

Writing Center partners with correctional facility

MONICA VANBERKUM
Campus Editor

Dr. Matthew Capdevielle explains new programs for incarcerated individuals

Most Notre Dame students have at some point found themselves at the University Writing Center for help with a paper, thesis, or other project. While the Writing Center offers many helpful options to students for their academic work, many do not realize that its reach extends further than those here on campus. The Center also works in South Bend with various tutoring programs and opportunities for local residents as well. The *Rover* caught up with



University Writing Center

Writing Center director Dr. Matthew Capdevielle via email to learn more about a new collaboration project between the Writing center and the Westville Correctional Facility.

Irish Rover: What is the formal name and purpose of this program?

Dr. Capdevielle: The WEI Writing Center is a collaboration

between the University of Notre Dame Writing Center and the Westville Education Initiative (WEI). WEI is itself a partnership between Notre Dame and Holy Cross College,

offering a college degree program for incarcerated individuals at Westville Correctional Facility. It is part of the Consortium for the Liberal Arts in Prison, a group initiated by and modeled on the

Bard Prison Initiative. The WEI Writing Center is a peer writing tutorial program at Westville. The tutors are students in the WEI program, eight incarcerated men who are pursuing college degrees in the Westville Education Initiative.

Where did the idea for it come from and begin?

The idea for the WEI Writing Center emerged last spring from conversations between Dr. Alesha Seroczynski, Director of College Operations for WEI; Dr. Sheila McCarthy, a WEI faculty member; and, myself, Dr. Matthew Capdevielle, Director of the Notre Dame Writing Center. We had originally considered bringing Notre Dame Writing Center tutors into the WEI classroom

continued on page 4

Ex-porn star speaks out against industry

JIM MARTINSON
Staff Writer

Panel discusses effects of porn "on both sides of the screen"

On a rainy Tuesday, 150 students and faculty crowded into 102 Debartolo Hall to listen to former porn star Chrissy Moran talk about her experience in the industry and Melody and Traylor Lovvorn

discuss the effect of porn on their marriage. The panel began with opening remarks by Leonard DeLorenzo, a Theology Professor at Notre Dame.

"The porn industry generates \$15 billion per year. This is more than NFL, NBA, and Major League baseball combined...but what also goes unseen are the real people, the real relationships, the real stories from both sides of the screen."

DeLorenzo continued, "When we talk about statistics, we don't see these people....What we want to do tonight is focus not on a topic, actually, but on stories—stories from people who come from both sides of that screen."

From there, Chrissy Moran and DeLorenzo engaged in a Q&A style discussion about Chrissy's experience in the industry.

Moran spoke of her childhood, recalling her molestation at the age of 4 and how significantly this impacted the rest of her life. With great difficulty, Chrissy

struggled to speak about her first pregnancy and abortion, and her boyfriend's empty words of potential marriage and family. "Everyone told me that it's not a big deal, and I needed to get an abortion in order to graduate high school."

She said that at the time, "in order to feel loved [she] had to have a man in her life."

After being fired from Hooters for "not being outgoing," Moran "started believing that as a woman, [she] wasn't worth anything unless [she] was sexy."

She mentioned being raped several times and was "roofied" by a former football player. This caused her to "buy into

the lie that men cannot control themselves and this is just how they were programmed. And I accepted it as my reality."

Moran first entered the industry when *Playboy* reached out to her through modeling websites. She said yes to porn because "it was the next best thing to having someone love me."

Moran ultimately left the industry after her boyfriend at the time cheated on her. That was compounded with the realization that she was "was the perfect fantasy girl and was still not enough, that was what crushed me," she said.

Moran then began her path to depart from the industry and deepen her relationship with God. She reflected that no females are ever happy when they do porn. They are coerced by financial

continued on page 10

Geopolitics of mercy: Keeley Vatican lecture

BEA CUASAY
Staff Writer

Fr. Spadaro discusses mercy & politics

Jesuit priest and commentator, Father Antonio Spadaro, S.J., spoke for the 13th annual Terrence R. Keeley Vatican Lecture, held in the Hesburgh Center for International Studies. Fr. Spadaro gave a lecture entitled, "The Geopolitics of Mercy," in which he shared his thoughts in seven phases on geopolitics and diplomacy from his experience working alongside Pope Francis.

Father Bill Lies, C.S.C., introduced the speaker and joked that Fr. Spadaro was "quite ecumenical" after having visited the Jesuit-run Boston College and Georgetown just the week before. Fr. Lies described him as "a

frequent speaker and astute commentator." Since 2011, Fr. Spadaro has been editor-in-chief of *La Civiltà Cattolica*, a Jesuit-run Vatican magazine founded in 1850; he is also a Consultor for the Pontifical Council for Culture.

Fr. Lies quoted the first line of *Gaudium et Spes*, the pastoral constitution of the Church in the Modern World: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ." He stated that this sentiment is alive in Fr. Spadaro, who seeks to share with the men of this age the joy and mercy of the Risen Lord.

It was working with the pontiff that brought Fr. Spadaro into politics. He said, "until some years ago, I wasn't interested in politics or

continued on page 12

INSIDE

5

On drinking at Notre Dame
Pillar of Thought



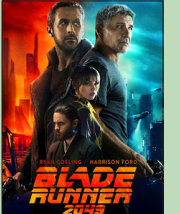
7

Transforming the
abortion debate
Religion & Ethics



11

Blade Runner 2049:
review
Culture & Thought



THE IRISH ROVER

EDITOR-IN-CHIEF
Sarah Ortiz

PUBLISHER
Michael Singleton
EXECUTIVE EDITOR
Evan Holguin
MANAGING EDITOR
Kevin Angell

LAYOUT MANAGERS
Hap Burke
Maureen Schweningen

WEBMASTER
Aidan McDonald

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

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

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

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

THE FINE PRINT

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

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

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

"Everytime you smile at someone, it is an action of love, a gift to that person, a beautiful thing." -St. Teresa of Calcutta

Encouraging a culture of encounter

SARAH ORTIZ
Editor-in-Chief

Ways to address poverty as a college student

It's a lovely fall day outside: the auburn leaves spiral to the ground and the air is only slightly chilly. The bells of the basilica ring out across the quad as I reach for my jacket and wallet, heading off for dinner with some friends off campus. On the way into the restaurant a man asks for some money, and while we all express sympathy, we say we have no money to give.

Moments like these happen all the time. They remind me of an article I read recently in my ethics class for the Program of Liberal Studies: Peter Singer's "World Solution to Poverty." In the article, published in the New York Times in 1999, Singer proposes a utilitarian approach to ending poverty. He argues that Americans are obligated to give money to the poor, globally speaking, until the sacrifice becomes too demanding.

Singer states: "then, if we value the life of a child more than going to fancy restaurants, the next time we dine out we will know that we could have done something better with our money. If that makes living a morally decent life extremely arduous, well, then that is the way things are. If we don't do it, then we should at least know that we are failing to live a morally decent life – not because it is good to wallow in guilt but because knowing where we should be going is the first step toward heading in that direction."

At first, his argument appears convincing—how can I buy an expensive dinner when a child halfway across the world is dying of hunger? Yet Singer fails to take happiness, "human flourishing," into account. According to him, a cold check of \$200 sent overseas will spare

a child. But who can guarantee that child doesn't fall prey to hunger again? Who will be there to ensure the child has full meals everyday, goes to school, and lives in a stable home? It is clear the issue requires more than donating money.

Moreover, Singer discusses justice without acknowledging the role of charity. In fact, Pope Emeritus Benedict XVI points out in Caritas in Veritate that justice is inseparable from charity. He says that everyone must strive to uphold the common good and practice charity "in a manner corresponding to his vocation and according to the degree of influence he wields in the [state]. This is the institutional path—we might also call it the political path—of charity, no less excellent and effective than the kind of charity which encounters the neighbor directly."

Unlike Singer's all-encompassing demand for a certain donation of money, Benedict XVI emphasizes the differences in vocation and influence for each person. He recognizes that each person must evaluate, according to their status and calling, how to best help their neighbor. Moreover, Christianity calls for all people to help each other because we are all made in God's image and likeness and share an inherent dignity. So while there is an obligation to help one's neighbor, that obligation is not fulfilled by simply donating a certain amount of money and checking off the box. This ignores the reason why one gives to another. Beyond the impracticalities of everyone sending in a minimum donation, Singer's argument fundamentally misses the mark in its utilitarian worldview. Life consists in more than survival, and money or material possessions do not guarantee a flourishing life. One gives to another in need not to feel morally satisfied and content, but out of a genuine concern

for that person's well-being.

All these general concerns raise the question for a college student with limited financial resources: how can I help those in need, especially knowing all the suffering around the world and at home?

This is a question I ask myself and find especially difficult when busy with studies and responsibilities. Here at Notre Dame we are surrounded by beauty and affluence. Food is remarkably easy to get (too easy), the landscape is perfectly pruned, and our stadium just announces prosperity to all who see it.

More than that, people always speak of the Notre Dame "bubble," in which students are cut off and sheltered from the real world. Yet there are plenty of opportunities for students to engage with the local community. While money might be a limited resource, as college students we can give our time (although that too is limited).

I asked my PLS ethics professor, Clark Power, if he had any recommendations for college students wondering how to help those in need. He said: "take this opportunity while you are at the University to become informed about the scandalous inequality in our country and around the world" and "get know people who are struggling to get by. If you haven't participated in the Urban Plunge, sign up. If you have already had a Plunge experience, volunteer. We are called to become a community; we belong to each other."

As students at Notre Dame, South Bend is our community and there are so many ways we can become more involved. I've visited Cardinal nursing home in South Bend a few times, and every time I'm surprised by the cheerfulness of the residents. I may think I'm going to help them, but they also help me, reminding me that I can't go in with this condescending attitude of "I'm going to help the elderly



now." I should rather say, "I'm going to spend time with some elderly folks." Last year I went with a friend, and after talking with the residents for a bit, they all burst out singing "Yellow Submarine" when I asked if they liked the Beatles. They love telling stories about their families and smile when asked about their children. Despite their difficult situations—many suffering from illnesses and separation from loved ones—their joy always surprises me. Not all of them are so cheerful, but they do light up whenever visitors come.

At first visiting the nursing home can be awkward—at least it was for me—because you are trying to talk with complete strangers who are struggling in their situations, and you can end up fumbling over the right words of positive encouragement. But Pope Francis calls us to create a "culture of encounter" with all people, even complete strangers. In a homily given last year, Pope Francis describes this culture of encounter as a way to fight our current culture of indifference. He pointed out that "we are accustomed to this indifference, whether it be when we see the calamities of this world or when faced with the little things. We limit ourselves to saying: 'Oh, what a shame, poor people, they suffer so much,'

and then we move on."

