

# WITNESS

Spokane, Washington

Gonzaga University's Student Monthly



Junior Blake Stepp currently leads the Zags in assists and scoring.

## Christian duty to cheer, root, and holler for Zags

BY IAIN BERNHOFT

Judging from the long lines of eager students now packing the Martin Center on Sunday nights, either a craze for the bench-press has swept Gonzaga, or it's the return of the basketball team. The beginning of the basketball season presents some important moral issues for people everywhere, issues that affect us as students, as Christians, as Catholics. Now, I know that it's not hip these days to discuss moral obligations, dogma, duties, etc, but today I must stand atop the pulpit and proclaim the truth: it is your solemn duty to root for the Zags. Cast off your Notre Dame sweatshirts! Confess your fond memories of the Tar Heels' title runs! Renounce Coach Krzyzewski, all his works, and all his empty promises! From him who has no Kennel Club tee-shirt, even the Kennel Club shirt he doesn't have will be taken and given to him who has... umm... ahem.

As I was saying, leading moral theologians have determined that it is necessary to be a hardcore Zags fan. Fair-weather fans will not be tolerated. As the Apostle John writes, quoting God, in Revelation 3 (no, that's not the new Dolph Lundgren movie), "Because you are lukewarm, and neither hot nor cold, I will spew you out of my mouth." Those of you, sedentary and filled with ennui at in-conference games, do not expect to stay in the Kennel past half-time. Also, there was a footnote attached to the above quote which has been lost in many translations, that states, "being a conscientious dis-

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## Gonzaga senior unifies Catholic students

BY MIKE LILIEDAHL

"Tonight we go public."

These four simple words spoken on November 11 in Washington D.C. by Gonzaga senior Tom Harmon culminated months of hard work in the formation of the Association of Students at Catholic Colleges (ASCC), a new national organization of Catholic students.

The ASCC is designed to foster collaboration between existing groups and individual students

who are interested in preserving and building up the Catholic identity of their schools.

"In talks about Catholic identity, the voice of the faithful Catholic student is not being heard," Harmon said. "The ASCC is designed to link initiatives started by students and maintained by students at various Catholic schools around the country and provide a forum for exchange of ideas between them."

Harmon, the founder and president of the ASCC, recently led the group's first meeting in Washington D.C. The meeting in Washington D.C. brought students together from various schools around the country. In addition to Harmon from Gonzaga, representatives from Catholic University

of America, Assumption College, Fordham University, Franciscan University of Steubenville, St. Xavier University, St. Catherine University, and St. Joseph University also attended. Student representatives from Priests for Life, the Leadership Institute, and *The Georgetown Academy*, a Catholic newspaper at Georgetown, also attended the convention.

This meeting follows a summer of e-mails flying back and forth among the ASCC Advisory Board. The Advisory Board currently consists of 40 people from 26 different schools. Over the summer, the board discussed the situation of their different campuses in order to strategize the renewal of Catholicism on those campuses. The

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# Why a new newspaper...

BY PAUL DAWSON

Thank you for picking up a copy of Gonzaga's new newspaper, *The Gonzaga Witness*. There is much talk about the need for dialogue on our campus. Some say our campus is polarized. Open discussion, it is said and we believe, will help reconcile the two sides. What you are now holding in your hands is our attempt to contribute to the conversation.

This newspaper is a monthly newspaper, started by students and run by students. It is a Catholic paper, but its contents will not be limited to Catholic news and teachings. We hope to be a counterpart to *The Bulletin*, providing more investigative journalism than may be possible for

a weekly such as *The Bulletin*.

Strangely enough at a Catholic university, it is Catholicism that often ignites the debates on campus. Last year alone, debates raged over the Catholic identity of the university, "The Vagina Monologues," and homosexuality. It is our hope that a Catholic newspaper will contribute to the dialogue by providing the Catholic perspective and teaching in order to have an informed debate on such issues.

Based on the students who stated their faith on their Gonzaga application, 45 percent of the student body is non-Catholic. With that in mind, it is not so startling that much of the campus debate revolves around Catholicism. But that highlights all the more the usefulness of a Catholic paper. Such a newspaper is an opportunity for all students, whether or not they are Catholic, to be informed about the nuances of the Catholic faith that affect their university so deeply. We hope you will take advantage of it.

Those who would like to see the Church's teaching explained are often accused of stifling debate. We do not mean to stifle opinions contrary to Church teaching; we merely wish to provide a student voice for the Catholic side of the conversation.

In a secularized culture such as ours, there is often a large divide between matters of faith and day-to-day living. We do not recognize that di-

vide. We hope these pages will be a forum where Catholicism encounters and engages the secular world, its values, its philosophies.

The founders of *The Gonzaga Witness* deeply desire to write about and share their faith with the campus.

In February of 2002, however, junior Mike Birdsall asked to write a weekly column on the Catholic faith in *The Bulletin*, but he was turned down. Again, in October, 2002, senior Tom Harmon requested to write a column about his faith. He never received a response. To write about our faith, we have learned, we must create our own newspaper.

It is not uncommon, in fact, for univer-

sities to have more than one newspaper.

If student activities, events, or campus departments are run exceptionally well, people will hear about it from us. We hope to encourage them. At the same time, we will keep a sharp eye on the University faculty and administration and clubs and will not hesitate to make critiques. We can give the university a no-holds-barred account of school events - and most importantly - the truth.

"The time has come to talk of many things." We know that particularly in this first year we will be a work in progress. We invite you to share in the development of the paper by providing the most important part of the puzzle: an engaged readership.

"We hope these pages will be a forum where Catholicism encounters and engages the secular world, its values, its philosophies."

## Mission Statement

The Gonzaga Witness is a publication that seeks to uphold and enlarge the intellectual, cultural, and Catholic traditions and identity at Gonzaga University.

In service to the Gonzaga community, The Gonzaga Witness provides a forum for high-quality, informative discussion and reflection of the issues and ideas relevant to Gonzaga University. It seeks to do so in the broadest Catholic context, engaging students, faculty, and alumni in a dialogue that informs the issues of today with the richness of Catholic traditions and teaching.

The Gonzaga  
WITNESS

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The GONZAGA WITNESS is a monthly student publication seeking to promote the Catholic identity of Gonzaga University. Opinions in The Witness do not necessarily represent the views of Gonzaga University.

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## ASCC: Harmon launches national organization of college students

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Advisory Board is broken up into different focus groups: women's issues, men's issues, student liturgies, campus ministry, and retreats.

Harmon made the founding of the ASCC his pet project after accepting an internship over the summer at the Cardinal Newman Society. The Cardinal Newman Society is self-described as a national organization dedicated to the renewal of Catholic identity in Catholic Higher education in the United States.



Speaking in Washington D.C., Gonzaga senior Tom Harmon addresses the ASCC.

