the Irish Rover

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Feast of Saint Francis Borgia

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Wanderlust

On The Verge celebrates adventure and imagination

Victoria Velazquez
Staff Writer

Student play brings audience to the brink of adventure

A vibrant cast and crew from Notre Dame's Department of Film, Television and Theater (FTT) bring to life a story of adventure and yearning in the student-run production of Eric Overmyer's *On The Verge*, or, *The Geography of Yearning*.

On The Verge opened on Thursday, October 3 at the Philbin Studio Theatre in the DeBartolo Performing Arts Center, and after a successful run of shows, promises to delight audiences again the weekend of October 10-13.

In the show, three stalwart female adventurers tread forth from Victorian America to the land of "Terra Incognita," and unexpectedly find themselves traveling through the unfamiliar landscape of time. Armed with keen machetes and even sharper wordplay, Mary, Alexandra and Fanny meet everything from cannibals to Cool Whip with spunk and poise.

"Ladies," says one character at the start of the adventure, "Shall we bushwhack?"

When the department approached her with the opportunity to direct a student production, senior Renée Roden, double majoring in FTT and theology, said she did not have to think hard about which show she would choose.

"This show was given to me by one of my dearest mentors in high school. She told me, 'You should definitely do this show someday.' So I put it in my pocket," Roden recalled.

The characters' eloquent use of language makes it easy to see what attracted Roden to Overmyer's production. Performed in an intimate theater with a simple set, the play paints a kaleidoscopic scene purely

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Nordic hotels, pornography and Joseph Gordon-Levitt

Becca Self
Religion & Ethics Editor

College communities spark conversation on pornography, its ill effects

Last year, the chief executive officers of several large American hotel chains received a respectful yet strongly worded letter from two academics, Robert George and Shaykh Hamza Yusuf. One year later—this September—the two wrote to the same CEOs to urge them to follow the example of a Scandinavian hotel owner, Petter Stordalen, who had stopped offering pornography in his hotel entertainment systems.

A year after Yusuf and George wrote their first letter, Marriott announced that they will be "phasing out" the pornography that is currently available to their guests. What did these two collegiate men say that changed its mind?

George, one of the most esteemed American Catholic thinkers alive, teaches law at Princeton and Harvard. Yusuf founded and serves as president of a college for the study of Islam within the context of Western thought. Despite their religious differences and career obligations, the two men decided to work together to fight what they perceive to be the "degrading, dehumanizing, and corrupting" business of pornography. Their letter to the CEOs advocates for a shared inter-faith "commitment to human dignity and the common good."

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Spotlight club: Orestes Brownson Council

Lilia Draime
Executive Editor

Club advocates synthesis between Catholicism, American Culture

Ten years ago, a handful of students sought to create a forum of study, conversation and education about Catholicism and American politics. Thus the Orestes Brownson Council (OBC) was born, drawing inspiration from their namesake, who dedicated himself to seeking the truth and rejected existing political ideologies.

"Like [Orestes Brownson], we want to understand the issues of our day apart from the context of political parties and the interests they represent, especially as they are fed to us through modern media's oversimplifications," explained senior OBC member Tim Kirchoff, who serves as the club's vice president. "We want to train our heads and our hearts to see the world as it is, to develop our intellectual and moral faculties such that we can understand people as people and not as stereotypes. "

The OBC, led this year by senior Alfredo Guzman-Dominguez, engages students in weekly meetings and through sponsoring various debates, discussions and lectures on campus. Each event advances the year's theme, which is drawn from major issues in politics and Catholicism. This year's theme, "To the Outskirts of the World and of Existence: Evangelization and Modern Society," will

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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, Michael Bradley, 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.

"If we let ourselves be drawn into these discussions, the Church is then identified with certain commandments or prohibitions; we give the impression that we are moralists with a few somewhat antiquated convictions, and not even a hint of the true greatness of the faith appears. I therefore consider it essential always to highlight the greatness of our faith—a commitment from which we must not allow such situations to divert us."

Pope Emeritus Benedict XVI, in a 2006 address to Swiss bishops

Simple living

LIZ EVERETT
Campus Editor



"Live simply, that others may simply live." -Mother Teresa

"I'm gonna pop some tags, only got twenty dollars in my pocket…" -Macklemore, "Thrift Shop"

What does it mean for our generation to live simply? There seem to be a myriad of opposing viewpoints, even concerning one piece of art, such as the song "Thrift Shop" by Macklemore & Ryan Lewis (featuring Wanz). The song and its content have become somewhat of a cultural icon; thrift shops are cool and trendy, a cheap and easy way to stand out and be different, which seems to be at odds with the musicians' original intent. In an interview with MTV News, Macklemore talked about his motivations for the song and why he thinks it has become so popular—it's something different from the norm.

"Rappers talk about, oh I buy this and I buy that, and I spend this much money and I make it rain, and this type of champagne and painting the club, and this is the kind of record that's the exact opposite," he said. "It's the polar opposite of it. It's kind of standing for like, let's save some money, let's keep some money away, let's spend as little as possible and look as fresh as possible at the same time."

Many have embraced this theme of looking "as fresh as possible" on a budget, including the Notre Dame student body for specific theme parties or SYRs. The clothing racks at thrift shops in the South Bend area, including Goodwill, St. Vincent de Paul Society and Salvation Army, are perused throughout the year for vintage Notre Dame gear and various pieces of outlandish clothing for all theme-party needs. Perhaps over the next couple of weeks when you're desperately trying to figure out what to wear for Halloween, you'll think twice before buying a ridiculously over-priced pre-made costume from the store (which, in all likelihood, at least five other people will be wearing on the same night) and opt for a more DIY approach. I do not pretend to be removed from these practices, and do not see anything wrong with them.

But maybe a little more can be gleaned from this new culture of thrifting than just cheap, crazy outfits. Maybe it can point to a deeper desire for simpler living, and a recognition that we are not defined by the dollar value of the clothes we wear. Partaking in thrift shopping, being on both the giving and receiving end, fosters a sense of community and relationship with others through material things.

What does it mean to live simply? As the quotation at the beginning suggests, living simply is not an individual action; it is the beginning of a relationship. "Live simply, that others may simply live." This quotation has been attributed to several people, most popularly Mother Teresa, Mahatma Gandhi, and Henry David Thoreau. Regardless of the original author, it is fitting that it has spanned many time periods and cultures, many different walks of life, from a poor nun in India to an American author and philosopher.

Donating clothes that we haven't worn in a while or that no longer fit takes very little personal sacrifice, except for time, but can mean a world of difference to someone on the receiving end. When I was younger, just as fall was giving up its ground to winter, my mom would take my siblings and I to the store to pick out a new child's coat to donate. Then, we were not just giving something old and unwanted; we were giving our best. Now, as we browse the racks looking for that perfectly bizarre neon jacket for the upcoming SYR, it is sometimes difficult to remember that many people browse those same racks for their basic clothing needs. For some, it is not just a way to look "fresh" and unique, but a way of life—a way to fulfill the material needs of a family.

No matter what our relationship with them is like (whether we buy or donate), thrift shops seek to invest in the community by providing goods and services, such as food, clothing, employment opportunities and job training, to lower-income families. The St. Vincent de Paul Society has a large presence in the South Bend community, providing food, clothing and furniture assistance, emergency financial assistance and the Christmas Basket Outreach Program, which provides gift baskets to hundreds of families who might normally have no other gifts during the Christmas season. The proceeds from its thrift stores go to helping families in the local community. Its slogan: "Do good for your wallet and your community."

Being at a place like Notre Dame sometimes makes it hard to live simply, especially if you've ever taken a trip to the bookstore or eaten a meal at the dining hall. We are surrounded by so much beauty and wealth, and for the most part, this is a blessing, a wonderful thing. But there is also the mindset that everything we do and own and surround ourselves with should be bigger and better and grander and newer. I think we should be wary of this attitude not only because of how it will affect us, but also because of how it will affect others, how it will affect our community.

The large majority of us at Notre Dame have been given the choice of whether to live simply or not; but for most people, shopping at secondhand stores or foregoing the fastest and newest is not a necessity.

But our choice could have a very important impact on where and how we choose to invest meaning and success in our lives.

Liz Everett is a senior PLS and English major living in McGlinn. She wishes all her classes could be outside in the sun. To talk more about living simply, or if you ever want to go thrifting, contact her at eeveret1@nd.edu.

Letter from the Editor

Dear readers of the *Irish Rover*,

By now you will have noticed that the *Rover* is sporting a new design layout.

The man behind the curtain responsible for these design and graphic changes is Adam Conrath, a freshman whom we are now privileged to have contributing to the *Rover* as a member of the layout and production team. Adam brings a considerable amount of expertise and experience to newspaper layout design and style, and together he and I have agreed upon a new look that better comports with contemporary newspaper design standards that are at once informative, straightforward and aesthetically attractive.

We are pleased to take this step in light of the *Rover*'s mission to be an informative, reader-friendly source of top-quality news, journalism and opinion writing from and about the University of Notre Dame.

As always, I invite and welcome reader feedback and commentary on our content and work, and in particular on our stylistic changes in this issue.

In Notre Dame,

Michael Bradley,
Editor-in-Chief

Freedom from the culture of autonomy

Domenic Canonico
Staff Writer

Professor speaks on antinomy between cultures of life, autonomy

Patrick Deneen, Notre Dame professor of political science, led a September 30 discussion on building a culture of life as part of the Right to Life Club's seminar series. These seminars are designed to engage undergraduates in conversation with faculty members about pressing contemporary life issues.

Deneen began the discussion by asserting that, in the abortion and life issues debate, cultural change has greater import than legal change. "Law follows culture," he said; rarely does the reverse occur.

One freshman summarized Deneen's argument: "Change cannot only occur politically. The culture of society must be influenced in such a way that the gospel of life is upheld." For any change to occur within the political system there must first be a desire for change within the culture. Any legal victory won without a cultural shift will be short-lived and incomplete.

Having established that culture will be the real source of change in the life debate, Deneen explained how American culture arrived at its present state. The defining feature of our society, he suggested, is a view of the human person known as the "anthropology of autonomy," stemming from the liberalism of Thomas Hobbes and John Locke. This view sees each person as an autonomous individual whose primary purpose is self-seeking and lacks relation to others.

Deneen cited Blessed John Paul II's criticism of this liberal philosophy in his encyclical *Evangelium Vitae*: "This view of freedom leads to a serious distortion of life in society. If the promotion of the self is understood in terms of absolute autonomy, people inevitably reach the point of rejecting one another."



Patrick Deneen

Deneen continued his diagnosis, noting that under the classical liberal view some liberties must be compromised for a society to function, so individuals concede certain freedoms and rights to government in order to preserve others. Man exists primarily as a "rights-bearing creature," but he yields some of these to government to maximize his personal benefit.

The consequence of this individualistic view of the human person, Deneen argued, is that human relationships are defined by a logic of consent and an instrumental rationality. Like the establishment of government, relationships are evaluated based on their utility to the individual; marriage, in Locke's understanding, is a contract that can be dissolved as soon as it no longer serves the function of raising children.

Deneen criticized the self-seeking ways of individualistic society for creating what he calls a "culture of discontent," in which human actions are primarily benefit-driven. When there always exists another option, "the next best thing," individuals can never be satisfied. Consumption becomes the driving force behind decisions, Deneen observed, so individuals seek above all to maximize pleasure. He believes that this culture of consumption contributes to a new definition of liberty. Instead of the classical Christian idea of liberty as mastery of one's desires and therefore freedom from their influence, this culture of discontent sees liberty as license to pursue and satisfy any and all of one's desires.

If a society values maximizing pleasure above all else, Deneen suggested that it is a logical consequence for individuals to be seen as mere means to achieving society's ends. The right to life and the right to autonomy are irreconcilable in this view, as seen in the debate over abortion. Even in a scenario where society recognizes an unborn child to have a right to life, Deneen believes the emphasis of the issue will still focus on the mother's right to pursue her own "best interests."

The perception of the human person as essentially individualistic has permeated both sides of the American political divide: "Both parties are essentially 'liberal,' having at the heart of their philosophy the belief in the centrality of the autonomous individual." This is manifested most clearly on the Left in their social politics, Deneen said, which insists upon total sexual and reproductive freedom and the ability to redefine marriage based upon the wishes and rights of individuals—not upon the requirements of children. The Right is essentially "'liberal' in its economic views," he continued, "embracing a theory of economic rationality and behavior that assumes that people are utility-maximizing individuals who evaluate most decisions by employing utilitarian calculus and instrumental rationality."

The key to building a culture of life, according to Deneen, is to reject society's assumption of "the radically autonomous individual."

Domenic Canonico is a sophomore majoring in PLS and ACMS. He is currently looking for a third major that is known by an acronym. Email him with suggestions at dcanonic@nd.edu.

The Color Run takes South Bend

Caroline Corsones
Culture & Thought Editor

Who says running is the worst?