This doesn't mean we agonize over the sufferings of the world. Rather that we engage with those around us in a meaningful way so as to better their lives, corresponding to our vocations and degrees of influence. College students can visit those who are poor and spend their time volunteering on service trips. But we can also do little things everyday to help those around us. Maybe smile and say hello to the housekeeper in your dorm. Or thank the dining hall staff. Or if you notice a fellow classmate struggling, offer to help. Spontaneously leave a note for a friend. Hold the door open for someone.

Maybe we don't always need to leave the "bubble" of Notre Dame to make an impact. We can change the way we act here on campus and so promote a culture of encounter. Time is indeed a precious resource, but if we recognize that it is ultimately a gift from God, then we may be more willing to give "our time" for someone else each day.

Sarah Ortiz is a junior studying classics and PLS. She recently discovered a secret room on campus and can be persuaded to reveal it with several bars of chocolate. If would like to engage in such barter, you can contact her at sortiz2@nd.edu.

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



Write us a letter at
ndirishrover@gmail.com



The Notre Dame option?

PATRICK J. DENEEN
Faculty Contributor

On Thursday of this week, Notre Dame hosted the author, blogger, and journalist Rod Dreher. A self-identified Christian social-conservative, Dreher has received a great deal of recent attention not only through his blog hosted by the magazine *The American Conservative*, but columns about his work in the *Wall Street Journal* and the *New York Times* and even a largely sympathetic profile in the left-leaning *New Yorker*. He visited our campus to speak about his best-selling book, and the reason for this outpouring of interest, *The Benedict Option*.

In *The Benedict Option*, Dreher argues that Christians must acknowledge not only that they have decisively lost “the culture wars,” but that they are internally in steep decline due to complacency. Christianity is waning across the developed world, especially among the “millennial” generation that regards Christianity as backwards, hateful, oppressive, and irrational. People across the West are instead attracted to the new dogmatism and practices of modernity: individualism, consumerism, indifferentism posing as toleration, constant distraction by meaningless entertainment, pervasive pornography, and technological addiction. Dreher argues that Christians should abandon their one-time hope of “winning back” the nation through electoral victory, and instead attend to forming Christians who can resist the Siren-song of “liquid modernity.”

The “Benedict option” is thus inspired by the example of the first Benedictine medieval monasteries founded by St. Benedict of Nursia: intentional communities where ongoing Christian formation was the central activity of its members, and from which practices inspired by the Christian virtues of faith, hope, and love were sources of support and inspiration to those who were suffering physical and spiritual deprivation in the midst of a decaying (Roman) empire.

Dreher’s book has several significant Notre Dame connections. Most importantly, the title itself and basic thesis are drawn from the closing lines of emeritus philosophy professor Alasdair MacIntyre’s landmark book, *After Virtue*. MacIntyre’s book is a magisterial study of the long history of western philosophy, in which he argues that moral and ethical inquiry has reached an impasse because of the rise of “emotivism,” or the belief that there are no rational means of distinguishing good from bad, better from worse. In such an environment, ethical decisions boil down to individual preference and, eventually, enforced indifference. MacIntyre concludes his book by suggesting that we live in an age much like the waning days of the



news.nd.edu

Roman empire, and that “people of good will” should consider withdrawing support from the crumbling imperium and begin forming alternative communities in which to weather the coming storm of a decaying order that can no longer be held together. “We wait for a new, doubtless very different, St. Benedict,” he concludes.

The second Notre Dame connection appears in Dreher’s frequent invocation of the work of sociologist Christian Smith. Smith has authored several important books exploring the Christian formation of “emerging adults” – young people in their twenties and early thirties – and has confirmed not only the widely-documented loss of faith among this cohort, but a decidedly watered-down belief among many of those who retain some form of faith. Those who remain Christians evince a belief that is highly individualistic, “spiritual but not religious,” feel-good, governed by a benign and non-judgmental God who wants us to be happy. It is a “religion” that makes few demands of us, but rather confirms our existing predilections, in effect making Christians indistinguishable from non-believers. Smith has termed this belief “Moral Therapeutic Deism.”

Dreher frequently cites Smith as a main reason to take up MacIntyre’s call: if in the future there will be Christians in the West, they must grasp that they live in culture that is increasingly hostile to Christianity. In response, Christians blithely believe that all is well, that they live in a world of freedom and plenty, and that they can practice Christianity-lite without any cognitive dissonance in a world governed by a secular theology. This recipe, Dreher argues, will inevitably result in a loss of the faith for which the martyrs died, in exchange for a mess of pottage.

In effect, Dreher is challenging Christians who would remain faithful to consider the formation of a “counter-culture,” a contrast society to the broader secular anti-culture of “liquid modernity.” His book has been taken up especially by parishes, networks of families involved in homeschooling or formation of new “classical Christian” schools, and even some neighborhoods and communities

that seek to live a distinctly different witness to that of the world. But to make this appeal at Notre Dame – in many ways, the place that has provided the deeper intellectual source for Dreher’s project – is to call for some renewed reflection about the nature and mission of this institution.

Is Notre Dame preparing its students for a secular world that is not only increasingly hostile to Christians, but in which Christians are likely to embrace a form of “Moral Therapeutic Deism” or leave the faith altogether? What would it mean for a place like Notre Dame to prepare students not necessarily to join the culture, but to resist it through the formation of a counter-culture? Notre Dame’s longstanding project has been to reconcile its Catholic students to America, and America to Catholicism, and by many measures it has been a great success. But what will it profit a Catholic university if it gains the esteem of the world but loses the ability to resist its corruptions?

If the conclusions of some of its leading scholars are to inform this institution, Notre Dame must reflect not only succeeding on the terms set by the world, but challenging those very terms. Such a course would demand a supple kind of teaching, urging students to develop their many gifts for the benefit of a world in need, but not merely conforming those gifts to the demands of the world. It will also call for a more conscious and resolute faith, one that will not infrequently be unpopular in a world that values non-judgmentalism, individualism, emotivism and consumer choice in all things. If Notre Dame is to be “a powerful force for good,” it can’t merely seek to succeed in America; increasingly, it must seek to change America, or be passively changed by a modern world in which Christian faith may not survive.

Notre Dame will never be mistaken for a Benedictine monastery, but might there not be a distinctive alternative that needs fuller articulation: a Notre Dame option?

Patrick Deneen is the David A. Potenziani Memorial Associate Professor of Constitutional Studies at the University of Notre Dame, and a faculty advisor to the Rover.

Upcoming Events

Monster Mash Soup Fundraiser

135 Malloy Hall /// 11:30am - 1:30pm

October is breast cancer awareness month. For 18 years the College of Arts and Letters has raised funds to provide mammograms for residents of St. Joseph County. For the fifth year in a row, the Department of Theology will be hosting an event to raise money to contribute to the cause.

October
27
Friday

Saturday with the Saints

Blessed Miguel Pro /// Geddes Hall /// 10:30am - 11:30am

Timothy Matovina, Professor of Theology at Notre Dame, will deliver a talk on “Blessed Miguel Pro: The ‘Folly’ of Martyrdom” for the eighth annual Saturdays with the Saints lecture series held prior to the Notre Dame-NC State football game.

October
28
Saturday

Cushwa Lecture: "Father Zahm in the Founding of Notre Dame"

McKenna Hall Auditorium /// 2:00pm - 3:00pm

Father Thomas Blantz, C.S.C., will deliver the 2017 Cushwa Center Lecture.

November
3
Friday

Common Prayer of Reconciliation and Remembrance

Basilica of the Sacred Heart /// 5:00pm - 6:00pm

The service will be led by four senior leaders from within the Catholic, Episcopal, Lutheran, and Presbyterian churches, marking the 500th anniversary of the Reformation.

November
5
Sunday

Notre Dame Children's Choir - Chamber Choir Concert

Potawatomi Conservatory - Potawatomi Zoo /// 6:00pm

Join the Chamber choir of the Notre Dame Children’s Choir perform at the Potawatomi Conservatory located in the Potawatomi Zoo.

November
9
Thursday

GlobaLGBTQ+ Film Festival sparks questions

SOPHIE BUONO
 Editor-in-Chief
 Emeritus

Notre Dame student leaders bring back previously banned pro-LGBTQ film fest to campus

This article was originally published by The College Fix on October 17, 2017. It has been reprinted here with permission.

Student government recently reintroduced a once-banned pro-LGBTQ film festival to campus, prompting a mix of support, controversy and condemnation, including a petition denouncing the event with some 16,000 signatures.

The “GlobaLGBTQ+ Film Festival,” held during the first two weekends of October at the private, Catholic institution, showcased films such as “Chavela,” “Inside the Chinese Closet” and “XXY.” The films spotlight coming out, questioning gender identity, and other pro-LGBTQ topics. One of the films, “XXY,” includes a scene that has been described as child pornography.

“I am disappointed at this decision of so many campus groups to sponsor a festival,

or celebration, of a vision of human sexuality that cannot lead to a flourishing of love in marriage,” Shaun Evans, president of Students for Child-Oriented Policy, told The College Fix.

The non-sectarian Notre Dame student group advocates for traditional marriage and raises awareness about the harms of pornography. The Identity Project of Notre Dame, a student organization that promotes human identity and sexuality in line with Catholic teaching, also expressed disapproval.

“Endorsed by the Center for Civil & Human Rights and occurring on a Catholic college campus, the GlobaLGBTQ+ Film Festival undermines what ought to be its mission — the promotion of the dignity of the person,” Molly Weiner, a senior and member of idND, told The College Fix. “These films depict the atrocity of child pornography and blatantly advocate against the Catholic Church’s teachings on human sexuality.”

TFP Student Action also circulated a petition to stop the festival that garnered more than 16,000 signatures. But backers of the GlobaLGBTQ+ Film Festival included public support from 20 university departments and programs at Notre Dame, such as the Center for Civil

and Human Rights, the Department of Philosophy, the Gender Studies Program, and the Department of Anthropology. The Department of Philosophy provided a statement about why it supported the event.

“The department helps to sponsor a wide variety of events on campus which it hopes will enrich the intellectual lives of students and other members of the university, and this film festival is no exception,” professor and Chair Jeff Speaks told The College Fix.

Yet if campus leaders were proud of the film fest, they did not seem to boast of it publicly. While some of the supporting organizations advertised the festival’s full schedule on their websites, no related posts appeared on the websites or Facebook pages of the student government or the university’s LGBTQ group, PrismND.

