It behooves a watchdog to bark. Good, Rover.

# The Irish Rover

Serving God, Country & Notre Dame since A.D. 2003

Feast of Sts. Simon and Jude

P.O. Box 46. Notre Dame. IN. 46556. www.IrishRover.net Volume 8 Issue 5. October 28, 2010

# Organizers and professors sound off on Coming Out Day

**Ray Korson**
Campus Co-Editor

Free "funfetti" cupcakes and a glittery, purple, six and a half foot tall closet invited students to "come out" in solidarity with gay, lesbian, bisexual, and transgender (GLBT) students. Sponsored by the Progressive Student Alliance (PSA) at the Fieldhouse Mall on October 8, Notre Dame's Coming Out Day was held in accordance with National Coming Out Day, which commemorates the 1987 gay march in Washington, D.C., and promotes public awareness of gay, lesbian, bisexual, and transgender issues.

According to PSA Co-President Jackie Emmanuel, the event's purpose was to "promote individuality on campus." "[Notre Dame] is a very conservative campus and it's sometimes difficult for people to come out as who they are whether it be gay, pacifist, or whatever," Emmanuel stated.

Emmanuel spoke of a need to combat "general intolerance" across Notre Dame's campus. "Along with GLBT students, there are many students who may not be Catholic, who may be Muslims or atheists and have difficulty professing their faith on campus because of the differences between the majority of campus and themselves....There are many closets, not just the GLBT closet."



According to Emmanuel, the event welcomed debuts of every sort.

"People have proclaimed themselves as allies, cupcake-lovers, gay, arts and letters majors, business majors, Asian, atheist..." she said.

Brandon Buchanan of AllianceND, the unofficial gay-straight alliance (GSA) group, joined Emmanuel in discussing the closet's symbolism.

"You're basically coming out of the closet as anything that's important to your person, who you are," Buchanan responded.

Emmanuel said that PSA saw a particular need to sponsor the event

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# Statesman and philosopher: Professor Nicgorski on Cicero

**Ward Pettibone**
Staff Writer

*". . . as Socrates used to express it so admirably, 'the nearest way to glory . . . is to strive to be what you wish to be thought to be.'"*
*--Cicero, On Duties*

*"Even if there is nothing in glory that should be sought, yet it follows virtue like a shadow."* *--Cicero, Tusculan Disputations*

*". . . as Plato has admirably expressed it, we are not born for ourselves alone . . ."*
*–Cicero, On Duties*

Walter Nicgorski, professor in the Program of Liberal Studies and concurrent professor of political science, has written widely on Cicero, including his dissertation at the University of Chicago and articles for journals such as *Political Theory*,

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# Silent No More campaign speakers share women's experiences with abortion

**Dale Parker**
Relgion and Ethics Editor

To conclude its annual Week for Life, Notre Dame's Right to Life club invited the Silent No More Awareness Campaign to campus to allow women who have had abortions to speak with students. The campaign, a project of Anglicans for Life and Priests for Life, provides a forum for women who regret having an abortion to share their experiences with the public.

The Silent No More Awareness Campaign spreads awareness about the regret that often accompanies abortion in order to prevent women from choosing to abort their children. According to the website, "The Silent No More Awareness Campaign attempts to raise awareness of the devastation abortion brings to men, women, and their families. Our hope is that the emotional and physical pain of abortion will no longer be shrouded in secrecy and silence, but rather exposed and healed."

The campaign stresses that going public with experiences with abortion helps bring healing to women, allowing them to experience solidarity with other women who made a similar decision. Speaking out on their experiences also educates the public on the issue, allowing women who might be considering abortion to hear from women who were once in their position.

For the campus event, several women from the Indiana chapter of the Silent No More Campaign spoke to a crowd of about a dozen students. The situations of the women varied; some college-aged women only just recovering from their abortions spoke, as did some who had their abortions many years ago. One woman in attendance only began speaking about her abortion recently, after hiding it for decades. All agreed that hiding their abortions brought much pain, and that speaking about it brought a certain degree of healing. The women also stressed that prayer and conversion of heart were central to their healing process.

As the event revealed, many women who have had abortions state that they seek an abortion unaware of the full implications of the procedure. They see it as a solution to a desperate situation, but they often feel regret immediately following the abortion. The speakers testified that the memories of the experience can haunt a woman for a lifetime, and that the inability of the women to forgive themselves often leads to desperate actions, such as attempting suicide or resorting to drugs and alcohol. For this reason, the speakers' mission is to

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# Domers attend the canonization of Br. André

**Stephanie House**
Culture & Thought Co-Editor

On October 17, Pope Benedict XVI formally declared the first saint of the Congregation of the Holy Cross and the first male Canadian-born saint with the canonization of Brother André Bessette. St. André was canonized with five other saints: Stanislaw Soltys Kazimierczyk, Candida Maria de Jesus Cipitria y Barriola, Giulia Salzano, Camilla Battista da Varano, and the first Australian saint, Mother Mary Helen MacKillop. Many Notre Dame students, priests, faculty, and alumni attended the canonization ceremony.



Pope Benedict XVI at the canoniztion

St. André Bessette was born in Quebec, Canada on August 9, 1845. At the age of 12, St. André and his nine siblings were orphaned. Since St. André was small in stature and often in poor health, he was forced to transfer jobs frequently.

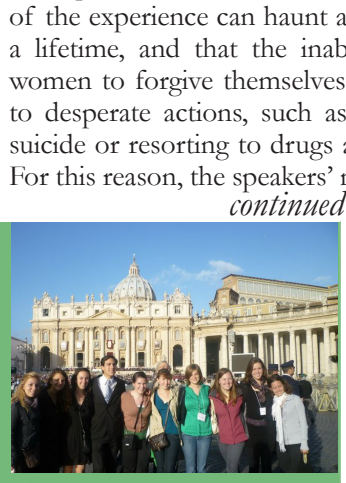
In 1872, André found a new home with the Congregation of the Holy Cross in Montreal where he became the doorman at Notre Dame College in Quebec. St. André joked, "My superiors showed me the door, and I stayed there for forty years." Over the years, St. André became known as the "Miracle Man of Montreal" for his power to heal people both physically and spiritually.

St. André credited St. Joseph with the numerous miraculous healings. In 1904, St. André's special devotion to St. Joseph inspired him to begin a campaign to build a chapel

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In the previous issue, *The Rover* incorrectly reported that Romance Languages and Literature professor Julia Douthwaite publicly yelled at Dr. David Solomon for bringing "filth" to campus. In fact, another anonymous individual made those comments to Dr. Solomon. *The Rover* regrets the error. We offer our apologies to Professor Douthwaite.

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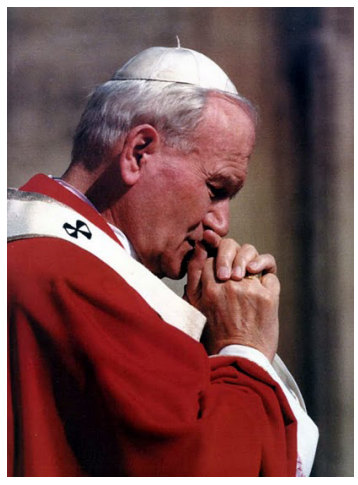
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THE FINE PRINT

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 Gabby Speach at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please feel free to visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.



"Faith and reason are like two wings on which the human spirit rises to contemplation of the truth; and God has placed in the human heart a desire to know the truth—in a word, to know Himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves."

--Pope John Paul II, *Fides et Ratio*

# Great Books at Notre Dame: How Catholic is PLS?

**GABBY SPEACH**
Editor-in-Chief



I chose PLS for its uniquely Catholic label.Though I deeply love PLS for its close-knit community and intellectual life, I have been surprised by the number of times I've heard students ask, "Why do we read this Catholic text?" or "Why don't we read some other great book instead of this Catholic one?" or "Why do we listen to so much Catholic liturgical music in our music class?"

If many PLS students are questioning why we read Catholic authors or listen to Catholic music, to what extent does Notre Dame have a Catholic great books program?

When I asked PLS faculty members what gives PLS its Catholic character, I received the same answer from nearly all who responded. PLS is a Catholic great books program because we read more texts by Catholic authors, we take two required theology tutorials, and many of us profess ourselves Catholic or Christian.

"A majority of [PLS] students are practicing Catholics who take their faith seriously," said Professor Henry Weinfield. "Their faith concerns," he noted, "are often inseparable from their intellectual concerns, and so the prevailing ethos in the Program is a Catholic one."

Professor Weinfield was quick to add, however, that though "the ethos in the Program is Catholic, what counts for 'Catholicity' spans a continuum of viewpoints."

"Augustine, Aquinas, and Dante would of course be on any Great Books list," explained Professor Nicgorski, "but St. Bonaventure, St. Anselm, Julian of Norwich, St. Teresa, and John Henry Newman show the distinctive Catholic emphasis still in the curriculum of PLS."

"Still" in the curriculum? Has PLS's Catholic character changed over time? Though other faculty said the program has not become "more" or "less" Catholic since its founding, Professor Nicgorski suggested that "like the academic side of the university as a whole, the Program has become less Catholic in the reduction of the number of faculty who are Catholic and in the number of requirements in philosophy and theology."

When PLS was founded in the 1960's as the General Program, the university still had a four course requirement for both theology and philosophy, which were strongly influenced by the writings of St. Thomas Aquinas, Professor Nicgorski explained. Today, all Notre Dame students are required to take only two theology and two philosophy courses. Professor Nicgorski concluded, "The Program as well as the University has become less extensively and systematically Thomistic as well as less emphatic on a thorough philosophical and theological core."

Today, it is possible to see PLS much like the way Professor Alfred Freddoso recently described Notre Dame, namely as "a public school in a Catholic neighborhood." In Professor Freddoso's analogy, "[I]t is the neighborhood, rather than the academic and intellectual life on campus, that most administrators and faculty members and students mainly have in mind when they invoke Notre Dame's 'Catholic character.'"

Professor Thomas Stapleford's comments echo Professor Freddoso's statement. "The best way I have to describe PLS," he said, "is that it offers a program of liberal education that is grounded in the classic works of Western civilization and situated within a Catholic university."

Time works against the student seeking a Catholic liberal arts education through the great books. In a span of three years, PLS students take up the challenge of reading 167 great books in seminars and countless others in tutorials. This exposure to the great books is crucial, but three years leaves little time for anything else. As Professor Stapleford explained, "[F]or better or worse, PLS has set its objective as introducing students to the central questions of Western intellectual life as a whole."

This objective, however, could be the aim of any secular great books program. PLS students' introductions to the great books are often cursory. In our attempts to understand the "central questions of Western intellectual life," the Church's voice is at times presented as simply one of many voices in the Western tradition.

A deeper knowledge of Catholic intellectual history reveals just how important the voice of the Church was and continues to be today. Unfortunately, the program's Christian Theological Traditions course, which offers this history, comes only in the fall semester of a PLS student's senior year. The PLS student progresses through the entire program without grasping from the start the Catholic tradition's significance, which becomes quite evident in any study of the history of Western civilization.

The Church, as the oldest human institution has consistently offered *answers* to the important questions of life. A truly Catholic great books program, informed by the history of the Catholic intellectual tradition, should give great weight to these answers, regardless of curriculum texts or shared religious beliefs among students and faculty.

