

Student seminar explores identity politics, liberal arts

JACK FERGUSON
Culture & Thought
Editor

Columbia professor & journalist discusses great books with students

Mark Lilla, professor of history and politics at Columbia University and famed *New York Times* journalist, gave a public lecture on his recent book, *The Once and Future Liberal*, last Thursday as part of Notre Dame's Constitutional Studies and Tocqueville Program's fall lecture series. The lecture highlighted the contrast between Lilla's renowned liberal theories on American politics and his anti-liberal stance on identity politics. Yet Lilla also delved into the liberal arts education the Friday after this event in a smaller student-led seminar.

York Times op-ed *The End of Identity Liberalism*, published just after last year's November presidential elections, caused quite the stir among the liberal elite, politicians, and the media—it was unheard of and strikingly countercultural for a respected, progressive Columbia professor to critique identity politics. He views identity politics as toxic, narcissistic, and ultimately rooted in a false philosophy of the human person. His new book, in a similar vein, calls for the Democratic Party to return to a Roosevelt-era liberalism based on communal duties and citizenship in service of others and the country. In this, Lilla has already established himself as a unique type of liberal, one not often found in today's continuously polarizing America. His view on the liberal arts, however, is one that sets him even further apart from most modern leftists.



Photo by Jennifer Smith

Professor Lilla's famous *New Res Publica*, an on-campus student discussion group on politics and political discourse based out of the Program of Liberal Studies and associated with the Tocqueville Program, hosted a student seminar with Professor Lilla on the purpose of a classical liberal arts education.

"I wanted to organize this seminar to start conversation about Notre Dame's current requirements and in a larger sense the academic environment of the school" said Soren Hansen, founder of *Res Publica* and a junior in Lewis Hall.

Professor Lilla, who teaches in Columbia's humanities sequence, provided illuminating insights on how to work with students and the liberal arts. He described Columbia's Literature Humanities Sequence, which serves as their core

requirements. The program consists of one class that extends through sophomore year, where students remain with one teacher for the duration of the course, reading and discussing

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An insider's perspective on the U.S. bishops

NICHOLAS HOLMES
Staff Writer

Bishop Emeritus holds discussion on the inner workings of the USCCB

The Center for Social Concerns hosted a lecture entitled "How Bishops Really Work: Behind the Scenes of the USCCB" as part of its Research Seminar Series on September 18. Featuring Bishop Emeritus Robert Lynch, the

September 18 event focused on the American bishops' work to promote peace through their 1983 pastoral letter *The Challenge of Peace*.

Dr. Clemens Sedmak, a Professor of Social Ethics and Advisor in Catholic Social Tradition, began the lecture by introducing Bishop Lynch and providing detail about His Eminence's experience. Sedmak described the former bishop of St. Petersburg and General Secretary of the United States Conference of Catholic Bishops as an "important, influential, and lovely bishop," who "is spending a semester here at Notre Dame."

He then reminded the audience of the importance of bishops and their work. Although "the term bishop cannot be found in the gospels," Sedmak said, "now we need them—we need many of them."

Bishop Lynch first discussed how *The Challenge of Peace* was

a "very visible, tangible by-product of a vision of Church that originated in the Second Vatican Council ... because the writers felt the need to listen."

"Our Church is not awfully good at listening or hasn't been in the past," he explained, "especially those of us at my level kind of think that with ordination comes infused knowledge that is really not there. This was an extraordinary moment," he elaborated, "[because] this committee went all over the United States holding public hearings on the mind of the public relative to nuclear warfare and the potential for nuclear destruction."

Next, Bishop Lynch described how the campaign rhetoric of Ronald Reagan spurred the U.S. bishops to focus on issues such as peace. "Episcopal conferences really had not yet come to full maturity

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Terror on the strip

KEENAN WHITE
Politics & Economics Editor

Bullets rained from the sky in a senseless shooting at a country music concert in Las Vegas

Country music fans dropped to the ground or fled screaming from the scene of Jason Aldean's performance at the Route 91 Harvest Festival on Sunday night. Initial confusion gave way to panic as concert-goers realized that what many had thought to be fireworks was actually gunfire raining down on the approximately 22,000 concert attendees.

The massacre is said to be the deadliest mass shooting in modern American history. The current death toll has reached 59, though it may still rise with 527 injured. The body count in Sunday night's shooting tops that of

the Sandy Hook shooting in 2012 and last year's Orlando nightclub shooting.

The perpetrator has been identified as Stephen Paddock, 64. A retiree and resident of Mesquite, Nevada, Paddock was an avid gambler and the son of a serial bank robber, but according to his brother, he was an unlikely suspect.

Paddock checked into the Mandalay Bay Hotel on the Las Vegas Strip on September 28th, 2017. Over the course of the next few days, he managed to smuggle ten suitcases filled with firearms and ammunition into his 32nd-floor hotel room. Police reportedly found approximately 23 guns in the room, including AR-15-style assault rifles.

According to authorities, Paddock shattered the window of his hotel room with a hammer and, beginning at 10:08 pm, fired bullets down on the concert, which was located just 1,000 feet away.

Authorities quickly

identified the source of the shooting. A SWAT team began sweeping the upper floors of the Mandalay Bay Hotel room by room. When they finally came to Paddock's suite, he began shooting at them, firing several rounds through the door. By the time the SWAT team had broken into the room, Paddock had shot himself in the head.

Over the last few days, it has become clear that Paddock's massacre was a meticulously planned operation. He not only smuggled two dozen firearms equipped with "bump" stocks, designed to increase the speed with which a gun can fire bullets, but he also planted cameras in the hallway around his room so that he would be aware when law enforcement inevitably arrived.

Paddock is survived by his girlfriend, Marilou Danley, who was in the Philippines at the time of the shooting. Danley was met at the Los

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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.

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"The Holy Spirit does not speak to a soul that is distracted and garrulous. He speaks by His quiet inspirations to a soul that is recollected, to a soul that knows how to keep silence." -St. Maria Faustina Kowalska

Moving past "what?"

KEVIN ANGELL
Managing Editor

Asking how and why, not what

Each day, before our classes, in the hallways, in our dorm rooms, we have countless small conversations with friends, classmates, and acquaintances. In each, we so frequently ask each other the basic question: "What are you doing today?"

Whether we are asking about someone's evening, day, or week, we practically know what they will say, give or take a few activities, before we even ask the question. We expect each other to rattle off a list of clubs, readings, and homework assignments. Around midterms or finals, the list will undoubtedly include writing papers and studying for major exams. During football weekends, it will usually include the football game, likely preceded by tailgating, homework, or helping with Knights of Columbus steak sales. Depending on whom we ask, it may include a party, a religious event such as EXALT, or both. Perhaps, our friend will readily reply, "I'm finally going to get some sleep."

Just as often as we ask the question, we are asked the question in return. And, for the most part, we answer much the same way. For both ourselves and our colleagues, busyness appears to be a permanent state, with variation confined to its degree rather than its presence.

In some ways, inquiring about what work others are doing can be beneficial. Work

is an important part of our lives. As Pope Saint John Paul II wrote in *Laborem Exercens*, "mankind is called to work" as "work is one of the characteristics that distinguish man from the rest of creatures." Thus, the question could be insightful if it reveals something more about one another. Additionally, discussing our work can help us find periods of free time to spend with one another or ways to coordinate schedules so work is done in community, not in isolation.

However, if we are not careful, the question can also further perpetuate our culture's laser focus on work and accomplishments, rather than each other's humanity. We are surrounded by an environment where others are continually judging our work and our accomplishments. Each of us, simply to be at this university, had our academic work, our extracurricular activities, even our service and religious involvement, scrutinized by an admissions committee and dubbed sufficiently worthy. This process is unavoidable. The danger arises when we allow this evaluation of accomplishments and past experiences to become an evaluation of our worth and our well-being.

Too often, this busyness becomes a social status symbol. If someone is busy, we think, then they must be working on all kinds of important activities and achieving impressive results. We start measuring ourselves and one another by how much time we spend doing something, doing

anything. If we are not working or volunteering or going to an activity, we fear we are falling behind. We have even coined an acronym for this feeling: FoMO, or Fear of Missing Out.

