 1993 when the movie was released). The benches are no longer wooden, the box seating is pretty 21st century, and the shiny new video board sneers triumphantly at angry ND football purists who, for some reason, hate the idea of getting instant replays of stellar athletic feats.

Lacey Silvestri is a senior English and history major who listened to the entire Taylor Swift page on Spotify while writing this article. Recommend favorites to her at lsilvest@nd.edu.

A sitdown with Professor Kaplan

MIMI TEIXEIRA
Staff Writer

"The speech I wish the Vice President had given"

Last spring, the University of Notre Dame's graduation ceremony made national news after a number of students chose to walk out of the commencement speech given by Vice President Mike Pence. On August 23rd, The Observer published a Letter to the Editor by Professor of Political Science, Joshua Kaplan, titled, "The speech I wish the vice president had given." Kaplan's piece was a mock speech which corrected some of the shortcomings that Kaplan saw in Pence's actual speech while staying consistent with the Vice President's beliefs. Last week, the Rover sat down with Professor Kaplan to get a better feel for the potential that he saw for the Vice President's address. Kaplan opened by stating that he agreed with Notre Dame's decision to invite Pence because of Pence's ties to Indiana as governor and Pence's previous visits to the university. However, Kaplan thought that Pence could have

made more of an impact as speaker by addressing the so-called 'walkout': Kaplan "was disappointed that Vice President Pence didn't acknowledge the walkout... The walkout became the story, and [Pence] had an opportunity to change the narrative." An ideal speech, according to Kaplan, would have "used [the walkout] as an opportunity to engage rather than...allow it to be a polarized situation." In contrast to the recent trend of violent and nonviolent protests against controversial speakers on college campuses across the country, the reaction to Pence's commencement speech was relatively tame. While it was not as large as others, Kaplan believed that it still presented Pence with the opportunity to discuss the importance of free speech and of the free exchange of ideas on college campuses, thus challenging the sentiment that "freedom of speech is only for people I like." Regarding future speaker invitations, Kaplan advised that the university should make a critical distinction between thoughtful controversial speakers and provocateurs. He posed the question, "Is this a speaker with whom I happen to disagree with

strongly or is this someone who is just here to provoke controversy?" To illustrate the distinction, he referenced two past controversial speakers, namely, Charles Murray as an example of the former and Ann Coulter as an example of the latter. Kaplan further elaborated that he finds it academically valuable for students to engage with the ideas of speakers with whom they disagree, but he does not believe it is valuable to bring speakers to campus solely to offend. Kaplan also wished that the Vice President had addressed religious freedom issues in light of his experience implementing a version of the Religious Freedom Restoration Act as governor of Indiana and Notre Dame's recent experience navigating Obamacare's HHS Mandate. Kaplan continued, "[Pence] has been through a lot with this issue just in terms of his own faith and his term as governor...I would have loved it if he had used the speech as an occasion to share his perspective on this, as a person of faith, as a politician." In writing the mock speech, Professor Kaplan tried to approach it from the perspective of Vice President Pence. "What I