It is true, and good in itself, that PLS's Catholic character comes *partly* from the amplified presence of Catholic authors in the curriculum and the shared faith of students and faculty. Since PLS students have had little or no exposure to the great texts of the Western tradition, it is the responsibility of faculty members to guide our understanding of those texts.

Today's PLS faculty members face a great challenge. Beyond simply accepting that many students and faculty share the same faith, and beyond adding more Catholic texts or authors to the curriculum, faculty should help students to see that the voice of Catholicism and the Church is not just one among many voices in the Western tradition. Instead, the truth proclaimed by the Church should be the guide by which we not only assess the great books, but also order our study of them.

I will close by providing food for thought from the curriculum description of Thomas Aquinas College, a small Catholic great books college in California:

"The intellectual tradition of the Catholic Church contains a clear and detailed account of what education should be. Perhaps more than any other tradition, it insists that there are great books, but it goes much further than this. It explains why certain books are great, and it distinguishes among them as regards their excellence and their authority. But it does not regard the understanding of great books as an end in itself. Rather, it orders the study of all such books to an understanding of the truth about reality-a truth of which it speaks with confidence, from the word of God which it receives in faith."

*You can find Gabby in Lyons Hall, reciting sonnets and reading Plato. You can also contact her via carrier pigeon or at gspeach@nd.edu.*

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Have a suggestion?
Write us a letter at ndirishrover@gmail.com

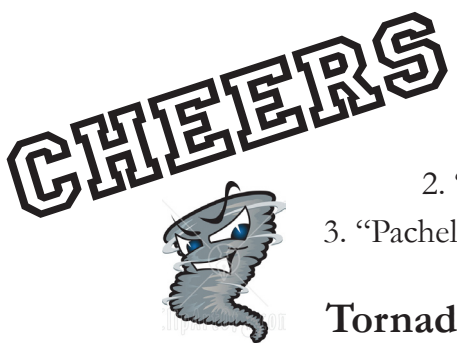
# The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

## Cheers & Jeers

Michael Jackson
Staff Writer




### Music Selections of the Week:

1. "100 Years" by Five for Fighting
2. "Time After Time" by Cyndi Lauper
3. "Pachelbel's Canon" by Slipknot

### Tornado warning



Every part of this past week's tornado scare was AWESOME.

9:12 AM – Receive ND Alert Message: "This is an ND Alert. There is imminent threat to campus from a TORNADO. Go to the lowest level of your building. Take cover!" Man your battle stations!

9:23 AM – Friend and I wonder if 9:30 class will still be held, recalling a certain -37 F winterstorm we once were forced to go to class in.

9:27 AM – PA system announces that this craziness is serious. Simultaneously, friend and I decide that while Chemistry class is killing us at a linear rate, a tornado would kill us exponentially. No class!

9:33 AM – Antoine Dodson reappears in my life as I receive this message from a friend: "Hey. Tornado warning. Hide your kids. Hide your wife. They're snatching your people up."

9:33 AM – 10:40 AM – Binge on Robot Unicorn Attack! (Seriously, z to jump, x to dash.)

10:45 AM – Receive ND Alert: "This is an ND Alert. The tornado warning for St. Joseph County has expired. The tornado warning has expired." Snack time is over, kids: back to class. BACK TO CLASS!






Yeah. That's right, I'm endorsing an airline even though I've yet to fly them anywhere in the Southwest. To start: They've got some pretty cheap tickets and 2 free bags, not 1, but 2. They're the only airline that understands that I get really angry when you charge me for stuff that should be free. I could mail my suitcases to my destination for cheaper (maybe next break I'll just mail myself to where I need to go). And when a man wants his peanuts, you better give him his peanuts, none of this pretzel garbage: Southwest gets this. And now for some flight attendant humor:

"Ladies and gentlemen please have at least one eye open and pretend to follow along with the safety information card. For those of you who haven't ridden in a car since the 1960s here's how a seat belt works – buckle into clip (thanks, Ralph Nader!). If cabin pressure changes oxygen masks will fall from the ceiling. Tell the person next to you to stop hysterically crying and worrying about death. Remember, if you're seated next to a child or someone acting like a child, secure your own mask first, then their mask. In the case of a water evacuation, slip and slides will deploy so have fun on the way down. Aboard this 737 there are two lavatories. Due to FAA Regulations you can no longer form conga lines while waiting for the front lavatory. At Southwest we aim to please and while using the lavatories other customers would appreciate it if you would please aim."

Just before landing: "We know you have many choices when flying, thank you for choosing Southwest. If you enjoyed your flight remember to come back soon. If you didn't enjoy it, we really don't care. The local weather in Memphis is 45 degrees and rainy, great weather if you're a duck. And now that we've touched down in Memphis please wait for the captain to turn off the fasten seatbelt sign and use caution when opening overhead bins, because remember, shift happens. And the captain has now turned the fasten seatbelt sign off, get off the plane!"

## "Just ask Bill"

Claire Gillen
Executive Editor

Passing what seemed like the tenth liquor store, I pondered questions such as: Should I pretend to talk on my cell phone, rendering potential assailants afraid to leave a record of my death (which I was convinced was imminent)? Or should I strive to look like an alert Modern Woman well acquainted with the martial arts? I went for the latter pose, hoping to convince the tough-looking guy still standing in front of that abandoned house that I had learned self-defense techniques in the cradle.

These were hardly matters I expected to occupy me en route to my first day at work. I was lost, bedraggled and blistered, and horribly late.

Embarked on my first internship in D.C., I plotted an intricate route from my friends' home in Reston to the Washington Times' offices. I had pictured myself as a bright young professional striding purposefully to meaningful work - the vision's particular brightness derived from the fact that I'd spent the past two summers working 60 hours a week in two buildings without air conditioning.

By the time I boarded my fourth mass transit line, I knew that I was undoubtedly in the shady side of town, reminiscent of certain streets in Detroit (near my Michigan hometown). The drizzling rain forced me to open, close and reopen my umbrella in a most unprofessional way.

If I were a driver securely ensconced in a car, I would have called myself an idiot - or worse - as I was forced to cross a busy two-way street without a crosswalk. Previous daydreams of an intern treading with cool confidence through a sunshine-lit maze of tall office buildings and trendy restaurants vanished forever.

The sidewalk disappeared, but I pressed on. Walking through some grass wouldn't hurt me, even if its effect on my outfit and heels was less than desirable, and I was eager to bring my two-hour journey to completion.

At least there didn't appear to be any potential serial killers, kidnappers or rapists lurking. Oh wait, what in the world was the gesture coming from that car window? Strike that.

Suddenly, I stopped. After struggling through a particularly tall patch of damp weeds, I realized that I had been directed to jaunt up a highway ramp.

As if on cue, the rain began again.

I reopened my umbrella and called my adopted mother-for-the-summer for help.

As she anxiously studied maps, I walked back up the road to a Goodwill warehouse. Though the front doors were closed, I found a group of workers unloading trucks.

"The Washington Times! You're not far - just get back in the car and turn right..." How delightful: I was confessing to a group of strange men that I was not only lost but also stranded without a car.

"Just go back up to Bladensburg, turn left, and they'll be a bus on the side of the road," they kindly informed me. "Just ask Bill. He knows the location of every bus in the whole area." I nodded gratefully and smiled. "Yes, go ahead, ask Bill - he knows."

"How can I get to the Washington Times, Bill?" I asked. "Uhh, Washington Times...Number 9 bus on Bladensburg," Bill said proudly.

I left to a chorus of voices chuckling, "Yes, just ask Bill, he knows 'em all."

I soon discovered that there were no bus stops nearby, just shuttle stops. None of the buses would heed my frantic efforts to wave them down.

Thoroughly humiliated, I called the Metro help line. After holding for 10 minutes ("your call is very important to us..."), I heard a genuine human voice.

My queries, however, were met with the following answers: "No, there are no buses in your area," "No," "No," and "No."

In one last desperate appeal, I explained my situation in full, starting at the beginning with the innocent young intern typing addresses into the Metro Trip Finder with unsuspecting trust, and ending in my current predicament. I concluded my plea, "The website (your website, I added inwardly) sent me to walk up the highway to get to work. Are there any buses I could catch - or anything at all - please?"

"I do not advise that you walk up the highway, but I cannot help you. Goodbye."

Finally, I called my boss, who said that he'd collect me at a nearby gas station. I walked the rest of the way down Bladensburg, shaking off some vaguely creepy man in the process. After wandering the seedy side of town for an hour and a half, I was too exhausted to worry about making a good impression.

"Tomorrow," he suggested, "You should probably take the shuttle."

*Claire Gillen had a wonderful summer at the Washington Times - after she figured out how to get to work. Contact her at cgillen2@nd.edu.*

# Letters to the Editor

Dear Miss Speach (as representing *The Rover*) and Miss Petrik,

First off, I have been really impressed at *The Rover's* journalism recently. The thoughtfulness of the opinion pieces and news articles speaks both to the wisdom dictating that student papers not publish daily, and to the real acumen and intellectual excitement that most of the writers display.

I just have a criticism regarding Katie Petrik's recent article, "On Learning to Love Rightly," which I thought on the whole was well thought-out and written.

In an article which pays due reverence to Aristotle and Plato, I was surprised to see Homer, of all people, pointed out as a writer only worthwhile to relativists. Now, the last time I read Homer through was ten years ago, and of course in translation. But my amateur reverence for the man as a foundation stone for the Western culture that the *Rover* seeks to protect leads me to protest. Can it be "all right to dislike Homer's verses" when men like Dante are inheritors, however indirect, of both their form and content? The values are off? Seriously? If one is referring to the humanlike gods and godlike mortals sleeping around, then I believe that not only will much of Western literature be called into question, but one will have to give up pretty much all of modern culture. And while that would be noble, would Miss Petrik be willing to do so? Still one might reply that good literature only describes, rather than encourages uncontrolled passion; besides the fact that one might argue that Homer pretty much does exactly that (I don't recall prowess in bed or the number of sexual conquests showing up in the praises of Achilles and Odysseus), what about the other virtues praised in their examplars? "Long-suffering Odysseus" speaking with King Alcinous, patient Penelope emerging from her rooms "like Diana," Hector, Troy's protector, who refrains from violence as far as he can? Homer's values are always "off the mark?" What he wrote was "bad literature?" And I cannot see how anyone, taking "content into account," can refuse to admit that some Homeric virtues are precisely those which help one love rightly.

Furthermore, I do not believe that Aristotle himself would tolerate such an analysis. After all, he constantly refers back to his predecessors in moral inquiry, the oldest of whom would have been Homer. Even when he disagrees with authorities, he nevertheless respects them: "now some of these views have been held by many men and men of old, others by a few eminent persons; and it is not probable that either of these should be entirely mistaken, but rather that they should be right in at least some one respect or even in most respects" (*NE*, 1.8). Yes, "a vague appreciation for all ideas is an insult to objective truth." That is precisely why a precise evaluation of Homer, critical and reverent, is what the great man deserves, not summary dismissal. In a rightly ordered curriculum, the *Odyssey* and the *Iliad* would have much to teach about loving rightly.

Thanks for hearing me out,
Paul

Dear Paul,

Thank you for your thoughtful reading of my article and your kind words about the *Rover*.