It is unclear whether the GlobaLGBTQ+ Film Festival will become an annual event at Notre Dame. The first iteration of the film festival, the Queer Film Festival, appeared at Notre Dame in 2004. As a Catholic institution, the university’s decision to host the event stirred controversy, since the Catholic Church teaches that sexuality properly understood must be directed toward the union of a man and woman in marriage.

In the official student handbook of the university, Notre Dame echoes this teaching.

In 2005, then-bishop of the Fort Wayne-South Bend Diocese, John Michael D’Arcy, denounced the event, calling it an “abuse of academic freedom.” The university acknowledged the bishop’s critique but refused to cancel the festival, although it was renamed twice between 2006 and 2008.

In 2009, it was quietly discontinued under current University President Father John Jenkins. But now it’s back, the first installation of the film festival in nearly a decade. An article about the event in The Observer, the university’s student newspaper, reported that the festival is part of an effort to promote “inclusivity” on campus.

Sophomore Anne Jarrett, the student government’s Title IX commissioner and one of the festival’s coordinators, told The Observer that she hoped it would “start conversation and introduce some of these issues to our campus.”

Sophia Buono is a senior Program of Liberal Studies major with a minor in ESS, and living in Lyons Hall. She loves jumping around in piles of fall leaves. She can be reached at sbuono@nd.edu

Writing

continued from front

to provide writing tutorial services to students at Westville, but then we realized that we could tap the enormous intellectual and interpersonal resources of the WEI students themselves. The WEI Writing Center, in other words, needed to be a true peer tutoring program. Thus, we decided to recruit and train tutors from within WEI.

Dr. Seroczynski and Dr. McCarthy worked to recruit the tutors, and I provided three training sessions at Westville during the spring semester. Maya Jain, a Notre Dame Writing Center tutor, provided a fourth training session, and the tutors began providing writing consultations to fellow WEI students at the end of the spring semester. Our ongoing training of the tutors continues this semester.

What do you hope to achieve through it?

Serving as a writing center tutor is a transformative experience in that it requires us to exercise so many high-level skills simultaneously—deep listening, critical analysis, and thoughtful questioning among other skills. The intellectual and interpersonal challenge of working with a wide variety of writers to solve a huge range of problems in writing is, in my view, the epitome of a liberal education. This work is collaborative, it is empathetic, it is rigorous, and it is deeply ethical. I regard it as essentially a peace-building activity in that it seeks to empower students to enter into

authentic and responsible dialogue with one another and with the community of writers and thinkers in our world.

Our aim in this program is identical to the aim that we have in the Writing Center at Notre Dame—to provide support for writers so that they can discover what it is that they mean to say and can do their very best work in writing. In both the Notre Dame Writing Center and the WEI Writing Center, we work with writers at any stage in the Writing Center to help them define and achieve their own writing goals.

Are students able to be involved in this program, and if so, how?

The tutors in the Notre Dame Writing Center and the WEI Writing Center are partners in the shared project of providing high quality writing instruction for writers at all levels. Next month, a core group of tutors at the Notre Dame Writing Center will be traveling to Westville for a joint staff meeting with their colleagues in the WEI Writing Center. They will share insights with one another about the teaching of writing and will be collaborating to develop a writing workshop for students in the WEI program.

Monica VanBerkum is a sophomore Anthropology major living in Cavanaugh Hall. In her free time, you can find her begging her friends to play football on the quad. She loves writing so much, so if you’d like to talk about that with her, contact Monica at mvanber1@nd.edu.



Visit us online at irishrover.net for more articles, Free Reads of the Week, and information on how to subscribe to the *Rover*.





On drinking at Notre Dame

James Rahner
Religion & Ethics Editor

I doubt that anybody who might look at the title of this piece would think to themselves that it was probably a defense of the drinking that goes on at this school, rather than some sort of anti-drinking tract. And though I think that it is a pretty reasonable assumption, this is odd to me.

Here is why: I have certainly found it to be the case that drinking is hardly something that most are very quick to condemn at this school. Not everyone drinks, to be sure, but a vast number do, ranging from the stereotypical frat bro to the born-and-raised Irish Catholic who loves the school and wishes to participate in storied dorm culture. Rectors—the male ones anyway—either are loath to broach the subject at length, or couch it in gentle terms. As stated before, there are those who abstain from drinking, and not everyone encourages the pastime, but abstinence is viewed as a matter of preference, or perhaps the choice of a merely calmer road over a riskier yet still tenable one.

This is what makes it so weird to me that when one actually brings up the issue, there is a strong feeling of OCS-related discomfort and sometimes even shame (couched in ironic humor or sly self-awareness, frequently referencing oneself as a heavy drinker, or recalling a particularly messy night have simply become fodder for fun discussions at dinner). For such a ubiquitous thing, there sure does seem to be a palpable sense of cognitive dissonance surrounding it. One witnesses the general acceptance of it as the defining college activity while also viewing the acknowledgment of its underground, illicit status. Is it a good thing, or isn't it? Ought we get drunk every weekend night, or not? Is the spoilsport administration the villain, or isn't it? Are these the attributes of the good ole Irish Catholic University, or aren't they?

Such a bizarre phenomenon of a person balancing two antithetical standards of conduct in their mind is, of course, partially brought on by the college atmosphere in general. College provides a space where the freedom of adulthood to be explored, with none of the responsibilities—by several thousand adolescents at once. It is, therefore, by its nature a bubble rather separate from the outside world. Different sort of standards in the “college mentality” apply, and these are often opposed, as seen, to the normal standards we might otherwise hold ourselves to.

Add to this the unique nature of Notre Dame itself—a place where tradition and the stereotypical “Notre Dame Experience” are prized above all else; where dorm Mass is sometimes attended simply because it's the Notre Dame thing to do rather than the Catholic thing to do—and you get the ideal murky atmosphere for strange lifestyle contradictions to brew (heh).

And although I don't have much hope about stopping the vast majority of people from drinking, I do think that this murkiness surrounding drinking culture should be combated.

So I will be blunt and unambiguous: getting drunk is wrong. The Catholic Church says as much. Humans have a responsibility to accept and use with prudence our gifts of rationality and free will.

Secondly, the effects of the drinking culture on campus are disastrous. I don't know why anyone would expect anything less considering what a dorm party actually consists of, but unfortunate events and clumsy mistakes and broken friendships and slipping grades seem to be just another thing for the Notre Dame drinker (or most heavy drinkers for that matter) to sweep under the rug when they wake up in the morning.

From a purely pragmatic standpoint, alcohol does a great deal to facilitate sexual assault. This is not to avoid pinning the blame on the perpetrator. It is to point out that alcohol by its very nature reduces one to a lower moral and rational state. And it is to point out that, statistically speaking, alcohol is inevitably involved in the vast, vast majority of such assaults.

Drinking is pervasive. It is everywhere and it reduces a weekend campus culture to flashing lights in boys dorms and lonely, hungover Saturday mornings. I would bet that nearly everyone knows somebody—probably multiple people—who drink enough to need some kind of intervention or professional aid program. Even the theoretically drink-shy give in: the casual “social drinker”—that all-excusing epithet—is hungry enough for social interaction on to head down the hall to Patrick McVarsity's room to drink Natty Lite which he purchased with his fake ID at Belmont Beverage down the road.

This is not to say anything new, of course. People make the decision that this is what they want from college life, and it certainly is easy enough to get it. Irritation will not stop the drinking culture, and may even make me sound a bit pathetic. Fair enough. The drinking culture for better or for worse (read: for worse) has become a part of Notre Dame, and the twisted strangeness of the shotgunners and the drink-stirrers lining up to receive the Blood of Christ the next day is, I guess, rather...interesting to observe.

I only wish that it wasn't such a moral scourge and a piece of hypocrisy for the school.

James Rahner is a junior philosophy and theology major currently living in Duncan Hall. He enjoys rubbing moistened fingers around the edges of wine glasses for musical effect. To ask him about his technique, and/or to send him hate mail, you can reach him at jrahner@nd.edu.

When reason lags behind

Ed Kuhns
Staff Writer

The heart has its reasons which reason knows nothing of.” -Pascal
In his *Pensées*, Blaise Pascal contemplates a question that for centuries has perplexed both philosophers and theologians alike: the role and power of reason in divine contemplation. Though Pascal—as evident from the quote above—believed that faith lay far outside the mind's inherent faculties, other philosophers—such as Descartes—have attempted to argue the contrary. God's existence, says Descartes, is of two principles (the other being the existence of the self) that are clear, distinct, and indubitable within the human mind. With a viewpoint on reason much more confident than that of Pascal, Descartes goes so far as to “prove” God's existence through reason alone. Although the sufficiency of his demonstration is a topic to be debated elsewhere, what was shocking to me was not certain belief in God—but his faith in the human mind. Throughout this semester, I have had the opportunity to read and contemplate sections of both philosophers' works (Pascal's *Pensées* and Descartes' *Meditations*) and such works have prompted my own consideration of this perplexing topic. Considering the role, or lack thereof, of reason in both faith and divine contemplation, I find myself leaning towards the side of Pascal. Though deeply captivated, intrigued, and simply impressed by Descartes's proof of God, I often find that faith must transcend reason when one chooses to believe—to “take the leap” as some say. With such thoughts in mind, I composed two sonnets on the topic, which can be read below.

As conveyed within my poems, I believe that, in matters of faith, reason can only take us so far, and it is this that makes faith such a daunting, challenging, and personal journey. While a logical demonstration such as Descartes' may make one feel more at ease in regards to questions of belief, they in no way can spark the genuine trust required in religious matters. No logic can spark the heart's desire for a relationship with God, for no relationship is formed upon the foundation of pure reason; rather, they require a certain sentiment—an authentic emotional attachment so to speak. Thus, while I believe a rational and genuine reflection on religious texts and teachings is vital for establishing an educated and well-developed faith life, faith is a journey that requires much more than the consent of the mind: while the path is laid by the mind, the journey is taken by the heart.

An Instant Apprehension

An instant apprehension takes my soul,
down roads along whose path I lack control.

It spirals to the forefront of my mind,
where use of reason often lags behind.

No words can yet express this thought—
this truth,

no explanation there with which to
soothe.

an agitated mind in sudden view—
ideas always felt but never knew.

Transcendent thoughts above the realm
of time,

a plunge into the midst of the sublime.

Where judgment yields to feeling—an
emotion,

whose understanding calls for true
devotion—

To ideas sparked—a flash of the divine,
when faith pervades the darkness of the mind.

The Impenetrable Darkness

The impenetrable darkness sheds a light,
in silence, serves as guide of human life.
It overwhelms the senses—causing us,
to contemplate the faculties we trust.

