

From the White House to the National Mall

MATTHEW CONNELL
Staff Writer

Three student stories

Record breaking numbers from the Notre Dame community took to Washington, D.C. for the 45th March for Life. Over 1,000 students, faculty, and staff loaded up onto 19 charter buses the night before the march for a 12-hour journey to the nation's capital.

This year, in a historic show of support for the March for Life, President Donald Trump and Vice President Mike Pence addressed the Rally via live video from the Rose Garden of the White House. Trump is the first U.S. president to have done so.

In his speech, he outlined a number of pro-life policies championed by his administration,



including reenacting the Mexico-City Policy, which bans taxpayer funds from being used for abortions abroad,

nominating Justice Neil Gorsuch to the Supreme Court, and allowing states to defund Planned Parenthood of Title X

dollars.

Sophomore Jack Ferguson was invited to attend the live address in the Rose Garden along

Notre Dame Right to Life with three other members of the Notre Dame contingent. He shared about the experience hearing the President

speaking with the *Rover*.

"The chance to visit the Rose Garden was a special opportunity to show this administration that Notre Dame is a pro-life university and proudly represent our school's commitment to human life," Ferguson said. "The president's address was excellent in speech - I hope and pray that he is able to follow through in deed, policy, and example."

In addition to the President and Vice President, Speaker of the House Paul Ryan spoke

live at the Rally. The speaker lineup also included other members of congress, Pam Tebow, the mother of Tim Tebow, NFL star Matt Birk, and Sister Bethany Madonna of the Sisters of Life.

In order to make the trip go off without

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Student government conducts review of university financials

KEVIN ANGELL
Managing Editor

Student team begins working on tuition plan

At the beginning of Rebecca Blais' term as student body president, she commissioned the first full student government review of Notre Dame's financial status. The study's dual mandate was to provide the student body with a better understanding

of the university's financial operation and to investigate the issue of Notre Dame's high cost of attendance. Results of the review included: that the university derives the majority of its operating funding from non-tuition sources, a newfound understanding of the role of the endowment, and a conclusion that a student driven plan to reduce the cost of attendance is feasible.

Executive Controller Alex Kruszewski, the student government's head financial official, assembled a diverse team of 14 undergraduates, largely finance and accounting majors. The team was divided into the financial transparency committee led by junior Brendan Roche and the financial wellness task force led by sophomore John Cresson. Kruszewski, Roche, and Cresson received the

full finance presentation that is given annually by Associate Vice President and Controller Drew Paluf and his team to the Board of Trustee's fiduciary committee.

The presentation covered topics such as Notre Dame's outstanding debt, the causes of rising tuition, the sources of Notre Dame's income, and the status of Notre Dame's endowment. In addition to this presentation, the taskforce reviewed decades of Notre Dame's financial statements to analyze major shifts in university expenditures.

The team's first discovery was that, contrary to the belief of many students, tuition is not Notre Dame's primary source of income. While the university's tuition income was over \$607 million in 2017, of that, just under \$264 million was tuition scholarships

and fellowships awarded by the university. Thus, Notre Dame's revenue from tuition was just under \$320 million dollars, less than thirty percent of Notre Dame's \$1.1 billion operating expenditures.

The remaining expenditures are covered by largely by endowment earnings, which contributed \$500 million, and auxiliary operations, which contributed \$270 million.

Additionally, the team concluded that Notre Dame's works to operate in a financially conservative manner through policies such as refraining from beginning new construction until it has raised 75% of the construction cost. Moreover, the university focuses on establishing perpetuity endowments in which only investment earnings, rather than the

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University Village update

JAMES RAHNER
R&E Editor

A November 10th article printed in the *Irish Rover* reported on the University's plan to demolish University Village, the subsidized housing provided for students and their families, without any plans of replacement. The state of the University's plans has been updated: on the site for the petition to save the Village, hosted on *change.org*, a January 19th post reported two things.

Firstly, according to an email sent to the Village residents from the Notre Dame administration, a replacement for the Village is being planned on Cripe Street, just north of the Village's current location. The replacement village will,

according to the email, be "construct[ed] and operate[d]" by a third party, and the reported rent for the apartments will "not exceed \$850". (A notable price increase from the current price of around \$500 per month).

Secondly, Notre Dame is "providing a \$400/month subsidy" to all Village residents for the coming year, while the transition is going on between the current Village and the replacement.

The University did not directly provide an explanation for the seeming change in plans, though the email noted, "We are grateful for the feedback that has been shared by members of the University Village/ Cripe Street community regarding hopes and needs for a Notre Dame Related Property conducive for families."

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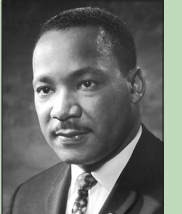
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THE FINE PRINT

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

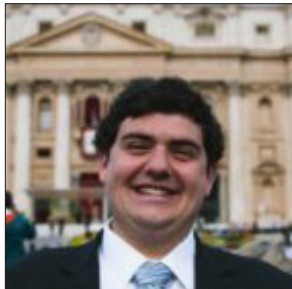
The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement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

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

"If you want peace, work for justice. If you want justice, defend life. If you want life, embrace the truth - the truth revealed by God."

-John Paul II

Rediscovering Journalism



EVAN HOLGUIN
Executive Editor

The return to a dignified press

There is an epidemic of academic journalism. Fewer than 40 percent of Americans view the media as a reliable source, according to a Gallup Poll. This statistic should not come as a surprise to any of us; many, in fact, share the same sentiments.

In response to this lack of faith in the press, world leaders have called for a strengthening of journalistic integrity, Pope Francis himself being the latest to speak out against biased or false news. Recently, he spoke of "rediscovering the dignity of journalism," and returning to a "journalism created by people for people, one that is at service of all, especially those ... who have no voice."

To help understand the dignity of which the Holy Father speaks, and what the role students might have in rediscovering it, we need only to meditate on the name *Irish Rover* and its implications.

There is a pun in the name "*Irish Rover*." Its meaning in one sense refers to a wanderer, one who has no permanent place but rather moves perpetually about. The journalistic account is not something stagnant; the target moves, and those following the truth must move with it.

It must be said that this is not an aimless wander. One who wanders aimlessly may, it is true, happen upon the truth, but only accidentally. Such accidental journalism can lead to distrust for the profession because the audience will fear that the piece is not accidental truth but the unintentional falsity of an aimless wanderer.

Rather, the wandering of a journalist is a wandering in regards to meta-narrative. There will always be the desire to arrange stories so that they appear consistent with a preconceived notion, even when it avoids certain facts. To do so, however, is to prejudice oneself against the truth, which is journalism's chief virtue. Therefore, to respect the virtue and dignity of journalism, the truth must always be paramount and reported justly.

Having discussed the wanderer, we move now to the pun found in "*Rover*"—it is a generic name for a dog. The symbolism present in this name

should be obvious (even to us cat lovers!). A dog is recognized by its loyalty and its fierceness. These two qualities, present in the canine, should also be present in the journalist. For this reason, the *Rover* chose as its motto, "It behooves a watchdog to bark."

Of course it behooves a watchdog to bark, for its loyalty is demonstrated in the ferocity of its protection. This is why the journalist wanders in search for truth; his loyalty to his audience compels him to investigate the truth with the same vigor and fearlessness of the watchdog. This role of a watchdog is paradoxically both offensive and defensive, reactionary in its timing yet proactive in its methodology. The only way to ensure honesty and ethics is to consistently confront him with the truth.

How dignified a task! The journalist—the wanderer, the watchdog—is a guardian of the people. It is easy then to see the concerns of Pope Francis and the implication of distrust in the press. If the people do not trust their journalists, how can the journalists protect the people? Journalism, after all, relies on readership to be effective; the truth cannot be dispersed among the people if they don't read it!

It is my opinion that readership will only increase with trust, and trust will only increase with a return to honest and dignified journalism. The question which now remains regards the student's role. Put simply, it is the *foundational* role. The lessons and experiences which student journalists will learn throughout their time at university will be the basis for their mindset and values as they enter the professional world.

Universities and the papers that serve them have the benefit of a consistent audience; more than just consistent, an audience that is inquisitive and eager to learn! We have the opportunity to demonstrate to these, our fellow students, how journalism should be; instill it with the integrity and vigor which respects the dignity of the role. Once people get the taste of such a dignified journalism, they will not accept anything less.

Our first response to this conception is to utilize our time here to be better consumers of the news. As students, we have access to the *New York Times*, the *Observer*, and, of course, the *Irish Rover*, access that is horribly underutilized. If we read the news and discuss it with our friends, recognizing the strengths and weaknesses, we will encourage a greater

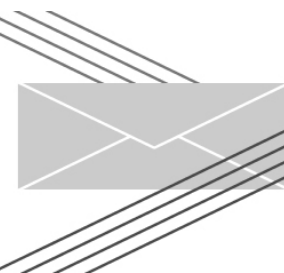
culture of critical readership, which will, hopefully, encourage the press to publish equally critical journalism.

However, we cannot solely rely on our reading habits to change the press. G.K. Chesterton once wrote, "We have committed one crime against the newspaper proprietor which he will never forgive. We point out that his papers are dull. And we propose to print some papers that are interesting." To print those papers, we must first write them, and this call for better content must be met with a rise in better journalists.