In response to your criticism, perhaps the Homer aside was more in the category of an editorial liberty, and less representative of a *Rover* journalist's acumen. To clarify, I do not think Homer is satanic or otherwise "pure evil," and I agree that he portrays virtuous qualities on occasion. The difference between his works and those of Western literature, much of which admittedly does not promote right love, is that it is the gods in Homer's who demonstrate such fallen characteristics. Augustine discusses this crime and the confusion it causes in *City of God* (*e.g. Speaking in part about the civil theology of the Greeks and Romans:* "I am using my most earnest endeavours to destroy and eradicate the baneful and long-held notions which are the enemies of true religion and which have been fixed in the darkened minds of mankind through centuries of error, putting out deep and tenacious roots." VII, Preface). The excessive gore and contemptible gods of the *Odyssey* disturbed me when I first studied the work in high school, and I stand by my claim that the values are off. The actions you mentioned that are not specifically praised are neither declaimed, which in some cases provokes more moral confusion than an outright commendation (which may then be acknowledged and rejected), since these faults are attributed to someone great and treated lightly. Desensitization could result.

In *Nicomachean Ethics* 1.8, Aristotle was discussing a specific issue, the definition of happiness, and not claiming general admiration of all predecessors. I would argue that just because something is older and has been influential does not mean it is better and *should* have been influential. As you said, much of our culture deserves censure; perhaps Homer deserves some credit for this fact as part of his profound influence. In short, not all predecessors merit respect. Just look at the beehive, the style precursor to the bump.

I agree that much of modern culture should probably be forgone, difficult as it may be, attempt to make a practice of this in my own life. My decisions are not, and should not be, however, the focus of this article.

A final clarification: the *Rover's* aim, as I understand it, is not to protect "Western culture" on the whole, but only the noble elements included therein.

All that said, I am far from an expert on Homer, and you are right to remind me to be wary of summary dismissals.

Thanks again for your time and comments.
Katie

Dear Paul,

As Katie said, thank you for your thorough and thoughtful response to her editorial. I think your points are very well-taken. A couple of points in response:

First, as Katie noted, the Homer "aside" is probably best taken as an "editorial liberty." As I'm sure you understand, when our writers are confined to a 1300 word range for an editorial, they need to make a concise point and stick to it. In doing so, they may make claims that need a more critical evaluation, an evaluation that you have just provided.

Second, that being said, perhaps it would have been helpful for Katie to note in her editorial that it was precisely the immoral and sometimes grotesque actions of the gods, i.e. figures revered by human beings, that prompted her dislike for Homer's literature. Katie's point about Homer is also meant to be taken in its larger context, i.e. as an illustration of her thesis, that we can not only learn to love rightly, but that in doing so we should learn to love and revere virtuous figures in the Western tradition. From the perspective of those who believe in objective moral truth (and here I think we might all be on the same page), that the gods of Homer perform both virtuous and despicable actions should lead us to assess critically their elevated status as gods. I also add here, and I think Katie will agree, that as a PLS major at Notre Dame, I have witnessed in some PLS courses a tendency to shy away from presenting one objective moral truth, most notably as we perceive it in the person of Christ. Unfortunately, some PLS classes put a less strong emphasis than others on liberal learning's proper orientation toward the truth we find in Christ. I have talked to several alumni of the Program who told me they left with more questions about their faith than when they entered.

Finally, Katie was right to say that *The Rover* seeks "not to protect 'Western culture' on the whole, but only the noble elements included therein."

Best wishes,
Gabby

Dear Katie (and Gabby),

I understand the necessities of concise argument, although forgive me for honoring them in the breach! Furthermore, the point is well taken indeed that we shouldn't just snatch onto anything we want to call Western culture and hold on for dear life. Perhaps one reason (as you indicate in your article) that people in the West have had such a pronounced tendency towards relativism is precisely due to some misplaced and indiscriminate devotion to this idea of Western culture, which has been used to describe every idea of Dick, Sam, and Harry and then each of their opposites. Nevertheless, I would still like to maintain that the reverence due to Homer is such that he should in no way be casually dismissed, even for the sake of editorial brevity. Finally, I think I can give some reasons why an appreciation, no, a love for Homer is a great good in the pursuit of true happiness.

The reasons you use to justify disliking Homer seem to depend on a sterile, rather than true, ideal of purity. Granted, extramarital sex is wrong. Granted, the gods and heroes take part in it. And because Homer is such a powerful artist, I won't go so far as to say that no contemporary person might risk the chastity of their imaginations if they read of these things. Still, in a desensitized culture like ours, I just can't see how any writer who describes in depth the loveliness of Nausicaa's ankles is going to be able to titillate much. For similar reasons, your consideration of Augustine here doesn't seem to work. Augustine wrote at a time when the cult of the gods as real beings still existed; from what I know, there are Christian writers who viewed Aristotle's paganism suspiciously as well. As for the violence, the gore that there is simply is not gratuitous. Men are fighting for noble reasons; Achilles to honor Patroclus, Menelaus to regain Helen, Ajax for glory. (And as an aside here, yes, this last reason is hard to square with Christian ideals. However, Aristotle himself believed that glory was a good. At some points, all of us have to be "relativists" if that means appreciating the sincere if misguided motivations of great men)

I also disagree that Homer portrays "virtuous qualities" only "on occasion," and even more, I believe that the virtues he does portray can resonate with modern readers in a way that the vices simply do not. There is true patriotism, as shown by Hector; willingness to criticize his own brother and grave reluctance towards war, and at the same time an ironclad resolve to defend it from attack. There are still films that endorse military chauvinism, more which denounce patriotism wholesale, and the grand majority of which try to be deep and leave the tension between the two as "fundamentally irresolvable" or something asinine like that. Penelope's patience is fundamentally impenetrable to most modern readers in the West, and a Penelope today would be condescended to by the contemporary galleries, either for not being a Nora Helmer by the smart set or not being a Lady Gaga by the rest.

We play into the hands of relativists precisely when we focus our energies on straining gnats instead of showing that the pursuit of truth is actually beautiful and compelling. A person faced with choosing between a "vague appreciation for all ideas" and a sterile truth will likely choose the former, because there's at least something tangible to love. Choosing between relativism and "loving rightly" will not be easy if the right-lovers will only accept completely unblemished candidates for love. And for us to act this way is to ignore the witness of Dante, Shakespeare, and Chesterton, among others: men who appreciate Homer's corpus as great boon to the literature and culture that we inherit.

As an example of how serious this appreciation is, I'd like to end with a quote from Chesterton's *Everlasting Man*: "Hector grows greater as the ages pass, and it is his name that is the name of a Knight of the Round Table and his sword that legend puts into the hand of Roland, laying about him with the weapon of the defeated Hector in the last ruin and splendour of his own defeat. The name anticipates all the defeats through which our race and religion were to pass; that survival of a hundred defeats that is its triumph."

Sincerely,
Paul

# Mary Daly discusses role as University Life Iniatives coordinator

**Laura Lindsley**
Managing Editor

In the following interview, Mary Daly told *The Rover* about her position as the executive coordinator of University Life Initiatives within the Institute for Church Life. She works with numerous campus groups and organizations to promote the sanctity of human life.

Daly graduated from Notre Dame in spring of 2010. As an undergraduate, she served as the president of Notre Dame Right to Life, and as editor-in-chief of *The Rover*.



Mary Daly

**Could you give a general description of your position? Is it newly created, or were you hired in the place of someone else?**

This is a brand-new position. It was created at the recommendation of last year's Task Force on Supporting the Choice for Life.

Broadly, I assist in promoting the sanctity of life across the Notre Dame community focusing on issues that extend from conception to natural death. I serve as liaison with campus departments and groups to facilitate collaborative functioning related to life issues. This includes the identification and nurturing of known and new partners interested in supporting the sanctity of life, and the fostering of awareness about life issues across campus.

**Is there a set duration of the position, or do you hold it indefinitely?**

Right now, we are working on a couple of two-year projects. And we will go from there. Overall, I would say the future looks bright.

**Who are your immediate superiors? Who is the ultimate authority overseeing your activities?**

The office of University Life Initiatives is housed under Notre Dame's Institute for Church Life. As such, I report immediately to Professor John Cavadini who runs the Institute and who also served as a co-chair of last year's Task Force. I work closely with Professor Cavadini.

Through Professor Cavadini, I report to Fr. John Jenkins.

**What end(s) are you trying to promote? What is your main goal?**

Broadly, my priorities will focus on fostering a respect for the sanctity and dignity of life, from conception to natural death, and fostering an increase in knowledge and understanding of the major life issues of the modern world. I believe this can be accomplished by integrating principles of the Catholic teaching on the sanctity of life across all areas of the university and by collaborating with relevant education and research programs across all colleges of the university to support and enhance the university mission and vision as a Catholic institution of higher education.

Through my work, University Life Initiatives is dedicated to broadening and deepening the pro-life culture in and among various constituencies in order to strengthen the Notre Dame community's witness to Catholic teaching on life. This will assist in determining ways in which the University could increase and manifest its own commitment to a culture of life across campus and in partnership with other constituencies in the Notre Dame family, focusing on issues that extend from conception to natural death.

Also part of this, we will work on the implementation of recommendations developed by the Task Force on Supporting the Choice for Life and approved by the President of the University; assist in research on life-related topics; and help in assessing University activities related to Catholic teaching on the sanctity of life.

The scope of the dignity of life covers those endeavors which pertain to the growth of the "culture of life," as understood in Pope John Paul II's encyclical Evangelium Vitae, and includes the fostering of a respect for the sanctity and dignity of life, from conception to natural death, and fostering an increase in knowledge and understanding of the major life issues of the modern world ("life issues" understood as offenses against life at its beginning and end stages).

**Is your job unique, or are there employees of other initiatives who fulfill a similar role?**

Currently, I am the only university employee charged specifically with supporting University Life Initiatives. I recently hired two undergraduate assistants to support the work that I do.

There will be an advisory committee to assist and guide the coordinator. The list of members of that committee should be announced soon.

**Who is affected by decisions you make/ policies you implement?**

Thus far, I have not been involved in policy work or any significant decision-making of the University's. However, I foresee that any such work I would be involved in would affect—positively, I hope—a broad contingent of the university community.

I am first and foremostly working to implement the recommendations developed by the 2009-2010 Task Force. Second, I aim to facilitate and support academic scholarship related to the life issues across campus, both by students and faculty.

Third, I am working to strengthen the university's supportive policies toward pregnant and parenting students as well as and increase awareness of these resources to members of the Notre Dame community. To that end, I am in the process of starting a Pregnant and Parenting Student Assistance Fund. This will positively impact students who are pregnant and or parenting by providing financial assistance to complement the already great support that Notre Dame provides for these students.

Fourth, I am working to create and support educative efforts on campus intended to inform the campus community on issues pertaining to life in the effort to form an academic culture of witness to life as it is appropriate to any given academic venue.

Finally, I add that we will support as we can student-led initiatives to promote awareness of right-to-life issues.

**What other campus groups do you work most with?**

The Center for Ethics and Culture, Notre Dame Right to Life, the Institute for Church Life, the Office of Student Affairs, and the Office of the President.

Others that I will be working with include Campus Ministry, Center for Social Concerns, the Institute for Scholarship in the Liberal Arts, and University Faculty for Life.

**Do you do work with off-campus groups? If yes, can you say which ones?**

As Notre Dame is a Catholic university, it is important to me that the work I do support, and be supported by, our local diocese. To that end, I try to stay in touch with the diocese, specifically the Office of Family Life, which coordinates the pro-life activities in Fort Wayne-South Bend.

