The Irish Rover

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Feast of Saint Cletus

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Faculty senate approves controversial student senate resolutions

Michael Bradley
Executive Editor

Notre Dame's faculty senate voted to endorse two resolutions, one to include sexual orientation in the university's non-discrimination clause, and one seeking university approval of a gay-straight alliance student organization, at their March 6 meeting. They also voted down an amendment proposing that those resolutions be interpreted and considered in light of Church teaching on human sexuality.

Professor Morten Eskildsen, chair of the senate, suggested that the faculty debate each resolution independently and at-length. The deliberations are summarized in the meeting minutes. The senate first turned to the resolution advocating the inclusion of sexual orientation in the university's official non-discrimination clause.

According to the official minutes of the faculty senate meeting from March 6, the student senate stated that recognizing this resolution would be a key step in the movement to make all students feel comfortable and welcome within the university community. The student senate also voiced its concern that Notre Dame's Spirit of Inclusion statement, which expressly forbids and condemns harassment of any kind based on sexual orientation and promotes "an environment of mutual respect, hospitality and warmth in which none are strangers and all may flourish," is not effectively achieving its stated goals.

Judy Fox, chair of Academic Affairs Standing Committee, who voted to endorse the resolution, agreed that Notre Dame's current efforts in this field fall short.

"Although we have had the Spirit of Inclusion for many years, it has clearly not been strong enough to send the message that all persons are valued by God and this university," Fox wrote in an email to *The Rover*. "It was important to me that the university make a clear statement that all students, regardless of their sexual orientation, are welcome at this university."

After discussing the legal ramifications that would result from the university's adaptation of this policy, the senate

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Professors debate the Catholic vote

Madeline Gillen
Staff Writer

Which political party should Catholics vote for in 2012? Three Notre Dame professors defended their answers to this question at "HolyVotes," this year's rendition of Notre Dame's annual "God Debate."

Professor Michael Desch of the Political Science Department moderated the debate in a humorous yet serious manner. Professor Eric Sims of the Economics Department represented the Republican party, Professor Vincent Muñoz, Tocqueville Associate Professor of Religion and Public Life, was the Libertarian spokesperson, and Assistant Professor Sebastian Rosato of the Political Science Department defended the Democratic position.

Following opening statements by the event's student organizers, Sims, Muñoz, and Rosato presented brief arguments in favor of their respective parties' consistency with Catholic teaching. Then, they answered a few of the 160 questions texted in by the 330 person audience. Questions concerned the Department of Health and Human Services mandate, tax reform, gay marriage, abortion, and more.

Desch said in an email to *The Rover*, "I thought we pretty much covered the waterfront re: the most salient issues. Personally, I'd have liked a bit more discussion of foreign policy but that is of less relevant [sic] to Catholics and also will not be a major issue in the campaign, save Israel, because it will be hard for the Republicans to challenge Obama on it."

All three professors contended that their party should attract Catholic voters.

Rosato grounded much of his arguments on documents of the United States Conference of Catholic Bishops. While he drew cheers and applause from many in the audience, others of his Catholic audience were less than convinced. Christen Leen, a freshman living in Pangborn Hall who attended the debate without much prior knowledge or interest in national politics, commented: "In my opinion, at least when regarding the contraceptives and abortion issue, the Democratic representative did not do much to show that his party was pro-Catholic. Rather, I felt he just showed that some Catholics do use contraception and that making abortion illegal won't necessarily get rid of the problem."

Muñoz urged the audience to question whether Democratic policies will bankrupt our generation and our children's generation. He asked the audience to consider a smaller government, arguing that big government takes money from other people to do what it wishes to accomplish.

Freshman attendee Nicholas Mahan observed, "[Muñoz] also emphasized the fact that we simply cannot continue to allow the deficit to increase-- the money has to come from somewhere--

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Colloquium gathers Catholic and Islamic scholars for dialogue

Kyle Sladek
Staff Writer

Catholic and Islamic scholars and believers recently gathered at Notre Dame to discuss the relationship between the two faiths. "The Church and Islam: An International Colloquium," sponsored by the Institute for Church Life, took place on campus April 19 – 20, 2012. The conference brought prominent scholars of both faith traditions from around the world to offer their thoughts on Muslim views of the Bible, the Church, and saints, as well as Christian views of the Quran and Islamic teachings about Mohammed.

"The colloquium emerges from a shared conviction that interreligious dialogue is best conducted by believers speaking from the heart of their traditions," said Gabriel Said Reynolds, associate professor of theology at Notre Dame. "Such exchanges should naturally develop in Catholics and Muslims a mutual and sympathetic appreciation for the beauty of both beliefs."

Slated to present on April 19th about "Pope Benedict XVI and Islam" were Samir Khalil Samir, S.J., professor at the Pontificio Istituto Orientale in Rome and at the Université Saint Joseph in Beirut, and Abdolrahim Gavahi, Ph.D., president of the World Religions Research Center in Tehran, Iran. The following day, a panel discussion of "Christian Reflections on Holiness in Islam; Muslim Reflections on Holiness in Christianity" was held in the morning, and in the late afternoon, Samir, S.J., returned to discuss "The Classical Arab Christian Presentation of the Faith in the Islamic Milieu."

"There is no monolithic Islam," claimed Rashied Omar, faculty and fellow at Notre Dame's Joan B. Kroc Institute for International Peace. Islam contains different interpretations locked in rivalry, "a polyphony of voices." Omar said each different voice must be heard in interreligious dialogue. He provided the example of Islamic philosopher and theologian Ibn Hazm al-Andalusi, whose theology of revelation has traditionally been understood to show that the Torah and Scripture were corrupted. According to Omar, his polemical style "continues to bedevil Christians and Jews."

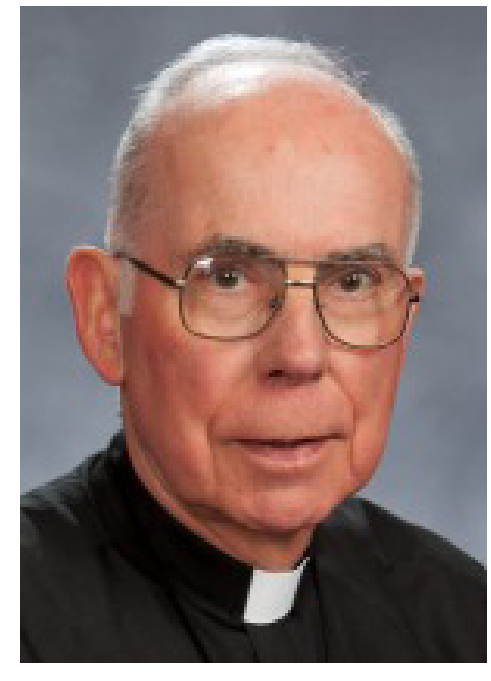
Omar argued that Ibn Hazm's historical-critical style of interpreting revelation

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Beloved priest-professor retires

Claire Mysliwiec
Staff Writer

Claire Gillen
Editor-in-Chief Emeritus



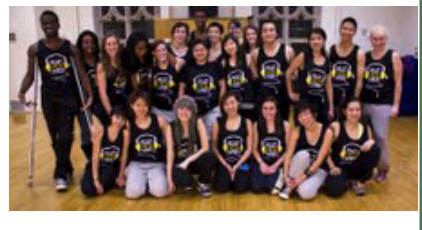
This spring marks the official retirement of Fr. Thomas Blantz, CSC. A familiar face on campus, Fr. Blantz has taught U.S. history at Notre Dame since 1968. In addition to serving as rector of Zahm Hall for three years, he has lived in several other residence halls: Fisher, Farley, Cavanaugh, Howard, and McGlinn, where he currently resides.