Pervading into minds, it dims the
light—

of reason, which before we used for
sight,

to glimpse the inner workings of the
soul,

the illusion of a power not controlled—
by us. We stumble through the dark—

we lose our way, in ignorance embark,
on journeys to the principles of all,

in pride we leap for truth, and yet, we
fall.

Instead of leap, put foolish hopes aside,
have trust in faith—let darkness serve as
guide.

Ed Kuhns is a junior in the Program of Liberal Studies and living in Dillon Hall. He walks around the lakes at night reciting poetry to himself. To discuss this with him, contact him at Edward.W.Kuhns.6@nd.edu.



Leaving the garden

HENRY DICKMAN
Alum Contributor

No one wants to graduate from Notre Dame less than a Notre Dame student. We may arrive as freshmen with dreams of how a Notre Dame degree will enhance our career prospects, and yet, in the midst of dorm life, football, exciting intellectual challenges, and awesome friendships, we start to realize we don't really want to leave at all. Life on campus becomes infinitely more valuable than the degree.

At least, that was my experience. I'm an alumni now, having just graduated this past May. I know many in the Class of 2017 are missing Notre Dame a lot like I am. Most of these classmates have jobs in the real world now and are seemingly missing undergrad life for obvious reasons. But I actually don't think being in the real world is the true reason for why graduates miss being a student at Notre Dame so much.

Take me as an example by contrast. I am now a first year law student at the University of Virginia, so the real world hasn't arrived at my doorstep yet. While I have truly enjoyed being a law student at UVA, it is undeniable that nothing really seems to be the same as undergrad. The tables have turned; the degree is now far more valuable than the experience. Why is this?

Well, for starters, life as a graduate student obviously differs in many ways from the life of an undergrad. I live off campus now, which is a dramatic difference from living among my best friends and having outstanding meals catered for me every day. Law school is certainly more intellectually challenging and time-consuming than undergrad was, and my classmates are on average several years older than I am. Essentially, it seems by comparison like attending a commuter school where you don't necessarily have a lot in common with your classmates.

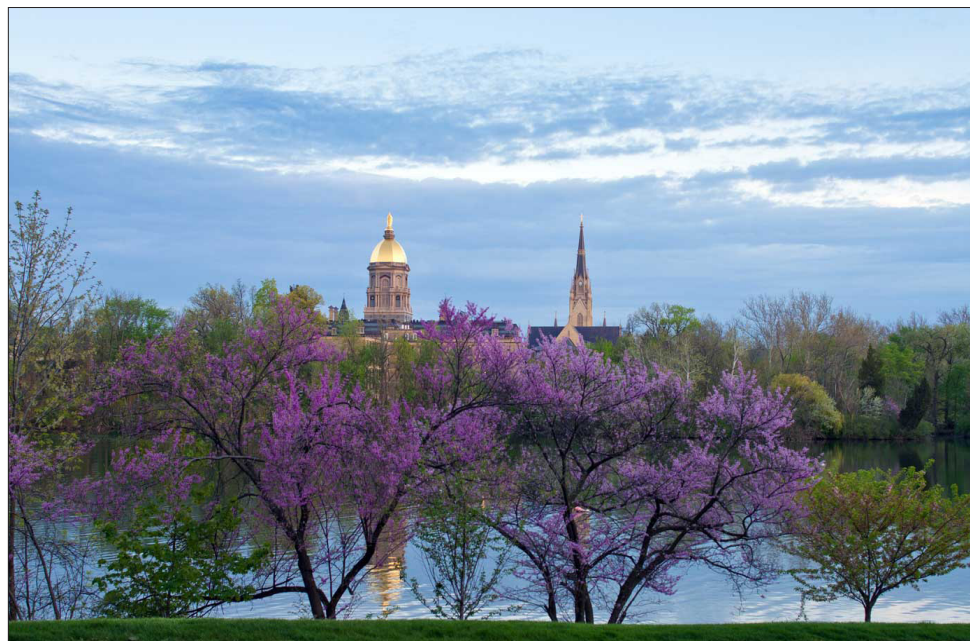
But interestingly, a lot of my UVA classmates are enjoying this new experience just as much if not more than undergrad. This shouldn't come as a surprise as UVA Law boasts one of the highest overall satisfaction rates among law schools and Charlottesville is consistently rated one of the happiest cities in America.

So why would the Notre Dame grad prefer the flat, grayness of northern Indiana to the sunny, mountainous, and cheerful graduate school, especially since many of his new classmates would beg to differ? Perhaps you'd suggest the difference between going from a Catholic university to a secular one, but I still think there's more to the story than this explanation. While UVA is not committed to Catholicism institutionally, many of the

faculty and students at the law school tend to be very engaged in their faith. The St. Thomas More Society, Law and Christian Fellowship, the vibrant Dominican parish in Charlottesville, and so many more organizations enrich Christianity here just as much as Campus Ministry or any of the other Catholic organizations at Notre Dame. There may not be a chapel down the hall or a crucifix hanging in the classroom anymore, but I don't have to go much further to find models of faith at UVA.

All this narrowing down is to make the conclusion that when you graduate from Notre Dame, you won't miss it merely because your new life involves a job, detached student life, or an established secular culture. You'll miss it quite simply because your new life isn't at Notre Dame, and no other institution of education or employment can match it.

What is it that makes Notre Dame one of the most special (if not the most special) places of education, breathtaking beauty, athletics, and religion in all of America? Precisely because it is the nexus of all those good things. We might say that the people are what make Notre Dame so special to us, and on a case-by-case basis, this is certainly true. But unlike almost any other institution, there is something sacred about the place itself, and everyone who sets foot on campus immediately



sites.nd.edu

detects it. When the most ardent atheist is stirred by God, when the most apathetic sports fan perceives and appreciates the history around Notre Dame stadium, and when the most committed modernist is struck by the classical architecture, you know that you're in a truly extraordinary place.

I frequently tell people that Notre Dame is the greatest institution of higher education in America. This shouldn't make you (or me) feel too pretentious for earning a Notre Dame degree, but rather to recognize that you are tremendously fortunate and blessed. If there is a semblance of the Garden of Eden here on Earth today, I think there's a good chance that you are living in it on an otherwise

ordinary 1,200 acre plot in South Bend, Indiana. It's a place that's been touched by God and has been home to us in a way that nowhere else ever will be.

When you graduate one day, sadness, uncertainty, and maybe even bitterness (if you're like me) will be some of the first symptoms you experience. August will roll around, and despite the excitement that comes with a new adventure, you'll inevitably be upset that you aren't going back. But when that moment comes, I urge you to remember this important fact: almost no one on Earth gets to experience Notre Dame like you did. We don't know why we received this blessing, but we did. And all we can offer in response is gratitude

to the God who created this blessing, protects it, and shared it with us individually.

One day, it will be your time to leave the Garden, and when you do, carry forth the mission of that sacred place by sharing the joy, wisdom, and faith that you were given there. Notre Dame student life may be in my past, but the blessing lives on in me. All I can do now is offer thanks for the opportunity to have lived in the Garden, one of God's greatest creations.

Henry Dickman is a first year law student at the University of Virginia and a 2017 graduate of Notre Dame. The highlight of his adult life so far is grocery shopping; email him at hjd5nc@virginia.edu to learn more.

Unflattening the summit

ROBERT BILLUPS
Alum Contributor

While reading the previous edition of the Irish Rover, I was struck by Matthew Gambetta's article "The Summit, Flattened." Matthew argues that contemporary Masses' emphases on community and modernity rather than the Eucharist have diluted the spiritual significance of Catholic liturgy and catalyzed the social and institutional decline of American Catholicism. As a

former liturgical commissioner and long time parish volunteer, I agree with Matthew's conclusion that "the source and summit of Christian life" (CCC 1324) has indeed been "flattened" in many Catholic liturgies, including some at Notre Dame. In response to his article, I want to suggest simple ways that Masses, including those in residence halls, can better emphasize the Consecration and thereby reinforce the Eucharist's centrality to the Catholic Faith.

1) Kneel during the Consecration. While kneeling is already customary in most

Catholic churches, it is not universal. Yet it should be. Kneeling both reemphasizes the Consecration as the most sacred part of the Mass and physically orients the faithful toward the sacrifice on the Altar. When we kneel, we literally gaze up at "the source and summit of Christian life" as the priest elevates the Host and Chalice.

More importantly, kneeling during the Consecration allows us to show God our humility and gratitude. Since the first century, kneeling has been "the humble gesture by which we fall at the feet

of our Lord" (Ratzinger). In Spirit of the Liturgy, Benedict XVI writes, "Where it has been lost, kneeling must be rediscovered, so that, in our prayers, we remain in fellowship with the apostles and martyrs, in fellowship with the whole cosmos, indeed in union with Jesus Christ Himself". By kneeling at Mass, we join the Church both past and present, both cosmic and earthly, and make the love and power of God both known and experienced. As a result, kneeling helps move our minds and hearts toward God during the Consecration.

2) Consider implementing an offertory procession. It may seem unusual to include this in a small chapel, but the offertory procession is an important symbol that the laity are true participants in the Mass. The bread and wine brought up before the Altar symbolize our labor that we offer up to God, and the water symbolizes our sins, which we also offer up to God to be transformed by His Sacrifice (Williams). By allowing members of the laity to carry these items to the Altar, the offertory procession reminds laypeople that they too have an important role to play in the liturgical life of the Church.

The offertory procession is an ancient practice that has

undergone various phases throughout Church history, but it has historically symbolized the faithful's role in the Mass. Since the Second Vatican Council, the Church has placed greater emphasis on the offertory procession as a valid means of active lay participation (Sacrosanctum concilium). I suggest instituting offertory processions where they are not already present. It may require rearranging furniture, but it would be a worthwhile way to reinforce the laity's role in the Sacrifice of the Mass.

3) Don't be afraid of silence. One of the biggest differences between the Catholic Mass of the last half-century and its predecessor is the modern liturgy's almost complete lack of silence. While hymns, homilies, and vocalized prayers are great ways of deepening our faith, it is still important to preserve quiet moments during Mass. In older Rites, large parts of the Mass are silent. In fact, some of the longest periods of silence in the Tridentine Mass are shortly before and after the Consecration.

Silent moments during Mass make it easier to focus on God. They are both moments of reflection and opportunities for individual prayer—chances to

set everything at the feet of our Lord before receiving Him in the Eucharist. By including silences before the Consecration, the priest invites the faithful to engage more deeply the Mystery they are about to witness. In this way, silence makes space for us to meditate on the Eucharist and receive it with greater reverence and devotion.