I also intend to reach out the Women's Care Center. The WCC does fantastic, inspiring work with local mothers and children. The service model with which they work is one that can and ought to be replicated wherever needed. Particularly with regards to the pregnant and parenting resources offered here at Notre Dame, it is important that we maintain the University's relationship with the WCC. In my new role, I hope to join in this.

**What's your official relationship with Notre Dame faculty? With the administration?**

I seek to remain connected and in-tune with faculty, as well as students, so that I can remain as informed as possible about what the University needs in terms of supporting the dignity of life. In this way, I would describe myself as a colleague as well as an ombudsman. I would say the same is true for my relationship with the administration.

# ND's ECHO program: bridging the gap between church and academy

**E.J. Sanchez**
Staff Writer

Professor John Cavadini recently delivered a lecture on "Bridging the gap between the Church and the Academy" to a packed Geddes Hall Chapel. He focused his discussion mainly on a Notre Dame program with the potential to reduce this gap: the ECHO Faith Formation Leadership Program.

First, Cavadini expounded on the nature of catechesis. He stated that catechesis is essentially the passing on of the Creed. Cavadini began speaking about the Creed by referring to a homily given in 410 by one of his favorite theologians, St. Augustine of Hippo. In this sermon, Augustine urged his listeners not to write down the story of the faith, but to learn it thoroughly and leave it imprinted on their hearts.

Cavadini continued by saying that the real story that the Creed tells is a tale of faith and of unimaginable love. It tells the story of the divine act of Redemption, from Christ's divinity at the right hand of God to his death and subsequent resurrection. The Holy Spirit imprints this story on our hearts through the life of the Church, Cavadini said, and this is the story that catechists in the Church strive to hand on to future generations.

Cavadini also referenced a recent Pew study which showed that a large number of Catholics are not well instructed in the faith. Nearly half of Catholics polled, for example, did not know the Church's teaching that the bread and wine truly become the body and blood of Christ through transubstantiation.

According to Cavadini, catechesis should provide both true doctrine and sound formation. The information taught, he said, should be formative, carrying with it the deepest mysteries of the faith. Teachers must create a "catechetical culture."

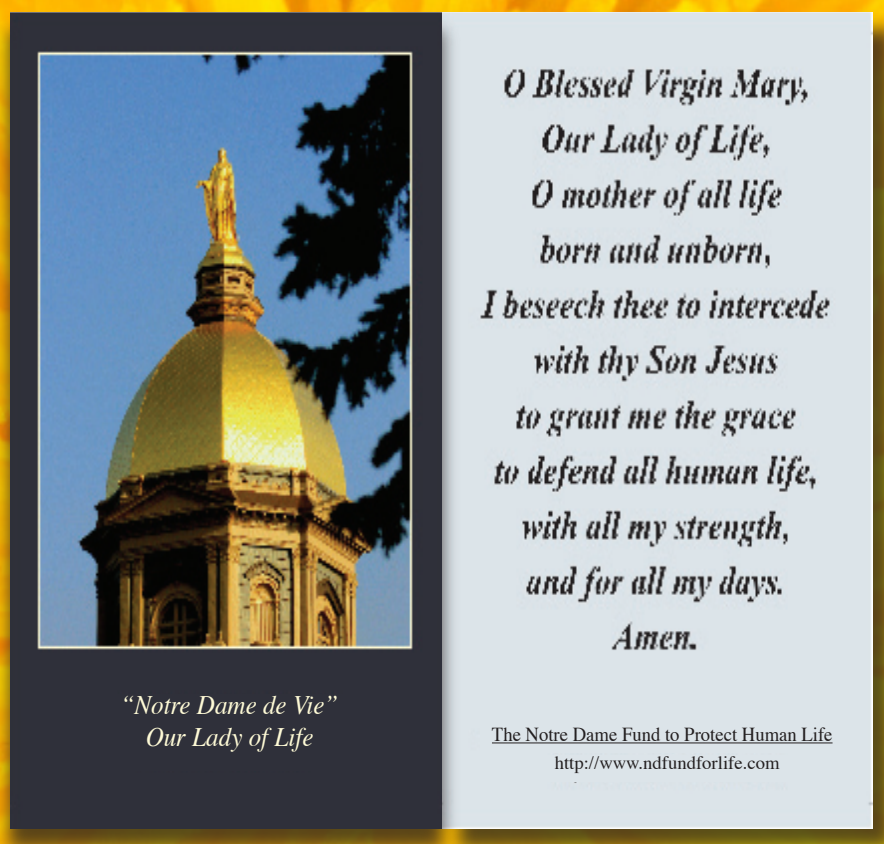
He proposed that Notre Dame's ECHO program helps create this culture.

The ECHO program is an initiative meant primarily for graduate students in theology who wish to focus on catechetical work. During the summer they take classes at Notre Dame. During the school year they spend time in partner parishes, helping with catechesis and learning how the catechetical ministry of a parish works. They also receive mentoring from experienced catechists.

Through this hands-on experience, ECHO students grow in their understanding of the role that a catechist plays in the life of the Church. They take distance study classes through the university and participate in retreats, spiritual direction, and various workshops. Finally, the students will emerge after their two years of training with a master's degree in theology.

Through the ECHO program, Cavadini hopes to promote a "catechetical culture" which will effectively hand on the truths of the Catholic faith at the parish level. These students will help small parish communities, and ultimately they will be well prepared to offer a substantial contribution to the essential ministry of instruction and formation in the Church.

*EJ Sanchez is the resident Spaniard of Morrissey Manor. Contact him at esanche4@nd.edu.*




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## ROVER RECOMMENDATIONS

**40 Days for Life -**
**Solemn Traditional Latin Mass**
**9AM Alumni Hall Chapel, Sunday Oct. 31.**

Celebrate the Feast of Christ the King and pray for an end of abortion--the last leg of the Knights of Columbus Traveling Chapel, and the last day of the 40 Days for Life prayer campaign. Gregorian Chant provided by the Notre Dame Tridentine Schola Cantorum; celebrant will be Fr. Thomas Blantz, C.S.C., Professor of History.

• • •

10/30, 10:30 a.m. Cyril O'Regan: "John Henry Newman: The Validity of Holiness in the Modern World" Andrews Auditorium (Geddes Hall)

• • •

11/2, 7:30 p.m., Stratford Caldecott: "Beauty for Truth's Sake" 138 DeBart

• • •

11/2, Campus Ministry trip to All Souls Day Mass at St. John Cantius (Chicago)

• • •

11/9, 6 p.m., Center for Ethics and Culture's Bread of Life Dinner, SDH Oak Room (RSVP to ethics2@nd.edu)

# Who's Who on Campus: Tagen Gaul

**KELLY MASON**
Staff Writer

This week's Who's Who is Tagen Gaul. If you have ever been to Starbucks in between classes you have probably met Tagen. She has worked at Starbucks for eight years now. She grew up in Niles, Michigan, where she worked for her parents' family business until they had to sell it. This loss prompted her to come work at Starbucks, where her sarcastic sense of humor makes everyone who knows her laugh. This humor also comes in handy when Tagen is raising her three children.

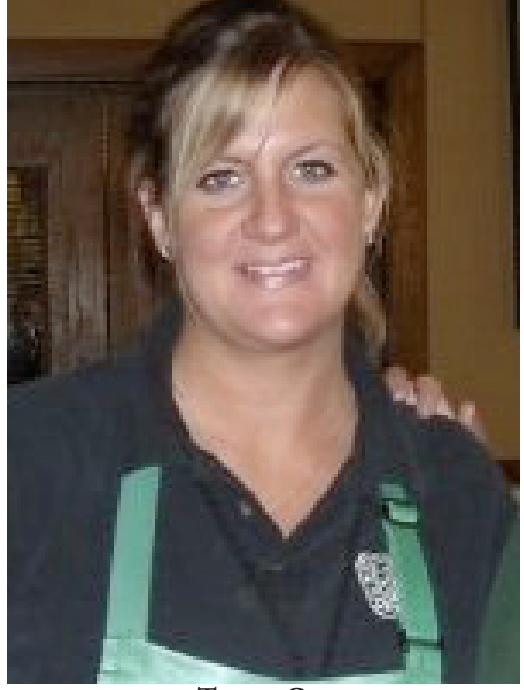
Tagen has one daughter Olivia who is 15, and two sons, Hunter (11) and Jaelen (9). When I asked Tagen about her kids, she first sheepishly responded, "They're all right I guess. I did give birth to them." Then on a more serious note, she said, "They are very good kids. They do well in school and in sports. They are the best kids you could ever ask for. I'm so happy I have them. They have changed my life for the better."

When I asked her what she likes to do when she isn't working, she jokingly describes her days off as "boring": "I clean my house and take care of my kids. I spend time running them around." Tagen describes herself as just an everyday sort of gal, working hard at home and at work.

I tried to dig a little deeper into Tagen's life outside of work. She joked with me first, saying, "I still don't know what I want to be when I grow up," but she then spoke more earnestly. "I originally was going to go to bakery school," said Tagen. She likes to make cakes for family's and friends' birthdays and special occasions, and she may one day want to open her own pastry shop.

Despite having an interest in attending pastry school, Tagen had to put those aspirations aside when her youngest son Jaelen was diagnosed with polyarticular arthritis last year. She doesn't seem bothered by having to set aside her own dreams to take care of Jaelen. In fact, she doesn't even think twice about it. She just tells me about how well her son is dealing with his illness: "He is a champ!"

I asked her what she thinks about Notre Dame students, and she described the students she has met working at Starbucks as "nice and good everyday people." Even so, she has the sense that some students "are unconscious of the way they treat other people. They seem to take things for granted." Tagen's advice to Notre Dame students is to know that "there is more to this world than this campus." She asked us to "be more conscious of the people at this university who make it work. This is where we (campus staff) spend our entire day." She told me about how much more enjoyable work is when students are friendly.


TAGEN GAUL

I have found my experience at Notre Dame to be more enjoyable with people like Tagen around: Her easy-going attitude makes people feel at home. The next time you stop at Starbucks, I hope you get the opportunity to come into contact with this fun-loving woman.

*Kelly Mason would be happy to meet at Starbucks with anyone who asks. She can be contacted at kmason2@nd.edu.*

## Silent No More

*continued from front page*

help prevent other women from carrying that lifelong burden of conscience.

The event had an effect on the students in attendance, many of whom attested to being very moved by the testimonies. Anecdotal elements, such as the fact that all of the women still remember their due dates and know what age their child would have been, left the students touched. Sophomore Christopher Damian commented on his reaction to the event, "It was a very emotional experience. Many of us tend to say a lot of things about abortion, but it was different to talk to 'the face of abortion,' as one woman described herself. It makes you really remember that abortion is both about the child and the mother. Both are hurt by abortion, and both need our love and care."

Another student contributed his thoughts: "Many of us are quick to lay the blame on the mothers, and automatically place them on the same level of culpability as the doctors, but really they are oftentimes victims themselves."

*Dale Parker wants YOU to write for Religion and Ethics. If interested, please contact him at dparker5@nd.edu.*

# When I was thirsty you gave me drink
# Friends of the Orphans helps surgery center in Honduras

**MARY FORR**
Staff Writer







In May of 2009, Brittany Johnson was working in the baby center at the Nuestros Pequeños Hermanos (NPH) Orphanage. A young boy sat peacefully in her arms. Though he had terrible scarring on his head and arms and was unresponsive to Brittany's attempts to communicate, he was content to be held in her arms.

Later in the week, Brittany learned that the little boy was the son of a prostitute who had developed AIDS. He was found in a box under a bed with rats eating away at his head and arms. He was then abandoned and alone, but once found, he was loved.

