

An open letter to the administration

STAFF EDITORIAL

HHS mandate reversal

In 2013, the University of Notre Dame filed a lawsuit against the Obama Administration over the so-called ‘contraceptive mandate’ of the Department of Health & Human Services, which requires employers to cover contraceptive and abortifacient drugs under their insurance plans at no cost to employees. Though Notre Dame was granted an accommodation by the Obama Administration, it filed suit against the Obama Administration, arguing that the accommodation was not sufficient. Abortion and contraceptives were so morally reprehensible, Notre Dame argued, that it was inconsistent

with its Catholic identity to provide contraceptive or abortion inducing drugs, even through their third party provider, Meritain.

While Notre Dame’s lawsuit was ultimately unsuccessful, just last month, President Trump expanded the religious freedom accommodation, relieving the University of Notre Dame and other similar organizations from the contraceptive mandate. Upon President Trump’s expansion, Notre Dame sent an email to faculty, staff and students announcing that they would no longer cover contraceptives under the university health plan.

However, within a week, the University reversed that announcement. In a statement to NPR, the administration explained Notre Dame’s decision, “recognizing, however, the plurality of religious and other convictions among its employees, it [Notre Dame] will

not interfere with the provision of contraceptives that will be administered and funded independently of the University.”

This reversal has left many dumbfounded—shocked that after a long and costly lawsuit in which Notre Dame asserted that it was against its Catholic values to play any part in providing contraceptives and abortifacients to employees and students, it would abruptly reverse course and willingly participate in such action.

Below, we have attached several selections from a sworn affidavit of Notre Dame’s Executive Vice President John Affleck-Graves in its 2013 appeal to the Supreme Court, *University of Notre Dame v. Burwell*. In his affidavit, Affleck-Graves argued that the Catholic character of Notre Dame prevented it from providing contraceptive and abortifacients because to do so



would compromise its Catholic values. In the affidavit, Affleck-Graves wrote that “if I [Affleck-Graves] were called upon to testify to them, I [Affleck-Graves] could and would competently do so.”

Four years later, the *Rover* calls

upon President John Jenkins, CSC, Affleck-Graves, and the administration to respond to Affleck-Graves’ 2013 statements. Do Jenkins, Affleck-Graves, and the administration now claim that these same statements are

untrue? Is Notre Dame no longer committed to the Catholic values that it testified to holding?

From the affidavit of John Affleck-Graves:

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CEC Conference features MacIntyre, Feser, and others

JAMES RAHNER
R&E Editor

Lectures and discussions examine good and evil

Continuing a tradition stretching back 18 years, the Notre Dame Center for Ethics and Culture held its annual Fall Conference from

November 9 to 11 at McKenna Hall. The title of the conference was “Through Every Human Heart”—alluding to a quotation from Aleksandr Solzhenitsyn describing the “line dividing good and evil” within each person.

As usual, the conference hosted several keynote speakers and lecturers from a wide variety of institutions. The opening night keynote was delivered by Notre Dame’s Gary Anderson,

and was entitled “Is the God of the Old Testament Evil?”

Anderson analyzed the question from many different standpoints—noting the necessity of taking other factors into account when reading accounts, suggesting “somewhat daringly that even judgment can be merciful” (and going on to note, using examples from the popular series *Breaking Bad*, that living consequence-free for

your actions is no true freedom at all), and so on. Highlighting God’s fidelity to his people, he says that the question can be answered “with a resounding *no*.”

An afternoon lecture the next day featured Notre Dame professor emeritus, and many-time speaker at the Conference, philosopher Alasdair MacIntyre. The 88-year-old focused his

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A genuine service?

NICHOLE O’LEARY
Managing Editor Emeritus

A discussion of Fr. Martin’s message

In its last issue, the *Rover* covered the live video conference with Father

James Martin, S.J., which took place on November 6 in DeBartolo Hall. Sponsored by Campus Ministry, the Gender Relations Center, and the Center for Social Concerns, the event provided Fr. Martin with an opportunity to discuss his recent book, *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*, with students, faculty, and staff.

The book, in addition to Fr. Martin’s related comments to various media outlets, has received mixed reactions, including both high praise and serious concern. For this reason, the *Rover* decided to revisit the issue, and, in particular, to inquire into the implications and impact of Fr. Martin’s (virtual) presence on Notre Dame’s campus.

First, however, it is important to review the circumstances that have justified a deeper examination of Fr. Martin’s talk and his proposals regarding the Church and the LGBT community. A Jesuit priest, author, and editor-at-large of the national magazine *America*, Fr. Martin is a popular figure in both Catholic and non-Catholic publications and on programs such as NPR and Stephen Colbert’s *The Colbert Report*. Drawing on his experiences of ministry with persons with same-sex attraction, Fr. Martin published *Building a Bridge* in 2017 to encourage dialogue between the Church and the LGBT community. The overarching message of the book is Fr. Martin’s appeal to the Church to treat the LGBT community with “respect, compassion, and sensitivity”—an expression taken

directly from section 2358 of the *Catechism of the Catholic Church*—and for the LGBT community to return the gesture.

Father Martin has been invited to speak on the subject of his book at a number of institutions across the United States. He visited Villanova University on August 29 and at the Jesuit-run Holy Trinity Church in Washington, D.C. on September 30. Several days later, he was scheduled to speak at Theological College, the National Seminary of the Catholic University of America (CUA), but this invitation was rescinded because, according to the seminary’s rector, of the negative feedback that Fr. Martin’s book has received on social media sites.

In a statement published

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Reframing the abortion debate

NOELLE JOHNSON
Staff Writer

Why pro-life beliefs depend on the sanctity of human life

Editor’s Note: This article is the first in a three-part series on pro-life apologetics from the Apologetics Commission of Notre Dame Right to Life.

The need for a proper understanding of Church teaching on life issues becomes all the more apparent in the wake of controversy. This time around, it is Notre Dame’s rejection of President Trump’s rollback of the contraception mandate that has prompted many of us to drag the *Catechism* of the

Catholic Church off the shelf, wipe off the dust, and remind ourselves exactly why the Church teaches what she does on life issues.

Because these topics are especially relevant to the university right now and discussion about them is lively, our understanding of them is likely to be sharper and we more readily share with others what we believe. However, the importance of understanding and being able to articulate our faith and its teachings extends throughout the entire year. Moments of encounter and evangelization are quite often moments we are not expecting, and it is best always to be prepared.

Thus, we have a two-fold mission: on the one hand,

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To that lovely lady
Pillar of Thought



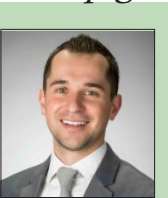
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The Irish Rover is a 501(c)(3) organization.

THE FINE PRINT

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

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

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

“It is foolish to think that we will enter heaven without entering into ourselves.”

-St. Teresa of Avila

A psychologist for all



SARAH ORTIZ
Editor-in-Chief

Why Jane Austen is relevant today

"There is, I believe, in every disposition a tendency to some particular evil, a natural defect, which not even the best education can overcome.' And your defect is a propensity to hate everybody.' And yours,' he replied with a smile, 'is wilfully to misunderstand them."

Most will recognize this exchange between Mr. Darcy and Elizabeth Bennett in Jane Austen's novel *Pride and Prejudice*. The novel was published in 1813, although Austen began writing it when she was just twenty-one years old in 1796. Originally titled, "First Impressions," the novel centers around the love story of Elizabeth Bennett and Mr. Darcy, two prideful individuals who differ in both wealth and rank; however, both overcome their strong dislike for each other, but only after they begin to fully understand the other's character.

Pride and Prejudice is a romance, yet Austen's witty and satiric prose forces the reader to pause and reflect on the myriad of misunderstandings between characters. Darcy and Elizabeth cannot see past their first

impressions and refuse to acknowledge differences in character. Austen weaves together a compelling web of relationships complicated by the dishonesty and stubborn pride of several individuals.

But why does this make her novels relevant for us today? I often ask myself why Austen's novels have remained popular, why there have been so many film adaptations and book spinoffs. While part of the answer is the general obsession with Darcy and Elizabeth's relationship, I think Austen's ability to tap into the mind of so many different types of characters illuminates our understanding of those in our lives who share similar traits to her characters—even ourselves. Like a psychologist, Austen presents the complexity of human relationships and the dynamism of emotions. Each of her characters possesses a distinct personality, yet these characters can and do change drastically.

At one point in the novel, Darcy describes his character to Elizabeth in this way: "I have faults enough, but they are not, I hope, of understanding. My temper I dare not vouch for. It is, I believe, too little yielding—certainly too little for the convenience of the world. I cannot forget the follies and vices of other so soon as I ought, nor their offenses against myself. My feelings are not puffed about with every attempt to move them. My temper would perhaps be called resentful. My good opinion once lost, is lost forever."

Here Darcy proclaims a deep self-awareness of his strengths and weaknesses,

but what he misses—as the reader comes to realize—is the very thing he thinks he has: understanding of Elizabeth. Darcy and Elizabeth change not in isolation from everyone else, but rather because of everyone else's influence. Austen brings to light the importance of *all* our interactions with others. Jane, Elizabeth's sister, plays an integral role in advising and listening to Elizabeth while she too experiences her own misunderstandings and disappointments in life. Jane herself is an intriguing character because she assumes the best of everybody, but this blinds her to the cruelty of others.

The root of each dilemma in the novel can be traced to the characters' respective dispositions and personalities. Growing up reading Austen's novels has helped me appreciate more fully the differences in temperaments and personalities of those around me. This, I believe, is due to Austen's skill at unfolding the inner-workings of her characters' minds. How these characters respond to each other is central to character development and plot arcs.