During the Persian War in ancient Greece, the herald Pheidippides ran from Marathon to Athens, a total of 26 miles, to report victory over the Persians at the Battle of Marathon. According to legend, he said the word "Nike," meaning "Victory," and then died. The concept of a marathon was born from this event.

Being more realistic, Pheidippides probably said something closer to, "Jogging is the worst."



Friends enthusiastically throw colored powder

And for many, it is the worst. With so many more appealing exercise options, it seems fruitless to try to get the average person to spend their Saturday completing a five kilometer (roughly 3.1 miles) race.

Luckily, some truly inspired people have found a way to bring novice and expert runners together for one day of fun and exercise. The Color Run is the largest event series in the United States, and last Saturday, the event came to South Bend. Setting it apart from other races, the Color Run features volunteers showering runners with powdered colors at certain increments in the race. By the end of the day, beautiful colors cover the entirety of race participants. A concert and dance party follow shortly after the race, bringing people from all walks of life together to celebrate health and vitality.

The race attracts people of all athletic skill levels, which is probably what makes it so popular. At the run last Saturday were experienced runners, walking grandparents and mothers pushing strollers. Erin Aucar, a Notre Dame sophomore and treasurer of the Women's Running Club on campus, said, "I liked getting to run another 5K, but I especially liked getting to do it in a new and fun way."

In the end, all participants celebrated together. "My favorite part was at the end when everyone threw their color powder up in the air. I felt like I was in one of the Color Run's advertisements," remarked sophomore Heather Littlejohn.

As sophomore Catherine Clarke put it, "Although scrubbing the colors off my skin for hours was great fun, my favorite part was when everybody threw the colors and stuff. That was pretty cool."



Notre Dame students complete the Color Run

Notre Dame made its presence known at the race through both participation and volunteer work. Payton Erlemeier, a freshman, volunteered at the race, representing Notre Dame's Society of Women Engineers (SWE). For every member of SWE who volunteered, the Color Run donated $25 to the charity Girls on the Run.

Payton recounted: "My favorite part of the Color Run was hitting people with color. Since we were the first zone (go yellow!), most people had totally white t-shirts. So we got to douse them with color!" As a runner, it was incredible to see a classmate selflessly working for a charity while simultaneously smacking you in the face with a large dose of yellow powder. Our school truly represented at this event.

The Color Run came at a very opportune time, coinciding with the start of Respect Life Week. The two are not affiliated, but their purposes of celebrating and appreciating life are very much alike. Color Run participants had a unique chance to celebrate their own lives through exercise and fun with friends. As sophomore Lexi Klaus pointed out, "Everyone was so happy to be running it, and as someone who ordinarily hates running, it was really fun."

Sheridan Rosner also chimed in: "I liked the relaxed atmosphere. It made the event feel more like a celebration than a competition."

Caroline Corsones is a sophomore English major with a minor in secondary education. When it comes to the Color Run, please put her down for cardio. Contact her at ccorsones@nd.edu.

Family matters: A national problem in the wake of national tragedy

MICHAEL JACKSON
Humor Guru Emeritus



On September 16, 2013, our nation watched in horror as news of yet another mass shooting unfolded.

This time it occurred in a secure military facility in Washington, DC, at the Navy Yard. Now living in the DC area, I was glued to the radio for the minute-by-minute updates provided by local and national news. As the news came in I was seeing images of parts of Southeast DC, where I spend time on the weekends watching the Washington Nationals baseball team, whose stadium is mere walking distance from the Navy Yard. The nation's collective mind, heart and prayers were with those in the throes of grief that morning.

It was an all-too-familiar sentiment during that day, as many of us remembered the shootings at Sandy Hook Elementary (only nine months prior). At the end of the day in DC, 13 people were dead, and across the nation the debate about gun control had already begun. It were as though once the concerns about other possible shooters were wrapped up that night in DC, the national media had also wrapped up its allotted grieving time. In fact, on Friday of that week, the local Washington Post commuter paper *The Express* published an article explaining why the nation as a whole had already moved past the shooting.

In response to these events, I could not help but think that we as a society have a greater responsibility than merely feeling bad and revisiting the conversation about gun legislation. At a memorial service for the victims, President Obama himself stated that we cannot accept "that this is somehow the new normal." With this concept, I think we all agree, but I also do not think that merely increasing restrictions on purchasing guns solves our problem. Rather, I think we have on our hands a full-fledged societal problem, and rooting out the problem is far more important than treating its symptoms.

The facts of this shooting reveal that the suspect obtained the weapons involved legally, possessed his credential to the Navy yard validly and lacked support for his problems completely. Questions surrounding the investigation included why his credential was not revoked and why the system did not catch his mental illness.

The first question I asked was, what happened in his childhood and in his family life that less than adequately supported his development? Where were his mother and father during his battle with mental illness, or what happened such that they did not want to be involved? From these questions I am not insinuating that all family situations are equal or that there are not issues beyond the control or expertise of parents. I merely suggest that all too often these questions are never asked and these real problems never addressed.

Quite simply, the primary problem that ought to be addressed is the degradation of the family unit. This is not to say that there do not exist remnants of family life, but for the most part the core has been removed and replaced with technological distractions that, in some cases, have become caregiver and educator of the youngest family members. And yet, the parental education of children to include moral and spiritual with academic is of such importance that "it is almost impossible to provide an adequate substitute" (*Catechism of the Catholic Church* 2221).

Likely, few would disagree with the influence that one's family has on an individual's holistic development. Others posit that an individual's development should be attributed more to external environment than to family.

Those who think that one's external environment is the driving force in holistic development make both a valid and sound argument. The schools we attend, the friends we make and the activities in which we engage critically affect our formation.

However, when the family unit functions as a family unit, the decisions regarding that very external environment actually become *family* decisions. By this I do not mean that parents necessarily make all of the decisions; rather, they engage their children in the decisions as a means of formation.

On a recent drive, I listened to renowned Catholic speaker Matthew Kelly detail examples of the engaging conversations that occur within the family setting. Relating one anecdote, he spoke about a young teenage girl who is interested in going to a party with a young man her age. Her father informs her that he and her mother are not comfortable with this potential situation. However, rather than "shutting down" his daughter, the father suggests alternatives that quickly help his young daughter understand the love that he has for her. He explains how, if she is truly interested in this young man, she might invite him over for dinner to meet the rest of the family in lieu of attending the party.

Perhaps (as most teenage girls would likely respond) she would scoff at the notion, but at a minimum she has experienced an encounter in which her father has placed her self-worth at the forefront of the discussion.

Such formative interactions with children begin even in their earliest years. Just consider the case of a young boy who approaches his father, who is reading in his armchair. The boy approaches with his blocks or some other toys and focuses all of his interest in those. Yet, he still wants to be in his father's presence.

At first glance there does not seem to be much to this encounter between father and son. In fact, there are no words exchanged and perhaps no direct recognition of one another. Yet, in this scenario we can see the impressionability of a young child, who seeks his father because it is in his nature and in his biology to do so. He imitates him, and it is therefore no surprise that men develop many of the same character traits as their fathers, for better or worse. If these filial relationships are lacking, children no doubt are at risk for developing social, mental and cognitive complications. Rarely do these complications amount to the conditions out of which one commits such heinous acts, but they do result in insidious behavior that may foreshadow and indicate other societal issues.

> "However, when the family unit functions as a family unit, the decisions regarding that very external environment actually become family decisions. By this I do not mean that parents necessarily make all of the decisions; rather, they engage their children in the decisions as a means of formation."

> "Those who think that one's external environment is the driving force in holistic development make both a valid and sound argument. The schools we attend, the friends we make and the activities in which we engage critically affect our formation."

At the heart of strong, active family life is the child's development of a sense of self-worth; this point cannot be stressed enough. Within the context of a loving family, children learn that their value as son or daughter is not attributable to their works or deeds. They learn that they have intrinsic value from their existence as a one of God's beautiful creatures.

The ways through which children attain this necessary knowledge are far from elaborate. Sometimes they come in the seemingly trivial exchanges.

When mom and dad tell them, "I love you unconditionally," children learn of their self-worth.

When mom and dad stop to explain the small and large aspects of life to them, children learn of their self-worth.

Without question though, it is from the visible respect that a mother and father show to each other in the presence of their children that the children learn of their self-worth. This facet of the integral human development of children teaches the children to value themselves such that they come to expect the most from themselves and from those with whom they interact and form genuine friendship and relationship. And in these experiences they learn not to settle for less than that which enhances their self-worth.

At this point, my description of some essential elements of family life has been ostensibly idealized. There has been no mention of single-parent families, foster children or the impoverished. We have a number of programs such as the Supplemental Nutrition Assistance Program (SNAP) and Temporary Assistance for Needy Families (TANF) that serve to take care of basic material necessities, but few programs are aimed toward helping those most in need to experience genuine family life. As a result, society faces the greater problem of having children progress to adulthood only to become parents ill-equipped to provide any sort of context of family life in which to educate their children, care for them or help address cognitive development issues. These untreated and unaddressed issues from childhood, as I have already addressed, could be the subtle beginnings of someone who turns to violent, erratic behavior, like that of the Navy Yard shooter.

Frankly, there is no adequate substitute for mothers and fathers, for brothers and sister and for the interaction and communication within one's family that brings one from childhood to adulthood. At present, we as a nation are sick, and we are blind to our own illness. We continue to medicate symptoms by altering gun laws here and there and by increasing security, but we fail to treat the problem—we fail to address the degradation of the family unit. No amount of legislation can strengthen the crumbling edifice of family life, marred by the unbridled desire for the instant, the newest and most especially, the "me" attitude of life.

Once we in our own families, communities and nation begin to fight this problem instead of its symptoms we might be surprised at what else improves.

Michael Jackson works as a Data Assurance Associate for PricewaterhouseCoopers, the leading professional services firm. Incidentally, his day job relates in no way to either degree he received while at Notre Dame. He has mastered both the Metrobus system and beltway traffic—two necessities as a DC suburbanite.

CHEERS & Jeers

COLIN DEVINE
Humor Guru



CHEERS



Louis Armstrong. Few singers are amazing enough to improve your mood every time you hear one of their songs. Those of you who thought I was talking about a cyclist need to listen to more music.



Comedian of the week: Billy Cosby, "My children love my mother, and I tell my children, "That is NOT the same woman I grew up with….That is an old woman trying to get into heaven now."



Anything Oscar Wilde said, but today, "Biography lends to death a new terror."





The papal elections in 2005 versus 2013. Thanks, Apple?

Jeers



The misuse/overuse of statistics everywhere and in everything. It has been shown that 84 percent of statistics are entirely unrelated to what they are supposed to be about and are just invented on the spot to support whatever particular point the speaker wants to advance. See what I did there?



Cold waffle fries from Chic-fil-A. Those who haven't experienced it can never understand.

Permission to laugh

The freshman 15, errr…. 23?

DECLAN FEELEY
Staff Writer

Wondering what to eat in the dining hall? Read on.

If it tastes good, then you probably shouldn't eat it. Growing up in Los Angeles next to the movie stars and models, everyone ascribed to this basic mantra. You might think that this craze would only affect the fairer and far more delightful female sex. Unfortunately, you would be ruminating incorrectly.

My manly nature did not save me in the slightest from blindly following each health craze that cropped up in my beloved City of Health Nuts. There was nothing quite like watching budding teenage girls grimace as they choked down yet another mouthful of delicious kale, that tastynew wonder food that was once politely described as "a cross between broccoli and wet toiletpaper." Even my sports weren't enough to shield me from a mindset that believed novelty wasthe primary means of evaluating validity. Every week a new health fad would sweep through the city, completely disregarding reason and basic common sense.

But who is to blame? By whose orders do otherwise sensible denizens of LA blindly consume seaweed, lima beans and pieces of ground-up organic carpet fibers? Well, the answer is, of course, a combination of Doctor Oz, Oprah and ever-beloved Dr. Phil.

An observant reader might notice that the title of this delightful collection of pithy sentences is "The freshman 15." What is the point of all this witty writing? Well, dear readers, let me tell you: The freshman 15 is seen by many as a right of passage for college students. It is proclaimed by many as *so college*, and is ranked as highly as attending all the home football games by some when it comes to living out Notre Dame traditions. It is a testament to our school's competitive nature that one of my friends has already surpassed the meager freshman 15, opting instead for the much more admirable freshman 23. Not to be outdone, other section-mates tell tales in hushed whispers of the legendary freshman 49, a goal to which all Notre Dame students should aspire.



Alas, I have fallen miserably behind noble competitors such as these. With a measly three pounds gained, I stand alone in my shame.

I did not come to Notre Dame to lose. My Los Angeles heritage has dragged me down on my quest, but I will find a way to persevere and gain my rightful weight inheritance. The newly-dubbed freshman 23 stands as a golden milestone, one towards which I must strive with every fiber of my being. To achieve my goal, I shall throw out my vitamin pills, burn my fiber bars and shred my entire stock of kale. After all, who knows? I knew many people who spent their entire lives meticulously counting calories and eating only the latest health fads. These people seemed no happier than the stay-at-home dads who enjoy weekly ice cream treats with their children. Perhaps I will find out that I actually needed to gain those pounds, and that I am now a healthier person for it. Only time will tell.