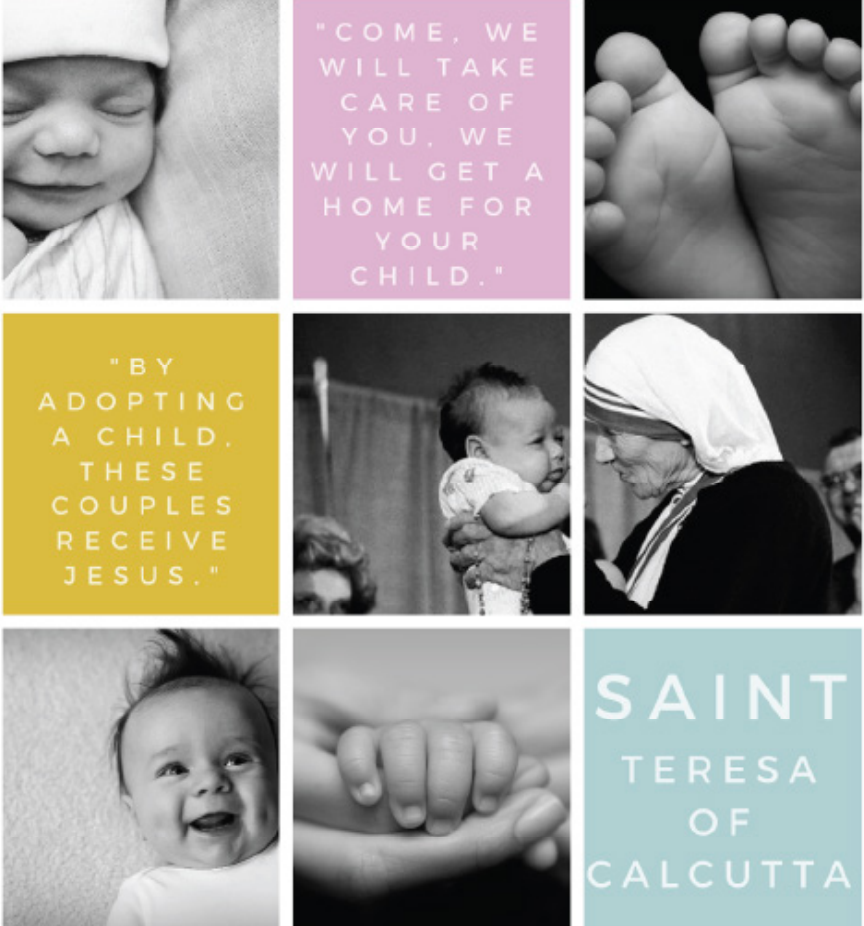


<http://abcnews.go.com/>

tried to do in the speech is not to say, 'I wish he had different ideas,'" explained Kaplan. Instead, Kaplan said he wanted to explore a different way in which Vice President Pence could have approached a controversial situation at a Catholic university. "He states, 'given what I knew about his positions and who he is...[the speech] would have been true to his positions and true to his heart.'" Even in a polarized political climate in which many students had preconceived notions about Vice President Pence, Professor Kaplan

thought that it would have been valuable to give a politically substantive speech. "This is what leadership looks like—that you are able to persuade," Kaplan reflected. He especially felt that a university setting warranted an approach that created dialogue and aided deeper thought about the controversial issues surrounding the walkout. To Kaplan, given the setting, "Pence could have said some things that could have gotten people nodding in a thoughtful way." Going forward, Professor Kaplan

acknowledged that inviting politicians for commencement addresses will continue to be fraught with controversy. He surmised that inviting non-political speakers may be necessary in the future, saying "I'm just afraid that we've gotten to a point where it's just too complicated [to invite politicians] and there's just the potential for big problems that nobody wants." Mimi Teixeira is a senior studying political science and constitutional studies. Contact her at mteixeir@nd.edu.

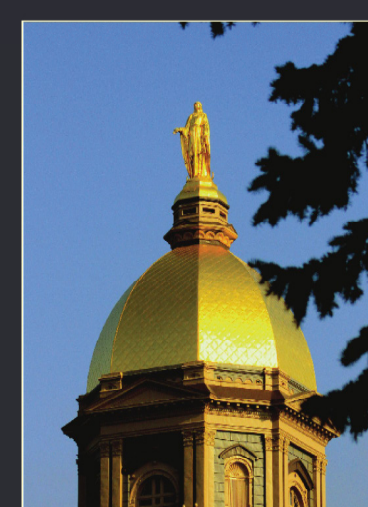


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with thy Son Jesus
to grant me the grace
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with all my strength,
and for all my days.
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The fight for life

MATT O'CONNELL

Politics & Ethics Editor
Emeritus

Carter Snead discusses the Charlie Gard case

The Tocqueville Program and Constitutional Studies Minor hosted a luncheon in the brand new Jenkins and Nanovic Halls last Friday as the first installment of the “Professors for Lunch” series. Professor of Law and director of the Notre Dame Center for Ethics and Culture O. Carter Snead delivered a talk entitled “Fighting for Charlie Gard: Ethics, Public Policy, and Pope Francis.” The event was also sponsored by the University Faculty for Life.

Snead began by laying out the background of the case of Charlie Gard, a British infant who passed away in late July after living with a very rare form of mitochondrial DNA depletion syndrome (MDDS).

The infant’s particular form of MDDS, Snead noted, has been diagnosed in only 16 people in the world. The parents, Chris Gard and Connie Yates, planned to take their son to the United States to receive an experimental treatment and raised over 1.3 million pounds to do so.