I am not saying we should only read Jane Austen to understand ourselves and others better, but rather that her novels offer the reader a way to approach everyday interactions with others. Once we understand someone's character more fully, we can learn how to love and forgive them better in accord with their particular traits. In *Pride and Prejudice*, Darcy does not know that Jane is shy and modest and so would have trouble expressing

her affection for his friend Bingley. This almost ruins her future happiness, as Elizabeth sternly points out.

Reading novels in general improves one's ability to empathize because we have in a sense "lived" through the character we are reading about, and so know how it might be to experience something we've never actually experienced. But Austen especially builds up our empathy because of her focus on the complexity of human relationships, which she approaches from the minds of her characters.

"Till this moment I never knew myself." Elizabeth says these words later on in the novel, and therefore reveals her growth in self-knowledge. As college students we are struggling to understand ourselves better and discover how we are called to live in the world. Not all of us are like Elizabeth or Darcy or Jane. In fact, maybe none of are *completely* like these characters because they are, after all, fictional characters. But Austen helps us see pieces of ourselves within her characters and this offers valuable insights into human temperaments.

Austen's novels are therefore relevant at any stage of life: whether you first read it in high school, or just picked it up later in life after you've had a family or an established job. She approaches society from the particular viewpoints of her characters, picking up on the psychological, emotional reasons behind her characters' thoughts and actions.

Pride and Prejudice does examine the beauty as well as the trials in family life, the struggle for women whose only option for

security was marriage, the division of class, etc. But what's so amazing is that her "commentary" on society doesn't end there, it touches the heart of human behavior in her analysis of character.

Personality and temperament tests today are useful ways to grasp one's natural tendencies. The Myers-Briggs test gives a very detailed account of introversion versus extroversion, judging versus perceiving and so on. But we shouldn't use our personalities or temperaments as excuses for our behavior. *That* is exactly what Austen reveals in the story of *Pride and Prejudice*. Elizabeth tells Darcy that if he finds conversing with those he doesn't know difficult then he should practice. Both characters undergo change, which entails accepting their particularly strong-willed dispositions and working from there.

This is my second time reading *Pride and Prejudice* for a class, and I'm convinced that Austen can help us relate to ourselves and those around us in a fuller way. Her novels are not just romances for young girls obsessed with Mr. Darcy. As with all great literature, they have stood the test of time and are still speaking relevant truths. So the next time your end up reading Austen, ask yourself: What is she really saying and *why* are we so fascinated with her stories?

Sarah Ortiz is a junior majoring in the Program of Liberal Studies and classics, and living in Lewis Hall. She could talk about Jane Austen's novels all day. Contact her at sortiz2@nd.edu.





Sorin's 'bold' vision and the future of Notre Dame



WILSON D. MISCAMBLE, C.S.C.
Faculty Contributor

Whose gospel, what purpose?

Father Edward Sorin has been the subject of renewed attention during this year celebrating the 175th anniversary of the founding of the University of Notre Dame by the determined Holy Cross priest and his band of brothers. The university administration has made the fulfillment of Sorin's 'vision' a lynchpin of sorts in its "Boldly Notre Dame" campaign aimed at raising a mere \$4 billion dollars to "embrace the opportunities of the future." Assurances are given that the university is "following in Father Sorin's footsteps," and that it remains "rooted in the mission" he launched. One hears *ad nauseam* (and regrettably with preening satisfaction) that Notre Dame fulfills Sorin's pledge to serve as a "powerful means for doing good." Presumably a few billion more in the endowment will allow the school to do even more "good."

It is hardly surprising that Father Sorin should be enlisted in the current fund-raising campaign. Most institutions apply the refrain of building upon their "storied pasts" so as to provide for a brighter future. Notre Dame could hardly resist taking up this intonation, especially given the institutional narcissism and endless self-promotion that characterizes the

school at present. In the hands of the Notre Dame public relations machine Father Sorin's 'vision' is enlisted to endorse virtually every contemporary venture from global gateways to the jumbotron.

Yet, the hype involved in claiming that contemporary Notre Dame is *boldly* fulfilling the founder's vision needs to be challenged and corrected. Notre Dame increasingly and deliberately, it seems, evades the central component of Edward Sorin's purpose for his school. A major course correction is needed if Notre Dame is to remain faithful to the true vision that led the young French priest to establish our school in 1842.

Anyone who takes the trouble to read Marvin O'Connell's magisterial biography, *Sorin*, appreciates that Notre Dame's founder hardly qualified as a great educational theorist or intellectual. Instead, Sorin was a practical institution builder and decisive leader whose courage and iron ensured that Notre Dame survived, despite the many crises that beset it during its formative decades. But Edward Sorin was also a priest of deep faith—a true missionary—who believed that God and Our Lady had summoned him across the Atlantic Ocean to undertake a crucial work in Catholic education.

From the outset Father Sorin hoped that Notre Dame would develop as a "most powerful means for good" by preparing young Catholics to go forth and serve well in the world. He held that Catholic education was not only about training minds but also about forming character and shaping souls. His loyalty to the Catholic Church was deep and profound, and he understood that the ultimate purpose of the school he founded was not simply to perform good works, but rather to secure the salvation of souls. He wanted to prepare good citizens for this world, and, much more importantly, for the next.

O'Connell noted that Edward

Sorin was "no saint," but, whatever his flaws, the Holy Cross priest held unflinchingly to his fundamental commitment to proclaim the Gospel of Jesus Christ. The very design of his campus spoke to his commitment to have Christian faith at the very heart of his venture. Sorin's placing of Mary atop the dome spoke to his desire that she oversee the work he undertook to win souls for her Son through His church.

For well over a century Holy Cross religious and their lay collaborators sustained Sorin's vision at Notre Dame, and Notre Dame graduates assuredly contributed well in the world with the benefit of the Catholic education they received here. Recently, however, Sorin's vision has been increasingly pushed aside. Rather than winning souls for Christ, Notre Dame has given priority to its own aggrandizement. It has been on a quest for success understood in primarily secular terms in which, with depressing frequency, image is chosen over substance, ratings are chosen over principles, and, ultimately, a false prestige is chosen over truth.

Notre Dame is now a school in the process of losing its true bearings by shunting aside the Catholic moral compass. Of course it wants to retain its Catholic gloss, but it seems only as much as necessary for fundraising and marketing purposes. The reigning ethos and approach emanating from its administration tends to be a very tepid and shallow progressive Catholicism. The prevailing tendency is always to accommodate to the dominant culture of the American academy and society and, sometimes obsequiously so in order to obtain its approval. Notre Dame advertises all the "good" it does in the world through its series of "What Would You Fight For" television ads, but this is largely virtue signaling to a secular audience. The

university backs away from any serious public demonstration of its commitment to Catholic teachings that might offend the academic and media elites.

This sad tendency has been on recent display with the university's complicity in the provision of contraceptives and abortifacients by its health insurance contractors, although it is now under no legal obligation to do so. No wonder NARAL Pro-Choice America took pleasure in the university's action. Notre Dame's decision sends a definite message to its students as to the university's casual dismissal of Catholic teaching on human sexuality and respect for human life. It undercut the very legal arguments the university had made in contesting the Obamacare mandate. It only confirmed that if one wants boldness and courage in upholding Catholic teaching one needs to look away from Notre Dame to the Little Sisters of the Poor.

Behind such actions as the contraceptive decision lies the deeper reality that Notre Dame operates increasingly as a corporate enterprise primarily concerned for enhancing its reputation and 'brand' among the other corporate research universities that dominate American higher education. While those who guide Notre Dame would smugly disparage the likes of Pastor Joel Osteen and his "prosperity gospel," the university increasingly succumbs to its own variation of the 'Gospel of Wealth and Success.' There is a conceited sense that Notre Dame has won God's favor by its fundraising success and, in light of such 'success,' faculty and staff are expected to comply meekly and to sing from the gospel of wealth song-sheet. (This compliance also is assuredly expected of the members of the Holy Cross Order who serve at Notre Dame.) Criticism of the university is discouraged in ways both subtle and not-so-subtle

with the effective use of carrots and sticks. Increasingly faculty either get caught in the web of the gospel of wealth or they simply detach themselves from caring about the broad direction of the university. "Why bother?" is the refrain of some colleagues.

Given all the attention paid at Notre Dame to money and buildings and the associated consumerist excess and material indulgence, it is worth asking if the university Edward Sorin founded has been turned into a place where its denizens are immunized against hearing the true Gospel message with its strictures regarding the proper use of wealth. Has Notre Dame turned away from the Lady atop the dome to instead pay tribute to modern versions of the "golden calf?" And, in the process, has it lost the traditional sense of community and its moral purpose that were once the special blessings of the university?

Edward Sorin was a believer in the Lordship of Jesus Christ and he saw the Virgin Mary as always pointing the way to Him. Whatever his limited understanding of a genuine university, Sorin grasped that the one he founded must not simply accommodate to or conform with the world around it. Rather he believed that it must train young Catholics to be leaven in and for the world. Today so many Notre Dame students are shortchanged in such formation. While it is still possible to obtain a rich Catholic education at the university, far too many of our students leave the campus subscribing to what Christian Smith called "Moralistic Therapeutic Deism." They want to be nice and tolerant, but they are neither motivated by the call of the Gospel of Jesus Christ nor committed to live in accord with the teachings of His Church. Not surprisingly, many simply absorb the lukewarm, 'beige' Catholicism that characterizes the institution, and they drift

along in the world content to take their place in the proverbial one percent. The failure of Notre Dame to provide a coherent and integrated Catholic core curriculum for all its students only confirms how it neglects to equip them spiritually and intellectually to challenge and transform the utilitarian and materialist culture of our new gilded age.

