

The Villagers' dilemma

JAMES RAHNER
R&E Editor

University Village residents discuss administration decision to close their home

The University's recently publicized decision to shut down University Village in June 2018 with no plan of replacement has provoked, in the weeks since the revelation, a substantial reaction in the Notre Dame community and beyond. Several pieces have been published in *The Observer* concerning the issue. An online petition in favor of providing on-campus family housing, addressed to Father John Jenkins CSC,

John Affleck-Graves, and Erin Hoffman-Harding, has reached 3,000 signatures. Some of the residents of the Village even set up a concession stand in order to spread awareness to game day crowds on campus.

It was with all this in mind that the *Rover* traveled to the Village itself to sit down with a family currently living there.

Graduate student Robert Burton, his wife Naomi, and their four children live in a small, two-bedroom apartment in one of the six main residential buildings of University Village. Yet despite the limited space, they have managed to make it into an abundantly welcoming home for their family. Bookshelves are piled high with readings in a wide variety of subjects (most



Photo by James Rahner

especially political science—Robert's own field). The kids play with Legos on the floor. It is in the midst of this that the Burtons shared their concerns with me about being forced, along with 88

other families, to leave this home.

"We just see...some of our family members, our community members from the developing world" who are "some of the most

vulnerable populations on campus," Robert said, noting that many will "have to send [their] family back to Afghanistan, or Morocco, or wherever [they're] from because they can't afford

to live here," citing the impossibility of off-campus housing for those who cannot get mortgages, or do not have credit scores.

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Building a bridge between the Church and LGBT communities

NICOLE O'LEARY
Managing Editor Emeritus

Fr. James Martin, S.J. comments on recent book

Author, speaker, and editor-at-large of the Jesuit magazine *America* Father James Martin, SJ participated in a live video

conference held in DeBartolo Hall's 450-seat auditorium on November 6. The event, a collaborative effort sponsored by Campus Ministry, the Gender Relations Center, and the Center for Social Concerns, featured a 45-minute talk by Fr. Martin on his recent book *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*. A

question-and-answer session, in which Fr. Martin responded to questions submitted to Campus Ministry prior to the event, followed.

After an introduction from Father Joe Corpora, CSC and a reading from Scripture, Fr. Martin plunged into the subject of his book. "We are here to talk about LGBT Catholics and their Church," he began. "The relationship between LGBT

Catholics and their Church has been at times contentious and combative, and at times warm and welcoming." For the sake of clarity, Fr. Martin explained, "Church" would, throughout his talk, denote the institutional Church, including the hierarchy as well as any laypeople within the Church who have decision-making authority.

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STAFF EDITORIAL

Professor recommendations Spring 2018

That time of year has come once again. The decisions involved in

class registration hold particular importance in university life for multiple reasons, not only to fulfill requirements and ensure timely graduation, but also to shape the kinds of ideas we feed ourselves throughout our time here, which will greatly impact how we live and who we will be in the future.

The question of what types of knowledge are most important for students to learn has repeatedly arisen within the Notre Dame community, especially throughout the process of the Core Curriculum Review. It is a question that remains relevant both on the greater university scale and on the individual scale. For students, a key component in discerning what fields of study to pursue is the professors who instruct them. Concerning the role of

professors, Pope Saint John Paul II writes in *Ex Corde Ecclesiae*, "All teachers are to be inspired by academic ideals and by the principles of authentic human life." Also in *Ex Corde Ecclesiae*, Pope Saint John Paul II writes "through research and teaching the students are educated in the various disciplines so as to become truly competent in the specific sectors in which they will devote themselves to the service of society and of the Church, but at the same time prepared to give the witness of their faith to the world." With both freedom and responsibility, professors must seek to fulfill these duties—especially at Catholic university such as Notre Dame—and students must seek their proper guidance.

In order to help students get the most out of their Notre

Dame education, the *Rover* staff presents the following course recommendations for the Spring 2018 semester. For further resources, contact the *Rover* at ndirshrover@gmail.com.

Anthropology

James McKenna will be teaching "Introduction to Anthropology." This course works as a social science university requirement and explores the ways in which anthropology studies humans. Topics include evolution, primatology, linguistics, and early childhood development. McKenna, though soft-spoken, is engaging and passionate. He specializes in infant sleep and mother-baby behavioral sleep. He also teaches "Introduction to Human Ethology," and for

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Sexuality, Integrity, and the University conference

THERESE DOUGLASS
Staff Writer

10th annual Love & Fidelity Network conference at Princeton

Four students from Notre Dame's Students for Child Oriented Policy (SCOP) attended this year's Love and Fidelity Conference at Princeton University on October 27 and 28. Centering on the theme "Sexuality, Integrity, and the University," the conference featured several speakers covering the topics. The conference hosted 250

attendees from like-minded student organizations at a wide variety of schools including Princeton, Harvard, Yale, Ave Maria, and Catholic University of America. In between speeches, the students had the opportunity to socialize and connect with one another while enjoying Princeton's campus.

Friday featured Dr. Robert George, an esteemed legal and political philosopher who holds the McCormick Chair in Jurisprudence at Princeton, who delivered the keynote address entitled *Academic Freedom, Self-Mastery, and Liberal Arts*.

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THE FINE PRINT

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

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

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

"As the family goes, so goes the nation, and so goes the whole world in which we live."

-Pope Saint John Paul II

Inconvenience is not intolerance



SOPHIE BUONO
Editor-in-Chief Emeritus

Ever since the University of Notre Dame announced that it would no longer cover contraception in its health insurance plan, there has been a deluge of outrage, protest, and debate across campus and various media outlets. For me, the experience has been somewhat disheartening; birth control has always been at the forefront of the platform for women's "reproductive rights," but to witness it being called for at a Catholic university—and sometimes in the name of Catholicism—especially pains me.

For a Catholic institution, there should be no question about this matter, as the Catholic Church has long taught that contraception violates the Christian understanding of sexuality and marriage. Knowing this, I welcomed Notre Dame's initial decision, and I find the recent announcement that employee insurance will continue to cover abortifacients and contraceptives utterly disappointing.

Observing the majority response has also been enlightening for me; I have seen more clearly why some of my peers and educators, especially my fellow women, interpret the university's decision as discriminatory and degrading. I have listened to their arguments

with care, and I wish to acknowledge their sincere motivations and sentiments as I respond.

One overwhelming sentiment I have encountered is that birth control constitutes an essential element of acceptable health care. In a recent article in *Motto*, two Notre Dame seniors draw upon this claim for their argument. "When we decided to enroll at Notre Dame almost four years ago," they write, "we didn't realize that we were relinquishing our right to basic healthcare." It is absolutely true that every student, every person, deserves access to "basic" health care. The conflict only arises in defining what "basic" entails.

The culture, institutions, and sometimes political platforms that permeate our society often associate health care rights or women's rights with contraception. It is described as "preventative care" and therefore a necessary asset for supporting overall health.

Despite the popularity of this description, it need not be and is not the only one. Pregnancy, the object of birth control's ostensible "preventative care," is not a disease to be prevented. Rather, it necessarily stems from the sexual act that expresses complete love between a man and a woman in marriage. Contraception breaks the link between sex and family, thereby obstructing the full purpose of human sexuality and marital love. There are other, healthy ways to avoid unplanned pregnancy without breaking that special link.

The Church proclaimed this perspective in response to the Pill with Pope Paul VI's encyclical *Humanae Vitae*. Although addressing

a new circumstance, this document unveiled nothing new about fundamental Church teaching. As the section on the sixth commandment in the *Catechism of the Catholic Church* makes clear, Pope Paul VI's statement draws from the same, consistent tradition of an anthropology based on natural law that the Church has embraced since its beginning.

To claim that birth control is *necessary basic* health care is to neglect another, reasonable perspective about human health and relationship that has shaped an ancient tradition and built loving families for centuries. The argument essentially leads to the claim that the popular view of health care should come before religion. And that creates problems under our constitution.

A counter-argument might persist, "The *Church* believes that, but others don't. Why should they have to follow what it teaches?" True, not everyone at Notre Dame is Catholic. We are a diverse community with different beliefs and values. Shouldn't that mean that we can all make the medical decisions we want to?

Last month, All Our Lives, a non-profit organization that defends birth control as a right, voiced this objection in a series of tweets in response to Notre Dame's decision. One of the tweets reads, "Does it seem appropriate to literally have priests go over medical records to approve prescriptions?" It might seem like the Church hierarchy is imposing medical decisions on others, especially women, but the foundation for the Catholic teaching and

the university's policy comes from a commitment to principle, not a manipulation of action. In other words, a genuinely Catholic Church, institution, and individual must embrace and uphold the values of the faith even if they contradict the values of others. This does not mean that we break ties with those with whom we disagree. It *does* mean that we cannot assist or support in *any* way—monetarily or otherwise—actions that contradict Catholic values.

Everyone is free to believe what they like about sexuality and contraception. But joining a Catholic university—and especially accepting the insurance it offers—necessarily calls for recognizing and respecting the university's efforts to preserve its Catholic identity. In other words, we cannot make Notre Dame follow non-Catholic standards just because not everyone here is Catholic or agrees with Catholic values. In fact, to do so would be to infringe upon Notre Dame's right to freely uphold the faith upon which it was founded.

The authors of the *Motto* article claim, "Notre Dame's interpretation of the Catholic faith fails to uphold the principles of Catholic Social Thought, which emphasizes that 'we are all part of one human family—whatever our national, racial, religious, economic or ideological differences.'" Unfortunately, this claim misconstrues what Catholic social teaching means in its entirety.

The Catholic Church welcomes *all* people, and that welcome never compromises the core identity of the Church herself. On the contrary,

the Church welcomes all in order to lead them closer to the truth through love. The Catechism emphasizes how the transmission of the faith lies at the heart of the Church's mission. Pope Francis has stressed that a genuine life of faith "leads to frankness, to giving witness to the point of martyrdom; it is against compromises or the idealization of faith." Anything else would present a false image of what being Catholic means.

I understand that not covering contraception in the university insurance plan would inconvenience many people who want contraception, especially if the university's plan is their most feasible option. Alternative decisions might be difficult, but at the end of the day no one is actually forced to take the university's plan. It is a hard truth, but Notre Dame cannot support contraception, however popular it may be.

What Notre Dame *can* do more is offer the faculty and student body information about healthcare and lifestyles that are effective and also conform to Catholic teaching, such as Natural Family Planning. Everyone is free to accept or reject the offer to lead a life toward full beatitude and happiness, as the Church teaches, but Notre Dame must be free to keep the light upon that path of life bright and clear.

Sophie Buono is a senior in the Program of Liberal Studies with an Education, Schooling, and Society minor. She is the Editor-in-Chief Emeritus of the Rover. Some say she's good, but here at the Rover, we say she's buono. Let her know you agree at sbuono@nd.edu.

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Conference

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During his speech, George laid down foundations for the rest of the conference. He outlined what he argued is the true purpose of the university: to be a place where students should grow as individuals as they encounter the truth through intellectual discourse. This purpose and mission of the university, according to George, is tied together intimately with the pursuit of the liberal arts because the goal of the liberal arts and the university are one and the same, to liberate the mind in order to conform one's life to truth. However, he pointed out that as an increasing amount of students disregard the concept of objective truth, the liberal arts struggles to flourish.