There is definitely an argument to be made for and against gaining weight during one's first year in college. I challenge you to find out what lifestyle best suits you. College is part exploration and part experimentation. The freshman 23 may be a goal for some, but it may simply be a natural occurrence for others. While it may be easy to fall in line behind some new craze to lose weight, it is far better for each person to see this period of life as a time for acquiring new knowledge. If that means gaining some weight, so be it. I mean, come on. Have you tried the apple pie cake crisps? Case closed.

Declan is a freshman studying humor. Contact Declan at dfeeley@nd.edu.

The dome and the cross

Todd DeRose
Staff Writer

Should the Secular Student Alliance have a place at Notre Dame?

In GK Chesterton's allegorical novel *The Ball and the Cross*, MacIan confronts the socialist journalist Turnbull over a blasphemous statement regarding the Virgin Mary that Turnbull has published in his newspaper, *The Atheist*.

Disillusioned with social apathy toward disputes over religious dogma, the two rivals resolve to fight a duel to the death. The purpose of this duel—apart from settling their disagreements once and for all—is to provide the world with a wake-up call. As Chesterton sees it, society has long since ceased to think of religious questions as deserving of any real attention. In his novel, society sees religion as a matter of personal preference in which truth is irrelevant, and the prevailing mindset is that those who argue publicly about such matters really ought to be placed in an asylum. Such in fact is the fate of MacIan and Turnbull after the authorities and others intervene several times to prevent them from fighting their duel. The two come to see themselves as allies against a world that refuses to take either of them seriously.

In the century since Chesterton wrote this novel, the status quo has changed very little. Rather than launch into social commentary, however, let us turn attention to one recent instance in which Notre Dame has shown a sort of reluctance to condone public engagement with worldviews, which, *prima facie*, stand in opposition to its Catholic identity.

The Secular Student Alliance (SSA), in the words of one of its current co-presidents, is a student group that "exists to provide a friendly, productive forum for discussion of topic relating to atheism, agnosticism, secularism and the debate over God's existence." The club holds weekly discussion, and intends to organize a formal debate toward the end of the year with members of the Philosophy Club and Theology Club. Despite rebranding itself several times ("Atheist Club" was just a little too blunt, apparently), the SSA has twice in consecutive years been denied official recognition by Notre Dame on the grounds that the club conflicts with the Catholic mission and character of the university. The SSA was informed that Campus Ministry (CM) would not approve their application. Shortly after its application was turned down for the second time, I spoke with a representative from CM on behalf of the SSA. I expressed the view that recognizing the SSA should be seen as a natural extension of Notre Dame's mission and character.

While the CM representative was sympathetic to my arguments and assented to my suggestion that "an atheist is closer to God than the merely cultural Christians who populate most of our campus," he feared that official recognition would be, in his words, a "public relations lightning rod."

He also expressed the concern that students who were "on the fence" with respect to their faith might lose it completely due to such a club. I can only laugh at the idea that we are somehow spiritually protecting our students by keeping the SSA underground, in light of the fact that three of my closest friends entered Notre Dame as staunch Christians and have since fallen away—here of all places, at the premier Catholic institution in the nation. What we need instead is for open and honest engagement with these issues to be taken more seriously and given a place in the university. The philosophy and theology general education requirements do not suffice. As one of my professors has cynically—but I think correctly—remarked, Notre Dame gives its students just enough philosophy and theology to dismantle their faith, and not enough for them to rebuild it again.

Nothing further came of my conversation with Campus Ministry. Regardless, the SSA will be trying again to receive official recognition this spring. We shall see if it fares any better this time around.

Should Notre Dame recognize such a club? I think it goes without saying that the same spirit that led the university to host such events as "The God Debate" in 2010 and 2011 ought to lead her to encourage the same sort of dialogue within her own student body. The SSA does not exist for the purpose of "spreading" atheism—however, even if it did, I would still consider it in line with the mission of Notre Dame as a Catholic institution, as Notre Dame herself has defined it. One need look no farther than the mission statement to discover the hypocrisy of refusing to recognize SSA. To give but one example, "Notre Dame's character as a Catholic academic community presupposes that no genuine search for the truth in the human or the cosmic order is alien to the life of faith."

The SSA is not a band of iconoclasts who will steal away the faith of other students or use university funds to hold barbecues on Fridays in Lent. They are a part of the Notre Dame community in search of truth. Let them have their snacks, t-shirts, movie watches and posters in O'Shaughnessy. As a Catholic university, our true enemies are not the atheists and agnostics, but the apathetic, especially in a world that is as apathetic to the demands of religious inquiry as it is to the demands of justice.

Todd DeRose is a junior studying Philosophy and Theology. He will accept challenges to public debate from any atheists, living or dead, and can be reached at tderose@nd.edu.

Egg donation doesn't pay

Nick Mahan
Staff Writer

We need to call biotrafficking by its real name: *human* trafficking

Editor's note: The following is an excerpt from Mahan's full article, the text of which is available online on the Rover*'s website.*

Egg (or "oocyte") donation is an integral part of the assisted reproduction "in vitro fertilization" (IVF) process in which third party donors, rather than the anticipating birth mothers, contribute their eggs. The IVF industry is highly profitable and viewed by many as one of the greatest advances in reproductive medicine to date, in spite of the moral questions surrounding the production and cryopreservation of fertilized human eggs (better known as "human embryos").

However, behind the more focal ethical uncertainties and the consequences for the anticipating birth parents/legal guardians and the fertilized eggs/children involved, the physical, psychological and legal risks to egg donors have not received the attention they deserve.

It is well known that egg donation—like the same procedure used for women undergoing IVF with their own eggs—poses serious short-term health risks; in order to surgically retrieve a woman's eggs, hormones are used to induce menopause-like symptoms and stimulate superovulation, increasing the number of follicles and thus eggs in the woman's ovaries. Potential complications from fertility medications combined with surgery include ovarian hyperstimulation (which afflicts as many as 6 out of every 100 egg donors), adverse reactions to anesthesia, bleeding, cramping, pain and infection. While long-term studies are lacking, given the nature of the hormone therapies it is likely that transiently increased risk of breast and uterine cancers, increased risk of ovarian cancer and potential subsequent infertility also lie among these potential risks.

Justin Baird and Jennifer Lahl, of The Center for Bioethics and Culture, directed the 2010 documentary *Eggsploitation*. The documentary follows five women's experiences with egg donation; one dies from cancer in her 30s, two suffer serious long-term complications, one suffers serious short-term complications and one opts against becoming a donor.

While such anecdotes are by no means conclusive evidence that fertility drugs directly increase the risk of long-term health dangers such as cancer and other life-threatening side-effects, the documentary calls much-needed attention to the overlooked health risks and ethical issues surrounding egg donation, and the need for the reproductive medicine industry to perform long-term health studies (at the very least). In doing so, the documentary spreads words of caution to women considering egg donation, for the sake of their health, fertility and even lives.

What sort of women does the IVF industry target? *Young* women, usually at least age 21, and no older than 35 due to the health risks for older women and the lesser viability of their eggs; *healthy* women, especially without personal or family histories of genetic diseases; *attractive* and *college-educated* women—some of the worse ads offer especially high compensation for women of above-average height, athletic ability, musical ability or with an Ivy League education.

To be clear, though, while this may make the industry sound selective (and that may very well be the case among certain IVF clinics), don't let this fool you; the industry is so lucrative that egg brokers want all the eggs they can get, leaving those women in more desperate need of the egg donation compensations (sometimes more than $20,000) especially vulnerable to less selective, less professional, less informed-consent compliant and less donor health-conscious egg brokers. While it seems right to compensate women for the serious potential risks of the egg donation procedure, to call the situation a conflict of *interests* would be an understatement.

The practice of egg donation driven by IVF fertilization and embryonic stem cell research has created a system that victimizes women on multiple levels. At core, the known and unknown health risks of egg donations have been underplayed by the medical science community. Yet in spite of this, society continues to support the IVF and embryonic stem cell research industries, the growth of which demands more and more eggs. This means more and more women are being exposed to those health risks, leaving women, many of whom are already in vulnerable circumstances, victims of a system rapidly approaching biological slavery. Women must be properly informed of the risks of egg donation.

Even if it were not the case that ethical, more reliable and more universally affordable alternatives to both IVF (namely, adoption) and embryonic stem cell research (namely, adult stem cell research) exist, industries whose products are manufactured at the cost of human life are a disgrace to the medical field.

Egg donation may just the tip of a growing iceberg, a growing industry of biotrafficking. Our damaged understanding of human life has allowed this industry to increasingly target the most vulnerable, from literally voiceless human embryos to practically voiceless vulnerable women. We must do more than discouraging egg donation and get to the root of the problem: a deficit in care for human life buried deep within our society and the industries it supports. Let's start by calling biotrafficking what it really it: human trafficking.

Nick Mahan consistently forgets his byline. It bespeaks a negligence that piques his editors, but they forgive him because he writes interesting articles. Contact him at nmahan@nd.edu.

Sharing the sun: Raising energy awareness in Haiti and at ND

Kate Hardiman
Staff Writer

Jordans speak on solar energy during ND Energy Week 2013

Though the leaves are rapidly changing to red and gold, Notre Dame's campus was awash in green last week for the 7th annual Energy Week. Hosted by Notre Dame's Center for Sustainable Energy (cSEND), the week raised awareness of the world's current energy crisis through various events and talks. Notre Dame's student organization GreeND organized keynote speakers and presentations that explored the topics of solar energy, energy in transportation and energy research internships for students.

Nancy and Bill Jordan, founders of Let's Share the Sun Foundation, have had a profound impact on the developing world with their innovations in solar energy, and they led a discussion about their work in Haiti. The Jordans both attended Notre Dame, graduating in the class of 1985. Mrs. Jordan began the session with a prayer for the people of Haiti.

The Jordans presented their foundation's missions to Haiti. "Living in poor areas allowed us to reflect on our faith and help us build community; we knew that the sun could change the world," they said.

Mr. Jordan discussed the staggering statistic that one third of the world's population has no electricity.

"With the sunlight that hits the earth in one hour, we could power the world for a year," he explained. Clearly inspired by the potential of the sun as an unharnessed energy source, the Jordans developed a solution to bring light to Haiti.

Mrs. Jordan spoke of the partnership of Let's Share the Sun with ND Haiti, ND Alliance for Catholic Education (ACE), Sun Edison, Phocos and many other groups. The Foundation aims to connect with academic institutions and has already installed solar panels on two rural ACE schools in Leogane, Haiti. In the long term, the Jordans hope to demonstrate a replicable model for Haitian rebuilding and bring electricity into individual homes to improve educational opportunities for students and the quality of their family life.

Yet, Mrs. Jordan was adamant about one fact: "The program must be led by Haitians."

The Jordans are aware of the possible pitfalls of certain strategies for giving advanced energy technology to the developing world. After installation and initial tests, these philanthropists return home, leaving the Haitians without means of perpetuating the energy usage. Counteracting this phenomenon, the Jordans worked hand in hand with the Leogane community to train solar installers, engineers and repairmen who would maintain the solar panels after their departure.



Bill and Nancy Jordan

The Jordans' impact on Haiti has been profound. ACE schools that receive donated computers can put them to use, students can study in the light and small business owners can install refrigeration units and sanitary water systems in schools. During the earthquake, 80 percent of Leogane's buildings were destroyed. Slowly, with the help of the Jordans, ND Haiti and other philanthropists across the globe, Haiti is rebuilding in a way that will hopefully lead to a better future.

Instrumental in organizing talks such as the Jordans' has been Barbara Villarosa, the Administrative Services Program Manager of cSEND, who has been involved in Energy Week since its conception in 2007. The cSEND Student Advisory Board takes the lead, and Villarosa acts as a guiding director to ensure that the week runs smoothly. Comprised of undergraduate and graduate students from all colleges on campus, the board invites speakers, plans individual events and promotes the week to the student body.

The first Student Advisory Board was formed in 2007 by 14 enterprising students who sought to raise energy awareness across campus under the direction of Dr. Joan Brennecke, the Keating-Crawford Chair of Chemical and Biomolecular Energy. A tour of the power plant has become a signature event, giving the students a chance to learn where and how their energy on campus is generated. Additionally, students can see the measures the university has taken to reduce its carbon footprint.

Piloting two new events this year, Energy Week boasts a Community Energy Day Tour co-hosted by the Office of Sustainability and the Indiana University South Bend Center for a Sustainable Future. This program expands campus events into the South Bend community, featuring tours to local organizations committed to energy efficiency. Secondly, Innovation Park at Notre Dame sponsored an Energy Start-up Showcase, which invited energy-related companies to share their start-up stories.