To this end, we are met with a challenge: to become journalists. Better yet, to do so immediately. There are plenty of opportunities here at Notre Dame to serve as a journalist, and cultivating journalistic skills during these years will not only create better content for our campus, but also prepare journalists who are dedicated to the dignity of their craft. By preparing such journalists, the Notre Dame family would play a powerful role in answering Pope Francis' call to rediscover this dignity.

Evan Holguin is a senior in the Program of Liberal Studies. If you would like to join him in writing for the Irish Rover, send him a note at eholguin@nd.edu.

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



Write us a letter at
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Crafting a compromise



WALTER NICGORSKI
Faculty Contributor

DACA and border security

For months now, I thought I was seeing a welcome political compromise in the making. The possibility of such a compromise jumped out at me when President Trump indicated he admired DACA young immigrants and thought we must find a way to allow the program (Deferred Action for Childhood Arrivals) to continue, perhaps with refinements and surely with proper legislative authorization from our Congress. Then the President appeared to tie his support for DACA to Congressional funding of “the wall.” There seemed then to be dangling before all, the elements of an attractive compromise on important aspects of immigration policy.

It seemed at one point that this compromise failed as the federal government shutdown amid mutual recriminations. An apparently perfect compromise had run into a perfect storm! Then with the potential big compromise in the background, a smaller compromise had to be forged to restart the government. It was a painful anxious process full of threats and continuing recriminations; democracy is messy, even indirect representative democracy is usually a struggle as long as people are truly free.

The short-term mini-

compromise happened, and the overall reconciliation of views on the two leading concerns, DACA and border security, was postponed to another day, just around the corner. The big questions and the same parties are set to return to the table at the end of the first week of February. How did this potential compromise stumble and seemingly fall apart? And is it still the way forward when Congress comes to work on it again?

Given that any analyst of this apparent failure who tries to get to the bottom of things will be frustrated at times by differing factual accounts usually colored by partisan interests, let us see what public actions and widely accepted public accounts of the process of attempted compromise reveal.

First it is important that all parties in the compromise must be realistic enough to keep their eye on the support for a valid objective of their opponents. If the support is strong and the objective valid, meaning it represents at least a part of the common good, it must be respected in working out the terms of the compromise. That is easier when all parties largely share all the goals or valid objectives that are at play in the difference calling for compromise. And so the reason for optimism when this big picture compromise appeared on the horizon is that in this case there was mounting evidence that a resolution of the DACA situation favorable to the young but generally unknowingly illegal immigrants represented the disposition of the President and large numbers of Republicans. One might say that the Democrats, by and large, were there already in embracing some form of resolution

favorable to the DACA immigrants. Their duty, perhaps, was to maintain an environment where this valid objective, evidently increasingly shared on both sides, could play out in a new or renewed policy.

There was another reason for hope when the President and his staff clarified what he meant by “building a wall” and softened this abrasive image. For those who care in fairness to notice, that process had already begun in the presidential campaign, but the softening was reiterated along the way and in recent days as we approached the present impasse. The President’s very effective campaign metaphor of a wall meant to great numbers of people “effective border security,” and one could almost hear the yearning across the country for that valid objective, so often proclaimed in the past only in the end to result in ineffective or unenforced policies and even scandalous lapses in border security—and now in an age of terrorism, how much more important such security is. Most Democrats, office-holders and voters, want such security and want to work with those seeking to provide it one way or another. After all, as often said in earlier debates on immigration policy, effective border security is the basis of any rational, fair and humanitarian immigration policy. So here is another largely shared valid objective for legislation.

A word more on the wall, now in a planning and testing phase, even as the President requested a portion of the overall funding necessary for this extended project. Part of softening the image of the wall was taking that very effective campaign

metaphor and reminding all that the wall would not be a wall everywhere; there would be greater border security by various means including electronic detection, and there would be gates where people of both countries could go to and fro.

It is as if the voice of Robert Frost and the human heart had been heard. Frost once wrote, “Something there is that doesn’t love a wall,/ That wants it down.” It is as if we were hearing an echo of President Reagan’s widely acclaimed call to Russian leadership to tear down the Berlin Wall that then divided Europe. Yet Frost’s neighbor with whom he annually mended their shared wall spoke earthy common sense when Frost had him observe, “Good fences make good neighbors.”

When Trump first used the image of a “wall,” I heard a homilist on campus say that a Christian’s way was to build bridges, not walls. Then I wondered whether walls, aptly placed and greater security attained, might not often allow bridges to be built, especially if the walls were built with the awareness, that it seems both Frost and Trump wanted, that one must know what one is walling in and what one is walling out.

The image of the wall has been softened and rendered reasonable, and if too often Trump’s tone and rhetoric sounds hard and angry, it has served his purpose of capturing the long-standing frustration in the public. So what went wrong? It might be said that most of the public discussion and our discussion here had been at a very general level, border security and compassion-infused justice to DACA immigrants, but as the saying goes and many

an experienced legislator knows, “the devil is in the details.”

In this case, we are limited in what we can reliably know of those details. On the large picture, however, and the seeming failure of compromise, the evidence mounts that Senators Schumer, Durbin, and the Democrats who walked in tow most of the way, had no interest in making such a compromise work because they saw the whole occasion as an opportunity to embarrass the President; they had less interest in fixing DACA than in “fixing” Trump as he was poised to celebrate the end of his first year. The budget deadline was used to attempt to get their way on various matters and to embarrass Trump, to blackmail him in order to circumvent the real legislative compromise the President had invited.

The first sign of the Schumer-Durbin intentions came, with the budgetary crisis looming, when they chose to pounce on President Trump’s alleged words in a bipartisan conference and speculate on his deeper intent (“racist”), all on the eve of the Dr. Martin Luther King holiday.

The major media were all too anxious to stoke the fires of a destructive polarization. Recriminations on all sides followed; clearly the atmosphere for compromise had been poisoned. Democrats did not want to have a compromise, they wanted to score points toward future elections, to consolidate their hold on various interest groups in the game of identity politics, to add if possible the DACA immigrants to the groups to be indebted to them. Even if the President said what he denies saying, it was not relevant to the

large compromise pending, the compromise that involved DACA.

A laundry list of other demands emerged as Democrats raised issues from disaster relief to “the opioid crisis” grabbed from current headlines to try to embarrass the President. It is clear that Trump, like many, is not at his best when cornered, and he is not always a model of consistency and clarity, but this is no reason not to keep the major issue before us, to look to the present and future for a meaningful compromise that includes responsible protection of DACA immigrants and respects the security concerns nearly all Americans share. Republicans should resist the urging of some to retaliate on Democrats and to backtrack on DACA immigrants. The compromise, posed with more detail in President Trump’s State of the Union Address, can still happen.

Schumer, in trying to save face before some, moved quickly on the day after the mini-compromise to say that he was taking “the wall” off the bargaining table, taking, in effect, greater border security off the table. We see anew how much he cares for DACA immigrants as he poisons anew the atmosphere for the large compromise.

The President has brought to the table a comprehensive compromise addressing generously the DACA situation and more, as well as seeking funding for border security. Will the strident voices and haters of anything Trump touches give him, give compromise and the common good, a chance?

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How to be smarter and saintlier than Sherlock Holmes

BRIAN BOYD

Alum Contributor

The importance of memory

The importance of memory today Brian Boyd, Alum Contributor Sherlock Holmes—brilliant and unique—is a copycat. You should be, too.

The BBC's *Sherlock* showcased a fascinating skill in its third season, where the sleuth is shown retreating into his "mind palace." Sherlock's imagined mansion allows him to link memories and facts with objects and rooms, so that he can daydream down corridors, turn into the right room, and pick up the memories that he had stored there by association with its contents.

It turns out that this isn't a trick only possible to the genius of the Great Detective. The show's writers took the idea from the classical, and once commonplace, "memory palace." Ever wonder how Greek bards could memorize and recite the entire *Iliad* and *Odyssey*, or how hermits learned the entire Bible by heart? They didn't just sit down with the text and read it out loud again and again and again.

Rather, Cicero in *De Oratore* teaches rhetoricians to think of the memory as a "universal treasure-house," in which ideas are associated with visual symbols for safekeeping. The method's usefulness struck St. Thomas Aquinas so strongly that

he endorses it in the *Summa* (II.II 49.1) as a critical part of the virtue of prudence, and offers four steps to "perfect [one's] memory." And Jesuit missionary Matteo Ricci so impressed his Chinese hosts with the wealth of information he stored in his mind that he was asked to teach the method to those studying for civil service exams; the result was his *Treatise on Mnemonics*.

Having a memory palace isn't just useful for acing the MCAT. St. Thomas emphasized memory's role in prudence because we can't know how to act rightly in varying circumstances unless we can remember lessons taught by experience, both others' and our own, and then learn how to draw appropriate analogies to the current situation. Arguably, we need this prudent memory more than the ancients and medievals did. Paul Connerton, in *How Modernity Forgets*, warns us of the danger of just uploading everything to the Cloud:

"Information technology, by projecting 'memory' outside persons, divests personal memory of many of its former assimilative roles; by directing the attention of those addicted to its immense capacities of storage and material, and to a rapid succession of micro-events, it generates a culturally induced mental habit which makes it increasingly difficult to envision even the short-term past as 'real'; both the velocity and the disconnectedness of

the items of information conveyed shape a habit of forgetting even the most recent past."