The case made international headlines after a dispute arose between Charlie’s parents and the Great Ormond Street Hospital (GOSH), which

denied the parents’ requests to release their child. Court battles ensued, and the case was taken all the way to the European Court of Human Rights where Charlie’s parents were ultimately denied the opportunity to get their son experimental treatment.

Both President Trump and Pope Francis weighed in on the side of the parents, tweeting out their support to millions of Twitter users and, in the Pope’s case, offering to provide Charlie care at Bambino Gesù, a children’s hospital located in Rome.

Following this explanation of the background of the case, Snead discussed the way U.K. law differs from U.S. law regarding these types of medical decisions.

Unlike U.S. courts, U.K. courts are vested absolute authority to make decisions regarding a child’s best interests once they have taken jurisdiction of a case. Snead explained that “... once the court takes ... a case, the parents lose their authority, so effectively it somewhat is a termination of parental rights to make medical decisions, which is quite dramatic and quite different from [the U.S.] system.”

This system allowed for the outcome of Charlie’s case, Snead explained, because “what the courts concluded here is that what is in [Gard’s] best interests is to discontinue life-sustaining measures because the life itself didn’t enjoy sufficient quality to warrant continuation. In fact, continuation of his life was



positively harmful to him and contrary to his best interests.”

The court’s view of medical care focused on an idealized quality of life rooted in cognition and independence, in contrast with Pope Francis’ vision of medicine, Snead further said. This vision motivated the pope to express his full support of Charlie’s parents.

Snead stated, “[Pope Francis] has embraced a vision of human identity and flourishing that regards all persons as equal in dignity and respect regardless of their condition or circumstances ... Accordingly, he holds that the good of medical care should be applied to a

patient as we find her, caring for her needs as they are now.”

Snead further elaborated on the basis of this view, pulling on long standing Catholic Social Teaching and contrasting it with the courts’ conclusions.

Snead continued, “It is contrary to the proper ends of medicine and the demands of love and justice to act or withhold action for the purpose of ending a child’s life that is perceived as burdensome. So this approach ... is squarely contrary to [GOSH’s] approach and the approach of [U.K. law]. This approach rejects the notion that some lives are not worth living, and therefore we should

terminate life-saving measures for the sake of ending that life.”

Following a brief conclusion, Snead engaged in a Q&A on topics such as abortion, parental rights, and socialized medicine as they relate to Charlie’s case.

One attendee, senior Michael Krebs, came to the event with a loose understanding of the case, but he expressed his appreciation for Snead’s comprehensive look into the many issues it encompassed:

“I thought Snead’s lecture helpful and informative in presenting the facts of Charlie’s saddening case, the policies of the justice system in the United Kingdom, and a perspective

catholicnewsagency.com

on the story that emphasized the values of accompaniment, compassionate care, and the value of all human life—regardless of illness, ability, or disability.”

The next Professors for Lunch event is entitled “Debating Religious Liberty and Discrimination” and will be held Thursday, September 7 at 7pm. For more information, you can visit constudies.nd.edu.

Matt Connell is a junior studying marketing and constitutional studies. But contrary to what you might think, his dream job is not marketing the constitution. You can contact him at mconnell6@nd.edu.

Panel

continued from front

noted that there were “things [the document’s writers]

didn’t see.” They had, for example, a “simplistic view” of the ability of theologians to influence a university’s vision as they hoped.

Following his remarks,

Patricia McGuire gave an analysis of the document, saying that the document’s writers paved the way for modern Catholic education, but also fell short in the

exclusion of minorities and women from the conference. She then noted Trinity Washington’s own emphasis on reaching out to low income and minority

students, adding that there is value in having “a Catholic university that looks more like a field hospital than a great library.” This moral vision, she stated, stems from the vision of the document, and given the increasing “human oppression” and strife in the country, makes the mission of Catholic universities, and their reaching out to all people in the country and elsewhere more important than ever.

Fr. Jenkins delivered the final set of remarks, noting that even in Medieval times, there was tension between universities and Church authorities, making the vision articulated by the document nothing new. Hopefully, Fr. Jenkins stated, any conflict between the Church and universities ought to simply be a “creative tension” in which new ideas can be articulated.