Advisory Board member Jason Van Dyke founded an alternative Catholic newspaper at the University of Dallas and brought his expertise to the group. He is currently in the process of writing a handbook for students interested in starting papers themselves.

Members bring different perspectives to the group. Some come from Franciscan University of Steubenville, with a student population that is 98% Catholic. At the University of San Francisco, less than half of the students consider themselves Catholic. It also includes students from schools that have a long Catholic history, like Fordham and Notre Dame, as well as a school in its first year of existence, Champion College.

Membership in the group is not limited to students who are Catholic. However, the group does ask that its members respect the mission of the group and encourages the members to maintain a devotional life consistent with Catholic

teaching.

The organization has already had an impact. In December, the ASCC notified students at colleges across the country that the web sites of at least eight Catholic universities in the United States recommended students to Planned Parenthood for services and internships. At at least two of the universities, the ensuing outrage resulted in the removal or hiding of the links in question.

One goal of the group is to communicate what has and has not worked to restore authentic

Catholic higher education. For example, Ms. Kerry King of Assumption College explained her success with the school's retreat program. Members can receive feedback about their successes and failures.

As the ASCC strives to change the climate of Catholic cam-

pus around the country, members have not forgotten prayer, for each other and for the group as a whole.

The ASCC, Harmon says, sees itself being around for the long run. Even if the advocacy side of the group becomes obsolete because Catholic colleges become "truly Catholic," the group will subsist for other reasons because, as Harmon reminds us, "there is always a chance to encourage more devotion."

**"In talks about Catholic identity, the voice of the faithful Catholic student is not being heard," Harmon said.**

## Basketball: Cheering a Christian duty

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-senter isn't cool, either."

This sacred duty of the fan is not based on any sort of ignorant zombism, but is instead the product of philosophical principles as old as John Stockton himself. As Plato tells us, we must seek and embrace the Good. Now, can it be proven that GU Basketball is synonymous with the Good? Undoubtedly. As we all know, Gonzaga is educating the People the World Needs Most. Regardless of what anyone tells you, this includes the basketball team. They are, therefore, the People the World Needs Most, and thus must be Good, since the world has enough evil people already. Furthermore, Burt Bacharach tells us that what the world needs now is "love, sweet love." Therefore, the GU Basketball team must be love, and must be children of God. Rooting against them is tantamount to rooting against humanity. Now this is not unheard of - the other day I ran across a group which advocates "Voluntary Human Extinction" - but then again, there is also a market for Bud Lite.

Another core principle of morality is that it is never right to do injustice, and it would surely be most unjust not to cheer on your fellow manifestations of agape in their noble struggle on the hardwood. They have worked without ceasing, shooting jumpers and running lines, leaving their sweat and blood on the Martin Center floor; they have spent more time in the weight room than you have in bed. For what? Only to bring glory to God,

country, and Gonzaga University. And will you return them with apathy? Sloth is one of the seven deadly sins, you know. And while we're on the subject of the seven deadly sins, I'd like to bring up the subject of the Kennel Club. "Blessed are they who thirst for justice..." Every referee who has ever tried to wrong our noble student-athletes with a call that is an outrage against the moral order knows that the Kennel Club thirsts for justice, and does not shy away from proclaiming gross injustice. I salute you, members of the Kennel Club, for providing an example of heroic virtue we can all learn from.

Another point: if the basketball team loses, it presents a near occasion of sin for many (myself included). There is the temptation to curse, to drown your woes in God-knows-what, to punch the opposing fans, and to despair. Thus, we see that failing to root for GU is tantamount to cheering your fellow students down the road to perdition. I'm almost certain that that's against the Mission Statement, not to mention Scripture and Tradition.

Finally, Bulldog fans, what we need is faith, hope and love. Faith, in that you see the eschatology of the team intimately wrapped up with March Madness and the Final Four; Hope, in that you hope GU's backcourt will compensate for the passing on of Dan Dickau; Love, in that you love the team, win or lose, with agape. Finally, in regards to our opponents, you have the wisdom to realize that what they truly need is a healthy dose of humility, administered by Gonzaga in the form of a charitable, agaperific clobbering.

# Campaign renews campus, mission

BY MATT WALTON

Between the heavy machinery, the workers and the numerous construction projects on campus, it's easy to forget that Gonzaga University is over 100 years old. Yet the ensuing mayhem has a distinct purpose. It's all part of the plan to bring Gonzaga into the 21st century as a top-notch competitive educational institution.

In April 2002, Gonzaga University launched a \$119 million capital campaign billed to the public as "Educating People the World Needs Most." GU administration hopes this campaign will provide for the addition of scholarships and professorships as well as the construction and renovation of buildings for athletics, recreation, sciences, business, engineering, the performing arts and residence living. To date, renovations have been completed on the Herak Engineering Building and the Student Chapel, and the Dillon and Goller Halls have been completed. Projects are also currently underway to expand the Kennel and the Martin Center, add a research facility to the Hughes Science Building, and conduct various upgrades around the university.

There are also five main areas of the mission that are part of the focus in raising funds for the capital campaign. These areas are Faith, Service, Ethics, Justice, and Leadership, which reflect Gonzaga's commitment to educating the whole person. Under this endowment category, \$15.4

million dollars are spent on these areas.

According to Gonzaga University's pamphlet "Why Mission: The campaign for Gonzaga University," the ultimate goal of focusing part of the capital campaign on expanding the role of the mission is to help Gonzaga become the top mission-oriented Catholic institution in the nation. With such lofty goals, the campaign has high institutional expectations.

Billed as an investment in people, the campaign is broken down into three areas: endowment, facilities and program support. These three categories encompass many areas of student enrichment. Aside from the \$15.4 million spent on the mission category, \$33.3 million are spent on expanding scholarships, providing faculty enrichment and strengthening the Gonzaga-in-Florence program. The total spent on the endowment section of the campaign totals \$48.7 million.

The capital campaign is also focusing a significant sum of money on expanding Gonzaga facilities. \$14.2 million is being spent on expanding the Hughes Science Center, \$14.0 million is slated for a new Performing Arts project, \$4.6 million was slated for the Herak Center expansion, \$19.0 million is slated for expanding the Kennel and building the new Student Fitness Center, \$2.5 million is to be spent on expanding Jepson and an additional \$3.0 million will be

spent on residence hall renovations. The total for the facilities category of the campaign totals \$57.3 million. With these improvements, Gonzaga will be better equipped to address the changing needs of students in the 21st Century.

Six million dollars are allotted among three sectors in the Program Support category of the endowment. These three sectors include \$2.0 million to expand technology, \$3.0 million to expand the Law School Fund and \$1.0 million to expand the Entrepreneurial Leadership Program. With this money, improvements can be made to help students in all areas of education at Gonzaga University from incoming freshman to grad school students.

