

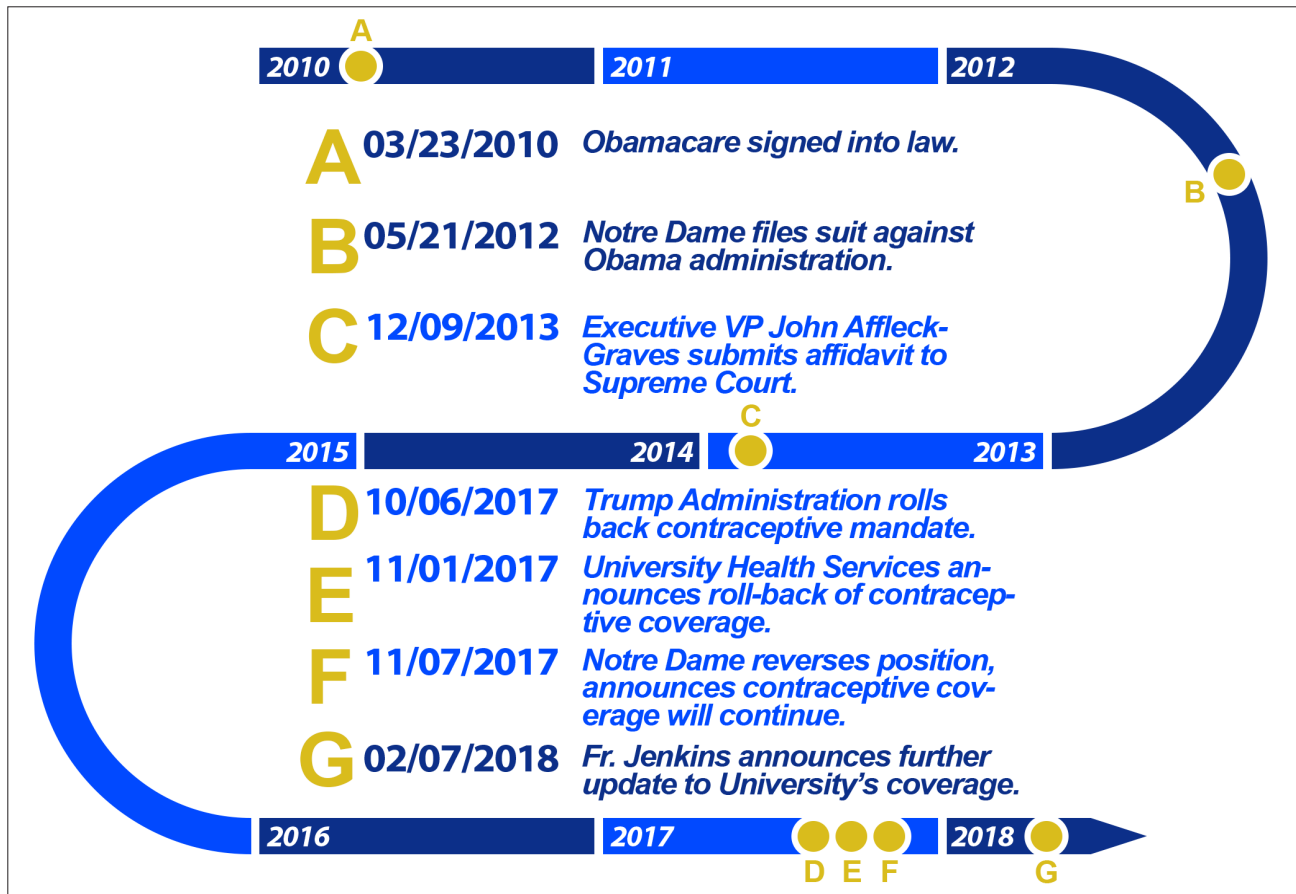
University drops abortifacients, provides contraception directly

EVAN HOLGUIN
Executive Editor

Student groups respond to latest insurance policy

In a letter to faculty and staff, university president Father John Jenkins, CSC, announced Wednesday a change to the university's health care coverage: the cessation of indirect coverage of abortifacients and the establishment of direct provision of "simple contraceptives" through the university's self-funded insurance program.

This policy, which is scheduled to be enacted starting June 1, 2018, will replace the current provision of both contraceptives and abortifacients through third-party distributors Meritain Health and OptumRX and funded indirectly through government initiatives



rather than university funds.

Fr. Jenkins' explained the new policy as a way for the university to be "unwavering in our fidelity

to our Catholic mission at Notre Dame, while ... [recognizing] that among the values in our Catholic tradition is a respect for

other religious traditions and the conscientious decisions of members of our community. He further cited the "fact

that some of those [faculty, staff, and students] enrolled in our health plans—an increasingly diverse group—have come to rely

on access to contraceptives through enrollment in our plans," as the reason for continuing to provide simple contraception. Abortifacient and abortion inducing drugs will not be covered as they are "far more gravely objectionable in Catholic teaching [than simple contraceptives]."

Many student groups have responded negatively, and for a variety of reasons, to this change to the university's health care policy.

Students for Child-Oriented Policies (SCOP) released a statement which lauded the university for ending abortifacient coverage and for making a definitive statement in opposition to contraception. However, SCOP expressed disappointment "that the university has made the shocking decision to even more closely entangle itself

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Student body elections result in run-off

KEENAN WHITE
Politics & Economics Editor

Kruszewski and McGavick go head to head

After a contentious campaign season, rife with allegations and appeals, the student body elections, held on Wednesday, February 7, resulted in a lack of a majority of votes for any of the three tickets, necessitating a run-off election.

The two junior tickets—McGavick-Gayheart and Kruszewski-Dunbar—will advance to the run-off election,

while the freshman ticket, Gannon-Moran, has been eliminated, having earned the fewest votes.

Though the candidates agreed not to release the exact percentages of votes received by each ticket until the final results are in, the Judicial Council, headed by senior Matt Ross, announced the day after the election that no ticket earned at least 50 percent of the votes, a requirement for winning.

Per the Student Union Constitution, run-off elections are typically held the following Monday after election day. However, the passing of Sister Mary McNamara, former rector of Breen-Phillips (BP) hall, prompted the Student Senate to suspend this rule.

Sister Mary passed away on Wednesday, February 8, due to complications following a stroke. Because Julia Dunbar, vice-presidential candidate on the Kruszewski-Dunbar ticket, is a resident of BP, all candidates agreed to postpone the runoff election to allow Dunbar to mourn her rector without distraction.

Dunbar told the *Rover* in an email, "We knew that last

Wednesday would be a long day full of emotions, but we were overwhelmed by the news of Sister Mary's passing. Our team is thankful to the Student Senate's decision to postpone the runoff in order to allow our community time to honor Sister Mary. I feel especially grateful for the time to be with the BP community and remember our rector."

Though it was certainly first and foremost on everyone's minds, Sister Mary's passing was not the only consideration for the Student Senate. Junior Molly Clark, Badin Hall Senator, reported to the *Rover*, "Student Senate thought it best to postpone the run-off election out of respect for BP rector Sister Mary McNamara's funeral. Given that all candidates in the runoff are Juniors, we further postponed the election so as to not conflict with JPW."

As decided by the Student Senate, campaigning will be suspended for a period leading up to the runoff. While the two remaining tickets were permitted to post a simple message informing their supporters of the results, they are disallowed from any official campaigning

thereafter until February 19.

According to Section 17.1(d) of the Student Union Constitution, campaigning is defined as, "any public contact or the solicitation of votes" as well as "personal appearances, placement of posters or distribution of any election materials."

Presidential candidate Gates McGavick told the *Rover*, "We were honored by the support we received in the first round of elections and look forward to the runoff. Above all else, we have the utmost respect for this suspended period of campaigning. We are thinking of Julia, BP, and other members of the ND family who are grieving right now."

The Knights of Columbus will be holding a debate between Kruszewski and Gates Monday evening at 8pm, followed by a Judicial Council debate on Thursday at a yet to be announced time. The runoff election will follow on Friday, February 23.

Keenan White is a junior studying political science with minors in history and Constitutional studies. You can email her at kwhite11@nd.edu.

Abortion clinic licensure denied

MATT CONNELL
Staff Writer

Abortion chain appeals state health department's decision

The Indiana State Department of Health (ISDH) denied licensure to Texas-based abortion-provider Whole Woman's Health Alliance (WWHA) for the operation of an abortion clinic in South Bend. The organization is seeking a license to provide non-surgical abortions and has since appealed the decision, sending it to a judge for administrative review.

Dr. Kristina Box, the current Indiana State Health Commissioner, sent a Notice of Application License Denial to the organization on Wednesday, January 3. In it, Box outlined

WWHA's failure to adequately comply with the Department's requests for more information on multiple occasions. The Notice read, "In response to the Department's request to list all of the abortion and healthcare facilities currently operated by WWHA, its parent, affiliate, and subsidiary organizations, WWHA failed to disclose, concealed, or omitted information related to additional clinics."

The Notice went on to conclude that WWHA "failed to meet the requirement that the Applicant is of reputable and responsible character" and was denied licensure. The organization was given until January 23 to appeal the decision.

In an interview with WNDU, Amy Hagstrom Miller, CEO of WWHA, told viewers of her intent

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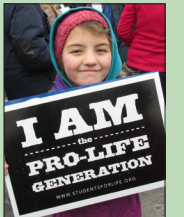
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THE FINE PRINT

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.

*"All those who seek truth, seek God, whether this is clear to them or not."
-St. Edith Stein*

Teach me the truth

SARAH ORTIZ
Editor-in-Chief

Why all students must care about ND's health care change

I write to announce steps based on Catholic principles that nevertheless provide access to some of the coverage that members of our community seek."