The "assimilative roles" of memory refers to the way that memory undergirds integrity—a unified self-understanding as a person with a narrative history—in a cultural context. It's partly for this reason that St. John Paul II titled his last book *Memory and Identity*. To understand who we (individuals and even societies) are, we need to be able to remember.

None of us, students mid-semester, are likely to start memorizing the Bible. And some of us are just innately terrible at forming mental images, regardless of how much we practice. It's called "aphantasia," and I can assure you firsthand that it's a bummer. So even if you're not inclined to go off and start building a palace in your mind, there's a simpler starting-point I can offer.

Pythagoras (whose theorem you learned in middle-school math) believed that by sitting down each night to recall the moments of the day, he could gain insight into his soul, and eventually discover who he had been in previous incarnations. St. Ignatius taught a rather more useful form of the daily review. It's called the *Examen*. Many *Rover* readers will be familiar with examining one's conscience to seek and root out one's sins. St. Ignatius wants you to go to confession, of course, but that's not the focus of the *Examen*: in it,

you seek out God's grace more than your failings, learning to "find God in all things."

When I am faithful to its daily practice, I not only learn from my mistakes and learn to accept forgiveness for them; I see how I'm spending my time, and catch a glimpse of how God sees it, which makes me better off both in my career as an academic and my vocation as a husband and father. The five movements of it are outlined below, and I encourage you to give it a try before bed or first thing in the morning. It will sharpen your memory, organize your priorities, and help you get (or stay) on the path where God calls you. I would say there's no app for that ... except there is: [Reimagining the Examen](#).

Guidelines for Praying The Ignatian Examen

(Adapted, by Georgetown University Campus Ministry, from *The Ignatian Adventure* by Kevin O'Brien, S.J.)

1. Opening Myself to God's Presence and Praying for Help Begin by recognizing that you are in the presence of God. Ask God to help you to be grateful and honest as you look back on the past twenty-four hours. Ask for assistance to be attentive to how the Spirit was working in and through you, others, and creation. Let yourself see your day as God sees it, with loving compassion.

2. Praying in Gratitude Look back at the day and name the blessings, from the most significant

and obvious to the more common and ordinary. As you take stock, honor the gifts of others in your life, and do not forget to recognize the gifts in you, for they, too, are God-given. Savor whatever gifts God shows you, helping your mind and spirit center on the goodness and generosity of God.

3. Reviewing the Day Recall the events of your day and notice what Ignatius called your "interior movements" — your feelings, emotions, desires, attractions, repulsions, and moods. As you reflect on the day, you may notice some strong feelings arise. They may be painful or pleasing: for example, joy, peace, sadness, anxiety, confusion, hope, compassion, regret, anger, confidence, jealousy, self-doubt, boredom, or excitement. Pick one or two strong feelings or movements and pray about them. Ask God to help you to understand what caused those feelings and where they led you:

- Consolation: Did they draw you closer to God? Did they help you grow in faith, hope, and love? Did they make you more generous with your time and talent? Did they make you feel more alive, whole, and human? Did they lead you to feel more connected to others or challenge you to life-giving growth?

- Desolation: Did the feelings lead you away from God, making you less faithful, hopeful, and

loving? Did they cause you to become more self-centered or anxious? Did they lure you into doubt and confusion? Did they lead to the breakdown of relationship?

4. Responding Rejoice in those times that you were brought closer to God, and ask forgiveness for those times when you resisted God's presence in your life. Praise God for the grace of awareness given to you during this time of prayer, even if you became aware of things you are not proud of. This awareness is the beginning of healing and conversion.

5. Resolutions and Hope for the Future Just as God is with you today, God will be with you tomorrow. Invite God to be part of your future. What do you need God's help with? Ask God to give you the particular grace you need—for example, courage, confidence, wisdom, patience, determination, or peace. Close by speaking to God from your heart with a prayer that is familiar to you, such as the Our Father.

Brian Boyd is a Triple Domer in the making, after having lived in England and D.C. and realizing that there's nothing quite like an Indiana winter. He's earning a Ph.D. in Moral Theology, and needs to confess that this piece shamelessly cribs from Fr. Kevin Grove's "Memory and Desire" course. He was also once Executive Editor for the Rover. Contact him at bboyd@nd.edu.



More than beasts yet less than gods

Soren Hansen
Staff Writer

In his "Reflections on Public Bioethics: A View from the Trenches," Leon Kass writes that, "Although the term 'human dignity' has a lofty ring, its content is quite difficult to define. To be more precise, different authors and traditions define it differently ... Yet all are struggling to reveal that elusive core of our humanity, those special qualities that make us more than beasts yet less than gods."

Human dignity understood from a theological perspective is clear and scripturally-founded. As humans we have been created in God's image and likeness, and therefore all humankind has an inherent and immeasurable dignity and worth. Every human life is sacred because of God's outpouring of love in creation.

For those outside of the Church, human dignity is often assumed and promoted, and perhaps this is a good thing. Yet, if one does not believe in a creator God or defend some other theological claim to human dignity, it seems problematic to just assume it, not because human dignity is a bad thing, but because building policies and legal systems upon assumptions is undesirable, if not altogether wrong.

The first article of the UN Universal Declaration of Human Rights claims that, "All human beings are born free and equal in dignity and rights."

The largest governing bodies and international political entities assume the concept of human dignity and build their policies off of that assumption. Human dignity stands as the defense against a host of evils, such as trafficking, torture, and genocides. However, considering the plurality of religious, moral, and ethical systems present in society, a solid defense of human dignity must consider the concept from a secular perspective. Human dignity should be applicable regardless of individual belief or creed—millions of dollars and, more importantly, millions of lives hang in the balance.

As I see it, there are two main camps. There are those who define humans biologically, by our biological markers and traits. Perhaps to be human you must share 99% of basic human DNA. Or maybe we can bump that to 99.99%. Though this would be a pretty useful definition, the percentage point where we draw the line at human vs. non-human would be arbitrarily drawn by biologists or molecular geneticists.

Another option would be to define humans by other traits that delineate our species from chimps, apes, dolphins, or any other animal with particularly advanced brains. For other species, biologists generally delineate based upon the ability to interbreed. Because a poodle and a

labrador can interbreed, they're considered part of the same species. Because humans cannot produce viable offspring with any of the animals above, although they are all highly intelligent, we can separate ourselves as a species from them.

This first camp, though it may be effective in separating ourselves as a whole species from all others, does little to support human dignity. Even if we are genetically dissimilar and unable to reproduce with other species, *why do we deserve any more dignity than our animal kingdom brothers?*

The secular argument must therefore stem from non-biological sources.

The best argument for secularists seems to be a reason-based definition of humans that supports the principle of dignity. In order to grant humans dignity, a dignity greater than that of other animals, we must find qualities of humans which not only define us but merit minimum levels of care, compassion, and respect.

A proponent of this reason-based human dignity would observe that humans can be set apart by certain activities like theoretical reasoning, language, or even eating with manners—activities that humans perform in a characteristic way. Aristotle provides an example of such observations in *De Anima*, concluding that rational part of human souls puts us above all other mortal creatures. Our agency, rooted in our rationality, is distinctly human; a secularist must say that what gives us our dignity or worth is that we can live in a uniquely human own way and are capable of uniquely human actions.

Yet here comes the difficulty, if the leaders of the United Nations or United States wish to use a reason-based argument for human dignity to avoid the sticky pluralistic nature of our world and its theologies, they must come up with an answer for the dignity of those without full rational capabilities—the mentally handicapped or ill, those who are brain dead or in a vegetable state, the elderly, the unborn, immature children or adults, etc.

While I know I have not plumbed the depths of the reason-based argument for human dignity, it should be an urgent and critical task for any man who does not believe in the Creator but desires to build policy plans off of the principle of human dignity. Need I repeat that the lives of many, especially the weakest and most vulnerable, lie in the balance?

Soren Hansen, a junior, is a proud member of the Program of Liberal Studies and is pursuing a minor in Constitutional Studies. She loves discussing what it means to be human. She can be reached at mhansen3@nd.edu.

Empowerment, not protest

Teresa Kaza
Staff Writer

Teresa Kaza, Staff WriterThis past weekend, Washington, D.C. saw two very different marches. On Friday, tens of thousands of people, including over 1000 students from Notre Dame, St. Mary's, and Holy Cross, ascended Capitol Hill to advocate for an end to abortion in the March for Life. The following day, thousands of participants in the Women's March marched on D.C., along with estimated millions in other cities worldwide. But rather than working in harmony towards realizing a greater respect for human rights, these two marches promoted significantly different visions of what women's rights should look like. The Women's March is proudly sponsored by Planned Parenthood, and had previously removed the pro-life feminist group New Wave Feminists from the list of partner organizations, making a statement about the openly pro-abortion agenda of the protest.

The signs used at the marches provide a provoking illustration of the radical contrast in approach and goals of the two marches. Signs at the March for Life promoted adoption and included slogans such as: "love them both," (referring to the mother and unborn child,) and "love life, choose life." The overall theme was one of hope and love, and the joyful celebration of life was evident on the faces of the marchers.

Signs at the Women's March, by contrast, ranged from "women's rights are human rights," to many variations of "F*** Trump," and explicit references to female anatomy. The predominant theme: anger towards and a burning hatred against a president that many participants in the Women's March consider to be both emblematic of and responsible for society's current untenable treatment of women..