At the end of the week this same boy took Brittany's empty water bottle, filled, it, and returned it to her, acting parallel to the Gospel passage, "When I was thirsty you gave me drink" (Matthew 25:42). This boy, who had been abandoned, unwanted, and unloved, had begun to serve like Christ as a result of the care given him at NPH.

In 2003, Dr. Peter and Lulu Daly began the development of the *Holy Family Surgery Center*, a state of the art surgery center on NPH Orphanage property in Honduras. Six years later, their children Michael Daly (ND '11) and Tricia Daly (SMC '10) were inspired by the love they witnessed at NPH to found a Notre Dame chapter of *Friends of the Orphans* (FOTO). Their goal was to raise money to provide local access to first world healthcare through the Holy Family Surgery Center for the third world orphans and impoverished local citizens.

For more than 50 years, FOTO has raised funds to support more than 3,600 children in NPH orphanages in Latin America and the Caribbean. FOTO seeks to transform the lives of orphaned, abandoned and disadvantaged children by creating families for life that instill values of unconditional love, shared responsibility, and education. These families enable children to grow into caring and productive members of their communities, ending the cycle of poverty one child at a time.

Notre Dame's FOTO chapter works to organize fundraisers, service events, and outreach activities to assist the *Holy Family Surgery Center*. Additionally, it works to transform its members into individuals who, inspired by a love of Christ seek Him through service to the poor.

FOTO Co-President Brittany Johnson stated, "We are a group of ND, SMC, and HCC students that work to make a difference in the lives of the children we serve by raising awareness, generating funds, and living in solidarity with the children through service learning trips. We believe that as members of the Notre Dame family and the universal Catholic community, we are called to serve the poor without limit, and FOTO provides an avenue to accomplish this."

With over 50 active members FOTO makes three trips to Honduras throughout the year: one over fall break, one over spring break, and one in May. The spring break trip has an intense medical focus as the group travels with Dr. Daly and his American medical brigade to scrub-in on orthopedic surgeries. St. Mary's nursing students and Notre Dame pre-medical students are strongly encouraged to apply for the spring break trip, while the other two trips are oriented towards all majors.

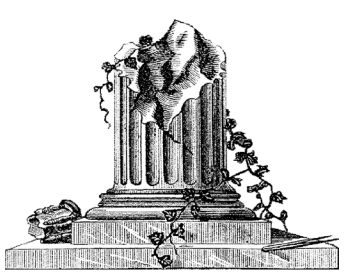
The club's mission, however, does not end in Honduras. Johnson pointed out, "One major lesson that our members take away from service learning immersions is the value of each precious life. In Honduras, there are 550 children that have been rescued by NPH from utmost poverty and abuse. When our members witness the unconditional love that each child holds, the value of even just one life is so strikingly apparent that it is impossible to ignore. Had it not been for NPH, this unconditional love and potential would have been lost in the cycle of poverty."

Johnson also reflected on FOTO's impact on the lives of the students involved.

"We carry this lesson back to the United States with us as we pray about, ponder, and act on other aspects of our Catholic identity, such as abortion's destruction of precious lives and the love and potential that is destroyed along with those lives," he stated." "As a club, we focus on fostering the integration of lessons learned abroad into the daily lives of our members."

*To make a donation to Friends of the Orphans email Brittany Johnson at bjohns12@nd.edu or Michael Daly at Michael.P.Daly.35@nd.edu.*

*Contact Mary Forr at mforr@nd.edu.*



# The Column
## A running commentary on the architecture of Notre Dame

**MATTHEW BALKEY**
Culture & Thought Co-Editor

As we have all just returned from a week outside the bubble, I thought it appropriate to devote this article to the state of traditional buildings in the broader architectural world. Over the break, I had the privilege of attending the Traditional Building Show and Conference in Chicago. Held annually by Restore Media, the publisher of a number of trade- and consumer-oriented magazines about traditional construction, the show brings together manufacturers, architects, contractors, and city officials to discuss approaches to work on both historic and new projects.

The topics covered ranged from technical matters (application of glazing putty to steel windows) to the overarching philosophies of building in traditional methods and styles. In the latter category, Professor Steven Semes of the Notre Dame School of Architecture outlined the arguments put forth in his recent book, *The Future of the Past*. This book challenges some of the conventional modernist approaches to dealing with projects in historically sensitive areas. The academic director of our Rome Studies Program, Professor Semes will be on campus this week for the durability conference being held at the School of Architecture. (The colloquium will feature an international panel of speakers and is open to all, so be sure to stop by Bond Hall this week.)

While in Chicago, I attended a number of sessions on the green economy and the efficiency of historic homes. These discussions were remarkably upbeat, given the recent economic difficulties. There is a hopeful attitude that this recession, especially because of its linkage to the housing stock in this country, can serve as a wake-up call to the practices of wanton sprawl and a renewed appreciation for the existing, serviceable communities that have been neglected by the developers of exurban McMansions. I am also pleased to report, based on a highly scientific analysis of the banter among attendees, that 'Dubai' is now, officially, a punchline.

Another subject of interest is the adaptive reuse and restoration of historic religious structures. The Traditional Building Conference featured a presentation on three centuries of sacred architecture in Rhode Island. Beginning with a historical overview of the contribution of Rhode Island to religious freedom in the United States, the firms proceeded to discuss recent projects in the vicinity of Newport, on Aquidneck Island. These included the conversion of a 19th century meetinghouse into residential units, the restoration of a mid-20th-century modern chapel at a Benedictine boarding school, and the new construction of a chapel for Salve Regina University. Nestled among the palatial 'cottages' of the Robber Barons, Salve Regina has become a shining example of adaptive reuse by transforming the estates into dormitories and academic facilities.



**OCHRE POINT, A GILDED-AGE MANSION IN NEWPORT, RI, IS NOW THE ADMINISTRATIVE BUILDING OF SALVE REGINA UNIVERSITY. THE BUILDING'S FORMER BALLROOM SERVED AS THE UNIVERSITY CHAPEL UNTIL THE CONSTRUCTION OF THE OUR LADY OF MERCY SPIRITUAL CENTER.**

St. Gerard's, a church in Buffalo, New York, has also been in the news recently. The historic church, based on the Basilica of St. Paul-outside-the-walls in Rome, was facing closure due to declining population in the rust belt city. Arrangements are now being made to transport it to Atlanta, Georgia, where it will be reassembled for a new, fast-growing parish. Under the direction of Professor Aimee Buccellato, the School of Architecture here is using it as a case study for its Green Scale Research Project. The students and faculty involved in this research are working to develop a quantifiable database comparing traditional and restoration work to conventional modern practices for new construction.

This is a period of tremendous opportunity for those of us in the architectural field, as well as for all who inhabit and love traditional buildings. The arguments for building durable, practical, and beautiful buildings that contribute to a local character and sense of history have never been better. I am proud to be able to say that the University of Notre Dame's School of Architecture is engaging the broader building culture to continue this trend into the future.

*Matthew Balkey is a 4th year architecture student. His theme song is the Hallelujah Chorus from Handel's oratorio Messiah. Contact him at mbalkey@nd.edu.*

# Does Catholic liturgical music have a universal value?

**PIERPAOLO POLZONETTI**
Professor of Program of Liberal Studies

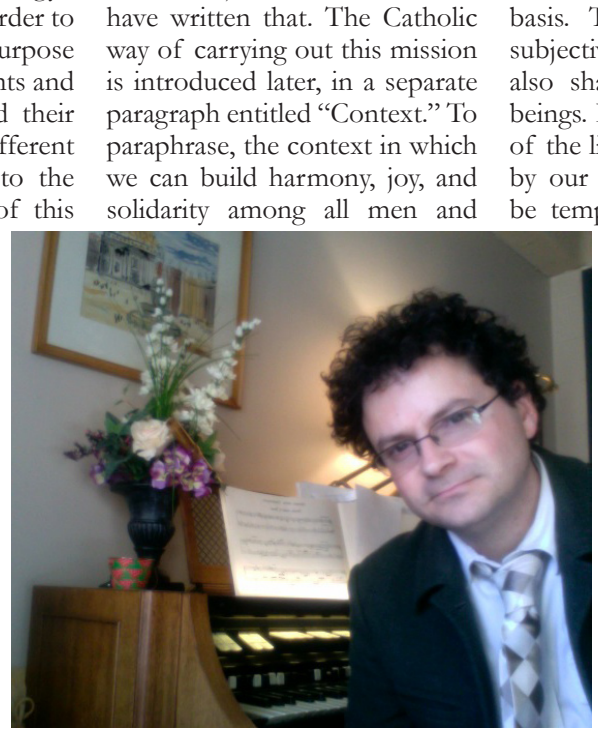
In Mozart's *The Magic Flute*, an opera we study in my music class, there is a funny and yet quite moving scene. The comic character, Papageno, uses the magic power of his bells to save the heroine, Princess Pamina, from the clutches of Monostatos and his slaves – caricatures of contemporary Turks. As they hear the music, they start dancing and singing like happy kids and all ends well. Pamina and Papageno then sing a joyful duet about the power of harmony: "without this sympathy," they conclude, "there is no happiness on earth!" This opera is one of those pieces that has an almost universal appeal, very much like Beethoven's Ninth symphony.

As I type these reflections, the American Musicological Society is having a debate on its e-mailing list about whether the "Turkish March" in the final movement of Beethoven's last symphony is really Turkish. What is at stake, really, is whether Beethoven is telling us that we must *symphonize* on the largest scale: bring harmony among people of different faiths and cultures. If that is the case he is simply expressing Schiller's central idea in the text of his famous Ode: thanks to Joy (meaning 'harmony' in every sense of the term) "all men become brothers." But, to paraphrase Schiller again, embracing the millions, even including Muslims, has always made some people uncomfortable, both in Europe and in America. Yet, Beethoven is telling the truth, whether we like it or not: as long as there is 'dissonance' among people of the world there will be no harmony, therefore no universal joy.

Can Catholic liturgical music bring harmony outside the liturgy and outside the Catholic faith? If we teach it as part of our canonic musical culture, is it inclusive or divisive? Beethoven seems to have posed a similar question by including in the first performance of his Ninth symphony some movements from his Catholic *Solemn Mass*.

Whether Catholic liturgical music has a universal value is a dilemma that I face when I teach liturgical pieces not as pure aesthetical artifacts but as integral parts of the liturgy.I present them this way in order to preserve their original purpose and meaning. Some students and colleagues have expressed their concerns about this on different occasions. If I bring it to the attention of the readers of this paper, I do so because it is a dilemma that we all face when we try, on the one hand, to be as inclusive as possible, as we should be in a *university*; and on the other hand, when we also attempt to give serious meaning to the mission of this university. If as a teacher I ask students to study Gregorian chant, the liturgy of the Mass, the liturgical calendar, the Office of the Hours, text and settings of the Catholic Nicene Creed (even if it is by a Lutheran composer like J. S. Bach), would non-Catholic students feel excluded? Will our students, Catholic and non-Catholic alike, be able to use this knowledge in the world outside our university without feeling or being treated as though they've had a sectarian education?