In his *The Diary of a Country Priest*, Georges Bernanos has a character say: "Faith is not a thing one 'loses,' we merely cease to shape our lives by it." The sentiment certainly applies to institutions as well, and Notre Dame has drifted far from the profound faith of its founder in its search for power, wealth and prestige. Yet, the occasion of the 175th anniversary of its humble beginnings provides the university with an opportunity to refocus on its authentic mission as a university that "draws its basic inspiration from Jesus Christ." Instead of manipulating the memory of Sorin as a fundraising device the Notre Dame community should revisit how effectively it meets the mission he set for the school. Sorin understood the meaning of the Lord's injunction: "What does it profit a man to gain the whole world and lose his soul." It would be a demonstration of *real* boldness—one worthy of the young priest who set off from France to save souls in the new world—if Notre Dame would pose that question anew, and clarify that its central purpose is to shape true disciples of Jesus Christ who are willing to serve God and neighbor. A worthy tribute to Edward Sorin would be a robust reaffirmation that Notre Dame is a distinct place that cares deeply not only for the minds of its students, but also for their hearts and souls.

Fr. Bill Miscamble, CSC, teaches in the Department of History and is a member of the Irish Rover's faculty advisory board.

Farewell to Ellesime

MADELINE BRADLEY
Alum Contributor

I never thought I would own let alone love a cat, but parting with Ellesime (ELLE-eh-seem) caused many tears. Our niece found Ellesime in July of 2016 in Pennsylvania hanging around on the property we were renting for a family reunion. She was tiny, adorable, and clearly homeless. We inquired in the neighborhood and on the neighborhood listserv and no one claimed her, so chances seemed high that if we did not adopt her that she would die as the weather turned cold that year. I bent to my husband's wish to take her back with us to South Bend and give caring for her a try.

When I was younger I wanted to have four golden retrievers, and no cats. (Perhaps growing up without pets creates dramatic desires of this sort!) I had also resolved that if I felt called to be married (and met the right guy!) that I would wait to get pets until my husband and I, God willing, had a child. I felt strongly on this point, probably due to my father's rants against people who treated their pets like children—and sometimes never had any of the latter. When we found Ellesime, I was about five months pregnant with our first child.

Bringing Elle home the 7.5 hours in the car was an adventure. She loved sitting with our niece in the back seat and slept most of the ride. Once home, I had only a short

day or so with my husband teaching me the needs of a cat before he went away for a week. That week was quite an introduction. I bought baby gates to try to contain her, which she leapt over in seconds. I shut her outside when she got too annoying, only to find her perched on the railing of the exterior back stairs of our third-floor apartment, hanging on by her nails so as not to fall down the 20 feet to the ground. She drove me crazy, and I cursed my decision in Pennsylvania.

Over time she mellowed. We learned to cut her front nails and developed a system for cat-free sleeping at night. She would nap against my growing baby bump and was adorably intrigued by the changes we were making around the

apartment in preparation for our new baby. I loved seeing the world through her inquisitive eyes—and understood why "curiosity killed the cat" is a saying. I wondered how my baby would eventually lead me to see the world with fresh eyes.

Although a first-time mom, I was (and am) the second oldest of ten kids. With this upbringing I was not perhaps as worried as some first time moms, but also knew that my baby would bring many new needs and induce many new emotions that as a sister I had no sense of. As I transitioned more and more to wearing maternity clothes (and bigger ones!), experiencing lower back pain, baby jabs and pokes in the night, and more, I bonded with Ellesime more

closely. We napped together, we sat outside together, and she kept me company during my preparatory nesting.

When we brought Anastasia home from the hospital in early December, Elle was scared of her crying at first. Fairly quickly, though, fear left her, and she loved taking naps nearby as Anastasia slept in her crib. We have some great pictures of Ellesime looking inquisitively at Anastasia in her vibrating chair at a few weeks old and of her in a sentinel pose self-importantly standing guard near Anastasia as she rocked in her swing at three months old.

Circumstances demanded that we rehome our dear Ellesime this fall. We were very grateful to our then-neighbor, who eventually found

a loving family to adopt Elle.

I will always look back fondly on my first pregnancy. A small but dear part of this big first in my life was caring for Elle and growing to love her. I will treasure that time of tending to and loving two little creatures of different species. In the end, it was best for both of our little creatures that we parted ways with one of them, but Ellesime will always hold a special place in my heart.

St. Francis, pray for us and the animals of this earth.

Madeline Bradley can be reached at mgillen@nd.edu. If you see a woman strolling a blue-eyed baby with large amounts of dark hair, it may just be us. Introduce yourself, as Anastasia loves meeting new people.



To that lovely lady

Michael Singleton
Publisher

As a freshman, Mary's open arms atop the Golden Dome welcomed me to campus. Halfway through my senior year, it's almost Christmas. Decorations will soon be hung, and Mary will be beside the manger. What I've learned over the last three and a half years is that Notre Dame is built on a foundation of stories, accounts that are inspired by half-glimpses, bits-and-pieces that stoke the imagination, and sometimes lead to a deeper understanding.

The Blessed Mother is one of Scripture's most significant figures. She is the Immaculate Conception and the Mother of God. Her story is as old as Christmas and has been retold throughout the ages many times, including by our own Father Edward Sorin. As time grows short in my senior year, I've begun to rethink my first impression of the Golden Dome as an invitation from a profound storyteller.

In the Catholic tradition, there are many manifestations of Our Lady. Perhaps none is more enigmatic than the one that Father Sorin chose as the defining image of the University of Notre Dame: The Woman of the Apocalypse.

G.K. Chesterton, the British writer and theologian took note of it in a 1930 visit to campus. He wrote:

"I have seen, where a strange country Opened its secret plains about me, One great golden dome stand lonely with its golden image, one Seen afar, in strange fulfillment, Through the sunlit Indian summer That Apocalyptic portent that has clothed her with the Sun."

Chesterton's 'Apocalyptic portent' sparked my imagination, referring me to Revelation 12 where the Woman of the Apocalypse confronts the serpent at the end of time. Here, in the last book of the Bible, is a different manifestation of Mary than the young girl who proclaimed the universe altering 'yes' to the Angel Gabriel.

"Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. Then being with child, she cried out in labor and in pain to give birth (Revelation 12: 1-2)."

Prompted by this enigmatic chapter and seeking to learn more, I began to search for close-up, aerial photographs of Father Sorin's golden image. Upon inspection, it became clear that Our Lady atop the Golden Dome does not stand alone. She is with child. But in this stirring image, Christ, who typically defends the faithful, is being protected by his heroic mother.

This realization temporarily disrupted a familiar narrative. Assuming the posture of an action hero, the Woman of the Apocalypse reflects Father Sorin's determination to draw his audience into a deeper conversation about Our Lady. This amazing choice of imagery demonstrates Father Sorin's ability to frame the heroic narrative, exalting his university's patroness as fully engaged in the cosmic battle between good and evil.

Also, in this account, we find a hint as to the true nature of evil. In Revelation, the dragon is described as "enormous" with "seven heads and ten horns." Yet the pregnant and unarmed woman emerges triumphant. Could it be that when we summon the bravery to confront him, the devil, with all his pomps and works, is revealed to be a coward?

The devil makes his first appearance in Genesis. God identifies the antagonism between the snake and the woman and foretells that the woman will one day crush the serpent's head.

"And I will put enmity between thee and the woman and between thy seed and her seed; that seed shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15)."

Another one of Mary's titles is the "Undoer of Knots." This title is derived from her role as the 'new Eve.' Eve falls from grace in Eden only to be restored with a gallant 'yes' from her progeny, at the Annunciation. Like Eve, Mary was conceived without sin. Like Eve, Mary was confronted with a question. Unlike Eve, Mary chose obedience to God. By this obedience, she achieved a mantle of glory and assumed a character of heroic responsibility.

There is a wholeness to this understanding of the Biblical account. Sin and death began in the garden with Adam and Eve. Consequently, it takes a dynamic duo, Jesus Christ and His Mother, to restore grace. This heroic symmetry reaffirms the New Testament's most important earthly relationship along with Father Sorin's 'Apocalyptic portent' in the woods of Indiana.

A week after his arrival at Notre Dame, Father Sorin wrote to Father Moreau saying, "May this new Eden be always the refuge of innocence and virtue. Here I could willingly exclaim with the prophet, 'The Lord ruleth me... He hath brought me upon the water of refreshment.'" There is a sweetness and beauty to Notre Dame that remains to this day. And it is protected by Our Lady, just as she protected her child Jesus.

Father Sorin once said of Mary: "I shall raise her aloft so that, without asking, all men shall know why we have succeeded here. To that lovely Lady, raised high on a dome, a Golden Dome, men may look and find the answer." To this day, she watches over us.

As it turns out, Father Sorin was more than the founder of a small school on the American frontier. He was a master storyteller and visionary, who bestowed upon Notre Dame an identity both powerful and enigmatic. Like the Bible itself, Our Lady is not an easy read. Every day I see her, I am reminded to be grateful for those half-glimpses - bits and pieces that stoke the imagination and - if we're lucky - lead to a deeper understanding.

Michael Singleton is a senior majoring in finance and theology. He can't wait for Christmas. Contact him at mikesingleton3@gmail.com.