For a demonstration intended to promote women's rights, the goals of the Women's March, most notably protecting access to abortion, and the marchers' chosen methods of expression, seem to contradict their stated intent. A central concept to promoting women's rights is empowerment: affirming the inherent value of what it means to be a woman and granting women autonomy and agency over their own actions. However, rather than being empowering, abortion essentially tells women that they aren't strong enough: not strong enough to sustain pregnancy, not strong enough to bring her child into the world, not strong enough to care for her child. Additionally, any protest claiming to promote women's rights should promote those rights for all women, even those yet unborn. The March for Life stands for the incredibly empowering idea that, regardless of her situation, a pregnant woman has the strength to give life to her child, and, on a more general scale, upholds the dignity of women by promoting the dignity of all human life.

The gratuitous and explicit references to female anatomy in the Women's March,

most notably in the "p**** hat" iconic to the protest, is emblematic of the inherently contradictory nature of the goals of the protest. The #MeToo movement has brought media attention to how women are objectified and treated as sexual objects by men, but in placing female anatomy in focus, participants in the Women's March ironically present women as simply a sum of anatomical parts, rather than as human beings deserving of respect.

Contrastly, the March for Life featured signs celebrating life and promoting human dignity, from conception onwards, presenting all human life as deserving of respect. The positivity and love reflected in the signs used by the marchers reflected the intent of the March. As St. Edith Stein said, "the world doesn't need what women have; it needs what women are." Representing women with their reproductive organs is emblematic of how the goals and tactics of the Women's March undermine its intended mission to promote women's rights, as it contributes to a worldview in which women are primarily defined by what they have, and not what they are, in a society that desperately needs women being what they are.

Much of the anger evident at the Women's March can likely be traced to a sense of victimization: in protesters' minds, women are subjugated and oppressed by President Trump, by Republicans, by pro-life advocates, by men, or by society as a whole. The Women's March is necessitated by a lack of respect for women's rights in society. But rather than emphasizing women's victim status, perhaps the goals of the Women's March would be better served by modeling after the March for Life, which emphasizes empowerment: a woman can be empowered to give life to her unborn child, to embrace her uniquely female life-giving capacity, to be treated as a more than the sum of her bodily parts, and instead as a unique and precious human person.

Teresa Kaza is a junior studying biology and philosophy. When she's not languishing in lab, she enjoys painting, reading C.S. Lewis, and obsessively making new Spotify playlists, preferably all while wearing a hippie skirt. If you would like to hear her insiders-only Waddick's secret menu, contact her at tkaza1@nd.edu



Sex, Morality, and the Constitution

CLAIRE MARIE KUHN
Staff Writer

Professors debate constitutionality of marriage laws

The appropriate role of our Constitution in contemporary legal questions of moral significance is hotly contested in politics today but carries weight for issues from healthcare to gay marriage. Alexander Tsisis, law professor at Loyola University of Chicago, and Thomas G. West, political science professor at Hillsdale College, gave a talk entitled *Sex, Morality, and the Constitution* on Thursday, January 25. The event, hosted by the Constitutional Studies and Tocqueville Programs, sought to offer competing perspectives on the meaning of marriage in light of changing cultural mores regarding sexual freedom.

After a brief introduction by a Notre Dame student, West launched immediately into his main point, arguing that the Constitution originally did not have much to do with sex and the family.

West argued that the Founders regarded such issues as being in the realm of state law. West therefore focused on state policies as a way of deducing the Founders' original intentions and views regarding marriage, sex, and the family. His analysis ultimately determined that, "the Founders had a view that was so conservative no politician would believe it now."

This view was that marriage was intended to multiply, preserve, and improve the species. It was important to the state for its ability to produce future citizens. West argues that legal support for marriage was focused on ensuring that a child was supported by both mother and father. Thus adultery was illegal, but enforcement was lax, as only 4% of births occurred out of wedlock.

West continued the discussion by looking at the Founders' treatment of divorce, noting that it was legalized in every state under grounds of incest, bigamy, adultery, extreme cruelty, absence greater than 3 years, and impotency. Impotence as a reason for divorce reinforces the fact that



children were the purpose for the government's interest in marriage.

West argued that legal realities of the time were shaped by the belief that the natures of men and women created distinct roles for the husband and the wife within marriage. Legally, all property in marriage belonged to the husband, and a married mother and her children had a lifetime legal right to protection from her husband unless she violated the terms of the marriage contract.

Tsisis took issue with West's originalist interpretation of the nation's founding documents, particularly

West's proposed understanding of marriage as it was put forth by the framers of the Constitution. Tsisis stated that one of the problems of using the Founders' intent to resolve current issues is the lack of plasticity it allows for the development of a standard of morality. He emphasized that the roles of constitutionalism are evolving, and that originalist philosophy gives an improper sense of perfection to the constitution, which he termed "an extremely old document written by fallible people."

Tsisis contended that future generations

are instead forced to rely on new instincts. According to Tsisis, history and tradition are guides for constitutional interpretation but should not set the outer limits of what is acceptable. The legal and societal benefits of marriage need to be evaluated with legacy in mind, but should not be defined by it.

He remarked, "grounding things in the principles of the Declaration of Independence—pursuit of happiness, life and liberty, general welfare—allows us as a nation to take those roots and to evolve in our interpretation of their

thought in a pluralistic way ... a way that uses the past as a critical anchor to our understanding, and yet does not also close our eyes to the development of American culture, so that those ideals exist despite the fact that this nation is marred by slavery, sexual inequality, Indian removal and non-white inequality."

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

The Rover explains

KEENAN WHITE
P&E Editor

Government shutdown

Government shutdowns can tend to stir up a panicky, doomsday mentality among those who do not typically follow Congressional activity. Though they are yet another unwelcome reminder of the lack of cooperation in our legislature, short shutdowns are in fact very common and

are relatively harmless to the average citizen. Before you begin building a "shutdown bunker," hoarding canned goods, or arming yourself for *The Purge*, familiarize yourself with the facts:

What is a government shutdown?

Far from the end of the world, a government shutdown is simply a temporary result of the gridlock in Washington with which we are all familiar. In fact, including this time, the government has shut down 19 times since 1976.

Each year, Congress is expected to pass a budget for the following fiscal year by September 30th. That being said, you may be wondering why we are still kicking the budget around in February. Congress rarely meets the September 30th deadline, and this year is no exception.

It is more than common for Congress to grant themselves one or several of what are known as *continuing resolutions*, or CRs. These simply appropriate temporary funding to keep

the government running until Congress can reach a budget agreement. In the event that Congress fails to reach an agreement, the president has to temporarily close non-essential discretionary federal programs.

Why do they occur?

This year, in order to pass a budget, the Republican Party needed a 60-vote majority to be able to clear the filibuster in the Senate, a political procedure intended to delay or prevent legislation from reaching the floor. Though Republicans control the Senate, even assuming Republicans voted unanimously in support, they needed at least 8 Democrats to support allowing the bill to come to a vote, before factoring in Republican defectors.

This year, the two biggest points of contention that led to the shutdown were spending limits and immigration. Regarding spending limits, in 2011, spending limits were enacted to restrict the size of the federal budget. This year, the Republicans wanted to raise the spending cap for military spending, but Democrats did not want to agree without an equivalent increase in non-defense spending.

Second, Democrats wanted a legislative fix for DREAMers—children brought to the United States illegally by their parents—since President Trump rescinded former President Obama's Deferred Action for Childhood Arrivals (DACA) executive order, effective March 2018. While over two dozen Republicans have also pushed for protections for DREAMers as well, a deal was not reached in time to reach

What does a shutdown mean for me and my family?

Government shutdowns mean very little for the average American, unless you had a scheduled trip to a national park or Smithsonian Museum. All essential programs such as Medicare, mail delivery, tax collection and the military remain operational. Those programs which are considered nonessential, however, are temporarily closed and their employees furloughed. These programs include NASA, the national parks, the EPA, the FDA, etc.

These programs do not typically shut down immediately; they will subsist on saved up funds until those run dry. So, the longer the

shutdown, the less services will be functional. Not to worry: Shutdowns typically are short-lived, as they are not a particularly 'good look' for Congress.

Shutdowns are typically felt most in the economy. Shutdowns longer than two weeks tend to affect economic growth because government spending makes up approximately 18% of economic output. In the 2013 shutdown, which lasted 17 days, the US lost approximately 24 billion dollars worth of economic activity.

When will the nightmare end?

On January 22nd, the House and Senate passed a temporary spending bill which will fund the government through February 8th. Stay tuned to find out whether the government will shut down again, or whether compromise will be the name of the game.

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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Saint Paul and the search for vocation

BROGAN RYAN, CSC

Guest Contributor

Seminarian writes about discerning God's call

I have always been captivated by the story of Saint Paul's conversion. Paul is on his way to Damascus when he encounters the Lord in a dramatic way: he hears the voice of Jesus and is knocked to the ground by a bright light. I am captivated by the dramatic nature of Paul's calling, the certainty he received from it and the way his life changed as a result. I wanted the same type of calling and certainty from God about my life and my vocation and often prayed to be "knocked off my horse" just like Saint Paul.

In the latter part of my undergraduate studies at Notre Dame, I was in the throes of these prayers. I had bounced around different majors and landed in accounting but was uncertain about where my life might be leading post-graduation. I was in a great relationship from back home, but also had thoughts about the vocation to the religious life and priesthood, so I was not certain where that relationship would lead. I was moving ahead in my life, but was not sure where. So I prayed to God for a big, dramatic, clear sign. Spoiler alert: I still have not received it.