Speaking from experience, it can be tempting to prioritize community or entertainment values when planning a liturgy. However, Matthew shows in "The Summit, Flattened" that even well intended efforts to make worship more appealing can negate the significance of the Mass. It is important to remind ourselves that we are part of a pilgrim Church on a journey, and along the way we are both drawn toward and nourished by "the source and summit of Christian life"—the Eucharist. So as we march together toward the City of God, let us make every Mass an opportunity for deepening our faith, nourishing our souls, and orienting ourselves on the path toward everlasting life.

Robert Billups ('17) is a proud alumnus of the University of Notre Dame. He is currently pursuing an MPhil in American History at the University of Cambridge.





Transforming the abortion debate

MACKENZIE KRAKER
Staff Writer

Lila Rose delivers keynote address for Respect Life Week

Notre Dame Right to Life welcomed Lila Rose for the keynote speech for its “Love in Action” Respect Life Week on October 5. Her talk was entitled “Transforming the Abortion Debate.” As founder and president of Live Action, a nonprofit media and news organization focused on educating the public on abortion and inspiring people to work to end it, Rose described her work in the pro-life movement and encouraged the audience to join her efforts.

Rose began by describing the current situation she has observed in America where there is much resistance to the pro-life message.

She recounted how she had seen a Planned Parenthood tote bag listing all of the services Planned Parenthood offered while she was shopping in a local boutique in her home city of Berkeley, California. When she tried to engage the clerk in dialogue about the services Planned Parenthood offered and its role as the largest abortion provider in the United States, the clerk refused to talk with her. Rose perceives this “closing of the mind and resistance to have a discussion [about abortion],” as a sign of the woundedness caused by involvement with abortion.

From a young age, Rose developed a passion for the pro-life movement. Growing up in a large family in California, she found her parents’ copy of

“Handbook on Abortion” and was immediately shocked by its graphic images of abortion and the statistic that 3000 lives were taken by abortion daily. These realizations sparked her passion to fight abortion.

She also connected her inspiration for the pro-life movement to Saint Mother Teresa, who she called “a force for love.” She quoted Saint Mother Teresa who warned, “The greatest destroyer of peace in the world is abortion.” Rose echoed this when she emphasized the need for laws to defend the inalienable rights to life, liberty, and the pursuit of happiness.

Rose stated that a country cannot “turn its laws against the right to life of the weakest members of society,” and continued, saying “Children in the womb are the weakest. They have no way to speak out.”

She next outlined her call to go undercover and expose Planned Parenthood’s abortion industry, starting in college as a student at UCLA. By posing as a young client of Planned Parenthood and using hidden cameras, she has investigated and uncovered the organization’s cover-up of abuse and what she deemed as the spreading of misinformation.

After recounting how she became involved in the pro-life movement, Rose spoke about the undercover work she has done to investigate Planned Parenthood’s cover up of sexual abuse and statutory rape and the harm she believes abortion has inflicted on women. She explained how the woman who chooses abortion “feels powerless because there’s forces in her life driving her to feel like she has to do this.” This



coercion can come from family, a partner, or even colleges who tell her there is no other option. She declared, “Abortion is the ultimate position of powerlessness for a woman.”

Rose showed the audience several videos she has produced with Live Action. The goal of these videos, which are shared via social media, is to educate viewers about the misconceptions and realities of abortion and Planned Parenthood.

Although her Live Action videos have changed many viewers’ minds and literally saved lives when mothers choose to not have abortions, Rose admitted that her work is taxing, and it is overwhelming for her to see so much death even when she has successes.

She reflected, “Abortion is a violent act and can be so devastating for women, for families, for fathers.” She is hopeful, though, and said, “We are proclaiming something so beautiful and so good.” Rose recognizes that the view of goodness must include both our neighbor and ourselves and the need to adopt an attitude of wonder.

Rose is still optimistic for the future of the pro-life movement because she has seen many minds changed, stating that she “firmly believe[s] that this generation ... will end abortion legally and culturally, and we can transform this country to make people see not just the value of the life in the womb, but more deeply see the value of their own lives and the lives

next to them.”

She considers the key to conversion to “give people permission to change instead of coming at it straight with labels and a political argument.” She clarified that there is a need for abortion to be discussed and fought in politics, but sees conversations and questions better for personal encounters. She is confident that “deep down people know the value of life... and have a profound sense that life matters and humans deserve protection.”

She concluded her speech by encouraging the audience to “go out with our talents, not compromising what we know to be true, but doing it with love, and sharing the truth whether it’s about abortion or life.”

Photo by Right to Life

Junior Mati Sarosi, Joys of Life Commissioner for Right to Life, told *The Rover*, “I thought that Lila Rose’s emphasis on education was a crucial affirmation of the mission of Notre Dame Right to Life, as we seek to similarly inform and empower students about the dignity of human life and the destruction of abortion.”

Mackenzie Kraker is a junior biochemistry and theology major living in McGlinn Hall. Like Lila Rose, she was homeschooled and got her start in pro-life activism at a young age thanks to her family’s many pro-life field trips. If you want to hear about how great it was to go to school in PJs or want to talk about the pro-life movement, contact her at mkraker@nd.edu.

Reforming your view of indulgences

ZOSSIMA PROJECT

Revisiting Luther's earliest heresy

This Halloween is the 500th anniversary of Martin Luther’s *Ninety-Five Theses*. The topic of indulgences inspired most of the *Theses*, as forty directly address them. An indulgence, according to the Catechism, is a “remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church.” Indulgences remain part of Church teaching, but a few common questions remain: how and why did they begin, why did they become controversial, and how are they used today?

Although indulgences are not

directly mentioned in Scripture, a number of Old Testament passages call monetary charity a means for forgiveness and the remission of sins. Daniel tells King Nebuchadnezzar to “redeem [his] sins by almsgiving and [his] iniquities by generosity to the poor; then [his] serenity may be extended” (Dan 4:27). Several verses in the Book of Proverbs communicate a similar message, such as Prov. 19:17: “He who is generous to the downtrodden makes a loan to the Lord; He will repay him his due”. In Jewish commentaries, rabbis wrote that the hand of the poor is like an altar—both are direct conduits to God which directly confer remission of sins.

In the early Church, the *libellus pacis* (“letter of peace”) was another precursor to the modern indulgence. These documents were obtained from those who had suffered for the faith and given to Christians

who had fallen away. The *libellus* was presented to the bishop, who took the writer’s sufferings into account and released the penitents from the punishment incurred. However, the *libellus* became abused, as St. Cyprian wrote to givers of *libelli*: “To this you should diligently attend, that you designate by name those to whom you wish peace to be given.”

The tradition of these two practices, giving alms and the *libellus pacis*, led Pope Clement VI to solidify the centuries-old idea of the “Treasury of Merits” in 1343. In this system, the merits of the saints were stored in a treasury from which the Church, in the person of the Pope, could draw in order to remit the penalty of sin. Indulgences were awarded for almsgiving and acts of prayer, charity, and pilgrimage. However, an indulgence was only granted after a confession of

sin, linking forgiveness to one’s repentance. Pope Sixtus IV, in 1476, declared that indulgences could be gained for a soul in Purgatory. However, he did not clarify whether a confession was required for the remission of the sins of another. This seemed to break the intrinsic link between penance and forgiveness of sin, and an idea arose that one could buy one’s way into heaven.

The most notable proponent of this error was a Dominican named Johann Tetzel, who coined the phrase: “When a penny in the coffer rings, a soul from Purgatory springs.” Luther’s *Theses* were largely a response to Tetzel’s abuses, but Tetzel’s greatest critic was a theologian named Cardinal Cajetan. Both men initially criticized Tetzel for abusing indulgences, but over time Luther became convinced of the doctrine of justification by faith alone. This led him to condemn the Church’s entire

“Treasury of Merits.” In contrast, the Council of Trent banned the sale (but not the practice) of indulgences, while condemning those who denied their ability to remit the punishment of sin.

In 1967, Blessed Pope Paul VI released *Indulgentiarum Doctrina* regarding official Church teaching on indulgences. In the modern age, there are two types of indulgences, which differ to the degree of punishment remitted: plenary and partial. For a plenary indulgence to be granted, one must be completely detached from sin, confess sins in Confession, receive the Eucharist, and pray for the Pope. Plenary indulgences are attached to acts, such as praying the Rosary in a church or oratory, praying for thirty minutes in Adoration, or reciting the Stations of the Cross. For a partial indulgence, one must be contrite of heart in these actions.

In *Indulgentiarum*

Doctrina, Blessed Pope Paul VI writes, “the aim pursued by ecclesiastical authority in granting indulgences is ... urging them to perform works of piety, penitence and charity—particularly those which lead to growth in faith and which favor the common good.” When discussing indulgences for the Year of Mercy, Pope Francis wrote, “I wish that the Jubilee Indulgence may reach each one as a genuine experience of God’s mercy.” Even into modern times, indulgences are not a corrupt or antiquated way to “buy one’s way into Heaven,” rather, they are a way of manifesting God’s loving mercy in a concrete way.

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

Opinion: Partisan gerrymandering is perfectly constitutional

BRENNAN BUHR
Staff Writer

The Supreme Court ought to agree

The current Supreme Court term has no shortage of high-profile cases, but there is perhaps no case that holds greater political significance than *Gill v. Whitford*. The plaintiffs in this case are a group of registered Democrats in Wisconsin who argue that Wisconsin’s state assembly districts are drawn to unfairly favor Republican candidates. Wisconsin’s district map is admittedly a typical example of partisan gerrymandering. In 2011, Republican legislators “packed” Wisconsin Democrat voters by concentrating their power in a few districts and “cracked” them by diluting their strength across most other districts. Partisan gerrymandering is standard practice in many states

throughout the country, and it has been used as a political tool by parties on both the left and the right for centuries. Nevertheless, the plaintiffs assert that partisan gerrymandering is inherently unconstitutional under the Fourteenth Amendment’s guarantee of equal protection of law. In 2016, a three-judge panel of the U.S. District Court for the Western District of Wisconsin agreed with the plaintiffs and declared Wisconsin’s state assembly map unconstitutional. They ruled that partisan gerrymandering impedes the plaintiffs’ ability to vote on the basis of their political affiliation. To justify its decision, the district court cited the “efficiency gap” metric developed by researchers Eric McGhee and Nicholas Stephanopoulos. McGhee and Stephanopoulos claim that this standard “captures, in a single tidy number, all of the packing and cracking decisions that go into a district plan.” According