The effects of Energy Week permeate student life, and the movement continues to grow. Since 2007, residential dormitories have worked on new energy initiatives each month and have appointed energy commissioners who actively participate in hall council meetings. Dorms spent September, which is energy month, participating in a campus-wide competition to see who could reduce their energy usage through light reduction. Conservation can be as simple as turning off the lights when leaving a room or studying together in a group in the library instead of in dorm rooms.

Shirley Chen, the energy commissioner of Breen-Phillips Hall, encourages her dorm-mates to be conscious of their waste. During lighting month, she encouraged girls to exchange their regular lightbulbs for more efficient CFLs.

"[In order] to get girls interested in saving energy, I like to put up cute animal posters across the dorm to remind them what their energy usage helps when they turn off the lights," Chen said.

Notre Dame students clearly recognize the need for smarter, more efficient energy use as working toward a sustainable future.

Kate Hardiman is a Freshman living in Breen-Phillips Hall and is ecstatic to be writing her first article for the Rover. She intends to major in the Program of Liberal Studies and possibly double major in business if the world decides PLS will not get her a job. Contact her at khardima@nd.edu.

Wanderlust: On The Verge, *a student-directed play*

continued from front page

through its rich language. Words like "vertiginous" or "peregrination," which would ordinarily initiate a consultation with a dictionary, characterize the play with a refreshing intellect.

Katie Mullins, Emily Dauer and Elizabeth Charles energetically portray the three women who discover that their imaginings and ambitions can surmount the restraints of time and place. The trio communicated with sincerity the joy of discovery and handled the eccentric words with ease.

A fourth actor, David Diaz, nimbly plays the roles of eight eclectic characters, including a puzzling cannibal, adorable yeti and charismatic nightclub owner. The interactions between the three very feminine Victorian women and each of Diaz's characters are hilarious and endearing.

Roden said that she enjoyed working with such a small group of people to create the show.

"One of my favorite things to watch is human beings interacting onstage," Roden said. "When actors are doing their job of fleshing out and putting their characters onstage, then the director's job is to arrange everything so that they can do that."

Although the adventurers develop the strong bond of sisterhood, each woman possesses a fierce sense of individuality. Alexandra constantly displays a faulty, though promising, talent for writing song lyrics. At times her word medleys result in hilarious nonsense, but her ponderings often strike upon rich deposits of meaning. In one whimsical monologue, her toying with the word "imaginative" prompts listeners to consider the role of imagination in the show.



The imaginative nature of the women paints a picture of their adventure for the audience, and it drives the action from their start in Terra Incognita to their arrival in the 1950s. When describing the women's "incurable wanderlust," Roden related the women's perspectives to those of her own.

"The show is very focused on the future, which all the women have different feelings towards," Roden said. "As seniors and college students in general, because we have to make a lot of decisions, we're inclined to think a lot about the future. It resonates in particular with college students."

As forward-minded adventurers, Mary, Alex and Fanny do not conform to the expectations of women in their own era. It is their desire for something just out of sight that drives them to dauntlessly traverse the borders of both time and space.

According to her director's note in the program, Roden found *On The Verge* to "capture the essence of theatre" as a journey. As an FTT and theology double-major, she understands how relevant the story of a journey is in everyday life.

"Theater is one of the most fundamental arts," Roden said. "The primary story of creation is God's love for us, and storytelling is God's chosen way of revealing Himself. Theater is fundamentally about storytelling, and theology is about the individual person who is revealed through stories."

As a whole, *On The Verge* beautifully portrays the transformative journey of three women with resolve, intelligence and unapologetic femininity. Between sparkling diction, miscellaneous "artifacts" and enchanting diary-entry monologues, it whisks audience members through a captivating journey of joyful discovery.

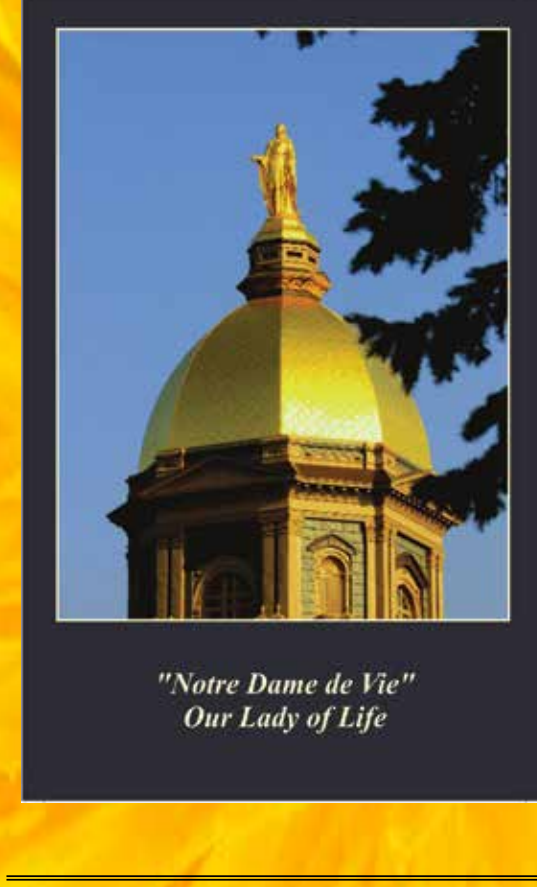
After witnessing the characters' whimsical and sometimes ridiculous encounters with mythical creatures and the wonders of Jacuzzis, an audience member cannot help but realize that somewhere between maniac and rock-and-roll, they found within themselves a deep yearning for adventure.

Roden knows better than anyone else the relevance of the show's portrayal of yearning: "We find ourselves caught on the turn of a dime, and we're on the verge of something. When you're yearning, that's your geography, just on the verge of what you can't see."

Victoria Velasquez is a freshman and aspiring English major. She loves theatre and enjoys writing about any and every aspect of it. This is her first time writing for the Rover. *Contact Victoria at vvelasq2@nd.edu.*

Join the *Rover* staff!





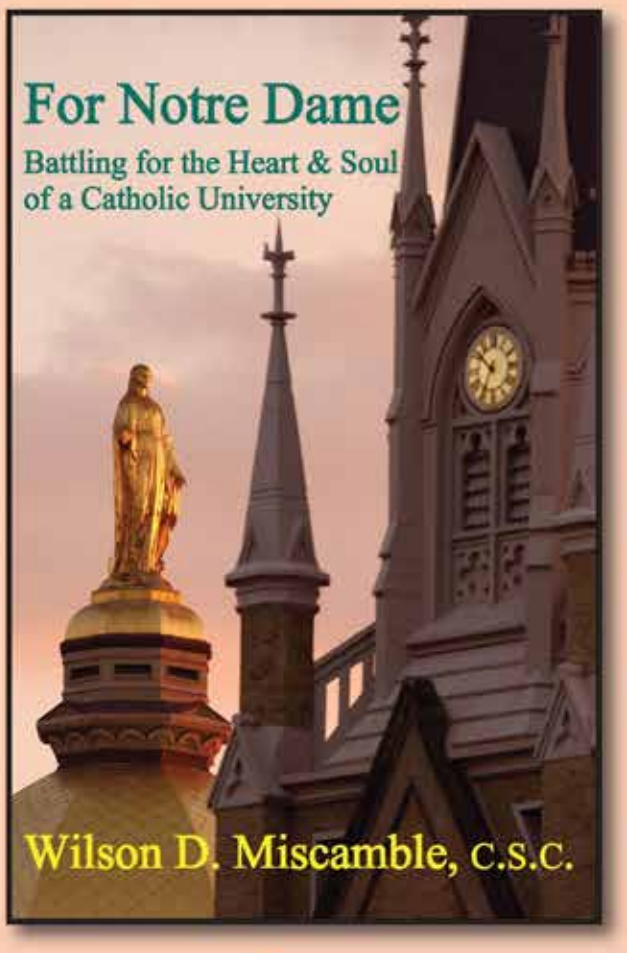
O Blessed Virgin Mary,
Our Lady of Life,
O mother of all life
born and unborn,
I beseech thee to intercede
with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.

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How could this book be so controversial?



The pieces collected in this volume track Father Miscamble's reflections on the Catholic character issue at Notre Dame since the early 1990s. His has without question been the most important voice opposing secularizing trends at Notre Dame during this period. As important as the views expressed in his talks and essays, however, has been his personal example of faithful, joyful, and fearless commitment to the cause of Catholic higher education. From the foreword by David Solomon

Upon reading *For Notre Dame*, you discover rather quickly that Fr. Miscamble's main concern is that Notre Dame is putting "prestige over truth." His fear is that it is becoming too much like its secular peers. To be a truly Catholic institution, Fr. Miscamble argues, Notre Dame must promote the integral development of the person – not just help them with their "critical thinking" skills. Notre Dame must also reject the idea that students are consumers simply seeking a degree and embrace the idea that students are persons made in the image of God who, through education, can and should be brought closer to Him. Fr. Miscamble believes the most effective way of accomplishing these goals is to hire faculty who are willing to uphold the true mission of a Catholic university. CatholicVote.com

It's not very often that a monograph is devoted to an analysis of the Catholic identity of a university. Notre Dame University holds a special place in America's consciousness as an exemplar of a Catholic institution of higher education. In a new book, For Notre Dame: Battling for the Heart and Soul of a Catholic University, Fr. Miscamble c.s.c., professor of history at Notre Dame, provides a context for a debate about what it really means to be a Catholic university. *Catholic Higher Education Advocate*

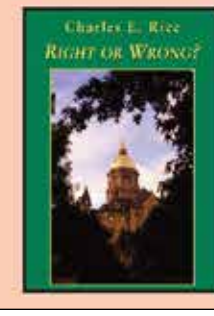
For Notre Dame 252 pages, paper, $17.00



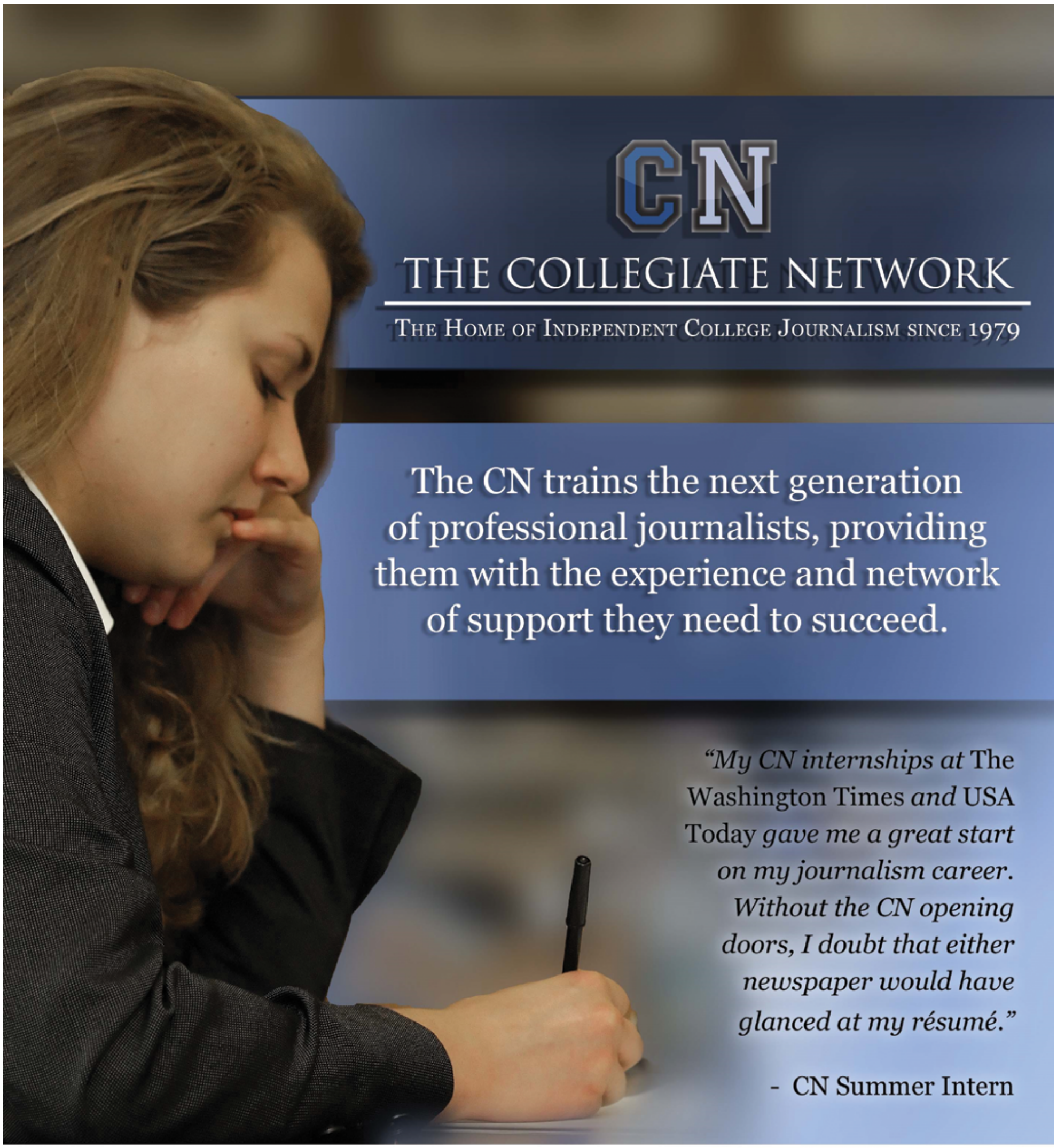
Not to be missed . . . two works from Charlie Rice

What Happened to Notre Dame?
224 pages, paper, $15.00

Right or Wrong?
446 pages, paper, $35.00



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Common concern for the Common Core

Gerard V. Bradley
Faculty Contributor

Federal government's bid shape national curricula, unsound view of education and its ends



Look at today's newspapers and you will see that Americans are poised to fundamentally reform two huge sectors of our lives. The headlines on page one will tell you about the healthcare sector. Our government is even "closed" due to the fight over implementing "Obamacare." That's one. Look at one of the inside pages and you will likely read about the other wholesale reform, the one of K-12 education. This reform is more important than the healthcare changeover, even though it is less prominently reported.

I am speaking of the "Common Core." It is a set of K-12 academic standards in math and "English Language Arts & Literacy in History/Social Studies, Science, and Technical Subjects," complete with suggested texts. Conceived by private foundations and political associations and vigorously promoted by the Obama Administration, Common Core has been adopted by 45 states and over 100 Catholic school systems since 2010. Through grant competitions and offers to "waive" federal rules, the Administration tied federally-developed testing, teacher evaluations and ultimately achievement standards to the Common Core. Together, this will drive the curriculum and shape the teaching in our nation's schools for, well, a long time to come.

Why do I say that this reform is more important than Obamacare? For two reasons. One is that education has more to do with who we are and what we aspire to become than does the scope, affordability and accessibility of healthcare—although those are all very important matters.

The other reason is that the healthcare debate is about means, not ends or philosophy. Almost every American agrees that affordable healthcare should be available to everyone. But there is a heated disagreement about how that goal should be achieved. Many people agree with the President and those who supported Obamacare that the government must take an extraordinarily large hand in healthcare, if this aim is to be realized. Many other people who are dedicated to universal healthcare maintain that government is likely to be neither effective nor efficient in this arena, and that the market must play the predominant role in any realistic plan to achieve universal healthcare.

It is true that people in this debate often disagree too about the proper role of freedom of choice (for patients to choose providers, for example) in any program for universal care. Even so, this argument is secondary, and subordinate: People who agree that the desired end is affordable care for everyone disagree here about how, and how much, freedom of choice fits into the picture. But that picture (of healthcare for all) is still common ground.

Now, everyone agrees that each child should be able to get a good K-12 education, and that one's ability to pay for that education should have no important effect upon obtaining it. So far then it is much like the healthcare reform. But whereas the point of healthcare—normal functioning of the human body and its organs and systems, or what we call without ambiguity or confusion "good health"—is plain and agreed upon, the point of an education is not so obvious. Nor is it uncontroversial. In fact there are many philosophies of education (if you will) to offer. The argument about Common Core is basically an argument about which of these philosophies shall be ours.

In my judgment (and in the opinion of a growing number of teachers, administrators and parents), Common Core is a wholesale education revision that shortchanges the central goals of all sound education, which are: to grow in the intellectual virtues; to mature into a responsible, flourishing adult; and to contribute as a citizen to the process of responsible democratic self-government.

Promoters of Common Core say that it is designed to make America's children "college- and career-ready." It is instead a recipe for standardized workforce preparation. Common Core adopts a bottom-line, pragmatic approach to education. At or near the heart of its philosophy is the judgment that it is a waste of resources to "over-educate" people. The basic goal of K-12 schools is to provide everyone with a modest skill set; after that, people can specialize in college—if they end up there. Truck-drivers do not need to know *Huck Finn*. Physicians have no use for the humanities. Only those destined to major in literature need to worry about *Ulysses*.

Perhaps a truck-driver needs no acquaintance with *Paradise Lost* to do his or her day's work. But everyone is better off knowing Shakespeare and Euclid, and everyone is capable of knowing them. Everyone bears the responsibility of growing in wisdom and grace and in deliberating with fellow-citizens about how we should all live together. A sound education helps each of us to do so.

Much of today's vigorous debate about Common Core focuses upon particular standards in English and math. Supporters say that Common Core will "raise academic standards." But the criticisms of such educational experts as James Milgram, professor emeritus of mathematics at Stanford University, and Sandra Stotsky, professor emerita of education at the University of Arkansas, are persuasive. They have studied Common Core and judge it to be a step backwards. They conclude that this "reform" is really a radical shift in emphasis, goals and expectations for K-12 education, with the result that Common Core-educated children will not be prepared to do authentic college work. Even supporters of Common Core admit that it is geared to prepare children only for community college-level studies.

Thus far Common Core standards have been published for mathematics and English language arts. Science standards and history frameworks have been written and recently released. No state and no Catholic Diocese is bound to implement these standards just by dint of having signed onto those in English and math. But the same financial inducements, political pressure and misguided reforming zeal that rushed those standards towards acceptance starting in 2010 will conspire to make acceptance of the history and science standards equally speedy—and just as unreflective and unfortunate.

These new standards will very likely lower expectations for students, just as the math and English standards already in hand have done. More important, however, is the likelihood that they will promote the prevailing philosophical orthodoxies in those disciplines. In science, the new standards are likely to take for granted and inculcate students into a materialist metaphysics, which is incompatible with the spiritual realities—soul, conceptual thought, values, free choice, God—that Catholic faith presupposes. The history standards are likely to promote the easy moral relativism, tinged with a pervasive anti-religious bias, that is commonplace in collegiate history departments today.

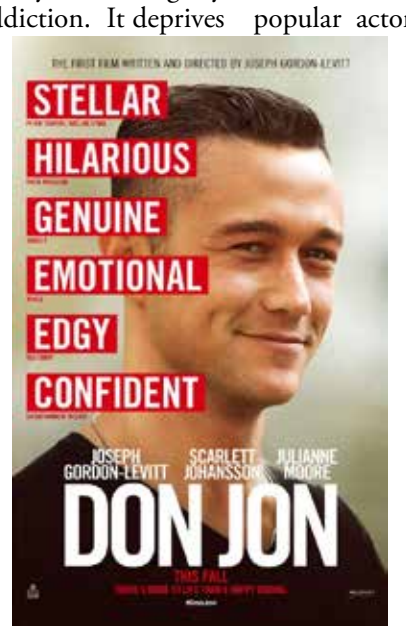
This debate about education—what it is for and how to go about achieving its proper end(s)—belongs on the front pages of our newspapers. The growing parents' rebellion against Common Core makes it rather likely that it will soon find its way there.

Gerard V. Bradley is a professor of law and a member of the Irish Rover*'s council of advisors.*

Don Jon *and hotel pornography*

continued from front page

"Pornography is degrading, dehumanizing, and corrupting," George and Yusuf wrote. "It undermines self-respect and respect for others. It reducespersons—creatures bearing profound, inherent, and equal dignity—to the status of objects. It robs a central aspect of our humanity—our sexuality—of its dignity and beauty. It ensnares some in addiction. It deprives others of their sense of self-worth. It teaches our young people to settle for the cheap satisfactions of lust, rather than to do the hard, yet ultimately liberating and fulfilling, work of love."



Beyond the negative effects of pornography on individuals, there are societal factors to consider. Stordalen is adamant that the element of human trafficking must not be ignored. George and Yusuf agree; they challenge the leaders of the hospitality industry not to tolerate a system that has "horrific consequences for real live people—addicts, spouses, children, communities, girls and women trafficked into sexual servitude." Ethical business practice thus demands the rejection of pornography, according to the Catholic and Muslim scholars.

Although George and Yusuf hope to make an impact by calling on industry leaders to reject an immoral system of human trafficking, it is true that people can access pornography anywhere, any time and free of charge using personal computers and phones. Previous *Rover* pieces by writers Michael Bradley, Chris Damian and Erin Stoyell-Mulholland examined the use of pornography through Notre Dame's network. In one study of over 400 Notre Dame students, over 86 percent of men and 37 percent of women admitted to viewing pornography on university networks or knowing someone personally who did so. Given such widespread personal access, what effect can Marriott or Hilton really have?

Other opponents of pornography take different approaches to try and restrict or diminish its popularity. Some critique the industry from social and relational perspectives, rather than from religious and ethical grounds.

Far from being a Catholic professor or Islamic scholar, popular actor Joseph Gordon-Levitt recently directed and starred in *Don Jon*, a film about a man's pornography addiction. The movie, according to rottentomatoes.com, is all about how Jon and Barbara, played by Scarlett Johansson, "struggle against a media culture full of false fantasies to try and find true intimacy."

Don Jon's critics awarded an 83 percent approval rating on the rottentomatoes website. One critic, Ken Hanke, wrote, "I find it a film that's much easier to admire than actually like." Perhaps a story of the far-reaching impact of a sexual addiction on an otherwise healthy young man's life is probably not meant to be enjoyed, but to provoke introspection and stir up conversation.

The fact that a wildly popular young actor has chosen to portray the negative influence of pornography on all aspects of a person's life is striking, to say the least. The fact that two distinguished scholars from different religious backgrounds have united to call upon the hospitality industry to make a change also speaks volumes. These important conversations are happening in society. Is Notre Dame taking part?

George and Yusuf's articles can be found online at *Public Discourse*. The *Rover* articles on the use of pornography at Nore Dame can be found in the archives of the *Rover*'s website.

Rebecca Self is a sophomore political science major with a minor in education. She doesn't have enough emails in her inbox, since the pace of life at Notre Dame is so slow. Send her an email at rself@nd.edu with any comments or feedback.

Faith through understanding: Campus Ministry hosts Pope Francis panel

Grace Urankar
Staff Writer

Theologians discuss Pope's recent remarks, legacy

Notre Dame's Campus Ministry hosted a panel discussion on October 8 entitled, "What Did He Just Say?! Pope Francis Unfiltered." The discussion addressed the Pope's recent interview, which was published in Jesuit magazines on September 19.

Brett Perkins, Campus Ministry's Assistant Director for Sacramental Preparation, explained he witnessed "a lot of clamor" at the article's release, particularly because of soundbite-driven responses by news outlets. "People came to me and asked if the Church was changing its positions. There was a lot of misinformation—we wanted to provide the opportunity for clarification," said Perkins.

"We wanted to encourage people to actually read [the article]," added Bree Haler, Assistant Director for Evangelization. "Those who had could unpack it with experts."

Panelists included Reverend Brian Daley, SJ, professor of theology; Kathleen Cummings, Director of the Cushwa Center for American Catholicism; and Tim O'Malley, Director of the Notre Dame Center for Liturgy.

Rev. Daley was in Rome for the conclave and the election of José Mario Bergoglio as Bishop of Rome. In a room with other Jesuits, he did not recall cheers, but rather "stunned silence," noting that "Jesuits are brought up thinking that there will never be a Jesuit pope!"

Rev. Daley shared that Francis' self-identification as a sinner at the opening of the interview is in line with the Ignatian spiritual exercises, where one must begin by acknowledging one's sins. He also noted that Francis is hesitant about academia and intellectuals, unlike his predecessor Benedict. This and other factors contribute to a general "change in style" within the new papacy.

Cummings found the interview to be "inspiring," and often refers back to the article in personal prayer. However, she highlighted an important misstep in the translation of the English edition: two sentences from Francis' discussion on women were accidentally eliminated. Cummings argued that those two sentences gave a more positive interpretation of the pope's vision for women in the church.

O'Malley was particularly drawn to Francis' discussion of the "healing of the wounds." He understood Francis to be "uninterested in proclaiming dogmatic dictums"—instead, the Church should "use them for healing." He found the pope's illustration of the Church as field hospital to be "fascinating" and "something to explore."

O'Malley interpreted Francis' discussion of the value of art to affirm the liberal arts education, "where we discover what it means to be human." Finally, O'Malley realistically noted that "interviews don't renew the Church"—rather, we must use Francis' words as motivation to "go to the margins" of our communities to reach others. According to O'Malley, "the renewal of the Church for Francis is the renewal of humanity."

All of the panelists were optimistic about Francis' papacy. Rev. Daley noted that "it is an exciting time in the Catholic Church," where "things develop rapidly without any clear idea of where they're going." However, he hopes to see Francis' media storm subside soon, quipping that "someone needs to tell him, 'why don't you cool it, Holy Father?'" Cummings emphasized the pope's call for a "more profound theology of women" as a new openness to dialogue and collaboration. When asked about any mistakes that might be made by the pontiff, O'Malley responded, "I'm not afraid of the mistakes, simply because I know they will come."

Attendees were drawn to the event from a number of sources. Thom Behrens, a sophomore studying computer engineering, found out about the event on Facebook. "I remembered liking other people's Facebook statuses when the article came out," he said, and was interested to learn more.