The subsequent question-and-answer session covered a wide range of topics, from the need for vocational development of students in universities to the relevance of the document. Notably, Fr. Leahy and Fr. Jenkins criticized some of the

language of the document which states that the Catholic university is “the critical reflective intelligence of the Church.” This, the priests agreed, was an “arrogant” assertion to make.

Following the panel, seminarian Tom Bodart, CSC, told the *Rover* that the event helped bring nuance to a discussion that “is easier to approach...with a hatchet.” He added that he thought Fr. Jenkins’ point that tension within the Church is good when “seeking deeper understanding.”

Other students were not so enthusiastic: Brooke Tranten emphasized her worry that the language used by the panelists was too vague: “is the [Catholic] tradition they’re talking about [just] a talking point? ... Or is tradition something that’s uniquely rooted in the understanding of the Church itself?”

James Rahner is a junior majoring in philosophy and theology. He recently moved to Duncan. If you would like to talk to him about this decision, he can be reached at jrahner@nd.edu.



Photo by James Rahner

Notre Dame watches the Great American Eclipse

MONICA VANBERKUM
Campus Editor

Hundreds of students turn their eyes to the sky to experience history

On the first day back on campus, students usually gather outside to throw a football or Frisbee around and to catch up with friends before busy class schedules start. This year, the quads still sported hundreds of students hanging out and playing sports, but there was a marked difference. Many students sported pairs of paper sunglasses and enjoyed slightly dimmer sunlight than usual. Monday, August 21 marked the day of a solar eclipse, during which the moon's orbit crosses in front of the sun, obscuring it. In this eclipse, the moon's shadow traced a path across the United States, beginning in Oregon and ending in South Carolina. American cities such as Kansas City, St. Louis, and Nashville experienced a total solar eclipse, while South Bend witnessed 89 percent

coverage of the sun. The College of Science and the Physics Department hosted an eclipse watch in the Jordan Hall of Science, featuring telescopes and free solar eclipse glasses for safe viewing of the event. Special equipment was necessary because looking at a solar eclipse with the naked eye is extremely dangerous and can cause permanent vision damage. Long lines formed as students, faculty, and South Bend families waited to get their hands on coveted eclipse-viewing glasses. For the rest of the afternoon, heads turned up toward the sky every couple minutes to track the progress of the moon across the sun. Unfortunately for some, eclipse glasses were in somewhat short supply. "We had to share the glasses between a few people," freshman Alexis Waldschmidt told the *Rover*. "But being able to watch the eclipse take place was really interesting." At 2:22pm, the solar eclipse in South Bend reached maximum coverage. Though the day did not darken as much as cities in the path of



totality, the light was noticeably dimmer. When viewed through eclipse glasses, the sun appeared as only a bright sliver. Because South Bend did not witness a total solar eclipse, many students turned to their friends on social media to further experience the Great American Eclipse. "While I wasn't home to experience totality, it was cool to watch posts on Snapchat," Natalie Behrens, a native of St. Louis, Missouri, told

the *Rover*. "Seeing the before and after shots was interesting because it actually looked like night and day." Sophomore Britlyn Barnes also looked at social media because, she admitted, the actual eclipse "wasn't that interesting to watch from South Bend" since it did not reach totality. "It was cooler to watch Snapchat stories of it going pitch black," she explained. "I had friends in Nashville, and while

for us it just got a bit dim, for them it got dark, and that was cool to see." The solar eclipse gave the campus the chance to come together and watch history together. For freshman Ellie Gardey, the eclipse watch was one of her first college experiences. Now that the upperclassmen had moved in as well, she enjoyed observing how campus life worked for events such as this. "It was really cool to see the whole community out together watching

globalsistersreport.org the eclipse," she told the *Rover*. "I waited in line for an hour to get the free glasses, and it was a good opportunity to talk with new friends and experience something together. It was well worth the wait." *Monica VanBerkum is a sophomore anthropology major living in Cavanaugh Hall. In her free time, she enjoys running the West Bank trail and training for interhall flag football. Contact Monica at mvanber1@nd.edu.*

Notre Dame's birthday blowout

ALISON O'NEIL
Staff Writer

Community unites for 175th anniversary celebrations

The university's 175th Anniversary celebrations, held on August 27th, were nothing short of a spectacle. The day's festivities began with the conclusion of the Notre Dame Trail pilgrimage, during which Notre Dame faculty and the marching band welcomed masses of Notre Dame supporters to campus. University President Father John Jenkins, CSC, led the procession of students, alumni, South Bend families, and other supporters up St. Mary's Road to Notre Dame. At the conclusion of the walk, pilgrims joined Fr. Jenkins for a Mass on Bond Quad. Standing on the steps of Bond Hall, Fr. Jenkins gave a homily encouraging a peaceful commitment to justice in the wake of the recent events in Charlottesville. He rejected the notion that universities should strive solely to educate the mind, neglecting moral

development in the process. "We are certainly committed to... epistemic virtues and the pursuit of truth," said Fr. Jenkins. "But, at this Catholic university, we add to them other values, such as a commitment to the dignity of each and every person. A willingness to take responsibility for the common good. And a special concern for those who are most vulnerable." Fr. Jenkins urged the congregation to pursue peaceful, open means of protecting the vulnerable and marginalized within our society. "We counter [the violent] by providing an example of a university community where we pursue truth openly, speak freely and at times disagree passionately, but show respect for those with whom we disagree and care for the community we share. We counter them by giving witness to a different set of values. That is Notre Dame." Many students were surprised to see Fr. Jenkins out in public, leading the parade and giving a homily. "Seeing him out there walking with us, he just felt like one of the boys," sophomore Ryan



Govi told the *Rover*. After the Mass, the diverse crowd enjoyed a hearty celebration - in the form of a three and a half-hour picnic - on South Quad. The quad held everything from tables and inflatable tents - large enough to receive the moniker "food villages" - to a line of cornhole boards along the sidewalk. The free picnic boasted pulled-pork sandwiches, mac n' cheese, tacos, burgers, ice cream, candy in buckets, long tables of toppings, and

more. Healthier choices - fruit, vegetables and slaw - were also available. To help prep the picnic, the university diverted the dining hall staff to on-quad food service, shutting down South Dining Hall for several hours. The student-composed First Aid Response Team, arriving early to prepare for the arrival of the crowds, witnessed food arriving in forklifts as early as 8 am. Providing entertainment as well as food, the university

set up a massive stage on the O'Shaughnessy end of the quad. Student artists, including acapella group Harmonia, performed for attendees, along with several well known artists - the band Gaelic Storm, Zach Dubois and Kat Quinn, the latter of whom recently appeared on The Tonight Show Starring Jimmy Fallon. In keeping with Fr. Jenkins' homily, the day's celebrations brought together people from all different walks of life, students and South

gocatholictravel.com Bend residents alike. "I actually had the chance to meet many nice and cool people that don't go to Notre Dame!" sophomore Emily Luong told the *Rover*. "[The picnic] was an opportunity to meet people outside of campus and see many happy families." *Alison O'Neil is a sophomore Biological Sciences major. She enjoys reading, running, and eating Boston cream pie from the dining hall. Contact Alison at aoneil1@nd.edu.*



In the face of a “culture of death”

JOHN PAUL FERGUSON
Culture & Thought
Editor

On the need for a global “culture of life”

This past summer I was fortunate enough to have the opportunity to intern in Rome at the Pontifical Academy for Life, the Vatican’s bioethics advisory committee. While I was exposed to the countless unique experiences that working for the Vatican and living in Rome offered, none had a more profound impact than what I learned about the necessity of living out a culture of life.

The summer of 2017 featured a number of international cases, some of which I worked on at the Pontifical Academy, that highlighted the widespread lack of respect for a culture of life—what Saint John Paul II termed “the culture of death”—around the globe. But these tragic incidents also provide material for Catholics to reflect upon as they consider how to best move forward and promote a culture of life and love.

Pope Francis has long critiqued what he calls the “throwaway culture” of the world, similar to John Paul II’s term “culture of death.” Both can clearly be seen in today’s world of

nuclear threats, countries ravaged by war and cultural imperialism which forces abortion and contraception upon third-world countries. Pope John Paul II’s papal encyclical *Evangelium Vitae* proposed a new path forward to live out the respect for human dignity and human worth through love for all in the human race. The key word is all. All includes the marginalized, forgotten, and oppressed, an interest which Pope Francis has now made his most prominent focus.

The international Charlie Gard case exploded in the late spring and early summer. Charlie, a British baby with a terminal illness, was ordered to be taken off life support by U.K. courts given that his condition was worsening and there was no hope of improving his life. Charlie’s parents fought an incredibly publicized legal battle to save his life and try experimental treatment. Sadly, their efforts were to no avail. While the courts were technically within their rights under U.K. law to determine the “child’s best interests,” their decision was based on their assessment of Charlie’s “quality of life.” The courts declared his life essentially worthless —Charlie could not move, eat, or breathe on his own and had significant brain damage — and therefore not worth living. They would not even allow experimental treatment. Charlie’s “best interests” were



simply to die. What a tragedy, valuing Charlie’s life based on how brain damaged he was, rather than on his intrinsic worth as a human being.

A similar case cropped up in August, when a CBS report announced that Iceland was eliminating Down syndrome. A more truthful headline would be that Iceland is eliminating people with Down syndrome —through selective abortion, 99 percent of Icelandic Down’s kids are aborted. Fearing the difficulties of raising a disabled child, mothers are completely missing the unlimited and unique love that only a

disabled child can bring to a family. “It is a poverty to decide a child must die”, said Saint Teresa of Calcutta, “so that you may live as you wish,” a fitting description of these acts of eugenic killing.

The global culture of death exhibited itself once again during the heated exchange between Kim Jong-un and President Donald Trump in August over nuclear missile threats. Each threatened the other with nuclear warfare and mass retaliation, something that would inevitably end in the genocide of millions. Self-defense is obviously necessary in the face of a psychotic North

Korean tyrant. However, imagine if both countries stopped spending billions of dollars on weaponry and military research, and instead devoted those resources to aiding the poor, welcoming immigrants, serving the elderly and infirm, and promoting universal education and economic development. The number of lives that would be saved and improved is nearly unthinkable.

“Lord, teach us to contemplate you in the beauty of creation and reawaken our gratitude and sense of responsibility,” wrote Pope Francis on Twitter a

few days ago. The beauty of creation is nowhere more shinningly obvious than the human person, an entity we have a duty to protect. For Catholics, living out a culture of life and fighting a culture of death is how we can, and must, act in order to fulfill our identity as those following Christ.

John Paul Ferguson is a sophomore majoring in the Program of Liberal Studies, with a minor in constitutional studies, and living in Fisher Hall. He misses the pace of life in Italy as well as the food. He can be reached at jfergus8@nd.edu.

Dunkirk: Another anti-war war movie

SOREN HANSEN
Staff Writer

Or everything that’s right (and wrong) about Dunkirk

Dunkirk is incredible—it is a work of art. To call it anything less would be inaccurate. Three storylines, shot on-site with period ships and aircraft and hundreds of extras, weave together over the course of the film to portray Operation Dynamo, the evacuation of British troops at Dunkirk, from the ground, sea, and sky.

One of the most anticipated films of the summer, *Dunkirk* checks many “21st century war film” boxes. Directed by Christopher Nolan (*Inception*, *The Dark Knight*) and scored by Hans Zimmer (*Inception*, *Interstellar*, *Pirates of the Caribbean*, *The Lion King*), the box office success has been widely praised, and

not without good cause. Audiences and reviewers alike found it riveting and monumental in scale, some even calling it the best war movie of all time. While the film accurately portrays a historic moment of World War II in a stunning manner rarely seen in war films, the film falls in line behind a long list of modern war movies that lose sight of the bigger picture while striving to elevate the individual man.

Each storyline of *Dunkirk*, “The Mole,” “The Sea,” and “The Sky,” follows individual men and the roles they play in the battle. Nolan condenses the experiences of all the soldiers and civilians involved by choosing to tell the tale in three overlapping segments. In “The Mole,” Tommy (Fionn Whitehead) pairs with Gibson (Aneurin Barnard) and Alex (Harry Styles) to sneak aboard a rescue vessel in any way they can. With scarcely any dialogue, Nolan places the audience directly in the melee of self-preservation as the nightmarish beach is

bombed and vessels after vessels is ripped apart by the enemy.