Finally, \$7.0 million are allotted to the Annual Fund. The Annual Fund collects unrestricted gifts from donors and compiles them into a dispersion-oriented account used for scholarships, faculty enrichment, campus beautification, facility improvement and equipment purchases. The money can also be used to support the core curriculum, athletic programs, student activities, community service projects and professional schools. Money in this fund which is given as unrestricted gifts is spent entirely in the year it is given.

So the next time the sound of heavy machinery permeates the classrooms at Gonzaga University, there's a good chance it's related to the capital campaign and more hard work is underway to enrich the lives of students.

They are among us.

These 12 young men do not live the life of a typical Gonzaga student. The purpose of their education at Gonzaga University is not to become wealthy or hold high status in society. Though full time students at Gonzaga, their eyes are not set on this world. They are men from Bishop White Seminary, training to become Roman Catholic priests.

Forty-eight years after its founding, Bishop White Seminary currently houses twelve seminarians. In addition, international seminarians who hope to serve as priests in the Northwest live at the seminary. Presently, there are four seminarians at Bishop White Seminary from Mexico and one from Nigeria.

Bishop White Seminary operates under the leadership of the rector, Father Darrin Connall, and the spiritual formation director, Father Matthew Gamber, S.J. "Good priestly formation is predicated upon good human formation," said Fr. Connall. "Our program at Bishop White Seminary is about helping the seminarian to become a healthy human person, who can become a good priest."

Founded in 1956 by Bishop Bernard Topel to be a high school seminary for the Diocese of Spokane, the building was previously a family home. The main building was supplemented with an annex in the late 1950's to provide a chapel, conference room, offices, and additional seminarian bedrooms. Bishop White became the only college seminary in the state of Washington in 1965, when the high school

## Gonzaga seminarians formed for service

BY JOHNATHAN SWEITZER

Christ," Fr. Gamber related.

By completing courses in philosophy and religious studies, a seminarian prepares to confront the spiritual challenges of atheism, materialism, cynicism, and a secular mindset that rejects Christian values.

Life in the seminary also requires each seminarian to possess a healthy sense of self and a strong desire to commit oneself to the spiritual life that nourishes the maturing seminary community. "There has been a big change in my life both personally and spiritually. The formation I am receiving in the seminary is making me into a better person," noted Carlos Munoz-Rodriguez, a seminarian from Mexico.

Bishop White Seminary is active on campus, though often behind the scenes. This past semester Bishop White helped to sponsor two speakers on campus. The presenters include Christopher West, who spoke to students in the University Chapel about Pope John Paul II's "Theology of the Body," and also the Natural Family Planning panel, who presented the shortcomings of contraception in Jundt Auditorium.

During the past 37 years, seminarians from Bishop White Seminary have

seminary moved to a new location.

The time spent in the seminary is for both intellectual and spiritual development.

"At the heart of the seminary is the spiritual life, which ultimately means helping the seminarians to follow the life and teachings of Jesus

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# Non-Jesuit becomes Academic Vice President

BY BETH BLAND

Dr. Stephen Freedman is the first non-Jesuit Academic Vice President in Gonzaga's history. His Jewish background, however, has helped give him perspective while working in Catholic institutions.

## What exactly are the duties of the Academic Vice President (AVP)?

The Academic Vice President is responsible for all the policies and procedures affecting the academic life of the university. I primarily work with the deans of all the colleges and schools to ensure that faculty workloads are reasonable and that faculty scholarship is of the highest quality. I also work with several offices of the university to oversee admissions functions; essentially, I ensure that all of the systems that effect students and faculty are working. I have tried to be as open to students as I could be, and more importantly, I am very concerned about student issues.

## What is your own faith background?

I'm Jewish. I grew up in an orthodox family. My parents instilled in me the importance that religion played in our family life. Being with them and my extended family on a regular basis allowed me to experience faith in the broadest and fullest way, and that resonated with me.

## How has this contributed to your experience at a Jesuit University?

I grew up in Quebec, in a community where Jews were very insular. I went as an undergraduate to Loyola College in Montreal. This was significant for me because it opened up my experiences in ways that I only now can appreciate. That broad-based, Jesuit education gave me a holistic view of myself and my world, and it made me even more certain about my own religion. My religion is very important to me, but my experience as a Jew has been so connected with my experiences at my work at Catholic institutions that I have become a person who can appreciate religion in every way. For me, being part of a Catholic institution has given me the opportunity to reflect and broaden my own religious life.

## What do you see as the most important part of your role as AVP?

My most important concern is to ensure that the student's academic experience at Gonzaga meets their expectations or even exceeds their expectations.

## What about the University do you most want to preserve?

I'd like to preserve the sense of community. When I first came here I was very, very pleased with what I saw of the students, faculty and staff; there's a real sense of ownership, which shows that this is a special place.

## How involved are you in curriculum development?

I like to think that curriculum development is primarily the responsibility of the faculty. I think my role in overseeing curriculum is one of leadership and encouraging faculty to see creatively as well as listening to student and faculty concerns. I take that very, very seriously.

## While issues such as the controversial speaker policy are in the process of being revised by the University, how do you think the debate on academic freedom should be guided?

As AVP, I am very aware of the concerns that the faculty have; I see my role as making sure the faculty voice is heard, and more importantly that the collective voice is given an input in decision making. Hopefully this debate will allow many of us on campus to appreciate what is good about Gonzaga. Academic freedom in its broadest possible perspective is a positive way of ensuring that opinions are heard and that opinions are valued.

## Do you have a message you would like to give to the students?

In the six months that I have been here, I've grown to appreciate how wonderful Gonzaga University is. My most important goal continues to be to provide students with what I consider an exceptional education. I'd like to see us become an institution that has national recognition for our mission, for our academic quality, for the kind of academic environment, a broad, holistic environment that is nurturing to students as well as supportive. The more time I spend at Gonzaga, the more students tell me that they see what we have here at this institution as really important to them and really special. I am aware of the special nature of Gonzaga and I'd like to enhance that.



## Seminary: Cont from page 4

had the opportunity to study at Gonzaga for their priestly formation.

Besides engaging in prayer and academic study, seminarians are asked to spend time each week in a pastoral placement, which varies from serving at a homeless shelter to assisting with a catechetical program in a local parish or a youth group. On weekdays, the seminary community begins the day with Morning Prayer at 7:00 a.m. Later in the afternoon, the seminary community gathers again in the chapel for Evening Prayer at 4:45 p.m., followed by Mass at 5:15 p.m.

Bishop White witnesses to the Catholic faith in the mission of evangelization that is at work in renewing the world during this millennium. Students and faculty from Gonzaga University are always welcome to participate in these worship services at the Bishop White's Seminary chapel.