Despite this, how busy a person is, how many classes, jobs, or activities he has, does not determine his identity or value. Pope Saint John Paul II wrote that "God has imprinted his own image and likeness on man, conferring upon him an incomparable dignity." This dignity is not contingent upon what we do, but rather is a free gift from our Creator. God already knows the truth: we are invaluable. He already loves us more than we can ever appreciate in this life, even sending His only Son to save us. To claim that an extra club or activity will make us worth more is preposterous. What has more worth than God's love?

As then Cardinal Ratzinger said in a homily and my Foundations of Theology professor drove into me and my classmates, to be human is to be related in love with all those around us. Ratzinger said "human beings are relational, and they possess their —only by way of relationship ... to be truly a human being means to be related in love, to be of and for." Thus, our focus should be on connecting with each other, learning more about and seeking to understand the depths of each other's being. Discussing one another's work can help us begin, but we must move beyond such superficial inquiries in our quest for mutual understanding.



Instead of focusing on what each of us is doing, let us shift our focus to how each of us is doing and why we choose work so diligently. Keep asking how your friend's classes and activities are going, but don't settle for a cookie-cutter response. Let us share with one another our emotions, our sorrows, and our joys. Let our conversation be about the struggle of writing a lab report while being worried about home, or about the tremendous debate that erupted over a finer philosophical point in class. Share the silly joke you made to your neighbor or the crazy story your professor told. Ask your friends why they are devoting their time to their activities. Listen and hear about the joy experienced, the friendships deepened, the knowledge learned, and the impacts made.

Yes, these questions are harder and longer to answer. Yes, they require more openness. Perhaps this is why we avoid them, but they are worth the extra effort. They reveal greater insights about who we are as individuals. The extra details allow us

to better connect with one another, relating to each other more deeply. It shifts the focus away from an individual's actions and towards the individual himself.

So in your next conversation, pause before you ask, "What are you doing?" Instead, ask "How are you doing?" or "Why are you doing [insert activity]?" Then, pause and wait for a honest answer. You may not receive a genuine answer the first time you ask; it may take many attempts to receive one. But, when you do receive an answer, it will be far more meaningful than the list of activities and homework that you would have received otherwise, and far more valuable in helping us relate to one another in love.

Kevin Angell is sophomore majoring in economics and political science with a minor in computing and digital technology. If you would like to share your reactions or comments, you can contact him by simply walking into the Knights of Columbus building or sending an email to kangell@nd.edu.

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Are engineering and technology good for humankind?

PETER KILPATRICK
Faculty Contributor

As Dean of the College of Engineering here at Notre Dame, people often ask me, “what does engineering have to do with our Catholic mission?” I have frequently responded that I believe that, of all the disciplines here at Notre Dame, engineering is the most Catholic, because no other discipline can impact the lives of people more than engineering. Of course, this response is a little tongue-in-cheek, as one could argue that one should not be afraid of anything that kills the body but rather those things that kill the soul, but hopefully my answer will lead them to think a little more.

Engineering is closely connected with the concept of technology that can be defined as uniquely human acts of creation. In fact, the standard elements in the engineering design process are remembered using the mnemonic device CDIO, which stands for “Conceive, Design, Implement (create), and Operate.” Every engineering design features these aspects and often in an iterative way. In this respect, engineering has a lot in common with artistic endeavors in which acts of creation are central.

Engineering and technology have arguably led to the enormous growth in human lifespan, the curing of disease, feeding the world, and many of the improvements in the quality of life for the last 250 years. The first industrial revolution occurred following the invention of steam engines by Thomas Newcomen nearly 300 years ago. James Watt, a Scotsman, enabled the mass production of them, and this in turn enabled humankind to convert the chemical energy of coal and oil into mechanical

energy or power. This ability led to mechanized agriculture which in turn has led to human persons being able to increase the agricultural output per person hour by more than a 1,000 fold in these last 250 years. It is no accident that the world’s population has increased from 600 million to nearly 8 billion in that same timeframe.

In addition to dramatically increased agricultural output, biomedical technologies have led to the near eradication of many human illnesses, including diphtheria, tuberculosis, whooping cough, typhoid, polio, and AIDS. Other biotechnologies have led to persons being able to survive AIDS for a lifetime. In addition, maternal and infant mortalities have decreased dramatically (although there is still much to be done). These inventions and technologies, along with the increase of agricultural productivity, has led to an increase in life expectancy from roughly 30 years of age in 1700 to more than 70 worldwide today.

But, many will argue (as the Holy Father, Pope Francis, does in *Laudato Si*), what about all the challenges with the environment and degradation of planet earth “caused” by technologies? This issue has been a common topic for the popes of the last 50 years. Paul VI in *Octogesima Adveniens* (on the 80th anniversary of *Rerum Novarum*) wrote that “due to an ill considered exploitation of nature, humanity runs the risk of destroying it [nature].” Pope Saint John Paul II and Pope Emeritus Benedict XVI have written in similar terms. Where does the truth lie? Is technology good for humankind or not?

As Ian Barbour points out in the classic text *Ethics in an Age of Technology*, technology is neither a liberator nor a threat, but rather an instrument of power. Of course, good

persons and good governments use power in helpful and humanizing ways, but the converse is also true.

Pope Emeritus Benedict’s position on this is helpful: “human freedom is authentic only when it responds to the fascination of technology with decisions that are the fruit of moral responsibility” (*Caritas in Veritate* # 70). I have heard it put this way: God’s command to “exercise dominion” (Gen 1:26) was directed to nearly all of creation, but not to other humans. And St. John Paul reminds us that “a person’s rightful due is to be treated as an object of love, not as an object for use.”

So how can technology and engineering be used in a dignified and responsible way to solve the challenges of humankind in ways that treat other persons as objects of love? I have listed below five of the most important challenges of the 21st century that I believe engineers and technologists will help solve:

Develop clean forms of energy (carbon neutral) which can be implemented in inexpensive ways to generate abundant energy for all persons. It is truly remarkable to see the progress that has been made in making solar photovoltaic energy less and less expensive and more widespread. While it may take several more decades, there is reason to be hopeful that this form of energy will serve humankind (especially in the global south) for centuries to come. We should also continue to focus on wind energy, nuclear fission energy (used responsibly and exploiting recycled materials), and we should continue to develop nuclear fusion energy (the way stars and our sun generates energy). This latter form of energy is the ultimate “renewable” form of energy.

Generate biomedical technologies that treat disease and life-threatening medical



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conditions, including cancer and neurodegenerative diseases. For example, the latest forms of immunotherapy to treat a variety of cancers have been extraordinarily successful in driving many forms of cancer into remission.

Develop the means of inexpensively purifying water and even reclaiming drinkable water from seawater. Currently, many of these methods are quite expensive and/or involve technologies that produce byproducts or wastes that are challenging to recycle.

Develop polymers and plastics that are made from renewable sources and which can be readily recycled into component parts and new

materials. While engineers and technologists have made some advances in this arena, much remains to be done.

Develop perennial plants and crops which do not require replanting each year. Currently, the world is facing serious challenges from the environmental and economic costs of annual crop production at the scale of more than 900 million tons of corn, 800 million tons of wheat, and 500 million tons of rice. Growing these crops as perennials and with sustainable fertilizers can dramatically impact the sustainability of our environment.

Certainly, none of these “grand challenges” can

be accomplished without the central engagement of engineers and technologists (along with many others). Done with the proper motive, to serve humankind with love and dignity (out of love for Christ), and done with proper respect for the sustainability of our human home, engineers and technologists can continue to be among the most “mission-oriented” of Notre Dame’s graduates.

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Keeping that wonder

CRYSTAL AVILA
C&T Editor Emeritus

While reading this article, try listening to the song “Cornfield Chase” by Hans Zimmer, and then “An Old Peasant Like Me” by Explosions in the Sky.

While walking the streets of Wicker Park in Chicago, a friend asked, “Who the heck discovered how to make and a tune a guitar? And who thought that tomatoes would be great as ketchup and delicious on meat and fries? Amazing.” We had just passed a myriad of restaurants and had heard all sorts of music blasting from store shops. For a time I thought that those were funny and “off-topic” questions but after remembering these “funny” questions a few days later, I realized that they were far from funny and actually reminded me to have a deeper sense of awareness to the visuals and sounds around me, and essentially to have more

wonder in my life. Google and Wikipedia may be our go to for looking up facts and quick answers to questions, but sometimes even they cannot answer everything or really be a channel to experience “wonder.”