Wonder and gratitude

Mackenzie Kraker
Staff Writer

May we never lose our wonder. May we never lose our wonder. Wide eyed and mystified may we be just like a child staring at the beauty of our King." I first heard these lyrics from Bethel Music at EXALT adoration, and they have resonated with me ever since. How could I not be filled with wonder and awe adoring my God and King in the Eucharist—the source and summit of the Christian Life (CCC 1324)?

But I've often struggled with how to cultivate a sense of wonder in the ordinary ebb and flow of daily student life consisting of class, labs, meetings, studying, meals, occasional sleep deprivation, and an endless to-do list. As a cradle Catholic, it is all too easy to lose a sense of gratitude and wonder for the faith that has been so central to who I am and strive to be.

Nevertheless, God has a funny way of shaking me out of the sleepwalking faith into which I'm so tempted to settle. Take, for example, this summer working as a Totus Tuus missionary in Chicago teaching catechesis to first grade through high school-aged kids. Week one, as I was attempting to herd my first and second graders for our customary church tour, my little buddy Jonas almost took a nose dive into the baptismal font. After we restored some semblance of order I thought I would lead them to a large crucifix located in the back of the Church so that they could say "thank you to Jesus" and calm down a bit. Jonas became remarkably reverent at this time and knelt down before the crucifix. On our way out of the sanctuary, he pointed to a sculpture depicting Jesus in the tomb and asked me, "Is that Jesus too?" Then he proceeded to kneel before this one too and thank again. How often have I walked past a crucifix and not thought to say, "Thank you Jesus"—so caught up in myself that I completely miss a chance to thank Him who gave His whole self out of love for me? God used Jonas, so little and rambunctious, but so grateful, to remind me of the importance of wonder and gratitude and draw me out of myself.

Over fall break, I was blessed with the opportunity to travel to Poland on pilgrimage. It was not hard to be overcome with wonder praying at cathedrals, each one just as ornate as the next. I could not help but be in awe

gazing upon the beauty of the icon of Our Lady of Czestochowa and witnessing the fervent devotion surrounding Our Lady. Returning to campus, I longed to go back to those extraordinary holy places where I felt I had finally escaped the monotony of life for a few moments.

It was not until a football weekend that I snapped out of this mindset. What a sense of humor God has, since not many would attribute a spiritual revelation to a Football Friday! I was praying after 5:15 p.m. Mass and watching as visitors gazed in awe at the art and other adornments of the basilica and snapped countless photos. For a second, I sat, bemused at their wonder, and then knelt and returned to my prayer. Then, by God's grace, I realized that it was no different than my reaction to the Polish churches. They were also pilgrims encountering the glory of God and the Communion of Saints depicted through art, drawn out of themselves and drawn toward the Divine. Once more, familiarity had bred contempt—or at least apathy—on my part. I still recognized the beauty of the sacraments and the Real Presence of Christ in the basilica, but I had grown so used to going to Mass there that I had forgotten about the physical beauty that God works through too.

All of these overlooked opportunities for sanctifying the seemingly mundane remind me of a quote from Saint Gianna Beretta Molla, my Confirmation saint. She said, "The secret of happiness is to live moment by moment and to thank God for all that He, in His goodness, sends to us day after day." As I told my Totus Tuus kids time and time again this summer, "God is good. All the time." Taking that to heart with a spirit of gratitude, we will never lose our wonder at the gifts God has given us—be they an education, a much-needed paper extension, the fall leaves, seeing Our Lady brilliantly shining on the dome on the way to class, or simply avoiding a close call of an impromptu second Baptism.

Mackenzie Kraker is a junior biochemistry and theology major living in McGlinn Hall. She was very excited to see her family's two dogs named Gipper and Rockne over Thanksgiving break. If you enjoy Notre Dame-themed pet names, contact her at mkraker@nd.edu

Letter
continued from front

I, John Affleck-Graves, being duly sworn, declare and state as follows:

10. Notre Dame provides a distinctive voice in higher education that is at once rigorously intellectual and unapologetically committed to the moral principles and ethics of the Catholic Church.

12. In accordance with the *Ex Corde Ecclesiae*, Notre Dame believes and teaches that “besides the teaching, research and services common to all Universities,” it must “bring[] to its task the inspiration and light of the Christian message.” “Catholic teaching and discipline are to influence all university activities,” and “[a]ny official action or commitment of the University [must] be in accord with its Catholic identity.” “In a word, being both a University and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative.”

17. It is a core tenet of Notre Dame’s religion that abortion, contraception, and sterilization are serious moral wrongs.

20. Notre Dame’s Catholic beliefs, therefore, prohibit it from paying for, facilitating access to, and/or becoming entangled in the provision of abortion-inducing

products, contraception, sterilization, or related counseling (the “objectionable products and services”).

42. Thus, the U.S. Government Mandate, even in its revised form, forces Notre Dame to violate its religious beliefs by making Notre Dame the vehicle by which “free” abortion-inducing products, contraception, sterilization, and related counseling would be delivered to Notre Dame’s employees and students. [...]

47. [...] It is incumbent upon Notre Dame to extricate itself from any process that leads others to violate the faith. The accommodation does not extricate Notre Dame from the process. The Mandate and its “accommodation” would thus involve Notre Dame in scandal in a manner that would violate its religious beliefs.

54. Because of its religious beliefs, Notre Dame believes that it may not pay for, facilitate access to, and/or become entangled with the provision of contraception, sterilization, abortion, or related counseling, including by contracting with a third party that will, as a result, provide or procure the objectionable products and services for Notre Dame’s employees and students.

57. The U.S. Government Mandate, therefore, imposes a substantial burden on Notre Dame’s religious beliefs.

Read more affidavit excerpts at irishrover.net.

An argument for academic free speech

KEENAN WHITE
Politics & Economics Editor

As our country’s political climate has become more polarized and divisive, college campuses have played host to some of the most vicious ideological battles. From those who are considered ‘ideological extremists,’ such as Milo Yiannopoulos and Charles Murray, to journalists, such as Ann Coulter, speakers have been disinvited, protested, and driven off of campuses for holding views that some consider distasteful or contrarian.

In a climate of distrust and disdain for those who hold opposing views, it is important to recenter ourselves as an institution, calling to mind the philosophical basis for promoting freedom of speech at institutions of higher learning.

John Stuart Mill, in his work, *On Liberty*, writes, “the peculiar evil of silencing the expression of an opinion is, that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion, still more than those who hold it.” Every limitation of speech reduces the number of avenues to the truth, thereby increasing the chances of missing the mark entirely.

The concept of freedom of speech, especially in the context of the university, is fundamentally ordered towards the pursuit of truth. Notre Dame’s own mission statement

reads, “The University is dedicated to the pursuit and sharing of truth.” Universities serve the function of training young people to think for themselves, to become contributors to the marketplace of ideas and discerners of truth.

Those who stand in the way of free speech on college campuses often do so claiming that controversial people need not be heard before being rejected. They claim that in this day and age the views of controversial speakers can be found on the internet and in their various publications and therefore have no need to be represented on campuses where they run the risk of being offensive or off-putting especially to minority students.

Last spring, even in the wake of campus hostility towards Yiannopoulos, Coulter, and Murray, Professor Philip Muñoz, the director of Notre Dame’s Constitutional Studies program, invited Charles Murray to present his latest book, *Coming Apart*, on campus.

Muñoz came under attack by colleagues and students alike, prompting him to write a response article, published by Real Clear Politics. Muñoz writes, “I believe what is most harmful to students—and, to speak candidly, most patronizing—is to ‘protect’ our students from hearing arguments and ideas they supposedly cannot handle.” To reject a point of view without hearing it is cowardly. If as an institution we believe we know the truth of a matter, then we should welcome dissent, feeling confident in our ability to extinguish it. Furthermore, if we claim to regard absolute truth as our ultimate goal, we should be eager to be disproven, as it will propel us ever closer to the realization of that goal.

In 1963, Robert Bork, a federal judge appointed by President Ronald Reagan, wrote, “The trouble with freedom is that it will be used in ways we abhor. It then takes great self-restraint to avoid sacrificing it, just this once, to another end ... If, every time an intensely-felt moral principle is involved, we spend freedom, we will run short of it.” The fundamental freedom of speech is not worth sacrificing to appease the appetites of some regardless of which side of the aisle they represent.