"I was impressed by the pope's interview and surprised to see such a lengthy dialogue," said Christopher Lushis, Hall Director and Campus Ministry Associate at Holy Cross College. "I enjoyed following the comments online, but I wanted to see what other people in the Church are saying."



Pope Francis

During the question-and-answer portion, Lushis asked about Francis' comments about the Latin Mass. Through the presentation, Lushis gained a better understanding of the connection between the pope and his predecessor, Benedict XVI: "Though at different times, they were saying the same thing—that Jesus Christ must be at the center of our religion."

Others in attendance found the faculty's comments to be very insightful. "I liked what Tim [O'Malley] said about going to the margins of the Church," Behrens said. "The Church grows through individual members rather than through the institution."

"It's about being more active where you are rather than waiting for the Church to change something," agreed Calla Couch, a senior sociology student at Indiana University-South Bend.

Perkins highlighted that this event marks a turning point in Campus Ministry, where the office responds promptly to current events in the Church. "We will have more [events like this one] going forward," said Perkins, prioritizing "how people can bring their faith to life."

Haler reiterated this goal of Campus Ministry to form people in the faith, and then invite them to go forth. "It's a priority for Francis, too," she concluded.

Grace Urankar is a senior Religious Studies major at Saint Mary's College. Like Pope Francis, she likes to listen to Wagner, but not all the time. Discover more of her musical tastes or similarities with the Holy Father by contacting gurank01@saintmarys.edu.

Vatican insider explores global Church through American eyes

Patrick Lyon
Staff Writer

Allen speaks to American Church's respon to expansion, globalism

"Like Henry VIII said to each of his new wives, 'I won't keep you long.'" These types of humorous asides peppered a presentation by Vatican journalist John Allen on September 30 at Geddes Hall, and lightened the mood in a speech otherwise dedicated to very serious matters.

The subject of Allen's exposition was primarily the persecution of modern Catholics, though not in the way Americans commonly think about persecution. A point that Allen frequently reiterated in his talk was that the Catholic Church is global, now more so than ever, and that in the global Church the persecutions are far more real than the ideological struggles seen in America.

Allen first sketched out modern Catholicism in the United States in contrast with Catholicism worldwide, specifically pointing out common misconceptions about the global Church. The statistics Allen cited to make his point were indicative of these misunderstandings: In 1900, there were approximately 256 million Catholics in the world, about 200 million of which lived in Europe and America, and 56 million of which lived in developing countries. In 2000, there were 1.1 billion Catholics, of which 740 million lived in the developing world.

As this pattern of development continues, the 21st century is destined to see these developing countries become the centers of faith and religious movement that Europe and the United States have been in the past. Allen's point in producing these numbers was to illustrate that, consciously or not, American Catholicism is introverted and has not yet realized that we are actually now living in a universal Church, the focal points of which may not even be in the West anymore.

Allen continued by offering a way to look at the globe as Americans, by comparing the struggles of the respective Catholic theatres. In the US, he said, "tensions around identity have been a core feature of Catholic life," as the culture has been in a constant struggle to avoid sliding into secularism. The issue here is that secularism is more of a concept or ideology than a physical presence, whereas outside the United States, such as in Latin America, approximately 8,000 people a day are leaving Catholicism for protestant communions.

The issue in such places is the need for a hands-on presence, for the Church to get "out of the sacristy and into the street", and of the simple need for more people to aid in missionary work—as priests are spread thin in developing countries experiencing rapid Catholic growth.

There is a world of difference in the problems of religious freedom between these countries and the US, Allen explained. In North America there is an identity crisis and Church-state clashes over matters such as the HHS mandate, clashes in which faith-based institutions are casualties. In the global sphere there is a "decidedly literal war against religion" being waged, where the casualties are "shot rather than sued."

To emphasize this, Allen produced a new set of statistics: Today, 80% of religious violence in the world is perpetrated against Christians. In addition, 139 of the 193 countries recognized by the UN have persecuted Christians in the last 10 years. Globally, 100,000 Christians have been killed every year for the past decade. As an individual example, Allen mentioned the Catholic Church in Iraq, which in 1991 had an estimated 1.5 to 2 million members. Through wars and persecutions in the intervening years, that number has now dwindled to 400,000.

In addition to his remarks, Allen was kind enough to correspond with the *Rover* to further flesh out some themes of his talk.

On secularism in the U.S. and worldwide: "Real secularism is hard to find outside the West, meaning in Africa, Asia, Latin America, etc. In those parts of the world, the primary challenge the Church faces is not secularism but the competitive dynamics of a flourishing religious marketplace, which means the pastoral priority isn't so much staging a principled defense of religion as the practical need to make sure the Church is as missionary-oriented as its competitors."

On the future of the Church in the US as religious focus shifts toward developing countries: "The Catholic Church in the US will continue to be relevant, in part because it's the most dynamic local church in the West, in part because the US will continue to be a major player in global affairs. The question is whether our potential contribution to the global Church will continue to be limited by our internal tribal rivalries and our myopic self-absorption."

Patrick Lyon is a freshman living in Dillon Hall. He has many talents, but among the many is one that stands out above the rest: the twinkle in his eye. Contact him at plyon@nd.edu.

Washington's shutdown showdown

Alexandra DeSanctis
Staff Writer

Democrats, Republicans navigate first shutdown since 1996

Living in South Bend, it may not be immediately evident that the federal government has been shut down since October 1. But to 800,000 "non-essential" federal employees, the month of October has seen a few unpleasant changes brought on by the gridlock within the US Congress.

The divisive nature of American politics has become all too evident over the past few weeks as the nation has watched the federal government battle over the debt limit. This stark disunion between political parties and congressional leaders culminated last week in the shutdown of the federal government. When Congress failed to pass a continuing resolution on September 30, the government lacked an agreement on spending allotment and was forced into its first shutdown since 1996.

Congress' main responsibility, as outlined in the Constitution, is to pass spending bills and fund the government. The federal fiscal year runs from October 1 to September 30; the October 1 deadline was simply the date by which Congress had to agree upon the apportionment of its spending for its next fiscal year.

This seems like a simple enough job—to outline for the government where its money will go in the upcoming year. So what was the problem? The Patient Protection and Affordable Care Act: the so-called "Obamacare" law. This signature legislation of the Obama administration might seem to be irrelevant to government spending plans, but congressional Republicans have argued that the law is harming American citizens, businesses and the economy. The tension within Congress has stemmed mainly from a dispute over the future of the healthcare legislation.

Most recent opinion polls indicate that an average of about 51 percent of people disapprove of Obamacare, as opposed to 40 percent who approve of the law. According to a Fox News poll from October 3, conducted after the government shutdown began, 54 percent of voters support repealing some or all of Obamacare, while 57 percent support delaying the law's enactment for at least a year.



Leading up to the deadline to pass the continuing resolution, Republicans in Congress were insistent upon either defunding or delaying parts of Obamacare in accordance with the views of the people. With the majority in the House, Republicans passed two amendments to the House version of the spending bill: one to delay the individual mandate of Obamacare for a year, and the other to repeal the medical device tax section of the law.

Republicans argue that the president's unilateral decision to delay the employer mandate on businesses for a year is unfair to citizens, and that it would only be right to delay the individual mandate in the same manner for at least a year. Additionally, they believe that Obamacare's medical device tax would send jobs overseas and hurt the American economy. The Democrats in Congress—primarily the Senate—have refused to consider amending the Affordable Care Act in any way, stymieing attempts to reconcile the two parties' perspectives.

It was this irreconcilable divide that led to the shutdown, and that continues to prevent Congress from producing a bipartisan, continuing resolution to fund the government this coming year. Since the shutdown began over a week ago, little progress has been made to bridge the gap between the Republican-controlled House and Democrat-led Senate. House Republicans continue to demand that all spending bills either delay or defund Obamacare, while Senate Democrats insist that no legislation will be passed if it touches the president's healthcare law.

Professor Patrick Deneen of the Political Science Department offered his thoughts about the current state of division between and within political parties.

"Many analysts have been right to note that there is a 'civil war' going on inside the Republican party," he stated, "with an insurgent group of legislators taking a more hard-line stand not only against the Democrats, but also the leadership of their own party."

The only compromise in sight is the general agreement on a House bill that will give back-pay to all federal workers furloughed by the shutdown. The White House has signaled support for this legislation and it is expected to be approved by the Senate and signed into law shortly.

Government shutdown has not led to compromise, as some may have expected, but instead has polarized leadership even further. Obama targeted House Republicans directly in his weekly address on Saturday, ordering, "Stop this farce. End this shutdown now." Senate Majority Leader Harry Reid, Nevada Democrat, and Senate Democrats share this attitude and have resisted all efforts to reopen the government and refused to vote on multiple House bills.

Speaker of the House John Boehner, Ohio Republican, shot back at Democratic leadership on Sunday, declaring that the House will not pass any bills to reopen the government or raise the debt ceiling until Obama agrees to talk to Republican leadership. "The President just can't sit there and say 'I'm not going to negotiate,'" Boehner stated. Conservative Republicans in both the House and Senate share this point of view for the most part, refusing to pass a "clean" continuing resolution without amending parts of Obamacare.

The mainstream media has largely blamed the shutdown on House Republicans, portraying the gridlock as a result of ideological conservatives intent on getting their own way. Voters, however, are largely split on the issue of who deserves the blame. Twenty-five percent of Americans surveyed by Fox News on October 3 believe Republican leaders such as Boehner deserve the blame, while an almost equal 24% blame the president. About 20% of Americans believe that all of the federal government—Democrats and Republicans equally—share the responsibility for the shutdown.

Regardless of public opinion, it remains clear that Congress must find some path to compromise in order to restore normalcy to the government and to bring 800,000 furloughed federal employees back to work. The gaping red-blue disharmony across the country has made itself manifest in the partisan split of Congress, a division that shows no signs of impending reparation.

Alexandra DeSanctis is finally an official Political Science major with a minor in Constitutional Studies, and she loves considering hypothetical questions. If you have any, email her at adesanct@nd.edu.

The Civil Rights Movement and politics today

Owen Smith
Staff Writer

Biographer discusses MLK's legacy, contemporary impact

Pulitzer Prize-winning historian Taylor Branch presented the lecture "Myths and Miracles From the King Years" on Tuesday, October 1 at the Law School. The talk was part of the Notre Dame Center for Arts and Culture's year-long series, "Africana World."

Branch began his talk by discussing his upbringing in Atlanta, Georgia, calling himself a "white Southerner who grew up in the middle of it all." His roots inspired him to study the Civil Rights Movement and become a biographer of Martin Luther King, Jr.

"Civil Rights history is about the future, not the past," he explained. Remembering the Civil Rights Movement today matters, because lessons from history may apply to future decisions and endeavours. Branch compelled listeners to look to the actions the Civil Rights Movement's heroes as examples of how to respond to contemporary racial problems.

African-Americans living in the South dealt with daunting issues of segregation in such a way that they "transformed the capacity of the country." They were entrenched at the bottom of a "formalized caste system" in which segregation was embedded in the culture. Further, no Southern politician had a platform that explicitly opposed segregation, so African-Americans could not look to politicians for support. These factors, combined with a lack of voting rights and employment opportunities, helped African-Americans to realize that it was up to them to affect change.

Branch also emphasized the importance of images that were displayed in the media during the movement. Images of police brutality against helpless African-Americans "broke the emotional barriers" and forced the nation to see the harm being inflicted on human beings. This gave Americans the ideas that "everybody [had] a role" in this system, and all Americans could work together to end racism and segregation.

"To say 'in fifty years, there has been no change' is a myth," Branch claimed. "The world has changed in so many ways in fifty years." He cited several examples, including women and the disabled having more legal rights and protection than ever before. Branch warned the audience, however, to never "let anyone ever convince you that we are in a post-racial society."

"We live in a democracy that is paralyzed," Branch said as he began a critique of contemporary American politics. Speaking to the pervasive nature of race in politics, he was critical of both political parties, and professed that "partisan gridlock is racial." Politicians and citizens alike are afraid to talk about race. Branch claimed that white people are "too afraid" that they will "offend" African-Americans, whereas African-Americans do not want to "diminish their own racial agenda."

"Even President Obama doesn't know how to talk about race," he lamented.

Government, as Branch sees it, is "at a dead end," and this is "partly our own fault" because we "need to make our message larger" and "tackle problems." Historical instances of successfully affecting change, like the Civil Rights Movement, must become models for contemporary problem solving.

The economy, homelessness, education and other major problems in the United States today, Branch said, "need to [be dealt] with...together." Partisan gridlock is not the answer; there is a real need for a united and shared understanding of what needs to be done. Branch elaborated, speaking about Martin Luther King, Jr.'s

continued on following page

From conversion to campus ministry: Brett Perkins on vocation

Michael Infantine
Staff Writer

Editor's note: This article is part of a series of interviews with men and women in the Notre Dame community who have responded to God's call to holiness in different ways. Here, campus minister Brett Perkins speaks on vocation and tells the story of what brought him to the faith, as well as to Notre Dame.