George further argued that money is neither a good nor end in itself, but merely a means towards a good. Truth is the ultimate telos to which every human person should orient themselves. And a true university will help its students access that truth.

On Saturday, topics ranged from technology to transgenderism to pornography. Ashley McGuire started off by discussing her book, *Sex Scandal: The Drive to Abolish Male and Female*, in which she analyzed the impact that a mindset of gender fluidity has on the culture, women in particular.

Princeton junior and co-president of their pro-life club, Ally Cavazos, told the *Rover* that she "really liked Ashley McGuire's talk. She did a great job at explaining how women's rights actually rely on the recognition that women's and men's bodies are different."

Following McGuire, Dr. Ryan Anderson discussed his new book entitled *When Harry Became Sally: Responding to the Transgender Movement*. Anderson addressed an issue that most people would rather forget existed or are too afraid to speak about because of their lack of knowledge. Dr. Anderson presented the historical precedents leading to our present state of social affairs and detailed extensively our current state.

Drawing from a wide range of sources, including transgender school material taught to students of all ages, testimonies of those who have undergone sexual reassignment surgery (SRS), and the advice the medical community gives to parents of children as young as three

who desire to change their sex, Anderson presented a side of the transgender debate never shown in the media. This is the side which realizes that SRS is nothing but a band-aid fix to a much deeper problem, one which often continues even after surgeries.

One of the Notre Dame conference attendees, Jim Martinson, shared with the *Rover* that he "loved meeting students from all over the country who had nothing in common except their desire to protect traditional views on family, marriage, and the growth and development of children. The esteemed speakers helped me realize how fundamental the family structure is to the continuation of society."

Additionally, Notre Dame's own Dr. Brett Robinson and Jessica Keating presented on Saturday afternoon their talk "Technology and Sexuality: How Tuning In and Turning On Has Created a Nation of Sexual Dropouts." Their talk delved into the power the internet, especially porn, has on the human psyche, and how, in effect, we are often using it to escape the real world, just as previous generations used drugs such as LSD. As internet becomes increasingly integrated into daily life, this perspective is quickly disappearing, and therefore needs to be heard all the more.

Notre Dame senior Tierney Vrdolyak, another conference attendee, told the *Rover* that "the SIU conference reaffirmed my belief in the beautiful view of marriage that has been espoused well before our university's founding. It has reinvigorated me to openly engage with Notre Dame students, faculty, and staff about issues facing families today ... One talk, 'When Harry Became Sally' was especially informative. Ryan Anderson approached the transgender movement by suggesting there has been a shift in ontology, into the very understanding of a human person, which has infiltrated into the court, school, and medical systems."

As Saturday concluded, students were reminded by Sherif Girgis, co-author with Ryan Anderson and Robert George of *What is Marriage?*, to always promote the truth with good cheer and serene confidence, because the truth will ultimately win.

Therese Douglass is a freshman hoping to study in the Program of Liberal Studies. She loved visiting Princeton's campus in the fall. She can be reached at tdougla4@nd.edu.

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a fun, one-credit class, he offers "Irish-American Tap Dance."

Art History

Robin Rhodes will be teaching "Introduction to Ancient Greece, Rome, and Egypt." The course will examine the origins of western art and architecture beginning with the Bronze Age and ending with the rule of Emperor Constantine. Rhodes is an archaeologist and art historian who specializes in classical art and architecture. He wrote "Architecture and Meaning on the Athenian Acropolis." For anyone interested in classics or history, Rhodes does a great job explaining the rich cultural backgrounds for ancient art and architecture.

Business

Rover advisor **Martijn Cremers** will be teaching Corporate Governance and Catholic Social Teaching. The course will focus on how Catholic Social Teaching intersects with the work of corporate investors, highlighting the common good and reading from the five central encyclicals on Catholic Social Teaching. Cremers is a professor of Finance who focuses on investment and corporate governance, and has a particular interest in the role of a Catholic businessman. For those interested in tying their work in finance with the social work of the Church, Cremers will help you understand how the two spheres work together.

For Business majors needing to take Business Law, we highly recommend *Rover* advisor **Laura Hollis**.

Classics

Elizabeth Mazurek will be teaching "Latin History Writing." This is a junior level Latin course in which students will be translating the works of Roman historians Caesar, Sallust, Livy, and Tacitus and analysing the political and social influences on these writers. Mazurek leads her classes in an engaging and lively manner, leaving room for discussion as well as close analysis of the Latin text. This is a good class to take to improve Latin translation skills.

Catherine Schlegel is teaching "Roman Elegiac Poetry," a course recommended for students with advanced Latin translation skills. In this course, students will translate Latin elegy: verse that expresses personal feelings, particularly those of love. Schlegel leads her classes with an emphasis on understanding the complexities of Latin poetic meter.

Brian Krostenko will teach "Latin Survey I: The Birth and Growth of Latin Literature" which will examine the dual identity of Latin literature, and attempt to answer the question of what Latin literature owes to the Greek world. Krostenko

specializes in the culture of the Late Roman republic, Latin linguistics, rhetoric, and Cicero.

The *Rover* also recommends **Tadeusz Mazurek's** class "Roman Law and Governance."

Economics

Joseph Kaboski is again teaching the course "Introduction to Economics and Catholic Thought." Kaboski is an extremely accomplished economist, and students will benefit immensely from taking This small seminar course explores the relationship of economics and Catholic social thought through the study of economic concepts and data as well as Catholic writings on the subject such as papal encyclicals. Ultimately, the class discusses those ideas in relation to current issues such as finance, the environment, and globalization.

James Sullivan, one of the founders of Notre Dame's Lab for Economic Opportunities (LEO), is teaching "Intermediate Economic Theory: Micro," a core course for economics majors Sullivan is a highly acclaimed economist whose work focuses on studying the economics of lifting people out of poverty. He place an emphasis on promptness and thoroughness, and his courses will provide an extremely solid foundation for economics majors, particularly ones interested in public policy.

Rover advisor **Eric Sims** is teaching "Intermediate Economics Theory: Macro," another core course for economics majors. Students who take his course will enjoy a very engaging course with extremely high caliber instruction. Students will also enjoy the opportunity to hear Sims' view on a multitude of topics and continue discussion outside of class.

The *Rover* also recommends **Mary Flannery's** "Principles of Macroeconomics," **William Evans'** (Econometrics) and **Thomas Gresik's** "Intermediate Economic Theory: Micro." Always recommended but not teaching undergraduate courses next semester is *Rover* advisor **Kirk Doran**.

English

Jesse Lander is offering "Shakespeare & the Supernatural" in the spring. This course will analyze the staging of the supernatural in Shakespeare's plays as a post-Reformation development. Lander specializes in Shakespeare, Tudor-Stuart drama, the history of books, and Renaissance literature.

History

Rover advisor, **Rev. Wilson Miscamble CSC.**, will offer "Presidents & Presidencies from FDR to Obama" a freshmen level course that will examine the presidential administrations of presidents from FDR to Obama. Students will look at how these administrations handled both foreign and

domestic policy. Students appreciate his sense of humor and knowledge of Australian history. He is also known for taking his students out to lunch. This class would be a great introduction to U.S. history.

Italian

Christian Moevs is offering his course "Dante II" this spring, featuring a close reading of the *Purgatorio* and the *Paradiso*. This is the second half of a two-part course, but can be taken without having taken the first and without knowing any Italian. Moevs is not only a world-class Dante scholar but also a dedicated professor who teaches as much by his own example as by his knowledge of Dante. This class is an opportunity to grow in faith alongside learning about one of the greatest minds in the history of Christianity.

Philosophy

Ryan Madison will teach "Ethics," a great choice for anyone looking to fulfill the second philosophy university requirement. This course blends classical and medieval sources such as Aristotle and Aquinas with other works such as the poetry of T. S. Eliot and contemporary film. Madison's integrity and deep faith are evident as he guides students in lecture and discussion through the complex waters of thought-provoking ethical and philosophical questions.

The *Rover* also recommends **Megan Sullivan's** "Introduction to Philosophy: God and the Good Life." This course is a wonderful course to fulfil the University's first philosophy requirement. The course explores the multiple arguments in favor of and against the rationality of believing in a God.

PLS

Andrew Radde-Gallwitz is teaching "The Bible and Its Interpretation" this spring. It is one of the theology classes offered for PLS students and students in this course will analyze closely selected books from the Bible and its history within the Church. Students enjoy Radde-Gallwitz's sense of humor and great experience with this material.

Henry Weinfield will be teaching "Literature II: Shakespeare & Milton." This tutorial will include reading several of Shakespeare's plays and Milton's *Paradise Lost*. Weinfield himself is a poet, translator, and literary scholar; students can trust that Weinfield will expertly navigate them through the difficult works of both Shakespeare and Milton.

Political Science

Rover advisor **Patrick Deneen** is teaching "Liberalism and Conservatism." This course will examine the intellectual foundations for the dominant political worldviews of American society. He is an associate professor for the Constitutional Studies department and specializes in

the history of political thought, American political thought, and religion and politics.

Rover advisor, **Phillip Munoz**, will teach "Sr. Sem: Civil Liberties," a writing intensive seminar targetted at political science major seniors. He is founding director of the Potenziani Program in Constitutional Studies and a widely respected legal scholar. Students should expect to gain an indepth understanding of the American judiciary, both legal theory it is built upon and its role in the US today.

Rev. Robert Dowd, C.S.C., is offering the university seminar "Faith, Freedom, and Fanaticism: Religion and Politics" next spring. This course will focus on how religion and social and political change impact each other. Fr. Robert is a scholar of African politics, ethnic politics, and the impact of religion on development projects. This course is recommended for freshmen who are interested in the sociological impact of religions, especially Christianity and Islam.

Rev. Timothy Scully, C.S.C., will be offering "Latin American Politics" in the spring, a course that will introduce students to the critical issues within contemporary Latin American culture, society, politics, and economy. Fr. Scully is the founder of A.C.E. (Alliance for Catholic Education) and a faculty fellow for the Kellogg Institute for International Studies. Students will benefit from his vast experience both inside and outside the classroom.

Rover advisor **James Philpott** is teaching "Jr Sem: Global Religious Freedom," a writing seminar for junior political science majors. The course will place a particular focus on the persecution of Christians and religious freedom in the Islamic world. Philpott is an expert on religious freedom and has extensive experience studying and applying the use of religious reconciliation to promote peace.

Mary Keys will teach "Sr. Sem: Politics & the Problem of Good & Evil in Political Science" and "Social Science University Seminar." The "Social Science University Seminar" is a freshman course designed to introduce students to political science. The "Sr. Sem: Politics & the Problem of Good & Evil" is a senior seminar for political science majors that is writing intensive. She specializes in Christianity, ethics, and political thought.

The *Rover* also recommends **Sotirios Barbe** and **Rev. Justin Brophy O.P.'s** course "Sexual Morality and the Constitutio," **Theresa Smart** course "Catholic Social Thought", **Andrew Gould** "Introduction to World Politics," and **Joshua Kaplan** "Political Theory."

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Forcing faith-based organizations out of foster care hurts children

ELIZABETH KIRK
Alum Contributor

Editor's Note: This article originally appeared at Public Discourse: Ethics, Law and the Common Good. It can be found at www.thepublicdiscourse.com. The article is reprinted with permission.