to the court, the efficiency gap in Wisconsin favored Republicans too much and thus denied the plaintiffs their equal protection rights as voters. Wisconsin appealed the ruling and the Supreme Court accepted the case earlier this year. Simply put, the district court’s rationale is wrong, as it conflicts with a prior Supreme Court decision. In the 2004 case *Vieth v. Jubelirer*, the Supreme Court ruled that partisan gerrymandering is a nonjusticiable question. In other words, the courts cannot strike down maps as unconstitutional partisan gerrymanders. Justice Antonin Scalia wrote in a plurality opinion there is no “manageable standard” that can be used to judge these claims under the Constitution. Justice Anthony Kennedy concurred with the plurality, but left open the possibility that the Court could determine a manageable standard in the future (the Supreme Court, that is). Thus, the

district court’s ruling violates *Vieth v. Jubelirer*. Unless the Supreme Court decides that a manageable standard exists, lower courts have no business striking down any map. Furthermore, I would argue that the four-justice plurality in *Vieth v. Jubelirer* is correct that even the Supreme Court has no business declaring maps unconstitutional. Justice Kennedy left the door open for a manageable standard to be adopted by the Court in the future, but the reality is that no such standard exists, unless the Supreme Court wants to essentially pull one out of thin air (the efficiency gap). Neither the Constitution nor federal law give the judicial branch a standard to review partisan gerrymandering claims. “Equal protection of the laws” was never intended to restrict partisan gerrymandering, which is about as American as apple pie. Thus, the Supreme Court should declare that under current law, all

partisan gerrymandering claims must be deemed nonjusticiable questions. I am not arguing that partisan gerrymandering is wise policy (it isn’t). Ideally, districts would be drawn independently from partisan political considerations. Both Republicans and Democrats are responsible for gerrymandered maps all across the country, not just in Wisconsin. However, if partisan gerrymandering is to be remedied, it must be done on a legislative basis in the state legislatures or in Congress, not through the courts. The judicial branch is responsible for interpreting the Constitution as written, not pursuing extraconstitutional policy ideals. A Supreme Court ruling in favor of the plaintiffs would be ruling in favor of an arbitrary metric (the efficiency gap) that has absolutely no roots in constitutional text. The district court was wrong to rule partisan gerrymandering unconstitutional, and the

Supreme Court could potentially do the same when it reveals its decision later in 2018. A flurry of lawsuits would undoubtedly follow a ruling striking down Wisconsin’s map, clogging the courts and causing political chaos that would do great damage to the Supreme Court’s reputation of independence from partisan politics. Court-watchers expect a 5-4 decision, with Justice Kennedy likely serving as the essential swing vote. Hopefully, Kennedy understands that a ruling preserving the Wisconsin map would not only be legally sound, but would also preserve the Court’s reputation and prevent judicial and political disarray. Brennan Buhr is a sophomore political science and theology major and history minor living in Knott Hall. You will often find him sweating profusely at Rolfs while playing basketball. He is an 80% free throw shooter. Contact him at bbuhr@nd.edu.

Views from the West Wing: Notre Dame Forum

MIMI TEXEIRA
Staff Writer

Former Chiefs of Staff Andrew Card, of the Bush administration, and Denis McDonough, of the Obama administration, visited campus on October 4 for a discussion titled, “Views from the West Wing: How Global Trends Shape U.S. Foreign Policy.” The two shared their experiences navigating some of the most significant foreign policy crises of the recent past, and their thoughts about the Trump administration. Card and McDonough began by discussing the responsibilities and realities of holding one

of the most powerful positions in government, the job of Chief of Staff to the President. “The responsibility of a Chief of Staff is to make sure the President is available to make a brutally tough decision at any time during any day,” Card explained. He joked that his most important responsibility was “the care and feeding of the President.” McDonough echoed the importance of freeing up the President to focus on big decisions and talked about the importance of creating a respectful, civil West Wing environment, so that the President has all the staff support necessary to make critical decisions. “The world being what

is is, often times...[the President] makes decisions over the course of hours, sometimes in the dead of night, and if you’re not running a clean process to ensure that people are prepared to get those decisions to the President in a well-shaped-up manner, then they’re going to end up being bad decisions,” McDonough said. During a discussion about Congress’s role in national security, McDonough talked about President Obama’s decision to establish a “red line” in Syria over Syrian President Bashar al Assad’s use of chemical weapons. McDonough explained how Congress was reluctant to become involved in Syria,

but that President Obama’s establishment of a credible threat of force pushed Syria to acknowledge its chemical warfare capabilities and to halt production of the chemicals. Additionally, McDonough argued that Obama’s choice of action was wise, asserting that “if the President had used force before all of that stuff [chemical weaponry] was moved out of Syria, I feel...that chemical weapons on the ground in Syria would have been dispersed and proliferated among very hateful, violent organizations, including ISIS.” Card’s tenure as Chief of Staff witnessed the terrorist attacks of September 11, 2001. The attacks

changed the course of U.S. foreign policy for every succeeding presidency. Card addressed the controversial enhancement of interrogation tactics in the wake of 9/11, “We do feel that the techniques did produce results...but it also helped for us to discover some of the attacks that had been planned on the United States and get some means of interrupting those so that they didn’t happen.” He said that the tactics should be controversial, and that the administration knew they would be controversial, but they felt that they were necessary to “preserve and protect” the United States. Both Chiefs of Staff briefly commented on the current White House, from a communications standpoint. Card warned, “Taste your words before you spit them out.” He expressed a hope that President Trump be intentional with his word choice and resist impulsivity, especially impulsive Tweeting. He urged Americans to be “skeptical, but not cynical” about President Trump’s performance going forward, wishing the President success. McDonough agreed with Card’s sentiments, adding that he would like the President to be evaluated by the results that his administration

produces rather than the methods he uses to achieve them. Both praised current Chief of Staff John Kelly and were confident in his abilities to perform competently in his position. A student asked about the role of the Catholic Church in global engagement. McDonough responded, “I don’t see an ability to get our hands around globalization...without the Catholic Church and other institutions of faith maintaining a very powerful engagement in questions of public policy and questions of the common good.” Card, who is married to a Methodist minister, emphasized the importance of faith in guiding public service. “I think the Catholic Church, because they are [sic] everywhere, has a particular responsibility to create a climate of justice,” Card said, also expressing admiration for the role the Church has already played in global affairs. This keynote event was part of an annual series, Notre Dame Forum, the topic for which this year was “Going Global.” Mimi Teixeira is a senior studying political science and constitutional studies. One imagines that, in another universe, she was named “Timi Neixeira.” Contact her at mteixeir@nd.edu.



Five tips to survive the seasons

LACEY SILVESTRI
Humor Editor

So you're from a place of perpetual sunshine, and you've decided to make South Bend your home for the better part of four years. Welcome to the fold, my friend. Here are some things you should know. First, there are benefits to this decision that you've made. For instance, I don't know if you've heard of this incredible natural phenomenon called "seasons," but if that's a foreign concept

to you, don't worry. You're about to experience the full force of them. And from beautiful fall days to the first snow to the resurrection of the God Quad tulips, they will be a sight to behold. And for a time, it's going to be amazing. The air is going to become crisp and refreshing, the leaves are going to turn crimson and gold and every other color on that autumnal spectrum, your carefully curated sweater collection is going to be put to excellent use, and a full array of pumpkin-flavored goodies will be at your disposal. But then the temperature

drops below forty. And then below twenty. And then into the dreaded negatives. And that's when you begin to earn your South Bend stripes. Are you now feeling uncertain about the cold, permacloud-ridden days ahead? (assuming even global warming can't drive away dreary Indiana winters) Here are some five tips to getting through the seasonal horror movie that is South Bend weather: Get a good coat. Anyone who says you can get by without a coat is a fraud. They're lying. They're trying to make you think they are

somehow better because they grew up in Minnesota and think anything above negative ten degrees is balmy. Don't trust Minnesotans. Get a coat. Prioritize warm-cuts over short-cuts. Sure, it's shorter to walk from SDH to the library via the great outdoors. But also, you can leave five minutes earlier to cut through LaFun and grab a coffee from the Huddle, thereby giving your fingers time to regain blood flow. Time is money, but so are all the meds you'll need to take after contracting pneumonia. Invest in socks. They're the key to everything.

If your feet are cold, it's game over. You will never be properly warm again. Be invested in a book series, or a TV show, or a sports team, or something. Because chances are, you will be spending time indoors. So much time. And as wonderful as our dorm life is here at ND, cinderblock walls are still cinderblock walls. If you don't have an outlet, you'll be climbing said cinderblock walls in no time. If it's fall and you enjoy pumpkin spice, eat/drink pumpkin spice. If it's winter and you enjoy peppermint, eat/drink peppermint.

Don't overthink it. For the moment, there's no need to panic. Until the Bend freezes over, soak in all these October moments—the leaves, the breeze, and the destruction of USC. Soak it all in, and know that now, you're prepared for what's to come. *Lacey Silvestri is a senior English and history major who actually loves snowy winters but still uses her home state of Florida as an excuse to complain about the weather. Call her out at lsilvest@nd.edu.*



Overheard at ND

THERESE KONOPELSKI
Humor Specialist

Road to glory
Start of the 4th quarter, USC vs Notre Dame:
Two middle aged Notre Dame alumni in the stands
Man 1: So much has changed. New stadium, new seats, even feels like a new team is playing!
Man 2: Ha, you're right! You know what's missing from that lineup?
Man 1: What?
Man 2: A new coach!

Dogcrastination
Sunday night before classes start again, Starbucks line at LaFun:
"Ugh, getting ready to pull an all-nighter."

"Why, you had all of fall break to do that problem set." "Y'know, my dog." Girl nods sagely: "Dogs."
A true dilemma
A secluded booth in North Dining Hall:
Two friends are talking about their love life.
"I can't believe he didn't text me all fall break!"
"Maybe he was busy?"
"Yeah, right. When did getting an education and a ring by spring become impossible!"
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 or contribute, contact her at tkonopel@nd.edu.



Michael P. Ramirez is a two-time Pulitzer prize winning political cartoonist. He has published with numerous publications, including the Los Angeles Times, the New York Times, the Washington Post, and Fox News. He is connected with the Collegiate Network, of which the Irish Rover is a part. You can find his cartoons weekly at the Weekly Standard and the Daily Signal.

Do you think you're funny?

Then submit a Humor article (or a cartoon)!

Email us at ndirishrover@gmail.com

Vespers at the Institute for Church Life

MADLINE FOLEY
Staff Writer

Student attends traditional prayer service for the first time

The McGrath Institute for Church Life hosts Vespers in the Our Lady of Mercy Chapel in Geddes Hall once a month; the Wednesday before fall break was the inaugural Vespers service of this school year.