Our university president, Father John Jenkins, CSC, addressed the faculty and staff with these words in his recent letter announcing the health insurance change on February 7. Now, Notre Dame will directly provide simple contraceptives in its insurance plan. As many, such as Right to Life, have noted, Fr. Jenkins and the administration thankfully decided to end the provision of abortifacients through its third party providers, Meritain Health and OptumRX, and will now promote natural family planning services. Nevertheless, as Fr. Jenkins outlines in the long letter, Notre Dame will continue to provide "simple" contraceptives through its own insurance plan, out of "respect" for those who rely on such coverage.

Respectfully, I would like to point out not only the immorality of providing contraceptives (to do so is contrary to Church teaching, as stated in *Humanae Vitae*), but the pedagogical ramifications of such actions. Fr. Jenkins writes that the university will take steps "based on Catholic principles,"

but how can one do so if those very actions are contra Church teaching? He points to the "coverage that members of our community seek," i.e., simple contraceptives, and while I understand that many will continue to use contraception, why does a Catholic university need to provide such coverage?

Moreover, as a community largely comprised of students, what should we seek? We should seek the truth. A Catholic university such as Notre Dame should ascribe to the truth—one that is rooted in Christ and his teachings.

So why should Notre Dame undergraduates care about this recent change? Because we attend a Catholic university whose mission is to uphold the truth; such a logical and moral failure on Notre Dame's part will confuse and mislead its students regarding Church teaching on contraceptives. Notre Dame's own mission statement reads:

"The university is dedicated to the pursuit and sharing of truth for its own sake." Furthermore, "there is a special obligation and opportunity, specifically as a Catholic university, to pursue the religious dimensions of all human learning."

Truth for its own sake. It is important to acknowledge and respect those who hold different views from those of the Catholic Church. The core of the Catholic faith urges all of us to act with charity towards our neighbors, regardless of what they believe. But that does *not* mean Notre Dame is in *any* way

obligated to provide access to contraceptives, when the Catholic Church expressly teaches that contraceptive use, outside medical use, is an intrinsic evil.

Father Jenkins further stated in his letter that "the University will provide to all who sign up for health care benefits a statement of the Catholic teaching on contraceptives, so that the Church's teaching is clearly presented." While I commend Fr. Jenkins for thinking to promulgate the Church's stance on contraceptive use, I would argue that the decision to insure simple contraceptives will only confuse the students, faculty, and staff at Notre Dame. Students will ask, and have already been asking, why a *Catholic* university is providing contraceptives. Jenkins' appeal to the plurality of thought and belief in the university community is a fair one, but falls short of justifying the university's decision. Again, it is important to stress that we must all respect and care for everyone, regardless of belief—but it is perfectly within the University (and an individual's right) to draw a line in matters of morality.

As a premier Catholic university, Notre Dame's actions set an example—especially for its students. While the Catholic Church's teaching on contraceptives may be unclear to many, that is no reason for students to let this decision slide by. Even if you are not the direct recipient of Notre Dame's health care, as a student at this university you are part of a

larger community—part of an institution that claims to uphold and act on the principles of the Catholic faith. Such rationalizations and logical jumps from the administration should trouble any student at Notre Dame who is concerned with knowing the truth—whether they are Catholic or not.

We should not ignore the recent push-back the University has received from faculty, students, alumni and the local community—most especially, Bishop Rhoades' recent statement against Notre Dame's decision. He points to the troubling ramifications of Notre Dame's actions and appeals to the need to witness to the truth: "not providing funding for contraception would not be popular with some, but it would truly be a prophetic witness to the truth about human sexuality and its meaning and purpose. I hope and pray that the University will reconsider its decision."

Recently, I wrote a letter with another student addressed to Fr. Jenkins about the mixed messages his attendance at the March for Life and the University's health care provision of abortifacients send to students. The letter was signed by over 200 students within a week. Then the university announced its decision to stop providing abortion-inducing products through its third-party provider, only to say that it will now provide simple contraceptives directly. The point of the letter still stands: why the mixed messages? Why is

this Catholic university misleading its students on matters of morality?

Pope St. John Paul II's encyclical *Veritatis Splendor* states that "although each individual has a right to be respected in his own journey in search of the truth, there exists a prior moral obligation, and a grave one at that, to seek the truth and to adhere to it once it is known. As Cardinal John Henry Newman, that outstanding defender of the rights of conscience, forcefully put it: "Conscience has rights because it has duties." Furthermore, we must remember "the fundamental dependence of freedom upon truth, a dependence which has found its clearest and most authoritative expression in the words of Christ: "You will know the truth, and the truth will set you free" (*Jn* 8:32). Fr. Jenkins states the Catholic Church's teaching on contraceptives, yet the actions of his administration do not adhere to that truth. Those actions will mislead members of the Notre Dame community and all who look to Notre Dame as an example.

So, to Fr. Jenkins and the administration: please uphold the Catholic identity of Notre Dame and, as Bishop Rhoades asked, reconsider your decision to provide simple contraceptives.

Sarah Ortiz is a junior studying in the Program of Liberal Studies and classics. The snowfall this past weekend made her feel like Notre Dame was Narnia. To share her joy, contact her at sortiz2@nd.edu.

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Global religious liberty

DANIEL MARK
Faculty Contributor

Visiting professor for Tocqueville

What does your position here at Notre Dame entail?

This year I am a visiting professor in the political science department under the Tocqueville Program and some other programs. I'm not teaching any courses, but I am doing research and working on some book projects. One book project is in philosophy of law, and one is in politics and religion. The former is on the nature of legal obligation and whether there is an obligation to obey the law. To take one popular example, say you come to a traffic light in the middle of the night in the middle of nowhere, and there's no one around. In that case there's no reason to stop other than the fact that the law says so. The usual underlying reasons such as safety don't apply in that case. Is there an obligation to obey the law just because it is the law? The latter project is tied to a course I teach at Villanova called Politics and Religion. There, we consider the relationship, for people who are both believers and citizens, between their religious identity and their political, or civic, identity. When we come into the public square, do we come as citizens, as believers, as both? And, if both, then in what order?

Can you describe what your work as chairman of the U.S. Commission on International Religious Freedom involves?

The commission advises the White House, State Department, and Congress on US foreign policy related the promotion of religious freedom around the world. By law, we only cover issues outside the United States. We are an independent, bipartisan commission that gives a prominent voice to religious freedom, a human right of paramount importance that is sometimes known in the American context as our "first freedom."

Among many other activities, each spring we release an annual report that focuses on the worst cases of religious freedom violations around the world, with chapters on roughly thirty countries. In that report, we make many recommendations

to our own government, including recommendations to the State Department to designate countries as "countries of particular concern" (and some non-state actors as "entities of particular concern"). In the most recent round of designations, the State Department designated ten out of the sixteen countries we recommended in our last report. Although we were disappointed that the State Department once again did not designate Pakistan a CPC, the State Department did put Pakistan on a newly created "Special Watch List." One country we recommended as a CPC for the first time was Russia. The State Department did not agree with us, but if things continue in the same direction in Russia, that may change.

In addition to covering specific countries and regions, we also have some thematic projects we've been working on. For example, we produced a very well received report on the intersection of women's rights and religious freedom. We also released a really fascinating report that catalogues and analyzes all the blasphemy laws around the world. It is a shocking report, not only because of the number of countries around the world with blasphemy laws—almost seventy—but also because of which countries have them: Canada, Ireland, Italy, Germany, Switzerland, and Brazil, in addition to the usual suspects. We also run an important project on religious prisoners of conscience. As mandated by Congress, we compile extensive lists of people who are in prison because of their religious beliefs. But each commissioner has also adopted a particular religious prisoner of conscience, and each of us advocates specially for that individual, in addition to the commission's advocacy for all religious prisoners of conscience. It's been a very powerful project, and, although we can't take the credit, of course, some of our adopted prisoners have been freed. Having met with former prisoners (and in one case a current prisoner, Pastor Andrew Brunson in Turkey), we know that people's spirits are lifted and their lives in prison sometimes improved when we speak out for them, holding up their pictures and saying their names in public.

Can you talk a bit more

about the relationship between women's rights and religious freedom?

Often times it seems that, for the most part, groups that work on women's rights and groups that work on religious freedom don't work together. One reason for this is that there is some suspicion between them; for example, people who work on women's rights know that religion is sometimes used as a reason to oppress women, and women's rights are sometimes suppressed in the name of religion. But we believe that there are so many opportunities for synergies between women's rights and religious freedom: What if we worked together and thought of areas where these two rights intersect? There are many places where rights' groups could join forces and work together. That doesn't mean there won't be things they disagree about, but there is so much to agree upon and accomplish together.

What brought you to focus on religious liberty? To become chairman of the U.S. Commission?

I got interested in questions of politics, law, and religion through my academic work, which tends to be more theoretical, and I have always been interested in questions of religious freedom in the US from the policy side as well. Religious freedom is a topic that's deeply important to me as an American, as a Jew, and as a human being. From there, I was lucky enough to have had the honor of being appointed by successive US Speakers of the House to work on USCIRF and the support of my colleagues to be vice-chairman and then chairman.

Can you relate this to religious freedom issues in the U.S.?

Outside of my commission work, which does not cover any domestic issues, I remain deeply concerned about issues of religious freedom in the US. The international work I do, where religious freedom faces so many challenges, reminds me never to take for granted the great blessings we have here at home—and it be vigilant in defending our own rights. It's critical that we protect religious freedom, and that, in turn, depends on thinking not just what's good about religious freedom but what's good about religion. Religious freedom is an important right in principle regardless of the prudential

calculations, but it's also good for our country because religion is good for our country. Unlike those who see the diversity of religious belief in America as a potential source of division, I see it as a potential source of strength and unity. How can we have a country where people who are so different and yet can cooperate together in a shared American project? For a lot of people, the answer starts with leaving our differences behind, but I think that our different religious traditions can enrich us and even bring us together. That is, as much as the diversity is itself enriching, there is so much that religious people and all people of good will share, and those shared ends can be the basis for real civic cooperation and unity.

What countries or regions do you think need the most attention right now due to the oppression of religious freedom and why?

There are so many bad situations around the world that it's hard to pick just a few. Obviously North Korea is one of the worst places in the world for religious freedom and for human rights in general. The Rohingya Muslims in Burma have it really bad as well. As I said before, Russia has gotten dramatically worse lately, and I've been keeping an eye on the trend of growing authoritarianism that may be spreading in the former Soviet states of Central Asia. Many people know that China has lashed out at its Christian population in some areas, and the reported dealings with the Vatican have focused a lot of attention on that country. The important thing to remember is that in so many of these oppressive countries, no one really has religious freedom, including the majority that happens to follow the government-approved version of religion. Even if the majority in Saudi Arabia or Iran or Turkey likes what the government is doing, those people do not possess religious freedom.

Have you noticed certain trends among countries that oppress religious liberty? Can you describe those trends and how they vary from country to country?

There are many differences between the various forms of oppression that we see. Some governments violate religious freedom in the name of their theocracy.



Others do it in the name of an atheistic communist ideology. One thing that comes up in a lot of places is the use of security concerns as a pretext for violations of religious freedom. In some countries, innocent Muslims are oppressed under claims of fighting violent extremism. This is not to deny the threat of terrorism around the world. That threat is very real. But it cannot be an excuse for governments to cast a very wide net and interfere with the religious life of anyone who seems a little bit "too Muslim." In many of the same countries, small, evangelical Christian groups and the like are often oppressed as well. Though it would be a farce to say that these people in any way present a danger to security, some governments claim that the spread of groups not traditionally found in their country can upset the delicate social stability they maintain. I believe that this is a disingenuous argument as well—or at least false even if sincere—because the violations of religious freedom tend to generate more resentment and resistance within society. In my view, freedom, more than oppression, would help them adapt to pluralism and diversity.

How do you go about advocating for religious liberty to those oppressive forms of government? Do you have certain methods for doing so?

As I just mentioned, I like to argue that freedom is the solution, not the problem. This is the

opening to making the case that religious freedom is actually in the best interest of the countries in question. Indeed, current research shows a strong correlation between religious freedom and several important social indicators, such as stability, prosperity, and so forth. And, of course, we do not shy away from the fact that religious freedom is a fundamental human right, as enshrined in the Universal Declaration of Human Rights. These governments have an obligation, moral and legal, to uphold religious freedom. To be sure, we also use diplomacy, carrots and sticks, to help move the ball. Because of the United States' massive influence in the world, there are many ways that our government can incentivize improvements in religious freedom whether or not our interlocutor agrees with us on the principle. In some of the most severe cases, our government uses sanctions, but there are many positive ways to encourage change as well. It's incredibly important—for our own interests, too—that America remain engaged on this issue, and for that reason, it's critical that citizens educate themselves and make it a priority for themselves and their elected representatives. So I thank you for the opportunity to raise awareness about USCIRF and the work we do.

Daniel Mark is an assistant professor of Political Science at Villanova University. He is a visiting Tocqueville Fellow at the University of Notre Dame.

Notre Dame heroes

ROBERT RAUCH
Alum Contributor

The example of Jack Chevigny

Outline d against a blue-gray February sky, a green wave stormed a remote pacific island. Beginning on February 19, 1945, thousands of US Marines landed on the beaches of Iwo Jima, an island whose capture was necessary to aid Allied bombing missions against the Japanese homeland. The Japanese soldiers entrenched on the island swore to fight to death and a bloody battle ensued. Thousands of young US marines would perish on the island’s shores, including First Lieutenant Jack Chevigny.

John “Jack” Chevigny was raised in Hammond, Indiana by a devout Catholic family. Jack’s father, Dr. Julius, hoped his son would follow in his footsteps and study pre-med. Because of his family’s Catholic roots, it was only fitting that he would enroll at Notre Dame in 1924 to pursue a career in medicine.

But Chevigny had other interests, most notably playing football under the number 12 for coach Knute Rockne. At a time when most college football players played offense and defense, Chevigny became one of Rockne’s toughest players, playing as both a charging tailback and rough and tough tackler.

Chevigny’s attention to football and other activities (he served as Grand Knight of the Notre Dame Knights of Columbus Council 1477), muted his attempts to master his pre-med academics. With his football eligibility in danger, Chevigny was forced to choose between football and and his father’s dream of medicine. Ultimately, he switched to study law and continue to pursue football, a bold choice that would shape his future.

Number 12’s career highlight at Notre Dame came during his senior season. A 1928 rebuilding Notre Dame faced a powerful and favored Army team at Yankee Stadium. Sloppy play led to the a halftime deficient for the Fighting Irish. Following Rockne’s inspiring halftime charge to “win one for the Gipper,” Chevigny scored the game-tying touchdown and yelled, “That’s for the Gipper!” The game would then be immortalized in college football lore following Johnny O’Brien’s game-winning score. Even after his death, Chevigny’s score in the 1928 Army game would follow him.

Following his playing days at Notre Dame, Chevigny became an assistant coach under Knute Rockne. Rockne treated Chevigny as a son and imparted his coaching strategies, including the Notre Dame box formation

and intensifying practices prior to big games on the young coach. Under Rockne’s direction, Notre Dame would win National Championships in both 1929 and 1930.

Despite the onset of the Great Depression, Chevigny’s future seemed bright. With the greatest college football coach as his mentor, he seemed destined to one day take on the coaching reins for his alma mater. Sadly, this dream would go crashing down in the Kansas plains. On March 31, 1931, Transcontinental and Western flight 599 crashed and the legendary football coach Knute Rockne was no more. Chevigny had lost his football father and with it his football future at Notre Dame.

Notre Dame opted to utilize Hunk Anderson as Rockne’s replacement, with Chevigny serving as his primary assistant. Although both were mentored by Rockne, their differences in preparation and in game strategies led to a fractured relationship, causing Chevigny to resign two years later. Chevigny would get a chance to coach the professional football Chicago Cardinals to mediocre success, but he wanted to be back in the college game, which was more prestigious at the time. Chevigny would soon find himself coaching at St. Edward’s, a Holy Cross school in Austin, Texas. After a 7-1-1 season,

Chevigny found himself as the head coach at the University of Texas.

Although he would only last three seasons, Chevigny’s fame at the University of Texas hinged on his Longhorns’ 7-6 upset of the Fighting Irish in 1934 at Notre Dame Stadium. Following this victory, Chevigny received a pen engraved with the words “To a Notre Dame boy who beat Notre Dame.”

Chevigny’s legend would later grow such that a false legend was concocted and circulated about this pen. Following his death and the conclusion of the Second World War, a rumor emerged that the pen had found its way aboard the *USS Missouri* and was used by Japanese officials to sign the official surrender documents ending World War II. Despite no truth to the powerful pen story, many wanted to believe it.

Following a mostly unsuccessful stint at the University of Texas, Chevigny worked in Texas before being drafted by the US Army in 1940. He would later be selected to the US Marine Corps. Due to a combination of his age, nagging football injuries, and celebrity status, Chevigny remained stateside and coached the Camp Lejeune Marine Corps football team during the early years of World War II. However, as a leader who saw thousands of young men pass through



Associated Press

camp, many not to ever return, Chevigny knew he needed to do his part. Thus, he requested to be put on active duty.

A little over a year after joining active duty, Chevigny would prepare for a role storming the beaches of Iwo Jima. Despite the chaos, he remained calm and inspired confidence in troops who sought shelter on the bloody beach. Sadly, Chevigny’s shelter, a shell crater, would be hit by another shell, killing him and a number of other soldiers seeking cover there.

Although, Chevigny’s life would end on foreign soil, his legacy lives on. In part due to the pen story, for

years after the war, his story of leadership and sacrifice was celebrated on radio shows and in newspapers. As we recall the anniversary of his death this month, we too can celebrate Jack Chevigny as another chapter of Notre Dame-inspired faith, courage, and service.

Robert Rauch is a 2012 graduate with a degree in history and theology. He currently serves as Manager of College Councils and Young Adult Outreach for the Knights of Columbus. For those wishing to learn more about the life of Jack Chevigny, please see “The Last Chalkline” by Jeff Walker.





Even unto death: Embracing the love of the Cross

Molly Weiner
Staff Writer

Students at the University of Notre Dame tend to be high-achievers. It has been ingrained in us to strive for the highest grades, the best jobs, and the most prestigious internships. Yet, oftentimes this leaves us unsatisfied. In reality, there is something that will fulfill us that is far simpler and should be our ultimate goal—love.

But all too often in our misguided pursuits for love and acceptance, we seek it in all the wrong places, leaving us with an overwhelming shock of loneliness and despair. For, as we are so often told, we all deserve love and we were even created for love. Society has seemingly given us a purpose, a daily goal—to find love. However, it has left us abandoned as to what this “love” is meant to be, what will truly satisfy this inherent desire.

How unexpectedly blessed then is the unpleasant moment in which, after another unsuccessful night alone in the corner of a dorm party or after hearing one too many times about our classmate’s most recent hookup, we, like Dante, find ourselves saying, “I found myself in a dark wilderness, for I had wandered from the straight and true.” Once we reach this point, we have realized the falsehoods of our culture and how these fairytale and fleeting ideas of love have led us to the “dark wood”—abandoned, scared, and all too often alone. But who is to be our Virgil, our guide to the “love that moves the sun and other stars?” Here is where St. Theresa Benedicta of the Cross, commonly known as Edith Stein, enters in to lead us from this despair to the true love for which we were created.