As I was thinking more about my friend’s comments, I couldn’t help but wish my mind were more oriented like theirs. I began to think of my day-to-day work life and how much I liked it despite it being a radical change from my life just a few months prior. I began to think more about the people I see everyday, my friends, my daily commute to and from work, the same restaurants I pass everyday, and all the little parts of my life that are exactly the same in ways: the way I brush my teeth, the alarm I set, the people I text, etc. When contemplating the purpose of these routines I realized that I too could find a sense of awe in each of them. I found myself asking questions like “who decided to make the highway signs

green? Or, why is the Record button on a camera red instead of purple? Who chose which Emojis would be available on our iPhones and why?”

When I began to adopt my friend’s way of passing through life, I felt the mundane turn into something worth wondering about and worth having more fun with.

According to the Merriam-Webster dictionary, wonder is “rapt attention or astonishment at something awesomely mysterious or new to one’s experience or a cause of astonishment or admiration.” When many of us were little we wondered a lot more about things because naturally, we knew less. Things and events were more astonishing the first time we experienced them because they were new. Imagine if we could remember what we thought the first time we ever ate ice cream. We must have been in such awe. As we grow up our sense of wonder

can be lost, forgotten, and even thought of as foolish. Generally speaking, people do not often like to ask things because it makes them seem inadequate, uneducated, or even lame. What if every time we ate ice cream we noticed something different in it or decided to pay more attention to how we reacted to its deliciousness? Perhaps wonder is the cure to our easy to acquire complacency in life or seemingly banal activities we perform day in and day out. Being in a state of awe or wonder, can make us feel smaller, less self-important, and reminded of the literal awesomeness we live in and are an active part of. I believe that this sense of wonder can even make one kinder, wiser, more fun, youthful and happier.

I often equate a feeling of awe with the feeling I had when I first saw the Eiffel Tower or when I met one of my favorite bands after their concert. These were extraordinary moments

for me, but moments like these are not part of my ordinary life. When thinking about my life with a greater sense of wonder, I find a greater sense of wonder in it. It has been an active decision for me with so many moments that eventually it has become more natural in its occurrence, not diminishing my wonder but rather amplifying it. Like when I am editing a video and, somehow, a small vision of mine comes to life with many clicks of a mouse and a computer program. Or when my little sister writes a new song on the piano and I just wonder, “How did she know those chords would be so good together?” And even, “why is the ‘F’ key next to the ‘G’ on a computer keyboard?”

I don’t think my friend realized how their natural sense of humble innocent wonder in life would greatly impact my own. I no longer associate “wonder” with the popular hashtag “wanderlust” people

post on their Instagrams to indicate that wonder is found only in travelling the world, but rather I associate it with the little things I see in nature, religion, and work—mostly through people. I asked this friend why they have keenly kept wonder an active player in their life and the answer was simple, “Maintaining a sense of curiosity in life helps me to keep even the most meaningless mundane tasks full of wonder, making my life more fun and interesting”

Wonder why I asked you to listen to those two songs? I wrote this article listening to them and thought they matched the flow of the piece.

Crystal Avila graduated May 2017 and was the Culture and Thought Editor for two years. She now works as a film producer and editor in Chicago. If you want to know which films and songs keep her in a state of wonder, email her at cavila3@alumni.nd.edu.

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The Summit, Flattened

MATTHEW GAMBETTA
Staff Writer

It is unarguable that the Church as we know it has been in serious decline over the past few decades. Church attendance has plummeted, catechesis has suffered, and vocations to the priesthood have dropped dramatically. The Catholic Church faces many external pressures, but our internal crisis is perhaps the greatest of threats, indicating that we cannot adequately tend to our own flock. Perhaps this crisis derives from a decline in our liturgical life that has ominously followed our overall decline as a Church.

The Catechism states simply that the Mass is the source and summit of the Christian life, and as Catholics we cannot deny the necessity of sacramentality in the attainment of eternal life. But what happens when our source and summit no longer appears to be so, and instead appears to be merely a human creation with little or no divine semblances? What happens when we make the Mass only our prayer, and no longer a prayer sanctioned by God, for God? The answer to this question has already been suggested, and a liturgy that has lost its transcendental qualities of truth, goodness, and beauty will inevitably result in lackluster religious fervor, a dumbing down of mystery, and a loss of respect for the faith.

Has the liturgy so lost its sense of the sacred to merit such accusations? It would appear so, especially in many churches that seek to be more accessible, inclusive, and relevant. These churches have been inspired by the so-called “spirit of Vatican II,” an awful specter that thwarts any true effort for liturgical renewal. Although we cannot deny that the Eucharist is still made present on the altars of our churches, the nature of these liturgies, and even of the church buildings dedicated to them, leave a doubt as to the respectfulness given to this wondrous sacrament.

We see in many parish churches a Mass celebrated where Scripture is interpreted politically and psychologically, Tradition is tossed aside due to its “old-fashioned” character, and reverence and awe are reduced to cheap sentiments. We see many of our priests who fear to preach the hard truths of the faith, lack the passion to defend them, or outright contradict them. Much of our liturgical musical repertoire now comprises of period pieces, born of the 80s, that lack the transcendent qualities typical of Catholic liturgical music from previous centuries. Even church architecture took a turn for the worse through the creation of structures more resembling lecture halls and spaceships than places for worship and sacrifice.

Is it any wonder, then, why many do not want to go to Mass anymore? It is boring and blasé, it does not seek to challenge, and it appeals only to a passing fancy more than to a need for transcendent beauty. When we lose a sense of the divine, we lose a sense of worth in the liturgy and the knowledge that the Mass has the hand of God written all over it. The Mass becomes human prayer more than it is divinely inspired prayer. With this perception of human inspiration over divine inspiration, some may contend that if this important aspect of the faith is our own invention, then other important aspects must also be humanly constructed as well. Divine revelation soon becomes perceived as human demands that have no true authority, and Catholicism is thus assumed to be one massive, convoluted God-of-the-gaps theory and not so much a history of man’s salvation.

As Catholics, though, we understand the true nature of the liturgy as the sacrifice of Christ made manifest on the altar before us. The words of consecration uttered by the priest are not simply his words but the words of Christ Himself that transubstantiate the bread and wine into His Body and Blood. These phrases are not our words, or else our critics would be correct in saying that the liturgy is only our humanly constructed rite with no heavenly connections. The fact that these words, spoken at the highest point of the Mass, are not our own indicates the presence of divinity in the sacrament. This is not our prayer for us, but our prayer, both God’s and man’s, to God Himself.

If it is the case that the liturgy is divinely inspired, as we believe it is, then we are obliged to give ourselves wholly to God in the Church’s official communal prayer. We cannot cut corners in the liturgy to evangelize to the young and make ourselves relevant to the world. The young crave authenticity in liturgy; they see truth and beauty in it, but it is admittedly difficult to comprehend behind the strumming guitars and the felt banners. It is time that we more fully demonstrate this beautiful sacrament through a return to “old-fashioned” Tradition, and no longer through the fads of the day, to restore the sense of the sacred and instill a sense of divine purpose into the liturgy once more.

Matthew Gambetta is a senior studying IT Management and Theology. If you, too, like to rant about liturgical furnishings and chapel renovations, please contact him at mgambett@nd.edu.

Ordinary Grace

NICOLE O'LEARY
Staff Writer

The saints, Father Thomas Dubay, S.M., writes in his book *Fire Within*, “labored with the same weak human nature that the rest of us bear along,” yet they “differ from us in that they trust in God to give them what they lack, and they are determined to use what He offers.”