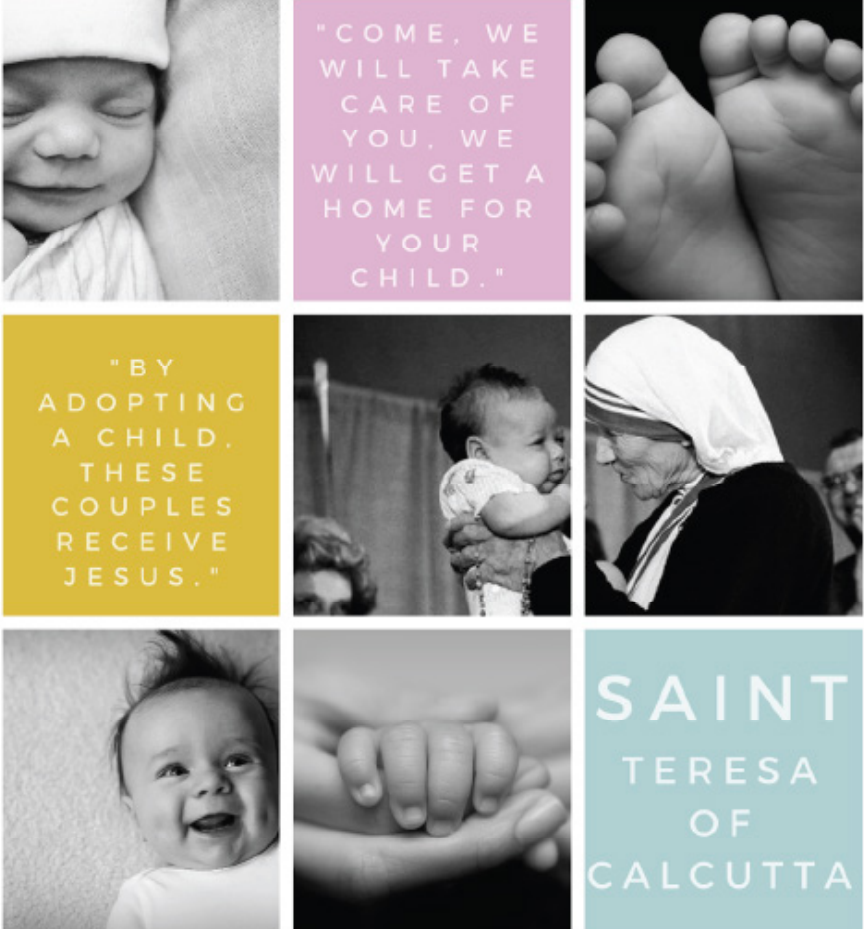
The purpose of free speech at universities is to foster healthy civil discourse. Rather than silencing dissenters, if properly executed, presentations on controversial viewpoints can engage whole communities in valuable discussion. However, dissenters have repeatedly declined to engage in such healthy discourse, instead preferring to engage in a war on those who do not hold ‘mainstream’ opinions; their weapons, Molotov Cocktails, and performance hall hostage situations.

Rather than making strides towards greater equality, these activists represent a destructive culture of hostility towards the other. Unfortunately, their divisiveness doesn’t stop at controversial speakers. In his *Washington Post* viewpoint article, Steven Glick writes, “‘Privileged’ students are chastised for committing ‘microaggressions’ against their marginalized peers, while marginalized students are free to commit blatant acts of racial or gender bias against those they deem privileged.”

Perhaps it is the assumption of discrimination rather than goodwill that is to blame for the growing hostility and resentment in our society. The assumption of discrimination has trained students to keep an eye and ear out for anything and everything that could serve to offend, and it has produced a spirit of vigilante justice rather than an inclination to respond to offensive speech maturely.

Professor Muñoz concludes his response article with important food for thought for a University like Notre Dame which seeks to raise the standards of dialogue in pursuit of truth, “The price of a real education is hearing powerful arguments that make us realize our opinions are based on untested assumptions. Only then, when we realize that we do not know as much as we think we know, can genuine learning occur.”

Keenan White is a junior studying political science with minors in history and Constitutional Studies. To participate in some spirited free speech, you can email her at kwhite11@nd.edu.



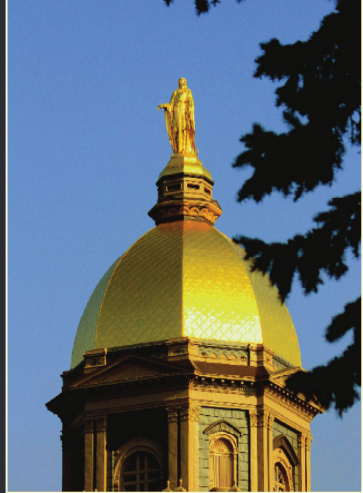
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born and unborn,
I beseech thee to intercede
with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.

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Who's Who: Peter Hlabse

TIERNEY VRDOLYAK
Staff Writer

If you tuned in to our last *Who's Who*, you learned about a leading lady at the ICL. Little did you know that an equally awesome gent spends his working days just two floors above. Meet Pete Hlabse, graduate of the Notre Dame Class of 2011 and the newest addition to the Center for Ethics and Culture team. Transitioning from a position at the Cushwa Center for the Study of American Catholicism to the CEC is just one small step for him (the two centers lie across the hall from each other) but one giant leap, too. This week, I had the chance to sit back with Pete and chat about his upbringing, journeys around the globe, and homecoming.

Pete grew up in a suburb south of Cleveland, Ohio, as the youngest of three brothers. His mother is a Ukrainian Byzantine Catholic and his father a Roman Catholic. When asked about how the two interacted within the context of his home and liturgical settings, Pete said, "The two were totally complementary. Although I learned the liturgy in the Byzantine rite, I also attended Roman Catholic school, taught by Irish nuns in grade school and Jesuits in high school. From this standpoint, I got to see how two traditions develop within the local and global church." Through this integrated religious experience, Pete developed liturgical sensibilities of the Eastern tradition and was drawn into the atmosphere of Catholic education rooted in the western tradition. Pete went on to conduct a spiritual exercise of his own, reflecting on his life even more than his day, "I worship like St. John Chrysostom, but I think like Aquinas." (Note to the reader: Pete was penitent immediately after having said this, for shame of having associated himself with two insanely intellectual and influential saints. I assured him that the good and gracious *Roverites* would find no fault in his aspiration.)

Pete's older brother, Andrii—Ukrainian for "Andrew" or "Andy"—attended Notre Dame

and graduated in 2006, while Pete was still a junior at St. Ignatius High School in Cleveland. Pete was drawn to imitate his brother's path, since he saw that the Notre Dame experience allotted a sound theology and philosophy program as well as true and lasting friendships. However, Pete did not get into Notre Dame at first. Instead, he attended Loyola University of Chicago. During his freshman year, however, the flame for Notre Dame was not vanquished, and after another application, he was admitted. Beginning his sophomore year here, Hlabse took up the two things he wished to grow in: faith and friendship. He studied theology and philosophy in the Catholic tradition, what then-participants called "the MacIntyre minor." Two of his senior year classes, namely, "God, Philosophy, Universities" and "God, Philosophy, Politics" were actually taught by acclaimed philosopher and current CEC faculty Alasdair MacIntyre. MacIntyre's reflections on John Henry Newman's *The Idea of a University* was so influential on Hlabse that he became convinced Catholic higher education was for him.

Following faculty advice and the tide of his undergraduate life, Pete decided to earn a master's degree in Higher Education from Boston College. From 2011 to 2013, he studied the history and philosophy of higher education, including Charles Taylor's work on secularization, Michael Buckley's work on the development of atheism, and MacIntyre's work on virtue ethics. "It was good for me to get out of Notre Dame after being an undergrad and to live and study in Boston. It is a setting where I had the opportunity to encounter and engage many perspectives and traditions of thought."

Pete planned his studies and perspective further by attending a graduate program at Oxford that would begin in 2014. He reached out to a fellow alum who was pursuing her postgraduate degree in theology there. Little did he know that, instead, those conversations would lead Pete to change course from Oxford and end up in South Bend in a

matter of months.

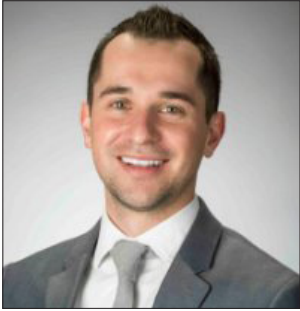
Beth graduated with Pete in 2011. They studied theology and shared friend groups. Pete shared an awesome story about their first real encounter: "I was going to go to Legend's with my friend, and he accidentally double-booked himself with a trivia team. So, he asked if I'd join them. Beth was on the team. I sat across from her and we talked (trivia-d) most of the night. I was walking with her to LaFun afterwards and we started talking about a film we both were captivated by (as shown in a class the two had together entitled, "Politics and Conscience," taught by Professor Mary Keys), *Sophie Scholl—The Final Days*. It's about a group of young persons who championed the place of their conscience and faith in the context of the 1940's Nazi Germany. They were ultimately executed for their beliefs and actions. I told her after the movie I had to sit in silence for about 2 hours to process it. She said the same. It was pretty surreal."

Who knew that trivia could bring two so close together? Beth went on to Oxford and Pete to Boston College, but the two reconnected in South Bend more than three years after their graduation from Notre Dame.

"I knew I wanted to get some on-the-ground experience in university administration," Pete told the *Rover*: "I had the terrific opportunity to work with the Office for Mission Engagement in Church Affairs under Fr. Bill Lies, C.S.C., and Chuck Lamphier for one year. During this internship, I got to assist with some amazing projects. I helped administer a board meeting in Rome, and was able to meet Pope Francis."

It was during this time that Pete and Beth reconnected, dated, booked a wedding date at the Basilica, and got engaged (Pete said, "Check the timing: sometimes you have to book the Basilica before you get engaged!").

On June 26, 2015 in the Basilica, Beth took Hlabse as her last name (as Pete noted, a far more complicated last name than her maiden name of 'Simpson'). Foremost in the spirit of lasting fidelity and secondarily



in the fatigue of wedding planning, Pete facetiously told her, "I'm never doing this again." After transitioning together from South Bend to Wyoming to Ohio, the two eventually made their second homecoming to Notre Dame. Beth was offered a position at the Kellogg Institute and Pete at the Cushwa Center, then at the Center for Ethics and Culture.

Pete left me with a piece of advice expressed in the most articulate way that we all should open our ears to hear every day. "An essential part of living a faithful life convinced of Providence," namely, that at every moment and at every place God's love is supreme, "is being willing to be surprised. Be surprised that you don't get into ND, that after studying something as an undergrad you pursue something different as a graduate, that you will reconnect with someone amazing you never thought you would see after graduation. Be willing to be surprised. There is a certain humility in that. Answer the call of what is being offered to asked of you. All the mental calculations about your next few steps are much more limited and limiting than taking the leap of faith. Even if it's not part of your original 'plan' of how you anticipated your next week, month, year, or five years to look—be surprised by what God offers you and imitate Mary in saying *fiat*—in saying, "Let thy will be done."