*Johnathan Sweitzer is a seminarian at Bishop White Seminary.*

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## Five new mysteries of the Rosary announced by Pope

BY JOE PREVITALI



The new Luminous Mysteries, as they are called, include five decisive moments in the public life of Christ; something the Pope felt the already existing Joyful, Sorrowful, and Glorious mysteries lacked.

The Pope calls the new mysteries the "mysteries of light" because Christ in his public life manifests Himself as the "mystery of light": "While I am in the world, I am the light of the world' (John 9:5)." In No. 21 of *Rosarium Virginis Mariae*, the pope articulates the five new mysteries and explains the mystery the Christian contemplates in each one:

His baptism in the Jordan,  
His self-manifestation at the wedding of Cana,  
His proclamation of the Kingdom of God, with his call to conversion,

His transfiguration, and finally,

His institution of the Eucharist, as the sacramental expression of the paschal mystery.

"The Baptism in the Jordan first of all is a mystery of light," the Pope writes. "Here, as Christ descends into the waters, the innocent one who became 'sin' for our sake (cf. 2 Corinthians 5:21), the heavens open wide and the voice of the Father declares him the beloved Son (cf. Matthew 3:17 and parallels), while the Spirit descends on him to invest him with the mission which he is to carry out."

The second mystery of light is the first of the signs, given at Cana (see John 2:1-12), when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, first among believers," the Pope adds.

"Another mystery of light is the preaching by which Jesus proclaims the coming of the Kingdom of God, calls to conversion (cf. Mark 1:15) and forgives the sins of all who draw near to him in humble trust (cf. Mark 2:3-13; Luke 7:47-48): the inauguration of that ministry of mercy which he continues to exercise until the end of the world, particularly through the Sacrament of Reconciliation which he has entrusted to his Church (cf. John 20:22-23)," the apostolic letter continues.

Explaining the fourth Luminous mystery, the Holy Father continues: "The mystery of light par excellence is the Transfiguration, traditionally believed to have taken place on Mount Tabor. The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished Apostles to 'listen to him' (cf. Luke 9:35 and parallels) and to prepare to experience with him the agony of the Passion, so as to come with him to the joy of the Resurrection and a life transfigured by the Holy Spirit.

"A final mystery of light is the institution of the Eucharist, in which Christ offers his body and blood as food under the signs of bread and wine, and testifies 'to the end' his love for humanity (John 13:1), for whose salvation he will offer himself in sacrifice."

The Pope suggests the Luminous mysteries to be prayed on Thursday.

# FAITH & SPIRITUALITY

## Weekly FAITH Opportunities

### THIRST

Contemporary praise and worship  
Thursdays, 9:00-10:00 p.m. Cataldo Hall

### OASIS

Tuesday, 9:00-10:00 p.m.  
Upper Crosby: Road to Bali Room  
Christian discussion and study of the Screwtape Letters

### ADORATION

Thursday, 12:30-9:45 p.m. University Chapel

### SUNDAY MASS

Saturday Vigil, 5:15 p.m. at St. Aloysius' Church  
8:30 a.m. at St. Aloysius' Church  
11:00 a.m. at St. Aloysius' Church  
5:00 p.m. at Jesuit House (Chant Mass)  
5:00 p.m. at the Law School Chapel  
7:30 p.m. St. at Aloysius' Church  
8:30 p.m. at University Chapel  
10:00 p.m. at St. Aloysius' Church

### WEEKDAY MASSES

8:00 a.m. Monday - Saturday at St. Aloysius' Church  
12:00 noon Monday - Friday at University Chapel  
12:00 noon Monday - Friday at the Law School Chapel  
5:15 p.m. Monday - Thursday at Bishop White Seminary  
10:00 p.m. Monday - Thursday at University Chapel

### ANGELUS

Every weekday at noon at the statue of Mary on the east side of St. Aloysius Church

### CONFESSION

Sunday, 8:00-8:30 p.m. University Chapel  
Sunday, 9:00-9:45 p.m. St. Aloysius Church  
Wednesday, 9:00-9:45 p.m. University Chapel  
Thursday, 3:00-4:00 p.m. University Chapel  
Saturday, 3:30-4:45 p.m. St. Aloysius Church

### ROSARIES

Friday Rosary for Life at Planned Parenthood  
Meet 4:15 in DeSmet Circle

## New Christian chaplain jumps into the mix

BY JANNA JENNINGS

Gonzaga's  
Catholic  
Identity

I am the Protestant Chaplain. I work with the leadership of Thirst and Oasis assisting them in their ministries. I speak at several retreats, in particular the Freshmen Retreat and Men's Retreat and provide counseling at the Search Retreat. I teach a Bible Study for student leaders and am the chaplain for the students at the West Coast River Inn. I am mostly just a friend for the students, hopefully helping them grow closer to the Lord who loves them dearly.

### **What do you hope to bring to the Gonzaga Community in this new role?**

My greatest desire is that the students, staff and faculty would experience the depth of God's love for them. I want people to experience fuller and a more intimate relationship with God. I hope to do this as a cooperative effort with University Ministry as a whole, serving students no matter what their particular faith practices may be.

### **Some people question why we have a protestant chaplain at a Catholic university. What would you say to them?**

I believe it reflects the desire of the administration to reach out to those of a different Christian persuasion. It also shows not only the university, but the community as a whole that Catholics and Protestant can cooperate for the greater good of reaching people for the Lord. Finally, not all the student body is Catholic. It just makes sense.

### **Is it true you've been trying to get the non-Catholic Christians involved with the Right to Life Club?**

Right now I have been announcing Right to Life meetings and prayer times at all the events where I am involved. I believe it is important for people of like mind, no matter what their theological particulars to team together in the areas where there is agreement.

### **You help lead the Friday Rosary in front of Planned Parenthood. Why pray there?**

I guess we could pray anywhere, but it is at the Planned Parenthood office where the initial counseling for an abortion begins. But let me stress for you that we do not hate or plot any harm to those at Planned Parenthood. We do grieve for them, just as much as we grieve for the lady who believes she has no other choice but to terminate the life of her unborn child. We grieve over a society that has lost its moral compass setting up the anti-values that forces people into choosing between the abortion or birth of their child. And mostly we pray and mourn the loss of unborn children, who will never experience the laughter we experience, the tears we cry and the warm of affection that comes with being part of a family.

While it is unconventional for a Protestant minister to lead a rosary, Dotson laughs and admits, "Yes, but it's me, what can I say? I am nothing but an unconventional guy. I look for opportunities where I can help people to grow in their relationship with Christ."

Minister for Hillyard Baptist Church and professor at Moody Bible Institute, Rev. John Dotson is now the Christian Chaplain for Gonzaga.