In the midst of all this, I had the chance to study abroad in Rome. One day as I was walking through the city, I popped into a random church. Tucked away in the back of the church, I happened upon a painting that *had* to be a sign from God: Caravaggio's *The Conversion of Saint Paul*. It would have been incredibly easy for me to miss—I was not planning on going to the church and the painting itself is in the back of

one of the side chapels. But this was it! This was the sign I was praying for! God had not knocked me off the horse, but had given me *this* as an answer to my prayers. I was through the moon excited.

But as soon as I left the church, I began to doubt and my uncertainties came back. It was a coincidence, I thought, empty of meaning. It was not dramatic enough, I could not know exactly what that sign meant, God did not speak clearly, etc. Doubt after doubt came back. After such certainty in the moment, I felt like I was back at the beginning.

So throughout the semester in Rome, I revisited the church and the painting and began to notice things.

Caravaggio's depiction of Saint Paul's encounter does not happen in a public, crowded road, like I always imagined. It is private, in the dark, possibly even in a stable, with only a partially hidden stable hand present. Neither the horse nor the stable hand seem to be as surprised as Saint Paul, suggesting perhaps they are not even aware that something is happening. And finally, Saint Paul's expression and gesture is one of surprise, bewilderment, and mercy, all at the same time. Caravaggio's depiction points to a conversion experience that is deeply internal, personal, and not as clear as I had always thought.

So then I revisited the account from the Acts of the Apostles (Acts 9:1-22). In Acts, Saint Paul is indeed knocked to the ground and blinded by the light; he does hear the voice of Jesus, but he cannot see what his message means until he is taken to Ananias, the priest. The clarity of purpose and vocation that we remember in the Conversion of Saint Paul actually took time and the help of another to attain.

So what did this all mean



for me? Not much at the time, to be honest. I still wanted certainty from God and would have liked it immediately, but I did not get clear answers to my prayers and so I followed a searchers path. I taught with the Alliance for Catholic Education (ACE) program after graduation and then worked in public accounting after that. Two very different paths. But reframing my understanding of Saint Paul's conversion encouraged me to be more patient in my overall discernment. Instead of looking for huge signs that were apparent to everyone, I paid more attention to the small things that might only be apparent to me. Conversations and interactions with friends, students and co-workers, the books and articles I was choosing, paying attention to what got me excited and what caught my eye, noticing times when I was thinking about God, all these things became moments that could "knock me off my horse" and onto the path that God wanted for me. I also tried to enlist the

help of others—my family, friends, rector, mentors, just like Paul did with Ananias—so that I could see how I might be blind to the ways that God was active and present in my life.

Ultimately my discernment led me to the seminary with the Congregation of Holy Cross, and, God-willing, will lead me to Final Vows with Holy Cross in August 2018 and ordination as a priest in May of 2019. I would say, most importantly, though, this journey opened my eyes and ears and heart to the ways that God was speaking in my life. I prayed for the dramatic, but found the subtle instead. I asked for clarity and certainty, but was surprised by the invitation to endless possibility. And where I thought that God had been silent, I realized he had been speaking the entire time.

Brogan Ryan is a fourth year temporarily professed seminarian in the Congregation of Holy Cross. He is currently serving as an assistant rector for the best floor (the third) of Keough Hall.

Finances

continued from front

endowment principle, is spent. This allows the university to ensure that its endowment will be able to provide sustained revenue for the university. Thus, the success of Notre Dame's endowment investments, led by Vice President and Chief Investment officer Scott Malpass and his team, is of vital importance to Notre Dame.

In an email interview with the *Irish Rover*, Kruszewski emphasized the importance of Malpass' work to Notre Dame, remarking "[t]he water that runs through our showers, the food students eat at the dining hall, the professors who teach us, the workers who cut the grass, all are financed by money earned from a desk in a little corner office on Eddy Street that [Chief Investment Officer Scott] Malpass sits at. We do not give him nearly enough credit."

Kruszewski also commented to the *Irish Rover* that "Notre Dame is sensitive to outside occurrences, especially those by the federal government as they pertain to endowment taxation but that the leadership of the Board of Trustees fiduciary committee, Drew Paluf, and Scott Malpass is such that there really are not large concerns. We are lucky to have incredible financial leadership taking the proper precautions." However, he would not reveal what precautions those are.

On the review as a whole, Cresson remarked to the *Irish Rover* that "the meeting [with Paluf and his team] was very productive and transparent. They

helped us to better understand Notre Dame's finance so we could be confident in them and pass that confidence on to the student body."

Cresson, Kruszewski, and Roche report that they have begun using their new knowledge of university financials to draft a plan for tuition reduction. Kruszewski reports "[o]ur goal is simple. We will have a developed and feasible plan to reduce tuition and to increase the number of students covered by financial aid, approved by financial leaders in the administration and on Father Jenkin's desk by this summer." Among the university officials with which Kruszewski's team is working are Malpass, Executive Vice President John Affleck-Graves, and Director of Financial Aid Mary Nucciarone.

Regarding the student teams work with university officials, Blais told the *Irish Rover* that "[w]e're excited that the team has this opportunity to work with members of the administration on such a pertinent issue. We are all interested in learning from the results and exploring ways to further grow student involvement in this area."

When pressed for details regarding the plan, Kruszewski demurred but revealed that it would be focused on establishing earmarked endowments to cover specific operating expenses currently covered by tuition. Tuition would then no longer need to cover those expenses and could then be lowered.

Kevin Angell is a sophomore majoring in economics, political science, and theology. Please contact him at kangell@nd.edu.

March

continued from front

a hitch, a great deal of work was put into planning and organizing beforehand, according to senior Pat Koehr, the leader of Notre Dame Right to Life's March for Life team.

"The amount of logistics my team and I had to work out was quite a lot due to achieving our goal [of 1,000 attendees]."

The logistical triumphs of Koehr and his team included transporting

the 1,000 students from South Bend to Washington, D.C., arranging three housing locations (St. Agnes, St. Charles Parish, and Marymount University), and coordinating with 14 McDonald's locations, where the students changed and ate breakfast Friday morning.

Koehr, who has attended the March every year of his life including, he proudly shares, while in his mother's womb, was thankful for the opportunity to lead the Notre Dame marchers regardless of the work it

entailed.

"In the end, it was all worth it when seeing all 1,000 people marching together for this great cause. I think the Mass at St. Agnes [parish] with 1,100 people that I was able to speak to was the greatest triumph."

President Right to Life Sarah Drumm reflected on the trip as well, calling it an "incredible year" for the March: "Our hope is one day, we don't have to, that abortion will no longer exist in our nation. But for now, we will continue to send hundreds of our students

to D.C. to march for life."

Drumm did mention one disappointing part of the March, however: a lack of media coverage from mainstream media outlets.

"I was a little disappointed to see we only got about six minutes of major media coverage. This happens every year, so I've come to expect it, but I hope that someday the March gets the attention that thousands of people coming to D.C. for a single cause deserves."

Regardless of the level of media coverage,

though, Drumm said, "It was refreshing to see so many students make the journey to D.C. It shows that our generation really does care."

The March for Life, the largest annual pro-life demonstration in the world, has been held every year since the Supreme Court ruled in companion cases *Roe v. Wade* and *Doe v. Bolton* in 1973. The two cases together effectively legalized abortion through all nine months of pregnancy in the United States. To this day, hundreds of

thousands of Americans, and even a handful of pro-lifers from other nations, make their way to the capital each January to march for the protection of human life beginning at conception.

Matthew Connell is a junior marketing major. He is known by friends for abbreviating words that don't have abbreviations and eating quesaritos from Taco Bell on the reg. You can contact him at mconnel6@nd.edu.



Stabat Mater dance and musical performance

ELLIE GARDEY

Staff Writer

Contemporary dance portrays Mary at the Cross

By: , Staff Writer
Lang Dance performed a dance rendition of *Stabat Mater* at the DeBartolo Performing Arts Center on January 26 and 27. *Stabat Mater* (which means “The Mother Stood”) is a 13th century Catholic hymn that chronicles Mary’s suffering at Jesus’ crucifixion. The choreography was joined by music performed by the Notre Dame Ritornello Orchestra and vocal soloists Victoria Fraser and Joshua Boggs of the Notre Dame Sacred Music Program.

The dance troupe artistically portrayed the suffering of Mary described in the hymn *Stabat Mater* by utilizing choreography that combined ballet and contemporary techniques. This created a classical yet

emotional setting. The dancers illustrated Mary’s agony at the foot of the Cross by piercing themselves with imaginary swords, assuming fetal positions on the ground, and performing agonizingly slow movements. At times, a long gray cloth was draped over female dancers to create a striking image of Mary adoring the cross.

The stage of the Patricia George Decio Theatre was empty except for two gnarled trunks evocative of a cross that shifted throughout the performance. The looming trunks served as a visible reminder of the immensity of Christ’s and Mary’s suffering. The dancers interacted with the trunks throughout the performance, climbing on top of them and spinning around them. In one instance, all the dancers knelt and prayed at the trunk as if it were a communion rail.

Intermixed with the dancers were vocalists Fraser and Boggs, who sang the soprano and countertenor components of the hymn. The hymn, which

is both anguished and gut-wrenching, was performed in its original Latin form. An English translation was projected over the stage to assist the audience in understanding such poignant descriptions as, “She beheld her tender child, saw Him hang in desolation, ‘till His spirit forth He sent.”

