The Irish Rover

It behooves a watchdog to bark. Good, Rover.

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Feast of Blessed Charles the Good

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Who's the victim?

Politics Daily *editor-in-chief and ND alum reacts to sexual assault cases*

Gabby Speach
Editor-in-Chief

Melinda Henneberger, a Notre Dame graduate, is Editor-in-Chief of PoliticsDaily.com *and a columnist for the Catholic journal* Commonweal. *She previously served as Washington correspondent and Rome bureau chief for* The New York Times. *Henneberger recently criticized the university's response to Lizzy Seeberg's assault and suicide in several opinion pieces, which can be found at www.politicsdaily.com/melinda-henneberger.*

In the wake of a second Chicago Tribune *story about another September 2010 sexual assault at Notre Dame,* The Rover *shares the following interview with Henneberger.*

As Editor-in-Chief of *Politics Daily*, can you tell me briefly about its mission?

I'm not sure what the future holds after the merger of AOL, which owns *Politics Daily*, and the *Huffington Post*, whose founder will soon be in charge of all of our properties. But the outlet I founded almost two years ago is an online newspaper for the general interest reader dedicated to upholding old-school journalistic values and producing high quality, original work at low-cost, because we work virtually, without an office, and have no legacy costs. (In other words, we're on a mission to save journalism and safeguard democracy, and I'm not kidding.) We have between 8 and 9 million readers a month – about 2.5 million of those from outside the AOL network, which is pretty phenomenal.

What job have you liked the most since you graduated from ND?

I've had a lot of great jobs; covering



Melinda Henneberger, Editor-in-Chief of *PoliticsDaily.com*

Texas, Arkansas, and Louisiana as a roving State Desk reporter for the Dallas Morning News was a reporter's dream,

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Exorcism's healing power

Sandra Laguerta
Staff Writer

Fr. Jeffrey Grob, priest and one of the official exorcists in the Archdiocese of Chicago spoke on "Evil and the Healing Ministry of Exorcism" February 23 at Carey Auditorium. Sponsored by Morrissey Hall and Campus Ministry, Fr. Grob addressed the Catholic Church's teaching on exorcism and the work of the exorcist.

Fr. Jeffrey Grob, exorcist in the Archdiocese of Chicago, introduced the healing ministry of exorcism by

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Amendments to the Academic Articles draw fire

Some say change would lessen university's commitment to undergrad education

Claire Gillen
Executive Editor

The Faculty Affairs Committee of the Notre Dame Academic Council recently proposed a hotly debated amendment to the Academic Articles which would convert Special Professional Faculty (SPF) positions from faculty to staff. The proposed change has been rejected by the Faculty Senate and has prompted criticism from numerous faculty members.

The change, which the Faculty Affairs Committee passed by a 12-2 vote, would primarily affect departmental directors of undergraduate studies as well as members of the Office for Undergraduate Studies, including those with assistant dean status. The committee estimates that the university currently has about 270 employees designated as SPFs.

While the Academic Articles currently define SPFs as "professionals who make a direct and significant academic contribution to the educational process at the University through teaching, research, or administration," the amendment would eliminate "administration" from this definition while adding "creative work."

The proposal states, "Historically, the SPF Classification has been applied somewhat inconsistently and without clear rationale, becoming what has been referred to as a 'catch all' classification." Current SPFs would be permitted to remain as faculty.

The Faculty Senate strongly opposes the change. In their response to the proposed amendment, the Faculty Senate stated that it "will not correct any concrete evil, nor will it leave the University in a better position to complete its mission. We feel that this limitation is unnecessary and will result in a degradation of the quality of the academic experience of our students."

Groups of SPF members from the College of Science and from the College of Arts and Letters have produced statements that provide a more detailed

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Hesburgh on Hesburgh: Fr. Ted comments on the Word of Life mural

Stephanie House
Culture and Thought Co-Editor

Since 1964, the Word of Life stone mural decorating the entrance of the Hesburgh Library has been an architectural icon on campus. The famous mural, also known as "Touchdown Jesus," was generously paid for by Howard V. Phalin at a cost of $200,000. Millard Sheets, an architect, stonemason, and sculptor, was commissioned to create the mural.



Fr. Hesburgh told the story of the library's development. "When I became president, it was ridiculous that we only had 25,000 volumes so they asked me, 'Do you want to double the library?' And I said no. They asked me, 'Do you want to build the library for a million volumes?' And I said no. So, they asked me what I wanted, and I said 6 million volumes. They told me, 'You're out of your tree,' but I said, 'Let me tell you something. We will have over 6 million volumes in the library, and we will be looking for outside storage. That's what made this a great university: a great library, and a Catholic library. When we built this building and looked at it, it didn't have much character, so I asked Millard Sheets, an artist in California, 'What can you do to dress up the front of our library?'"

Sheets decided to depict Christ

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THE FINE PRINT

Founded in 2003, *The Irish Rover* is an independent, Catholic newspaper published fortnightly by students of the University of Notre Dame du Lac, and, as such, it receives no funding or official recognition from the University. Indeed, the ideas presented herein are not necessarily those of the University, although they probably should be.

The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement desires in its community: "a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity." To provide this forum, the *Rover* offers a distinctive kind of coverage that includes campus news, religion, politics, culture, history, humor and sports.

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover*'s Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover*'s policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief Gabby Speach at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please feel free to visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.

Where's the proof?

Restoring trust in a pro-life university

RAY KORSON
Campus Editor



As I watched the characters of Catherine and Hal interact two weeks ago when the play "Proof" was performed at Notre Dame, I couldn't help but connect lingering questions from the play to the university community. After surrendering herself to Hal in a passionate one-night stand, Catherine expects Hal to leave her. When he proves her wrong by staying, she shows him a brilliant mathematical proof she has written. When Hal refuses to believe she created the proof herself, he in turn demands proof of its authenticity from Catherine. His demand for "proof" reveals that any trust previously established between Catherine and him was insufficient. The exchange of "proofs" between Catherine and Hal suggests that their relationship is not built on any firm foundation.

When trust is missing in a relationship, then "proof" of all kinds is necessary to keep it going.

That the university calls its community the "Notre Dame family" presumes a certain level of trust between administrators, faculty, staff, students, and alumni. As president of the Right to Life group this year, I've come to understand the extent to which trust within the Notre Dame family was damaged by university's decision to honor President Obama in 2009.