***Rover*:** How would you describe vocation in a general sense?

Perkins: That end for which one's whole person has been created and called by God, a point where your deepest passion (and God's gifts placed in you) and the world's deepest need intersect. Our ultimate, universal vocation in this life is a call to holiness, leading us to become saints in heaven where we will see God face to face.

Describe your ministry. What are you involved in at Notre Dame?

My particular vocation, as I have discerned it so far, is one of ministry primarily to young adults as a lay ecclesial minister in the Catholic Church. Within this context, I serve as the Assistant Director of Sacramental Preparation and Catechesis in Campus Ministry at Notre Dame. I direct the Rite of Christian Initiation of Adults (RCIA), the process by which individuals become Catholic Christians or enter into full communion with the Catholic Church. I also oversee the Confirmation program for folks who need to complete their initiation into the Catholic Church. Finally, I work with students and colleagues in Campus Ministry to develop opportunities for committed Christian students to learn more about their faith, as well as provide ways for "seekers" of good will to find answers to their deepest questions as they contemplate the relationship to which God invites them.

What is your personal vocation story? What led you to work at Notre Dame specifically?

My vocation story is inextricably tied to the story of how I became a Catholic Christian. My family's faith background was rooted in the Methodist Christian tradition, but during my junior year of high school, my friend Katie's invitation to join her at her Catholic Church for a random Sunday Mass totally revolutionized the path my life was on. While mostly lost through the Mass, I knew one thing: there was something going on there at that church that was altogether different from what I had heretofore discovered in my previous religious experience.

I applied and was admitted to Notre Dame, ultimately deciding to study finance and theology. During my sophomore year, I entered into Full Communion with the Catholic Church through the RCIA process. Upon graduating in 2001, I did what lots of Notre Dame business majors do: I took a job in Chicago in financial consulting (all the while maintaining my commitment to being engaged in the life of the Church as much as I could, depending on my work/travel schedule at the time).

My time in Chicago was filled with many blessings. I enjoyed the work I did and was well paid. Yet there was something inside of me that remained unfulfilled. I grew increasingly dissatisfied with keeping my faith life compartmentalized, separated from my daily work. I pressed on, ultimately continuing my consulting work for a total of



Brett Perkins

three years before receiving "the call." It was literally a call from a coworker, inviting me to consider applying for a position in Campus Ministry at Notre Dame, even while I was still working in the secular consulting world, and even without having completed my Master's degree in theology!

I had been an undergrad team member for what is now Four:7 Catholic Fellowship, also having been involved in the Iron Sharpens Iron Interdenominational Ministry, as well as many of our retreat offerings, which were indeed an area with which I was very familiar. The catch was that I would need to decide within the next 48 hours whether or not I was interested in applying. Those couple days quickly became a time of intense prayer and discernment.

I knew that I had a passion for sharing my faith with others, and that I had grown to know and love our holy Catholic Church. But would I be good at the work of professional ministry? Would I find fulfillment, as I thought I would?

As you might guess, I decided to go for it. That was in August 2004, and the last 9 years have seemingly passed in the blink of an eye. Each day brings a new adventure, but with God's grace, our staff in Campus Ministry, in collaboration with our Holy Cross priests and so many others on campus, continues to carry forth the mission of Blessed Father Basil Moreau, CSC, to make God known, loved and served in our world and among our students.

What is the role of prayer in your vocation and ministry?

I take inspiration in my prayer life from the words of Saint Thérèse of Lisieux, who described prayer as "a surge of the heart; it is a simple glance turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy." Thus, when I'm walking in to CoMo [the Coleman Morse Center] from my car in the morning or find myself outside throughout the rest of the day, I always try to remember to just…look…up. It can indeed change your whole outlook to remind yourself that you are never alone, that God is always with you!

What is the most fulfilling part of your vocation?

The most fulfilling part of my vocation is working with college students on a personal level. College is a time when young women and men are maturing rapidly and making many choices for themselves. In matters of faith, heading out of the parental nest means answering lots of other questions: Will I continue going to Mass? How will I make prayer a part of my day? If I profess this faith, how then will I choose to live? Walking alongside our "emerging adults" as they struggle to make sense of the chaos…and then to help them bring that chaos into dialogue with 2,000 years of lived Christian experience within our Catholic Church…is perhaps my favorite aspect of my role in Campus Ministry.

What is the most challenging part of your vocation?

Two things come to mind as part of the challenges of living my vocation to young adult ministry at Notre Dame:

1. We don't really have anything like a "normal work day," as we frequently begin around 8:00-9:00 a.m. but then are often on campus until later in the evenings, since that is prime time for the majority of Notre Dame students. Thus, it can be a challenge to try to strike the right balance between "work" and "life outside of work," especially when what I do at work is what I would want to be doing even in my free time (and I think this is another sign that I've found my vocation!)

2. Refilling the well—it is a commonly stated axiom in ministry that "we cannot give what we do not have," often used to remind those of us in ministry to take the necessary time to build up our own relationships with God, such that we can then seek to lead others to Him. This is something that I must constantly come back to.

Michael Infantine is a sophomore studying PLS who is currently looking for a way to fit more than 24 hours into each day. If you have any helpful suggestions, email him at minfanti@nd.edu.

The Civil Rights Movement

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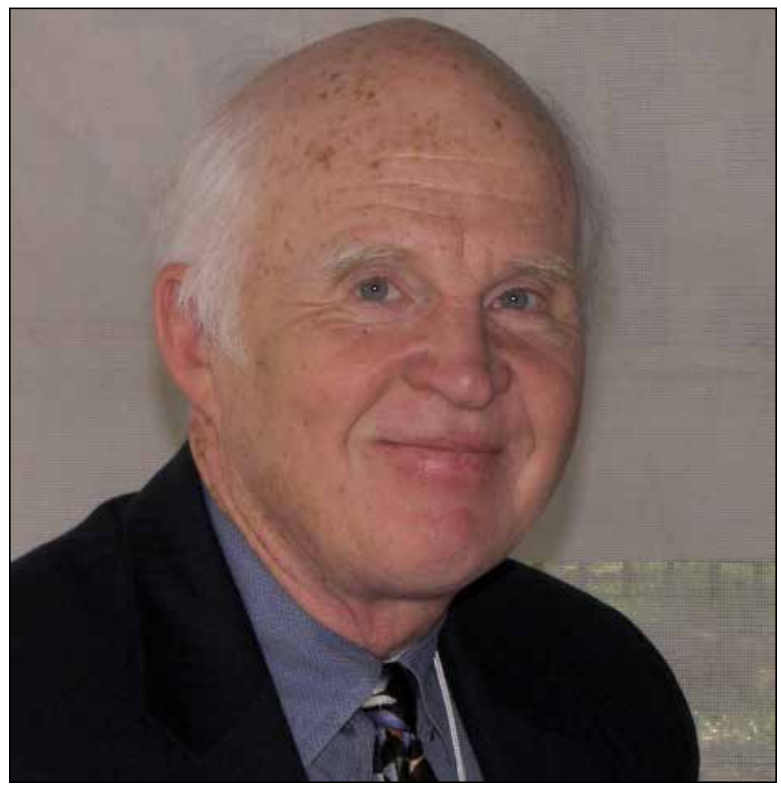
I Have a Dream speech. King actually changed the oration as he delivered it at the March on Washington. The speech, Branch said, originally included a list of grievances, but "these didn't lift anybody," so King "launched into his everyday speech" in order to empower the people who were listening. This principle of empowerment should be applied today.

King also preached "nonviolence education" as a viable solution to hate crimes. Branch explained that modern society should heed this advice: "We need violence and nonviolence education at universities….People think of nonviolence as training wheels…no, it's a leadership tool." King believed that "nonviolence was the key to hope because nonviolence is the key to democracy," because "votes run everything, and the sword does not."

Students in attendance found the lecture both informative and provocative. "It was radical," said sophomore Claire Rembecki. "And as a political science major, it gave me a lot to think about." Sophomore Mason Steele added, "It was interesting that he was speaking from his perspective as a white man growing up in the South during this time." Steele thought that Branch "certainly raised some good points."

Branch called the Civil Rights Movement "the greatest miracle of this era." African-Americans had "no political benefits of democracy," but they manipulated the system in order to achieve change. Branch lauded African-Americans and their initiatives: "Black people opened the gates to freedom, and government followed."

Owen Smith is a sophomore who just recently declared sociology and American Studies as his majors. He loves cats, the color orange and sports of all kinds. Contact Owen at osmith1@nd.edu



Taylor Branch

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Orestes Brownson Council

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focus on the Gospel imperative to "go, and make disciples of all nations" by examining what it means to evangelize, how culture impacts evangelization and how to respond to Pope Francis' call to go "to the outskirts of the world and existence."

"To go along with this theme, I have a few things in mind: I want OBC to sponsor a campus-wide screening and discussion of Father Robert Barron's new "Catholicism: The New Evangelization," Guzman-Dominguez noted. "We will also be looking to get speakers for the spring semester to talk about evangelization in our modern American society."

In previous years, OBC's popular events have included a talk by Father Neil Roy, STL, focusing on the New English Translation of the Roman Missal, and a co-sponsored a talk by Roy Belgau, "On Being Gay and Catholic."

Kirchoff explained: "The media, generally speaking, regards these identities [gay and Catholic] as incompatible, but a careful and conscientious examination makes it possible to envision a different approach to this sensitive political issue. Despite the impression we may get from the political environment, we don't have to choose between Westboro and San Francisco. We can be Catholic instead."

In addition to larger scale events, OBC meets for weekly discussion. Guzman-Dominguez explained that articles, essays, homilies and book excerpts pertaining to the year's theme are used as impetuses for conversation. Professors, faculty and staff members will occasionally join in the dialogue when they can speak from experience on certain issues. OBC also looks forward to inviting guests from Campus Ministry and the Institute for Church Life to participate in and lead discussion this year.

The efforts of OBC to understand Catholicism and American politics is not limited to club events and meetings; course counseling helps to put students in classes that coincide with the mission of the OBC. Course counseling matches underclassmen with "experienced and intellectually motivated upperclassman on what sort of courses and professors in a particular discipline will help them attain a better Catholic education," Guzman-Dominguez elaborated. Counseling transpires in the weeks leading up to class registration, with the dialogue between students taking place via email and in one-on-one meetings.

"Course counseling matches underclassmen with "experienced and intellectually motivated upperclassman on what sort of courses and professors in a particular discipline will help them attain a better Catholic education," Guzman-Dominguez elaborated. Counseling transpires in the weeks leading up to class registration, with the dialogue between students taking place via email and in one-on-one meetings."

"I've personally had a great experience with course counseling, and have heard good things from others who've taken advantage of it," Guzman-Dominguez assured. "The only issue has been advertising—not enough people know about it."

Guzman-Dominguez got involved with OBC during his freshman year when his RA, the club's president at the time, invited him to explore Catholicism's role in American life: "I sought some place outside the classroom where I could educate myself together with my peers on the most important issues by engaging with the Western/Catholic tradition…. I welcomed the position [of president] because I hope to continue OBC's important and unique mission in the University, and to develop its great potential to become once again a strong agent in building Notre Dame's Catholic intellectual culture."

OBC welcomes new members with interest in understanding the relationship between the Catholic faith, culture and American politics. Being Catholic is not requisite for membership; different traditions and points of view enrich conversation and expand the minds of other members. Interested students should contact the Orestes Brownson Council at obcnd@nd.edu, or Guzman-Dominguez at aguzmand@nd.edu.

Lilia Draime is a junior history major with minors in constitutional studies and philosophy, religion, and literature. She's not emotionally ready for the next season of "Supernatural." Fangirl with her at ldraime@nd.edu.

Fall sports teams find early success

Abigail Bartels
Staff Writer

Notre Dame fall sports teams are off to impressive starts in 2013

As midterm exams continue, sleep debts increase and flex points disappear, the many successes of autumn sports at Notre Dame help keep the student body lively. From men's and women's soccer to football, the Irish have delivered on varying levels throughout the first few weeks of the season. Records are on the upswing for fall varsity sports, like golf, cross-country and soccer, and upcoming matches look promising.

The Notre Dame club rugby team is 1-2 after a recent win against Indiana University. The Irish's next game is against Davenport at the new field behind the Stepan Center. The Irish look to right the ship against Davenport's 1-1 team after losing both matchups against the team last year.

The men's golf team has consistently been competitive, placing 7th at three matches and 6th in the fourth so far this year. The Irish have placed players in the top 10 at tournaments, but they have also struggled with different courses more than expected this year. The freshmen are making a strong addition to the team, so the future is hopeful for men's golf. The team's next match will take place at the Crooked Stick Intercollegiate in Carmel, Indiana, on October 14 and 15.

The women's golf team has placed across the board with finishes of 12th, 7th, and third. At the opening tournament of the year, four of the five players placed in the top 20 at the meet. This impressive start has become a trend, with Notre Dame placing players in the top 10 or placing in the top 10 as a team in each match so far. With the Tar Heel Invitational coming up this weekend in Chapel Hill, North Carolina, the Irish certainly hope this trend continues.