This German philosopher, saint, and martyr writes in her final book, *The Science of the Cross*, “Faith in the Crucified—a living faith joined to loving surrender—is for us an entrance into life and the beginning of future glory.” Pointing to the Cross as both an example and a guide, she reveals that it is Christ on the Cross who is this love which our lives are made to imitate and which our hearts yearn for.

Unfortunately, we too often mistake this figure of a broken, beaten, and seemingly helpless man as the complete contrast to the immediate, pleasure-seeking satisfaction that we have been brainwashed into believing is “true love.” Instead of running into the embrace of the Crucified Christ, we continue to search seemingly without hope in the midst of the hookup culture which has decimated college campuses leaving a wasteland of lost souls unable to love.

Countless leaders and saints of the Catholic Church have been providing us with the solution to this turmoil for centuries. Each continuously invites us to gaze once more upon the Cross and see it for what it truly is—the ultimate depiction of love, for on it, Christ freely and vulnerably

surrendered His whole self to us.

Pope Emeritus Benedict XVI believes that this suffering, which seems at first to be contradictory, shapes us into people who can both give and receive love, and in doing so, become more fully ourselves. He writes, “To suffer with the other and for others; to suffer for the sake of truth and justice; to suffer out of love and in order to become a person who truly loves—these are fundamental elements of humanity, and to abandon them would destroy man himself.”

The Identity Project of Notre Dame has at its mission the encouragement of those at Notre Dame and beyond to grow in greater understanding of the dignity and identity tied to each human person. The Pope Emeritus states that an essential element of humanity is that of suffering for the sake of the other. It is this reality that the 2018 Edith Stein Project Conference seeks to address.

Taking place on February 16–17th, this year’s conference explores the theme “Even Unto Death: Embracing the Love of the Cross,” and will discuss the Cross as the fullest expression of love, as well as its place in a world that seeks self-satisfaction over self-giving and pursues pleasure as the ultimate end. A variety of speakers will highlight the critical facets of the Cross as the guide to Love, providing advice and encouragement for students to transform college culture to one which allows them to embrace suffering as the imitation of Christ, Love Incarnate, and by doing so embrace their God-given identities.

By the end of the weekend, those who have attended the Edith Stein Project Conference will have spent two days discussing in both personal and academic environments how the crosses of their daily lives can help them to grow in love through an imitation of Christ. After the final talk has been given, the Cross will no longer be something that seems without joy and hope. Instead, it will be a symbol of comfort and, ultimately, of love.

I hope you will join us for this conference to learn more about how the Cross can guide college students to discover where they can find the love which they so ardently seek. For only by meditating upon the Cross will we be able to joyfully exclaim with Saint John Paul II that “Genuine Love is demanding, but its beauty comes precisely from the demand it makes.”

Molly Weiner, co-chair of the 2018 Edith Stein Project Conference, is a senior studying theology and Italian. Following the planning of the conference, with all its endless emails and paperwork, she hopes to emulate her greatest theological hero, Benedict XVI by spending the remainder of her time at Notre Dame in solitude and prayer. If you can assist in her relocation from Pangborn Hall to a residence in the Vatican Gardens, contact her at mweiner@nd.edu.

The cynical silver screen

JP Gschwind
Staff Writer

Current TV shows about politics are hopelessly cynical. *House of Cards* is the most obvious example, but even satirical takes like *Veep* display a certain dismissive attitude toward government. It seems that every politician, civil servant, and bureaucrat is either a corrupt sociopath or a completely incompetent idiot.

In the original British *House of Cards*, Francis Urquhart (the British Frank Underwood) represents a categorically different evil from the normal dysfunction of government. In the American *House of Cards*, Frank Underwood is similarly malevolent, but instead of standing out as a unique villain, he embodies the inherent moral corruption of the political system. This theme is increasingly reinforced as the seasons progress and the show’s roster of Machiavellians expands.

In *Veep*, stupidity accompanies corruption and self-interest. The overall theme of the show is that the entire political system is an arbitrary mess and there is no hope for the integrity of democracy. This goes beyond the standard trope that government bureaucrats are inevitably inept and questions the legitimacy of basic American institutions from the separation of powers to the legitimacy of elections.

In case you think I’m taking a comedy show that puts Elaine from *Seinfeld* in the Oval Office too seriously, let me say that I actually enjoy *Veep* and even think it makes some good points. The problem is that satirical takes like *Veep*, as well as cynical ones like *House of Cards*, have become the dominant and even definitive attitude which popular culture adopts toward politics.

In contrast, shows like *The West Wing* treat politics seriously. First airing in 1999 and ending in 2006, *The West Wing* feels like it was filmed in an entirely different era. Its seriousness is not melodramatic (although *The West Wing* is guilty of featuring plotlines worthy of a soap opera) but rather philosophical. The characters of *The West Wing* earnestly believe in public service, the importance of civil and often contentious discourse, and the ultimate effectiveness and durability of American government. *The West Wing* treats the American political system with a sincerity that includes criticism, but decidedly rejects cynicism.

For a show whose protagonists are members of a Democratic administration, *The West Wing* is remarkably even-handed. Nearly every episode of *The West Wing* deals with the most thorny ethical and political issues, and even when the tone of the show makes it clear which side the writers’ room prefers, the opposing viewpoint is extended the service of allowing a full debate—campaign finance law, the use of military force, the role of religion in public life, and the boundaries of executive authority are among the many topics which receive this kind of attention.

The West Wing’s political bias most strongly manifests in its characters. The president and his staff are uniformly intelligent, passionate,

and progressive, and their political opponents are often less so. The most prominent example of this is the character of Robert Ritchie, the Republican Governor of Florida who runs against President Bartlet and whose hyperbolic bravado, anti-elitism, and outright stupidity are meant to parody President George W. Bush. However, the show also features Arnold Vinick, a Goldwater-esque Republican Senator from California who displays intellectual seriousness, selflessness, and patriotism.

In its depiction of both the characters and the content of their political debates, *The West Wing* clearly leans left, but not without giving its ideological opponents genuine consideration. In fact, the way *The West Wing* engages with deeply controversial and inherently partisan questions while maintaining a measure of balance is a kind of model for today’s civic discourse. The characters of *The West Wing* argue, shout, and occasionally insult each other, but they generally do so while assuming both sides come from a place of good faith.

The schmalz of *The West Wing* should not be the definitive lense through which our culture views our politics. We need satire as well as sympathy, a healthy dose of realistic negativity to counter nostalgia, and pragmatism to balance out idealism. However, today’s popular culture and television programming has drifted too far to one side; there are too many *House of Cards* and *Veep* derivatives and too few *West Wing* imitations.

Satire and skepticism are absolutely essential components of a democratic culture, but if they become the primary means by which popular culture addresses politics, then they risk eroding public trust in our system and ultimately the system itself.

A distinction also has to be made between the institutions themselves and the specific politicians and policies that are associated with the institutions. Satirizing a certain politician or policy is quite different than holding public service, democratic elections, and the overall political system in contempt.

Trust in American institutions is at an all-time low, and I am not suggesting another weekly drama by Aaron Sorkin will fix this problem. Ironically, his latest show, *The Newsroom*, itself fell victim to smug pessimism and felt completely foreign to *The West Wing*, even if they share the same idiosyncratic Sorkin dialogue. Rather than giving us a comprehensive view of the political system or functioning as an ideological guide, fictional shows about politics serve as crystallized examples of how popular culture reflects our attitudes toward politics.

The West Wing may be overly idealistic and naive, but its spirit of respect for the American political system is deeply lacking in our current culture and in our Netflix queues.

JP Gschwind is a senior from Redding, Connecticut majoring in the Program of Liberal Studies. Please contact him at jgschwin@nd.edu to tell him why *Scandal* is the best political drama of all time.

Words Fitly Spoken:

*Lincoln and Ellison as Writers
of Social Responsibility*



Wednesday, February 21
3:30 pm | 720 Corbett Family Hall
event is free and open to the public



Lucas Morel

Professor of Politics
Washington and Lee University

Lucas Morel is Professor of Politics and Head of the Politics Department at Washington and Lee University. His teaching and research interests are American government, political theory, Abraham Lincoln, and black American politics. He also serves as a pre-law advisor for the undergraduate university at large. Dr. Morel is a board member of the Abraham Lincoln Institute, trustee of the Supreme Court Historical Society, and board member of the Abraham Lincoln Association. He is currently writing a book entitled "Lincoln and the American Founding" for the Concise Lincoln Library Series of Southern University Press.

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The importance of the willingness to be formed

FR. BRIAN CHING, CSC
Guest Contributor

Seminarian writes about discerning God's call

In April of 2003, I was a freshman living in Morrissey Hall and spent a weekend visiting the Old College Undergraduate Seminary program, which was right next door. In a remarkable twist of fate (or perhaps in God's abundant Providence), the room I stayed in for that visit is the same room I currently occupy nearly fifteen years later. Becoming the director of Old College three years ago caused me to spend a significant amount of time reflecting on my own time in formation for the priesthood in the Congregation of Holy Cross, and to recall the various ups and downs, joys and struggles of my own journey to final vows and priesthood. More importantly, I had the opportunity to reflect on, and give thanks for, the formators who helped me along that journey. To think about the ways they encouraged me, nudged me, and pushed me to become to priest and religious I am today. To ask myself what was it about the witness of their lives that impacted me and shaped me in the way I understand ministry today. And to reflect on how I was going to do the same for the men of Old College.