This past October, a host of news sources posted the $120 million plunge in donations to the university during the 2009-2010 fiscal year. The university's continued prosecution of the "ND88" protestors has led many to see the university as vindictive or inconsistent in its pro-life position. In August and September, rumors circulated that former Associate Vice President for Student Affairs Bill Kirk was fired partly for his show of support to those students and faculty who opposed the university's honoring of a pro-choice president.

Since 2009, administrators and other members of the university community have taken many steps to strengthen the university's support for the pro-life cause. I want to suggest that these steps should not be seen repeatedly as "proofs," which sustain a relationship weakly at best, but instead as reasons to restore confidence in the university's support for the pro-life movement in our culture.

In the year following the 2009 commencement, University President Father John Jenkins, CSC, created the Task Force on Supporting the Choice for Life, which was co-chaired by Associate Professor of Theology John Cavadini and Professor of Law Margaret Brinig. The Task Force precipitated the release of a definitive statement and a set of principles regarding the support of life and created an expansive list of recommendations that promise to further the pro-life culture on campus by raising awareness for care and service for pregnant students, facilitating student pro-life efforts, and paving the way for pro-life curriculums and research opportunities.

As University Spokesman Dennis Brown explained to *The Rover*, many of these recommendations have since been put into practice. To start, the university created an institutional statement "affirming the university's commitment to the defense of human life in all its stages." The university also established its Principles for Institutional Charitable Activity, which provide an avenue for the university to support pro-life organizations, and to avoid supporting organizations whose principles violate the Church's teaching about the sanctity of life.

Today, the work of the Task Force continues through the university's establishment of the Office of University Life Initiatives (ULI), coordinated by Mary Daly, a 2010 graduate of the university who served as president of Right to Life and editor-in-chief of *The Rover* during her time at Notre Dame. As Daly explained to *The Rover*, ULI is a "joint project" of the Office of the President and the Institute for Church Life, directed by Cavadini.

"[T]he university's efforts reveal a vigor that is essential for strengthening a culture of life at Notre Dame."

"A position and committee like this, if not the first, it is one of the few of its kind," commented Daly, adding, "I commend Fr. Jenkins and last year's Task Force for Supporting the Choice of Life for creating this position and committee. It is a robust step in Notre Dame's continual affirmation of its commitment to upholding the dignity and sanctity of life."

One of Daly's latest projects as coordinator of ULI include collaborating with the Institute for Scholarship in the Liberal Arts to designate two to three grants to be awarded through the Undergraduate Research Opportunity Program to students who wish to pursue summer research on life-related issues. Daly explained she has also been working with the Office of Student Affairs to "improve resources for pregnant and parenting students, especially the general campus awareness of these resources." She is working to start a Pregnant and Parenting Student Assistance Fund. Her office co-sponsored Sexual Assault Awareness Week.

For the past two years, Father Jenkins has traveled with a large group of Notre Dame students (just under 400) and faculty to the annual March for Life in Washington, D.C. The Office of the President generously supported the student contingent's trip.

Other examples of the university's public affirmation of its pro-life position include pro-life petitions at dorm Masses and Masses in Sacred Heart Basilica, and for the Gospel of Life Seminar, a Center for Social Concerns seminar that takes students to Washington, DC in order to introduce them to professional pro-life work.

Though the focus of this editorial is the university's institutional support for the pro-life movement, the Notre Dame Center for Ethics and Culture has also gone above and beyond the call of duty in supporting the pro-life culture at Notre Dame.

In response to the 2009 controversy, the Center started the Notre Dame Fund to Protect Human Life. Each semester the Center hosts a Bread of Life dinner for students, at which a faculty member delivers a lecture on life issues and students discuss the lecture with faculty over dinner. The Fund also generously supported the student Right to Life group when it traveled to the March for Life. In the spring semester of 2010, Director of the Center and philosophy Professor David Solomon co-taught a 400-level joint theology/philosophy seminar with Professor Cavadini, titled, "The Gospel of Life."

Perhaps the biggest project of the Center for Ethics and Culture is its newly-created Project Guadalupe, an educational project geared toward students who have completed their bachelor's degrees and seek a background that will prepare them for professional pro-life work. Project Guadalupe includes both a summer institute, called the Notre Dame Vita Institute, and a master's program. As Assistant Director for the Center Angela Pfister explained, the first summer institute will be held this summer as a "two-week, intensive, interdisciplinary educational program on beginning of life issues."

Pfister also pointed out that the Notre Dame Fund to Protect Human Life awarded its inaugural Notre Dame Evangelium Vitae Medal to Richard Doerflinger of the United States Conference of Catholic Bishops in April.

Finally, I'd like to highlight the improved support for pro-life faculty at the university, which is offered primarily through the newly-established University Faculty for Life chapter, led by Professor of History Fr. Wilson Miscamble, CSC. "The formation of a Notre Dame Chapter of University Faculty for Life is a positive development from the Obama visit," Fr. Miscamble commented. He added that the chapter now has more than 30 members and "connects with a larger group of over 200 pro-life faculty and staff. The group brings together faculty and staff from across departments and colleges to engage in discussion of pro-life issues and to contribute in various ways to building a culture of life on campus and beyond."

Fr. Miscamble said he hopes the chapter's existence will encourage pro-life faculty to support pro-life efforts at the university. "I hope that our UFL chapter will encourage further involvement and commitment on pro-life initiatives from an ever-increasing number of faculty," he said. "We plan to collaborate with groups like the Right to Life Club and in support of the efforts of the Notre Dame Fund to Protect Human Life and the Office of Life Initiatives."

It is possible to see the university's public shows of support for the pro-life cause skeptically. One could argue that the university is simply trying to protect its reputation. Worse yet, one could argue that the university cares more about its image than a genuine commitment to the pro-life movement. Regardless of whether these claims have any truth to them, the university's efforts reveal a vigor that is essential for strengthening a culture of life at Notre Dame.

So, the question ultimately is whether we can see these efforts merely as "proofs," or whether we can put forth a firm confidence in these visible signs from the university. It is important to remember that we must always be, in G.K. Chesterton's words, "patriots" of the university:

"Can he [the patriot] hate it enough to change it, and yet love it enough to think it worth changing? Can he look up at its colossal good without once feeling acquiescence? Can he look up at its colossal evil without once feeling despair? Can he, in short, be at once not only a pessimist and an optimist, but a fanatical pessimist and a fanatical optimist?"