A cursory examination of the history of the Church will reveal that these people of whom Fr. Dubay is speaking—the saints—are the revolutionaries who, through the practice of heroic virtue in the hidden events of everyday life (and occasionally in more extraordinary circumstances), bring about renewal in the Church. The early Church, for example, witnessed martyrs proclaiming the truth of the Gospel through the shedding of their blood. As Christianity became mainstream in the West, figures such as Saints Anthony of the Desert and Benedict of Nursia practiced assorted varieties of monasticism and embraced lives of unparalleled asceticism. Centuries later, Saint Francis, the beloved *poverello* of Assisi, set an example of evangelical poverty and simplicity in imitation of Christ that has resounded for eight centuries. Unrivaled figures such as Saints Teresa of Avila, John of the Cross, Francis de Sales, and Ignatius of Loyola arose as leaders, contemplatives, and apologists in the Church’s response to the Protestant Reformation. And in recent decades, the humility of Saint Teresa of Calcutta and the charisma of Pope Saint John Paul II have been celebrated throughout the world by Catholics and non-Catholics alike.

Although the aforementioned figures all differ drastically in temperament, occupation, and cultural background, they nevertheless share a characteristic indispensable to the entirely otherworldly success of their lives. This characteristic, I would like to suggest, is summarized in the words of Fr. Dubay: “they trust in God to give them what they lack, and they are determined to use what He offers.”

If what the Church truly needs is people like this—saints—who trust in God with such abandon that they allow Him to form their hearts and transform them entirely into the image of His Son, then one of the most pressing questions that we, as a Church, must ask is: where do saints come from? In other words, how do we inspire Catholics in every state of life to embrace their faith wholeheartedly, to “hear the word of God and act on it,” (Luke 8:21) in a world that dismisses the Christian proposition as laughable even before it can present its case?

The modern-day answer to these questions often includes the proposal of a new initiative, a new form of outreach, or the bringing-up-to-date of something previously inaugurated. There is no reason why these efforts should necessarily be belittled; in fact, when implemented with the proper disposition of trust in God, they can bear much fruit.

Nevertheless, I believe that it is even more important to ask ourselves if, in the words of Fr. Dubay, we are truly determined to use what God *already* offers us as we seek to cultivate

seeds of faith and, ultimately, sanctity, in the Church. As the lives of figures such as Mother Teresa and Pope John Paul II testify, the means of salvation are not present in one century only to disappear in the next; the fount of grace was not flowing in extraordinary abundance during St. Francis’ explorations of the Umbrian countryside only to run dry in the third millennium. Grace—particularly in the sacraments, which are the ordinary means of salvation available to every Christian—is abundant. God will give us what we lack; we must simply be determined to use what He offers—not because His generosity is dependent upon our response, but because He wills that we become cooperators in our own salvation.

On Pentecost Sunday, 2015, Archbishop Samuel Aquila of the Archdiocese of Denver announced, in a pastoral letter entitled “Saints Among Us,” that the archdiocese would be adopting a change that he had previously implemented in the Diocese of Fargo while serving as its bishop: a restoration of the order of the sacraments of initiation to Baptism, Confirmation, and the Eucharist. Thus, rather than receiving Holy Communion for the first time in second grade and waiting until middle or high school to be confirmed, young people in the archdiocese would receive the sacraments of Confirmation and the Eucharist during the same Mass in third grade—shortly after reaching the age of reason.

When asked to explain the motivation for this change in an interview with the *National Catholic Register*, Archbishop Aquila provided a concise and remarkably lucid answer. “The decision to restore Confirmation to its original place,” he said, “is motivated by my desire to help the people of the Archdiocese of Denver reach heaven.” Whereas Confirmation is often misrepresented to middle and high schoolers simply as the time to “make your faith your own,” in lowering the age of Confirmation, the archbishop effectively removed one of the most common barriers to Confirmation: the opportunity for uncertain or indifferent teenagers to opt out of the religious belief of their parents on the basis of their own newfound autonomy.

The archbishop’s rationale suggests that the deepening of baptismal grace which occurs at Confirmation and which is communicated to every Catholic upon reception of the sacrament is crucial for the upbuilding of the Church. Confirmation, like all of the sacraments, is God’s gift offered to us. It is an ordinary source of grace that is intended to supplement and transfigure our weak human natures. God has provided the means; we must, as Fr. Dubay suggested, simply be resolved to use the gifts that God has already offered with the reckless abandon of the saints.

Nicole O’Leary is a senior Theology major with minors in Italian and Medieval Studies living in McGlinn Hall. Her favorite pastime is wearing cardigans. Contact her at noleary@nd.edu.

Seminar

continued from front

the great books of history. Professor Lilla is as strong an advocate for this Great Books program as can be found, in an age where the classics and the Western canon are under attack from various sources.

The fact that most European books were written by white men has little to do with their importance for Professor Lilla. In these works, he argues, we find common ground as humans— not through one racial, gender, or sexual lense, as identity politics would suggest, but merely as people, with a universal human nature that binds all of us together across time and geography. “[Professor Lilla] gave a clear sense of education about more than facts and skills, but also the formation of the person,” said junior PLS major Jarek Jankowski. “The best education, especially in the liberal arts, is not about ideas which are removed from everyday life. Rather, education is a communal activity, the operation of engaging real people who live real lives.”

Professor Lilla defended everything from the *Iliad* to *Pride and Prejudice* in a handout reading based on a previous lecture of his. Student participants discussed with him how his classes worked, and how he dealt with colleagues and his own students who disagreed with him. He suggested that

the fact that this is a required course for Columbia freshmen is much better than if they had been allowed to choose their own core electives (as is done at Notre Dame), and that the integrated nature of the Literature Humanities sequence is what makes it

so special. Several Program of Liberal Studies student participants agreed, and debated with Professor Lilla the merits of reading too many works versus spending more time going in depth through less of a quantity. Hansen was on board

with the methodology of Columbia and Professor Lilla. “By forcing students to read humanities texts in small student seminars, Columbia bonds each class together and creates a common language of deeper questions about life, success, happiness, and

justice,” she told the *Rover*. “My hope is that the larger Notre Dame community can start to see how fragmented our undergraduate intellectual community has become, especially between colleges, and consider ways in which we can fix this

culture and tackle these deeper topics together.”

John Paul Ferguson is a sophomore majoring in PLS, lives and breathes PLS, and is struggling to find friends outside of PLS. Befriend him at jfergus8@nd.edu.

Art by Hap Burke.





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

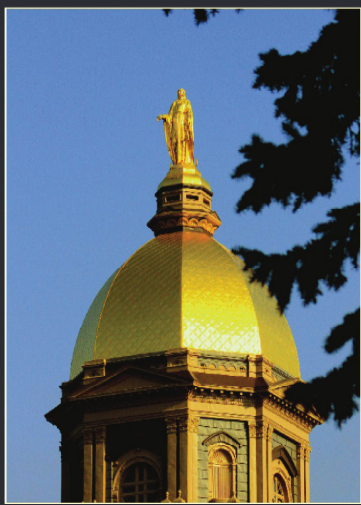


"BY ADOPTING A CHILD, THESE COUPLES RECEIVE JESUS."





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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.

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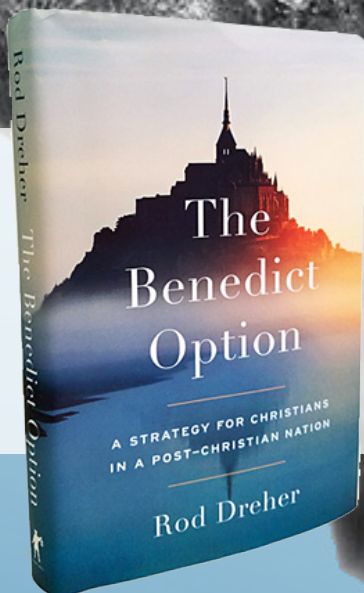


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The Benedict Option

Rod Dreher



Thursday, October 26 | 7:00PM
Forum at Jenkins and Nanovic Halls
book signing to follow | open to the public

Rod Dreher is senior editor at *The American Conservative*. His commentary has been published in *The Wall Street Journal*, *Commentary*, *the Weekly Standard*, *Beliefnet*, and *Real Simple*, among other publications, and he has appeared on NPR, ABC News, CNN, Fox News, MSNBC, and the BBC. Dreher lives in Louisiana with his wife and three children. In addition to New York Times bestseller *The Benedict Option*, has also written two other books, *The Little Way of Ruthie Leming* and *Crunchy Cons*.