Dotson is the first on-staff non-Catholic Christian Chaplain hired by University Ministry in recent years. The position has been created specifically to help facilitate other faith traditions on campus. Reverend John Dotson is the first to fill this position. He started in September of 2002.

### **What is your role in University Ministry?**

## Newman-Stein Fellowship burgeons

BY CATHERINE BRUMLEY

"Faith seeking understanding" - this was the motto of St. Anselm, the great 11th century philosopher and Doctor of the Church. It is also the motto of the Newman-Stein Fellowship, a student-run organization for Catholics.

Started in the fall of 2001 by former University Ministry Chaplain Cherie Peacock, the group is dedicated to personal spiritual development and a deeper understanding of the Catholic faith as well as to the continued evangelization of fellow students.

"It is hard to stay solid in your faith in college," says sophomore Mike Liliedahl. "I joined Newman-Stein because of the support provided by Catholic fellowship, because of the help it gives in learning about and growing in the faith."

Co-directed by seniors Tom Harmon and Kristine Wirtjes, Newman-Stein embraces the active Christian life through prayer and fellowship.

The group's patrons, Venerable John Henry Newman and Saint Edith Stein, were chosen because of their contributions to the intellectual life of the Church and because they embody the group's motto and mission.

"We knew we wanted two intellectuals, a man and a woman," says Harmon. "We had a couple of choices, and when we voted, it just so happened that both our patrons were converts." The group looks to Newman, an acclaimed scholar and author who converted to Catholicism from Anglicanism when he was in his mid-forties, and Stein, a German

philosopher who gave up a successful academic career to become a Carmelite nun, as examples of both intellectual curiosity enlightened by faith and the spirit of evangelization.

Newman-Stein began with approximately 30 members. That number has since grown to 130, thanks to word of mouth and the group's GEL

Weekend and Orientation Week Club Fair tables.

Because of the group's dramatic growth in size and in an effort to maintain the personal sense of community crucial to its mission, members have been meeting weekly in smaller groups, each with a specific focus. For example, one group focuses primarily on catechesis, another on community service, while single-sex groups center on vocation discernment.

In addition to weekly small-group meetings, Newman-Stein members also enjoy monthly Lord's Day Meals, a celebration based on the traditional Jewish observance of the Sabbath held on a Saturday evening to anticipate the coming of Sunday, the Lord's Day. The meal's combination of scripture, prayer, song, and community is a perfect expression of Newman-Stein's primary goal - to bring students together and strengthen them in their love of and enthusiasm for their faith.

"I was excited to find an active Catholic group on campus," Freshman Kerry Hart said. "It is great to see students taking an interest in religious issues, and it is nice to have a support group of people who share my values and view of life."

## EDITORIAL

A Witness  
to the Truth

Welcome to The Gonzaga Witness. This first issue is the result of an idea conceived of last summer, as we discussed how a Catholic university should engage the secular world. Not satisfied with only class discussions, we had the idea of a student newspaper. The staff of The Gonzaga Witness has been working hard these past few months to bring you this first issue. We hope you will enjoy it, while realizing that this is still a work in progress and that we are learning as we go.

We hope to join ourselves to the mission of a Catholic university: the pursuit of truth. It is at a Catholic university that faith and reason engage each other. The free exchange of ideas is essential to the life of a university. This exchange takes place in the classroom, in common discourse among students and faculty, and in the public forum.

The Witness is not meant to challenge the legitimacy of The Bulletin or any other Gonzaga publication; it is meant to complement other publications. Since our paper is not weekly, we will focus more on investigative journalism than on reporting events. The Bulletin can do a better job of reporting than we can. We do believe that as a Catholic paper, we can offer something unique to the campus: a forum in which faith and the events on our campus and in our community meet.

A Catholic university, then, is a place for mature dialogue. There are already many platforms within the university where this dialogue takes place. We hope to add The Gonzaga Witness to these as another platform. We believe that this dialogue will help build a culture of life, justice, and peace.

At the least, we hope by now to have piqued your curiosity about the possibility of a new newspaper. As you read, we hope that you will not hesitate to challenge us, because the truth is not afraid of questions.

## Election yields pro-life gains

With *Roe v. Wade* fresh in our minds, let us look at what last year's elections mean for the pro-life movement. Nationwide, Republicans enjoyed success on election night, which may mean great things for the culture of life. Here in Washington State, the results are far less rosy.

On a side note, I'm aware a debate exists as to whether it's the GOP or the Democrats that best embody the Catholic social vision. I'd be happy to engage this subject in future columns. For now, I base my election review on the premise that the Republican Party is preferable on the abortion issue. Thus, I'll evaluate the GOP's effectiveness on legislating this issue based on the election returns.

Nationally, the GOP bucked historical trends on election day. It is universally expected for the President's party to lose seats in a midterm election, yet the GOP, with openly pro-life candidates, scored key upsets to put the Senate back in Republican hands. They also managed to increase their margin in the House of Representatives. President Bush has already been an advocate for pro-life policies, and he has now been empowered to translate this advocacy into legislative action as well as make his mark on the federal judiciary.

The lesson to be learned from this election is that the pro-abortion view is suffering nationwide. Given this trend, promoters of a culture of life must continue to keep the pressure on elected officials and party leadership and demand results. There doesn't appear to be any basis for the assertion by some milquetoast Republicans that taking a pro-life stance is a political liability for a candidate.

This reality makes the actions of Chris Vance, the chairman of the Washington State Republican Party (WSRP), all the more confusing.

Republicans in Washington had high hopes for taking back the state legislature this year to provide an effective counterbalance to Democratic

Gov. Gary Locke and the Democratic majority in Olympia, whose policies have been consistently pro-abortion.

Washington has been closely divided along partisan lines for some time now, with Republicans routinely winning in rural areas and suburban Spokane, but Democrats dominating in the Seattle area and Spokane metro.

As it turned out, the results are mixed for the WSRP. The GOP now controls the Senate by a

The opinion of  
senior  
JASON HAGGLUND

one-seat majority, but the Democrats gained three seats in the House. The shortcoming in the House comes despite a confident effort by WSRP leadership to modify the traditional conservative message to appeal to suburban Seattle voters.

The strategy devised by the leadership of the WSRP might be questioned by pro-lifers. The WSRP effectively abandoned, or at least tabled, almost every

single social issue that would be important to Catholic/Christian voters. These issues were labeled "too divisive" and the state party cited a poll to back up their claims. However, given that this poll had a sample of only 600 voters in 17 districts, and no margin of error was disclosed, the poll is hard to take seriously. Those who promote a culture of life should question the wisdom of running a platform devoid of moral stances, especially since the strategy appears not to have worked. Now, at least for the next two years, pro-lifers are not likely to make progress on the abortion issue in Washington State.