We must not forget that though we have a responsibility to censure the university for its faults, we have a greater responsibility to love Our Lady's University for what it is: Catholic.

Contact Ray at rkorson@nd.edu.

THE RAMBLER'S Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

MICHAEL JACKSON
Staff Writer

CHEERS

Highlander Highrise

On Saturday, February 26, the Duncan Highlanders raided Chicago for the first ever Highlander Highrise. The event was held at the "Whatcha talkin' about Willis" tower (~~formerly the~~ still the Sears Tower). Residents and their guests departed campus at 6 PM and arrived at the tower at 8 PM, where they were wined and dined on the 99th floor by several servers named Jeeves. It was a quick elevator ride to the 103rd floor and the infamous glass observation boxes. It was only a slightly frightening experience, and I promise I wasn't simultaneously crying and clutching my date's arm (thanks Lindsay). Celebrities in appearance: Hall president CJ Kelly; Rector extraordinaire Fr. Tom Eckert; DJ BMall and his Jeopardy star assistant, and Oprah Winfrey.

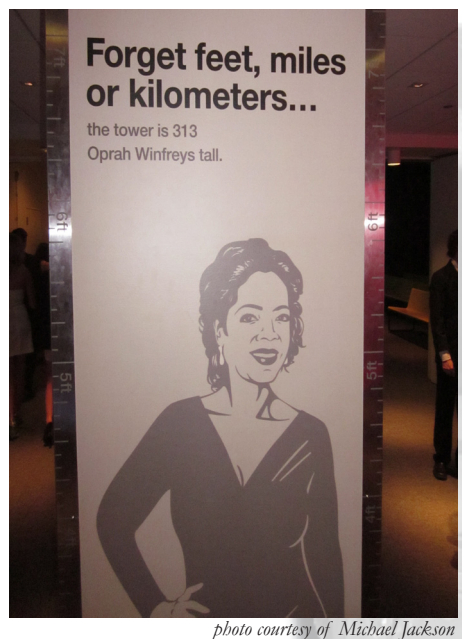


photo courtesy of Michael Jackson

Irish Men's Basketball

All they do is win, win, win, no matter what. It's official. Ben Hansbrough and company made it an undefeated regular season at home by shellacking Nova 93-72. Not only that, but the Irish drained 60 points worth of three-pointers on the scared-stiff cats. Heck, even Tom Kopko bulldozed a couple players to get the shooter's role on his two points. You won't see a tail whipping like that until the reappearance of bookstore basketball. In the end, there's only one thing that matters: when Jack "Demi-Gody/Haran-" Cooley is on the floor, we can do no wrong.



The FAFSA and CSS Profile

The FREE Application for Federal Student Aid and the not free application that asks a few more questions than the free one. Normally, I hate paperwork, but this paperwork I adore. It's like I'm filling out a lottery ticket knowing that it's sure to be at least a partial winner. I treat it like it's my acceptance letter to Notre Dame every year. "Dear Michael, we're pleased to inform you that you won't have to commit grand larceny to afford a Notre Dame education this year." Remember to always Holla Back because otherwise you'll be back home hooting and hollering, wishing you were here. Thanks Notre Dame!



The little annoying things

Running out of lead for your mechanical pencil during an exam. Showing up to the DH at 8:00 PM on a Sunday having forgotten it closes at 7:30 PM. Crashing your bike into a snow bank. Waking up to a 2:00 AM fire alarm because of the dummy who forgot to put water in his microwave Easy Mac. That one email you were supposed to respond to that you didn't. Thinking that because the sun is out in the winter it must be warm, but it's actually colder. Falling out of your loft. Having to go to one event when you'd love to go to another. Being told you're a terrible person for X, Y, and Z.

JEERS

Spider Goggles

Perhaps one of the worst ideas for a game ever… behind the game, which I just lost. Imagine you're walking in the dining hall and you turn to see your friends smiling and awaiting you. Those are normal friends… your friends. My friends on the other hand like to invert their hands and put the spider goggles over their eyes when they greet me. This is the attack part of the game. If you look at someone who has the goggles on, you have to lie on the ground for 10 seconds or do ten pushups. You can, however, block the attack. Just look away or put your hand up to your face and you're fine. Great game, I know. Heck, with my credentials and rule knowledge, I'm likely to be hired as next year's associate rules editor for the Quidditch club on campus.

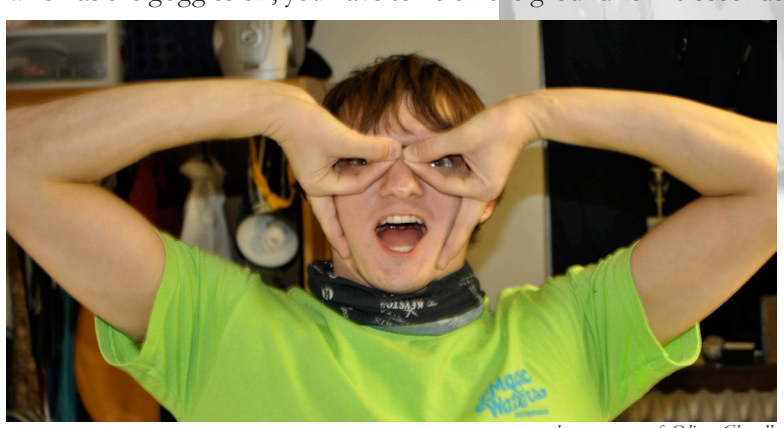


photo courtesy of Oliver Chmell

Iran and the 2012 Olympics

As if the Middle East didn't have bigger problems, Iran has protested the logo for the 2012 Olympic games in London. The country's leaders claim that the block numerals spell the word Zion, which refers to the city of Jerusalem, and could be perceived as racist by Muslims. They've even, oh my gosh, threatened to boycott the Olympics in London. I have only two thoughts on the issue. I think they should have objected just because it's a terrible logo. There are how many graphic design majors on campus? Any one of them could have done better than the Fred Flintstone the Olympic committee hired to sit at his dinner table with his chisel. Secondly, Iran, if you don't come we're all going to be really disappointed that Hadi Saei, your only 2008 gold medalist, won't repeat in the Men's 80 kg Taekwondo event.



image courtesy of Roy Stead

Letter to the Editor

It is disturbing to see that Notre Dame has the second highest number of sexual assaults on campus in the state of Indiana. (*The Rover*, "Sexual assault at Notre Dame; How safe are we?") We are obviously a smaller school than the big state campuses so this puts ND at #1 in terms of percentages of the student population. I've heard the argument that "keeping the students on campus" to drink will help us "control the situation." The obvious conclusion is that we are not controlling the situation or what happens after the party.

I do not believe we should allow a "boys will be boys" attitude ("Let's keep them on campus, because we know they are going to drink anyway"), but that is happening with the "Dorm Parties" (*The Rover*, "Cheers and Jeers"). Mixing alcohol with young men and young women in confined spaces is most certainly like putting gas on a fire. Even if 95% of the males on this campus would never "take advantage" of a young lady with impaired judgment, that still leaves 200 young men on campus looking for their next conquest; "victim" in terms of the "awareness" efforts.

I read with dismay that the university is going to have "A Time to Heal" dinner and a "You Are Not Alone" reception this week. While I applaud the dinner and reception, they are designed to make non-victims (and possibly victims) feel better while doing little to stop the violence. The Observer article, entitled "Campus Heightens Assault Awareness" is like putting a band-aid on a gunshot wound. Awareness is not going to "fix" this problem. Enforcing the law and encouraging students to may not either, but it will, at the very least, point our students in the correct direction.

The Catechism of the Catholic Church exhorts us to be model citizens and moral leaders.

CCC 2238. "Those subject to authority should regard those in authority as representatives of God, who has made them stewards of his gifts: Rom 13:1-2 "Be subject for the Lord's sake to every human institution. . . . Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God." 1 Pet 2:13,16

CCC 1917. "It is incumbent on those who exercise authority to strengthen the values that inspire the confidence of the members of the group and encourage them to put themselves at the service of others. Participation begins with education and culture."

Two embarrassing reports about sexual assault investigations (or lack thereof) on campus in local and regional newspapers in the last six months should awaken campus leadership to change the policy (or at least enforce the one in place). Reshuffling the deck chairs by putting NDSP under the Office of Campus Safety does nothing to fix the problem. In my experience, NDSP does a great job enforcing the alcohol age limit laws on campus, it is just not enforced in the dorms, only on the campus grounds; a schizophrenic policy at best.

Michael A. Zenk
Professor Emeritus
Department of Aerospace and Mechanical Engineering, University of Notre Dame

John Cavadini:

Leader in renewal witnesses through humility, fidelity

Pete Hlabse
Staff Writer

"If you desire a monument for John, look around." These words, spoken by a former chair of the theology department, Lawrence Cunningham, were offered at a reception last year honoring the work of John Cavadini as chairman of the Notre Dame Theology Department from 1997 through 2010.

Faculty attest to Cavadini's personal integrity and his contribution to the department as a whole.

"John and I spoke a lot after he became the chair of the department," Cunningham said in an interview with *The Rover*. "He is very prudent but also very smart. Because he is quiet I think people tend to underestimate how smart he is in making judgments about the department… Not everyone estimates how he sacrificed his own academic advancement for the good of the department."

The department of theology has been ranked as high as second in the country and no lower than tenth by a variety of publications. During Cavadini's 13-year tenure as chair, the numbers and academic quality of both masters and doctoral applicants significantly increased. For example, the Master of Theological Studies (MTS) program experienced steady growth in its applicant pool.

Cavadini's influence was not only effective in the graduate curriculum. Fr. Neil J. Roy, visiting assistant professor of theology, attests to Cavadini's influence with respect to the increase in the number of undergraduate theology majors and minors.

"Dr. Cavadini, by offering a wide range of courses attractive to the undergraduate population of the university has heightened interest in theology as a discipline and has drawn good numbers of students who have pursued a double major in theology and another field," said Fr. Roy. "The number of theology minors likewise has increased under his watch."

The current chair of theology, Professor James Matthew Ashley, also acknowledges Cavadini's contributions.

"John Cavadini was chairman of the Department of Theology for over a decade," Ashley told *The Rover*. "It is a stronger department by almost any measure one could apply since it came under his stewardship. While no one individual can take all the credit for that (and Professor Cavadini would be the first one to say this), his contributions as chair was indispensable."

As department chair, Cavadini continued to teach popular undergraduate and graduate courses in addition to serving as an advisor to doctoral candidates.

In a recent statement, Bishop Emeritus John D'Arcy of Forth Wayne-South Bend Diocese emphasized Cavadini's pursuit of theology as a Christian vocation to service.

"He [Cavadini] has always linked teaching and a spiritual life and prayer with study," Bp. D'Arcy wrote. "His classes show a person who prays and binds himself closely, not to some proposed church of the future, but to the real church of the bishop and the faithful. He sees theology as at the service of the church and of her needs."

University President Fr. John Jenkins, CSC, appointed Cavadini to co-direct the university's Task Force on Supporting the Choice for Life – a program instituted by the university to consider and recommend ways in which Notre Dame can support the sanctity of life.

Fr. Jenkins attested primarily to Cavadini's personal character as transcending any particular administrative position yet characterized the decision to appoint him to this co-chair position as an "easy" one.

"But beyond any consideration of position, Professor Cavadini is a truly special person in the way he integrates faith, scholarship, academic leadership and service to the Church into his life and work," Fr. Jenkins said. "For these reasons, Professor Cavadini was an easy choice to co-chair a committee whose charge was to consider, examine and recommend ways to strengthen and enrich the University's longtime commitment to the sanctity of life in all its stages, and then to oversee the office for life initiatives that that committee recommended."

In September 2010, Cavadini's cooperation with the work of the Congregation of the Holy Cross was acknowledged in his reception of the Spirit of the Holy Cross award. This award was created to acknowledge the critical importance lay collaborators of Holy Cross and others play in living out the vision of Holy Cross founder Bl. Basil Anthony Moreau, CSC, to make God known, loved, and served in education, parish, and mission settings.

In October 2009, Cavadini received the high papal honor of being named to the Pontifical Equestrian Order of St. Gregory the Great. Pope Benedict XVI bestowed this distinction upon Cavadini at the request of then of John D'Arcy, then bishop of the Fort Wayne-South Bend Diocese, "for his study of Catholic theology, his recruiting of outstanding theologians for the theology faculty at Notre Dame, and his assistance to the United States Conference of Catholic Bishops."

Considered to be one of the most prestigious honors awarded to members of the laity, this designation honors its recipients for service to the church, support of the Holy See, and for witnessing to the Catholic faith in their country and communities.

Shortly after this designation, Cavadini was appointed to the International Theological Commission – a dicastery of the Roman Curia made up of 30 world-class theologians whose function is to advise the Magisterium of the Church, particularly the Congregation for the Doctrine of the Faith. Pope Benedict XVI, former prefect of the Congregation for the Doctrine of the Faith as Cardinal Ratzinger, personally reviewed and appointed those who make up the dicastery, which meets annually in Rome for one week.

"John has succeeded splendidly in integrating his scholarship, his keen talent for teaching, and his considerable administrative abilities with his fundamental vocation as a husband and father," Fr. Roy noted. "He himself is a pillar of the Church, as Bishop D'Arcy and Pope Benedict XVI have acknowledged by awarding him the highest awards in their gift, and each of John's children demonstrates a lively faith and a commitment to sharing their impressive gifts with others. His wife Nancy radiates joy and expresses her faith in generous, loving service to the Church. John cannot be separated from this basic familial context. Like St. Thomas More, John Cavadini is 'a man for all seasons.'"

"John Cavadini," Fr. Roy concluded, "personifies John Henry Newman's ideal of 'the Catholic gentleman,' the crowning achievement of a Catholic university. After all, we are the Church at study, and we carry out our research and teaching in the very heart of the Church - or ex corde Ecclesiae, as Pope John Paul II put it so well."

Contact Pete Hlabse at phlabse@nd.edu.

A stripper, her doctor, and the case for virtue ethics

Andrew Haynes '09
Editor-in-Chief Emeritus

Greer Hannan '09
Executive Editor Emeritus

You're a hot-shot doctor. (Don't worry, pre-meds, you'll make it eventually.) Jill, a 19-year-old young lady, comes to the hospital. Despite being only somewhat conscious and slightly delusional, she is complaining about a sharp pain on her lower right side. After a few tests, you diagnose perforated appendicitis. Her appendix has torn from the growing inflammation, and the infection has started to spread throughout her body. Left alone, Jill will probably die. Yet new forms of minimally-invasive, low-risk laparoscopic surgery mean you can help. An emergency surgery can save Jill's life, leaving her with only a small scar.

Unfortunately, you have not had a meaningful conversation with Jill because of her confusion. Whenever you get close to her bed, she pushes you away and refuses any treatment. She clearly doesn't understand what is going on. Wanting to help, you wonder whether you should perform the surgery despite her apparent refusal.

Living in a society dedicated to personal autonomy, you understand that liberty rules the public sphere, and medicine is no exception. You are obligated to respect Jill's wishes unless you determine that she lacks the capacity to make decisions. Fortunately, you remember back to your ethics training. To have "capacity," the patient must (1) understand the facts of the situation, (2) appreciate the significance of the decision and the risks involved, (3) rationally weigh the options, and (4) communicate a decision based on that reasoning.

You go back into Jill's room and decide that she fails all four parts of this "decisional capacity" metric. Jill cannot communicate a choice, let alone understand the situation, reason through options, or appreciate the significance of the risks. Because it is an emergency situation, you perform the surgery.

She recovers in three days and thanks you profusely.

The following week, you find yourself in a shockingly similar situation. Jane, also 19, comes to the hospital with the same complaint. Her diagnosis is identical. Fortunately, Jane is lucid and able to communicate. You recommend surgery. To your surprise, Jane tells you that she is in the adult entertainment business, an erotic dancer, and refuses any treatment that will give her a scar.

Unable to convince her, you ask for help. Her nurses, a psychiatrist, and the ethics committee of the hospital all intervene to no avail. The stalemate continues. Jane clearly understands her situation, including the simplicity of the procedure and the small size of the scar. She rationally argues, in multiple conversations, that her physical image and her dancing career are so important that she prefers the risk of refusing surgery.

No scars, she says.

You understand that you cannot perform the surgery against her will, even though you feel it would be in her own best interest. You back down, give her antibiotics, and hope for the best. Tragically, she dies the next day. [Jane's story represents a real case from a large Midwestern hospital.]

Was the best moral conclusion reached? Certainly not. Yet although the conclusion was tragic, Jane's right to liberty and self-determination prohibit her doctors from paternalistically performing a forced surgery that would have lead to a better outcome. The US Supreme Court has affirmed the rights of informed refusal in cases like Jane's: Forced medical treatment legally constitutes battery.

On the other hand, Jane's conception of her own human good is obviously stunted, leaving her with a half-baked moral system in which she wrongly values her physical appearance and her career over her life. Because she is not morally well-formed, Jane is not fully equipped to make medical decisions about her welfare, even though she fulfills the four criteria for decisional capacity. Weighing the benefits of alternative choices requires both a good system of values and a clear vision of how those values contribute to a flourishing life.

In our society, we raise our children to listen to the dictates of their consciences. Generally, they know what is right and what is wrong. We do not, however, teach them to question how their consciences have been formed or how their moral principles contribute to a good and happy life. As a result, our children grow to become people who have lists of moral principles in their heads, but no systematic understanding of how to balance them or what grounds their values.

Catastrophic situations, such as serious medical crises, can cause us to question our long-held moral precepts and values: Is life still worth living if a certain quality of life has been lost? With only a list of moral principles, and no systematic understanding of the sort of flourishing to which those principles are intended to contribute, we are stuck. We are left unable to determine which principles should be privileged when they come into direct conflict.

Virtue ethics provides one such systematic understanding of the good life and how to attain

happiness. It emphasizes the appropriation of the virtues rather than adherence to lists of precepts. Virtue ethics presents a conception of the good life as one in which moral principles are so deeply internalized that they determine one's whole posture toward life. Living justly and temperately becomes a matter of habit because one's desires and sympathies have become ordered to a life of virtue by reason and acculturation.

As Will Durant once summarized Aristotle's understanding of virtue, "we are what we repeatedly do. Excellence, then, is not an act but a habit." The formation of good habits requires rigorous discipline, much like the repetition of athletic training. Raising our children this way will at first look like the training of Pavlov's dog, but it will not be complete until it has lead them to careful reflection on what the good life for man is and how the virtues contribute to it, individually and in concert.

Don't fool yourself into thinking that these debates are just for philosophers and doctors. It is likely that you will be faced with a difficult decision about critical medical care either for yourself or for a loved one whose wishes are unclear. More crucially, Jane and Jill had parents; parents who, in Jill's case, formed in her a rightly-ordered attitude to life so that she could express gratitude for a surgery she was incapacitated to choose. Jane's moral formation went tragically wrong; her lack of the virtues and of a well-formed conception of human flourishing cost her life. How are you going to raise your children?

Andrew is a second year medical student at Northwestern and Greer is the Events Planning Coordinator at the Notre Dame Center for Ethics and Culture. They can credit the back roads of Ireland for their friendship. There are some things you can't go through together without becoming the greatest of friends: breaking your arm cycling through Co. Kerry is one of them.

Why major in business *and* philosophy?

Margaret Kennedy
Staff Writer

At a recent IT Management Applications class, a student asked the professor if it was possible to double major in accounting and information technology management, both of which are offered through the business school. In response, the professor reminded the student that Notre Dame's Mendoza College of Business encourages students to develop their talents in areas outside of business, and as such, it does not allow students to double major within the college.

In fact, many non-business majors (and even some business majors) don't realize that, by the time students graduate from Mendoza, they'll have taken half of their classes outside of the business school. To take advantage of this, many business students choose a second major from in the College of Arts and Letters or the College of Science.

Personally, I chose to major in both accounting and philosophy, a combination which is fairly unique even for Notre Dame. Usually when I inform people of my choice of majors I get a response such as "That's... interesting" or "Aren't those two complete opposites?" My business school friends think I'm crazy for caring about philosophy, and I actually had a philosophy professor try to convince me to drop the business major saying, "Margaret, I just don't want to see you sell your soul to business."

It is precisely the negative attitude that members of each field have towards the other that has fueled my interest in studying both. In fact, I am most interested in studying where the two overlap, namely, the philosophical foundations of business and its proper role in society. "Business has philosophical foundations?" you might ask. Let me explain.

In the *Republic*, Plato says that "a city comes to be because none of us is self-sufficient, but we all need many things." One main way in which men depend on each other is for the provision of physical needs such as food, clothing, and shelter.



This provision is necessarily accomplished through a system of exchange, hence the rise of economy.

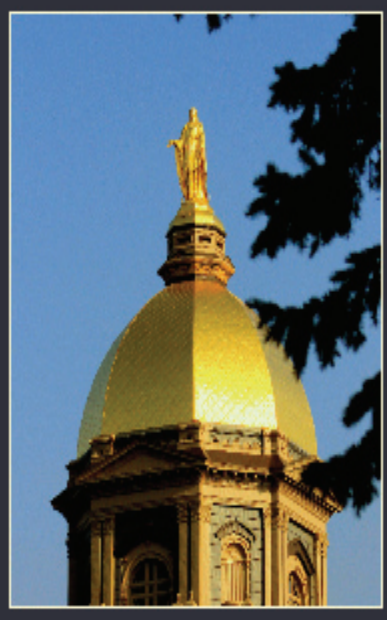
Currently, we live in an economic system that accomplishes this end through free markets in which people organize themselves into entities owned by individuals or groups that work to provide society with a product. Given that this system is what is studied in business schools, I will refer to it simply as "business." Because business facilitates the exchange of products that satisfy our needs, it fulfills a fundamental role in the function of society and therefore reasonably should be studied.

Unfortunately, as my professor's comment above shows, many academics treat business with a sense of disdain, at best considering it to be a necessary evil. Though I agree that there are plenty of legitimate criticisms of business in modern society, business as a system is not inherently bad. It merely needs to be limited to its proper place. (By this I don't mean it should be excessively regulated by government.) Therefore, I think there is room within the philosophical discipline for the study of the role of business in society and the ways in which our economic system can be adapted to encourage business to assume its proper role.

Similarly, I think that too often today the philosophical study of business is reduced to business ethics. Ethics is very important, especially in light of the corporate scandals that have made big news in recent years. If philosophy limits its consideration of business to establishing a framework for ethical decision making, however, it ignores the more fundamental discipline that I mentioned above.

In order to properly study the role of business, I think it is important to have a thorough understanding of the way the economic system currently operates, particularly given the fundamental rules that govern markets and the way in which many people devoted to business think. For this reason, I have decided to pursue a major in both fields.

Margaret chills in Gabz's room. A lot. Contact her at mkenned8@nd.edu.



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Exorcist describes his ministry

continued from front page

reminding his audience that evil is "not something new." The ministry of exorcism has existed since the time of Christ. The Church consistently has taught the truth of the personal realities of angelic and demonic beings.

"One of the key problems that our society faces… [and] as part of our Catholic identity, [is that] we have lost the sense of that personal evil, that personal influence," Fr. Grob said. Citing a series of Wednesday Audiences by Pope Paul VI on the Lord's Prayer, he asserted that "evil is…an active force," which can play a deeply negative role in one's life. In order to combat this lack of attentiveness to the forces of evil, Fr. Grob insisted on a firm knowledge of the teachings of the Church and engagement in an active spiritual life.

A part of the "ecclesiastical branch of waste management," the exorcist "is trained as a skeptic" and first presumes natural explanations for what is happening. Most exorcists work with a team of people from various disciplines. Since exorcism is a healing ministry, the exorcist concerns himself with the victim's whole self, administering to that person to help them discern what is going on in his life. He said, "My primary concern is to get that person help, whatever that help looks like."

At the root of demonic possession is the destruction of one's relationship with God. Fr. Grob stated, "The ideal is to grow in a life of grace and love in God, ultimately going home to God and experience fullness in God in paradise."

Fr. Grob outlined three ways, or "doorways" in which begins a relationship with the darkness, which can lead to varying degrees of demonic possession. First, there is the habit or pattern of sin that leads one away from God. Second is direct engagement with the occult. Fr. Grob said that "the things we put in place of God to give us answers, direction, guidance, rather than trusting in God's providence, God's plan for each of us" open a doorway to a relationship with the darkness.

Lastly, the source of the greatest kind of demonic activity is trauma or abuse, which strikes the core of the person. If there is inadequate support for the person to move towards healing, the person can get stuck "in an arena of dark emotions." This can allow the person to create a relationship with the darkness itself by participating in it.

Genuine cases of demonic possession, however, "are rare and have always been rare. There are documented cases and they are real" but there are few. In genuine demonic possession, Fr. Grob explained, the rite of exorcism heals only a part of the person. Through the prayers of the Church, the darkness is removed but healing needs to continue.

Additionally, Fr. Grob pointed out the common misconception to think that everything that the devil causes everything that is evil. One can also experience temptations of the flesh and the world as a result of simple temptation rooted in original sin. To overcome this temptation, one should seek God's grace and the sacraments of the Church, especially in the sacrament of reconciliation, in which the penitent directly faces God and acknowledges his need of God.

Possession cannot occur without some exercise of free will that allows one to cooperate with the devil. As a result, Fr. Grob insisted that "we must always look at our practices and where we are forging out relationships on a spiritual level. We need to look at what is going on in our lives." It is also unlikely for one to become demonically possessed if one is living a sacramental life. One must examine his patterns and habits and try to cooperate with God's grace.

Sandra Laguerta is a sophomore theology major who enjoys consuming peppermints on an almost hourly basis. If you have any peppermints to share, contact her at slaguert@nd.edu.

"A View from the True Center"

Professor Michael J. Baxter speaks at Bread of Life Dinner

ADRIANA GARCIA
Culture & Thought Co-Editor

Notre Dame Theology Professor Michael J. Baxter delivered a talk entitled "Ethics, Culture, and Life at Notre Dame: A View from the (True) Center" as part of the Bread of Life lecture series sponsored by the Notre Dame Fund to Protect Human Life. In his brief reflection, Baxter discussed beginning of life issues as well as just war.

Baxter explained how he derived his topic of discussion from a previous class he had taught. During one of the class periods, students began to share enlightening personal experiences. Each of the students related how his or her family had said no to abortion.

In one particular account, a student explained that her stepsister's birth mother was told that she would die if she carried her pregnancy to term. The physician urged her to have an abortion, but the mother refused. Instead, the child was born, and the birth mother died. Baxter emphasized that in this story, we find a supererogatory dimension. This mother's ability to give up her life for her child demonstrates that women are "glad to lay down their lives for their children." Baxter said that mothers also acknowledge the personhood of the fetus in their language, commenting, "When a woman is pregnant, she does not say my fetus kicked me, she says my baby kicked me."

Baxter argued that, historically, the topic of abortion has not been debated; it was considered unthinkable up until the last 50 years.

Rather than dismiss the topic of war, however, Baxter pointed out that people not only suffer in abortion, but that they suffer in war, too. Soldiers struggle with questions of engaging in warfare as an ethical act. He recalled overhearing personal stories of air force officials "dropping bombs in tears."

Baxter underlined that as religious people, "we worship Christ, author of Life and Prince of Peace," and the intentional attack of the innocent is wrong. Thus, he suggested, that there should be adherence to the just war tradition and avoidance of "tyranny of convention."

The meaning and value of life, Baxter said, is an issue much "deeper than the partisan allegiance." He pointed out that we live in a time of deep political conflict, a battle between the liberals and conservatives, and that it is "important to stay away from political cliché." Baxter stressed that individuals "don't



feel comfortable in placing [themselves] in the agencies of the political parties" in regard to life issues.

As the dinner discussion neared an end, Baxter shared two closing thoughts. "Stop migration from the common sense," he urged his audience. He then revealed to the audience that he was adopted, and that he "could not have been who he was" if it weren't for his birth mother's choice to say "yes" to life. Baxter stated that "stories hit people," and there is a need to perpetuate the power of heartfelt storytelling.

Founded in 2009, the Bread of Life series offers faculty, students, and staff a chance to converse over an evening meal. A presenter first gives a short introductory lecture, and then dinner and table discussion follow. All participants receive a copy of the late Pope John Paul II's Evangelium Vitae at the end of the evening

Adriana Garcia is a junior theology/honors sociology major who believes that the song "Where is the Love?" really gets to the core of this article. Listen to it! She can be contacted at agarci16@nd.edu.

Who's Who at Notre Dame: Phil Dixon

KELLY MASON
Staff Writer

Phil Dixon is this week's Who's Who. Phil has worked for Notre Dame since 1986, first for four years at the Morris Inn and then for Building Services. He currently works in Stanford Hall. Phil was born in South Bend, but raised in Indianapolis. He tells me what it was like growing up there: "It was real nice. I went to a school there, threw the shot put for track, and had a lot of friends and girlfriends. That was back in the day though." He laughs.

In Indianapolis "they also have very good churches," he adds, explaining to me, "I come from a family raised in church. Mother was strict, but taught us a lot." He tells me about the importance of going to church: "It is important in order to have a relationship with God and to learn His word in this lost and dying world. I couldn't make it without Him. He is my help, my strength, my everything. I sound like a preacher don't I?" I respond "Preach it brother." He laughs and says "It is the truth, man, let me tell you we wouldn't know God without His word."

Back in 1986 Phil's father became ill, so he returned to South Bend. "My father was sick so I came back here. I applied for a job at Notre Dame and stayed ever since." Phil met his wife Carmen here in South Bend. They were married on October 1st. "I dated her 13 years ago. We were reacquainted at a Martin's grocery store. She called me five minutes after we talked and we've been on love street ever since," he says. Phil loves spending time with his wife and their four children. As he tells me, "I love to go out to movies and dinner with my wife. It's been just beautiful. We go to church together, go to parks with the children. We try to do everything together."

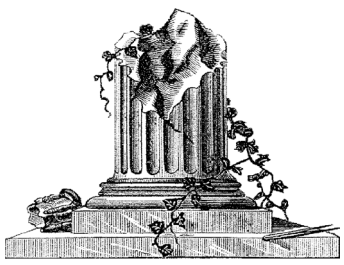
In the basement of Stanford, Phil has a desk that is covered with pictures of his family and Michael Jordan. Phil shares the opinion of a lot of us when it comes to Michael. He laments, "I like basketball, but after Michael Jordan retired it took something out of the game." On his time off Phil also likes to fix up classic cars and buy and sell horses. "I saw a friend of mine about 15 years ago riding," he comments, continuing, "It looked like so much fun. So they showed me how to ride. It is a lot of fun. Just wonderful. We go to rodeos and stuff like that." I ask him if he considers himself a cowboy: "Oh yeah definitely," he responds.


Phil Dixon

Phil likes working for Notre Dame. Even so, like many campus staff, he says it is hard to get ahead. "Some things could be a little better. Everything just keeps going up because of inflation. Car insurance, health, dental, food, gas, cost of living, everything just keeps going up," he explains. As he puts it, there are ways of getting ahead, but then you have to sacrifice elsewhere. He explains, "I could get a second job but that's taking time away from the family." Despite the difficulties Phil is grateful. He tells me, "The university has been good to me and I appreciate it, sometimes things can be hard living from paycheck to paycheck, but I've met some good friends and good people like Fr. Moss and Fr. Carey."

His advice to the students is "learn all you can because you are the future of today. You are our doctors, our lawyers, senators, presidents. Try to be fair in all your ways and ask God to direct your path. Wait. Wait… Amen." he says with a smile.

After gradutating this year, Kelly Mason hopes to get her STD in Rome. Contact her at kmason2@nd.edu.



The Column

Introducing Students for Classical Architecture

MATTHEW BALKEY
Culture & Thought Co-Editor

The groundwork is currently being laid for a new student group in the School of Architecture. Students for Classical Architecture, as it will be called, seeks to fill a void in the landscape of architectural education.

At Notre Dame, classicism occupies a privileged place in our curriculum, not only because it expresses a historical and humanist link with the accumulated heritage of architecture, but because it is the system of architecture most amenable to dialogue with the classics of the other liberal arts. It allows students to appreciate the unity of knowledge and the universality of human experience, the only true antidote to a regime of self-expression for its own sake.

Our first meeting included a half-hour debate whether we should be called Students for Classical Architecture or Students for Traditional Architecture. The words 'classical' and 'traditional' mean different things to different people, but in the end we found classical to be the correct modifier. Notre Dame does not intend that every one of its graduates should necessarily become a card-carrying Beaux-Arts practitioner. It is not about building gleaming, white temples; it is about having a *classical education* in architecture.

Just as your introductory philosophy course wouldn't delve into Derrida without first covering Plato and Aristotle, it makes no sense to pretend that world began with Le Corbusier and ignore Vitruvius. Yet recently the accrediting body for professional architecture degrees in the United States has abandoned even a minimum requirement in architectural history from its criteria.

We believe that students deserve to be exposed to the canon of classical architecture, and that there are many talented future architects in schools throughout this country and internationally who desire to engage this tradition. Because we at Notre Dame are fortunate enough to have a supportive and coherent formation in this tradition, we feel that it is our obligation to provide a network, an umbrella of sorts, under which other students can form chapters. Students in schools that, whether out of ambivalence or animosity, do not currently teach a foundation in classical architecture, will hopefully find in us a sympathetic and collegial voice for a rebirth of architectural education.

People familiar with Notre Dame's architecture program know that we spend a full year studying in Rome. When I go back to my hometown and tell them about this experience, there is an astonishingly consistent response. As my classmates have corroborated, a typical member of the public will invariably say something to the effect of "That's the place to study architecture," or "They sure have some great architecture over there."

This is not simply reflexive prattle; people genuinely appreciate the fact that Rome occupies a unique status in the history of civilization and its accompanying infrastructure. The American public, for all their shopping centers and office towers, still instinctively understand this. What far fewer well-meaning citizens realize, however, is just how ignored this tradition is in the academy. I am often left with the impression that the public assumes all architects graduated knowing the Ionic order (or as my non-architect friends affectionately call it, the "one with the curly things") inside and out.

Unfortunately, this is not the case. It is true that a number of architecture schools offer students the opportunity to study abroad in Rome, or at least Europe. Two of my friends, at other well-regarded universities, are spending this spring in Italy. But in no other school is it mandatory, not for two semesters. And no other school makes nearly the same effort to reintegrate that experience with modern practice after you leave the cobblestones of Rome behind.

In most other schools, study abroad is painted primarily as vehicle for cultural and urban exposure. Sure, you visit the ruins, but they aren't seen as nearly so sociologically relevant today. The Romans built that for their time, and now we build titanium fractals for ours. This attitude, however, is increasingly beset by questions of consumerism and sustainability, community and human dignity. I think the opportunities are already in place for a tremendous reevaluation of what architectural education can and ought to be, and we at Students for Classical Architecture are hoping to be a part of it.

Matthew Balkey is a 4th year architecture student and a founding member of Students for Classical Architecture. He may be reached at mbalkey@nd.edu.


Photo courtesy of Jonathan Blocker

"Go to Joseph": St. Joseph as protector of the Church and model of the interior life

FR NEIL J. ROY
Professor of Theology

The good news that Brother André Bessette, C.S.C. (1845-1937) was canonized in Rome on 17 October 2010 brought great joy to the Church in Canada and to the campus of Notre Dame, which St. André visited twice. The glad tidings remind all that Brother André dedicated his apostolate to spreading knowledge and love of St. Joseph well beyond Canada, indeed throughout the world.

The question arises: why devotion to St. Joseph? How can this emphatic attention to St. Joseph find any basis in Scripture or Tradition? Scripture itself provides a useful key. St. Joseph figures only in the infancy narratives of Matthew and Luke. In neither Gospel does Joseph pronounce a single sentence. His role, in point of fact, demands the towering example of silent faith and prompt obedience in the face of great mystery. He too played a pivotal yet humble part in the great mystery of the Redemption.

Matthew, addressing a Hebrew congregation, sketches the character and personality of St Joseph in higher relief than does Luke. After presenting the genealogy of Joseph (Mt 1:1-17), Matthew records the circumstances surrounding the birth of Jesus Christ:

> When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly. (Mt 1:18-19)

The evangelist records that Mary was found to be "with child of the Holy Spirit." He describes St Joseph as "a just man." Were Mary simply to have been found with child, Joseph, would have been obliged to denounce her to the authorities and let justice takes its course. But Matthew states that Mary was found to be with child "of the Holy Spirit."

This fact plays a pivotal role in the response of Joseph. St Joseph's hesitation resembles the reluctance of King David to have the Ark of the Covenant brought near to him. An Israelite named Uzzah, not of the tribe of Levi, had died suddenly for daring to touch the ark in order to prevent it falling off a cart en route to Jerusalem (2 Sam 6:2-17). Aware of his own unworthiness, David left the ark in the field of Obededom the Gittite, until it became clear that the ark would not destroy the king. