Worcester Big Brothers Big Sisters benefit held

**BY JOSHI BROUGH**  
**CRUSADER NEWS STAFF**

On Jan. 26, 2002, approximately 250 people gathered at the Worcester Polytechnic Institute Campus Center for “Auction 2002,” a fundraiser to benefit the Big Brothers Big Sisters of Worcester County, Inc. Holy Cross is involved in this organization both through its Student Programs for Urban Development (SPUD) and through the lacrosse team, and each “Big Brother” or “little Sister” at the Canterbury Street School. Holy Cross had a contingent at the event comprised of a dozen lacrosse players and a dozen students involved with SPUD.

If the lacrosse team has an intimate tie with the Big Brother Big Sister organization, John Price ‘01, a member of the lacrosse team who died in an accident in the spring of 2000, had been active with the organization and began the tradition of involving the lacrosse team with the program. Paul Washington ’03, a former teammate of John’s in 1999, commented that “John was all about service and the team’s involvement in this program and our presence here is an excellent tribute to him.” Paul said that the part he enjoys most about the program is the fact that “the kids give an unconditional friendship, and they look up to us… they ask for us… just our presence means the world to them.”

The head coach of the lacrosse team, Michael McCaffrey, also attended the auction. McCaffrey commented on the beauty of the program. “This [program] works for everybody—the kids, the students, etc… when Father McFarland came to Holy Cross, I remember that he emphasized getting the students involved.”


dinner held, page 4

Central Park: Public space or playground for wealth?

**BY CHRISTINA ATKINSON**  
**CRUSADER NEWS STAFF**

Roy Rosenzweig, current professor at George Mason University, came to Holy Cross on Tuesday, Jan. 29, to give a lecture on the history of Central Park in Manhattan. The lecture was based on the findings written about in his new book entitled, “The Park and Its People.” His lecture, “It’s Not Just a View: Central Park and its Publics, 1850-2002,” gave an overall history of New York City’s biggest and most prominent park and discussed the conflicts the city has had to overcome and the issues it still deals with today.

He began the lecture by asking the audience what thoughts come to mind when one mentions Central Park. Responses ranged from Simon and Garfunkel to muggings. Rosenzweig paralleled these responses by saying that during the 1970s and the 1980s common associations with the park were those of crime and fear, as well as of decay.

More recently, people see the park as an ideal of nature and as a “singles bar.” He explained that every public park deals with the fact that it still deals with the cultural side consists of the social use of the park, generally remaining consistent, while the political side that owns and governs the park, which is subject to change within a broader cultural context. Both sides contribute to how a park flourishes or falls.

Ideas for a public park in New York born in the 1850’s when the economy was booming and wealthy New Yorkers wanted a scenic place that would enhance the value of their property. At this point, approximately 1,500 displaced people occupied the land where Central Park now exists. Debates began about the best design for the new park, and the winning design came from Frederick Law Olmstead, who wanted to insulate the park from the surrounding city life and to keep it clear from the commercial uproar outside its area. This pastoral view, implemented in the Greenward Plan, created a highly scenic park. The first commissioners of the park, headed by Olmstead as the first superintendent, were highly Protestant and of New England extraction. Their control over the park was far from democratic. Of the eighty million people that traveled annually to Central Park, the political and the cultural. The political public is the side that owns and governs the park, generally remaining consistent, while the cultural side consists of the social use within the park and is subject to change within a broader cultural context. Both sides contribute to how a park flourishes or falls.

The lecture was based on the findings written about in his new book entitled, “The Park and Its People.” His lecture, “It’s Not Just a View: Central Park and its Publics, 1850-2002,” gave an overall history of New York City’s biggest and most prominent park and discussed the conflicts the city has had to overcome and the issues it still deals with today.

He began the lecture by asking the audience what thoughts come to mind when one mentions Central Park. Responses ranged from Simon and Garfunkel to muggings. Rosenzweig paralleled these responses by saying that during the 1970s and the 1980s common associations with the park were those of crime and fear, as well as of decay. More recently, people see the park as an ideal of nature and as a “singles bar.” He explained that every public park deals with the fact that it still deals with the cultural side consists of the social use of the park, generally remaining consistent, while the political side that owns and governs the park, which is subject to change within a broader cultural context. Both sides contribute to how a park flourishes or falls.

Ideas for a public park in New York born in the 1850’s when the economy was booming and wealthy New Yorkers wanted a scenic place that would enhance the value of their property. At this point, approximately 1,500 displaced people occupied the land where Central Park now exists. Debates began about the best design for the new park, and the winning design came from Frederick Law Olmstead, who wanted to insulate the park from the surrounding city life and to keep it clear from the commercial uproar outside its area. This pastoral view, implemented in the Greenward Plan, created a highly scenic park. The first commissioners of the park, headed by Olmstead as the first superintendent, were highly Protestant and of New England extraction. Their control over the park was far from democratic. Of the eighty million people that traveled annually to Central Park, the political and the cultural. The political public is the side that owns and governs the park, generally remaining consistent, while the cultural side consists of the social use within the park and is subject to change within a broader cultural context. Both sides contribute to how a park flourishes or falls.

The lecture was based on the findings written about in his new book entitled, “The Park and Its People.” His lecture, “It’s Not Just a View: Central Park and its Publics, 1850-2002,” gave an overall history of New York City’s biggest and most prominent park and discussed the conflicts the city has had to overcome and the issues it still deals with today.

He began the lecture by asking the audience what thoughts come to mind when one mentions Central Park. Responses ranged from Simon and Garfunkel to muggings. Rosenzweig paralleled these responses by saying that during the 1970s and the 1980s common associations with the park were those of crime and fear, as well as of decay. More recently, people see the park as an ideal of nature and as a “singles bar.” He explained that every public park deals with the fact that it still deals with the cultural side consists of the social use of the park, generally remaining consistent, while the political side that owns and governs the park, which is subject to change within a broader cultural context. Both sides contribute to how a park flourishes or falls.

Holy Cross Students for Life group heads to Capital to join in national March for Life

**BY KIERA MCKENDRICK**  
**CRUSADER NEWS STAFF**

On Tuesday, Jan. 22, 39 Holy Cross students participated in the March for Life in Washington, D.C. This was the third year that the Holy Cross Students for Life group has sponsored a trip to the march. This year’s March for Life took place on the 29th anniversary of the well-known Roe v. Wade decision that legalized abortion throughout the United States. The March for Life is part of an effort by pro-life advocates to keep the voices of the unborn heard and their anti-abortion message alive.

Students who attended the march participated in a late-night mass in St. Joseph’s Chapel before leaving at midnight for their eight-hour bus ride to Washington D.C. Father Gerald McKean gave the students a special blessing, and the mass ended with a vigil walk to the Hogan Campus Center, a smaller version of the March for Life on Holy Cross’ campus. After the bus ride, the students arrived tired but eager to join the 100,000 people from all over the United States who marched from Fifteenth Street in Washington, D.C. to the Supreme Court building and the capitol.

*Holy Cross students participating in the March for Life*

The Crusader/Josh Brough

Other signs that were prevalent at the march were “Stop Abortion Now” and “No more babies dying. No more women crying.”

Many of the students who attended found that the overwhelming number of people walking in the march was very moving. “When I reached the top of the hill, I had a chance to look back at the extreme magnitude of people,” said Meg Griffth’s ‘04. “I realized that there are so many people out there fighting for this cause.”

The actual walk started in the early afternoon and lasted for two hours. The progression was slow due to the massive crowds of people who were participating.