When I first arrived at Notre Dame, I was already well familiar with Holy Cross religious. I had attended a high school run by the Holy Cross brothers and had already witnessed their zeal for being educators in the faith. The brothers were often the first ones at school in the morning and, often, the last ones to leave in the evening. They always had time for a conversation, or, for that matter, a little extra review. Their encouragement and support certainly helped me do well in high school and allowed me the opportunity to come to Notre Dame. Once I arrived

at Notre Dame, I found an equally dedicated group of men, with the same zeal, who also expressed that zeal through the administration of the Sacraments.

In due course, my draw to that lifestyle became so intense I could no longer ignore it, so I visited and eventually applied to Old College. What I found at Old College was a community of individuals who were discerning the same call and who were willing to support and encourage each other in their discernment. However, perhaps more importantly, I also found a group of formators who were willing to challenge me and push me to be the best version of myself, and to help me understand and enact how God was calling me to grow in my life. The accountability, encouragement, and challenge they presented me was invaluable to helping me become the priest and religious that I wanted to be (a process which is still ongoing in fact). They were the ones who helped guide me into the structure and discipline of daily prayer and the Liturgy of the Hours; they were the ones who taught me the importance of silence in listening to God; they were the ones who modeled for me pastoral zeal for the salvation of souls.

The reality was that I, like most of us, was pretty certain that I could handle my life on my own, and those moments of challenge and encouragement were not always the most pleasant. None of us like being told what to do and none of us like our growth areas being pointed out or to be challenged on a habit, quirk, or point of view. Yet it's precisely in those moments that we are often pushed to be our best selves and can see the person that God is calling us to be. It was important for me to remember that I was still a work in progress and that my journey to the fulfillment of my vocation included a bit of fine-tuning. This is still the case for me now as much as it was then, even as I now bear the responsibility of helping to form others in



the pursuit of their vocations.

One of the things I often hear from men who are considering applying to Old College—or for that matter, any other formation program—is that they are afraid that they might not be worthy enough or holy enough to become a priest. That there is some struggle or challenge in their life that could inhibit them from pursuing a priestly or religious vocation. While it is certainly true that there are many things that would make someone unsuitable for ministry as a consecrated religious or an ordained priest, the reality is that none of us are worthy of such a call.

God calls broken and imperfect human beings to each of those vocations. The call to be a consecrated religious or a priest is not an issue of worthiness, it's an issue of God's invitation. It is through God's mercy that He calls some to serve in those vocations and to be of specific service to His Body the Church. It is through the work of formation that we are pushed to form ourselves more closely into the image of Christ the Good Shepherd, in which we are able to hone our rough edges so that we

might be a better witness to the Gospel each day. This is a process that ends not with perpetual profession or ordination, but one that is part of our life always. God is always calling us to love deeper, to be more generous, to be more Christlike every day of our life.

No matter our vocation, this willingness to be formed is an essential element to living the Christian life. It is okay that we are not perfect; it is okay that we still have some rough edges; it is okay that we are still incomplete. In fact, our growth in holiness is dependent on our ability to acknowledge those areas where we can be a little bit better, and where we have some room to grow. It's when we are willing to own those imperfect areas of our life that we can invite God into them, and together with Him commit to becoming the person He calls us to become.

Fr. Brian Ching, CSC, is a Holy Cross priest and is currently serving as the Rector of Old College Undergraduate Seminary, located between the Log Chapel and St. Mary's Lake. Contact him at bching@nd.edu.

Anglican Evening Prayer at Notre Dame

EVAN HOLGUIN
Executive Editor

Students join together in weekly prayer

Entering Malloy Hall's chapel of Mary, Seat of Wisdom on a Wednesday evening, a Catholic student would be met with a sight simultaneously familiar and foreign: Anglican Evening Prayer.

Evening Prayer in the Anglican tradition parallels in many ways both the Catholic Liturgy of the Hours and the Liturgy of the Word in Mass. Approximately half an hour long, the prayer features hymns, antiphons, Psalms, collects, canticles, and two readings from Sacred Scripture (called Lessons).

With features Catholics would recognize, the Anglican Evening Prayer seems familiar; however, due to differing translations and slight variations in the order of the prayers, it is, at the same time, something unmistakably different.

Anglican evening prayer was brought to Notre Dame's campus by Benjamin von Bredow, who is pursuing his Master's of Theological Studies. Himself an Anglican, and feeling the absence of his undergraduate community, von Bredow joined with some of his classmates to begin praying evening prayer together once a week.

"I know a number of Anglicans/Episcopalians on campus who haven't connected with a local Anglican church," von Bredow said, "... and these people, some of whom I have met through Evening Prayer, have been very grateful that there is an opportunity to pray in an Anglican way on campus.

Rachel Ramsey, a PhD candidate in history, and her husband Robert, a software developer, are both members of this new Anglican community at Notre Dame. They shared their thoughts with the *Rover*:

"It's just a nice place to get together, just because there isn't necessarily that space offered otherwise," Ramsey said. Her husband added, "There are, at least we encounter, a good number of Anglican students at different points of time, both grad students and undergrad students and ungrad, and there didn't seem to be anything like this."

In addition to fostering

community among Anglican students, von Bredow stated his belief that this opportunity for prayer would strengthen the ecumenical movement on campus.

"Greater reconciliation between the churches can only be achieved if Christians are willing to pray with one another," von Bredow stated, "I think that this is exactly the kind of ministry that should be encouraged on Catholic campuses, in light of Vatican II. The Council made great steps forward—and the Catholic Church has made great steps since, as well—to encourage ecumenical dialogue and prayer."

Von Bredow continued to state how Anglican evening prayer could help strengthen a Catholic faith: "For Catholics, Anglican Evening Prayer can be a useful broadening experience, introducing them to the ways that another Christian group prays ... It is an opportunity to pray with fellow students, and to be formed by the Liturgy of Hours, which is a spiritual practice encouraged by the Catholic Church as much as by Anglicans."

Von Bredow also noted that there is a tradition within the Catholic Church which uses the Anglican Book of Common Prayer: "Anglican Daily Prayer is actually a form of the Liturgy of Hours *within* the Catholic Church since Pope Benedict created 'Personal Ordinariates' in North America, Britain, and Australia to accommodate Anglican converts to Catholicism."

When asked what effect he hoped having Anglican evening prayer on campus might have, von Bredow stated, "The effect I hope for is really just the event itself: students praying together."

Mr. Ramsey shared an additional hope, "We do also want it to be a nexus of, like, maybe begin a community of high-liturgical Anglicans here on campus and, then, you know, obviously for non-Anglican students to be able to encounter that."

Anglican evening prayer is held at 5pm every Wednesday in the Malloy Hall chapel.

Evan Holguin is a senior in the Program of Liberal Studies. He looks forward to graduated life full of reading books and petting cats. You can contact recommend books and/or cat breeds at eholguin@nd.edu.

Persecuted for righteousness' sake

ZACH PEARSON
Staff Writer

CEC hosts Iraqi archbishop for talk on persecution

The Notre Dame Center for Ethics and Culture hosted Archbishop Bashar Warda of Erbil, Iraq, for a talk on the current situation of Christian persecution in Iraq and the Middle East. An advocate for all persecuted Christians, the archbishop has travelled across the world to raise awareness for the issues facing Christians in predominantly Muslim countries. The lecture was hosted in the Eck Center

Auditorium, on February 13.

Archbishop Warda strove to answer two main questions, the first being: can Christianity survive in Iraq and the greater Islamic world? He stated that "if there is to be any future for Christians and other religious minorities ... in the Middle East, there must be a change and correction within Islam."

He was predominantly concerned with the ideology of political Islam, including the enshrining of sharia as state law, which causes non-Muslims to effectively become second class citizens. He called it a "ruling system that preaches inequality and justified persecution," which therefore needs to be

stopped in order for Christians to survive. This realization has been made by leading Muslim minds in Asia, but has not yet found its way to the Middle East, the archbishop noted.

In reference to ISIS, the archbishop said that "while the fighting force of Daesh [ISIS] may have been defeated ... the idea of the reestablishment of the caliphate has been firmly implanted in many minds throughout the Muslim world." He made the point that it is a change in ideology along with a prevention of violence that is key to saving the Christian presence in the Middle East.

The second question discussed was: if Christianity can survive,

what is the role of the West in helping it to do so? He highlighted a few main points: the importance of prayer; efforts from Western leaders to support equality for minorities in countries where persecution is taking place; and material and intellectual support focused on helping create sustainable Christian communities, specifically in the realms of education and healthcare. Additionally, the archbishop cited the importance of not allowing a sense of "historical relativism" to cloud the reality of persecution.

When asked what college students can do to actively

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Sunday blue laws to Sunday booze

CLAIRE MARIE KUHN
Staff Writer

Legislators seek to lift Indiana Sunday alcohol ban

By Mid-March of this year, an Indiana law that has existed since the Prohibition era is expected to be changed by state legislatures. Both the Indiana House and Senate have drafted and approved bills to lift Indiana's infamous ban on the purchase of alcohol on Sundays.

The proposed change is receiving mixed reviews from Indiana residents. Indiana supermarkets and chains have come out in support of the new bill, while many Indiana liquor stores have opposed it.

Small liquor stores fear large grocery retailers will unfairly benefit from the new law. They complain grocery retailers already have an advantage due to their ability to sell alcohol in the presence of those under 21. In addition, small liquor

stores are required to obtain special training for clerks and expensive licenses that grocers do not face. Liquor store owners fear that shoppers will simply grab alcohol off the shelves at grocery stores on Sundays rather than making a trip to their local liquor store.