POTENZIANI PROGRAM IN
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Players protest in the NFL

KEENAN WHITE
P&E Editor

LUKAS CEPKAUSKAS
Staff Writer

Responses, reflections, and reactions from the nation

Little else gets as much attention as the National Football League every Monday, Thursday, and Sunday of football season. Americans across the country grab some friends, beers, and maybe even a 7-layer dip, to escape into what has become America's pastime. However, in recent months the NFL has seen a downward trend in viewership, which some observers attribute to the National Anthem protests that have become a focal point of attention over the last year. The trend began back in August 2016 when former San Francisco 49ers quarterback, Colin Kaepernick first sat on the bench during the National Anthem. With Kaepernick's protest came a great deal of controversy, with many arguing that he should find another way to make himself heard without protesting our nation's colors. Shortly thereafter he was reportedly persuaded by a former Green Beret to engage in what he thought would be a more respectful form of protest: to kneel rather than to sit.

Initially many players took to kneeling after the example of Kaepernick, such as many African American players during the height of racial controversies in the United States. However, over time the protests have evolved and taken various shapes and forms. So far, over the course of the 2017 season, during the National Anthem, teams and individuals have chosen to remain in the locker room, to kneel, to lock arms, or to even raise a fist, reminiscent of the 1968 Olympics Black Power Salute. In the eyes of the protestors and their supporters, the protests call attention to racial inequality and police brutality. Kaepernick told reporters, "We have a lot of people that are oppressed. We have a lot of people that aren't treated equally, that aren't given equal opportunities. Police brutality is a huge thing that needs to be addressed." He went on to say: "There are a lot of issues that need to be talked about...I am not going to stand up to show pride in a flag for a country that oppresses black people and people of color." However, others believe that this form of protest, though constitutionally protected, is inappropriate and disrespectful, especially towards those who have fought and given their lives for our freedom. More superficially, many fans have expressed their displeasure at the



politicization of sports. They feel it is inappropriate for players to use their celebrity status for political attention, and are generally upset that their leisure time has been inundated with the contentious political atmosphere they seek to escape. On the other hand, those who support the protests see them as the players' duty to use their status to effect change and raise awareness. To them, it is a way for players to express their views and make a public statement in support of the oppressed. Not all players are on board the protests. Some players have refused to participate in their team's protests. Jason Witten of the Dallas Cowboys

knelt in solidarity with his teammates prior to the anthem but verbally qualified his actions, explaining, "I'll stand for the anthem and put my hand over my heart until the day I die." In late September, the conflict escalated after President Donald Trump engaged the issue on Twitter. Last week, Trump posted a series of tweets drawing attention to the NFL's suffering ratings and criticizing players, teams, and administrators for the protests. He called for those players who kneel to be fired, and for the NFL to ban such a protest, writing, "...our Great American Flag (or Country) and should stand for the National Anthem. If not, YOU'RE FIRED. Find

something else to do!" and, "The NFL has all sorts of rules and regulations. The only way out for them is to set a rule that you can't kneel during our National Anthem!" Though the number of players kneeling dropped significantly this past week, from 300 in Week 3, to only 52 in Week 4, coaches and owners are still grappling with what to do. The NFL has not chosen to set any league-wide regulations as of yet. Instead, each coaching staffs and owners are independently setting guidelines for their teams. The NFL faces a difficult challenge—they must achieve a delicate balance between allowing players to speak their minds and exercise their First

Amendment Rights, and also maintaining a level of respect and unity within the league. Teams must decide whether this fight is worth fighting or if it is more important to appease disgruntled fan-bases. Keenan White is a junior majoring in political science and history, with a minor in constitutional studies. She was, in fact, named after Keenan Hall. To talk with her about that contact her at Keenan.M.White294@nd.edu Lukas Cepkauskas is a junior studying chemical engineering. He is the president of a dorm that his girlfriend is named after. You can contact him at Lukas.R.Cepkauskas.1@nd.edu

Las Vegas
continued from front

Angeles airport by the FBI and is currently being questioned. Authorities hope that she will be able to provide insight into the gunman's motive.

Immediately after the shooting, the slaughter was claimed by the Islamic State. However, upon further investigation by the FBI, there is no evidence that Paddock had ties to any terrorist organizations. The indiscriminate and

devastating carnage of the shooting was largely a result of the lack of cover. The venue was entirely open-air, with tents as the the only form of shelter. Survivors describe feeling trapped, knowing that whether they stayed low to the ground, or made a

run for it, they were equally as exposed to the gunfire. On Monday morning, the scene was eerie. Authorities described abandoned phones ringing for hours, and photographs show the chairs and other belongings of concert-goers scattered.

Other images show the aftermath at local hospitals. Bloodstained floors were strewn with medical gloves and supplies, as nurses begin the process of cleaning up from a restless night. President Donald Trump called the shooting an "act of pure evil," but assured the country that, "Our unity cannot be shattered by evil, our bonds cannot be broken by violence." The president traveled to Las Vegas on Wednesday to comfort victims in local hospitals and meet with first responders. Authorities, including the president, praised law enforcement for their expedient reaction in the aftermath of the shooting.

Las Vegas native and Notre Dame sophomore, Kendrick Peterson, became aware that he had suffered a personal loss early Monday morning. A high school friend and classmate of Peterson's was killed in the shooting. "When I made the decision to attend Notre Dame, I was aware that time would

continue to pass without me in Vegas.....However, to now have to rely on 'Facebook check in' to determine if I will ever see some of my friends alive again leaves me at a loss for words," Peterson told the Rover. He described a surreal feeling of complete disbelief upon learning the news. Here at the Rover, our hearts go out to all the victims of the shooting in Las Vegas and their family members and friends in the Notre Dame community. Know that you are in our prayers. Keenan White is a junior majoring in political science and history, with a minor in constitutional studies. She was, in fact, named after Keenan Hall. To talk with her about that contact her at Keenan.M.White294@nd.edu



du.com



Responding to depression

HANNAH WOZNIAK
Staff Writer

Saint Mary's "Theology on Fire" series highlights Catholicism aiding mental illness

Saint Mary's College hosted Dr. Lorraine V. Cuddeback on September 17th for an intellectual and spiritual talk about the theological insights into depression as a part of their "Theology on Fire" series. Cuddeback is a Professor of Theology at the University of Notre Dame. She specializes in social ethics, bringing the Catholic Social Tradition into dialogue with theologies of disability. Her current research explores community practices of inclusion and helps to ensure that all members of the Body of Christ can feel that they belong.

Cuddeback began by explaining that depression is not rare. About 10 percent of all people and 25-30 percent of college students suffer from depression. This means that one out of four people, on the low end, suffer from depression. Cuddeback stated that she believed these percentages are skewed, as they only represent those who seek

treatment and many of those who suffer from depression do not seek treatment.

Depression is not testable; it is all based on self-reporting. The causes of depression are still under research. To be diagnosed with depression, a person must have at least five symptoms and it must affect one's everyday life activities, such as going to school or eating lunch. Thoughts of suicide cross this diagnostic threshold immediately.

There is a current stigma that depression is just feeling down and in someone's head, which is not true. There is a difference between feeling down and experiencing clinical depression. Mental illness operates on a spectrum. There is a real biological aspect of depression. "There is an impression that because depression is a mental illness then you can just will yourself not to be sad. Just think about it and move on. ... No one tells you to get over strep throat," Cuddeback stated.

"We don't talk about depression and suicide anywhere close to as often as we talk about breast cancer and supporting breast cancer research," stated Cuddeback. 44,193 people died from suicide in 2016 compared to the 41,070 who will potentially pass away from breast cancer this

year. Cuddeback made clear that she did not bring up breast cancer to put it down by any means, but rather to show how little attention is focused on depression and depression awareness.

The second half of the discussion explored a theological perspective on depression. Cuddeback focused on two writings: a short section from the Catechism of the Catholic Church and a letter from Pope Saint John Paul II.

The only mention of mental health in the Catechism focuses on suicide. Suicide is contrary to the moral law, but does not necessarily condemn one to hell. The Church prays for those who have taken their own lives.

The letter from Pope Saint John Paul II is to the Pontifical Council for Health and Pastoral Care in response to a conference about mental health that was held at the Vatican. He explains how mental health can impact one's relationship with God. He says that it is important to create structures for those suffering from mental illness and for those who help treat mental health issues.