The vocalists not only sang but were also participants in the dance choreography. In motion throughout the performance, Fraser and Boggs interacted with the dancers and sang in difficult positions. For example, Fraser once sang while lying down. In this way, the musical and dance elements were integrated into one coherent performance. Freshman Rylie Smith commented, “The vocalists’ performance was stunning in clarity and tone, and soulfully portrayed the heart of the beautiful Latin hymn. They did an excellent job seamlessly weaving with the dancers’ movements.”

The second part of the performance of *Stabat Mater*

shifted in tone to reflect the latter part of the hymn. In its second half, *Stabat Mater* is a prayer petitioning Mary for unity in the suffering of Christ: “Holy Mother! Pierce me through, in my heart each wound renew of my Savior crucified: Let me share with thee His pain, who for all my sins was slain, who for me in torments died.”

In this way, the hymn *Stabat Mater* is a reminder that because Christ suffered as a man, human suffering is an opportunity to grow in love and unity with God. It echoes the words of Jesus in the Gospel of Matthew when he said, “If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me” (Matthew 16:24).

The performance of *Stabat Mater* spectacularly combined the mediums of dance and music to convey a Catholic message.

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



dpac.nd.edu

Luncheon celebrates Dr. King and activism

ALISON O'NEIL

Staff Writer

Luncheon, discussion, and Walk the Walk Week

Walk the Walk Week, a week honoring the work of Dr. Martin Luther King, Jr., concluded on Wednesday, January 24 with the Social Concerns Fair. Other events during Walk the Walk Week, which actually lasted eleven days, included lectures, a photography exhibit, a film showing of *The Princess and the Frog*, performance art, and a Social Concerns Seminars information session. A luncheon designed to honor Dr. King himself constituted the most prominent events in this week of celebration.

The Martin Luther King Celebration Luncheon, which occurred on January 22, was a widely attended event that inspired discussion and thought about issues of diversity and inclusion. The

university cancelled classes during the luncheon, allowing students to attend along with professors and community members. Thousands of attendees packed hundreds of tables in the JACC, where they received boxed lunches designed to eliminate food waste and to permit busy dining hall workers to enjoy the luncheon as well.

Voices of Faith Gospel Choir opened the luncheon with the spiritual song “I’ve Been Born Again.” Speakers, including Ann Firth, the Chief of Staff in the Office of the President, and University President Father John Jenkins, C.S.C., also lent their voices to the conversation. Muslim Student Association President Hosnia Samadi gave a prayer in Arabic and followed with an English translation. The luncheon even featured the use of multimedia: a video featuring student and faculty members’ viewpoints on diversity and inclusion.

Corey Robinson ‘17 and his father, David Robinson, returned to Notre Dame to

serve as guest speakers at the luncheon. The Robinsons, both popular figures at Notre Dame, discussed their work and their life philosophies and related both to Dr. King’s work. David Robinson, philanthropist and former NBA player, focused on his support of education in Texas. Robinson financed and helped found Carver Academy, a school in inner-city San Antonio. In addition to his work with Carver, Robinson has supported students with college scholarships.

The luncheon concluded with a prayer by graduate student Barbara Escobar and closing remarks by Ann Firth. In “our luncheon concludes, but may we each continue to walk the walk.”

The loud applause at the conclusion of the talk indicated that the Notre Dame community enjoyed the luncheon. Not all students, however, were completely satisfied with the talks.

“I think that they were

great speakers and really inspired the crowd to not be discouraged in completing what they want to do,” said Emily Luong. Luong, a member of Diversity Council, approved of the Robinsons’ overall message but wished that they had focused more intensely on racial issues. “They encouraged us to overcome obstacles and show grace and mercy. However, they didn’t inspire me to try and fix our world. I would’ve liked for the MLK event to be an awakening to the diversity issues happening around us. In all, they were good at encouraging us to overcome obstacles, but they didn’t elaborate on these obstacles nor inspire me enough to take action in helping others.”

Alison O’Neil is a sophomore history and environmental sciences major. She can usually be found typing feverishly on her laptop in a dark corner of Ryan at 3 in the morning. You can contact her at aoneil1@nd.edu.

From South Quad to the Citrus Bowl

ALISON O'NEIL

Staff Writer

Knights of Columbus take steak sales on the road

This past Christmas season, the small building next to Coleman-Morse was brightly lit, standing out among the otherwise dark building. Unknown to many, the building is the home of Council 1477 of the Knights of Columbus, a worldwide Catholic fraternal organization. Committed to philanthropy and their faith, Notre Dame’s college Knights have gained attention for their game day steak sandwiches sales. This year, the after raising a record \$100,127.45 from sandwich sales at Notre Dame, Knights took the sales to the Citrus Bowl.

Setting up camp in front of their building on South Quad each gameday, the Knights grill and sell the sandwiches until just before game time, when they hurriedly break down the sale and rush to the stadium to make it just before kickoff. While the sales can grow hectic because of the volume of steaks they sell (up to 3,000 a game), according to junior Andrew Rebholz, the Knights’ Chancellor and head of steak sales, “the sales serve to strengthen the fraternity we enjoy as a band of brothers united in Christ.” Each new year, Knights create new traditions, such as this year’s indescribable dance done by Rebholz and his second in command sophomore Advocate Mark Spretnjak, as well as older ones such as the “Go Irish! Steak Sandwich!” chant.

The 2017 football season proved a landmark football season because it marked the first time the the Knights took steak sales on the road, this year to the Citrus Bowl. According to Spretnjak, this has been a longstanding goal of the council, as “Council 1477 has been

trying to hold a steak sale at a bowl game for over 20 years. This year, by contacting the Athletic Department, [the Knights] were put in contact with the team at the Citrus Bowl who helped us to gain a spot in the Fan Zone.” With the help of Orlando Councils coordinating supplies and contributing gameday labor, the Knights were able to successfully run the event. Unfortunately, the weather did not cooperate as rain hit the area during peak lunch rush. Monetarily, the Knights broke even on the even but donated hundreds of steaks and related food to Orlando and Daytona homeless shelters.

Rebholz remarked to the *Irish Rover*, “We drove over 3000 miles, showered not often enough, and ate way too much red meat in the span of a weekend. It was an amazing experience—we put a lot of work in to make a lot of good happen, and that is the sort of change we Knights constantly strive to accomplish. Our crew had an amazing time bonding at one of the best Notre Dame football games I’ve ever seen, and the sale was an amazing success.”

2017 was also a watershed year for Council 1477 because they raised a record amount of money for charity. “This was the first year that our council has raised over six figures, so that has been a momentous milestone for us guys, who truly are just a bunch of college-aged dudes doing our best to help out,” said Rebholz, the Knights’ Chancellor for the 2017-2018 school year. “As always, the steak sales themselves worked to strengthen the fraternity we enjoy as a band of brothers united in Christ.”

According to Rebholz, all of the money that the Knights raise is donated to various charities, both local and national. Local organizations include the Catholic Worker, the Women’s

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AN OPEN LETTER TO FATHER JENKINS FROM NOTRE DAME ALUMNI ATTORNEYS

Dear Father Jenkins,

We write as attorneys and Notre Dame alumni out of deep concern over what appears to be abuse by the university of the judicial process in its legal challenge to the Obamacare abortifacient/contraceptive mandate. This is a serious matter, and we do not believe it should simply be allowed to pass. If there is an explanation, it should be given. If there is not, appropriate action should be taken to prevent a recurrence and to restore the university's reputation with the courts and the public. If a judicial inquiry is appropriate, it should be held.

The problem, as you know, came to light when, in the wake of the Trump administration's offering Notre Dame what it had sought in the litigation – an exemption from the mandate -- the University instead announced that its health plan contractors would continue providing free abortifacients and contraceptives to its students and employees. It is voluntarily continuing under the “accommodation” procedure that it sued to enjoin. It is now doing voluntarily precisely what it said it could not do in good conscience and without giving scandal, particularly to its students.

The representations to the courts that now appear to have been false were forceful, multiple, and essential. They were designed to show in the strongest possible language that the mandate imposed a substantial burden on Notre Dame's religious liberty. Unless it did, Notre Dame had no business in court.

These representations appeared in the affidavit of Dr. John Affleck Graves, Executive Vice President of the university. He described with considerable eloquence how the mandate required actions contrary to the conscience of an authentically Catholic university. Unfortunately, that school turns out not to be Notre Dame.

Here are key extracts:

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.”

14. One outgrowth of belief in human life and dignity is the Church's well – established belief that “[h]uman life must be respected and protected absolutely from the moment of conception.” CCC 2270. As a result, the Church believes that abortion is prohibited and that it cannot facilitate, endorse, or appear to endorse the provision of abortion-inducing products. CCC 2271 – 72.

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

18. Notre Dame's religious beliefs regarding the sanctity of human life and the dignity of all persons are deeply and sincerely held.

19. Additionally, the Catholic moral tradition forbids “scandal,” which in the theological context is defined as encouraging by words or example other persons to engage in wrongdoing. “Scandal is an attitude or behavior which leads another to do evil. The person who gives scandal becomes his neighbor's tempter.” CCC 2284. Scandal is particularly grave when associated with those “who by nature or office are obliged to teach and educate others.” CCC 2285. Scandal in this sense can be caused not only when an individual or institution deliberately acts to commit or condone some wrongdoing, but also when it appears to do so through its actions. It is Notre Dame's sincerely held religious belief that it cannot become entangled with, or appear to facilitate, endorse, or accept, that which it believes to be contrary to

Catholic faith.