The problem has to do with how we understand the mission statement of the University of Notre Dame. Let's reread it (http://www.nd.edu/aboutnd/mission-statement/). In the opening, there is no mention of the 'Catholic' identity of the university. It says, though, that "the aim is to create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice." Schiller could have written that. The Catholic way of carrying out this mission is introduced later, in a separate paragraph entitled "Context." To paraphrase, the context in which we can build harmony, joy, and solidarity among all men and women on earth is Catholic. So, once again, is Catholic liturgy –not general principles like 'love' and 'peace,' but a form of worship that is generally perceived as a very distinctive aspect of this faith – of any value for humankind in general?



PROFESSOR POLZONETTI

There is a simple exercise I ask my students to do: go to Mass as an objective observer, and try to understand St. Augustine's formulation of the nature of time. For Augustine, time exists as a sort of psychological phenomenon. In *The Confessions* he writes that "the mind expects, attends, and remembers." This is groundbreaking. Augustine was not trying to be original; he simply discovered this in Milan, where he experienced Catholic Ambrosian liturgy on a regular basis. The time of liturgy is subjective (psychological) but also shared with other human beings. If we think that the time of the liturgy is the time marked by our watches, which we may be tempted to monitor out of boredom, we miss the point: time is shaped fluidly, time is sculpted, stretched, accelerated; at times it seems to freeze and then it moves on again. Augustine was well aware that music plays a fundamental role in this process. It is probably not by accident that opera was first developed in a Catholic country by musicians who were active also as church musicians, that the earliest symphonies were performed in the Church as part of the liturgy. It would be hard to understand these art forms without understanding a culture that for centuries regularly experienced the art of shaping time primarily through liturgy.

Liturgical music also served to shape time at a higher level: before most people had watches, it regulated the hours of the day; liturgical music regulates the days of the week, so that people do not feel that every day is the same; it regulates the passing of the seasons in a way that invites us to remember, to attend, to expect in a rhythmic pattern, a rhythm that is nonetheless asymmetrical enough to make us feel that not every moment or month is the same. Liturgy and its music have given to people around the world a singular taste for time sculptures, which is the essence of many great musical pieces, so that we do not feel trapped in the mechanical, inexorable ticking of a clock. It has also trained people to harmonize subjective experiences and communal experiences, the self and the other. If only for these two reasons – and there are more – Catholic liturgical music has value that can be shared by anybody who is able to immerse him or herself in symphonic music, opera, or movies without monitoring the clock out of boredom.

*Pierpaolo Polzonetti is a musicologist who teaches in the Program of Liberal Studies.*



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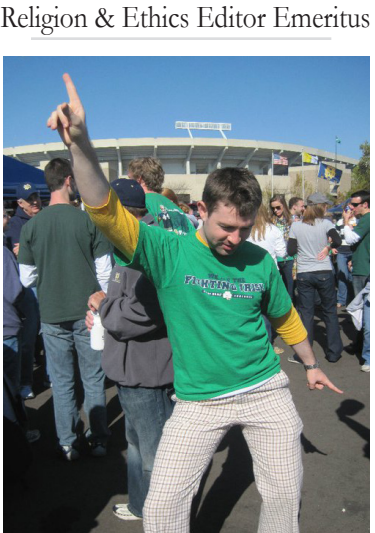


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ROVER STAFFERS SPILL THEIR CONSERVATIVE GUTS.

# Communion in the hand and the life of grace

JOHN GERARDI
Religion & Ethics Editor Emeritus



Pope Benedict made some headlines a few years ago when, in his public Masses, he began only to distribute Holy Communion to communicants who were kneeling and receiving on the tongue. The Holy Father's action has prompted a renewed discussion of how Holy Communion should be distributed, and a renewed, critical examination of the currently accepted practices of receiving Communion standing and in the hand.

Reception of Communion kneeling and on the tongue was the universal practice within the Roman Catholic Church for centuries leading up to the Second Vatican Council (1962-1965), but it fell out of favor with many bishops and liturgists after the council. Some dioceses in the '60's began to issue their own rules for receiving Holy Communion in disobedience to the universal law of the Church, encouraging the reception of Communion standing and in the hand.

The Holy See responded to these abuses in 1969 with the document *Memoriale Domini*, an Instruction from the Congregation for Divine Worship. This document insisted that Communion on the tongue be retained thanks to its centuries of usage, because of the practice's profound expression of respect for the Eucharist, and for the insurance that the Eucharist would be distributed respectfully and with decorum.

However, the Holy See allowed national conferences of bishops to permit the practice of Communion in the hand in areas where the practice had begun to prevail, under various conditions, and as an exception to the Church's universal law. Using this begrudging permission of the Holy See, most conferences of bishops wound up permitting Communion in the hand throughout their countries, so much so that in many countries (ours included) it seems like Communion in the hand is actually the norm.

So why is Benedict beginning a trend in the opposite direction? Distributing Communion on the tongue and while kneeling has a profound symbolism, and physically expresses the orthodox Christian teaching on the life of grace in the soul of the Christian. The reception of Holy Communion is the communication of grace *par excellence*. Whenever God gives grace, He (the active agent) gives a sharing in His own life (grace) to the soul of the Christian (the passive recipient) through the mediation of His Mystical Body, the Church.

The Sacraments are the ordinary means of man's salvation, the standard and most powerful fountains from which Catholics imbibe the waters of grace. The Eucharist is the greatest of all the Sacraments since it provides the very source of grace, God made man in Jesus Christ. We receive the Eucharist from Christ, through His Church.

The Church attempted to express these realities of the communication of grace through her liturgical rites, and through the traditional manner of distributing Holy Communion on the tongue to kneeling communicants. God comes to us at the Mass in the words of consecration; the priest then turns to the people, showing them the Host while the people strike their breasts and declare their joint unworthiness and hope in God's mercy.

At the actual distribution of the Host, in traditional practice the communicant kneels—a traditional, Western sign of humility before a superior, a sign of passive receptivity to the gifts of a kindly lord. Opening their mouths, the communicants receive Our Lord from the hands of the Church's representative, the priest. We depend upon the Church, our mother, for our spiritual strength just as a chick depends upon his mother for physical strength, opening his mouth wide to the nourishing sustenance only a mother can provide.

It was for these reasons that auto-communication, the act of somebody other than the priest-celebrant taking the Eucharist and feeding it to himself, is and has always been a grave liturgical abuse. Aside from extraordinary circumstances ("The Huns are coming over the hill to destroy the church! We need to consume the Eucharist ASAP!"), the Eucharist must always be received from a minister of Holy Communion. We receive the life of grace through Christ's bride, the Church. We do not take God's grace on our own, and we cannot provide ourselves with the strength to become holy. Our action is not active, but passive; the Church earnestly desired to reinforce that truth by insisting that people receive Communion from a minister, rather than grabbing the Host out of a bowl on one's own.

With this reasoning in mind, the ban on auto-communication, while allowing Communion standing and in the hand, seems incongruous. As far as our human psyche goes, there is not much difference between picking up a Host from the bowl of Hosts and eating it; or having a minister of Communion first put the Host in our hand, and then picking it up and eating it.

Both of them put the communicant in an active role (grabbing the host, putting it in your mouth, and eating it), yet the former is considered a grave abuse while the latter is licit. It seems like we give this grace to ourselves; our own action communicates Our Lord to ourselves. This mindset, present in both situations, is totally wrong and totally opposed to traditional Christian teaching.

In this light, the arguments of many of those in favor of the practice seem somewhat ridiculous. Many of the postconciliar innovators who introduced the practice discussed how standing was a sign of "greater Christian maturity," that it was unfitting for the laity to have a posture of complete reliance on the clergy, that Communion on the tongue was an exaggerated, pietistic way to receive the Eucharist. Some went even further and began to lessen almost all the traditional forms of devotion to the Eucharist, instead emphasizing Christ's presence in the community and in individual Christians as being of nearly equal value to the Eucharistic presence of Christ. It is interesting to note that Communion standing and in the hand was introduced by 16th and 17th Century Protestant reformers in order to destroy belief in the Real Presence.

It is clear that our Holy Father doesn't hold with the ideas of the aging 1970's liturgists, and it seems that a new, rising generation of priests and bishops is going back to more traditional practices along with the Holy Father. New, more traditional religious orders are springing up that are devoted to more traditional liturgical ideals, including a number of orders dedicated to the Traditional Latin Mass, and many of these orders are insisting on Communion kneeling and on the tongue. Many bishops and several of the cardinals-elect whom Benedict will appoint on November 20 are acknowledging the value of the traditional forms of Holy Communion.

In this action, it seems that the pope is teaching all Catholics a lesson in terms of the reverence with which we should approach the Eucharist. The pope began changing his method of distributing Communion after reading the book *Dominus Est* by the Kazakhstani Bishop Athanasius Schneider; the pope even ordered Vatican's official publishing house to publish it. Clearly, he earnestly desired people to read the wisdom of Bishop Schneider's arguments and put them into practice.

Thus, for us individual lay Catholics, it may be laudable to follow the pope's lead, and to re-evaluate on a personal level the manner in which we currently receive Communion. Bl. Mother Theresa of Calcutta herself said, "Wherever I go in the whole world, the thing that makes me the saddest is watching people receive Communion in the hand." The more traditional practices held sway for powerful and significant reasons, and they may merit a reevaluation of our personal fashion of receiving Communion. Such a reevaluation could well prove beneficial for Catholics desiring to deepen their devotion to our Eucharistic Lord.

*John Gerardi is a first year law student who uses* The Rover *as his personal soapbox. He can be reached at jgerardi@nd.edu.*

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# 100 years after *What's Wrong with the World*: Ahlquist honors G.K. Chesterton

LEANDRA WOLF
Staff Writer

The president of the American Chesterton Society, Dale Ahlquist, began his presentation on October 11 with a warning. He admonished that he would speak of "controversial things in honor of Gilbert K. Chesterton's visit to campus 80 years ago, and the 100th anniversary of his book *What's Wrong With the World*."

A well-known speaker and writer on G. K. (Gilbert Keith) Chesterton, Ahlquist did touch on a number of controversial subjects with humor, quoting Chesterton frequently throughout his talk. Ahlquist focused on two key issues that Chesterton deemed "wrong with the world," big government and big business.

Nicknaming them "Hudge" and "Gudge" respectively, Chesterton worried that big business was propped up by big government, and big government propped up by big business. One of the primary proponents of distributism, Chesterton, as Ahlquist explained, was a firm believer in microeconomics, democracy, local government, and, most importantly, the primary role of the family.

Chesterton's assertions derive from the principle of subsidiarity found in Catholic social teaching. Subsidiarity, Ahlquist explained, is the practice of making decisions on the most local level possible.



DALE AHLQUIST AT NOTRE DAME

In Chesterton's view, higher orders of government should not be unnecessarily replacing lower ones, and, "what's more, they should be accountable to the lower orders."

Local government must become more responsible, making neighbors more accountable. The government should not be replacing the family; rather, the family should play a decisive role in government. In Chesterton's view of society, the family is the most central unit of society.

"People avoid talking about politics because most don't want to talk about religion," Ahlquist commented, pointing out that every man has a family, and both politics and religion closely affect them. Policies that are hostile to the family can be attributed to the fact that "family men don't have time for politics, and most politicians don't have families," Ahlquist generalized.

One of these, Ahlquist remarked in the spirit of controversy, is the "contraceptive mentality [that] is raping the earth." "[Traditional] doctrine and discipline are walls—but they are walls for the playground," allowing us to be wild, but safe, within their confines he continued. A world that breaks down these walls and exalts lust but forbids fertility can never be satisfied," said Ahlquist.