Likewise, negative effects are expected by the owners of stores north of the Indiana-Michigan state line. These liquor stores have reaped the benefits of Indiana's ban on Sunday alcohol purchases, as many Indiana residents avoid the ban by paying them a visit on Sundays. Stores just over the border in Michigan are expecting a significant loss in sales if Indiana legalizes the proposed changes. These owners have come out against the changes, but are hoping that long-time customers will retain their loyalty to Michigan stores even if the ban is lifted.

Many local residents are excited for the changes to go in effect. The proposition of lifting the ban has received a

positive response among Indiana residents. A June study conducted by Ball State University and Old National Bank found that a majority of Hoosiers, 58 percent, supported permitting stores to sell alcohol on Sunday. Support for Sunday sales was also bolstered late last year following an agreement between the Indiana Association of Beverage Retailers and the Indiana Retail Council.

Currently, 11 states other than Indiana cling to the so-called "blue laws." These laws ban certain activities on Sundays for religious reasons, such as banning liquor on Sundays. These states are Alabama, Minnesota, Mississippi, Montana, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Utah, and West Virginia. Notably, Indiana is the only state in the country that bans beer, wine and liquor sales on Sundays.

Indiana also has many other intriguing alcohol laws, including one that restricts cold beer



sales to liquor stores. Some are predicting that supermarkets and chains will go after that rule next if the Sunday ban is lifted, though the Indiana Retail Council, which represents supermarkets and other non-liquor stores, has stated it will not push for the repeal of the law.

Legislators are feeling very positive that the proposed changes will pass when voted on in mid-March. On Wednesday, January 10,

the Senate Public Policy Committee unanimously approved Senate Bill 1, the bill which proposes overturning the ban on Sunday alcohol sales. Since then, there has been no chatter in opposition to the bill.

Initially, the new law, if passed in mid-March, was set to go into effect July 1. However, the House Public Policy Committee recently voted in favor of a change which would make the new policy go into effect as soon as

Republican Gov. Eric Holcomb signs it into law. State Sen. Ron Alting, R-Lafayette, the committee chairman and sponsor of the measure, is quoted as saying, "I think it's time." If Alting is right, Hoosiers could soon pick up their liquor with their Sunday groceries in time for Sunday dinner.

Claire Marie Kuhn is a junior studying political science and peace studies. You can email her at ckuhn1@nd.edu.

Clinic

continued from front

to seek administrative review, saying, "[i]f there is one thing you can know about [WWHA] it's that we are going to be determined. We are committed. We'd like

to open our doors to serve the community as soon as we can."

News of the organization's application to open a new abortion clinic broke in October. At the time, Notre Dame Right to Life responded with multiple opportunities for club

members to take action against the opening of a new abortion clinic. Sophomore Talia Caridi, then spirituality commissioner for the club, led a Novena to Divine Mercy for the conversion of those promoting the new abortion clinic, state

and local officials, medical practitioners, and expectant mothers. Club members were invited to gather in the Cavanaugh Chapel each of the nine days to pray the Novena together.

Caridi discussed why she felt it important to lead the Novena, saying, "As a club community which seeks to defend the dignity and life of all people, it would seem unacceptable to remain passive as a group from Texas attempted to bring the harmful act of abortion into our own neighborhood."

In addition to praying the Novena, the club circulated a petition to deny licensure for the clinic amongst Notre Dame and Saint Mary's students, staff, and faculty. The petition garnered over 560 signatures and was sent directly to Box and other other employees of the Indiana State

Department of Health. Notre Dame Right to Life president Sarah Drumm, who helped coordinate the Novena and petition, was excited to learn of the denial. She shared her reaction with the *Rover*, saying, "I am glad the clinic was declined licensure because I don't believe abortion helps women or families." She later continued, "I believe that the best health care for South Bend women will not be found at WWHA," and pointed to the work of community health clinics such as the Maura Brannick Clinic and the Olive Street Health Center as models for health care in Saint Joseph County.

Caridi also shared her reaction to the denial, saying, "This victory for the pro-life movement is a testament to the faithfulness of our God and the power of Divine Mercy."

Saint Joseph County, of which South Bend is a part, has been free of any abortion clinic since the Women's Pavilion stopped performing abortions in 2015 and permanently shut its doors in 2016 due to health and safety violations. Following that closure, the county saw a nearly 50 percent drop in abortions performed on its residents according to a letter written by Representative Jackie Walorski to Box at the ISDH.

It remains unknown to the public when a decision will be made regarding WWHA's appeal. The *Rover* will update readers when a decision is released or if more information is made available.

Matt Connell is a junior marketing major living in Sorin College. You can contact him at mconnel6@nd.edu.



Right to Life Club

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Evolution and the problem of evil

ELLIE GARDEY
Staff Writer

The challenges of suffering, pain, and death within creation

For centuries, a debate has raged over the seemingly conflicting existence of evil and an omnibenevolent God. In a lecture in Nanovic Hall on February 8, Professor of Theology Philip Rolnick from the University of St. Thomas endeavored to resolve this paradox. He brought new insight to the debate, aiming to explain the problem of evil while taking into account the modern biological challenge of evolution.

According to Rolnick, a theological response to the problem of evil must address evolution because it is a world in which struggle, pain, and death are inherent. However, Rolnick did not simply aim to reconcile a harsh evolutionary world and an omnibenevolent God. Rolnick radically argued that an evolutionary biosphere creates the best conditions for humanity to choose to do good and love God. Rolnick said, "Biological challenges

become theological advantages."

Rolnick explained that biological challenges create character and motivate development in humans, thereby giving purpose to a creation in which only the strong survive. He said, "The challenges of our evolutionary biosphere become advantages for faith when we let them spur the growth of our own souls and societies."

Rolnick explained that much of human struggle arises because creation has been left unfinished. This unfinished creation requires humans to work intelligently or to suffer consequences, therefore unlocking the potential of human intelligence. He said, "Creation provides room for meaningful human action."

In addressing death, Rolnick said, "Death is an enemy that has instrumental value for our good and for the good of creation." Rolnick explained that without death, humans would be in a position of permanent pleasure-seeking and would have no consequences for wasting time or failing to be productive.

In Rolnick's opinion, human life is about more than biological outcomes. He sees earthly life as a temporary foray into the material realm in preparation for a heavenly realm. He said, "If the



ultimate purpose of human life is to learn to do the will of God, then a difficult setting, one that includes struggle, pain, and death, is the teaching environment most suitable for that purpose."

He explained that when Christians voluntarily subordinate themselves to the good of others, they "testify to something higher and more enduring than the permanent realm of creation." He said, "The evolutionary biosphere coerces living things to be concerned with their survival. The Holy Spirit non-coercively invites human persons to a higher and more difficult path to another kind of survival." He then quoted Jesus' words from the Gospel of Matthew: "For whoever wishes to save his life

will lose it; but whoever loses his life for My sake will find it."

Rolnick asserted that the purpose of suffering is best illuminated in the suffering of Jesus on the cross, saying that, "The weakness of the cross is an attainment of power. Its emptying of self is a celestial fulfilling," and, "As the Son of Man, Jesus' final moments revealed a new height of human courage and love ... In the midst of our own suffering, remembering Jesus' suffering can become a kind of communion."

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

An evening with Roxane Gay

MONICA VANBERKUM
Campus Editor

Cultural critic discusses societal issues in her new book

Roxane Gay, best-selling author of *Bad Feminist*, visited St. Mary's campus on February 7 to discuss her latest book, *Hunger: A Memoir of (My) Body*. The talk consisted of two parts: "An Evening with Roxane Gay," and a question and answer session.

Janice Cervelli, president of St. Mary's College, opened the evening with a speech about the divisiveness in our society today and the unwillingness to confront it. "We tell ourselves we need a conversation—an ongoing dialogue," she said. "The events of tonight are part of that dialogue."

She went on to say that Roxane Gay "is the conversation starter we need," calling her "unapologetic" and "unafraid." Gay is known for the social criticism and feminism in her books, as well as for her opinion columns in the *New York Times*, which critiques modern culture. As a Haitian American, she also addresses problems of racism. Her latest book, *Hunger*, is a memoir about the struggles of body image and the aftermath of assault.

Despite these heavy topics, Gay began the evening with a friendly, joking manner that continued throughout her talk. She expressed surprise at the full auditorium, commenting that there must be nothing good on TV on Wednesdays. Clearly confident with an audience, Gay engaged the crowd with excerpts from her novel *Hunger*.

Gay spoke of her self-proclaimed "fatness," wondering,

"Where do you belong when you don't fit anywhere?" Her story tells of her disdain for sports and her discomfort in the doctor's office ("where nothing fits"), but also of her love for cooking, especially for others, which gives her a "sense of self and self-confidence."

The excerpts, though humorous and sassy, addressed darker parts of Gay's life story. When she was twelve years old, she was sexually assaulted. She described the aftermath of this attack, saying that she thought if she "got bigger," then no one would want to assault her.

This incident, Gay said, changed her life and still haunts her years later. She chose to write about this painful subject because she wants people to be aware of the effects of assault. "People want to see that you survive trauma and that's that," she said. "I wrote about *after*."

Writing helped her through darker times. Gay said that it has given her "the kind of control I haven't felt in other aspects of my life ... on the page, I am in charge." She gave advice to aspiring writers, saying, "Know up front what you will and will not write about ... save some of yourself for yourself."

Gay also shared advice about body image and diversity challenges after a question prompted her.

For young women facing weight problems, she advised them to "resist policing and do the best you can," emphasizing

that everyone has their own body struggles to deal with. For young people of color, especially at a majority white university, she said, "You are equal, and you have to believe that ... It's not you—it's the world that's the problem."