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. The U.S. Government Mandate violates Notre Dame's right of conscience by forcing it to participate in an employer – based scheme to provide insurance coverage to which it strenuously objects on moral and religious grounds.

46. Some have argued that the accommodation in the Final Rule does not compel Notre Dame to act against its beliefs because third parties are purportedly “arranging” the “payments.” However, what is germane is that in both scenarios, Notre Dame's decision to provide a group health plan, and execution of the self – certification, triggers the provision of “free” objectionable coverage to Notre Dame's employees in a manner contrary to its beliefs. The provision of the objectionable products and services is directly tied to Notre Dame's insurance policies and Notre Dame's self – certification, and the objectionable “payments” are available only so long as an employee or student is on Notre Dame's health plans. Thus, Notre Dame's employee and student health plans are the vehicle by which “free” abortion-inducing products, contraception, sterilization, and related counseling would be delivered to Notre Dame's employees and students.

47. Moreover, the Final Rule compels Notre Dame to pay for, facilitate access to, and/or become entangled in the provision of objectionable drugs and services in ways that will lead many to think Notre Dame condones these services, and hence undermines the

role of Notre Dame, a Catholic educational institution, to educate others on a matter of religious and moral significance. 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.

50. Similarly, to avoid scandal, Notre Dame cannot appear to endorse the litany of concepts that underlie the U.S. Government Mandate and that are contrary to its religious beliefs: e.g. , (i) that it is a moral societal goal to encourage a reduction in the overall cost of health care by reducing the number of mothers or children who may require expensive post childbirth care, (ii) that pregnancy is a condition for which there should be “preventive services”, and (iii) that increased access to contraception, sterilization, and/or abortion – inducing drugs as proposed by the Government necessarily improves public health.

51. It is Notre Dame's sincerely held religious belief that it cannot become entangled with, or appear to facilitate, endorse, or accept, that which it believes to be contrary to the Catholic faith. The U.S. Government Mandate requires Notre Dame to subsidize the objectionable products and services and directly participate in a way that causes scandal. Thus, Notre Dame believes that its participation in the U.S. Government Mandate would cause scandal and therefore Notre Dame cannot comply with the Mandate consistent with 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.

JOHN AFFLECK
GRAVES
STATE OF INDIANA
COUNTY OF SOUTH
BEND

Sworn to and subscribed before me this 9th day of December, 2013

This now appears to be a collection of flat-out misrepresentations. Notre Dame by all appearances took the time of the courts and the government with a pretend lawsuit.

To be sure, there was before this reason to doubt the depth of the University's commitment. At the outset, the trial judge was skeptical of the University's explanation of why it brought suit at the last minute after having announced that it would comply with the mandate.

Then, when Notre Dame decided to comply with the mandate after having been denied a restraining order, you said in a student town hall meeting, “I don't see this as a scandal because we are not giving out contraceptives,” which was precisely the government's position.

Finally and most telling, the University established a student health insurance program with the mandate when it was under no legal obligation to so, as it was with respect to employees. Notre Dame's counsel told the court s it did this out of “competitive necessity,” which scarcely helped.

But nothing signaled complete repudiation by the University of all it had so earnestly swore to the courts. If, then, there is some explanation that will absolve the University from the charge of playing fast and loose with the courts or mitigate to some degree its blame, we urge you to provide it.

If there is not, then the matter seems to us to be quite serious enough to demand the attention of the Fellows and the Board of Trustees. It will be bought to their attention in due course. Remedial action should be taken, an accounting given to the Notre Dame community, and thoughtful consideration given to how amends might be made to the courts.

As to concrete measures, the most obvious and effective would be to embrace the government's proffer of an exemption and end the provision of abortifacients and contraceptives to student and employees, as you indicated initially

you would do. This would rehabilitate the lawsuit insofar as is possible and would rescue Notre Dame and individuals in governance from being complicated with evil in the way so powerfully described by Dr. Affleck-Graves. As matters stand, the University plays an essential role in the provision of abortifacients and contraceptives to students and employees. The moral responsibility for the consequent abortions and use of contraceptives is what Dr. Affleck-Graves was talking about.

We conclude with several ancillary points.

First, we do not question Dr. Affleck-Graves's sincerity. It appears, rather, that whoever in governance is in charge of this matter – whether you, the Fellows, or the board – did not share his convictions. It may be suggestive that Dr. Affleck-Graves, the third ranking university officer, signed the affidavit rather than you or Provost Burish.

Nor do we suggest that Jones Day, Notre Dame's law firm and one of the nation's finest, is in any way at fault. Jones Day deserves high praise for representing a number of plaintiffs in these cases with skill and dedication and at what has doubtless been great cost. For our part, had we represented Notre Dame we would think it poor recompense for the University to turn down what we had won for it and to becloud the legitimacy of the lawsuit we had brought at its behest.

Finally, though we hope it does not come to it, Rule 11 of the Federal Rules of Civil Procedure does provide a means for federal courts to determine if there have been misrepresentations by litigants and, if so, what to do about it. A court can invoke the procedure on its own initiative. Given the wide publicity accorded the university's turnabout, Court of Appeals judges Hamilton and Flaum and District Judge Simon (Judge Posner having retired) might think a Rule 11 hearing appropriate. Presumably you would welcome this if it would show that Notre Dame had acted with propriety throughout.

We end as we began, with a profession of our deep concern over what appears to be a misuse of the judicial system by our alma mater. We seek an exculpatory explanation or, failing that, remedial action to restore a proper relationship between Notre Dame and the courts.

John M. Bowens
Notre Dame 1970
Georgetown Law Center
1973

Edmund J. Adams
Notre Dame Law School
1963

Marisela B. Kapshandy
Notre Dame Law School
1981

William J. Dolan
Notre Dame Law School
1974

William C. Burtis, Jr.
Notre Dame 1959
Cornell University Law
School 1962

John W. Graves
Notre Dame 1957
University of Kentucky Law
School 1963

William H. Dempsey
Notre Dame 1952
Yale Law School 1955

Gerard V. Bradley
Professor, Notre Dame Law
School
Cornell University Law
School, 1980

Thomas M. Dixon
Notre Dame 1984
Notre Dame Law School
1993

William W. Kirk
Notre Dame 1984
Notre Dame Law School
1991

Elizabeth Kirk
Notre Dame Law School
1996

To view all 70 signatures on the above letter, please visit our website, www.irishrover.net



The Rover Recommends: Hinds Feet on High Places

NICOLE O'LEARY

Managing Editor Emeritus

Saint Augustine famously captures the deepest longing of the human heart when, in the opening verses of the *Confessions*, he declares to God, "You have made us for Yourself, and our hearts are restless until they rest in You."

Published in 1955, *Hinds' Feet on High Places* is an allegory in which author Hannah Hurnard recounts this romance and adventure of seeking God in the life of a single soul. The title and narrative are based on a passage from *Habakkuk* 3 (and echoed in Psalm 18) in which the prophet states, "God, the Lord, is my strength; He makes my feet like hinds' feet, He makes me tread upon my high places."

Is this not, Hurnard

suggests, man's deepest longing—to respond to God's call to go with Him upon the heights of love?

Consequently, as the journey to the High Places begins, the main character, appropriately named Much-Afraid, becomes a type for every individual. Much-Afraid is among those truly human souls conscious of the great, God-sized desires that draw them forward, yet nevertheless carrying the burdens of paralyzing fear and vision-impairing sin (the narrator describes Much-Afraid as having disfigured feet and a severely blemished face).

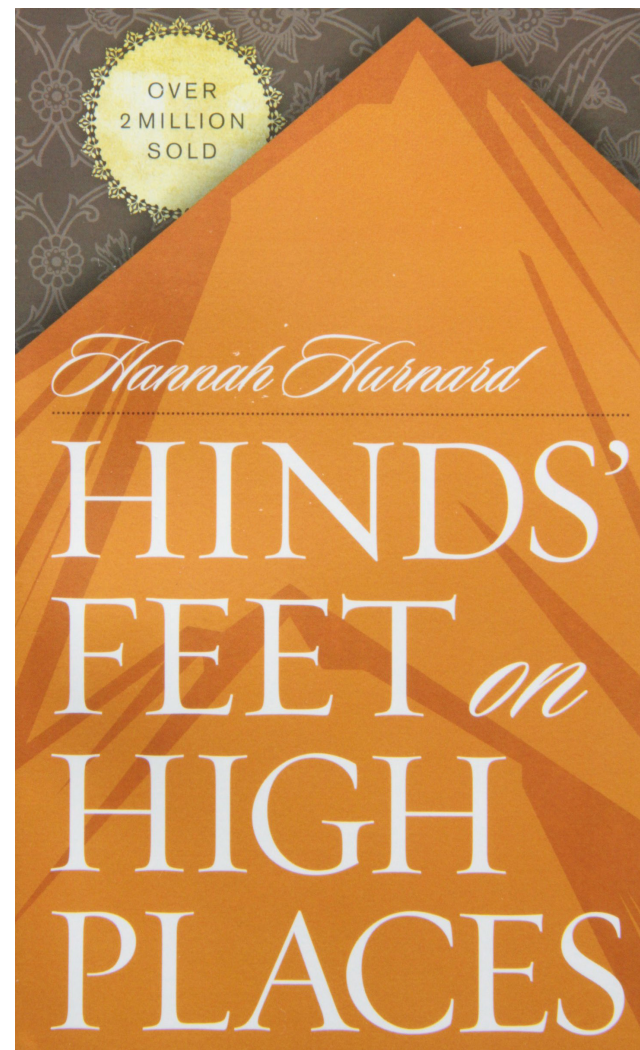
As she progresses toward God, Much-Afraid encounters innumerable trials: pride which causes her to stumble and hesitate along the way, the aridity of the desert which tempts her to turn back, and a divided will which

struggles to commit itself fully to the task entrusted to her. God, toward whom she is treading—often arduously—is nevertheless present with Much-Afraid in every trial, gently beckoning her forward and providing her with the courage necessary to persevere. After many difficulties, Much-Afraid has learned that the secret to holiness is, in fact, the resolve to surrender her will to God's. It is in this act of surrender that she discovers freedom and joy, and when she finally arrives in the High Places, her physical disfigurements are healed and her will is strengthened to give itself in love.