Vespers is the evening prayer of the Catholic Church; equivalent evening also prayers exist in the Orthodox, Anglican, and Lutheran churches. Its structure is simple and always the same: an introductory verse, a hymn, the psalmody, the reading, a homily, the responsory, the Magnificat, intercessions, the Lord's Prayer, the concluding prayer, and a dismissal.

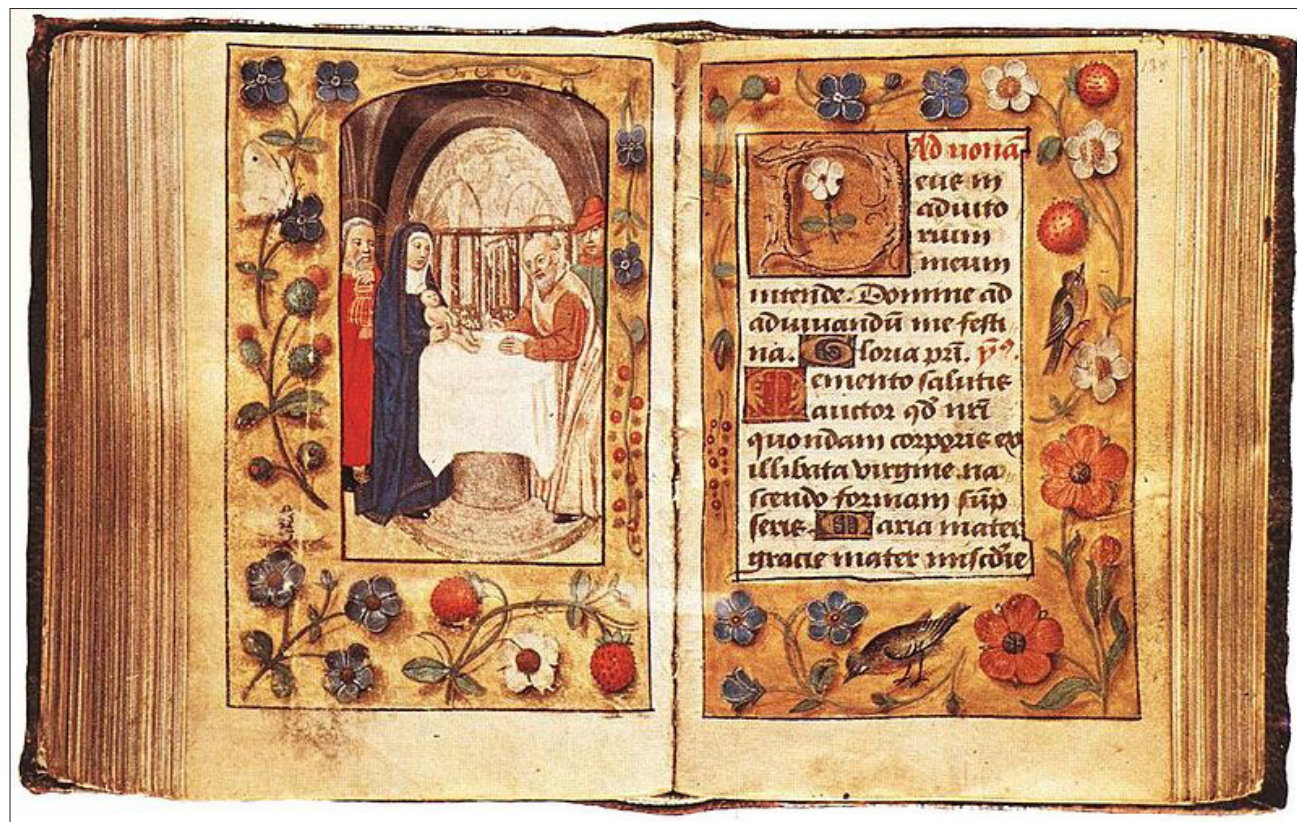
Vespers is part of the Liturgy of the Hours, also known as the Divine Office, which is the daily prayer of the whole Church. Priests and religious pray the Divine Office every day, structuring their days' work around the rhythm of the prayer. The Church encourages lay people to pray the Divine Office as well so they can participate

in the wider liturgical life of the Church.

The Liturgy of the Hours has been described as "prayer for people who are bad at praying." It is the universal prayer of the Church because, as is apparent from our spiritual peaks and valleys, we are rhythmic animals—rational animals, yes, but nonetheless animals who are not always capable of or good at personal, unscripted prayer.

The structure of Liturgy of the Hours allows the whole day to be directed to God in a constant, yet ever-shifting, manner. The readings and psalms change with the seasons, and each hour has prayers appropriate for that time of day. There are six hours: dawn, or the invitatory psalm; morning, or Lauds; midmorning, or Terce; midday, or Sext; afternoon, or None; evening, or Vespers; and night, or Compline.

The morning prayer, Lauds, proclaims the arrival of the Lord with these words from the canticle of Zechariah: "The dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death..." In contrast, night prayer, or Compline, asks the Lord, "Save us, Lord,



while we are awake; protect us while we sleep; that awake, we may keep watch with Christ, and asleep, rest with him in peace."

Vespers is the longest and most elaborate of the hours, to be prayed at or around sunset. It is meant to close each day of work, calling upon the Lord to bless our worldly endeavors, and entrusting in him our rest of the evening. Vespers developed as the center of the communal prayer of towns during the Middle Ages. In monastic communities from antiquity to modernity, incense is used in Vespers, and this fragrance

called the villagers into the monastery to join in this prayer together at the end of their work day.

The lengthiest portion of Vespers is the psalm, which is chanted and sung. Normally, monks are trained to chant psalms, so I wasn't sure what to expect at a prayer service composed entirely of laypeople. I was pleasantly surprised: the prayer was loud, enthusiastic, and even mostly in tune. A few times, we failed to all change notes at the same time, which prompted a burst of awkward giggling. As I looked around

the chapel, I was reminded of those peasant villages, composed of what must have been a strange hodgepodge of people, some worn out, some sweaty, many children, and the homeless or stranger. In the chapel, I saw some peers, some older people, a few young families with children who mischievously explored the space around the tabernacle while we nervously watched them, professors, and other Notre Dame staff.

Liturgy is marked like that, by imperfect people meeting to join in the living Church. No matter what our state is when we join

the prayer, soon, our voices and our breaths are synchronized. We stand and sit together, listening together, responding to each other. The Liturgy of the Hours is a reminder that we are saved in community; no matter where you pray the Divine Office, you are choosing to participate in the Church's constant rhythmic striving towards salvation.

Madeline Foley is a Program of Liberal Studies major from New Orleans, Louisiana, who is interested in the ordinary sacramentality of life. Contact her at mfoley10@nd.edu.

Pornography

continued from front

need, drug addictions, or other factors.

The panel then transitioned to the Lovvorns: Traylor and Melody live in Birmingham with their four children. As Professor DeLorenzo mentioned in his introduction, Melody and Traylor were married for 11 years before Traylor's struggle with pornography and sex

addiction ripped their family apart. This tragic upheaval left their family reeling and their "perfect life" came crashing down. Then, after six years of divorce, they remarried. According to DeLorenzo, their story confirms what a wise person once said: "adversity introduces us to ourselves." The Lovvorns are co-founders of the organization "Undone Redone," which helps men struggling with

sexual addiction.

In the Q&A, Notre Dame alumnus Nathaniel Hannan asked Moran how she escaped the industry, as he personally knew a former porn star who was brutally raped and murdered by one of his "fans." Moran responded that it is important to never shut anyone out and try to help all who call out in need.

After the event, Notre Dame senior Michael Sinanian expressed amazement at how

genuine Moran and the Lovvorns were, given the topic of discussion: "I liked how Traylor talked about how shame hides a porn addiction, but when people come together in a group setting, it sheds light on the issue and helps us to overcome it."

Another senior, John Schuele, appreciated how the Lovvorns brought to life the "misconception of marriage as the solution to porn addiction."

This event was part of

White Ribbon Against Pornography (WRAP) Week, a national campaign to foster honest discussions about pornography's effects on people and relationships. WRAP Week is presented by the Students for Child-Oriented Policy (SCOP) and is cosponsored by the McGrath Institute for Church Life, Love and Fidelity Network, the Center for Ethics and Culture, Campus Ministry, Sycamore Trust, Gender Relations

Center, ND Right to Life, Department of Theology, Militia Immaculata, Knights of Columbus Council 1477, and the *Irish Rover*.

To sign the petition to filter wifi networks at Notre Dame, go to bit.ly/ndpornfilter.

Jim Martinson is a Notre Dame junior majoring in Economics. Originally from New Jersey, he is a proud resident of O'Neill Family Hall. Jim can be reached at jmartins@nd.edu.

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



Write us a letter at
ndirishrover@gmail.com



Shakespeare's *Measure for Measure*: review

ALEXANDER DAUGHERTY
Staff Writer

Actors From the London Stage return to Notre Dame

As a consistent attendee of theater and performing arts opportunities offered on campus, I am always excited to see the Actors From The London Stage (AFTLS) perform. The company's residency at the University of Notre Dame is comprised of one performance per semester. As part of an initiative started in 2002 by Peter Holland, the McMeel Family Chair in Shakespeare Studies, to expand exposure of the community to William Shakespeare's works as performance art, these ingenious performances do not limit themselves to Shakespeare's popularly known plays. This year, during the first weekend of October, five actors performed William Shakespeare's *Measure for Measure* as part of AFTLS Fall Tour 2017.

In the play, the Duke leaves Angelo, his trusted and virtuous advisor, in

charge of his dukedom and disguises himself as a friar in order to see the workings of his government and of the people from the outside. Angelo then strictly enforces the laws, but, when faced with temptation himself, forces himself on the sister of the man he has condemned to death for fornication. This harassment continues throughout the play and, indeed, is not ever punished, leaving Isabella, the victim, speechless as the lights blackout.

I have seen every AFTLS production since Spring Tour 2013 and have yet to be disappointed by the company's performances and the clear theatrical and literary intelligence with which the shows are produced. As part of the vision of the company, there is not a single director but rather a series of "Associate Directors," an "Academic Director," and the five actors that work with one another to develop a driving thesis for a given show.

Measure for Measure's Academic Director was none other than Dr. Peter Holland. I have had the wonderful opportunity this semester of taking a

Shakespeare and film course with Dr. Holland. During tech-week for the show, he took a moment during class to talk about choices that were made in the production as well how scholars classify the play. *Measure for Measure* is known widely as one of Shakespeare's "problem plays." Originally conceived as a category in which to put plays that did not fit in the others (i.e. Historical, Tragedy, Comedy, and Romance), the phrase "problem plays" may also present a double meaning: that plays in this category present a set of problematic situations but may not necessarily propose a solution, opting instead to unsettle and provoke. To this end, the AFTLS production of *Measure for Measure* certainly was successful. The simultaneously light-hearted and provoking multi-character casting, a signature of AFTLS, as well as Anna Wright's stunning performance as Isabella were the primary standouts of this show.