What does a bigot look like? According to a recent ad created by the Movement Advancement Project (“MAP”), bigots are lurking in child welfare organizations disguised as seemingly normal social workers. Beneath their kind exteriors, these people conceal a dark agenda to force gay or transgender children into conversion therapy, to impose corporal punishment with a leather belt, and to allow children to languish in foster care rather than be adopted by gay couples. The ad concludes with the dire warning, “When states allow decisions to be based on a worker’s individual beliefs, rather than the best interests of children, it’s children who pay the price.”

What is going on here? Are rogue child welfare workers stealthily imposing private prejudices on the children in their care?

In short: no. In reality, the situation is something quite guileless. In the wake of *Obergefell*, and given the increasing number of sexual orientation non-discrimination laws, many states (including Michigan, Virginia, Texas, and South Dakota) have passed legislation to make clear that faith-based child welfare organizations may continue to provide services to families and children as they

always have done, without sacrificing religious beliefs, such as the notion that the best placement for a child is with a married mother and father. This belief is indeed a theological one, but it is also an anthropological one, supported by millennia of human experience, and a scientific one, supported by sound, contemporary social science.

Equating traditional views on marriage with racism, MAP and its allies find laws protecting faith-based organizations morally repugnant and claim that they are unconstitutional. In support of their position, the ACLU has filed a lawsuit challenging the constitutionality of Michigan’s statute, arguing that private agencies that perform a public function through a government contract (i.e., providing foster care and adoption services for children in the foster care system) may not discriminate based on religion or sexual orientation. The legal argument permitting generous religious exemptions is a well-worn one, and similar protections have long been upheld. Nevertheless, legal intimidation has worked well; some of the nation’s oldest child welfare providers voluntarily ceased adoption and foster care services in Illinois, Boston, and San Francisco in the face of legislation with no conscience protections.

What’s the Concern?

Lawsuits such as this one are a colossal waste of time and resources. To explain, let us first be quite clear about the nature of the concern raised in MAP’s ad and the ACLU’s lawsuit. There is no concern

that same-sex adoption is prohibited. Indeed, it is allowed in all states. There is no concern that same-sex couples are unduly burdened and unable to find willing agencies or adoption professionals to serve them. The lawsuit acknowledges that the state agency itself cannot turn away same-sex couples. There is no concern that same-sex couples will be discouraged from adopting waiting children. In fact, according to a study by the Williams Institute at UCLA, same-sex couples raising children are four times more likely than their different-sex counterparts to be raising an adopted child, and six times more likely to be raising foster children. There is no concern that faith-based providers are imposing their values on the state or other private providers. There is no concern that families in the foster system are forced to work with faith-based providers against their own moral or religious convictions.

The essence of the argument is that if *some* faith-based organizations are allowed to operate in the public square according to their convictions, it will make it hard for all foster children to find loving “forever families.” Thus the tag line: “the children pay the price.” But, is this the case? Let’s look at some facts.

There are over 400,000 children living in the US foster care system. In 2015, 111,820 of those children were waiting to be adopted. The average age of a waiting child is 7.6 years. The average time the waiting child has been in foster care is almost three years. In the same year, 20,789 children

aged out of the foster care system, having never been reunited with their families or adopted. Sadly, any contact with the foster care system often serves to perpetuate cycles of poverty, crime, neglect, and abuse.

Having over 100,000 children in foster care waiting to find a permanent home is a national tragedy, and it is right to demand that it be as easy as possible to match them with loving families. However, it is also the case that there are over two million couples in the United States waiting to adopt, and an estimated two million LGBT people interested in adoption. Given the millions of people waiting to adopt, there should be more than enough prospective adoptive parents—same-sex and opposite-sex couples—to welcome these children. And yet, the children wait, and they suffer. But it is not because of lack of loving, qualified “forever families,” and it is not because some faith-based providers prioritize married, heterosexual couples.

The Real Crisis

To blame the number of children lingering in foster care on religious discrimination against same-sex couples is to completely sidestep the pressing, urgent crisis that exists in the foster care system. For starters, children are abandoned by a society that does not do enough to support families in crisis so that they do not fall into the foster care system in the first place, especially through circumstances of preventable neglect. Other children are ill-served by an overburdened system in which they are often not removed from irremediably broken and even dangerous

families in a timely fashion.

Once in the system, many children languish there, moving from home to home while parents are given every chance to regain custody. Adoption, in a system that (rightly) prioritizes family reunification, is explicitly a last resort. But this means that children often are not made eligible for adoption by safe and stable families while they are still “adoptable.” Having experienced removal from their families under circumstances of trauma, abuse, or neglect followed by years in the foster care system, many children require a “forever family” with special resources who can meet the resulting needs, which are often profound. Many other children, regardless of the length of time in foster care, are hard to place because they have significant medical needs or are part of a sibling group. The reality is that many otherwise loving and qualified families, of whatever sexual orientation, are not well-equipped to parent these vulnerable children. Those who are willing to adopt children from foster care often do so without adequate resources or community support.

The ACLU lawsuit seeks to remedy none of these real ills, instead creating a false problem to further an ideological campaign. Meanwhile, children will suffer further while vast resources are deployed in a crusade to eliminate the very organizations that serve the most vulnerable among us. One has to wonder *why* MAP and its allies want to drive those organizations out of the public square instead of embracing them as effective partners in serving children

and families. The existence of faith-based organizations does not unduly burden same-sex couples or reduce the availability of other foster care and adoption professionals who are willing to serve them. The presence of such organizations ensures a diverse group of providers to serve all families, including those of religious backgrounds.

Long before a young Galilean woman walked into the hill country to help her pregnant cousin in her hour of need, and long after, people of faith have served and will continue to serve the most vulnerable among us—the widow, the orphan, the abandoned, the expectant mother, the addict, the elderly. And, as they have done for millennia, they will do so with or without government assistance and approval.

Rather than filing lawsuits attacking one another, perhaps we could devote the considerable passion and resources of all providers—religious, humanitarian, and governmental—to tackling the pressing and real causes of the foster care crisis: poverty, unemployment, and the opioid epidemic, to name but a few. Driving out those child welfare providers that have been at the forefront of caring for children for centuries fails to respect the rich and diverse religious pluralism of our nation. Their absence will not benefit same-sex couples, but it will harm children.

Elizabeth Kirk is a lawyer, writer, and consultant who has a special interest in adoption law and policy. She was previously the Associate Director of the Center for Ethics and Culture.

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Theology

Sister Ann Astell will be teaching “Fr. Bernard to Bernadette,” a course which tracks the theological development of the Immaculate Conception. Sister Ann is a scholar of medieval literature, spirituality, and the history of Christianity. This course is especially recommended for students looking for a compelling second theology, or who are interested in Mariology.

John Cavadini, a *Rover* advisor, is offering “The Catholic Faith” for the spring semester. This class, which is recommended as “a resource for catechists and religious

educations,” will utilize the *Catechism of the Catholic Church* as its primary resource, focusing particularly on Pillars I and II, the Creed and the Sacraments. This course is recommended for students interested in teaching the faith, or those who desire strong instruction of what the Catholic Church teaches.

David Fagerberg will be teaching “Chesterton and Catholicism.” This course will focus on Chesterton’s theological works, including *Orthodoxy*, *The Everlasting Man*, and *What’s Wrong with the World*. Professor Fagerberg is a scholar of liturgical theology, C.S. Lewis, and G.K. Chesterton. This class is excellent for students who are interested in studying the theological works of this famous English author.

Another *Rover* advisor, Fr. Terrance Erhman, C.S.C., is offering “Theology & Ecology.” In this course students will have the opportunity to explore our relationship with creation as Christians. Students will examine Scripture and the Creed going through the periods of the Early Church, Medieval, and modern times. Fr. Terry has training in aquatic ecology and systematic theology, and so his expertise in this particular area will be helpful for anyone interested in the biological sciences.

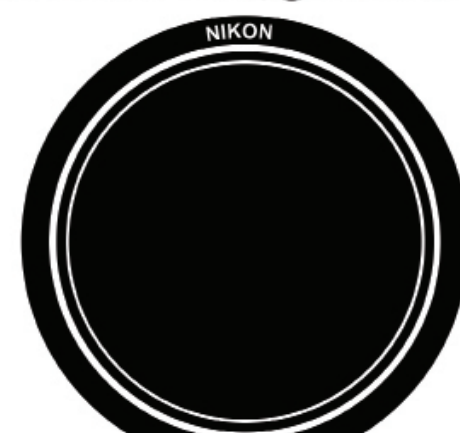
Leonard DeLorenzo will be teaching “The Christian Experience: Vocation & the Theological Imagination.” In this course, DeLorenzo will examine “the space, the shape, and the content of the Catholic

imagination.” DeLorenzo is best known for his work as director of the Notre Dame Vision program. This course is recommended for students interested in the intersection of theology and aesthetics.

Gabriel Reynolds will be teaching “The Qur’an Relation to the Bible.” Reynolds is an expert on Islam, the Qur’an, and Christian-Muslim relations. His classes are a good way to learn about Islam side by side with Christianity.

The *Rover* also recommends Cyril O’Regan, Anthony Pagliarini, and Tim O’Malley. Always recommended but not teaching undergraduate courses next semester are Fr. Brian Daley, S.J., Fr. Kevin Grove, C.S.C., and Catherine Cavadini.

**If you are interested
in joining the Irish
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ser·en·dip·i·ty

Emily Hirshorn
Staff Writer

I really dislike the saying “If you want to make God laugh, tell Him your plans.” As a Northeasterner trying to become more of a Midwesterner, I am quite the planner. In high school, my life went about like clockwork. Choir in the morning, school until 3:30, crew practice until 6, home for dinner, homework, sleep, repeat. Coming to Notre Dame however, has challenged me and enabled me to begin reorienting my life and letting go of my relentless desire to plan and control. Coming to college, I was new at a school for the first time since pre-school. There was no possible way for me to plan how my life would be – who would become my friends, how I would like my classes, etc. So much of my life here has come down to serendipity – those happy, chance encounters that catch me by surprise. I truly see God at work through serendipity.

Serendipity is running into the right person just at the right time. Serendipity is forming deep friendships on campus when previously everyone had been strangers. Serendipity is being placed in a random hall and seeing how it can become a home. Serendipity is noticing the little ways that God loves me through other people. Serendipity is taking a creative elective just for fun, and rediscovering my love for design. Serendipity is God’s way of getting me to smile and trust that His way is better than anything I could design myself.

Serendipity, however, is not throwing your fate into the wind, as the movie *Serendipity* seems to suggest. Since my love for serendipity is well known by those closest to me, my mom suggested that our family watch this film, starring John Cusack and Kate Beckinsale. I thought I was going to be amused, but after a few minutes of the movie I was annoyed. In a cute, chance encounter in a shopping mall during Christmas time, two strangers meet and hit it off right away. They proceed to bump into each other again a short while later at the same little restaurant. They begin to exchange numbers, but Sara’s number blows into the wind, which she sees as a bad omen. She then insists on testing fate to see if they are supposed to be together, since each of them were already in a relationship. So he wrote his number on a five dollar bill and a she wrote hers in a copy of *Love In the Time of Cholera*. It took several years for both items to make their way back to the other person, and for the two to reunite (of course on the day of Jonathan’s wedding to another woman, and Sara herself is also engaged to be married). What a waste of time and emotional energy.

There has to be a proper balance between obsessively planning and throwing our fate into the wind. The movie *Serendipity* most definitely leaves out the role of God, but it did make me think about the “signs” that I look for in my own life. Moments of joyful serendipity should be happily received, and God should be praised through them. Such moments, however, cannot be actively over-analyzed and scrutinized, because

this can lead me back to my relentless desire to plan and control. A serendipitous moment will happen, and then I’ll pray for a sign that that was a sign, and you know where the story goes from there. I am constantly trying to achieve the proper balance between taking the necessary steps to achieve goals and yet also remaining open to the way God may seek to change or reorient them.

Perhaps then, to understand what the role of serendipity should be, we must go back to the origin of the word. According to Oxford Dictionaries, the word was invented by writer and politician Horace Walpole as an illusion to *Serendip*, an old name for Sri Lanka. He based the word on the title of a fairy tale, *The Three Princes of Serendip*, where the heroes “were always making discoveries, by accidents and sagacity, of things they were not in quest of.” So, I ask, what is our quest? What are we seeking? Are we so dead-set on our plans that we may lose sight of something greater that God has in store? Serendipity is not perfect, and it is true I still often focus onto my own plan for my life. But if God is our quest, no matter where we journey, He will guide us through it. And, if we are open to it, He might just catch us by surprise, and take us on an adventure far greater than we could ever imagine.

Emily Hirshorn is a junior majoring in Arabic and minoring in Collaborative Innovation and Theology. Her middle name is Rose, and she thinks middle names are under appreciated. Reach her at hirshorn.1@nd.edu, especially if you need help using your flex points.

Sin & Mercy: A call to humility

Julie McKeon
Assistant Editor

This past All Souls Day, I fell to my knees in Chicago. It was an involuntary response, but nothing to be ashamed of, as I was answering the beauty of a replica of a Polish altarpiece in St. John Cantius Catholic Church. Later, as I approached the altar rail to receive Communion, I was blessed differently. I was not just fearful, but terrified, of the Lord. Given the massive painting of Christ at the Last Judgement looking down upon the congregation and the truly haunting tones of the *Dies Irae*, a Latin hymn on the “Day of Wrath,” still sounding in my mind, this response too was understandable, even desirable.

Of course, these sentiments were strongly exaggerated by the setting. Fine liturgy can call our senses back to spiritual realities easily forgotten in hurried, daily life. The experience was a reminder of the vastness of God from which, as parts of Creation, it is impossible to extricate ourselves, even though we often tune Him out. We are fortunate to live in a time and place where the super-abundant mercy of God is a popular theme. Last November concluded Pope Francis’s Extraordinary Jubilee Year of Mercy, and we believe in a God whose “acts of mercy are not exhausted,” but are made “new every morning” (Lamentations 3:22-23). However, it is not God’s mercy alone—in isolation from all else about Him—that is greater than we can yet understand.

The seriousness of our own sinfulness must also, like God, be greater than we currently appreciate. Do not despair, because to think ourselves beyond God’s forgiveness, contrary to His mercy, is itself a sin against hope (CCC 2091). Jesus gave us the sacrament of Confession to reconcile sinners back to Church, healing the division we caused in our communion with Him (CCC 1444, 1440). Essential to the sacrament is contrition, “sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again” (CCC 1451). Contrition moves us to seek Reconciliation and emboldens us to actually confess our sins to the priest. After the confession, the priest will offer absolution and we will perform certain acts of penance, completing the sacrament and restoring our relationship with the Father.

Today, when many people disbelieve entirely in “sin,” it can be seen as crazy and superstitious to follow this formula for forgiveness even in the most cursory of manners. Sights and sounds like those of All Souls Day Mass at St. John Cantius, however, draw us to remember that God’s ways are higher than our own (Isaiah 55:9). To go to Confession is a great good. If, however, on top of Confession, and despite the world, we nurtured in ourselves ongoing attitudes of compunction, we would do even better.

Compunction, as defined by Father Anthony Paone, S.J., is “a deep and lasting sorrow for your sins.” Compunction is not to doubt God has forgiven us; we are forgiven by Jesus’ sacrifice on

the Cross. It is not to continue to chastise ourselves for past sins; although it sometimes takes longer to forgive ourselves than ask God’s forgiveness. It is not to fall into scrupulosity for our future sins; this would be an overcorrection. It is not an emotion making us perpetually downtrodden, but an intellectual recognition of reality.

True compunction originates from love of God, not fear of punishment, bringing us closer to perfect contrition for our sins. It is the persistent awareness that our sins keep us from fully requiting this love. This in turn reminds us of the gulf between ourselves and the immeasurable greatness of God, which evokes a still deeper love for the God Who forgives and deigned to dwell with us. This persistent awareness is a grace which can lessen our over-attachments to earthly goods, the root of sin, and reinvigorate our resolve “to sin no more,” as we pray in the Act of Contrition. Compunction’s calling to mind of the gambit of our own shortcomings can also deter us from passing judgement on others for their own sins. The saints even speak of compunction manifesting itself as weeping—weeping in grief for the distance our sins create between ourselves and God, in thanksgiving for His patient and generous forgiveness, and in anticipation of our heavenly home. These tears of compunction are a gift for both the weeping soul they soothe and for anyone who may see them and be inspired to remember God.

Whether our spiritual sensibilities are currently in the default, dulled state or we have received a recent shock, we can receive God’s mercy today. If we are to “truly know the Lord,” as Pope Francis said to the Communion and Liberation Movement, we must allow ourselves to be “caressed by the tenderness of mercy.” Resting in that mercy, we can ask God to use the graces of the confessional to help us grow into permanent attitudes of compunction. And above all, we can thank God that His mercy can prevail over our sins so that we may be with Him again someday.

Julia McKeon is a sophomore majoring in theology and political science with a minor in Education, Schooling, and Society. If you too are slightly paranoid of private conversations with priests, she’d love to commiserate via email — jmckeon1@nd.edu.

Moral responsibility with refugees

ELLIE GARDEY
Staff Writer

Lecturer argues protecting security does not contradict helping refugees

The Nanovic Institute welcomed Tomasz Sieniow, an expert on migration law in Europe, to give a lecture on November 2nd entitled “Refugees in Europe: How Can We Reconcile the Protection of Human Rights with Security?” Sieniow is the Chair of European Union Law at John Paul II Catholic University of Lublin in Poland. In his lecture, Sieniow stressed the moral responsibility of Catholics to protect the vulnerable by accepting refugees.

There has been a 300% rise in refugees to Europe since 2013, most of whom are from Syria, Afghanistan, Iraq, and Eritrea. Sieniow was unconcerned that the exploding numbers of refugees would bring a terrorism threat to Europe, saying, “Most of the terrorists who carried out attacks were EU citizens by birth. This is forgotten about when we make refugees and terrorists one group.”

When pressed by one of lecture attendees about the increased danger of Islamic Terrorism by accepting refugees, Sieniow responded, “I would rather be naive and go to heaven than prudent and go to hell.”

Sieniow explained that security is not the most

pertinent problem in accepting refugees. He called Europe an “Old Lady” with established values and a high median population age of 42.6 years as compared to Africa’s median age of 19.5 years. Sieniow asserted that this creates problems with integrating refugees, saying, “The integration policies of Western European countries have brought very little effect to create one society.”

He argued there is a moral responsibility to accept refugees into Europe because Europe possesses the resources and the vulnerable need protection. He cited Pope Saint John Paul II’s talk at the 1999 World Day of Migrants as reasoning for Catholic responsibility to refugees. Pope Saint John Paul II said, “Catholicity is not only expressed in the fraternal communion of the baptized, but also in the hospitality extended to the stranger, whatever his religious belief, in the rejection of all racial exclusion or discrimination, in the recognition of the personal dignity of every man and woman and, consequently, in the commitment to furthering their inalienable rights.”

As an expert on European Union law, Sieniow described the current laws on migration in Europe. He said that the Geneva Convention established that nations are not required to accept refugees, but that once refugees have crossed the border into a nation, that nation is required to adapt them into the nation and provide for them. For this reason,

Sieniow explained, “states are trying to use every possible way to make access to their territory more difficult.”

Sieniow believes that states should not utilize tactics to prevent refugees from entering their nations, stating that, “EU member states should offer asylum even if the vulnerable people are not yet on their territories.” He stressed that the majority of refugees are families with children, and that only 2% of refugees are single males. He expressed that there is a moral responsibility to protect families and children ravaged by war in their home countries.

Sieniow also discussed refugees in the United States. He criticized President Trump’s travel bans by saying, “the Catholic Church has said it’s not in line with Catholic teaching to point out all the people to be rejected from the country.” He further criticized Trump’s plans for a southern border wall, saying, “It looks like none of the terrorists that were active in America came through the Mexican border and to spend billions of dollars on the wall does not make sense.”

In light of the controversy surrounding the refugee crisis today, Sieniow’s focus on the moral responsibility behind the issue allowed for an engaging discussion.

Ellie Gardey is a freshman political science major living in Lewis Hall. She is a lover of sushi and country music. Contact Ellie at egardey@nd.edu.

Intelligence reimaged

ALISON O’NEIL
Staff Writer

Michael Hayden discusses role of CIA in modern world

This year’s Jack Kelly and Gail Weiss Lecture in International Security, held in Nanovic Hall, took place before a standing-room only audience. General Michael Hayden’s talk, entitled “Intelligence for a Rapidly Changing World: What’s New and What’s the Same?” drew faculty, visitors and students alike.

Hayden, whose tenure as CIA Director lasted from 2006 to 2009, has also directed the NSA and Air Intelligence Agency and served in the Pentagon and National Security Council. Drawing on his expertise with a wide range of political entities, Hayden discussed a variety of topics ranging from the CIA’s historical involvement in foreign policy to current affairs in North Korea.

True to the lecture’s title, Hayden focused on the difference between current and past methods of intelligence gathering. He described current intelligence as “gathered” rather than as “stolen,” as it was described in the past. “Intelligence has to reinform itself not as a teller of secrets, but as a teller of stories,” he said. Hayden emphasized the importance of cultural and historical context in intelligence, stating that a deep understanding of a region’s political and religious background is crucial to

policy.

Hayden described the challenges faced by intelligence agents, who often walk a difficult line when dealing with policy makers. Intelligence officers must “[get] in the head” of policy makers without annoying or alienating them. According to Hayden, the Trump administration requires a different approach to communication. Hayden described Trump’s confidence in his own insight as “preternatural,” stating politely but frankly that Trump will not always pay attention to facts: “President Trump has a tendency towards action at the expense of reflection.”

At the end of the lecture, Hayden took questions from the audience. When describing controversial topics or explaining tactical mistakes, Hayden took a rational and calm approach. He stated that the CIA tries to avoid covert action when at all possible, but that sometimes this approach is “the only choice you have between war and doing nothing.” Hayden emphasized that the CIA weighs carefully the decision to engage in covert action, reflecting upon whether the covert action is “part of a larger strategy” versus a means in and of itself. He stated that the CIA is not an association of “bad guys” as many Americans believe, but an entity that works for the American people.

In regards to North Korea, Hayden stated that the US needed to boost its defenses, especially in the Pacific Northwest. He argued that Kim Jong Un is not “crazy” but rather “ruthlessly

calculating” concerning the survival of his regime.

Hayden wrapped up the Q&A by discussing the course of action for potential applicants to the CIA. He stated that the CIA receives 160,000 applications per year and gives the highest consideration to candidates who speak second languages and can work in foreign environments. In a brief private interview with the *Rover*, Hayden stated that Notre Dame’s emphasis on foreign languages and the liberal arts makes Notre Dame graduates “very attractive” CIA applicants. Students from virtually “any major” stand a chance at acceptance, and “work experience” remains the most important factor in admissions.

Sophomore Jena Yang left the lecture with an increased appreciation for the work done by the CIA and the regulations put in place as a result of this work.

“General Hayden explained that the 2006 transatlantic aircraft plot, which resulted in the liquids ban, was uncovered by men and women who work secretly in intelligence,” Yang told the *Rover*. “I found it interesting how the majority of people, including myself, do not know where the liquids ban came from. It goes to show how underappreciated these men and women are, but their dedication keeps us safe every single day.”

Alison O’Neil is a sophomore history and environmental sciences major. Alison would like to thank St. Joseph of Cupertino for success on recent exams. You can contact her at aoneil1@nd.edu.

Understanding Pope Saint John Paul II from the inside

MONICA VANBERKUM
Campus Editor

Stories of a saint with papal biographer George Weigel

As part of its Catholic Culture series, the Center for Ethics and Culture sponsored George Weigel at Notre Dame this past week. This series, which began in 2002, offers “lectures focused on prominent Catholic figures in literature and the arts” in order to expose the Notre Dame community “to the richness of our vast Catholic cultural heritage.”

George Weigel serves as Distinguished Senior Fellow and Chair of Catholic Studies at the Ethics and Public Policy Center in Washington, D.C. His focus during this lecture, however, stemmed from his position

as best-selling author of three biographies of Pope Saint John Paul II: *Witness to Hope*, *The End and the Beginning*, and *Lessons in Hope*.

His latest book, *Lessons in Hope*, is less of a structured biography, but more a collection of anecdotes about the Holy Father. Weigel opened his lecture by describing a dinner setting with the Pope on December 15, 2004. At that time, he had written one biography and had originally thought that would be enough, but on that day, just months before the Pope’s death, he told the Pope, “I promise I will finish what I began.” It was then, he said, that he realized there was so much more of the Pope’s story to tell.

After several years of research, he published the second biography in 2010 and once again thought his work was done. However, as time passed since the Pope’s death, Weigel said that people felt as though the Pope was drifting

away from them, becoming intangible. “What they wanted were stories...that would bring him back, closer,” he explained, and that made him realize that he still had work to do. “Perhaps I hadn’t fulfilled my promise to him on that last night because I hadn’t told all of his stories.”

And so the idea for *Lesson in Hope* was born. Weigel discussed the different approach he took in writing this book by describing an encounter with the Pope in March 1996: “In a wistful frame of mind...[the Pope] told me, ‘They try to understand me from the outside, but I can only be understood from inside,’ and I thought that was about right.”

Weigel strove to understand Pope Saint John Paul II in different terms than other biographers, to “illuminate facets of Carol Wojtyla’s remarkable life as priest, bishop and pope.” Some of the anecdotes he included showed the Pope as a “man of intense prayer.”

For instance, before World Youth Day began in 1983, everyone told Pope Saint John Paul II that he was crazy and that it could not be done, “but because he had prayed over that inspiration... and through the remarkable friendships with young people... he thought it was not just doable but manageable.”

In another example, Weigel described the Pope as “a modern mind with a very modern critique of modernity.” He said that the Pope “refused to submit to the tyranny of the possible,” or thinking that social changes were inevitable and that the Church should surrender to problems such as the Berlin Wall and the sexual revolution. The Pope fought Communism for years and published his well-known *Theology of the Body* to combat the sexual revolution, never once giving up. Weigel said the Pope’s “permanent openness kept permanent freshness to the

pontificate until the very end.”

Weigel also included personal anecdotes of his experiences with the Pope, saying that he had a “genuine pastor’s heart” and that “he never forgot that he was a priest.” Addressing the same dinner on December 15, 2004, Weigel said that his father had died two months previously. This was the first time he had seen the Holy Father since then, and the first thing Pope Saint John Paul II said to him was “How’s your mother doing?” Weigel said that stayed with him as he wrote *Lessons in Hope*.

He had so many stories to tell about the Pope that when it came time for production, his editor told him he needed to cut a third of the pages he had written. “I had about 600 pages written,” Weigel said, and the finished product has around 400. As to why he chose to keep certain stories over others, he said that he sought to assure people through the stories that

Pope Saint John Paul II was a real, very human person who could connect with others and did not simply live in “his own orbit” of holiness above everyone else. “And some,” he added with a chuckle, “were just very good stories.”

“It led me to think of my own life in a different way,” he reflected. Writing about Pope Saint John Paul II’s life helped him to see random things in his own life as preparation for fifteen years of biographing a saint.

“I learned to be open to the surprises, as indeed he was,” he said. “And I have found in my own life that it’s a spiritually enriching way to live.”

Monica VanBerkum is a sophomore anthropology major living in Cavanaugh Hall. As the weather turns cold, you will find her desperately seeking any ray of sun while also enthusiastically busting out her fuzzy socks. Contact Monica at mvanber1@nd.edu.



THE TOCQUEVILLE PROGRAM AT THE UNIVERSITY OF NOTRE DAME ASKS:

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Complimentary Lunch begins at 12:00 pm

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Dr. James Otteson, '90

CHAIR IN BUSINESS ETHICS, PROFESSOR OF ECONOMICS
WAKE FOREST UNIVERSITY

James Otteson, Professor and Thomas W. Smith Presidential Chair in Business Ethics and Professor of Economics at Wake Forest, received his BA from the University of Notre Dame and his PhD from the University of Chicago. Some of his recent books include: *Actual Ethics* (2006), *Adam Smith* (2013), *The End of Socialism* (2014), and *What Adam Smith Knew* (2014). He specializes in political economy, the history of economic thought, Adam Smith, and seventeenth- and eighteenth-century liberalism.

with a response by **Dr. Patrick Deneen**

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2018 commencement speaker announced

MATT CONNELL
P&E Editor Emeritus

Brazilian judge known for fighting corruption, charging powerful political officials

In an email sent out to the student body October 29, University President Father John Jenkins, CSC, announced Judge Sérgio Moro as the 2018 commencement speaker. The Brazilian judge, largely unknown on campus prior to the announcement, is esteemed by many for his leadership in the anti-corruption movement in his home country.

Moro, who now works in the Brazilian city of Curitiba, earned his bachelor's of law degree at Maringa State University in 1995 and shortly after became a federal judge in Brazil in 1996. Two years later, he took part in a study abroad program at Harvard Law School, and in 2002 he earned his doctorate at the Federal University of Paraná.

In 2007, Moro participated in the U.S. State Department's International Visitor Leadership Program to learn about the efforts made by U.S. agencies and institutions to crackdown

on money laundering and other financial crimes. Moro's interest in these types of judicial cases lead to his discovery of the "Clean Hands" corruption investigations which took place in Italy in the 1990s. There, a nationwide judicial effort exposed thousands of corrupt political and industry leaders, leading to hundreds of arrests and the dissolution of over 400 city and town councils. The tactics used by Italian judges, such as pretrial detentions and plea bargains, would later be utilized by Moro in his efforts to fight corruption in Brazil. Now known for those tactics, Moro has an established record fighting corruption in Brazil.

Major investigations in Brazil over the past three years, led primarily by Moro and commonly known as "Operation Car Wash," have resulted in the convictions of nearly a hundred powerful political officials for money laundering, bribery, and other financial crimes. Most notable of the convictions is that of former Brazilian president Luiz Inácio Lula da Silva, who was the nation's executive from 2003 to 2010 and leads in polls for the country's upcoming presidential election. Moro himself has been included in polls for the presidential election

and pulled large amounts of support among the Brazilian public despite vowing to never get involved in politics.

On top of convicting former president da Silva, Moro also took on top-level officials at state-run oil company, Petrobras, for bribery, collusion, and other crimes in the nation's largest-ever corruption scandal. Bribes in the case have totaled over three billion dollars, and the investigation has led to over 100 arrests.

In recognition of his fight against corruption, Moro was listed as 13th in *Fortune* magazine's "World's Great Leaders" list, as well as on *Time* magazine's list of the "World's 100 Most Influential People" in 2016. Additionally, Moro was awarded the Notre Dame Award this past October by Father Jenkins, who traveled to Brazil to bestow the honors.

"Earlier this month in São Paulo, Brazil, I presented Judge Moro with the Notre Dame Award, and found him a courageous, conscientious, humble public servant dedicated to justice and the common good," Fr. Jenkins shared in his email to the student body.

The Notre Dame Award, created in 1992 for the 150th anniversary of the University's founding, is to be awarded



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to "women and men whose life and deeds have shown exemplary dedication to the ideals for which the University stands: faith, inquiry, education, justice, public service, peace and care for the most vulnerable." The University relaunched the award, which had not been given to anyone since 2000, as part of its 175th anniversary celebration. Moro follows in the footsteps of past recipients such as President Jimmy Carter and his wife, Rosalynn, Jean Vanier, and Saint Teresa of Calcutta in receiving the award.

Seniors Michael Krebs and Sarah Drumm shared their reactions to the announcement with the *Rover*:

"I had never heard of

Judge Moro prior to the announcement. From what I can tell, he sounds like a very compelling, influential leader who will most likely have a wealth of experience to share with us at graduation," Krebs said. "Of course, a more recognizable name would have been fun, but I am intrigued by Moro's story, regardless, and am not greatly concerned with his not being a household name in the United States."

Drumm reflected on the speaker choice in comparison to previous commencement speaker selections such as Vice President Mike Pence and former President Barack Obama. "I am slightly relieved that my class didn't get a

controversial speaker. There are times and places where I believe controversy might be appropriate," she said. "However, I don't believe commencement is the right place for that. It should be about celebrating the graduates, not making them feel uncomfortable."

The 173rd commencement ceremony will take place on May 20 in the Stadium.

Matt Connell is a junior studying marketing and constitutional studies. A resident of Sorin College, his career goal is to market the constitution, though he fears that it may be an extremely otterous task. You can contact him at mconnell6@nd.edu.

Rod Dreher speaks on *The Benedict Option*

SARAH ORTIZ
Editor-in-Chief

Famous journalist & author explains book

The author of *The Benedict Option* (2017), Rod Dreher, addressed an overflowing room

with these words: "By now if you've heard anything at all about the Benedict Option, you will have heard that it's alarmist about the condition of the Church in the West. And you know what? I'm not going to deny that, I'm going to own that. In fact, let me *affirm* the accusation the Benedict Option is alarmist, but that's because there's a lot to be alarmed

about."

The Constitutional Studies Department hosted Rod Dreher in Jenkins and Nanovic Hall on Thursday, October 26, to discuss his new book and its reception around the world.

Before the talk, Rod Dreher and Notre Dame Constitutional Studies director Professor Munoz surprised student political discussion group Res Publica with a visit. The members of Res Publica were discussing Dreher's book over pizza when Dreher made an appearance and asked the students to share with him their thoughts.

Rod Dreher, a native Louisianian, is the senior editor of *American Conservative*, writer and editor for *National Review*, *New York Post*, and *The Dallas Morning News*, among others. He has written four books: *Crunchy Cons* (2006), *The Little Way of Ruthie Leming* (2013), *How Dante Can Save Your Life* (2015), and *The Benedict Option* (2017).

Dreher began by crediting his work to four Notre Dame professors: Alasdair McIntyre, Christian Smith, Patrick Deneen, and Brett Gregory. Dreher thanked them for their scholarship, without which he could not have written this book.

The alarmist nature of the book, Dreher emphasized, is in

response to our culture's "liquid modernity" a phrase coined by the sociologist Zygmunt Bauman that describes the lack of purpose in modern times. He then cited Alasdair McIntyre's term "emotivism," which describes people who see the truth as what "feels" good for them. Dreher stressed his agreement with McIntyre's famous comparison of our modern civilization to the fall of the Roman Empire.

After diagnosing the state of modern culture, Dreher claimed that the most important thing for devoted Christians to dedicate their time and energy towards is not "reforming and renewing an order which is probably at this point beyond saving" but to "focus primarily, but not exclusively, on shoring up communities of faith for the long dark age ahead."

He continued by saying, "for me, as a Christian, I interpret this as saying that if we want to be faithful to the truth in this chaotic time, we lay people have to look to the example of the early Benedictine monks for inspiration and direction and how to live out our beliefs in community."

Dreher pointed out that, even Benedict XVI (whom he likes to think of as a "second" Benedict), likened the spiritual crisis in Europe to the Fall of the Roman Empire. The church of

the West, according to Dreher, is facing a crisis of liquid modernity. Furthermore, he cited ND sociologist Christian Smith's conclusion that most Americans' de-facto religion is really "moralistic therapeutic deism." This is a shallow feel-good form of Christianity that is perfect for those who embrace liquid modernity.

Such a culture, Dreher stated, left unchecked will result in two social facts: social hostility and legal restrictions will undermine the viability of many Christian institutions, thereby limiting Christian participation in public life, and leading to the collapse of Christian belief in the United States within a generation or so (due to the lack of strong discipleship, consumerism, and assimilation into secular modernity).

His aim in writing *The Benedict Option*, he said was to address these two social facts and attempt to find a way out of this fate. That is why he turned to the Rule of St. Benedict, as a guide for lay Christians to strengthen themselves amidst the cultural turmoil of our times. The Rule was written in the early 6th century by St. Benedict during the collapse of the Roman Empire in the West. It is, as Dreher explained, just a manual for how to live daily life in a monastery. But, Dreher emphasized, the "secret

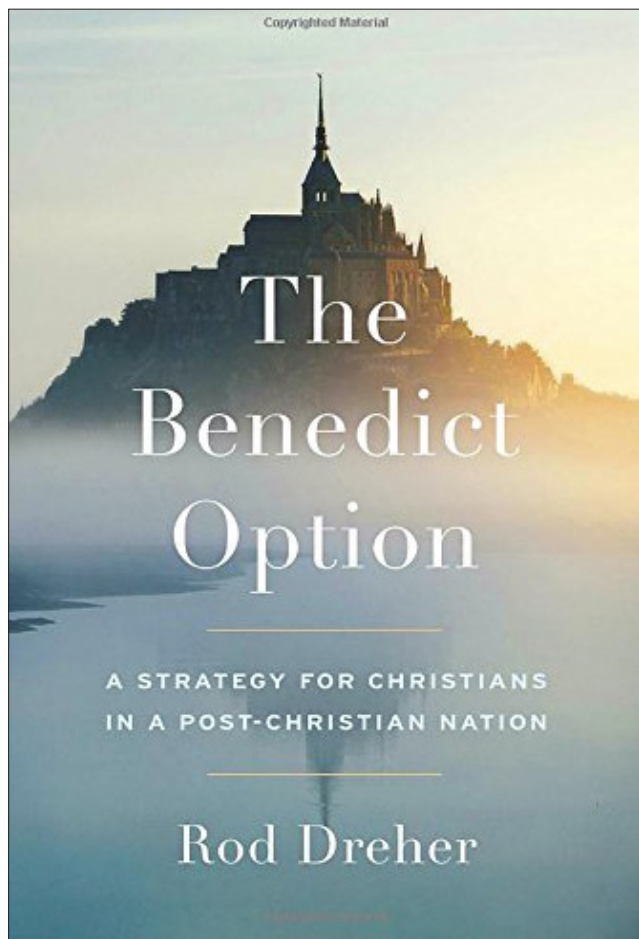
of the Rule of St. Benedict is its everydayness."

The monks follow this manual for guidance on prayer, contemplation, fasting, work, and community building. Likewise, lay Christians, according to Dreher, can also incorporate these "day in and day out meat and potatoes practices" in order to live out the faith in contemporary society.

But, he stressed, the point of these practices must always be to grow in a closer relationship with God. Dreher saw these monks as inspiration because for them "Christianity is not a part of life it is a *way* of life." Dreher stated once again, that "Benedict did not try to save Roman civilization, he did not try to 'make Rome great again,' all he wanted to do was to put God first in his life."

Dreher ended his talk by reiterating that this was not a "head for the hills strategy." Rather, he reminded us that we have to spend more time away from the world so that we can go into the world as faithful Christians.

Sarah Ortiz is a junior studying PLS and classics and living in Lewis Hall. She was lucky enough to talk with Rod Dreher on the way to the lecture and tell him about the Rover. She can be reached at sortiz2@nd.edu.





Martin

continued from front

This tension, Fr. Martin continued, is the result of mistrust between LGBT Catholics and the institutional Church. The title of his book, therefore, arises from Fr. Martin's call for a "bridge" between the groups to heal wounds and foster dialogue and respect. Although the book was intended to be an invitation to reflect on the nature of and potential for outreach on both sides, its primary focus, as well as the subject of the talk, was the Church's outreach to the LGBT community.

The *Catechism of the Catholic Church*, Fr. Martin explained, instructs Catholics to treat members of the LGBT community with "respect, compassion, and sensitivity" (CCC 2358). The remainder of the talk was divided into an examination of each of these three terms from the *Catechism* and the possibilities for their application in the relationship between the Church and LGBT Catholics.

Respect, above all, means recognizing that the LGBT community exists, Fr. Martin insisted, and that members of this community are also members of the Church by virtue of their baptism. Drawing on the example of the 2016 shooting at a gay nightclub in Orlando, Florida, Fr. Martin revealed his grief at the lack of support for the LGBT community expressed by the hierarchy following the shooting. He compared this event to the immediate response of the bishops to the shooting that occurred on November 5 of this year at First Baptist Church in Sutherland Springs, Texas. This "failure" of the Church to acknowledge the existence of the LGBT community after the Orlando shooting did not follow a "Christian model," because, Fr. Martin said, "Jesus recognizes all people, especially those who are invisible to the larger community. He reaches out specifically to those on the margins. Catholics, therefore, following Jesus, have a responsibility to make everyone feel visible and valuable."

Recognizing the existence of the LGBT community, Fr. Martin said, would also have pastoral implications. It would lead to outreach programs, ministries, retreats, and Masses. It would, ultimately, make LGBT people "feel welcomed and loved." Furthermore, it would enable the Church to identify the unique gifts that LGBT Catholics offer, both as individuals and as a community. Father Martin observed that LGBT Catholics tend to be particularly compassionate, persevering, and forgiving because of their experiences on the margins. Such gifts build up the body of Christ in special ways.

Father Martin also advised that respect should be extended to the workplace, and he argued that

although Church organizations have the right to require their employees to follow certain rules, this authority, in his opinion, "is applied in a highly selective way." Eliciting laughs from his audience, Fr. Martin remarked, "If adherence to Church teaching is really that important, and is really a litmus test for employment, then we should fire employees who are not Catholic. So, therefore, we should fire all Protestants, because they don't believe in Papal authority. Papal authority is Church teaching. We should fire all Unitarians; they don't believe in the Trinity, right? We should fire all Jewish people, who don't believe in Jesus Christ. That's a fairly important Church teaching."

Anticipating the objection that same-sex marriage is a public scandal, Fr. Martin contended that "being cruel," which is also contrary to the Gospel, is "just as much of a scandal as anything like entering into a same-sex marriage."

Applying the *Catechism's* second category, compassion, would require the Church to learn to listen to and suffer with the LGBT community. Father Martin explained that it is important to speak to parents and families of LGBT people, and remarked that he had learned, through his encounters with the LGBT community, that ministry to LGBT people is ministry to a much broader spectrum of people which includes families and friends.

Father Martin also referred to examples of countries in which it is illegal to be gay, describing the matter as a "life issue." Catholic leaders, he said, regularly publish statements defending other marginalized groups such as the unborn, migrants, and the elderly, "as they should," but rarely does Fr. Martin see "statements in support of our LGBT brothers and sisters." "It's a life issue," he insisted again.

Finally, Fr. Martin suggested that the Church foster a "culture of encounter and accompaniment" in order to act with sensitivity, the *Catechism's* third term, toward LGBT Catholics. He recommended that Church leaders get to know LGBT people personally. "In all these things, Jesus is our model," Fr. Martin concluded. "When Jesus encountered people on the margins, He saw not categories but individuals ... For Jesus, there is no 'other.' There is no 'us' and 'them.'"

In a statement to the *Rover*, Junior Daniel Witham commented, "Fr. Martin is right to call on the Church and the LGBT community to respect and value one another. Nevertheless, I feel he could have done more to explain what the Church actually teaches, especially the distinction between homosexual attractions and homosexual actions."

Nicole O'Leary is a senior Theology and Italian major living in McGlimm Hall. Contact her at noleary@nd.edu.

Secularism and American politics

NICHOLAS HOLMES
Staff Writer

Lecture discusses the political causes and effects of non-religion

The Center for Social Concerns and ND Votes hosted a lecture entitled "Godless Politics" as part of the "Pizza, Pop, & Politics" Series on xOctober 24. With the goal of inspiring political discourse on campus, political science Professor Geoff Layman discussed his research on growing secularism and its effects on American democracy.

Layman began the event, intended to discuss "the political causes and consequences of America's secular turn" by introducing his work on religion and politics. This research was conducted along with Packey J. Dee Professor of American Democracy and Chairman of the Political Science Department David Campbell and Distinguished Professor of Political Science at the University of Akron John Green. Layman explained how their work was motivated by the perception that the United States is an exception to a "pretty strong negative relationship between wealth, or how economically developed the country is, and how religious the country is."

Layman then presented a graph comparing the percentage of people in a country who believe that "religion is very important" to "per capita gross national income," which illustrated "that as [a] country grows wealthier, religion seems to become less important to its citizens." He noted that there were a couple of outliers to this trend, however: Kuwait and the United States. Because "in comparison to most countries the United States is much more religious [and] much more likely to hold orthodox religious beliefs," he explained, "the U.S. has been thought of as the great exception to secularization."

This may no longer be as accurate of a characterization as it was in the past, though.



Photo by Nicholas Holmes

"In the past 25 years, we have seen what has become known as 'the rise of the nones,'" Layman said, meaning a large increase in the number of people who respond to surveys by stating that they do not identify with any religion.

This is a relatively recent development, he argued, while referencing another graph of American religiosity over time. "From 1972 until 1992," Layman explained, "the percentage of people who said they had no religion or no religious affiliation was quite small; it was somewhere between five, seven, [or] eight percent."

"Around the early 1990s," he continued, "things began to change and since then there has been a sharp increase in non-religion... and now we are to about 22% or 23%." This means that "nones," as Layman refers to those who are not affiliated with any religion, "would perhaps be the largest religious tradition in the United States [today]."

Layman next discussed the two main questions that he and his two colleagues considered, "what's caused this and what are the consequences... from the perspective of politics?" For the first question, they investigated "the idea that politics is partly to blame for this rise in non-religion, and in particular the growing association in the United States between religion and one side of our political divide, particularly the Republican/conservative... divide."

This divide is manifest on the GOP side by a marked increase in religiosity among

its voters. "Over the last three or four as the so-called 'religious-right' has emerged and mobilized conservative evangelical Protestants into politics and it has become increasingly influential within the Republican Party, and the Republican coalition and base of political activists have become increasingly religious." This trend is primarily manifested through the growth of two groups within the Republican base, evangelical Protestants and traditionalist Catholics, he noted.

Layman hypothesized that voters may have begun associating religion with Republicans, causing a rise in secularism among independents and those on the Left. "If you're a Democrat, a liberal, or an independent," he explained, "you may have begun to think that... religion is not really for me, religion is not part of my social identity." He continued, "this increasing associating of religion with only one side of our politics... may have alienated Democrats and liberals from religion itself and helped to drive this increase in non-religion."

Layman then provided his research's statistical backing for this theory, first by presenting the results of a survey that showed that voters much more closely linked religious affiliation to the Republicans than to Democrats.

Next, he shared data collected in a "survey-experiment" he conducted, showing the contributions of politics to the growth in secularism. This study

consisted of creating hypothetical news stories "about two candidates competing for a U.S. House seat, and then we vary, randomly, the degree to which each is portrayed as religious," Layman explained. This, therefore, created four different possible combinations of news stories for the voters to read, no mention of religion for either candidate, discussion of the Republican's religion but not the Democrats, reference to the Democrat's faith but not the Republican's, or representation of the religious beliefs of both.

The results clearly showed that politics is a factor in the decline of religion in the U.S., Layman demonstrated, specifically regarding Democrats. "When we present our respondents with the typical scenario, which you would tend to see in American politics, where the Republican is religious - and has infused religion into his campaign - and the Democrats is not, that seems to turn Democrats... away from religion." Thus, the perception that Republicans are religious and Democrats are not can drive Democrats away from their own religion, Layman concluded, revealing how closely linked politics and faith have become in America.

Nicholas Gadola Holmes is a first-year political science major living in Keough Hall, who watches Monty Python while dreaming up new dining hall recipes. Email him new concoctions at nholmes1@nd.edu.

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18th Annual Fall Conference

Exploring the Problem of Good and Evil

November 9–11 / McKenna Hall

Keynote Presentations

Is the God of the Old Testament Evil?

Gary Anderson (Notre Dame)
Thursday, Nov. 9 @ 8 p.m.

The Tyranny of the Moderns

James Hankins (Harvard)
Friday, Nov. 10 @ 8 p.m.

*Social Scientists and Values: Scholarly
Objectivity or Passionate Advocacy?*

Jacqueline Rivers (Harvard)
Friday, Nov. 10 @ 10:45 a.m.

Gettysburg and the Gettysburg Address

Jonathan Lear (University of Chicago)
Saturday, Nov. 11 @ 1:30 p.m.

*From Grammar to Metaphysics,
From Adjectives to Evils*

Alasdair MacIntyre (Notre Dame)
Friday, Nov. 10 @ 1:30 p.m.

Machiavelli on Necessary Evil

Harvey Mansfield (Harvard)
Saturday, Nov. 11 @ 8 p.m.

*When Is Poverty a Virtue and Wealth a Vice?
The Struggle between Good and Evil in the
Consciousness of Contemporary Nigerian Christians*

Bishop Godfrey Onah (Nsukka, Nigeria)
Friday, Nov. 10 @ 3:15 p.m.

Full schedule:
ethicscenter.nd.edu/fcschedule



Notre Dame
Center for Ethics
and Culture

Pray tell, what made *The Handmaid's Tale*?

BEA CUASAY
Staff Writer

Margaret Atwood's account of her past experiences that influenced her novel

Margaret Atwood, author of *The Handmaid's Tale*, delivered a lecture entitled, "The Handmaid's Tale: The Sources" for the Christian Culture lecture series in O'Laughlin Auditorium at Saint Mary's College. The Christian Culture series was started by the Humanistic Studies department, then the Program for Christian Culture, in 1957.

President Jan Cervelli introduced the speaker, "Margaret Atwood transcends labels, genres, and form of media. She's a novelist, a poet, an inventor, an environmentalist, even an organic farmer. And perhaps, most significant to us at Saint Mary's, Margaret Atwood is a woman who breaks open the limits that society imposes on her."

Attempting to place the novelist within a Catholic context when quoting an April 28 *America Magazine* article from earlier this year, Cervelli continued, "[This article] explored how *The Handmaid's Tale* dramatizes of how too narrow a view a woman can be, saying the story reveals, 'the terrible things that happen when there's only one acceptable religion to practice. Or when there's only one way to

be a woman'."

"That *America* article situated Margaret Atwood's work in the context of Catholic's understanding of Mary, which should be as complex and multifaceted as womanhood itself," Cervelli said, "As Sister Elizabeth Johnson put it, also writing in *America*, 'There is no eternal feminine. There is no essential feminine nature. There is no ideal woman. An adequate theology of Mary must be clear on this point.'"

"Margaret Atwood inspires us ... to enrich the world with who we are, not who the world would presume us to be," the President concluded.

Margaret Atwood, clad in sanguine spectacles, took the stage. "First, *The Handmaid's Tale* of 1985/6 was published before there was a internet, before there were cell phones, before there were lattes. Well, at least before lattes were deployed as a stealth weapon from Europe to the extent they are now."

"The iconic red and white outfit has now popped up all over the internet as an understandable meme, popping up in state legislatures and cosplays conventions alike." She went on to list the various pop cultural references to her 1985 novel, eliciting many laughs from the audience with her comedic pauses. Atwood afterward affirmed, "This novel which had ought to become quaint and archaic, has become more believable over time, not less ... For something to become so recognizable it has to ...

tale with the hopes and fears of the moment."

"Now a word from our sponsor. Namely, Christian Culture over the past 2000 years." Atwood then proceeded to take a look at Christian Culture(s), in the plural, from the point-of-view of a Martian, a point-of-view she herself is familiar with. She spoke of how Christians had gone to war with others over doctrinal differences, "[Christians] slaughtered and oppressed others not because they are Christians, but because they are human beings." Other religions have done the same, including Atheism, which in itself is a dogma, she continues.

"You may be wondering, why a Martian such as myself may be interested in this subject at all. Cards on the table, I am a strict agnostic. I do not hold science as a religion ... it is a tool to know the physical world. Religion on the other hand concerns itself with the things unseen, requiring faith."

As a teenager, Atwood was curious about religion, so she attended as many services as she could find. Next she recounted the pros of the denominations she had gotten to know, and continued her hilarious motif. She concluded that no one has really got it all; she paraphrased Groucho Marx, "I wouldn't want to belong to a church that would have me for a member."

Editor's note: To read the full version of this article, go online at irishrover.net.

"Thor Ragnarok": Predictable, but fun

JACK FERGUSON
C&T Editor

Third and last installment of the "Thor" trilogy provides a typical Marvel spectacle

At this point, it's just too easy for Marvel to keep churning out solid action films that are neither ground-breaking nor boring. They've mastered the formula like no one else. The not-so-secret recipe involves your superhero of choice, an angry, angsty, uber-powerful villain with a secret backstory, said villain beating said hero initially, and said hero returning after some reflection to beat said villain in a final, explosive showdown. Oh, that and lots of witty banter. Put it all together and you have your typical B to B+ grade Marvel movie. With two exceptions (2012's *The Avengers* is in its own class, led by Loki, the only great villain Marvel has produced, and 2017's *Spider-Man: Homecoming* had Marvel's only other compelling villain, Vulture), this mold fits *Thor Ragnarok* perfectly.

This film completes the old phase of Marvel series; it is the last of the trio of trios between the original gang of Iron Man (2008, 2010, and 2013), Captain America (2011, 2014, and 2016) and everyone's favorite God of Thunder, Thor (2011, 2013, and 2017). *Ragnarok* finalizes the storyline of Asgard and adds to the dangerous brotherly duo of Thor and Loki. But in a post-*Guardians of the Galaxy* era, where superhero movies now must be funny and flashy, *Ragnarok* feels more

like a *Guardians*-style comedy than the serious action drama that was *Thor: The Dark World*. Director Taika Waititi must have watched James Gunn about once a day during production to plagiarize the neon color scheme, spaceship fights, and the rock soundtrack.

Ragnarok is predictable, but fun. Chris Hemsworth reprises his iconic role as Thor, who must face his deadliest foe yet - Hela, the goddess of death (played by a typically icy Cate Blanchett) who has mysteriously appeared to enact a fateful apocalypse upon the kingdom of Asgard. In a pivotal opening scene, she breaks Thor's hammer, leaving him to grapple with his own identity and power for the rest of the movie. Loki (Tom Hiddleston) plays his ever-treacherous game of allegiance, stabbing his brother in the back one second and saving his life the next. But the gravity and depth of Loki's character is lacking; he is nowhere near as scary good as he was in *Avengers* or *The Dark World*. The 2017 Thor and Loki are a bantering, boisterous duo who don't even take their own betrayals seriously.

Battle scenes abound with the middle hour or so of the film revolves around a massive space betting ring of alien fights, something of a cross between *Gladiator* and *Star Wars*. Here, an exiled Thor is shoved into a pit against none other than the long-lost Hulk, who hasn't been seen since the Quinjet scene from *Avengers*, and is now living as a crazed monster on the edge of the galaxy. Sparks fly in this epic clash between former friends. Tessa Thompson debuts as a rogue Valkyrie warrioress, who must reconcile with her past to join Thor in taking

down Hela. Add in Hela's wolf sidekick—a mammal much, *much* bigger than that bear from *The Revenant*, and you get the gigantic spectacle that is *Thor Ragnarok*.

The film lacks any serious character development or artistic flair, typical of Marvel. Hela is nothing special, nor is Valkyrie. They do the job, though, which is all Marvel can ask of them. People will pay to see Cate Blanchett as a stereotypical evil goddess, so she's under no pressure to break new ground; she's not going for any Oscars here. It would have been nice to see the filmmakers do a little more with Thor and Loki, given how much the franchise and the studio have invested in these recurring characters. Both are alive by the movie's end, so it's quite obvious they'll appear again, likely in *Avengers: Infinity War*. In terms of message, *Ragnarok* has about as much creativity or depth as a Nicholas Sparks novel. The central directive could be summed up as "believe in yourself", or alternatively, "be nice if you have a psychotic, murderous older sister."

Thor Ragnarok will go down as your standard rank-and-file superhero movie. It's worth watching but only if you're in a fun mood. Entertaining it is with a particularly heavy dose of witty dialogue. But, once you've seen it, it's not worth dwelling on - those energies are best directed towards gearing up for Marvel's *Black Panther* which is to come out in 2018.

Jack Ferguson is a sophomore majoring in the Program of Liberal Studies and double-minoring in Italian and Constitutional Studies. He greatly enjoys feeding the squirrels and O'Shag.

Humor: Five questionable cold weather clothing choices

LACEY SILVESTRI
Humor Editor

Sequel to the 1982 cult classic fails commercially, succeeds artistically

Well, folks, It's time. It happened earlier than I wanted it to, but we simply cannot live in denial.

Winter is here.

Sure, this isn't one hundred percent true. Some days, the weather slips quietly back into autumn, and we enjoy a brief reprieve from the bone-deep chill that even our fluffiest coats fail to keep out. But as sure as I bought a half price 2016

World Champion Chicago Cubs shirt after the Astros claimed the title last week, winter will always claim Notre Dame for its own.

Last time, I offered some tips for surviving the seasons here at Notre Dame. These tips were geared towards those poor unfortunate freshmen who hopped off the plane at ORD having never experienced cold weather before (not unlike myself all those fateful years ago). They were young and impressionable. They could still be saved.

Since then, however, I have noticed a trend among some of our more "winter-experienced" students (and faculty). And while writing twice about winter might seem like a lot, it certainly comes with the territory

of being a South Bend resident—what else do we have but a deep communal need to discuss the harsh conditions we inhabit?

Many people have been making some startling wardrobe decisions as the temperature starts to drop and denial of autumn's swift end sets in. And so, without further ado, I offer you 5 Questionable Cold Weather Clothing Choices (as observed by a Floridian curmudgeon):

Ripped jeans: Dear fellow women (and also particularly fashion-forward men)—I love ripped jeans. I even love the super duper extra ripped jeans that came back into style this year. But I also love warmth, and I just don't understand why one absolutely must continue

to wear such porous attire when the temperature drops below forty. I'll concede donning them for a night out, because I'll concede a lot of clothing choices when it comes to the Backer. But on a regular day, when you're just walking to class ... please, be nice to your knees, and bring back the untarnished jeans.

Exposed ankles: I'm not talking about leaving a teeny tiny sliver between the end of your leggings and your tennis shoes—I'm all about athleisure in any weather. I'm talking about still wearing cropped pants, or cuffing your jeans and willingly exposing your delicate ankle skin. Not only is it cold out, but it's been rainy, and soon, it will be snowy and slushy.

If those ankles get wet, you will be miserable. Don't be miserable.

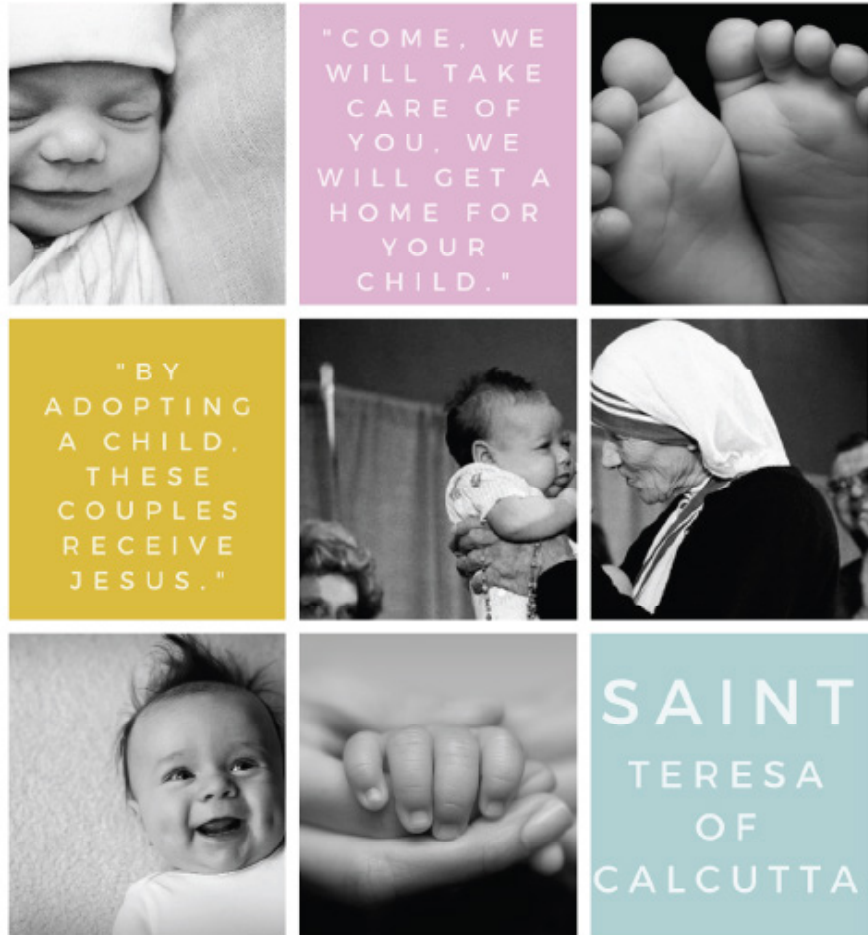
Guys still wearing shorts: Even if you're from Minnesota, I have so many questions. I know you're not warm in shorts, and it's not like shorts are particularly more flattering than pants. So why? Is it a pride thing? Is it a manly thing? Because let me assure you all, no one cares. Choose warmth.

Sweaters with cutouts: I don't consider myself a particularly trendy individual, so I guess this one might sound more judgmental than I mean it to sound. I just don't understand why you'd butcher the functionality of a good sweater and put artsy holes in it for the sake of fashion. Are you

not freezing when a sweater is supposed to make you warm? Are you not craving the full-bodied comfort a sweater is meant to offer you? I'm open-minded, but I admit I have a hard time understanding this one.

Sandals: I love Birks and Chacos just as much as the next southerner, but your feet don't deserve to be exposed to the elements like this. They deserve fuzzy socks. Or any socks really. Just cover those bad boys up and put the sandals away until April.

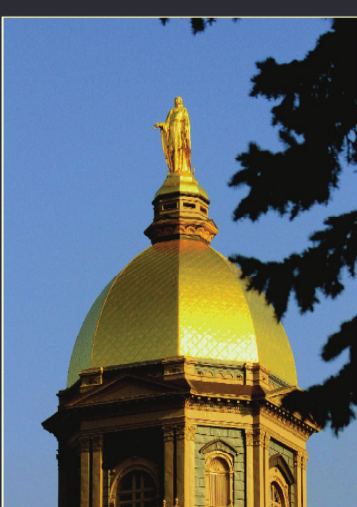
Lacey Silvestri is a senior English and history major who is currently wearing the half-price Cubs shirt she bought after last week's World Series. Tell her to let go of the past at lsilvest@nd.edu.





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Village
continued from front

He adds to this a second element: “the things that matter are community and cost.” The Burtons, a Canadian family, noted that it will be possible for them to find another residence. But it is the community aspect that keeps them at the Village. “We have friends who have told us, look, I wouldn’t have been able to finish my PhD and still have a family had it not been for all the intangible value of this community.” The examples they gave were countless: the emotional support in stressful times, the ability to watch over someone’s children in the midst of academic frenzy. “People show up from parts of Europe or Southeast Asia...and they don’t know where to buy groceries, they don’t know how to get around, they don’t know any of that!” The community steps up to thus volunteer to help each other in learning and living. (Author’s Note: I myself attended Easter brunch at the Village last year, and witnessed this in action—trilingual children and their families playing with and aiding each other.)

The community even provides a sense of security: “Here we feel so safe. You know *everyone* here,” Naomi notes. “Our kids go play for hours at a time in the backyard, that’s all fenced

in. Everyone’s neighbors look out for each other’s children.” And given the current state of things, many of the residents at the Village will lose this: “[some] are going to have to go to, honestly the less secure areas of South Bend...to be able to find [reasonable pricing.]”

In a phrase: “things are going to be lost.”

One might assume, however, that these are all things taken into account by the University in making their decision. A letter to the editor was published in the *Observer* about two weeks ago from John Affleck-Graves giving a seemingly point-by-point description of reasons for why the University did what it did.

The Burtons and the rest of the community, however, are not convinced. A meeting was held, shortly before I myself met with the Burtons, for all the Villagers (as they call themselves) to hear directly from the University. And the Burtons report that the general consensus among the community was one of disappointment: the perception was, as Naomi noted, one of the University stating “you don’t know what you need.”

The University, is, as most readers who follow the issue are probably aware, adamant about certain things: that the current University Village complex is outdated, and that people would be happier off-campus. That they are working on ways

to help graduate students and their families. That the forthcoming development in the spot where the Village is now was *not* the reason for deciding to destroy the Village.

However, the Burtons note, there are reasons to at least question all of these. The demand from the University to get rid of something out-of-date is a dubious one, and one that is not coming from the residents of the Village itself: “We’re not even telling you to renovate it; *you’re* saying you have to renovate it.” The survey regarding on-campus and off-campus housing was not a comprehensive one, and as Robert noted, it is evident that those with enough money to live off-campus will, of course, prefer to live off-campus!

The defense that the University is working to alleviate graduate student issues? The Burtons, and other members of the community at least have not seen the work done in this area at this point: “you’re eliminating six staff members...and giving us one,” Naomi noted. The sort of help the University is giving—referrals to apartments in the area, future nebulous plans yet to be developed, and so on, is, as perceived by the community, not enough. And while it is true that this change has been a long time coming, Naomi further pointed out, “[while] we



Photo by James Rabner

knew this was closing four years ago ... we trusted Notre Dame” to provide some kind of equitable solution. But the University instead, the Burtons state, did not even seek a benefactor for building a replacement for the Village. And the families of the Village are, at least in their eyes, being left behind.

As for the defense of the University against questions of enterprise, Robert acknowledges that “even if that particular commercial development wasn’t exactly planned here, the long term vision of University is this type of model—that we surround the University with these kind of gentrified neighborhoods.” The Burtons noted the recent renovation of Douglas Road

(itself a cause of concern for the Villagers) as a predecessor to the current situation—and an omen for things to come. Robert was careful to note that the future 50 and 100 year plans for the University reflect the same sort of vision: “In that plan, there are certain long-term decisions like: our model for graduate housing is outsourced and at commercial rates.”

For the Burtons, and families like them, any 100-year plan with no vision to make the Notre Dame campus one that supports families, rather than decentralizing the University and focusing on profit, is one that is missing a large opportunity—in particular after a long legacy

of the University supporting such families in the past, after Father Hesburgh’s close involvement with the on-campus Vetville project, and so on. “As part of a holistic pro-life stance, the University...is living up to their Catholic values [in resisting the HHS Mandate]. But at the same time, as part of a culture of life, you would want to find other ways to be the best place to raise a family and get an education at the same time.”

James Rabner is a junior studying philosophy and living in Duncan Hall. He likes having a byline on the last page. It brings a sense of finality to his work. Contact him at jrabner@nd.edu