Neither love nor money are free, Ahlquist contended. Likewise, the belief that "bigger is always better" can never be satisfied. Otherwise, nothing is big enough to satisfy our demand. Money and love both require self-control, but lack of control is another symptom of what is wrong with today's world.

Ahlquist pointed out, for example, that the word "economics" literally has to do with the house, but today all economic activities are out of domestic control. There is something wrong with a society whose trade can be shut down by a single terrorist airplane, Ahlquist claimed: "a distributist society could not be shut down by a terrorist attack."

Not only is our economy dependent on global trade, claimed Ahlquist, but we also "don't produce anything." Our main products, he said, "are health and education," which cannot be exported. And healthcare has become too industrialized, causing it to be inordinately expensive. "Even farming," Ahlquist lamented, "is now industrialized."

Another troubling sign, in Chesterton's words, is "that masses of our fellow citizens are too poor to be taxed." Ahlquist proposed, "If we truly believed in democracy, we would not be arguing about what to do with poor people, they would be arguing about what to do with us."

Chesterton always advocated democracy, believing that it was "the best form of government." Half our population does not vote, Ahlquist alleged, "because they realize it won't make a difference anyway." Although this inaction itself shows disapproval, he claimed that the real issue is that "we only get to vote on the answers, not on the questions."

To counteract national apathy, Ahlquist suggested a tongue in cheek solution: Next election, vote for G.K. Chesterton! Chesterton, Ahlquist proposed, is a strong proponent of the family, local government, and a stable, distributist society: an economic solution worth our votes.

*Leandra Wolf is a sophomore in philosophy-theology who's not sure she's ready for the stereotype. But she will confess she enjoys the major. If you think that's worrisome, ask her parents! Email Leandra at lwolf1@nd.edu.*

# Professor Nicgorski discusses Cicero's thought

*continued from front page*

*Interpretation*, and the *Political Science Reviewer*. In an interview with *The Rover*, he discussed Cicero's political thought.

Professor Nicgorski encountered Cicero for the first time in high school, where he studied Latin. He described his Latin education as "quite intense," but he emerged from it with "a love for Cicero the orator." Later, Professor Nicgorski would write, "Measured by influence upon the thinking, writing and speaking of subsequent centuries, Cicero was clearly the most influential figure of the late Roman Republic," ("Cicero," *The Sage Encyclopedia of Political Theory*, (2010), 1:174).

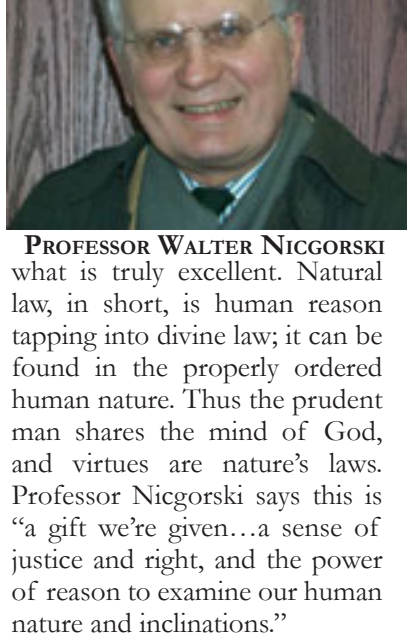
When it came time to choose a dissertation topic, his director, Leo Strauss, pointed him to the rhetorical writings of Cicero, a set of writings that are "not much worked on." Although he frequently thought he would at some point move on from Cicero, his interest in the political theorist continues, as evidenced by his current efforts on a "large work" that has been in progress for around twenty years.

Professor Nicgorski agrees with Cicero on all the large issues of his political theory, but on one "rather fine point" they disagree. In *De Officiis*, Cicero "wants to assure us that doing the right thing will never be at variance with true expediency… [that] it's unlikely that virtue will contradict utility." Professor Nicgorski claims Cicero fails to face the instances in which the community goes awry, and public opinion draws one away from doing the right thing. In such a case, the good citizen is no longer the good man, and utility and community-based virtue are not in harmony.

One of the strongest points of Cicero's thinking, according to Professor Nicgorski, is his shift of focus from the model state, as represented in earlier political theorists, to the model statesman. This "very interesting notion" was picked up by the Founding Fathers, as he pointed out, citing the *Federalist Papers*: no single lawgiver is seen as the sole designer of our Constitution. The best people in political institutions have come from good systems and laws. Professor Nicgorski explained, "Cumulatively, through generations…we approach a good constitution and a good life."

Cicero, according to Professor Nicgorski, defines justice and right as "virtues in accord with natural law." Concretely, this means "meeting your responsibilities to the community and never harming anyone."

The natural foundation for justice and right comes from the reflection of man's reason on his other inclinations. In this way, he decides the basic rules about the right way to live and



PROFESSOR WALTER NICGORSKI

what is truly excellent. Natural law, in short, is human reason tapping into divine law; it can be found in the properly ordered human nature. Thus the prudent man shares the mind of God, and virtues are nature's laws. Professor Nicgorski says this is "a gift we're given…a sense of justice and right, and the power of reason to examine our human nature and inclinations."

Cicero, like Plato, thought that



an understanding of who we are, our nature, in the context of the whole, would make virtue very attractive to us and pull us toward it. Professor Nicgorski says that Cicero almost anticipated the later Christian ideas of original sin, that is, the fact that it dims the intellect and weakens the will. Both Plato and Cicero believed we are basically oriented toward the good.

When asked how Cicero's notion of justice differs from prevalent modern conceptions of justice, Professor Nicgorski responded that in *De Officiis*, Cicero states that the duties related to justice apply both to our relationships with others and to ourselves individually. The modern notion, Professor Nicgorski says, neglects individual restraint in situations that have little or no effect on others. Cicero, on the other hand, claims "we have responsibilities to ourselves in terms of our development."

To Professor Nicgorski, the most appealing aspect of Cicero's work is his discussion of the education of a statesman, and his emphasis on the practical. Imitating Cicero, Professor Nicgorski said "My golly, there's a question I answer every day of my life, and I'd better get clear on it. Every action has an implicit answer to what is good."

Socrates was the first to bring philosophy down from the heavens and into the homes and everyday lives of the people, and Cicero "emphatically embraced" this Socratic turn. He argued that "if you have the talent, and if you have the choice, you should apply that talent to political leadership."

Cicero's opinion of politics as the completion of ethics is in line with Aristotle's thoughts on the matter. Both agree that one has to be nourished by good laws and customs in order to attain his potential.

Finally, Professor Nicgorski observes that, while Cicero strongly critiqued Roman religion, leading some to believe he was an atheist, there are "strong implications" in his writing that he was open to the notion of monotheism. He found order in nature, and admired philosophers before him who believed in a single God.

For the novice with a newly burgeoning interest in Cicero, Professor Nicgorski recommends *Pro Archia*, an oration that defends poetry and the liberal arts, the ethical treatise *De Officiis*, addressed to his son who was "not studying hard enough in Athens, having a foreign study junket," or the first book of *De Legibus*.

*Ward Pettibone is a freshman psychology/math major from Rhode Island. He doesn't know how to write a funny byline because there are no funny people in Rhode Island. Contact him at wpettibo@nd.edu.*

# Film Review: *Paris*:
## Moving through windows and into the heart

**HELENA BIRDSELL**
CFO

Everyday stories compose a dynamic mosaic in Cédric Klapisch's film *Paris*. Set in the contemporary French capital, this film grapples with the social issues of the ordinary citizens who ultimately define the city.

Klapisch explores several motifs that contribute to an overarching question: What does it mean to be truly alive? These motifs are present in juxtapositions such as tension between the new and the old, or the struggle between mere existence and exuberant life.

*Paris* follows the life of a washed-up, professional dancer Pierre, while interweaving a variety of subplots. Pierre, played by Romain Duris, was once a vibrant, talented dancer, but now his heart suffers both physically and emotionally. This hardship and degeneration parallel that which the film also portrays in the city of Paris.

As he awaits a heart transplant, Pierre views the streets of Paris from his apartment window, observing its movement and its expression as an improvised dance. This dance comprises several participants including Pierre's older sister Elise, played by Juliette Binoche; an aging professor; several market vendors, and a beautiful young student with whom he is infatuated.

Elise, both a single mother of three and a social worker, moves in with Pierre to care for him as his death approaches. Binoche brings a strong sense of bitter surrender to her character Elise, communicating that she has already given up on life. Ironically, her career consists of helping others *live*, but she concentrates on simply *existing*. When she and her children move in with Pierre, however, she begins to transform.

Klapisch captures the many faces of Paris, emphasizing that, among other things, everyone's

Photo by David Koskas



JULIETTE BINOCHE IN *PARIS*

story does not occur in isolation. In fact, the stories are intimately connected and help tell the overall story of Paris, whose vitality depends on its citizens, their choices, and their challenges.

Though this theme is somewhat unoriginal, Klapisch succeeds in conveying the way in which individual minutiae relate to and indeed form society. We seldom recognize, let alone reflect on, that every person we cross has a story, and that our stories combine and contribute to something much larger.

Our stories and the ways in which they are connected often present social tensions that affect society in its entirety, a theme which Klapisch demonstrates through the relationship between an aging professor and his youthful student. Their interactions present the conflict between the new and the old, an important struggle in contemporary Paris.

Fearing that he and the Paris of his youth are becoming obsolete, the aging history professor faces a crisis. He refuses to surrender to the consequences of time, holding onto his fleeting youth through an illicit affair with a young, beautiful student. This begs the question: will the old and new complement each other, or will they clash, forcing one to surrender?

Klapisch does not specifically answer this query, nor does he really answer any of the questions he poses to his audience. While this makes for an entertaining experience and presents the audience with interesting material for discussion, *Paris* lacks the controversial perspective that can make a work of art a masterpiece. It is well made and good enough to spend two hours watching, but it is not brave enough to make history.

*Helena Birdsell is a sophomore who loves fall festivities, including the Badin Art Show. Contact her at hbirdsel@nd.edu.*

# Coming Out Day on campus

*continued from front page*

in light of the recent suicide of Rutgers freshman Tyler Clementi who jumped from the George Washington Bridge after his possible homosexual orientation was broadcasted over the Internet.

Buchanan thinks that there is more of a community at Notre Dame than at universities like Rutgers. "There are people around you who will protect you if someone was to be discriminatory," he said, claiming that this would be impossible without the work of a gay-straight alliance.

Buchanan explained that GSA's mission is to reduce homophobia and open discrimination against GLBT individuals by fostering dialogue between GLBT students and heterosexuals.

"One of the best ways psychology has shown to reduce racism is by exposing people of different groups to those other groups, whoever it is they happen to be racist or prejudiced against," he offered, suggesting that a similar approach is necessary to combat homophobia.

When asked how GSA may incorporate Catholic teaching into the dialogue, Buchanan said, "We don't want to encourage relationships between gay people because that is considered disordered. ... and if we are getting gay people in relationships, then we are promoting a gay culture that would basically create a culture that would be conducive to them falling into sin."

Buchanan continued. "We'll talk about what it means to be at a Catholic school, in the Catholic context, and then we'll also get to talk about things that the Catholic Church would not necessarily approve of, not in the subversive sense, but simply saying 'look, here is a plethora of thoughts that is out there . . . and I'm going to let you make up your own mind.'"

The Rover turned to university professors for their thoughts and reactions on National Coming Out Day and the larger issues at play in the event.

Law Professor Emeritus Charles Rice emphasized the university's responsibility to educate its students in Catholic sexual ethics.