“The Sea” tells the tale of the Mr. Dawson (Mark Rylance), his son Peter (Tom Glynn-Carney), and Peter’s friend (Barry Keoghan) as they sail to rescue soldiers on their boat Moonstone, taking part in what history has called the “little ships,” civilian vessels manned by the British navy or citizens themselves that crossed the channel and saved thousands of soldiers lives.

Up in “The Air,” three Spitfires head toward the French coast with limited fuel tanks. In aerial dogfighting shots and cockpit viewpoints, Nolan forces his audience into the head of the pilot (Tom Hardy). As the seconds tick by in this hour-long storyline, each decision to fight or flee, play it safe or sacrifice, is agonizingly toiled over by the pilot as his judgement calls directly affect the other characters from “The Sea” and “The Mole.”

To his credit, Nolan

restrains from focusing on the blood and gore on the beach, unlike many other war films do. *Dunkirk* does not dwell on the physical horrors of war but the psychological terror of every moment, forcing the audience to agonizingly watch each individual’s decisions have disastrous or miraculous consequences.

Modern critics praised the film for being a “true” war story of the human acts and small moments that make up the larger battle. Yet, this approach constitutes a type of failure by Nolan and many other directors.

Dunkirk is tragic. Filled with death, despair, terror, and loss, Nolan’s film focuses on the individual in war. The single man and his power to influence those around him. This is the modern trend. But in focusing on the individual man, the single minute of battle, the one decision to help a fellow soldier, we as the audience lose sight of the bigger picture.

The Dunkirk story isn’t a

war story that leads to victory, as World War II would continue for many years. *Dunkirk* is Nolan’s attempt to appeal to the millennial perception of death.

We like to see the tiny pieces, the reasons why war is obviously awful. We want to see man help fellow man in the darkest moments. We celebrate the citizen who was courageous and the soldier who sacrificed.

These are all parts of war. War is terrifying and any film that says differently is kidding itself. But the questions *Dunkirk* and many other modern war films consistently avoid are way bigger than the individual. What is worth dying for? What is worth sending sons and daughters off to their likely deaths? Why did our leaders, for better or worse, choose to undertake these hugely consequential and enormously costly wars?

Dunkirk and other modern war films want to take the easy, entertaining way out. By focusing on the individuals and characters

of war, terrifying their audiences with powerful scores and realistic effects, or even playing up the small acts of decency that pull our heartstrings, directors like Nolan play to the millennial weakness for bright spots in moral gray areas or good human stories.

Do not get me wrong, *Dunkirk* is entertaining and captivating, Nolan tells a good story. But once again, war is minimized to its minutiae and individual moments on screen. *Dunkirk* successfully avoids asking (and thereby avoids answering) any of the larger questions about why wars are fought and the lengths to which humanity will go to preserve human lives.

Soren Hansen is a member of the Program of Liberal Studies and lives in Lewis Hall. Her favorite things to do are casually discussing the meaning of life over coffee and playing the upright bass in the symphony. Contact her at mhansen3@nd.edu

DEBATING RELIGIOUS LIBERTY AND DISCRIMINATION

Thursday, September 7 | 7:00pm
Forum *at* Jenkins *and* Nanovic Halls

*book signing at 6:30pm - event is free and open to the public
Nanovic Hall entrance is across from bookstore lot, on ND Avenue*

John Corvino, Ph.D.

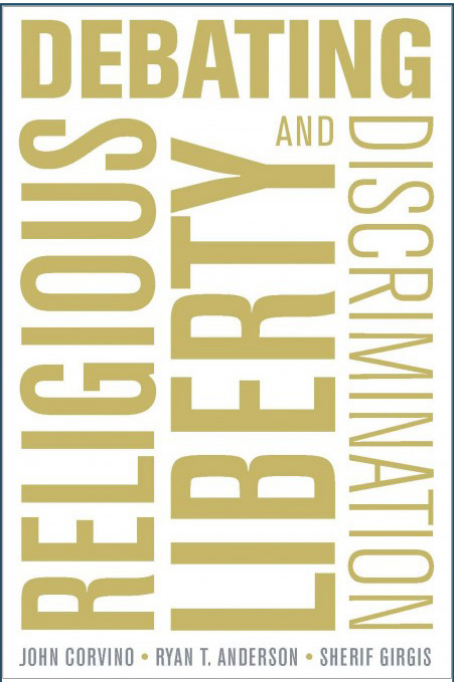


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