Quick Stats

15-Number of points recorded by senior soccer forward Harry Shipp, which leads all Irish players.

69- 18-hole score for Ashley Armstrong in the Mary Fossum Invitational. Armstrong's round is the lowest recorded by an Irish golfer this year.

4-Receiving touchdowns scored by senior TJ Jones this year. This mark ties his career high.



Photo credit: Barbara Johnston/University of Notre Dame

Both of Notre Dame's cross country teams started the season strong at the Crusader Open in Valparaiso, Indiana. The men's team took second while the women's team took first. When the Irish came home for the National Catholic Championships, both the men's and women's teams took first. Just two weeks later, at the Notre Dame Invitational, the women's team took 6th while the men's team took 7th. The cross country teams hit the course again on October 19 in Madison, Wisconsin.

The men's soccer team remains undefeated with 6 wins and three ties. Notre Dame started the season ranked 7th but held the number one ranking for two weeks before slipping to a current second ranking. The Irish have endured 7 total overtimes in the past 6 weeks, but they have also successfully shut down three different teams.

The women's soccer team holds an impressive season so far as well with 9 wins, two losses and a tie. Perhaps most impressively, the Irish have held their opponents to five total points in the last 6 weeks, with 6 shutouts. Notre Dame currently stands at third in the ACC, while its next opponent, Virginia, owns the top spot in the country with an 11-0 record. The Notre Dame-Virginia game will take place today at 7:00 p.m in Charlottesville.

The Notre Dame Football team stands at 4-2 with this past weekend's win over the Arizona State Sun Devils. (The team also has an all-time record of 5-0 in the Shamrock Series.) The October 19 home game will feature the Fighting Irish and the USC Trojans, who hold a 3-2 record so far this season; while Notre Dame is ranked second out of the Independents, USC is low in the Pac 12 standings.

Overall, life is looking lucky for the Fighting Irish fall sports. With the achievements of the teams so far and high expectations for the rest of the season, Notre Dame sports are looking as busy as a student's planner and as exciting as fall break.

Abigail Bartels is a sophomore Political Science major from Minnesota who enjoys movies, ice cream and long walks in the snow. Contact her at abartel2@nd.edu.

Mr. Carroll crowned Walsh Hall's "Mr. ND"

Monica Golbranson
Staff Writer

Notre Dame men compete for bragging rights, campus crown

It comes as no surprise that one of Notre Dame's most popular dorm events is Walsh Hall's "Mr. ND," a pageant-style competition between representatives from male dorms. Competitors go head-to-head in talent and question-and-answer rounds in hope of receiving the coveted title of "Mr. ND."

Organizers Sara Hogan and Nicole Theiken explained that proceeds from "Mr. ND," Walsh's signature event, benefit the dormitory's charity, Girls on the Run, an organization dedicated to serving young women by helping them strive for the realization of their dreams.



Contestants compete for "Mr. ND" crown

The charitable proceeds are a large part of what drew the duo to organizing the event. "We love Walsh, and really wanted to help out with something. 'Mr. ND' is Walsh's signature event, which was really exciting, and it supports a good cause. It gets everyone involved—we had representatives from 23 dorms!" Hogan noted.

To be Mr. ND, a competitor must boldly pursue his own dreams, albeit on a much smaller scale than Girls on the Run. He must excel in a broad range of categories. According to judge Madeline Calix from Lewis, to be Mr. ND, "you have to be fabulous, you have to be talented, and you have to be hilarious. Those are the key three things." "It doesn't hurt to be hot, too," she joked.

Hogan also weighed in: "It takes a lot of confidence to be Mr. ND. You need relatability, a sense of humor, the ability to laugh at yourself." Theiken agreed, noting, "You need talent, strong character. You can't take yourself too seriously, no arrogance. It does take a lot actually."

The night began with a quick and funny introduction of each contestant by MCs from campus improv group The Humor Artists, followed by the talent portion of the competition. Every contestant participated, each showcasing his broad range of talents. A panel of judges, made up of girls from each female dorm, decided the five best contestants.

The winning talents included Mr. Carroll reading his witty tweets, Mr. Keough singing "I Dreamed a Dream" from *Les Misérables*, Mr. Alumni displaying his acrobatic skills, Mr. Zahm acting out an Old Spice commercial and Mr. Keenan playing the trumpet.

These top five contestants moved on to the question-and-answer portion of the competition, where the audience learned many intimate details about the contestants.

For instance, Mr. Keough would rather fight 30 duck-sized horses than one horse-sized duck because his big feet could easily defeat the little horses, and Mr. Alumni once took a girl on a romantic DHD (Dining Hall Date), complete with a tablecloth and candles.

Mr. Keenan would name a new athletic facility after himself and Mr. Carroll loves Olive Garden and his lime green short shorts, which he proudly sported at the event. Lastly, Mr. Zahm would like the football players to stay and sing the Alma Mater after home losses.

A hush came over the crowd upon the announcement of awards. Mr. Zahm was voted Mr. Congeniality by the contestants, Mr. Alumni was voted Walsh Favorite by the Wild Women in attendance, and Mr. Keough was voted Fan Favorite by all those in attendance. Finally, the honor of Mr. ND was won by Mr. Carroll.

The winners were gracious in their victories. Mr. Carroll "liked the energy of the crowd and the camaraderie amongst the participants."

Mr. Keough said, "the best part of being in 'Mr. ND' was seeing all the different talented individuals here at Notre Dame." It is no wonder that the audience and judges loved these men of Notre Dame.

The night was full of laughs, cheers and newly-formed crushes. Callie King, an attendee, said her favorite part was "when Mr. Keough was playing 'I Dreamed a Dream.'"

Leah Hicks enjoyed "the question and answer portion."

Ally Lowry was in full support of Mr. Carroll's victory: "He was amazing. It was really funny."

For Hogan and Theiken, organizers extraordinaire, the night was a huge success. "Running the show was a blast, and everything was worth it in the end," said Theiken. Hogan added, "It was so nice to see everything come together in the end."

Monica Golbranson is a freshman pre-med major in Walsh Hall. She's cheering for the Dodgers this postseason! Contact her at mgolbra1@nd.edu.

Yi braces for defense of title

Rich Hidy
Sports Editor

Heavyweight champion Daniel Yi focuses on coming fights



Boxers compete in last year's Bengel Bouts

"Down goes Frazier! Down goes Frazier!"

Last year's heavyweight final was not that epic, but the Bengal Bouts thriller between Mike Broghammer and Daniel Yi may have rivaled the 1973 bout between Foreman and Frazier in excitement.

Recall Rocky IV and the showdown between Drago and Rocky as the 6'9", 245 pound Broghammer towered over the technically-sound Yi by seven inches. Yi punished Broghammer very early with two right hooks to the face, and Broghammer stayed on the floor of the ring and could not regain his balance.

Forty-five seconds into boxing match, former varsity basketball player Broghammer was knocked out by current senior Yi in Notre Dame's 83rd annual Bengal Bouts, the largest amateur boxing tournament in the world.

"I honestly had no idea that it was a knockout. I thought [Broghammer] had just fallen and that he would be getting back up. It was pretty surreal," Yi said. He became a campus legend that day as a three-time tournament champion, and intends to add to his legacy in the spring of 2014.

Yi, an accounting major from California who is also taking drawing and creative writing courses, plays on Sorin's interhall football team and is an RA in the dorm. Sorin's football team has advanced to Notre Dame Stadium three times during his career, winning the interhall championship once.

Yi relishes the summer months and fall semester, when he prepares for the grinds of the Bengal Bouts season. He allows fear to keep him on-edge and challenges himself with different forms of fitness. A fighter with the brute force of Broghammer may not challenge Yi this year, but there will no doubt be quite a few worthy challengers when the time comes for his fourth tournament. The *Rover* staff caught up with Yi as midterms approached during his senior campaign at Notre Dame.

***Rover*: What was it like to be in the ring with Broghammer right before the bell rang for the start of round one?**

Yi: I was pretty nervous, about as nervous as I've been before any fight, but I had done a lot of thinking and was pretty convinced I had prepared myself. I'm always very afraid but at the same time, I'm also very confident in my training. It's an interesting cocktail, but I honestly don't think I'll ever feel any other way about it.

What are your typical training days like in the summer and this semester in preparation for Bengal Bouts?

In the summer, I'm usually bulking up and I'm much less concerned about being in peak cardiovascular shape, because for me, it's much more enjoyable and I'm so far away from the bouts. I still focus on getting all of my mechanics right, and I try to fine-tune them.

Who do you model your fighting style after?

Overall I look up to the greats of boxing and try to take away what I perceive to be their greatest strengths. I try to emulate their qualities to the best of my abilities. I look up to Mike Tyson for his speed and his power, and since he's always been the smaller guy in his fights. I watched a lot of his fights going into last year's Bouts.

How much do nutrition and fitness play into preparation for boxing?

Nutrition and fitness are key, but the great thing about being a heavyweight is that I'm not constantly cutting every ounce of fat off of my body. Fitness is very crucial, but more important than fitness is overall comfort in the ring. Boxing is both a physical and psychological battle, and the two are not mutually exclusive.

Do you ever find it difficult to balance school and training?

When it's Bouts time, there's almost no focus in the classroom. Unfortunately, Bouts time is just around the midterms period, which is a bummer, because I usually fail all of those tests and end up playing catch-up the rest of the semester. It's hard not to think about boxing every single minute of the day when I'm going to be competing soon.

What motivates you to be successful in the ring?

What motivates me to be successful in the ring is primarily fear. I'm not exactly sure what I'm afraid of, but for me, there's a lot on the line. I'm not only fighting for myself. I'm fighting for the club, for the missions and for those I've had the opportunity to meet in Bangladesh. My passion for boxing began with my involvement for Bengal Bouts. I fell in love with the mission and all the other aspects of the club.

Do you expect to carry on with boxing into the future?

I plan on taking the sport with me wherever I go. I'll always be looking to improve, but that's all on my own. My mother has never been too keen on my participation in the club, and she'd definitely not be happy if I decided to continue to box after my time here at Notre Dame.

Rich Hidy is a sophomore Business major and Journalism minor. He has yet to see any of his favorite teams advance in the playoffs after the Reds lost to the Pirates last week. You can contact him at rhidy@nd.edu.

Notre Dame, our brothers and sisters

John McMackin
Staff Writer

Students weigh in new Alma Mater policy, express dissent



Football players sing the Alma Mater

Campus has been abuzz with the latest issue in Notre Dame football: According to Brian Kelly, the football team should not stay to sing the Alma Mater after a losing effort at home.

The band plays the Alma Mater after most home games, regardless of the sport. Not all the teams stay after the game to sing along. The hockey team, for example, does not. The Irish come out, salute the crowd, skate in a circle for a bit and then head off the ice.

The football team has only been doing this since 2006, during Charlie Weis' tenure as head coach. Kelly's rationale is that he does not want his players exposed after a loss, which is understandable. Bad moods usually accompany losses, especially in high-intensity sports like football. There is the potential that this irritation could be magnified given the presence of NBC reporters and other journalists on the field.

So, what have the students been saying?

"I wish the players would stay, but they don't, and we can't make them, " said Rae Moors, a junior living off campus.

Sophomore Candace Castillo from Pasquerilla West agreed, stating, "I understand Brian Kelly's position, but at the same time, the fans stay the whole game and stand. At the end of the day we are one university and we should all support each other."

Kyle Mulholland, a junior from Duncan, echoed the majority opinion of the student population: "The Alma Mater isn't about celebrating wins or being exposed after losses."

The general campus attitude in the wake of the controversy has been an expression of solidarity by the university community. Student after student has chimed in that Notre Dame is one university, and that the football team's policies should act accordingly. The players should respect their status as members of this community, it is said—but so should the student section.

If one is going to make an argument that is based in the belief that we should all stand together, then one should also oppose the student section's booing during games. Booing the football team when something goes awry or booing the coaching staff when the coaches make a questionable decision does not reflect the community feeling and sentiment that the Alma Mater represents.

This is by no means a problem unique to Notre Dame's present student section. During the Syracuse game in 2008, the student section threw snowballs at the Irish, and during the 2008 Connecticut game, students booed during the playing of the 1812 overture at the end of the third quarter.

The conduct of the student section does not reflect these values allegedly held dear by Notre Dame. The students want the football team to stay for the Alma Mater, and the students themselves want to provide the sort of environment in which the football players do not feel "exposed" after a home loss.

John McMackin is a sophomore living in Keenan Hall. He enjoys reading GK Chesterton and is considering studying abroad in London. Contact him at jmcmack1@nd.edu.

Quick Stats

13.6-Allotment percentage for Notre Dame's student section out of the stadium population.

1931-Year the Alma Mater was first performed at Knute Rockne's funeral service.

10-Consecutive home wins for Notre Dame before the loss to Oklahoma.