With only five actors for each show, double, triple, quadruple, and even quintuple casting is required for every play. Far from

limiting the quality of the performance, the multiple-casting creates an unique opportunity for AFTLS to highlight both the skill of the actors and the comic physicality inherent in the texts. Though much of the comedy is derived from plays-on-words and various ironies, AFTLS adds a bit of physical meta-comedy by drawing attention at certain bright moments to changes of character and the creativity of how those transitions were blocked. This is a primary vehicle of success for this show as it serves to impress with its creativity as well as—by virtue of demanding that more attention be given to the blocking of the show than might otherwise be required—create generally seamless organizations of each of the scenes.

More than guiding the design of the movement of the production, the choices made in this multiple-casting style add an additional level of depth to thematic development. For example, Anna Wright plays both Isabella and Juliet, at once the lover and sister of Claudio. He, in turn, is played by Wela



shakespeare.nd.edu

Mbusi, the same actor cast as the hypocrite stand-in Duke Angelo. This visual interconnection of the characters assists a potentially lay audience in seeing the ties of fate and textual thematic ideas between them.

Although each of the five members of this tour of AFTLS are strikingly talented, the standout performance for me was Anna Wright's Isabella. Wright navigated the conflict between Catholic virtue, the sanctity of the soul in chastity, and the love shared between Isabella and her brother Claudio with apparent ease. Her performance was genuine and moving to be sure, but more than that, the brio

with which she portrays a steadfast, self-aware, woman of God gave further weight to the unpunished harassment perpetrated by Angelo. These things, in tandem with the cooperation of the cast, worked to create a truly inspired performance.

Alexander Daugherty is a junior double-majoring Neuroscience & Behavior and English – Creative Writing. He lives in Fisher Hall and hopes one day to be a doctor and an author. He enjoys honest theater, string instruments, and any good story he can get his hands on. Contact him at alexander.p.daugherty.18@nd.edu. Contact him at alexander.p.daugherty.18@nd.edu

Blade Runner 2049: review

R. ALEXANDER ARROYO
Staff Writer

Sequel to the 1982 cult classic fails commercially, succeeds artistically

In the summer of 1982, Ridley Scott's *Blade Runner* was met with mixed reviews and mediocre box office numbers. The movie was too explicit for the typical family audiences of the day and not deep enough for the critics to embrace it. Ridley Scott's

future is a far cry from the idyllic worlds of *Star Trek* or *Star Wars*. In *Blade Runner*, by 2019, the wealthy have escaped earth and left the poor behind to live in over-packed tenements. Pollution has killed all animals and plunged earth into a permanent haze. Nuclear war has forced mass migrations to the west eliminating many distinct languages. Man's "off-world" achievements are fueled by an army of bio-engineered slaves called "replicants" that look identical to humans.

The plot centers around a disillusioned blade runner Rick Deckard (played by Harrison Ford) whose job is to hunt down and kill rogue replicants. Rick has a crisis of conscience when he falls in love with one of the replicants that he's supposed to kill. The movie is a deep meditation on what it means to be human shrouded in a sci-fi noir style. Viewers see emotionless humans just getting by in their depressed lives contrasted with emotional "replicants" trying to understand their own existence. By the end of

the film, the audience is left wondering whether Rick is human or replicant—and whether it matters. To make it more confusing, Ridley Scott, the film's director, says that Deckard is a replicant. Harrison Ford and the author of the original novel, however, both say that Deckard is a human. This thirty-five-year long debate among die-hard fans kept the movie alive and spurred on a sequel.

Blade Runner 2049 follows up 30 years after the events of the first film. Humans have integrated

replicants into all elements of society. Now even blade runners (replicant hunters) are replicants themselves. K (played by Ryan Gosling), a replicant blade runner, discovers the tomb of a female replicant who seems to have given birth to a child. The shocking discovery that replicants can have children, initially thought to be impossible, has the potential to start a slave revolt. K's human superior, the icy Lieutenant Joshi (Robin Wright), orders him to find and kill everyone involved, including the replicant child. K is in a race against the evil executive Niander Wallace (Jared Leto) who wants to find the replicant child and use it to manufacture reproducing replicants. During his mission, K wrestles with the idea of killing a person who was born and not manufactured. As a replicant, K knows that his "childhood memories" are all "implants" designed by his company. Curiously, he finds a small wooden horse in a furnace, just like in his "memory." This shocking discovery leads K to believe that he is the replicant child.

K seeks answers from Rick Deckard, now a recluse, living in the ruins of a nuked

Las Vegas. When confronted by K about the past, the old blade runner admits to being the child's father but doesn't know the child's identity. K unintentionally leads Wallace's forces right to Deckard, leading to an explosive final act of the film.

Blade Runner 2049 is a complex film that requires a deep knowledge of the first installment to really enjoy the movie. The film masterfully twists at the end, setting up a sequel, all while leaving the 35-year-old debate wide open. The film lives up to the stylistic ambitions of the first film, incorporating dark noir elements into the landscape. The major box office trouble with the movie is lack of a target audience. This is not a family film, it's not a date night movie, and millennials don't know what *Blade Runner* is. Together, this means the film's core audience are middle-aged men. Due to the abysmal box office performance, *Blade Runner* dichards may be waiting another 35 years for a third installment.

R. Alexander Arroyo is a first-year Political Science major. He enjoys jazz, seafood, and sketching. Contact him at Rarroyo@nd.edu.





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



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

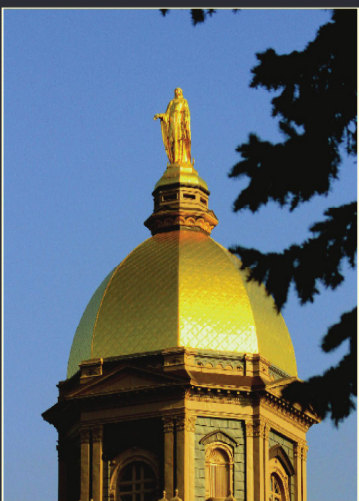




SAINT
TERESA
OF
CALCUTTA



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



"Notre Dame de Vie"
Our Lady of Life

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

FIGHTING IRISH??
WE FIGHT FOR LIFE!!

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

Lecture

continued from front

geopolitics, but being with the Pope I realized he is a man who is changing the world, and ... that converted me to politics and geopolitics." Fr. Spadaro then explained where he got his idea for "The Diplomacy of Mercy." He stated that the Pope mentioned mercy eight times in January of 2016, namely in his message for the 50th World Communications day.

Afterward, Fr. Spadaro raised the question: How can one affirm mercy as a political value? He then explained the theological basis for mercy viewed in such a way. For Pope Francis mercy is not an abstract concept, but rather, "it is the action of God in the world." The imagery of the Church being a field hospital also derives from the current pontiff, mentioned for the first time when Fr. Spadaro interviewed him in 2013. "The Church is in the middle of a field," Fr. Spadaro declared, "it is not meant to be on a mountain, hidden away from the world ... The Church is more a torch than a lighthouse ... If you want to find God, you have to be in the world".

Continuing this motif of mercy in the current papacy, Fr. Spadaro cited Pope Francis' 2016 homily delivered on the Solemnity of Mary as evidence that "mercy extends over time" for the pontiff. In this homily, Pope Francis recalls that Jesus was born when the fullness

of time had come. "So the fullness of time is not the best of times ... not in political terms," Fr. Spadaro asserted, "To define the fullness of time do not look at geopolitical spheres." Further, he attests, "A river of mercy is sweeping across the world; we can recognize it by turning on the TV. The ocean of mercy draws out the river of misery. God's merciful presence can change the fullness of time."

The first phase of Fr. Spadaro's talk: it is in time that mercy can have a political effect. The Holy Door was opened in Bangui in the Central African Republic, in the midst of Muslims and Christians killing one another. Never, Fr. Spadaro emphasized, consider anyone as definitely lost between nations and states; there is always a way for mercy.

The second phase: there is an incomplete and open diplomacy. Pope Francis likes Fyodor Dostoevsky's "Notes from Underground," where the notion of $2 + 2 = 5$ is mentioned. Following this line of thought, Fr. Spadaro tweeted on January 5, "Theology is not #Mathematics. $2+2$ in #Theology can make 5. Because it has to do with #God and real #life of #people..." Defending this attitude, he went on to quote Pope Benedict XVI, "God is not just mathematical reason, but his own: LOVE", and Pope Francis, "God is greater than our human calculation". Fr. Spadaro affirmed: "Theological pastoral logic and geopolitical mercy do not fit math. We are not numbers, we are people.

Open thought is a flexible thought".

"The Pope's position does not consist in who is right or wrong," continued Fr. Spadaro, in reference to his July critique, *Evangelical Fundamentalism and Catholic Integralism: A Surprising Ecumenism*. There is "... no need to take sides for moral reasons." For Fr. Spadaro, the axis between good and evil just unnecessarily creates an other, contrary to the culture of encounter; according to him, "We must create encounter—that all sides think together—this is the point".

The third phase: a geopolitics that dissolves fundamentalism. The papal confidant claimed, "The true God.. already has supreme power but renounces it for our good." Still covering geopolitics, the fourth phase was "a geopolitics that does seek Catholics as a guarantor of mercy". Catholics are not guarantors of power; they are called to integrate the peace of God and wash the feet of others.

Fr. Spadaro then touched upon diplomacy, particularly that of the Pope, in his last three phases. The current pontiff, in his travels across Europe, has traveled from the center to the peripheries, in the same way blood and water flowed from the Sacred Heart of Jesus, who poured out his love for us. The Pope's diplomacy is one of solidarity, touching open wounds to deliver healing and hope.

Pope Francis is a pope who takes risks. In Francis'



Photo by Bea Cuasay

four talks to the Diplomatic Corps, these eight words are mentioned with the most frequency: peace, community, migrants, dialogue, culture, development, dignity, and east.

"These are seven phases of today's hope... These are seven ways that refuse to let conflict have the last word," Fr. Spadaro concluded, "They let God in his healing and hope come alongside our hurting world".

Bea Cuasay is a freshman Philosophy and Theology double major minoring in Music. The Angelic Doctor is her favorite producer of fire eucharistic hymns. If you would like to talk Thomism, you can contact her at bcuasay01@saintmarys.edu.

If you are interested
in joining the Irish
Rover photography
staff, please contact
ndirishrover@gmail.com