Hurnard's story, though perhaps not boasting the literary popularity of comparable allegorical works by C.S. Lewis, will undoubtedly resonate with any soul

desirous of leaving the valleys of fear and self-absorption and traveling to the heights of love. In this way, it is a book for all, and it will doubtless console those for whom trials are numerous and the journey is arduous. As Hurnard insists, "there are no obstacles which our Savior's love cannot overcome, and ... to Him, mountains of difficulty are as easy as an asphalt road!"

Nicole O'Leary is a senior studying Theology, Medieval Studies, and Italian. While reading this book on the subway, she was approached by a stranger who asked, without any apparent provocation, "Is that a book about sharks?" They proceeded to have an hour-long conversation. To discuss books about love, God, or even aquatic predators, contact her at noleary@nd.edu.



The good, the bad, and the tasty

ALEXANDER ARROYO

Staff Writer

Student review of new Duncan Student Center restaurants

The Tuesday after Christmas break I stumbled into LaFun looking for a coffee. To my surprise there was not a line stretching out of the Starbucks. Then I went to go study in the commons, and the place was half empty. My first thought was that the rapture had occurred and I was stuck on earth. Then I remembered that the Duncan Student Center had opened.

For those of you who have not been to the student center yet, you should go as soon as possible. The design of the building is so unique to Notre Dame. The spaces and amenities are student centered, leaving room to grow for years to come. Perhaps most importantly, Duncan is home to three new eateries.

The Hagerty Family Café is a convenient place to grab a quick coffee after class or an indulgent dessert to top off dinner. The first thing

you'll notice when you approach the café is the large selection of gelato. Let me be clear: this is not Baskin Robbins with an Italian label on it. This is authentic gelato, comparable to what you might find in Florence or Rome. With too many flavors to try at once, you can ask the servers to mix two together if you want to vary your taste. In addition to gelato, the café also boasts a case of mouthwatering deserts ranging from torts to tiramisus. You can also order a refreshing shake at a side smoothie bar. Though the coffee demands a more mature taste than Starbucks, I think it's just as good. If you want gelato during a weeknight, get there before seven or you'll be stuck staring through the case. The staff has been thus far very knowledgeable and friendly.

Modern Market is a great place to grab a sandwich or a salad for lunch or dinner. Think of ABP, minus the pastries plus pizza, flavored oatmeal, and avocado toast. The salads are priced about the same as ABP but they are much fresher and much more generous with their dressings. Their sandwiches range from breakfast to burritos. They also have a

large selection of toasted sandwiches including chipotle steak, blueberry pesto, and basil chicken. The brick oven pizzas are also unique. You can get chicken, bacon, or salsa pizzas, just to name a few. Like the Café, if you want to try this place get there early because they close at six. Unfortunately, the lines can really pile up around lunch and dinner time.

Star Ginger is an Asian Grille and Noodle Bar. I was initially very excited about eating there but my enthusiasm soon dissipated. First, the line is poorly planned, causing you to wait in the middle of dining area. I ordered the orange chicken, which was good, just very small. For the orange chicken meal, you get about four to five pieces of chicken, a spoonful of rice

and a handful of green beans. While the food is tasty, it's not that much better than the stir fry you'd find in the dining hall. Additionally, your meal plan isn't charging you over seven dollars for five pieces of chicken. Star Ginger has decent food, just know what you're paying for.

All in all, the Duncan Student Center is a fantastic addition to campus. The eateries and study spaces give

students a place to work, eat, and socialize in a beautiful environment. So, if you have a spare moment, pick up a gelato and walk around your new student center with pride.

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



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



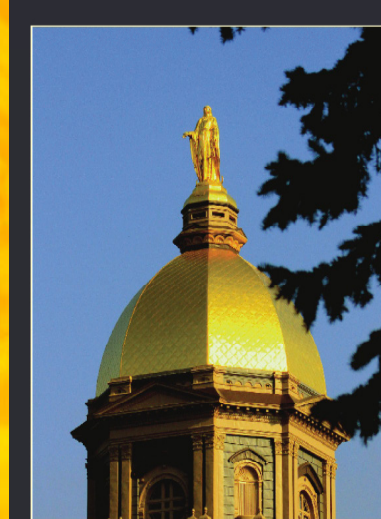
"BY
ADOPTING
A CHILD,
THESE
COUPLES
RECEIVE
JESUS."



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CALCUTTA



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"Notre Dame de Vie"
Our Lady of Life

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

FIGHTING IRISH?? WE FIGHT FOR LIFE!!

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

Five thoughts when you're on Amazon

LACEY SELVESTRI
Staff Writer

Welcome back to Arendelle campus, my friends, and cheers to the new year! I hope you brought back your warmest magic-repressing gloves and your goofiest snowman sidekick, because it looks like we are still quite frozen here at the University of Notre Dame du Lac (just try to forget that beautiful yet isolated day where it was fifty degrees and every pair of white Converse on campus finally saw the light of 2018).

Speaking of *Frozen*, I recently bought the DVD on my very favorite website, the highly esteemed Amazon.com. This remarkable event occurred because I decided that buying a physical copy of a movie that I could just as easily stream on the Internet was a good way to avoid

dropping money on a variety of textbooks that are a lot less exciting than magic trolls and Idina Menzel's voice. Given the fact that my laptop offers me no way to watch a DVD, this was probably the most moronic purchase I have ever made, but it got me thinking. We college students have many, many thoughts and experiences while traversing the treacherous terrain of Amazon, and more than likely, we are going through a lot of similar things.

In order to demonstrate this reality, I would like to present you with five thoughts that might run through your head during your typical beginning-of-the-semester Amazon shopping spree: "What are the odds I actually need this book?" If you're thinking this thought, you probably belong

to an Arts and Letters major in which professors tend to assign ten books for one class, but ultimately just spend the entire semester talking about the one that is most relevant to their personal research (I'm looking at you, beloved but occasionally exasperating English profs).

"If I buy that What Do You Meme? game it will definitely be great for the dorm, so it's not even a selfish purchase. It's for the community." Amazon can do a lot of things to an innocent college student, like help them perpetuate meme culture and convince them that every purchase they make actually stems from deeply rooted altruism.

"If I buy an Echo Dot I will never have to have another social interaction ever again." Alexa, what are we? "I just dropped

money on some very scholarly Celtic literature so I definitely also deserve to buy six months' worth of Lucky Charms that I will undoubtedly consume in less than three weeks." You know how Tom and Donna do that whole "treat yo self" bit on *Parks and Rec*? You know, where they buy clothes, fragrances, massages, mimosas, and fine leather goods for literally no reason at all? This is the scholar's version of that.

"Do I even like green tea?" This is what you say when you put a 96 count of green tea into your shopping cart. Because you're a college student who needs antioxidants. And because Amazon Prime.

Lacey Silvestri is a senior English and history major whose worst nightmare is Alexa taking over the world. Assuage her fears at lsilvest@nd.edu.

Knights *continued from 9*

Care Center, Corvill, and the Center for the Homeless, while national projects include the Knights' hurricane relief fund and disaster relief for those hurt by the California wildfire.

According to Spretnjak, this year's record success "is largely due to the hard work of our Chancellor Andrew Rebholz" as well as the work put in by previous chancellors such as Henry Dickman, Brendan Coyne, and Kyle Hendrix, who worked to refine the process, passing on guidance and notes to the following chancellors. For manpower, the Knights rely on member volunteers. This year, many of the "70 new members [who joined] in the fall semester," as well as older members, took part in the sale.

Overall, Rebholz said,

"It has been a privilege to organize the steak sales this year, to break records and to try new things that may take the Knights to future bowl games. I for one have been honored to have been in the position I was, since the hard work was no burden with my brothers all around me. Truly, there was no work that wasn't mixed with play, the jokes and fraternal shenanigans making the sales more of a pleasure than an actual responsibility. Good times, and God's work... I'm excited to see what we can do next fall."

Any Catholic male interested in joining the Knights should contact the Knights at knights@nd.edu

Alison O'Neil is a sophomore History and Environmental Sciences major. She is a failed vegetarian and a self-described "big fan" of steak in its myriad forms. Contact her at aoneil1@nd.edu.



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