The third portion of the discussion focused on what we can do. The relationship between the spirit and the body matters, and depression affects both. One cannot just focus on the body and hope



to get better.

Cuddeback pointed to the Psalms as great resources on mercy and suffering. "God does not want us to suffer, but God is with us when we are suffering," said Cuddeback. During the end of the discussion, Marcia Webbi was quoted saying, "if God is a God of those who are poor, oppressed, and marginalized, we must assume also that God is a God of persons with mental illness." If you hate yourself, then God is calling you to love yourself. After the presenter's discussion, the audience broke into small group discussions and a large open group discussion.

Junior Abbey Parsons left expressing thoughts that she had learned that the Catholic

Church had a view on mental health and took away the fact "that depression and mental illness, in general, are commonly known, but not thought about and commonly talked about."

Junior Katie Shaffer was "pleased to learn that [the Catholic Church] teaches mercy for people with depression and people who commit suicide." She hopes to take away "how you can use theology and depression. I didn't think that they went together beforehand, but we learned about some cool resources that you can use to help those who are suffering from depression and anxiety."

Junior Angela Bozik liked the connection between the talk and real life. When

asked what she was going to take away from this talk, she said that "depression is a big issue, but there is not a lot of emphasis on it. Knowing how the Church views it, we can be there for people more and try to increase knowledge of it."

September is National Suicide Prevention Month and October is National Depression Education and Awareness Month. October 11th is National Depression Screening Day.

Hannah Wozniak is a psychology major with a minor in English writing living in Le Mans Hall. She enjoys cooking, traveling, and stargazing. You can contact her at hwozniak01@saintmarys.edu.

Bishop

continued from front

after the [Second Vatican] Council," explained Bishop Lynch, "because they were

working on a lot of internal things, not external [ones]."

"The pledge that [Reagan] made in his campaign that he was going to match the Russian ability with nuclear weaponry," he continued,

"was what stimulated a number of bishops to begin to say that we are moral leaders and we ought to be thinking about this."

The USCCB had to contend with numerous

challenges though. "The regular administration was vehemently against the bishops of the United States writing a draft on something that they considered way out of our area of expertise and our area of knowledge," explained Bishop Lynch.

"There were a number of interventions by the Secretary of State from the Holy See asking us to cease and desist," he continued, "to temper, to show certain considerations ... some of which our writing committee didn't think were appropriate. So, there was tension there."

A picture of Cardinal Joseph Bernadine, one of the authors of the pastoral letter, appearing on the cover of Time Magazine caused greater problems, however.

"That set Rome off," Bishop Lynch said, "because they didn't know how to handle a local church gaining the notoriety and gaining the legitimacy ... That strained relationship [with the Holy See] has existed until five years ago and the election of Pope Francis. The pendulum has swung, but I'm talking to

you about a time when the pendulum was swinging towards strong central power in Rome and a lesser role for episcopal conferences throughout the world."

Despite these difficulties, the bishops' letter was eventually issued and Bishop Lynch believes that "it energized the episcopal conference." However, Bishop Lynch believes that the 34-year-old document may need to be updated for the modern world.

"Now, for example," he argued, "with our situation with North Korea and our own president... it's time to revisit *The Challenge of Peace*... and perhaps revise it a little bit."

Bishop Lynch then discussed changes that have occurred in the priorities of the U.S. bishops since 1983. "It was not long after *The Challenge of Peace*," he explained, "that they [the Holy See] began to change our hierarchy from socially active people to what I call... 'internal navel gazers,' people whose major issues... were not the economy, not the equality of women, not

peace, but pro-life, just a lot of internal things."

"We have lost our zest and we lost our sense of responsibility to the vision of the council," he lamented, "but I do think it is coming back. It is sometimes said of our episcopal conference, that we have become the 'Republican Party of Prayer.' I don't know if that does apply to me."

Bishop Lynch observed that the impacts of the USCCB's efforts at peace building contained in the pastoral letter extended far beyond their actual subject matter. "That letter had a profound effect not just on polity, not just on the whole question of nuclear deterrence, and living in a just world and searching the path for peace" he concluded, "but it had a significant—a more significant—moment for Catholic life in the United States."

Nicholas Gadola Holmes is a first-year political science major living in Keough Hall. His spirit animal is Michael Scott. You can contact him at nholmes1@nd.edu.

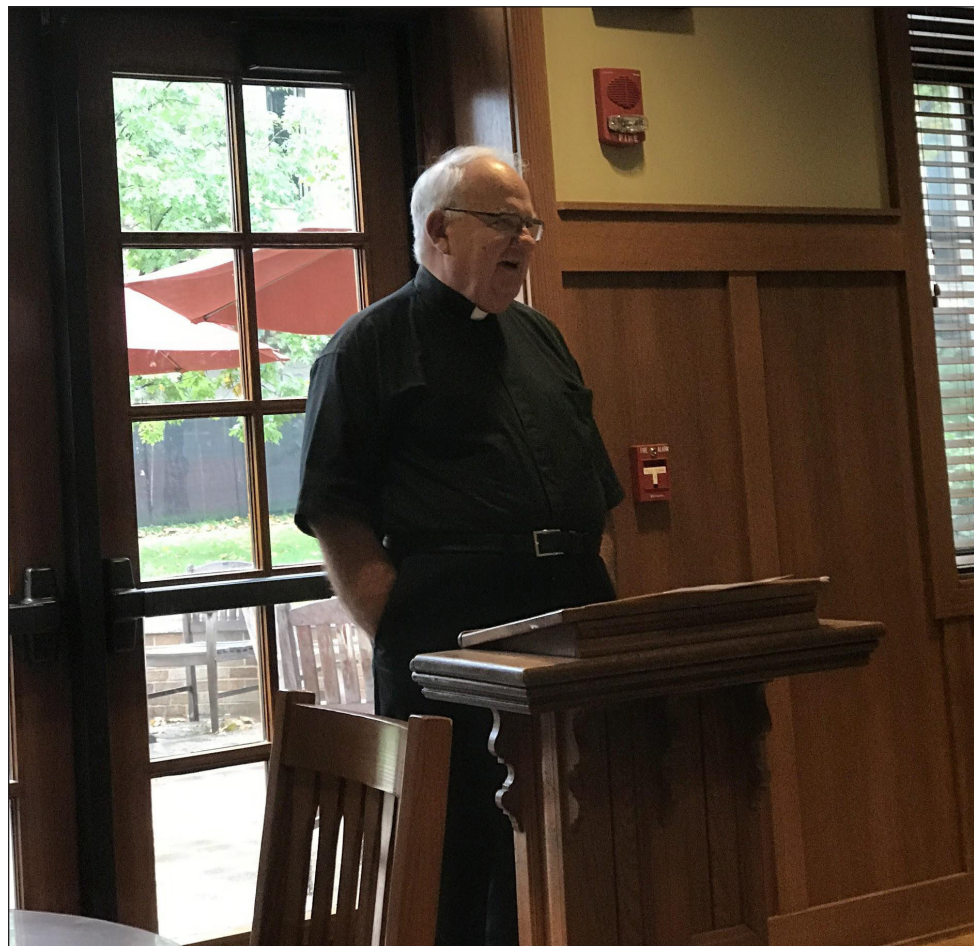


Photo by Nicholas Holmes

Five ways to laugh in difficult times

LACEY SILVESTRI
Humor Editor

I'll be honest. It's hard to write something humorous right now when the world feels anything but. In particular, the Las Vegas shooting and the devastation in Puerto Rico weigh heavily on my mind and my heart. To write something purely humorous right now would feel disingenuous for me. Humor, however, *does* have a role in these times. In its proper form, humor points us towards joy. It remains a constant comfort as well as a constant

challenge for us: How do we preserve this part of ourselves that is so integral to who we are, while also keeping it appropriate to what is happening in the world and pointed towards a greater happiness? How do we keep humor fun and bright without also being contemptuous, crude, or narrow-minded? God knows we don't need any more of those latter qualities in our lives. I think the answer is to keep laughing when we can, and to do so at the right things. We need to keep reacting to life's natural humor when it presents itself. We need to let the world affect us deeply and enormously—

when horrible, unthinkable events occur, but also (and perhaps more importantly) when warm and beautiful and *funny* things happen. So, at the risk of falling off the pedestal I already seem to have built for my preachy self, here are my Five Ways to Laugh in Difficult Times: Get yourself some Laffy Taffy jokes, read them, and laugh accordingly. Sometimes, when you're feeling down, there's nothing funnier than a pure, harmless, stupid little one liner. Extra points if the joke involves a pun. Laugh at yourself. Not spitefully, or because you're

overly self-deprecating. Laugh at the little things you do. Laugh at forgetting where you *just* placed your keys, laugh at putting your shirt on backwards, laugh at grabbing two spoons instead of a fork and knife at the dining hall. Don't take yourself too seriously. The world is serious enough on its own. Laugh until you cry. Don't let something like an imperfect world stop you from dissolving into breathless tears because of a passing hilarious comment that your best friend makes on the way home from class. Just let the laughter rain down, and don't give a hoot if anyone thinks you're a hot

mess. Pro tip for makeup-wearing folks: if you're going to commit to this, waterproof mascara works like a charm. Laugh at something that catches you off guard. Did your friend walk in unannounced while you were dancing to OG T-Pain? Did her presence shock you to the point of you falling and knocking over a tower of precariously stacked Ramen noodle packages in the corner of your room? And did it cause you to laugh out of sheer surprise? If this happened to you, it means you have a good grasp on laughing at the right things. It also means you're having a week eerily similar to my own.

Laugh out of joy. When you hear or see humor not meant to direct you towards joy (i.e., crass jokes about sensitive issues, politicians retweeting GIFs of golf balls hitting ex-presidential candidates, etc.) don't give it the satisfaction of your laughter. Laffy Taffy deserves your laughter. Cruel people don't. Stay joyful, folks.

Lacey Silvestri is a senior English and history major who would like you to know that the T in T-Pain stands for Tallahassee, as in the Florida capitol. Thank her for her wisdom at lsilvest@nd.edu.

G.K. Chesterton, the clown prince of Catholicism

EVAN HOLGUIN
Executive Editor

Editor's Note: This article was originally published on April 1, 2017 on Aleteia.org. G.K. Chesterton is not yet a canonized saint. Though his cause was opened by the [Diocese of Northampton in 2013](#), there is not much news about the progress of this beloved English writer. Still, his fans number greatly among the faithful, as Catholic and Protestants alike quote the man and praise his eloquence, wit, liveliness, and orthodoxy. For this reason, I, as a faithful Chestertonian, hope that the Lord's plans involves the man behind so many great works (including a poem about the University of Notre Dame, go Irish!) to be raised to the altar. Should that day come, there

will come the need to assign some patronage to the English literary giant. To do so, however, would be quite difficult; Chesterton was a journalist; he wrote about every subject under the sun; he was a Catholic; he wrote about every subject above the aforementioned firmament. With dozens of books, hundreds of poems, and thousands of essays, it seems nay impossible to boil the polymath to one subject of patronage. But impossible it is not! For all the man's many skills, he is best known for one—he was an insufferable jokester. Take, for example, his poem "On Professor Freud": "THE ignorant pronounce it Frood, to cavil or applaud. The well-informed pronounce it Froyd, But I pronounce it Fraud." In the short course of four lines, Chesterton has managed

to poke fun at not only the infamous Sigmund Freud, but also both the educated and uneducated. His wit is so precise that he can brandish it in a 20-word prank as well as he could in an entire comedy. If not sainted, we may all at least agree that he is skilled. If that is not enough, however, consider for a moment the brilliant lunacy which Chesterton titled *The Man Who Was Thursday*. The book is a page-turner, but also mind-boggling confusing at times; this should be no surprise as Chesterton dedicates this book to his friend E.C. Bentley with a poem that says, "*Oh, who shall understand but you; yea, who shall understand?*", begging the question why Chesterton would publish a book indecipherable to all but one? As a result, this text, for all its literary excellence, appears so obviously a prank upon its

readers that the seminarians at the Pontifical North American College in Rome chose to air their off-Broadway rendition of the book on April 1st. This date is well known for its connections to the jocular and boisterous, as its common name "April Fools' Day" is used as a parlay-word for a myriad of pranks played between friends. What better role could Chesterton play than the patron of such light-hearted fun as a well-meaning joke? Was it not he who said: "It is the test of a good religion whether you can joke about it."? Is the litter of humorous Christian quote memes not composed predominantly as Chesterton? No author before or since has had such a way with words as to make every text a goldmine of one-liners. Some may say it is wrong to boil Chesterton down to a mere clown; they are very

wrong. I doubt that Chesterton would ever claim to anything more than a clown (excepting, of course, his claim to be a Christian!). He was frivolous in all things (of his own profession he stated: "Journalism largely consists of saying 'Lord Jones is Dead' to people who never knew that Lord Jones was alive."), not because he thought little of them, but because he thought greatly of them, and to think greatly of them was to enjoy them. Unfortunately, to the rest of us, enjoyment can often smell slightly of insanity. We need the intercession of Chesterton's comedy to rid ourselves of this false sense of insanity. In his essay "A Defense of Nonsense", in which Chesterton argues for the kind of literature offered us by Edward Lear and Lewis Carroll, he expresses the sentiment that, "Religion has for centuries been trying to make men exult in the

'wonders' of creation, but it has forgotten that a thing cannot be completely wonderful so long as it remains sensible." Chesterton, through his noble vocation as a clown with an inkwell, enabled us to exalt in the wonders of our faith through his nonsense and frivolity. He undoubtedly would be willing to replace his pen with his prayers to the same effect now that he has joined the choir invisible. As a closing argument, I offer what is the most virulent proof that GK Chesterton is an extraordinary patron of jest, what are undoubtedly his greatest words ever penned: "The poets have been mysteriously silent on the subject of cheese." *Evan Holguin is a senior in the Program of Liberal Studies. He recently learned of an epidemic of feline obesity in the United States, and hasn't slept since. To discuss this terrifying news, email eholguin@nd.edu.*

Jenkins announces Crossroads project for that one volleyball court outside of St. Liam's

HAP BURKE
Staff Artist

Reverend John Jenkins, C.S.C., president of Notre Dame, stunned the student body once again this past Thursday with the announcement of a new Project Crossroads, to be built around that one volleyball court outside of St. Liam's. Three eleven-story buildings will add another 800,000 square feet of classrooms, boardrooms, meeting-rooms, ballrooms, and assorted janitorial closets to a 54.5 million square foot campus where space is extremely limited. "Here at Notre Dame, we strongly identify with our Catholic commitment," said Jenkins on Thursday morning

at a press release, "The new halls embody the Catholic tradition of Notre Dame." Both St. Liam's Medical Center and Lewis Residence Hall will be torn down to accommodate the new building project. There are no current plans to relocate any of the residents of Lewis, nor any of the medical facilities of St. Liam's. The grounds will be developed by Kite Realty. "The court seems very central to our Notre Dame campus," Jenkins said, who has seen a group of what appeared to be freshmen playing on the court exactly once. "We couldn't pass up on the opportunity to make this very central part of our campus even more central." The Project will cost an estimated \$500 million, although the cost is expected to nearly double over the

course of two to four years. Several key donors have already contributed to the project. The new buildings will be named Gates Hall, Buffet Family Hall, and the Bezos Student Center—not after donors, Jenkins noted, but after the three richest men in the world. "We really want to acknowledge those that have made a huge amount of money," said Jenkins. "None of these men have donated to the University, but we admire their exemplary commitment to commerce." The Accounting and Marketing departments of Mendoza will move into Gates Hall, while the English and PLS programs will move into the Gates Hall unfinished basement. The Bezos Student Center will accommodate 60 racquetball

courts, seven rock-climbing walls, 40 foosball tables, an indoor cricket pitch, and zero basketball courts. The Buffet Family Hall will be made entirely out of jumbo-trons from ground floor to top. The buildings will offer premium seating for the Rec-Sports official that regulates any and all co-rec sand volleyball games to be held on the court. The project should be completed by May 2020. "But don't expect us to keep to that deadline," Jenkins noted. "At Notre Dame, we think in God's time."

Hap Burke is a junior.

Overheard at ND: midterm edition

THERESE KONOPELSKI
Humor Specialist

Go take advantage of time dilation?
The 10th floor in the Hesburgh Library at 3am:
A physics major raises his head from a textbook and slowly blinks his eyes open.
A nearby biology major: So, were you trying to absorb relativity by osmosis?
Physics major: No, but you should consider how relatively loud you are being.
Philosophy major: Relax, we're all relatively fools sleeping in a library.
The pizza is worth it
A food line at South Dining Hall:
"It doesn't make any sense. I'll go 20 minutes out of my way for Chipotle, but I eat at South because it takes 5 minutes

longer to get to North." "We end up losing the time we save in these lines anyways." "Y'all say that, but we all know we'll be back here tomorrow."
Can we switch to your major
The Smashburger seating area on a Thursday night:
A large group is discussing the volume of Notre Dame emails.
"And I swear, the Week@ND keeps coming out later and later." "I know, it was like 8 hours late this week." "How else am I supposed to feel guilty enough to start my homework?"
Therese Konopelski is a sophomore PLS major whose minors are too wordy to list in any bio, as per usual Notre Dame style. To commiserate or contribute, contact her at tkonopel@nd.edu.

Lisa Randall and the unseen

MADELINE FOLEY
Staff Writer

Exploring the science of mystery

A Conversation With Lisa Randall,” presented by the Multicultural Student Building Bridges Mentoring Program and the College of Science IBM Corporate Lectureship, was just that: a conversation. Professor Lisa Randall, the Frank B. Baird Jr. Professor of Science at Harvard University, visited Notre Dame to present her book, *Dark Matter and the Dinosaurs*, on Monday, September 25.

Dark Matter and the Dinosaurs, a *New York Times* Bestseller, explores connections between various fields of science, speculating on the possibility that dark matter is a manner in which unseen forces can impact the course of history. She argues that dark matter could have caused the asteroid which wiped out the dinosaurs to strike Earth, dramatically altering the evolutionary path of our planet. The book is designed to be easily accessible to the public, regardless of background in theoretical physics.

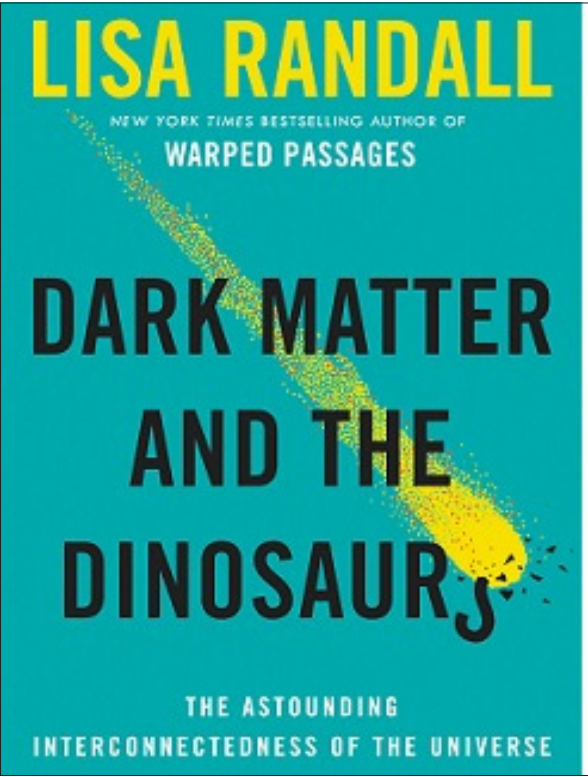
Randall sat across from Notre Dame Nuclear Physics Professor Ani Aprahamian, who initially asked Randall

what, if anything, motivates her. She answered, “Physics is very abstract. If no one communicates it, then no one will understand it.”

Randall continued to share her perspective on the sciences. She likened the process of scientific communication to this: “Imagine a story about living in a two dimensional world, and how hard it would be for the characters to imagine a three dimensional world. A different story is one in which the characters live in a three dimensional world, and the protagonist arrives and proposes that there may, in fact, be a four dimensional world—and people get angry. People tend to assume that they know everything.”

This theme of openness to new mysteries, especially new dimensions, arrived many times in her conversation. When asked if dimensions larger than our understanding were possible, alongside those smaller than our understanding, she responded, “Some people would say, ‘Obviously not, we don’t see any.’ To which I would respond, ‘Well, there’s lots of stuff we don’t see.’”

When asked what advice she would give to an eighteen-year-old college freshman, her advice was to “think like a scientist” and keep questioning. She expounded upon this idea of mystery by saying, “Not everything



we have an answer to. Not everything we can understand. Not everything we can see. And that doesn’t mean it’s not important or it’s not real. It’s important to question and live in that uncertainty.”

This advice is quite suited to her work in dark matter, a substance which is literally unseeable because it does not interact with light. As far as scientists can tell, dark matter only interacts with gravity. Dark energy is different: it is energy not carried by matter, causally independent of the material world. In Randall’s words, “It may be something totally *else*.”

When asked about her path to academia, she recounted her undergraduate years and how exciting she had found her studies. She said, “I was blown away by the fact that there were so many unknown things and that it would be me who got to know them.”

Some of Dr. Lisa Randall’s earlier works include *Warped Passages*, *Knocking on Heaven’s Door*, and *Higgs Discovery: The Power of Empty Space*. She was instrumental in both the work and the dissemination of the Higgs Boson discovery, which is sometimes referred to as the “God Particle.”

The search for the Higgs

Boson began because the current systems of equations for particle physics only appeared to work when each particle was assumed to have zero mass. This seemed to be a clear problem: how could a particle which clearly exists simply not have any mass at all?

Physicists introduced a solution, that an invisible field existed “underneath” all of reality, and only by interacting with this invisible field were particles given their mass. That is, a particle does not materially exist until it is given its existence by a transcendent force that underlies the entire

<http://www.bookshopsantacruz.com>

universe. This could be demonstrated only through the discovery of the Higgs Boson, the key to proving the existence of the Higgs Field.

Dr. Lisa Randall’s work in theoretical physics has opened science to a new awareness of mystery and an acceptance that there are some things that we simply cannot see. As she reminds us, “just because we can’t see something, doesn’t mean that it isn’t real.”

Madeline Foley is a freshman in the Program of Liberal Studies and a connoisseur of all things sacramental. Contact her at mfoley10@nd.edu.

Upcoming Events

Right to Life
40 Days for Life /// Main Circle /// 10:30am - 12:00pm
Join Right to Life’s spirituality commission in praying in front of Planned Parenthood for an end to abortion. Meet at main circle at 10:30am and be back to campus by noon. You can sign up under ‘Respect Life Week’ tab on RTL’s website: ndrtl.weebly.com.

October 7
Saturday

Right to Life
Hannah & Friends Dance Party/// Main Circle /// 5:15pm- 7:30pm
Join Right to Life’s Hannah & Friends commission as they celebrate life with children and young adults and young adults with developmental disabilities. Meet at main circle at 5:15pm and be back to campus by 7:30pm. You can sign up under the ‘Respect Life Week’ tab on RTL’s website.

October 7
Saturday

Right to Life
Respect Life Mass /// Basilica /// 5:15pm
Join in prayer for a greater respect for all human life .

October 9
Monday

Identity Project of Notre Dame
Striving for Sainthood /// Basement of BP /// 6:00pm
Striving for Sainthood Series with Teresa Breckler presenting on Bl. Imelda Lambertini. Join for meaningful conversation about the lives of the saints and how we can grow in holiness!

October 9
Monday

Students for Child-Oriented Policies
WRAP Week /// Campus-wide
White Ribbon Against Pornography Week.
Sunday, October 22 through Saturday, October 28.
For more information see website at scop.nd.edu.

October 22
Sunday



 UNIVERSITY OF
NOTRE DAME
Keough School of Global Affairs

KEELEY VATICAN LECTURE

THE GEOPOLITICS OF MERCY



REV. ANTONIO SPADARO, S.J.
Editor in Chief of *La Civiltà Cattolica*

Tuesday, October 10th *at* 5 PM

Auditorium, Hesburgh Center for International Studies

Free and open to the public

Visit nanovic.nd.edu/vatican
for information, parking, and a livestream video of the lecture.



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