Fr. Blantz attended high school at Holy Cross Seminary and continued his priestly formation at Moreau Seminary. He studied

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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, Claire Gillen, 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.

"As Christians we must love our enemies and pray for those who persecute us, but as Christians we must also stand up for what we believe and always be ready to fight for the Faith. The days in which we live now require heroic Catholicism, not casual Catholicism. We can no longer be Catholics by accident, but instead must be Catholics by conviction."

- Bishop Daniel R. Jenky, CSC

A closer look at Bishop Jenky's homily

BOB BURKETT
Editor-in-Chief



On April 15, Bishop Daniel Jenky, CSC, of the diocese of Peoria, Illinois – also a member of the Notre Dame Board of Fellows - delivered a homily focused mainly on the Resurrected Christ. In fact, Christ is mentioned 25 times throughout Bishop Jenky's homily. His focus on Jesus and on the Christian call to discipleship, however, has been overshadowed by negative media attention to a controversial paragraph in his homily.

Continued media coverage has focused on a petition drafted by Notre Dame faculty members. Addressed to the president of Notre Dame, Fr. John Jenkins, CSC, and the chair of the board of trustees, Richard Notebaert, the petition demands that Notre Dame distance itself from Bishop Jenky's comments and calls for his resignation from the board unless he renounces his statements. As of April 24, the petition has gained a total of 131 signatures from Notre Dame faculty and staff.

The petition accuses Bishop Jenky of comparing Obama's policies to the genocide of Hitler and Stalin:

"As you will be aware, the Bishop Daniel Jenky, a member of Notre Dame's Board of Fellows, has been widely quoted for a homily in which he described President Obama as 'seem[ing] intent on following a similar path' to Hitler and Stalin. Jenky's comments demonstrate ignorance of history, insensitivity to victims of genocide and absence of judgment...we find it profoundly offensive that a member of our beloved University's...Board of Fellows, should compare the president's actions with those whose genocidal policies murdered tens of millions of people, including the specific targeting of Catholics, Jews and other minorities for their faith."

It's important, however, to read Bishop Jenky's statements in context. In the most provocative part of his homily, Bishop Jenky said:

"In the late nineteenth century, Bismark waged his 'Kultur Kamp,' a Culture War, against the Roman Catholic Church, closing down every Catholic school and hospital, convent and monastery in Imperial Germany. Clemenceau, nicknamed "the priest eater," tried the same thing in France in the first decade of the twentieth century. Hitler and Stalin, at their better moments, would just barely tolerate some churches remaining open, but would not tolerate any competition with the state in education, social services, and health care. In clear violation of our First Amendment rights, Barack Obama – with his radical, pro abortion and extreme secularist agenda, now seems intent on following a similar path."

Bishop Jenky's homily does not link Obama with genocide. Instead, his recounting of history draws a comparison between the potential closure of Catholic hospitals, schools and ministries as a result of the HHS mandate by pointing to similar instances of secularization under Bismark, Clemenceau, Hitler, and Stalin. Bishop Jenky did not compare Obama's personal character to that of Hitler or Stalin, but drew a comparison about their policies towards the Catholic Church and its role in the public square.

As part of the Affordable Care Act, Obama chose to mandate the provision that health plans needed to provide access to contraceptives and abortifacients – both of which are strictly condemned by Catholic moral teaching. Under the "religious exemption" granted by the plan, only churches will be exempt from this rule, forcing Catholic schools, charities and social services to comply with the mandate. A clear breach of the First Amendment, the mandate violates the autonomy and religious freedom of the Catholic Church and other conscientious objectors. If the H.H.S. mandate is implemented without religious protection, countless numbers of Catholic institutions will permanently close their doors.

Although it is difficult not to mention infamous enemies of the Church like Hitler and Stalin, it was probably in Bishop Jenky's best interest to exclude them due to their inseparable connotations with genocide and mass murder. Comparisons invoking Hitler and Stalin are heavily loaded to the point where many would reject such statements out of hand.

Nonetheless, Bishop Jenky's remarks serve as an important reminder of the persecution that the Catholic Church has faced in the past. While America is not Nazi Germany or Communist Russia, our country does face a severe violation of religious liberty in the H.H.S. mandate.

While Obama's policy is at odds with both traditional moral teaching and religious liberty, Bishop Jenky reminds us that the Church can persevere and always will persevere in times of hardship. Catholics have a special mission to stand up for the truths of our faith in everyday life. In my favorite statement from Bishop Jenky's homily, he said:

"As Christians we must love our enemies and pray for those who persecute us, but as Christians we must also stand up for what we believe and always be ready to fight for the Faith. The days in which we live now require heroic Catholicism, not casual Catholicism. We can no longer be Catholics by accident, but instead be Catholics by conviction."

I encourage you today to take these words and put them prudently into action. It is important to pray for Obama, the Catholic Church, and your fellow Catholics for courage to live out the Gospel message - this is the main message of Bishop Jenky's homily that was lost by the media and by some members of our faculty. Catholics in name only can no longer exist, so be courageous in your faith, living your life as a Catholic hero.

Bob Burkett is a junior anthropology and political science major. He hopes to fill the big shoes Claire Gillen left for him, unless they are high heels. He won't wear those. Contact him him at rburkett@nd.edu.

The Irish Rover is proud to announce that Bob Burkett, one of our dedicated campus editors, will be editor-in-chief for the 2012-2013 school year. He has been approved by the Irish Rover Board of Directors and is responsible for all content in this issue. We congratulate him and wish him the best of luck.

Assessing ACE

KEVIN DONOHUE
Publisher Emeritus

As any teacher would tell you, assessment is one of the most important aspects of the profession. It tells one how one is doing as a teacher and how one's students are doing as learners.

Assessments can take many forms, but should always inform one's progress. These assessments compare student responses to lesson goals written by the teacher and drawn from state standards.

ACE has set its own goal: "The University of Notre Dame's Alliance for Catholic Education (ACE) sustains and strengthens under-resourced Catholic schools through leadership formation, research and professional service to ensure that all children, especially those from low-income families, have the opportunity to experience the gift of an excellent Catholic education." So how is ACE doing in reaching its goal?

Service through Teaching

THE RAMBLER'S

Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

CHEERS



Aww – So the NCAA tournament had some exciting games, but a good number of people chose overall 1-seed Kentucky to win it all. And what's worse for Kansas than losing to Kentucky in the finals? I do not know, but what if you were a Louisville cheerleader who got kicked in the head by Terence Jones and had to get stitches. This is exactly what happened to Jerica Logue of Louisville. When Jones found out how serious her injury was he promised to bring her flowers and an apology. Recently, he made good on that promise when he showed up on Monday to Louisville Cheer and Dance.

JEERS

Metta World What? – After an "eehhh" dunk, Metta World Peace (formerly Ron Artest) bumped into James Harden and then in "celebration" cocked back his left elbow and delivered it to Harden's neck. So, I don't care whether we call him Ron Artest or World Peace, but he's still the same player who went into the stands at the Palace at Auburn Hills and confronted a fan (or two, or three). I think we will all throw a celebratory elbow once this clown is out of the league.



McD's – A Naples, Florida, man was arrested and charged with a felony on Monday because he asked for a water cup at McDonalds and then filled it with soda. He then sat outside and talked with the manager who told him to pay up the buck that he owed. The man refused to do so and was charged with a felony because of previous petty theft convictions. We will all want to use this one to make sure our future children don't steal. "Don't you do that, I remember a man from Florida spending 5 years in jail for stealing soda from McDonalds."

Reassessing ACE

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is the core program of the Alliance for Catholic Education initiative. It is one of many ways that the University of Notre Dame seeks to revitalize Catholic elementary and secondary education throughout the United States. It is also the most visible way, with nearly one hundred and eighty current members across the southern United States from coast to coast. I am a member of the seventeenth cohort (or year). We recently welcomed our nineteenth cohort at the annual April Retreat this past weekend.

As a member of ACE, I have been teaching fifth grade for two years in South Central Los Angeles at St. Michael's Catholic School. ACE has been at St. Michael's for four years now. There are an additional ten ACE teachers in Los Angeles serving eight schools.

I deeply love my students and our community, and I feel that ACE is needed to keep the school alive. It has been a difficult two years, full of growth, inspiration, and love. I even met my fiancée through ACE.

Personally, I would say that ACE is on its way to reaching its goal. Many of those currently in the program work at under-resourced schools, have undergone training, and bring enthusiasm and passion to communities and under-resourced schools desperately in need of hope. These are neighborhoods rife with poverty, crime, drugs, and despair. Without a doubt, a Catholic education can help students from these communities succeed, especially in comparison with most local public schools. We, as ACE teachers, provide invaluable knowledge, energy, and perspectives to these schools, which need it most. In my own experience, I know that I have helped five students join the Catholic Church, eight become independent readers, and several vocalize their collegiate goals.

I believe, however, that the Service through Teaching program still has room for improvement. It can do more than it is currently doing for these low-income families. The program can do a better job allocating its resources, supporting its current members, and providing long-term support for schools. I will address each of these concerns in turn from my own humble, bottom-up perspective.

ACE currently serves over 100 schools across the country. Many of these schools desperately need young men and women willing to work for a low salary. This service is indispensable as budgets tighten. There is, however, a great disparity between schools. Some of the schools ACE serves are measurably more affluent than others, calling into question whether ACE's goal is to maintain relationships with Dioceses or to serve the communities that most need assistance.

A typical ACE house has between five and seven members, but it is often difficult to find four to six needy schools in the local area. I think that the program should measure the needs of all its locations and make sure they conform to the criteria of "under-resourced" and "low-income."

As any ACE teacher will tell you, the first couple years of teaching are brutal, even more so in an under-resourced school far from home. In addition to addressing the aforementioned changes, ACE needs to provide better support for and communication with its "foot-soldiers."

I have found the program has been reluctant to accept advice from those of us on the ground as to what is happening in our schools and our summer classes. Many times, the ACE staff has made decisions without accepting input from ACE teachers.

This input could have made the situation better for those living and working far from the central office in South Bend. Our classes focus on overall education theory to the detriment of the reality of our under-resourced classrooms. There have been many instances in which staff members and teachers are on different pages regarding expectations and decisions, leading to confusion and additional stress.

Clear communication horizontally in Carole Sandner Hall and vertically between staff and current members can only strengthen the ever-expanding Alliance. If a community has concerns about a commute, move, or placement, these concerns should be addressed and considered, not filed and ignored. We are all working towards the same end, and all input should be respected.

Finally, discussions with my own staff and fellow ACE members have raised concerns about the long-term stability of the schools at which we teach. ACE is a two year commitment that purposely places students outside of their home communities. This creates, in many schools, a two-year revolving door of inexperienced, albeit passionate, teachers. For example, there is a class at my school which had a first-year ACE teacher in third grade, fifth grade, sixth grade for Language Arts, and, most likely, eighth grade for Language Arts. Is this truly sustaining these schools and helping these students?

I believe that ACE should look at its placement policy and consider placing incoming members in communities closer to home, or at least ask students for location preferences. There are many ACE teachers who consider staying a third year. I think a placement closer to family or friends would increase the number of those who stay, leading to more experienced teachers in under-resourced schools.

As it stands currently, some do stay a third year, but most, even if they stay in education, leave for home. This constant movement keeps schools like St. Michael's afloat but can stymie a school's professional growth in ensuring that the Catholic education offered is truly excellent.

Let me repeat once again the great debt I owe to my fellow cohort members, my teachers and supervisors in the program, my fellow teachers at St. Michael's, and, most significantly, my fiancée and students. I am not currently a great teacher and perhaps not even a good one. However, it is a profession that I plan to stick with and grow in. For that I am indebted to my own parochial teachers and to the ACE program.

Kevin Donohue graduated from Notre Dame in 2010 with a B.A. in History and is on track to graduate with a Master's in Education in 2012. He has truly been blessed to teach and learn with two energetic classes in South Central Los Angeles. He can be reached at kmdra06@gmail.com.

ND Fund honors Evangelium Vitae medal winner Helen M. Alvaré

LYSSA MALL
Staff Writer





The Evangelium Vitae Medal represents tremendous achievement within the sphere of the pro-life movement. On April 25, the Notre Dame Fund to Protect Human Life honored Helen M. Alvaré, associate professor of law at George Mason University, as the 2012 Evangelium Vitae Medal Winner.

The event commenced with Mass celebrated by Bishop Kevin Rhoades in Sacred Heart Basilica, and the medal was awarded at a banquet following the Mass. The mission of the Notre Dame Fund to Protect Human Life is to promote student education on the dignity of human life, particularly at its beginning stages. The five administrative members of the Fund's committee include Dr. David Solomon, professor of philosophy; Elizabeth Kirk, research fellow at the Center for Ethics and Culture; Rev. Wilson Miscamble, C.S.C., professor of history; O. Carter Snead, associate professor of law, and Daniel Philpott, associate professor of political science and peace studies.

The committee internally reviews names and outside submissions, consults pro-life leaders worldwide, and makes the final decision about whom the Fund will award the medal. Dr. Solomon, the Fund's governing chair, has described Professor Alvaré as "a courageous and powerful defender of the cause of life for two decades."

As is noted on the Fund's website, Alvaré holds a law degree from Cornell University and received a master's degree in systematic theology from the Catholic University of America. She practiced law with Stradley, Ronon, Stevens & Young in Philadelphia, concentrating in commercial litigation and religious liberty. Alvaré taught at Catholic University's Columbus School of Law prior to her work at George Mason University.

During her work with the Office of General Counsel for the National Conference of Catholic Bishops (NCCB), Alvaré drafted amicus briefs in prominent U.S. Supreme Court cases concerning abortion, euthanasia, and the First Amendment's establishment clause. She also worked with the Secretariat for Pro-Life Activities at the NCCB, advocating for life before federal congressional committees, lecturing across America, and making appearances on television and radio programs for the U.S. Catholic bishops. Her knowledge and experience with sanctity of life issues regarding women, marriage, and the family has led her to role as an ABC News consultant.

Alvaré has been a generous servant to the Church, serving as both an adviser for Pope Benedict XVI's Pontifical Council for the Laity and the chair of a commission investigating clerical abuse in the Archdiocese of Philadelphia. Continuing with her past work, Alvaré's current scholarship focuses "on current controversies about the effect of abortion on women, marriage, parenting and the new reproductive technologies."

Considering the recent controversy surrounding the HHS Mandate, the Evangelium Vitae Banquet arrives at a critical moment in the history of Notre Dame and the larger American Church. Associate Director of the Center for Ethics and Culture, Angela Pfister, commented, "We certainly have always been a hub of information and engagement on these issues. Professor Alvaré has been on the front lines in terms of combating the HHS mandate, which at the time the medal was announced was still only preliminary and had not been finalized. Professor Alvaré's work has definitely been to protect the rights of conscious, which *Evangelium Vitae*, the encyclical itself, highlights as a fundamental right. In conjunction with all of her other great contributions, this has been one of her utmost points of service."

Lyssa Mall is a sophomore English major who is thrilled to have been conscripted, ah, joined The Irish Rover. *Contact her at amall@nd.edu.*

Faculty senate supports LGBTQ resolution

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turned to the issue of the resolution's compatibility with the Catholic character and mission of the university. The implications of the senate's support were also discussed.

The faculty senate voted overwhelmingly to endorse the resolution. Their collective rationale is reflected in the meeting minutes: "the senate's support would be a symbol to the students. Voting no would mean, 'You are not welcome.'"

Professor Phillip Bess, of the School of Architecture, was one of the few faculty members who voted against endorsing the resolution. Along with Philosophy Professor Tom Flint, Bess asked that his dissenting vote be recorded in the minutes. Bess explained his reasons for voting against the resolution in an email to *The Rover*.

"[The student senate resolutions]...were quite crafty, appealing to all Notre Dame's historic insecurities about our status, pointing out that Notre Dame is the only university among the top-20 universities that doesn't include sexual orientation in its non-discrimination clause," Bess explained. But "[a] thorough set of secularist assumptions about human nature and human sexuality were embedded in the student senate resolutions, and it was both disconcerting and disappointing that a room full of professors would just rubber stamp them."

Professor of History Alex Martin, who voted in support of the resolution, wrote to *The Rover* that in his view, "all members of the ND community should be treated with fairness and that these resolutions serve that goal." Furthermore, Martin pointed out that "St. Mary's College has...a college policy stating that 'based on Catholic values, the college commits to avoiding discrimination based on sexual or political orientation.'" Fox added that "many other Catholic institutions have adopted policies with no loss to their Catholic identity."

Bess feels that the Spirit of Inclusion statement satisfactorily conveys Catholicism's perspective on human dignity and sexuality, without falling short in condemning harassment and discrimination.

"I think [the Spirit of Inclusion] is exactly the kind of statement that Notre Dame should be making, given what we believe about the dignity of all human beings," he wrote. "However, the Church makes a distinction between sexual orientation and sexual conduct; and the Spirit of Inclusion goes on to articulate clearly this distinction."

The faculty senate then turned to the resolution seeking university approval of a student gay-straight alliance. According to meeting minutes, the student senate felt that "there is a strong sentiment on campus that there is no peer group that works on these issues."

An amendment proposing that the faculty senate's responses to both resolutions conform to the character of Roman Catholic teaching on human sexuality and conduct was not passed by the senate.

"Few if any of the members of the faculty senate seemed to want to talk about that," Bess said. "They either weren't interested or they didn't understand it. And so the discussion didn't really get very far."

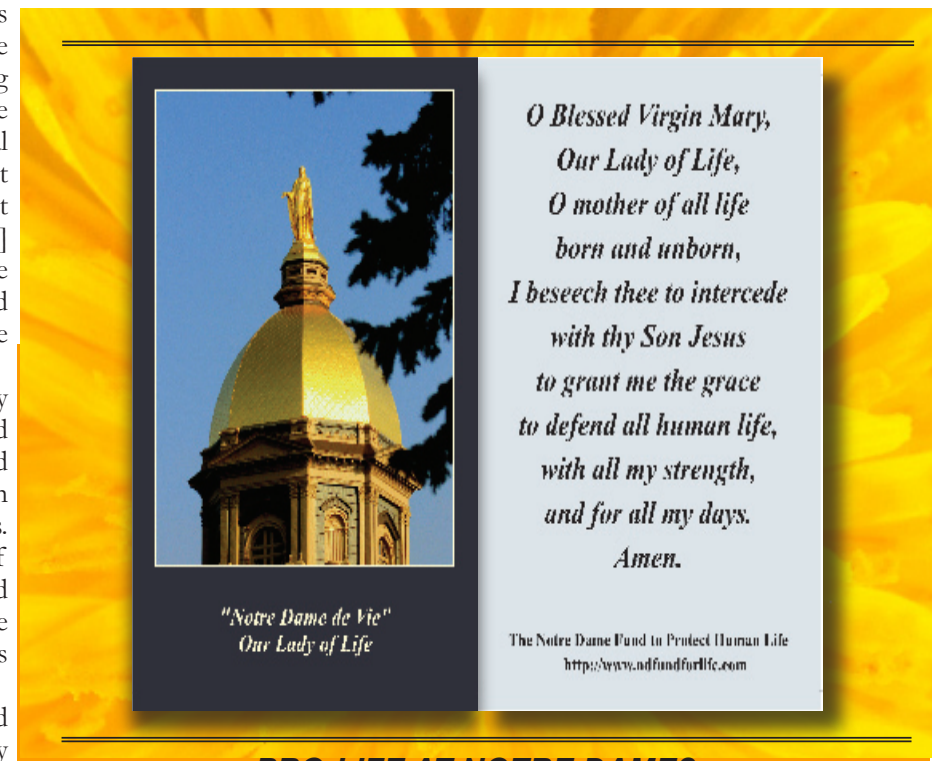
Despite the suggestion, recorded in the minutes, that the faculty senate first ask the Student Activities Office "to argue their case for keeping the same [language turning down formal resolutions in support of a gay-straight student alliance] for 15 years," the faculty senate voted to endorse the resolution.

Most of the faculty senators contacted for this story declined to comment on their voting choices. While most of them supported the resolution, the dissenting voices remain wary.

Bess expressed doubt about faculty commitment to the university's Catholic character. He also proposed a resolution in March 2011 that, if passed, would have formally endorsed the pro-life goals of Father Jenkins' Task Force on Supporting the Choice for Life. The resolution was voted down, 22-8.

"Over the years the faculty senate has adopted a number of resolutions (or failed to adopt resolutions) that suggest it is lukewarm at best about the Catholic character of the university," Bess said. "Catholics and non-Catholics alike benefit... from Notre Dame's Catholic character," Bess concluded, "and it's not clear to me that those benefits would continue to exist if Notre Dame ceased to be a Catholic university."

Michael Bradley is a sophomore philosophy & theology major who is ready for summer. Contact him at mbradle6@nd.edu. Claire Gillen contributed reporting to this article.



Film festival brings Chilean culture to Notre Dame

ELLEN ROOF
Culture & Thought Editor

Notre Dame welcomed three well-known Chilean film directors for the Chilean Film Festival this past weekend. Directors Ignacio Agüero, Gonzalo Justiniano, and Andres Wood all joined the Notre Dame community for a discussion panel answering questions from the audience on Thursday, with screenings of the films following the discussion and continuing throughout the weekend.

All three of the directors are graduates of Saint George's, a college in Santiago, Chile that was founded by Notre Dame and the Congregation of Holy Cross. As a result of this historical relationship, the directors each noted that they felt a strong connection with the Notre Dame.

The assortment of films selected represented "a very interesting way to show Chile," Agüero noted. All five films embrace a different aspect of Chilean culture and a different style of film-making.

Justiniano's film, *B-Happy*, has a simple, yet meaningful message. Justiniano's inspiration for this light-hearted film was a Chilean youth he befriended. "I met a young girl, about 14 years old, with lots of problems in her life, and yet she still had lots of energy. She always showed her positive side and wanted to be happy. *B-Happy* is the simple but strong story of this girl's life and her determination to go forward where the light is," Justiniano described.

After the making of *B-Happy* in 2003, Justiniano switched from drama to comedy. "Life is a mixture of drama and comedy, and I always have work passing from one side to the other," he said.

Two of Andres Woods' films were shown over the course of the weekend. In regard to his film-making, Woods said he tries "to add as many layers to the films as possible and [he] wants the audience to catch it," rather than making themes painfully obvious. The first film shown, *Violeta Went to Heaven*, is based on the story of the famous Chilean singer and artist, Violeta Parra. An iconic music star of the country, Parra's story is incredible and Woods' interesting sequencing and filming techniques only add to the story.

Machuca was the second film directed by Woods to be shown at the festival. This film illustrated many stories based on Woods' experiences at Saint George's in Chile when he was younger. Woods attended film school in New York, but his education at Saint George's certainly made an impact on his life. On the subject, he noted that "everything, in a way starts, at Saint George's—there is a spirit there that makes people have a special relationship with their country."

The final two films shown were documentaries by Ignacio Agüero. *Agustín's Newspaper* follows a group of journalism students from the University of Chile as they attempt to investigate the role of the newspaper in reporting their country's political history during the election of Salvador Allende and the years following the coup against him in 1973. His other film, *100 Children Waiting for a Train*, first came out five years ago but is still a beautiful film about how spaces transform when different people use them. In the case of the film, a church room doubled as a theater - a space where children could go to escape from their daily lives and learn about the magic of the cinema.

Ellen Roof is a freshman majoring in business and psychology who is in shock that her first year at Notre Dame is coming to a close. Email her at eroof@nd.edu.

PFresh revives in "Life Support"

GRACE URANKAR
Staff Writer

Notre Dame's Project Fresh dance group joined forces with other campus clubs for the annual Project Fresh show last Saturday. Held in the Stepan Center, this year's show incorporated performances from ten campus dance groups, eight of which competed to donate to a chosen charity.

Founded by a small group of friends in 2004, The Project Fresh dance group, also referred to as "PFresh" or "The Project Fresh Nation," has grown into one of Notre Dame's largest and most recognizable dance organizations. Utilizing elements of hip-hop, modern, and street dance, Project Fresh can be seen performing at a variety of events throughout the year: Asian Allure, the Welsh Family Hall Dance Show, and even on the sidewalk outside home football games.

Members of PFresh discover this unique club in conventional ways.

"I saw the PFresh booth at Activities night, and everyone was so welcoming as I was walking by," recalled sophomore Vy Nguyen. "I didn't have any interest in dance, let alone any previous experiences, but my first practice was a blast. The atmosphere of the group made me keep coming back every time."

"Coming into college, I knew I always wanted to be part of a hip-hop dance crew," remarked senior Kevin Park, president of Project Fresh. "A friend introduced me to Project Fresh, and it's been a big part of my college life ever since."

This year's performance, entitled "Life Support," marks the fourth annual Project Fresh show.

"Originally, the PFresh show served as a showcase for members to present pieces to the larger ND audience," explained Park.

"The presidents of the past also wanted to donate all the proceeds from the show to charity."

The PFresh show continued this way for two years, until the officers decided to change the performance's focus. "Our officers wanted to create the most diverse and biggest dance show of the year," said Park. "Opening up the show to other dance groups attracted a larger audience and most definitely created a bond between dancers at ND."

This year's show saw its biggest crowd yet, raising twice as much money as last year.

Dance groups competing at Life Support included TroopND, Ballroom Dance Club, Filipino American Student Organization (FASO), Transpose Dance Collective, First Class Steppers, Dance Company, of Notre Dame, and Swing Club, The evening also included noncompeting exhibition performances by Ballet Folklorico and the African Student Association (ASA). Another special dance was performed after intermission by members of Project Fresh and the Boys and Girls Club, PFresh's chosen charity.

The audience chose First Class Steppers and Swing Dance Club as the champions of the competition.

"The show was definitely a huge step up from last year," says Nguyen. "All of the other performing groups were absolutely amazing, and we couldn't have asked for a better show."

"Dancing aside, I thought that the overall organization and execution of the show was seamless," Park raved. "The officers and show commissioner did an excellent job in creating what I believe is one of the best dance shows on campus."

"I really liked the performance," said freshman Annamarie Dibley, a member of Swing Club. "It was really hard to sit still, because it made my friend and I want to get up and dance along with them!"

"It was so cool, and an excellent representation of the vast art forms on Notre Dame's campus," added freshman Michael Nolan, a member and choreographer for Transpose Dance Collective.

"It keeps our audience entertained by showing them many different styles of dance as opposed to just one or two styles," added Park.

The positive reactions touch on the origin of this year's Pfresh show theme: Life Support.

"During an officer meeting earlier in the semester, it hit us that Project Fresh as well as dance served as a very important part of our lives," Park reflected. "Many of us in Project Fresh don't consider it merely as a club but rather something more."

Nguyen could not agree more. "PFresh always stresses, 'school first, everything else second,' so practices aren't mandatory," she said. "But as a student, even when I'm sitting in class, I'm thinking about how excited I am about practice that day or an upcoming show. Even if I'm stressed out about my workload, financing school, and anything else, I always have dance to clear my mind. When you're dancing, you don't think about anything else."

"Project Fresh is an extremely big part of our individual college experiences, and dancing serves as an outlet when the burden of being a college student wears us down," reiterated Park.

"Essentially, dancing is our life support," she said.

Grace Urankar is a charming Italianist che piace scrivere in italiano. Contact her at gurank01@saintmarys.edu

Catholicism and Islam

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led to misunderstanding and irreverence but that a closer reading of Ibn Hazm's works reveal a nuanced and different, but not necessarily incommensurable, understanding of revelation. Understanding Ibn Hazm in this way, one could assert that there could be two or more different but valid modes of revelation. Omar echoed the words of the conference's organizers, emphasizing that to understand the theological texts of others, we must hear them in their own theological contexts.

Omar concluded his presentation by comparing St. Paul's Epistle to the Hebrews 13:2 to Quran Surah Hujurat Ch. 49, Vs. 13. Both passages encourage their readers to radically love one another through hospitality. Christians and Muslims must liberate themselves from exclusionary and limiting perspectives. Each must try to know the other, Omar exhorted, for "if we don't, how can we know the Divine?"

Reynolds spoke about the medieval Muslim figure Ibn Taymiyyah, who has been labeled by contemporary scholars as a "troublemaker" and the father of modern Islamic fundamentalism. Reynolds, however, questioned this modern opinion of Ibn Taymiyyah, calling Ibn Taymiyyah's teachings "full of surprises." Reynolds noted that Ibn Taymiyyah's method of developing doctrine was unique. Ibn Taymiyyah was a "perfect rationalist" who argued that the Quran and the Sunnah – the two sources of the Islamic religion – are rational texts. His rational interpretational method led him to pugnacious conclusions in some, but not all, cases.

For example, Reynolds cited the doctrine of hellfire. Early in Ibn Taymiyyah's career, he argued that those in hellfire abide there eternally and that hellfire will not come to an end. But a disciple of Ibn Taymiyyah reported that Ibn Taymiyyah changed his view in prison after reading the text of an Islamic forbearer who argued that people definitely will come out of hellfire. Ibn Taymiyyah's final teaching from prison stated that all people will be granted reprieve from hellfire, for God decreed that His mercy shall overcome His anger.

Reynolds concluded that Ibn Taymiyyah's teachings should not be so quickly dismissed as polemical and violent. For true interreligious understanding, Christian sympathy and appreciation should extend to all Muslims, not merely Muslims whose doctrines and teachings are most convenient. This appreciation can be a form of interreligious pedagogy. Goodness can be recognized wherever it is found, even across religious borders.

Other speakers included Mehdi Azaiez, Ph.D. candidate and researcher at the Université de Provence, France, Rasoul Rasoulipour, associate professor in the department of religion and philosophy at the University of Tarbiat Moallem in Tehran and visiting associate professor in Notre Dame's theology department, and Lawrence E. Sullivan, professor of world religions and concurrent professor of anthropology at Notre Dame.

Kyle Sladek is a junior student of philosophy and theology who thinks the Islamic practice of formally praying 5 times each day is excellent. Contact him at ksladek@nd.edu.

Fr. Tom Blantz retires

continued from front page

for 4 years at the Gregorian University in Rome and was ordained a priest on October 30, 1960. After receiving a master's in history from the University of Notre Dame in 1963, he earned a doctorate from Columbia University in 1968.

A popular instructor, he teaches freshman American history and courses on a variety of topics in American history, including U.S. presidents, the era of FDR, and Notre Dame history. Fr. Blantz wrote his dissertation on Monsignor Francis Haas, later bishop of Grand Rapids, and his work in labor mediation under Franklin Roosevelt and in the Civil Rights movement. His interest in Bishop Haas culminated in his 1982 book *A Priest in the Public Service: Francis J. Haas and the New Deal.* Fr. Blantz also authored a biography of George Schuster, a twentieth century Catholic writer and president of Hunter College who spent the last years of his life working at Notre Dame under former University President Fr. Theodore Hesburgh, CSC.

The university has officially recognized Fr. Blantz's service through numerous awards, including the College of Arts and Letter's 1979 Rev. Charles E. Sheedy Award for excellence in teaching, the James E. Armstrong Award in 1997 for distinguished service to the university, a John A. Kaneb Award in 2001 for Excellence in Undergraduate Teaching at the University of Notre Dame, and a Rev. Edmund P. Joyce, CSC, award in 2010 similarly for Excellence in Undergraduate Teaching.

In addition to his teaching and scholarship, Fr. Blantz contributed to the university through his leadership. He served for 9 years as director of the university archives and later as chair and director of undergraduate studies in the history department during the 1980's. Working closely with Fr. Hesburgh and his executive vice president, Fr. Edmund Joyce, as vice president for Student Affairs from 1970 to 1972, Fr. Blantz played an important role in guiding the university's transition to being a co-ed institution.

His colleagues attest to his selfless service to the history department in particular.

"Fr. Blantz is a model academic citizen. He never places his interests or preferences above the needs of the department, his colleagues, or his students," said Professor Thomas F. X. Noble, former chair of the history department.

Professor Thomas Kselman echoed Noble's praise for Fr. Blantz's contributions as a colleague and in the classroom. "Fr. Blantz has been a wonderful colleague," he said. "Since my arrival at Notre Dame in 1979 he has been a model of good judgment, discretion, and civility. When faced with a difficult issue, Fr. Blantz was a person I knew I could turn to for counsel and advice. In the classroom Fr. Blantz is enormously popular and effective."

Professor Daniel Graff, director of undergraduate studies, said that Fr. Blantz served as a mentor to him when he joined the department in 2001.

"He is a walking encyclopedia of information – about the university's past, policies, and practices – and he shared his perspectives on everything related to students (curricula, advising, and teaching) with a refreshing humility that belied his expertise developed through years of caring about and for undergraduates," Graff said. "It is Fr. Blantz's commitment to students in all aspects of their lives that I've tried to emulate in my decade at Notre Dame. As an award-winning teacher, administrator, and advisor, Fr. Blantz will leave a legacy for the history faculty to aspire to when he retires."

History Professor Fr. Wilson Miscamble, CSC, met Fr. Blantz when he arrived at Notre Dame as a graduate student in 1976 and was assigned to be his teaching assistant. Describing Fr. Blantz as an "extraordinary and dedicated teacher" and a "marvelous priest-professor," Fr. Miscamble said, "I once heard him describe teaching as a profound act of charity, and Fr. Blantz has certainly given of himself and his knowledge to literally generations of Notre Dame students."

Fr. Miscamble also spoke to his fellow priest's impact on the Holy Cross community and Notre Dame as a whole.

"He is a sustaining presence in the Holy Cross community at Notre Dame and an anchor for the teaching efforts of the order," he said. "A striking feature of Fr. Blantz is that he is ageless. He looks pretty much the same today as he did when I first met him 35 years ago. His devotion to Notre Dame and his students has assuredly kept him young. He is a truly committed Holy Cross religious who is faithful to common prayer and the common life, and it is reassuring to know that he will continue to be well involved at Notre Dame for many years to come."

Senior history major Myisha Eatmon testified to Fr. Blantz's importance in her personal and professional life.

"Fr. Blantz has been an integral part of my development as person, a student, a historian, and a future graduate student," she said. "As my adviser, he kept me grounded and reminded me to keep an open mind when deciding on graduate school as a next step in my education, as well as when choosing PhD programs to which to apply. Luckily, for me, his retirement comes after my graduation, but he will truly be missed."

Elliott Marie Argue '11 worked with Fr. Blantz as his research assistant for two years.

"Fr. Blantz showed me how to take pride in my work," she said. "It does not matter who he is researching and whether that person will ever be looked up again in the archives - that work will be the very best, most precise work that can humanly possibly be done. He really glorifies God through his beautiful work."

When asked what advice he would offer Notre Dame students, Fr. Blantz responded: "The principal advice I would give a student would be to take full advantage of all the opportunities available here at Notre Dame and thoroughly enjoy these 4 years while you are doing it. Try to grow as much as you can intellectually, culturally, socially, and religiously, set high goals for yourself in all these areas, and try to develop yourself into exactly the type of person you someday want to be. It is a very exciting and satisfying challenge and life." One way to begin following this advice is getting to know Fr. Blantz.

Many of Fr. Blantz's colleagues and students remark that they cannot imagine Notre Dame or its history department without him. Fortunately, he plans to continue teaching his well-known American history courses in the future and to remain involved in campus life. Upon his retirement, Fr. Blantz leaves a remarkable legacy in the lives of the many students and colleagues whom he has touched with his kindness and generosity.

Claire and Claire are senior history majors whom Fr. Blantz once dubbed "Claire 1" and "Claire 2." They consider learning from Fr. Blantz one of the blessings of their time at ND. Contact them at cgillen2@nd.edu and cmysliwi@nd.edu.

Lord Patten of Barnes speaks on changing world order

DEREK DEFENSOR
Staff Writer

The Nanovic Institute invited Lord Christopher Patten of Barnes to present a lecture at the Institute's annual Forum, entitled "Europe, America, and the Changing World Order" in the Geddes Hall Auditorium on April 19. Lord Patten is currently the chair of the BBC Trust, the first Catholic chancellor at the University of Oxford since the 16th century, and was the final British Governor of Hong Kong.

Patten began his discussion on the changing world order by pointing out how Europe largely dominated the 19th century. By the 20th century, the United States began to dominate the world scene by creating global infrastructure and assisting in rebuilding Europe. Patten emphasized that it was the capitalist qualities of the United States that allowed for its success and global authority.

"The United States is not the world's imperium," he said, "but it is its emporium."



As the turn of the 21st century approached, Patten claims that America began to decline.

"The world continues to turn to the US for leadership," said Patten. "Though it is the world's biggest superpower, it is also the biggest debtor nation."

Patten then addressed the state of the European Union (EU). Patten claimed, "the issue of the EU is not just economic or political, but moral as well." He said that the existence of the EU is what maintains peace and trade in Europe. However, Patten pointed out that the EU is bound to face some problems in the future due to foreseeable difficulties. One problem, he noted, is the assumption underlying the EU that "imbalances between proud ancient nation states wouldn't matter, like between states in the U.S." Patten is also concerned that there is not just one central economy and government. If one country is facing economic issues and debts - like present day Greece - other countries are less likely to be able to assist. One of his final concerns was the decline in the European population. By mid-century the population of Europe will decrease by 20 percent, with a majority of that population loss attributable to decreased birthrates in Italy, Poland, and Spain.

In contrast, Patten pointed out the rapid growth of developing nations once known as "third-world countries." China and India are emerging as two of the world's fastest developing markets. In 2010, China exported in one day what it exported annually in 1979. India, meanwhile, is crafting a middle class and has become a hub for a variety of established Gold Standard corporations. Despite China's economic success, Patten sees problems with its future growth.

"Developing nations face the daunting task of reshaping their economies from manufacturing and exporting cheaper than the West to domestic consumption and investment," he said. Additionally, these developing nations cause significant environmental problems. Half of the most polluted cities in the world are Chinese cities.

Another critical issue that Patten pointed out was the growing social inequality in the country. China's Gini coefficient - a common measure of income or wealth inequality - illustrates not only a larger gap between the wealthy and the majority of the community but also a rich-poor gap that continues to grow. It seems that booming economic growth comes with a price.

In conclusion, Patten observed that the world order is changing rapidly.

"We are experiencing the least predictable time of any during my lifetime," he claimed. "It is now more important than ever to hang on to universal values such as accountability, strong civil society, clean government and due process, and freedom of speech, worship, and religion."

He concluded by saying that, "if the West carries itself well in its own countries, we will carry over conviction when we ask other countries to do that as well."

Derek Defensor is a gallant fellow who deters the deeds of devious dragons. Contact him at ddefenso@nd.edu.

Friday lunches are a rising success

SCOTT ENGLERT
Politics Editor

"Years ago, I regularly interviewed the Notre Dame finalists for Rhodes Fellowships. I always asked them at the end, what, if anything, they would change about Notre Dame," remarked Mark Roche, Rev. Edmund P. Joyce, C.S.C. Professor of German and concurrent professor of philosophy. "One of the most common concerns at the time was insufficient peer-to-peer intellectual engagement outside the classroom."

Seeking to address the above complaints, Roche agreed to participate in the new "Professors for Lunch" series, which was launched this semester. "Professors for Lunch" is the idea of Vincent Phillip Muñoz, Tocqueville Associate Professor of Religion and Public Life and associate professor of political science.

Similar to Roche, Muñoz recognizes the current intellectual climate to be "promising - with much room to improve."

"Notre Dame students are extraordinarily smart," Muñoz said, "but are not extraordinarily intellectually daring. They are complacent with being intellectually comfortable."

"Professors for Lunch" attempts to address the issue by providing "space for students to talk about interesting questions… in a casual and informal way." Morgan Pino, the event coordinator for "Professors for Lunch," affirms this intent.

"Prof. Muñoz and I started the Professors for Lunch event because we wanted to provide an informal space for professors, students, and staff to meet and discuss some of the newest and most interesting academic work produced by Notre Dame professors," Pino said. "Our first event featured Prof. Brad Gregory on his excellent new book, *The Unintended Reformation*, and the second event featured a three-professor panel on "Why Choose the Liberal Arts?" in place of Prof. Mark Roche, who could not attend."

Thus far, both faculty and students have displayed interest and enthusiasm in the event. This support is evident by the program's wide support among campus and faculty organizations. The Tocqueville Program for Inquiry Into Religion and Public Life, Student Government, the College of Arts & Letters Office for Undergraduate Studies, and the Off Campus Council all officially sponsor "Professors for Lunch."

Muñoz further described faculty support. "Most faculty were enthusiastic," he said. "Most faculty at Notre Dame teach because they want to help students think deeply and clearly about the most important things. They are enthusiastic about anything that relates to this."

Roche echoed this sentiment while discussing his agreement to participate.

"I was happy to agree to participate, as I enjoy engaging Notre Dame students on great questions, including questions concerning the purpose of a Notre Dame education," Roche said. "It is important to work creatively to cultivate a holistic education that blends the intellectual and the residential life in meaningful ways. That should be a distinction of Notre Dame, not a gap at Notre Dame."

In addition to faculty members, student attendees have also displayed interest and enthusiasm.

"Many of my friends who have attended the lunches have become really interested in the work of the professors we've featured, and the professors have met so many new students from outside their disciplines," Pino said.

Students at Notre Dame are often eager to communicate with professors but simultaneously unsure of how to do so comfortably. Through its informality, "Professors for Lunch" provides a setting that overcomes this element.

Pino also praises this aspect of the event.

"The strength of Professors for Lunch is its draw in bringing together students, faculty, and staff from all disciplines to showcase Notre Dame professors' work that can really interest or apply to everyone," Pino affirmed. "With this event, the professors are coming to the students--directly into the dining hall--to converse with the students, get to know them, and discuss interesting and exciting issues."

Muñoz is pleased that "Professor for Lunch" provides students with a forum to grow intellectually.

"Just as we push students on the athletic fields, we must push students intellectually inside and outside the classroom," he said.

Scott Englert wants to learn how to surf this summer. Send him tips at senglert@nd.edu.

Panel condemns capital punishment

DALE PARKER
Religion & Ethics Editor Emeitus

Hearts and minds were moved as two Notre Dame professors and a Holy Cross priest sat in panel to discuss the question of capital punishment. Professor Ed Kelly of Writing and Rhetoric discussed a prison-exchange program he coordinates, Father Tom McNally offered personal insights from his ministry as a chaplain to death-row inmates, and Professor Jay Tidmarsh of the Law School reflected on the legal aspects of the issue.

Kelly began his thoughts by offering three arguments against the death penalty. First, he believes that "systems of privilege and oppression" existing in the legal system make the death penalty impossible to implement correctly. He arguesdthat the ratio of poor people and minorities who receive the death penalty is disproportionately high.

In addition, Kelly also believes that violence will not fix violence. Violence on the part of the state is still violence, and for those who argue that the penalty deters crime, Kelly argued that "the surest way to make someone violent is to punish him."

At the end of the day, Kelly contended, the state is killing human beings who have inherent dignity. Through his prison exchange program, Kelly said that he has met "warm, compassionate human beings" behind bars, whom most people would regard as monsters. He recalled the execution in 1994 of an inmate he knew, who, on being led to the gas chamber, cried, "I'm human, I'm human!"

Based on his experiences as a prison chaplain, McNally offered another perspective. Every Sunday and Thursday he drives to the prison in Michigan City to serve the 120 Catholics interred there. On Sundays, he offers Mass, and on Thursdays he visits the "segregated unit," which houses the death row inmates. He visits with the men on death row on a one-to-one basis, because as many as 20 of the interred there would like the opportunity to speak with a priest. McNally refers to these men, with whom he prays and to whom he offers Communion, as his friends.

McNally then described the process of execution, when "time runs out." The execution itself takes place at midnight; he stays with the prisoner from seven until ten o'clock. He encourages the prisoners to talk about their pasts and childhoods, which they usually depict in extremely negative terms. If the inmates are willing, he will hear their confessions and offer them Last Rites. McNally finished his account with these powerful words: "You can imagine how very much opposed I am to the death penalty... I've seen some of my friends die."

Finally, Tidmarsh provided the audience with legal reflections on the death penalty. In his legal practice, Tidmarsh has been effective in preventing many executions. He confirmed that there exists "a system of privilege" against certain populations, especially the mentally ill and handicapped. The legal problem with the death penalty, according to Tidmarsh, is the lack of consistency in its application. Every county has its own protocol; as an example of this, all death-row inmates in Indiana come from 2-3 counties.

To win the battle against capital punishment from a legal perspective, argued Tidmarsh, lawyers ought to claim that the death penalty is comprehended in "cruel and unusual punishment", i.e. that the meaning of cruel and unusual punishment has "changed in significance over time."

The panelists then heard questions from the audience, the first of which asked for their opinion on life without parole. McNally very hesitatingly said that he would keep life without parole "for now," but explained his reservations. Some people he has encountered would prefer death to life in prison; the penalty is extremely severe and permits no leeway for conversion, but seems necessary at this time.

Every person has the potential for redemption, Kelly argued, and the existence of prison-exchange programs and the participation of former criminals are critical in achieving this. McNally agreed.

Tidmarsh also expressed the legal reservations he held about life-without-parole: since the death penalty is always on the table, some prosecutors call for death, hoping to negotiate the penalty down to life in prison. Tidmarsh believes that this is an abuse of the system.