Tierney Vrdolyak is a senior studying the Program of Liberal Studies and theology, with a minor in business economics. You can catch her in the library at all hours this week tip-typing away on her thesis due this coming week. If you'd like to send her a much-appreciated motivational speech in this hour of need, please direct it to tvrdolya@nd.edu.

CEC

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lecture on the distinction made in language between "bad" and "evil." MacIntyre noted that often the distinction is hard to draw—in much philosophy, for example, Latin is used, which does not distinguish between the two. And figuring out whether something is bad in respect of something rather than categorically bad, or bad regarding the human person, is tricky. MacIntyre thus noted the way that authors like Shakespeare skillfully portray

the human side of philosophical ethics, concluding that "in moral matters, the mind is mindless without the imagination."

On the more disputatious side of the conference, noted Thomistic philosopher Edward Feser, along with his co-author Joseph Bessette, visited to discuss their views on the death penalty, previously expounded upon in a book they published earlier this year. Feser and Bessette argued, mainly from the standpoint of justice and natural law, in favor of the usage of the death penalty. They also noted that a non-negligible number of the saints

themselves were also in favor of its usage. Arguing against this position were Gerard Bradley and John O'Callaghan, both of Notre Dame, who critiqued such arguments from a variety of perspectives. O'Callaghan noted that in every case that justice is to be administered, mercy should also be taken into account, for it is thus with God: even in Hell "the damned are not punished as much as they deserve."

The conference provided a wide selection of other presentations as well (many of which can be found online at the Center for Ethics and Culture

website). Joseph Loomis, a visiting student from St. John's College, described the conference as "an illuminating experience. It was my first time being in a rigorously academic Christian environment, but one which also brought like-minded students and scholars together for genuine fellowship."

The next Fall Conference will be held November 1-3, 2018.

James Rahmer is a junior studying philosophy in Duncan Hall. He likes most Christmas music, with the exception "I Saw Mommy Kissing Santa Claus." Contact him at jrahmer@nd.edu.

Military intervention

ELLIE GARDEY
Staff Writer

Discussion on circumstances for armed force

The Alexander Hamilton Society sponsored a debate on American military intervention on November 16. The debate featured Colonel Peter Mansoor, who served as the executive officer for General David Petraeus from 2007 to 2008 and is a professor of military history at the Ohio State University, and Professor Patrick Regan, a professor of political science and peace studies at Notre Dame.

While Colonel Mansoor argued the United States should engage in some types of military intervention in order to achieve strategic goals, Professor Regan argued the United States should avoid all forms of military intervention because, on average, military intervention is unsuccessful.

Colonel Mansoor detailed the three types of intervention he believes the United States engages in: preventive wars, punitive expeditions, and stability operations.

According to Colonel Mansoor, a preventive war is preemptively attacking an enemy out of fear. Colonel Mansoor is in not in favor of most preventive wars. He said, "The United States should not go abroad in search of monsters to destroy." Although Colonel Mansoor is against preventive war, such as striking North Korea before they engage militarily, he believes the United States should engage in some punitive expeditions and stability operations.

Punitive expeditions strike back against nations that have harmed the United States; or, in Colonel Mansoor's words: "Do what Americans want: go in there and punish the enemy." He spoke of the campaign to destroy ISIS as a successful punitive expedition, saying, "The United States has limited ISIS to a very small sliver of territory with a relatively low cost in terms of blood and treasure."

Stability operations are routine deployments that attempt to stabilize chaotic situations. The United States has these operations in 150 countries, such as in the Baltic states, South Korea, and Kuwait. Colonel Mansoor praised stability operations, saying, "For a fairly small commitment you can overcome difficult internal situations."

While Colonel Mansoor observed, "US military intervention can be a force for peace in the world," Professor Regan argued the United States should never engage in military intervention. This is because, statistically speaking, a majority of the military operations by the United States have been unsuccessful. Professor Regan pointed out heavy fatalities, financial

burdens, and exacerbation of problems as likely outcomes of military intervention, saying, "If it doesn't work, why do it?"

Professor Regan compared war to a lottery because both have a small chance of winning, but still require input. He said, "The United States should do a lottery chance calculation with regard to military intervention to determine if intervention is worth the risk."

When a student asked Professor Regan if there is such a thing as a good war, he responded, "There are always alternatives to war." As an example, he said the United States could have avoided the War in Afghanistan by negotiating with Osama bin Laden, who had published four demands to meet if he were to quit his fight. Professor Regan said, "This means there was space to negotiate with even the likes of Osama bin Laden."

Colonel Mansoor objected to negotiating with Osama bin Laden. He said Osama bin Laden's four demands were, "Force the United States out of the Middle East, destroy the existing governments in the Arab world and reestablish the caliphate, destroy Israel, and take the war to the rest of the world." Colonel Mansoor said, "I don't see a lot of common ground here."

Professor Regan was especially dissuaded to military intervention by his impression that many military operations solve political narratives, but do not find solutions to underlying problems. He believes, for instance, that the Iraq War was a political response by the Bush Administration. Instead of politically expedient maneuvers, Professor Regan is in favor of solving the root of a problem, such as tackling the "Palestinian problem" in order to overcome the issues in the War in Afghanistan.

In contrast, Colonel Mansoor asserted that solving the "Palestinian problem" would not resolve the conflict in Afghanistan and that it is not detrimental for military intervention to have political motivations. He said, "Military intervention is an extension of political discourse; it's just doing it with bombs and bullets instead of words."

Professor Regan considered military intervention on average and as a whole. He said, "We should treat war as a cost-benefit analysis on the premise of what happens on average... on average, war is unsuccessful."

In contrast, Colonel Mansoor considered some types of military intervention as beneficial and some types as not beneficial. He said, "The question is whether a war is necessary or unnecessary."

This debate brought to light many insights on US military intervention through the exploration of differing opinions.

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



Carol time is here

ZOSSIMA PROJECT

Why singing worshipful Christmas music matters

While it is not yet Advent, yet Christmas music fills the air. There are many tunes about the jolly big-boned man, clad in red, who sneaks into homes unsolicited; though, rather than stealing the hard-earned possessions within a home, he gives presents to nice children. Aside from the songs regarding the imposed arbitrary present-donning system put in place, songs also mention the babe lying in the manger. This dichotomy of music raises the question — which Christmas carols are most appropriate for the season?

The Church has a long tradition of Scripturally-grounded song as a core tenet of worship. As detailed in the *Rule of St. Benedict*, the Desert Fathers were purported to pray the entire psalter in a day, and early monastic communities prayed every psalm in a week's time. One Biblical basis of liturgical song can be found in Isaiah 6:3, the origin of the *Sanctus* which is said by the congregation at every Mass: "And they cried to one another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory." It is from Luke's account that the *Gloria*

originates: "And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to people of good will," (Luke 2:13-14). When the Church sings in worship, we join the chorus of the angels and saints in Heaven.

Carols are not written for the direct purpose of worship, even if some carols were based on hymns such as *Veni redemptor gentium* (fourth century) or *Corde natus ex parentis* (fifth century). The word carol etymologically derives from the French "*carole*," meaning "ring dance." They were common songs for laity to celebrate most Church holy days. Carols sung in the vernacular may have developed in the thirteenth century, when St. Francis of Assisi incorporated vernacular songs in his nativity plays. However, carols often originated as drinking songs, such as "The Boar's Head Carol." Macaronic, or bilingual, carols were sung in Latin and the vernacular in the fourteenth and fifteenth centuries, similar to "Angels We Have Heard on High."

Most of the carols sung in the Medieval period fell out of use during the Renaissance. However, carols became more popular in the mid-nineteenth century, and with the advent of neo-Medieval movements in the Victorian era, carols were

revived as a uniquely English genre. As with their medieval counterparts, these new carols grew out of both sacred and secular sources. Therefore, a distinction should be made based on those origins: "Good Christian Men Rejoice," for example, is derived from the fourteenth century vernacular and Latin carol "In Dulci Jubilo," making it significantly more appropriate for sacred use than, for example, the former Welsh drinking song "Deck the Halls."

More than a carol's origins, however, it is important to consider the content of what is sung. Some, such as "Hark the Herald Angels Sing" or "O Come All Ye Faithful," are beautiful reflections on the events of the Nativity which inspire greater devotion and love for God in those who hear them. Most secular carols, on the other hand, are exuberant but ultimately lack deeper theological meaning. Some, such as "We Wish You a Merry Christmas," for example, at least make passing reference to the "good tidings" of the season, but many other modern Christmas carols are simply whimsical tales involving red-nosed reindeer and talking snowmen.

Listening to sacred music outside liturgical contexts does not take away the sacredness of religious music. Rather, it encourages us to live our lives liturgically, to come to

a deeper appreciation of the carols which theologically and catechetical speak to the core of the Christmas season. Likewise, it is not inherently negative for songs about Rudolph and Frosty to merely reflect the general positive spirit present in the secular sphere around Christmastime, but we should be able to distinguish a merely cheerful song from one which reflects the sacred mystery of the season, that is, sacred music.