"Notre Dame has an obligation to ensure that its students at least have an opportunity to understand the Catholic teaching on homosexuality as presented in the Catechism," he said. "This teaching is not negative, but rather, is an affirmation of the true character of human sexuality. Persons with homosexual inclinations are entitled to respect. What is completely unsound is the translation of that respect into an affirmation that intrinsically disordered conduct can ever be approved."

Another university professor, who wished to remain anonymous, raised a similar concern.

"If 'coming out' in alliance or solidarity with certain others means endorsement of homosexual activity, it is in blatant violation of Catholic teaching," said the professor. "Overall I have not found PSA sensitive to Catholic teaching except when they might cite it as a pragmatic tool while pursuing their own objectives."

In contrast, Notre Dame history professor Gail Bederman supports a coming out day.

"Feeling safe about revealing and accepting one's own sexual orientation seems to me entirely salutary," she said.

Bederman went on to suggest that a proper way of understanding homosexual persons "from a loving and consistent Catholic point of view—might be to address the broader question of chastity more often, and of sexual orientation less often. . . Let's divorce the issue of unchastity from the issue of sexual orientation."

For Bederman, Coming Out Day is "the only way to keep raising the issue of why, whether, and in what circumstances, LGBT people ought to be 'shamed' in contrast with the shaming of other people who have sinful tendencies."

Professor David O'Connor of the Department of Philosophy, however, worries that the organizers of Coming Out Day may be looking for "an acknowledgement that sexual acts based on these [homosexual] desires are morally acceptable."

Coming Out Day, O'Connor observed, presents sexual identity as a sort of choice. He called this "a silly way of looking at sexuality" because it "makes human sexual desire look like something more superficial than it is."

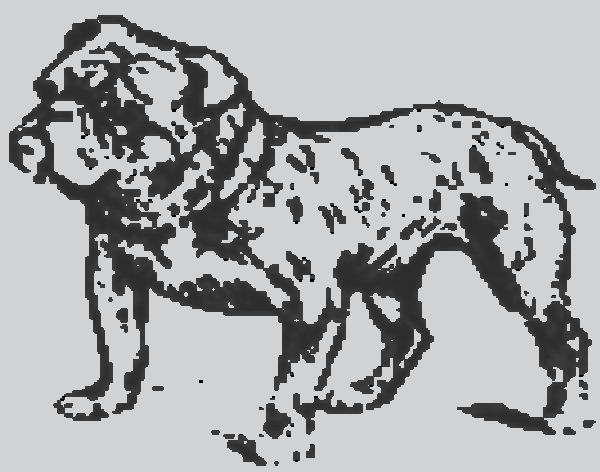
O'Connor admits that though the sexual desires of homosexual persons create "specific challenges" for them, heterosexuals also have to deal with the burdens of their own sexual impulses, which can also disordered.

He also suggests that the discussion suffers from a lack of focus on vocations, especially the lay single and married life.

"If you don't keep your eye on what marriage is and its centrality in human life, you can't make sense of anything sexual," O'Connor concluded.

*Questions, comments, concerns? Ray would love to hear your feedback at rkorson@nd.edu.*

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IT BEHOOVES A WATCHDOG TO BARK.
GOOD, ROVER.

# Canonization of Brother André Bessette

*continued from front page*

dedicated to St. Joseph on Mont-Royal. In 1924, construction began on what was to become St. Joseph's Oratory. St. André died in 1937, at the age of 91.

In his homily for the canonization Mass, Pope Benedict XVI described St. André's faith: "For him, to believe meant to submit freely and lovingly to Divine Will. Everything existed through the mystery of Jesus. He lived the beatitude of the pure of heart, that of personal rectitude. It is thanks to this simplicity [that] he showed many God… 'Do not try to have your trials taken away from you,' he said, 'rather, ask for the grace to endure them well.' For him, everything spoke of God and His presence. May we, following his example, search for God with simplicity [in order] to discover Him always present in the core of our lives!"

The Center for Social Concerns, the Rome Studies Program, and the Nanovic Institute for European Studies organized service-oriented activities for students and alumni who attended the canonization.

Rosie McDowell, Director of Community Based Learning Outreach for the Center for Social Concerns, described the canonization experience.

"For Notre Dame, as a community of believers, it is important to celebrate this first Saint of the Congregation of Holy Cross and to connect to the universal Church in honoring and learning from not only André's ministry but all the newly canonized from around the world," she stated. "Within the group of Notre Dame participants, we discovered among ourselves many connections and relationships that are an example of this communion with each other."

Fr. Bill Lies, CSC, the executive director of the Center for Social Concerns, shared his thoughts.

"The canonization of Brother André Bessette, CSC, is a blessed event not only for all of us—the men and women of the Congregation of [the] Holy Cross—but also for the many whom we engage in our apostolates and ministries throughout the world," he said.

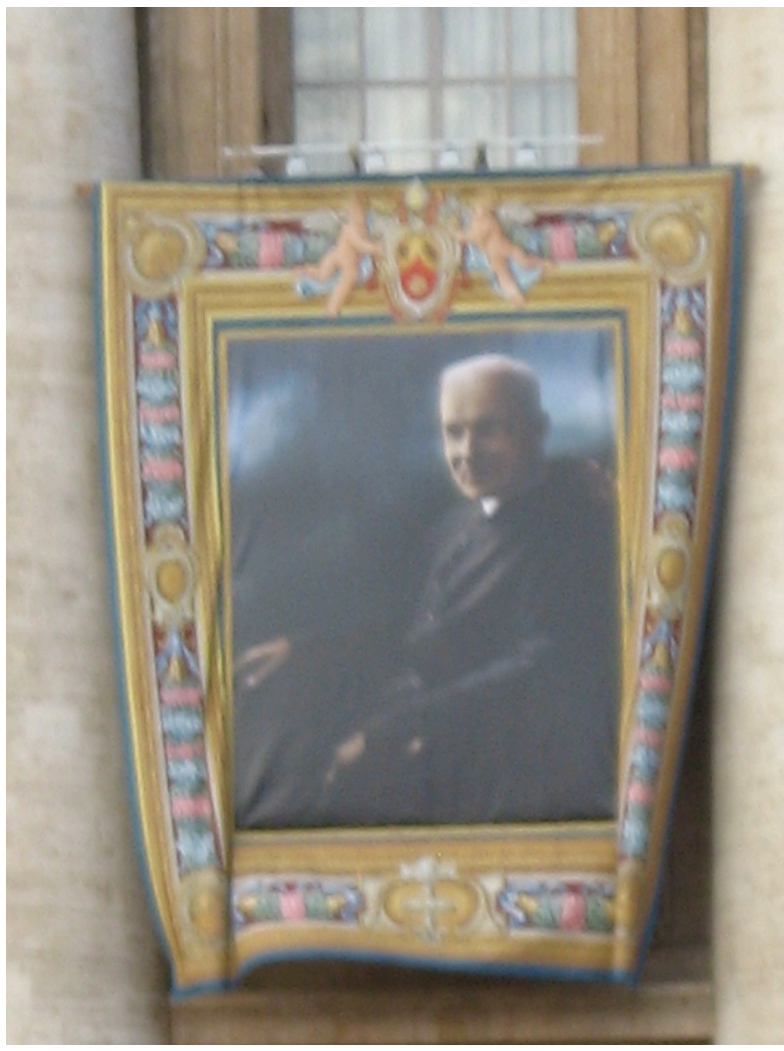
"He was a humble servant of God and a wonderful example of humility and saintliness for all of us and for our time," he continued. "André's example has a special place at the heart of our mission at the Center for Social Concerns, as he reached out with love and compassion to the sick and those in need. There is a beautiful stained glass image of him in one of the windows of Our Lady of Mercy Chapel in Geddes Hall, and we will soon find a special place in the chapel for a relic of Saint André that was recently gifted to us. This is a blessed moment for Holy Cross, Notre Dame and for the Church."

Jenna Heffernan, a Notre Dame undergraduate studying abroad in Rome, said, "It was a once in a lifetime experience, and I'm so grateful to have had it while studying in Rome. I wasn't aware of who Brother André was before, and now I see that he definitely correlates with the theme of service that is such a part of the Notre Dame experience. He's a role model for everyone."

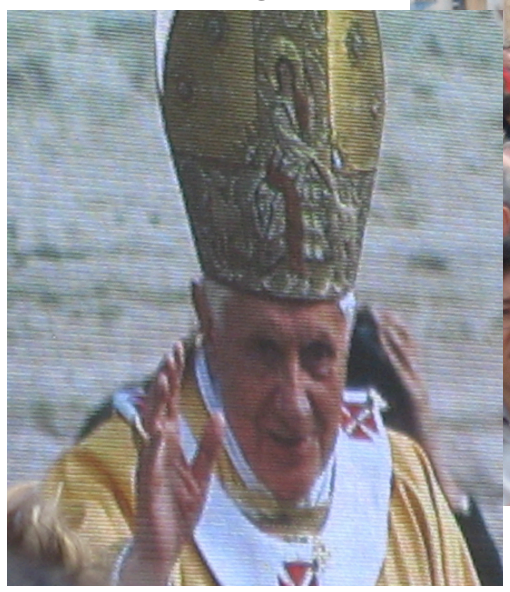
Anne Smrek, also studying in Rome, described the joy that permeated the event.

"What struck me the most was how many people that were there," she commented. "The whole atmosphere was one of excitement and celebration. I think that's how we should always express our faith. We should be excited about living a life of doing God's will. That's what we're celebrating: the lives of the saints who did that."

*Stephanie House is head of The Rover's Rome Bureau, but we miss her here in South Bend. Contact her at shouse1@nd.edu.*



Banner of Br. André waves in Vatican City





Left: Pope Benedict XVI on the big screen; Above: Swiss Guard keeps a watchful eye

# Farewell, Brave Brent: Missing Modak

**Jonathan Liedl**
Managing Editor

The perks of being a member of *The Irish Rover* staff are innumerable. For starters, we get to pull all-nighters writing articles on highly intellectual and important stuff, which, in turn, are read by everyone across campus the very next day. Additionally, the celebrity status attained by simply being associated with *The Rover* is certainly a plus, although the ceaseless barrage of requests for autographs and high-fives (from varsity football players no less) can be a tad bit annoying at times. Oh, and did we mention the parties (although those are temporarily on hold- they still haven't been able to clean the wax off the floor of the Grotto following our last CRAZY midnight vigil)?

However, it's not all fun and games. Sometimes we have to deal with some heavy stuff that brings us to the verge of tears. Yes, believe it or not, at times working for *The Rover* is an unenviable task. This is one such occasion.

Faithful *Rover* readers, we regret to inform you that Brent Modak is no longer with us. As you may recall, Brent has graciously served as the editor of our sports section for the past two years. In actuality, this essentially meant that Brent not only edited all sports-related content, but he wrote it too. I mean, let's be frank, no one else at *The Rover* really knows anything about sports (Katie Petrik doesn't even go to the football games).

However, Brent has fallen victim to an endless deluge of law and graduate school applications and regrettably informed us that he could no longer devote the same level of vigor and passion to his position at *The Rover*. "Better to have loved and lost than to not have loved at all," is not what he said, but is probably what he was thinking as he typed his resignation. We will miss Brent, and wish him well in his future endeavors.

*Jonathan Liedl can be contacted at jliedl@nd.edu.*

Photos courtesy of Stephanie House



Notre Dame students present for the canonization