Another important question posed to the interlocutors was the question of abortion in the hierarchy of life-issues, and whether it should in some way trump the death penalty. McNally, who has dedicated a large portion of his life to the death penalty question, even still argued that "abortion has gotta be number one", and in turn questioned whether people fighting against the death penalty sometimes did not fight sufficiently against abortion.

Dale Parker is the editor emeritus of Religion & Ethics. He has retired to living the good life and enjoying the finer things. He can be reached at dparker5@nd.edu.

HolyVotes

continued from front page

and that if action isn't taken the government will be bankrupting future generations."

Sims's arguments were directed toward Rosato in particular, but he emphasized that no one party has monopoly on the truth and that each party has its benefits. He called attention to the Republican party's anti-abortion stance as an important reason for Catholics to consider voting Republican.

Mahan reflected that "the republican speaker as well as the libertarian speaker emphasized the ideas that no government legislation is going to solve unemployment but rather hinder private enterprise and that the poor and all people must have motivation to work to improve their lives rather than just relying on handouts from the government."

When asked whether students should vote, Professor Muñoz did not hesitate. "Absolutely," he said.

Desch offered a more reserved suggestion on Catholic voting in his email.

"I thought all three of the debaters scored points," he wrote. "However," he added, "I have come to the conclusion that Roman Catholicism fits poorly with all of the political positions that define American politics and given that, I think the proposition that a devout Catholic should not vote at all remains an open one. Of course, this position is civically irresponsible but morally defensible."

Desch summarized his thoughts on the reaction of the students in attendance.

"I suspect that the Democratic position covers the model ND undergraduate but I suspect that many found the Libertarian position congenial too," he wrote.

Elise Garton, Arnav Dutt, Malcolm Phelan, and Katie Petrik organized this thought-provoking debate, working in conjunction with Assistant Dean Joseph Stanfiel and several other dean's fellows, who sponsored the event along with the Henkels Lecture Fund, the Institute for Scholarship in the Liberal Arts, the College of Arts and Letters, and the College of Arts and Letters Dean's Office.

Garton was happy with the debate and the turnout.

"We were very pleased with the result of Holy Votes," he said. "We thought all three debaters did an excellent job presenting their positions while maintaining a casual yet combative tone throughout the evening."

Madeline Gillen is a sophomore art history and history major who will greatly miss her lovely sister next year. Contact her with solace at mgillen@nd.edu.

ROVER EXTRAS

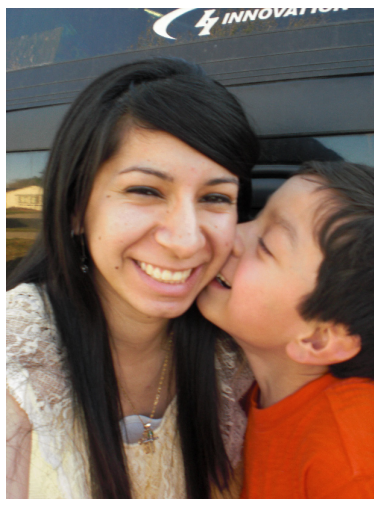
Page 8 Sing Her Glory and Sound Her Fame April 26, 2012

A fond farewell to Rover seniors



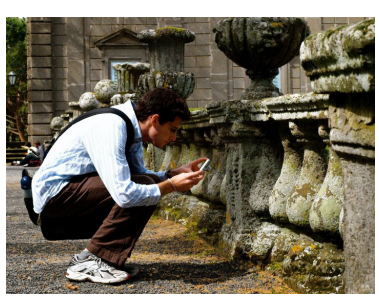
CLAIRE GILLEN

Is a proud history major (and philosophy minor) who was born in the greatest city in the world, South Bend, and generally calls Michigan or Florida home. A resident of Welsh Family Hall all 4 years, Claire has also been involved with *The Rover* since her freshman year, where she ruled as a benevolent dictator in the past year. She looks forward to her wedding 29 days from now, continuing her journalistic excellence with a variety of groups, and lending sage advice to Rover younglings in the coming year from Grand Rapids, Michigan.



ADRIANA GARCIA

Is a honors sociology and theology major, is one of the Rover's dedicated managing editors. Known for her sweet smile and hard work, Adriana has been the mainstay of the culture and thought section since her sophomore year. This Cali girl will be moving from her digs in PE to Houston, where she will pursue a PhD in the sociology of religion at Rice University. Academia won't know what hit it.



MATTHEW BALKEY

Is a fifth year architecture student with concentrations in Historic Preservation and Business, has been a loyal Rover since 2008. His Column, perhaps the consistently best-edited feature of the (any?) paper, has dumbfounded loyal readers through the years with its elaborate sentence structures, impeccable grammar, and subtleties of humor sometimes so subtle as to be imperceptible. Matthew has lived in State College, PA, Dillon Hall, and O'Hara-Grace Graduate Residences. He plans next year on moving to London, just in time for the Olympics, and ND playing in Dublin. As Dillon's motto goes, "It's okay to be jealous." Words of wisdom for those left behind: Study abroad early and often.



ELIZABETH ROSE

Is a senior Graphic Design major from Fort Fun (aka Fort Wayne) IN and Welsh Fam, respectively, has been a cherished member of Rover staff since the fall of 2011. During her year with the Rover, she delighted editors with fresh-baked biscotti; editors rewarded her efforts by cultivating in her certain delicate sensibilities, e.g., an aptitude for swift sarcasm and an appreciation for the crunch of a carrot. Elizabeth plans to make a living by job hunting for a while, cashing in on her sweet last name, then design and market that idea to get a job at a design firm/agency. Oh, and to win the lottery without buying a lottery ticket.



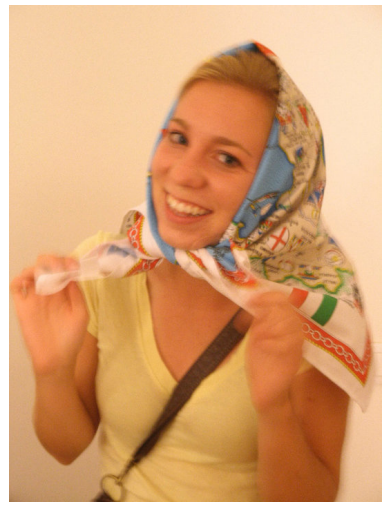
KATIE PETRIK

Hails from a permanent address in Palmyra, IN and a temporary one at Lafayette Townhouses. A PLS and Arabic major, Katie looks back with fondness upon her three year tenure with the Rover, which culminated in a position as Claire's Right Hand Woman, and forward to two years with Teach For America in Las Vegas, where she will snigger from afar at Bob's attempts at leadership and Mike's poor communication skills. "Quiet Katie," as she is known by some of her Rover friends, needs to learn to speak up!



TOM EVERETT

Is now engaged! His lovely bride-to-be, Julia, could not resist his charm, photography skill, flowing hair, handsome beard stubble, and wonderful family sensitivities. Having learned manhood from a man who resembles a movie star, Tom wasted no time in lending his noticeable skills to *The Rover* in myriad ways. Tom will most likely put his political science major to good use next year in Detroit, where he will teach elementary students, at least the male ones, how to be men like him, as he Teaches for America.



STEPHANIE HOUSE

Brought into the Rover fold (and onto the centerfold) by fellow Welsh Family whirlwind, Claire Gillen, Stephanie has been an eager staff writer and editor since her freshman year. A current Californian, Stephanie will soon embrace the creole culture and jazzy beat of delicious New Orleans while serving with the ACE program. Although her second grade students may never know of her gripping past as an investigative journalist, she knows that she will never forget her time writing for campus' best publication.

Words of wisdom: "Red rover, red rover, send readers right over!"



Roverites Claire Gillen, Stephanie Perry, and Stephanie House demonstrate the versatility of neutral colors.