Concerning diversity on campus, Gay stressed that universities should involve not only "active recruitment but also active *retention*." She gave the example of hair salons, questioning where African American women can get their hair done on campus. Most important, she said, is a diverse faculty so that students feel they have mentors to which they can turn.

In one question, Gay was asked if she feels obligated to the women who are inspired by her and how she responds to the pressure. Gay answered that she usually tells them not to look up to her too much: "People tend to put you on a pedestal ... then they knock you down when you don't live up to that." However, she added that she is humbled by the support and does not take it lightly.

In the end, she said, "The greatest thing I can do for anyone, including myself, is to be myself."

Monica VanBerkum is a sophomore anthropology major and theology minor living in Cavanaugh Hall. She wishes South Bend would plow the East Bank Trail so that she isn't knee-deep in snow when she tries to run. Contact Monica at mumvanber1@nd.edu.

Insurance continued from front

in and become the primary agent of the provision of contraceptives."

SCOP's statement made specific criticism of the Fr. Jenkins' allusion to the university's participation in a lawsuit against the 2012 Health and Human Services mandate, which required employers to provide contraceptive and abortifacient coverage and enabled religious institutions to rely on indirect government-funded coverages of the same:

SCOP wrote: "The defense offered of the university's actions in court that Notre Dame only sought the freedom to make a decision about whether or not to provide contraceptives flies in the face of the university's sworn testimony to the courts that even entanglement in the third party provision of contraceptives was incompatible with the university's Catholic mission."

Fr. Jenkins argued that "What we [the university] sincerely and firmly fought for in court was the ability, as a Catholic institution, to make decisions about the provision of health care consistent with Catholic principles."

The testimony of university executive vice president John Affleck Graves, however, cited not the ability to make decisions regarding healthcare as the impetus behind the lawsuit, but that the ability to avoid "becom[ing] entangled with, or appear to facilitate, endorse, or accept, that which it believes to be contrary to the Catholic faith," as [the Rover previously reported](#).

Sarah Drumm, president of Notre Dame Right to Life, echoed the SCOP in her agreement with university's decision to cease funding abortifacients and sterilizations, and similarly continued to critique the new policy:

"I believe these small steps forward are not enough," Drumm wrote. "Providing simple contraceptive drugs is in no way 'consistent with Catholic principles': on the contrary, it is directly against the Catechism of the Catholic Church."

Drumm continued to explain her criticism concerning the university's decision to directly provide contraception,

citing that "they are not the best health care available to women, their use directly contradicts Catholic moral teaching, and they are an affront to upholding human dignity on our campus."

Notre Dame Right to Life has confirmed that they will continue to meet "in front of Main Building every Friday to pray the Angelus for Notre Dame's Catholic identity." The prayer will begun at 12:30pm each week.

Danielle Green, a PhD candidate in the department of English who is covered under the university's health care plan, criticized the university's lack of clarity in their definitions: "My main concerns revolve around the vague information given regarding how the University is defining the 'simple contraceptives' and abortifacients ... Moreover, many students and perhaps faculty/staff may be making decisions to attend or be employed by Notre Dame without sufficient information regarding healthcare coverage."

Green also expressed concerns that the university's definition would be "based on a misunderstanding of the science behind varying types of contraception including IUDs and Plan B."

Emily Garrett, president and co-founder of Feminist ND, expressed similar dissatisfaction: "I'm kind of confused why they are now deciding to change the terms again... By assuming the payment plan themselves and restricting access, they don't seem to be addressing our needs."

Garrett continued to question whether Feminist ND will soon be able to host events promoting contraceptive use in sexual health.

Previously, the club had been barred from doing so under [Student Activity Office rules](#) which banned club events that "may encourage or participate in any activity that contravenes the mission of the University or the moral teachings of the Catholic Church."

"We're not sure if this [events promoting contraceptives] is against the [university's] Catholic mission anymore," said Garrett.

Evan Holguin is a senior in the Program of Liberal Studies. Please send questions and responses to eholguin@nd.edu.

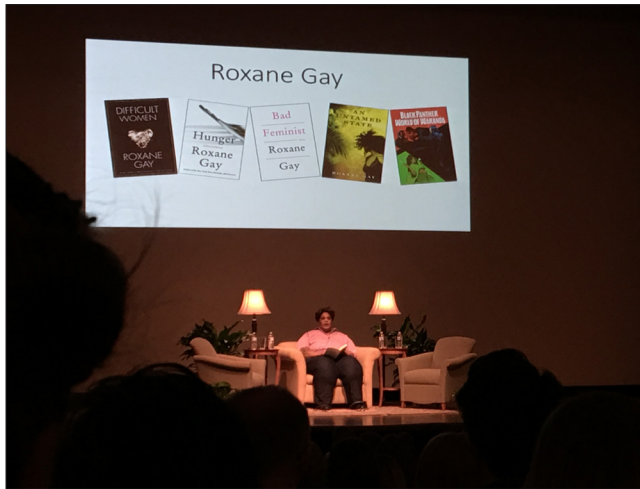


Photo by Monica VanBerkum



The death penalty: against a culture of life

JOHN PAUL FERGUSON
C & T Editor

Moral, legal, philosophical dimensions of capital punishment

About a week ago, Professor Jennifer Mason McAward of the Notre Dame Law Faculty gave a lecture at the Notre Dame Law School, titled “The Death Penalty: An Affront to Life.” In the talk, Professor McAward chose to educate her audience about the various legal, political, philosophical, and moral dimensions of capital punishment, rather than strictly advocate one way or another. Through her informative and comprehensive presentation, one can recognize that the death penalty fits into the larger narrative of building a culture of life, a culture where the dignity of all men and women is respected.

The pro-life cause espouses a consistent ethic of respecting life from conception until natural death. It is easy, but uninformed, to accuse the pro-life movement of being only “anti-abortion.” However, it is possible to defend against all attacks on human life while recognizing that the unborn deserve special protection, for no other group is under such attack as they. Given Professor McAward’s recent lecture, however, I will use this space to give particular attention to a cause less frequently

discussed, that of capital punishment.

Restricting myself at the moment to the United States, I believe that it is entirely inconsistent to be a voice for the unborn while condemning others to die.

This case is slightly more complicated, as a convicted murderer is deserving of serious and grave punishment in order that justice be served, whereas an innocent child is not. But a convicted murderer—however horrific the crimes—is no less human, and no less deserving of the same dignity and respect that we accord the unborn. In a sense, because it is so much more difficult to respect these hardened criminals than a smiling infant, we have a duty to afford them extra protection as well. Anyone can get behind a poster-child baby; a true test of this respect for life is whether or not it extends to the undesirable as well as the desirable.

The basic argument for the death penalty is that it fulfills retributive justice, wherein the punishment returns in at least equal measure the value of the crime committed. The basic argument against it, on human rights grounds, is that it should never be used except as a last resort to protect society, basically a self-defense justification. This is echoed in Pope St. John Paul II’s encyclical *Evangelium Vitae*, where he writes “as a result of steady improvements in the organization of the penal system, such cases are very rare,

if not practically non-existent.”

Bloodless means, especially in the United States, should always be sufficient to restrain violent offenders. Even within a Catholic justification of capital punishment, which doubtless was permitted in medieval and Renaissance ages (licit when church and state authority were united, and there was no technologically developed penal system), there are a plethora of requirements and factors that are not met today.

The methods used—presently, lethal injection is most common—can violate the cruel and unusual punishment clause of 8th Amendment to the Constitution. As activists against the death penalty, such as Sr. Helen Prejean, author of the novel *Dead Man Walking*, note, the drugs used in execution are difficult to obtain and use properly. The erroneous drugs have resulted in numerous botched executions in recent decades in which the condemned die painfully, writhing to death due to asphyxiation.

The appeals process within the legal system can be flawed and insufficient; few lawyers wish to take such cases. New DNA technologies have been used to revisit old cases, where they show new evidence indicating innocence. Some studies have estimated that almost 3 to 4 percent of those executed in the last 40 years were likely innocent.

One strict qualification



for the death penalty is that it be carried out by a just authority; one can easily make the case against our current governmental order as perfectly just given the scandals and corruption cases plaguing the Trump administration, the Democratic National Convention, and the FBI. Execution has not been proven to act as a deterrent to violent crime, given that states with the toughest laws have the highest murder rates.

And from a Christian perspective, execution does not allow time for reflection and ultimately, as we hope, repentance. It does not address the defect in the person’s soul and attempt to heal it. Our prison system can be atrociously underserved,

seeking to brutalize and ignore those within instead of seeking to reform. Capital punishment does nothing to rehabilitate. Whether or not it can be theoretically justified, it would seem that basic mercy and human respect dictate that we do not kill a person, however harshly they may indeed be punished or imprisoned. Add to this the practical concerns outlined above, and it seems that there is legitimate cause to at least suspend the death penalty as it currently stands in the United States.

This is the first step in how we should strive for a culture that respects life so much that it loves those very people who themselves have no love or respect for their own lives. We need to show them how

to value human life, while at the same time protecting through law all other innocent lives. We should want to make capital punishment illegal, but also inconceivable. Return justice, yes, but it should be merciful, if strict, justice. This can go hand-in-hand with other life issues like abortion, euthanasia, and civil war; they need not be opposed, as they often are. All of these must work together to build a unified and coherent culture of life.

John Paul Ferguson is a sophomore majoring in the Program of Liberal Studies with a minor in Constitutional Studies, and also serves this year as one of the Vice Presidents for Notre Dame Right to Life. Contact him at jfergus8@nd.edu.

Five things you say when writing a thesis

LACEY SILVESTRI
Humor Editor

If you are a student at the University of Notre Dame, especially if you are an upperclassman, chances are that you or someone you know is writing a thesis. If you are writing a thesis, you can bet your severely overheated laptop that you are talking and complaining about it nonstop. You can also bet that you are reminding your friends of this fact after every sentence. (As one of the thesis-writers myself, I’m allowed to say this.)

As such, I’ve compiled a completely objective and factually-sound list of things every thesis writer says during the course of their thesis-writing endeavors:

“That deadline will work!” You probably told your advisor this in that

meeting where you laid out a schedule for the semester. You thought to yourself, “yeah, I can totally write a chapter of my thesis in two weeks.” It’s okay to admit it now, this is a safe space—you were wrong.

“Is it ‘advisor’ or ‘adviser?’”

Throughout your thesis journey, you’ve sent out more emails than you ever wanted to on the hunt for resources, counsel, and advice. You’ll take anything to console yourself that you’re not just pulling arguments out of thin air. In all of these emails, you had to type out the word “advisor” several times, and you probably had several nervous breakdowns over how on earth it’s supposed to be spelled. At the very least, “advisor vs. adviser” is definitely in your Google search history.

“Oh, right, I see what

you mean.” This is what you say when you’re talking to a professor who has some knowledge on your thesis topic, and they say something incredibly intelligent. You’re trying to follow, but honestly, you’re completely lost. You’re just writing a thesis about popular baseball fiction. You didn’t realize this was going to be delving into issues of critical pedagogy. But somehow, there you are, trying to talk about critical pedagogy and how that could possibly relate to the 1919 World Series.

“I don’t even know what I don’t know.” I’d argue this also applies to anyone who is doing college the right way. However, for thesis-writers, this is particularly relevant. You were so young and so naive when you signed up for this; you believed you were actually going to pick

a topic and learn all about it. You thought maybe you could even call yourself an “expert” by the end of this whole thing. Jokes. You might know more about your topic, but more impressively, you’ve discovered the never-ending chasm of information that you *don’t* know about your topic.

“I’m, like, basically done with my first chapter.” Translation: I haven’t started it, and if I told you I have an outline for it, that’s probably also a lie. Basically, writing a thesis has turned me into a compulsive liar and I’m sorry. Or am I? I don’t even know.

Lacey Silvestri is a senior English and history major who is, in fact, writing a thesis on popular baseball fiction, and she hopes the pain and suffering it caused will land her a job with the Cubs. Hire her at lsilvest@nd.edu.

We deserve much, much betterer

EVAN HOLGUIN
Executive Editor

Closed door meetings. Seemingly arbitrary sanctions. A feud in the press. This year’s student body election has generated much grief, and even more *Observer* viewpoints and editorials. As a result, we, the student body, have finally been awoken to the violence inherent in the system.

To this end, I commend the *Observer* editorial board and the whistle-blower who penned those great political treatises, “We Deserve Better” and “We Deserve Much Better.” You have sparked the flame of student body revolution; but I say, you have not gone far enough!

We at Notre Dame deserve a better, more accountable system of government. The humor of it is that this system of government has been staring us right in the face, thanks to the (regrettably) failed Zahm ticket. Those brave men from Zahm reminded of the golden age of Notre Dame, when we were ruled by a great king (and his cat). Here lies our solution! A return to the monarchy will

surely solve all “transparency” issues. Under monarchical rule, we know who made all decisions, and all the monarch’s decisions are lawful (Hobbes, *Leviathan*, part II, ch. XXVI). Therefore, we would have nothing more to complain about!

I know some of you may be thinking, “But, Evan, how will succession work?” Simple! Upon coronation, the king or queen shall name an heir, to replace them after abdication/graduation (whichever comes first). In the case of a contested succession, the Pope shall be called in to pronounce his judgement.

Of course, this system will require a first monarch. This honor, quite surprisingly, has been given to me. You see, the Lady of St. Mary’s Lake, her arm glimmering in blue and gold, held aloft Excalibur, signifying that by Divine Right, I, Evan, am to be king of the Fighting Irish.

Doesn’t get much betterer than that.

Evan Holguin is a senior PLS major. His favorite food is water and tarts. You may ask to become a Knight of DuLac at eholguin@nd.edu.

Advisor vs. adviser? Go to www.grammarly.com/blog/advisor-vs-adviser/



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



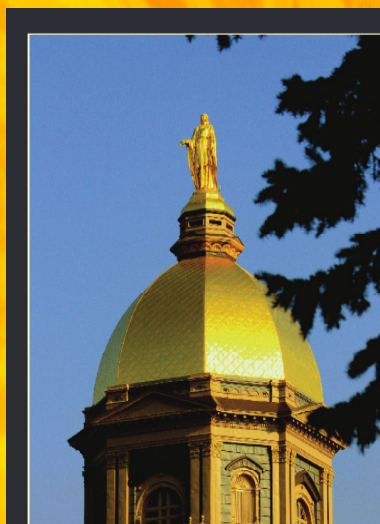
"BY
ADOPTING
A CHILD,
THESE
COUPLES
RECEIVE
JESUS."



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TERESA
OF
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.

Communion before communion

ZOSSIMA PROJECT

Reflections on the Sign of Peace

Let us offer each other the Sign of Peace." In most campus Masses, these words are followed by a flurry of activity ("bro-hugs," small talk, social niceties, etc.), and someone who isn't Catholic might be forgiven for thinking that the "Sign of Peace" constitutes a break in the liturgy, a temporary return to normal social life, before resuming the strange ritual of the Mass. However, if we look to Tradition, it becomes clear that the Sign of Peace is a natural development of the Liturgy. What is the proper place of the Sign of Peace at Mass? What does it mean for us as Christians?

The Sign of Peace, or *pax*, has its origins in the earliest liturgies of the Church. St. Paul writes in his epistles to "[g]reet one another with a holy kiss," and St. Peter says to "greet one another with a kiss of love." The origin of the kiss of peace is not completely without precedent. It may have come from the command of Christ Himself, who told those present at the Sermon on the Mount: "[...] first be reconciled to your brother or sister, and then come and offer your gift." Reconciliation did not explicitly have to be

expressed through a kiss, but in ancient times the kiss was considered an affectionate sign of respect and reverence to whomever it was given.

Christ's command to reconcile before offering gifts at the altar was originally taken literally, as Justin Martyr notes: "Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water." This implies that the *pax* occurred at the end of the Liturgy of the Word, before the offering of bread and wine.

However, later in the patristic era, the *pax* was shifted to its current place in the liturgy. Augustine notes: "Then, after the consecration of the Holy Sacrifice of God, [...] we say the Lord's Prayer which you have received and recited. After this, the 'Peace be with you' is said, and the Christians embrace one another with the holy kiss." Here the *pax* has been moved, becoming a sign of reconciliation amongst brethren. This, too, is a direct implementation of Christ's command, as the reconciliation called for by the Our Father leads directly to the offering of the communicants themselves as vessels for Christ's Sacrifice.

After the placement of the *pax* was established, the method of communicating



it began to change. With less frequent reception of Communion in the medieval era, the prevalence of the *pax* began to wane as well. The Church carried on the *pax* through the use of *paxbreads*, or "peace-boards," which were constructed of precious metals and depicted the Paschal Lamb, for congregants to kiss, an act which often took the place of communion itself. These boards fell into disuse by the Counter-Reformation, and following the Council of Trent the *pax* was mandated only to be given at a Solemn High Mass; however, in every Mass the priest continued to say "may the Peace of the Lord be with you always" to the entire congregation.

The *pax*, now known as the Sign of Peace, was re-implemented into the liturgy after the Second Vatican

Council, though it remains an optional component. The *General Instruction of the Roman Missal* leaves the incorporation of the sign of peace to the discretion of the celebrant. The actual sign given is not specified in the Missal, but left to the decision of the local bishops conference. Vatican legislation stipulates, however, "that each one give the sign of peace only to those who are nearest and in a sober manner." In addition, the Vatican instruction also calls upon the celebrant to remain in the sanctuary, "so as not to disturb the celebration."

This instruction, while seemingly limiting our dorm Mass sentiments, is nevertheless a good reminder to all participating Catholics about the purpose of the *pax* in the liturgy. This gesture is not meant to be a break from

the liturgy to act comfortably with friends and neighbors. Instead, it is an outgrowth of the Our Father, which calls for us to forgive those who trespass against us, and it provides an opportunity for communion between brethren that prefigures the deeper Communion we will experience through reception of the Body of Christ. May we always remember that this act, along with everything we do during the Holy Sacrifice of Mass, is aimed at that communion in Christ the Head, the reason for our gathering now and always.

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

Iraq *continued from page 8*

contribute to helping persecuted Christians, he said that "praying for us is important." He spoke to the importance of social media to raise awareness for persecuted Christians, who, he reminded the audience, are "the most persecuted religion today." He referred to students who have come to help teach in schools and volunteer in these communities for anywhere from a one month to a whole year. Finally, he called students to speak out publicly on campus, asking rhetorically, "when the next wave of violence begins to hit us, will anyone on your campus here hold demonstrations and carry signs that [say] 'We are all Christians?'"

After the talk, Father Theodosius, a Syriac Orthodox monk at a local monastery who is involved with helping persecuted Christians, stated that we need to "pray for forgiveness and conversion," and that "in the first forty days, [Christ] went into the desert and did battle with Satan... He prayed and fasted." He felt that the issues of persecution go beyond a battle against political Islam, and are in fact a battle against Satan. Therefore, a proper response requires a spiritual edge.

Zach Pearson is a freshman music and Program of Liberal Studies double major. He once had a semi-domesticated raccoon put on his shoulders at the Grotto. If you are interested in volunteering with Christian communities in Iraq, please contact him at zpearson@nd.edu.