Given the nationwide success of the pro-life message this past November, weakness of political will cannot be tolerated by the movement. If Chris Vance's compromises and affronts to the traditional conservative base of the GOP continue, he should be replaced.

**“President Bush has already been an advocate for pro-life policies, and he has now been empowered to translate this advocacy into legislative action as well as make his mark on the federal judiciary.”**

## The Truth is Not Afraid of Questions.

The Gonzaga Witness welcomes your letters. Send correspondence to Ann Pukstas, apukstas@gonzaga.edu, GU MSC #408, 502 E. Boone Ave., Spokane, WA 99258. Submissions must be typed, limited to 300 words, and signed. Please include your telephone number or campus extension for confirmation.

# Priesthood still desirable through Church scandals

The opinion of  
sophomore  
MATTHEW NICKS

Evil has been present in the Church and in her hierarchy since its foundation upon the apostles, as is evident from the first great betrayal of Christ. One of his closest friends, one of the twelve, handed him over to death. In light of this, the reality of evil in the Church today should be no great surprise. However, this reflection does little to ease the great sadness and hurt experienced by the members of the Church nor should it. Christ himself was fully aware of the impending betrayal by Judas, but at the culmination of this betrayal, his crucifixion, he expressed his overwhelming grief in his cry, "My God, my God, why have you forsaken me?" which echoed the prophetic sorrow of the Psalmist (Mark 15:34). Since Christ experienced such sorrow, it is understandable that we too should feel sorrow in the betrayals we experience in the Church today. What remains, though, is our endeavor to understand these betrayals. To this end, three considerations are posited here from the perspective of a seminarian.

There was a time when the vocation of a priest was considered a great honor. Parents proudly boasted of their sons who had become priests. Those outside of the seminary and priesthood developed a sense of mystery and excitement when considering the consecrated life of a priest. Priests were trusted completely and unconditionally by the faithful, regardless of their backgrounds, educations, or personalities. This vast respect for the priesthood was a great inspiration for young men to consider a vocation to the priesthood. Today, this has greatly changed. Parents are now often one of the major obstacles to consideration of the priesthood, and the trust and mystery associated with this vocation have been replaced by suspicion and indifference.

Why, then, are young men still attracted to the priesthood? I posit that it is because of a shift in the understanding of the honor of priesthood. It may no longer be seen as honorable in the sight of society, but it is still honorable or glorious in the sight of God. C.S. Lewis elaborates upon this concept in his book *The Weight of Glory*. "I was shocked to find such different Christians as Milton, Johnson, and Thomas Aquinas taking heavenly glory quite frankly in the sense of fame or good report. But not fame conferred by our fellow creatures — fame with God, approval or (I might say) 'appreciation' by God." Though Lewis was considering the glory be-

stowed on one in heaven, it seems that this reflection can be aptly applied to the situation at hand. The office of the priest is honorable because it pleases God to distribute his grace through the ministry of the priesthood. It pleases God to call men to this sacred ministry. This is what inspires men to the priestly office in our current time.

"Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor" (Eph 5:25-27). This verse from Ephesians encapsulates two ideas of importance for the current discussion. The first is Christ's spousal love for his Church. The second is Christ's desire to have his bride, the Church, purified. Though one may choose to focus on the great evil that has occurred in the Church in recent years, it is also possible to consider this evil

**"The revelation of the betrayals in the hierarchy has been upsetting, but it has also been an occasion for purification within the Church."**

in light of Christ's desire that his Church be pure. The revelation of the betrayals in the hierarchy has been upsetting, but it has also been an occasion for purification within the Church. Those priests who have abused their power and preyed on the weak are now being removed from active ministry. In addition to this, the revelation of this evil has occasioned a beneficial restructuring in many priestly formation programs.

As to the first component of the aforementioned passage, Christ's spousal love for the Church, there is a special significance for priests, seminarians, and those discerning vocation. Jesus says that he loves the Church

as a man ought to love his wife. His love includes the desire for her purification, effected by his own sacrificial death. For a man to be a priest means that he has, by virtue of his ordination, an indelible mark on his soul, signifying his configuration to the person of Christ and allowing him to act in persona Christi. Thus, the priest shares in Christ's spousal love for the Church and also desires her greater purification through his own sacrificial love. Therefore, priests and seminarians should be engendered with a sense of joy amidst their sorrow, because their bride is being purified.

The previous reflections are not meant in any way to lead one to the conclusion that the vocation to the priesthood is an easy one, especially in today's climate. What is essential to remember, however, is that the priesthood is, in fact, a vocation: a calling. This calling is not of this world, which says to a man: "Seek comfort and pleasure." Rather, it is the calling of Christ, who says: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). It is to this challenge of discipleship that seminarians are responding. Young men are responding zealously to this call, because, though it has its crosses, it offers them more than the superficial and fading promises of the world. It offers them something worth dying for.

Is God calling you to consider the priesthood?

Contact:  
Fr. Darrin Connall  
Vocation Director  
bws@gonzaga.edu  
or 509-326-3761



IMAGINE being a priest

## PREVITALI at the plate

BY SPORTS EDITOR JOE PREVITALI



**Super Bowl XXXVII** was a surprising display of dominance by the Tampa Bay Buccaneers over the Oakland Raiders. The game reminded us of three very important

truths about the state of pro football and the cosmos. Number one, parity in all its forms, has been bad for the game. What a sad state the game is in when Rich Gannon is the NFL MVP. He had a wonderful regular season statistically, but his true colors were shown with his 5-interception performance in San Diego. Keep in mind that ten years ago, in his prime, he was backing up Sean Salisbury in Minnesota. Secondly, defense wins championships. This was a matchup of the best offense during the regular season against the best defense, and the Bucs showed us that defense will always win. Well, 9 out of 10 times anyway. Only once in the ten times it has happened in the history of the Super Bowl have the top-3 offenses and defenses met with the winner being the team with the top offense. And, thirdly, there is a God. If Al Davis had won the Super Bowl, after what he has done to the City of Oakland and to those fans, there might have

been a crisis of faith in the heart of every religious football fan in the world. With all kidding aside, God bless the poetic justice of sports.

\* \* \*

**Watching the Dallas Mavericks** has been a joy this season and brings back memories of the great teamwork that was a staple in the NBA no more than 10 years ago. Since, then, the success of Michael Jordan, who received more attention from the media and fans for his flashy individual dominance rather than for his unbelievable fundamental brilliance within the framework of the triangle offense, ushered in an era in which the fundamentals and team have become lost arts and the ideal superstar is a dunk-so-I-can-get-a-shoe-contract-have-a-commercial-and-buy-a-new-Navigator petulant primma donna who doesn't know John Wooden from John Tesh. The Mavs are playing with heart and they are playing together, something that many other NBA teams must learn is essential to entertaining basketball. Note to the NBA: Want to see what the fans want? Turn on a Duke-Maryland matchup at Cameron Indoor on a Tuesday night with Dickie V at the mic and Coack K and Gary Williams matching wits. Not that is basketball.

\* \* \*

**Gonzaga basketball** is not getting as much national attention this year due to some disappointing performances early on, but that is how

they like it. In '99, '00, and '01, the Zags were labeled sleepers and had great success in the tournament. Last year, they were ranked sixth nationally and lost in the first round. Is this a pattern or a coincidence? You be the judge. I just know that I wouldn't want to be the 7 or 8 seed that draws us in the first round in March...

**In a World Series full of "what-ifs"** between the San Francisco Giants and Anaheim Angels, the biggest what-if was Barry Bonds and the possibility of his first World Series victory. After a season in which Bonds catapulted himself into elite status among baseball's legendary figures, he is still found wanting of his most coveted achievement. Never mind that Bonds hit his 600<sup>th</sup> career homerun, followed up his 73-homer performance last year by winning his first batting title with a .370 average, re-set the walk record he stole from Babe Ruth in 2001, shattered Ted Williams' single-season on-base percentage record, won his record 5<sup>th</sup> MVP, and led the Giants to the 7<sup>th</sup> game of the World Series, shedding the proverbial postseason monkey from his back with a spectacular performance highlighted by setting the postseason homerun record and a cool .471 average in the World Series; Bonds will not be satisfied until he wins a championship. If he is to stake his claim among the game's all-time greats, he must get over the hump. Ruth won his three, Aaron one, and Mays one. Bonds' personal accomplishments are equal to or better than theirs, but until he wins a World Series his career will be incomplete.

## New arena: big plans, but little action

BY SEAN RYAN

In the middle of the 02-03 basketball season, we can't help but question in the back of our minds: When are we moving into the new arena?

For those of you having dreams of big 6,000 seat arenas, I have bad news for you.

We all heard last year about the big "Why Gonzaga" Campaign, where we would see an abundance of new buildings. This year, we have seen some of that campaign come to fruition as construction crews have completed Herak and are now working on Hughes and the new student fitness center. I asked Dale Goodwin when the 'Grand-daddy of them all', the new arena, would happen. The response was disheartening.

"We don't know if it's going to happen yet," Goodwin responded. "Father Spitzer has said that 80% of the funds be accounted for or in the

bank before we break ground on the project."

There you have it. It's no longer a 'Why?', or even a "When?", but an 'IF!' With funds starting to dwindle from the big campaign last year, it looks like there will need to be another big push to make the arena happen.

"We have a couple big asks out there" Goodwin said of potential funds that could be devoted towards the arena, but said nothing was definite. However, he did add that this project is something the Board really wants to see happen.

Besides the "when?" question in regards to the new arena, many students were concerned with why the \$1.5 million from the state was turned down, as well as the arena's actual size.

Last year President Father Spitzer stood in front of the State to ask for funds to aid in Gonzaga's Capital Campaign. Since this was a project that would enhance the community of Spokane (more on this later) the state agreed to put the magic \$1.5 million to the cause. However, that money needed to be spent by June 2003.

Given the uncertainty of the endeavor, University officials decided to put that money to-

wards the phase one of the three phase project: the parking lot. Consequently, phase two would be the Arena itself, and then the Baseball field.

The University received all sorts of criticism from local writers, including a fairly well known sports writer for the Spokesmen-Review, claiming that the University was pushing the state funds to the parking lot; meaning Gonzaga would not have to host any state events which would be contrary to the University mission statement.

Goodwin holds that the funds were pushed into the parking lot strictly to insure those funds could be used in the project. However, he did acknowledge that the University may have taken issue to some of the events that the arena might have been used for.

Hence, the University did away with all the controversy, and gave the money back.

In regards to the magic 6,000 capacity for the new arena: the University brought in consultants from Minneapolis and Dallas to determine what the right number would be. They took into account the number of students, the student's inter-

continued on page 10

## Black considers herself blessed

BY JOE PREVITALI

Soccer is her sanctuary away from the Sanctuary.

That is how senior Megan Black describes her experience playing the game she has known and loved for the past 17 years.

"When I am going through a hard time, Mass is a sanctuary from my problems," Black said. "It is my one hour of the day for me to focus only on Jesus and to offer all my troubles and worries and pains to Him."

In the same way, soccer has been a sanctuary for me. I can find God there on the field. It has a great effect on how I play and it inspires me to use the talents He has given me as best I can."

Black, a daily communicant, and the captain of the Gonzaga women's soccer team for the past two seasons, has excelled in her sanctuary during her time at Gonzaga. A four-year starter and winner of Most Improved Player her sophomore year, she has been the fearless leader of this crop of up-and-coming talents. But now her soccer career has come to a close after the Zags' 6-0 loss at Santa Clara on Nov. 9.

"I thank God every day for the opportunity He gave me in allowing me to come to Gonzaga and play soccer," she said. "My entire experience at Gonzaga, my conversion, my vocation, my friends, have all come due to the ability He gave me to play soccer. I would have never come here if it wasn't for this game, and I now see why He gave me this wonderful gift."

Black's career was a ride on the roller coaster that has been the Gonzaga women's soccer program.

She arrived in 1999, coming off a senior season at University High School in which she was named the Greater Spokane League MVP. Black contributed right away, starting 15 of 20 matches, scoring three goals and tallying seven points, and helping the Zags to a 7-13-0 record and sole possession of seventh place in the WCC.

Her 2000 season she started 16 of 18 matches and tied for second on the team with four assists. The following season was a trying one for the Zags, as they failed to win a game. Black, however, continued to shine, leading the team as captain and starting 14 of 17 matches and finishing second on the team in assists.

Her senior season defined her career at GU, as she moved from midfielder to defender. She did not grumble or complain, though, but rather worked all the more, developing into the Zags' top one-on-one defender. She was named captain again, and led the Zags in their efforts to bounce back from their disappointing season in 2001, which they did, winning six games this season and holding a record above .500 for a good part of the season.



Senior Megan Black juggles varsity soccer, her faith life, and her engagement.

"Of all the things I have learned from soccer, the greatest is the experience of these last two years," Black said. "It was such an uphill battle, trying to rebound from that horrible year. But with all our hard work and dedication, we were able to go from zero (victories) to six. It says a lot about this group of girls."

I love them so much and I am going to miss them. We have been through a lot together and they have been such great teammates. From working out every day, to training camp, to practice and games, they have been such wonderful people to share and grow with. They have been a big part of my life and it is going to be hard to have to say goodbye."

With her Gonzaga soccer career over, Black is looking forward to the planning and preparation for her wedding to senior Michael Birdsall. The two will be married May 31, 2003 at St. Aloysius Church.