Sacred music is a Christo-Pneumatological ascent, the mind being spiritually raised to God the Father through the grace of the Son and the Spirit. It is a song of love between the persons of the Holy Trinity: the *Logos*, the Word Who is Christ, is sustained by the *ruah*, the Breath that is the Holy Spirit. The Word and The Breath create a song of love to the Father: music is a trinitarian dialogue. This eternal song of love sung to the Father is the pre-existing reality that is in Heaven, so when we partake in singing for the glory of God, we too participate in this heavenly hymn. Sacred Christmas music, like all sacred music, should be rightly ordered to this song.

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Apologetics

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explaining and defending Church teaching on life issues to those who disagree, and on the other hand, equipping people who are already pro-life to share their beliefs with others. This is the work of Notre Dame Right to Life's Apologetics Commission. Currently in its third year, the commission aims to prepare members of the club and engage the rest of the campus community. We work towards the former through informational sessions such as "Apologetics 101," and the latter through things such as a "When Does Life Begin?" display on campus.

As co-commissioner of the Apologetics Commission this year, if there is anything I have learned so far, it is that generally pro-lifers are very good at talking to the secular world. We know the arguments from philosophy and science like the back of our hand. It is almost second-nature to explain to someone how the rights to life, liberty, and the pursuit of happiness extend to the unborn, that science demonstrates that life begins at conception, and that we have no basis for civil rights or equality without protecting the most vulnerable.

Where we often struggle the

most in the work of Apologetics at Notre Dame is in talking to Catholics. We struggle talking to people who share our faith but do not see how Church teaching on life issues, especially on contraception and abortion, fits into that context, or argue that we should impose those beliefs on others. This is an ironic situation, given that other Catholics should be the ones with whom we have the most in common, but it sheds much light on the contraception mandate controversy, which is predominantly a debate amongst Catholics.

This problem demands a return to the basics. We need to understand how the truths of the Catholic faith lead to its teaching on life issues, not in a defensive secular way, but from a thoroughly Catholic perspective.

The Church teaches that "*Human life is sacred* because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being" (CCC 2258). For this reason, "the deliberate murder of an innocent person is gravely contrary to the dignity

of the human being" (CCC 2261). And we can connect this directly to abortion, because "human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person—among which is the inviolable right of every innocent being to life" (CCC 2270).

Of course, three short citations from the Catechism only scratch the surface of the theology of the dignity of the human person, but it is certainly a start to recognizing the connection between our understanding of creation as Catholics and why abortion is wrong.

Once we have established why Church teaching necessitates this belief, it becomes much simpler to address other objections raised by Catholics who do not agree with the Church's position on life issues. For instance, when people claim that there is more to Catholic social teaching than abortion, we can respond that none of Catholic social teaching makes sense if you do not respect the right to life from the very beginning. There is no reason to support the right to life in its more developed stages if it is not supported from the beginning. There must be continuity in the way we respect human life, otherwise the concept of human

dignity means nothing at all.

It is also important to realize that many Catholics are concerned with not imposing their beliefs on others, or believe that making abortion illegal will harm women. In these cases, pro-life Catholics need to emphasize that making abortion illegal and supporting women are not mutually exclusive. In order to truly solve social problems, we will have to work to eliminate the reasons that women resort to abortion, support them to the best of our ability when they chose life, and work to make sure that the law reflects the dignity of the human person from conception.

One of the beautiful aspects of apologetic work is the depth of faith that it engenders in the one defending Church teaching. Challenges from both the secular world and those who share the Catholic faith can lead to a deeper understanding of what one has always known to be correct, but could not quite articulate. And deeper understanding of the faith is the road to conversion, the goal of the Christian life.

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Martin

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the following day, the Catholic University of America explained that it regretted the implication that CUA supported the decision to disinvite Fr. Martin. The statement also quoted CUA's President John Garvey, who maintained that universities must be places of free and civil discourse.

Other prominent Catholics, however, have expressed their concern about the limitations of Fr. Martin's proposals. Affirming the indispensable role that "respect, compassion, and sensitivity" play in the interactions between LGBT Catholics and the Church's hierarchy, many nevertheless lament that the book is silent about Catholic teaching on marriage and the call to chastity.

Father Roger Landry, a priest of the Diocese of Fall River, Massachusetts, and the national chaplain for Catholic Voices USA, wrote in an article in the *National Catholic Register*, "The biggest problem with the book, however, is that it never engages the Church's teaching on sexual morality, as if that's not a crucial part of the infrastructure of a bridge between the Church and those gays and lesbians who feel alienated from it."

The problem, critics say, with Fr. Martin's message, is not so much what he *does* say, but what he deliberately chooses *not* to say. "Father Martin rightly quotes the *Catechism of the Catholic Church* in expressing the necessity of treating the LGBT community with compassion, respect, and sensitivity," senior Molly Weiner, who attended Fr. Martin's lecture, told the *Rover*. "However, he ignored the remainder of the CCC on this matter, particularly where the Church must, using these three qualities, call the LGBT community to the same 'chastity' and 'Christian perfection' as She does with all Her members."

Other members of the Notre Dame community revealed a similar respect for Fr. Martin's efforts to foster reconciliation between LGBT Catholics and the Church, while also admitting that the book lacks a more explicit call to holiness—which necessarily includes chastity for *all* members of the Church. "Father Martin's proposal for a bridge to the LGBT community manifests a Christian impulse towards reconciliation and mercy," Professor of Political Science Daniel Philpott explained. "If the bridge is not undergirded by the truth about sexuality and marriage that the Church teaches, however, it will not stand. Apart from truth, reconciliation and mercy lose their meaning. A sound approach to education on this hotly argued topic must speak to each side of this relationship and not omit one side, as is all too common in today's discourse."

Professor of Law Gerard Bradley criticized the university's decision to invite Fr. Martin when, he argued, other potential speakers could have offered a more exhaustive and richer message

for LGBT Catholics and the Church as a whole. "It is especially unfortunate that Notre Dame did not take the occasion to invite a representative of Courage, an exemplary and faith-filled ministry to homosexuals and lesbians, to offer a sound Catholic perspective on the issues Fr. Martin addressed," Bradley remarked.

Courage is a Catholic apostolate which ministers to persons with same-sex attraction. At the behest of the late Terence Cardinal Cooke of New York, Father John Harvey, in collaboration with Father Benedict Groeschel, C.F.R., founded Courage as "a spiritual support system which would assist men and women with same-sex attractions in living chaste lives in fellowship, truth and love." Since then, Courage has continued to help "thousands of men and women find peace through fellowship, prayer, and the Sacraments." In addition to offering support to the LGBT community, Courage also provides resources for priests who are chaplains for Courage or who minister to persons with same-sex attraction.

To date, Father Martin has not received any commendations from Courage, but in October 2016 he received the annual "Bridge Building Award" from New Ways Ministry. New Ways Ministry is an organization which, according to its website, "educates and advocates for justice and equality for lesbian, gay, bisexual, and transgender (LGBT) Catholics, and reconciliation within the larger church and civil communities." It describes its philosophy as "solidly Catholic," though in 1999 its work was condemned by the Holy See.

When asked about the decision to invite Fr. Martin to discuss his book at Notre Dame, Director of Campus Ministry Father Pete McCormick, C.S.C. noted the strengths of Fr. Martin's message. In a statement to the *Rover*, Fr. McCormick said, "Father Martin was invited to speak via live video conference because he brings an important perspective as the Church continues to minister to all those who seek to live out the Catholic Faith. Through Fr. Martin's presentation, my hope is that we will continue to build connections between those who identify as LGBTQ and the Catholic Church through respect, compassion, and sensitivity."

"Ultimately, the LGBT community should rightly demand [compassion, respect, and sensitivity]," student Molly Weiner concluded, echoing Fr. McCormick in his esteem for Fr. Martin's bridge-building efforts. The LGBT community is entitled to the Church's compassion, respect, and sensitivity, Weiner explained, "but the Church has as much right to desire the pursuit of spiritual greatness and holiness in return."

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Coco: A Review

HAP BURKE
Staff Artist

Songs have a distinct ability to captivate those who listen. A great song can bring people together: friends from different backgrounds, families in different homes, people in different generations. Twelve-year-old Miguel Rivera (Anthony Gonzalez) is one of the affected. Hidden and alone in his attic, he watches a black-and-white musical starring his deceased hometown hero: the greatest musician of all time, Ernesto de la Cruz (Benjamin Bratt). Whatever de la Cruz plays, Miguel imitates. He’s all about music.

But Miguel is the odd man out of his family. The Riveras are shoemakers. Miguel’s family is quite literally divorced from musicians: the patriarch, Miguel’s great-great-grandfather and fellow musician, left his home and wife behind to pursue a career in music. Since then, every Rivera, from great-great-grandmother Mamá Imelda (Alanna Ubach) to Miguel, has made shoes. Hard-knock matriarch Abuelita Elena, (Renée Victor) Miguel’s grandmother, knows that music has only brought her family pain. Her memory, however, is hazy—who exactly is this absentee father? The only links to the Riveras’ origins are a torn photo of Mamá Imelda and her clad-in-white spouse (the picture is ripped where the man’s head would be), and Coco (Ana Ofelia Murguía)—Miguel’s still-living great-grandmother, and daughter to Imelda.

Miguel doesn’t care about his family’s disgust towards music. He reveres de la Cruz, lighting candles in a small *ofrenda* in Cruz’s honor while playing de la Cruz’s songs. But Miguel might be closer to de la Cruz than he may think. By incredible observation, Miguel realizes that de la Cruz must be his great-great-grandfather—de la Cruz’s guitar is identical to the guitar held by the musician in his family’s photo. He has to prove it to his family. Wouldn’t his aspiration to be a musician be saved if Abuelita Elena knew of his brilliant ancestry? In his excitement to reveal this life-changing information to his family, Miguel is caught in the open with his guitar by Abuelita Elena, who furiously smashes it to his extreme embarrassment. Heartbroken, Miguel runs away. He finds himself in de la Cruz’s mausoleum, strewn with marigold petals—after all, it’s *Día de Muertos*. Miguel spots de la Cruz’s guitar above the coffin. Naturally, he picks it up and gives it a strum.