"I love planning the wedding, but most important for me is the spiritual preparation that goes into preparing for this beautiful sacrament," Black said. "God has entrusted Mike's salvation to me, and my salvation to him, and the salvation of our children to us, and that is a lot of responsibility."

Speaking of children, Black, who is a special education major and loves children, is, above all, looking forward to being a mother.

"Ever since I was very young, I always knew that I wanted to get married and have many children," she said. "I am so excited for the opportunity to bring new life into the world. I just want to be a mom."

**Arena:** Con't from page 10

est in basketball (they interviewed many Gonzaga students), as well as the size and growth of Spokane. Finally, they took into account that the city lacks a middle of the road venue. While you have the Spokane Arena for large scale events and the Opera House for smaller scale events, the 6,000 figured would bring in acts to Spokane which would normally pass over the city. Hence, the project would be one that enhances the Spokane community.

But, alas, the arena is not a 'go'. We will have to play the 'wait and see' game for some while. But for now, I suggest this: Gonzaga basketball is here to stay, arena or not, so why not settle in for at least one more season in our Kozy Kennel?

# What will his parting words be?

February 25th, 2003

Paid advertisement

## Common sense dies; missed by a scarce few

Today we mourn the passing of an old friend, by the name of Common Sense. Common Sense lived a long life but died in the United States from heart failure on the brink of the new millennium. No one really knows how old he was, since his birth records were long ago lost in bureaucratic red tape.

He selflessly devoted his life to service in schools, hospitals, homes, factories, helping folks get jobs done without fanfare and foolishness. For decades, petty rules, silly laws, and frivolous lawsuits held no power over Common Sense. He was credited with cultivating such valued lessons as to know when to come in out of the rain, why the early bird gets the worm, and that life isn't always fair.

Common Sense lived by simple, sound financial policies (don't spend more than you earn), reliable parenting strategies (the adults are in charge not the kids), and it's okay to come in second.

A veteran of the Industrial Revolution, the Great Depression, and the Technological Revolution, Common Sense survived cultural and educational trends including body piercing, whole language, and "new math." But his health declined when he became infected with the "If-it-only-helps-one-person-it's-worth-it" virus.

In recent decades his waning strength proved no match for the ravages of well intentioned but overbearing regulations. He watched in pain as self-seeking lawyers ruled good people.

His health rapidly deteriorated when schools endlessly implemented zero-tolerance policies. Reports of a six-year-old boy charged with sexual harassment for kissing a classmate, a teen suspended for taking a swig of mouthwash after lunch, and a teacher fired for reprimanding an unruly student only worsened his condition.

It declined even further when schools had to get parental consent to administer aspirin to a student but could not inform the parent when a female student was pregnant or wanted an abortion.

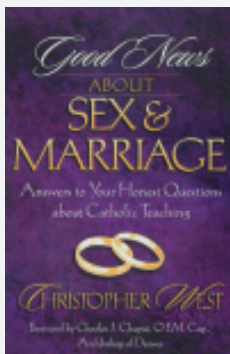
Finally, Common Sense lost his will to live as the Ten Commandments became contraband, churches became businesses, criminals received better treatment than victims, and federal judges stuck their noses in everything from the Boy Scouts to professional sports.

Finally, when a woman, too stupid to realize that a steaming cup of coffee was hot, was awarded a huge settlement, Common Sense threw in the towel.

As the end neared, Common Sense drifted in and out of logic but was kept informed of developments regarding questionable regulations such as those for lowflow toilets, rocking chairs, and stepladders.

Common Sense was preceded in death by his parents, Truth and Trust; his wife, Discretion; his daughter, Responsibility; and his son, Reason. Two stepbrothers survive him: My Rights, and Ima Whiner. Not many attended his funeral because so few realized he was gone.

### BOOK review



#### The Good News on Sex and Marriage

By: Christopher West

Servant Publications, 2000

191 pages

\$10.00 in University Ministries

By Paul Dawson

To Catholics and non-Catholics alike, the teachings of the Church on sex and marriage can be quite intimidating. Often, people dislike these teachings so much that they reject the teachings outright.

To answer many of these grievances, 33-year-old Christopher West uses a reader-friendly question and answer format to clarify the teachings of the Church and the reasons behind them, in light of John Paul II's Theology of the Body.

His thesis: "God created sex as the fundamental revelation in creation of his plan of life and love- his plan to share his eternal life and love with us by becoming one in the flesh with us."

Many people interpret the Church's sexual morality as repressive; some believe that the Church even holds sex in disdain. West's book, however, disproves that idea.

Raised in the aftermath of the sexual revolution, West lived according to the idea of sexual liberation well into his college years. He soon found himself unsatisfied, struggling with serious questions about sexuality. Unsatisfied- until he found the Theology of the Body.

The Theology of the Body refers to the collection of teachings that John Paul II presented in 129 Wednesday audiences with the public. The theology is meant to unfold the meaning of life and to illustrate the central role that sex plays in revealing that meaning.

To learn more, West attended the John Paul II Institute for Studies

on Marriage and Family in Washington D.C.

He then tested this new theology in his own marriage. He also saw the theology tested by other couples who take his Marriage Preparation course in Denver, where he serves as the Director of the Office of Marriage & Family Life for the archdiocese.

His book bears the fruits of this testing and of his own journey from rejection of Church teachings to their embrace. West finds himself illuminating Church teachings against which he had previously rebelled. His journey to embracing these teachings allows West to speak sympathetically to people who have objections similar to the ones he had.

"If the sexual revolution is understandable as a reaction against the prudishness of the previous era, it erred by taking the pendulum to the far extreme," said West. "People are right to seek 'sexual freedom.' But what is true sexual liberation? To society, sexual liberation has come to mean unrestrained indulgence. The Pope would ask the question, is one who cannot say no to sexual indulgence free? Or is he in chains?"

True sexual liberation is the interior freedom that allows one to see and choose what is true, good and beautiful. True sexual freedom, as the Pope says, is a liberation from lust, from the impulse to use people for self-gratification. It is the freedom to see in the mystery and beauty of sexual difference and the call to union the plan of God that we are called to union with him. That is true freedom. That is authentic purity."

Not afraid to cover touchy subjects, West's first chapter presents sex as something sacred- a participation in God's own love- explaining how sexuality was supposed to function, before original sin entered the world. He proceeds to cover questions about the Church's authority, homosexuality, contraception, chastity before and within marriage, and reproductive technologies. Finally, with such an emphasis on sex as the revelation of God's love, West explains how celibacy points to the heavenly marriage of the next life.

"He has the gift of making Church truths easily accessible- demonstrating the 'whys' behind the 'whats' of Catholic teaching in fresh and persuasive ways," said Archbishop Charles Chaput of Denver.