By some strange magic, Miguel is transported into a spirit realm. Invisible and panicked, he runs to the village graveyard, where—to his shock—he finds hundreds of skeletal ghosts in traditional *Día de Muertos* paint visiting their unknowing living loved ones. Crossing the marigold bridge to the spectacular city of the dead, Miguel meets his family—his deceased family—who are lead by Mamá Imelda herself. She’s just as opposed to music as her living counterpart, and will only give Miguel her blessing to return to the land of the living if he promises to never play music again. Miguel

refuses, and, since he needs at least one family member’s blessing to go home, he sets out to find the only one who might help him: Ernesto de la Cruz. Accompanied by Héctor (Gael García Bernal), a down-on-his-luck skeleton with a goofy walk, Miguel must find a way into de la Cruz’s mansion before sunrise—or he’ll be stuck in the land of the dead forever.

The film centers around music. Miguel and Héctor perform an invigorating rendition of “*Un Poco Loco*” in a fast and fun tentpole sequence; de la Cruz croons “Remember Me” in a grand spectacle reminiscent of the great musicals of the 1950s. Gonzalez’s spirited performance is fun and energizing, and Bernal’s voice is full of pathos and sympathy. But *Coco* hits deeper than that. It’s about remembering—specifically, how we connect those who have gone before us. It muses on those inter-generational connections, on how a family exists beyond its present members—beyond even death. How do we remember those who have died?—and how do we live their legacy? For Miguel and the Riveras, the answer lies in music.

Directed by Pixar veteran Lee Unkrich (*Toy Story 3*) from an original screenplay by Adrain Molina and Matthew Aldrich, *Coco* is a visual masterpiece. The animation dazzles. Pixar’s typically sharp attention to detail is all here—so, too, is a vibrant and brilliant observation of light and color orchestrated by cinematographers Matt Aspbury and Danielle Feinberg. The *Día de Muertos* celebrations are spectacular. In the land of the dead,

the early-20th century Hispanic architecture is quaint—familiar, in the best of ways. Indeed, at its finest, *Coco* recalls the works of the great Japanese master Hayao Miyazaki—the land of the dead, in wide angle, seems lifted from *Spirited Away*. The music is top-notch, with enchanting original numbers written by Germaine Franco, Adrain Molina, Robert Lopez, and Kristen Anderson-Lopez (“Remember Me” is particularly poignant).

For a time, it seemed that Pixar Studios broke ground with every film they released—both in animation and in storytelling. That’s not so much the case these days: Pixar has expanded and experimented to the point of exhaustion (think *Cars 2*). *Coco* will not fly at you with the fast wit of *The Incredibles*, the deep existentialism of *Wall-E*, or the sheer creative genius of the *Toy Story* trilogy. It’s a new type of Pixar flick: soft-spoken, quietly assertive, humble and thoughtful. At times, you’ll be tempted to compare it to its predecessors (the scene in which Miguel stares wide-eyed at his TV screen recalls *Wall-E* almost exactly). Try not to: *Coco*, on its own, stands firm. It has a story to tell and a message to give. With the confidence of a song, it calls and whoops till it has our attention, then sings to us gently as we cross from the land of the living to the dead, and back again. By the end, we’re in tears, and we leave the theatre knowing it will stay in our head for a day or two. But that’s fine—we can’t help but hum along.

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Reputation: Album Review

CAROLINE O’CALLAGHAN
Staff Writer

Country music fans, avert your eyes: if 1989 left any room for speculation that Taylor Swift might ever return to her Nashville roots, *Reputation* has thoroughly stomped that idea into the ground. And yet, in the midst of the rhythmic vocals and chandelier-rattling bass beats, and in spite of the singer’s own claim that the “Old Taylor” is dead, there is a thread of her old self running through even the most hip-hop of tracks. It reveals itself most of all in her singular ability to take a very specific emotional situation and crystallize it into a moving narrative anthem.

Reputation, as the name suggests, is at its heart an album about finding real love underneath the heavy shell of a famous, or at times infamous, reputation. This leads to a sort of split personality: on the one hand, Swift embraces the image first introduced in 1989’s “Blank Space,” that of the unrepentant master manipulator, playing men and the media “like a violin” (“I Did Something Bad”). On the other, Swift reveals a deep vulnerability and in songs like “Delicate,” singing breathily “My reputation’s never been worse, so / You must like me for me.” One thing, however, is certain: no matter which side of the album is on display, no one can accuse Swift of playing the victim anymore. It is undeniably apparent in every track: the singer is taking full control of her reputation, for better or worse.

Swift has always been brutally honest in her lyrics, but what is really remarkable in *Reputation* is how well she meshes her sound with her lyrical themes. The tracks that embrace the more villainous side of Swift’s image are also the most brazen in sound. From the angry rhythmic beats of “...Ready For It?” to the dispassionately unapologetic vocals of “I Did Something Bad,” Swift really has come back “stronger and harder,” at least from a sonic standpoint. But while these songs are undeniably catchy and will no doubt be big radio hits, Swift, as always, shines in her most achingly introspective songs.

It is ironic that in Swift’s most outwardly unforgiving album to date, the queen of breakup songs writes less about the men of her past and more about a new love, a love that begins fragile and cautious in “Delicate” and shines

golden and unbreakable in “King of My Heart,” “Call It What You Want,” and especially “New Year’s Day.” If her 2012 transition album *Red* was about losing everything, and 1989 was about picking up the pieces of a broken heart, *Reputation* is about rebuilding a life and a love in the aftermath.

Swift excels in her storytelling. *Reputation* reads as a cohesive narrative from start to finish; the singer moves away from the electronic tones of the first guarded, vengeful tracks to a softer, more carefree style in the latter part of the album. The strongest track on *Reputation* comes at its close; the only acoustic song on the record, “New Year’s Day” reveals a new Taylor who truly does seem stronger than before. Both fairy-tale romances and celebrity drama have been left behind, and what emerges is an incredibly candid and real love song. Timeless lyrics like “Please don’t ever become a stranger / Whose laugh I could recognize anywhere,” and “Hold onto the memories, they will hold on to you” reveal a new kind of love for the singer: a grownup, realistic image of finding love in little gestures and fighting for it through hard times.

It was never a question that *Reputation* would be commercially successful. For the fourth time in a row, Swift’s new album sold over a million copies within the first week of its release. The real question: is the “Old Taylor” really dead? Swift has certainly changed. Gone is the Nashville sweetheart, the teen romantic, the twenty-something heartbreak star; but forged from those ashes is a woman taking control of her own image, finding real love in the real world. Is *Reputation* the album we wanted? Debatable. Is *Reputation* the album we needed? Absolutely. Critics will point to songs like “Look What You Made Me Do” (one of the weaker tracks on the record) and continue to paint Swift as a scheming, vindictive drama queen. But in doing so, they are looking only at the beginning of the story. The album is not defined by its weakest songs or by its darker themes; its greatness lies in the hopefulness and simplicity of its final track.

Caroline O’Callaghan is a freshman studio art major in Badin Hall. Her ultimate life goal is to live in a cabin by a beach with a multitude of dogs. Contact her at cocallag@nd.edu.

Rover Recommends: Lord of the World, by Robert Hugh Benson

EVAN HOLGUIN
Executive Editor

There is something intriguing about a book recommended by a Pope. *Lord of the World*, therefore, is doubly intriguing, having been recommended by both Pope Francis and Pope Emeritus Benedict XVI. It is not only the love from Rome which causes me to recommend *Lord of the World*; it is a wholly remarkable book.

Written in 1907, *Lord of the World* chronicles a futuristic and technologically advanced world, one in which the rise of Socialism has pushed the Catholic Church largely underground. Christianity has been replaced by a Religion of Man, euthanasia is freely available, and all nations have willingly placed themselves under the leadership of a relatively unknown, but highly successful, U.S. Senator from Vermont. The result is striking—

war is virtually eradicated. Under this setting, the reader follows the lives of two characters. The first is a Roman Catholic priest from England, whom the audience follows as he navigates the rising persecutions facing Christians at the hand of the new global government (curiously, this priest also bears a striking resemblance to the aforementioned U.S. Senator). Additionally, the audience follows the life of the wife of an English

bureaucrat in the new government, demonstrating the average existence in the socialist regime; even more fascinating, it is through her story that we become aware with the intricacies of the new humanist religion. Of the many merits which this novel has to offer (not the least of which is that it is thoroughly enjoyable), two stand out above the rest. The first is the premise of the plot: Can world peace be achieved through secular

means? The response to this quandary is neither parochial nor overly dogmatic, enabling the audience to complete a fascinating thought experiment. Even more substantial than this satisfaction of the mind’s desire to ruminate on quandaries, *Lord of the World* is a spectacle of hope. Throughout the novel, we are faced with notions of despair, either at the hands of persecution or purposelessness. In response, the audience is

presented with the necessity for hope, through a myriad of positive and negative examples, culminating in a conclusion which can only be described as hope fulfilled.

Evan Holguin is a senior in the Program of Liberal Studies. On Black Friday, he purchased five books, lengthening an already long list of “Need to Reads.” If you would like to recommend a new entry for that list, please message him at eholguin@nd.edu.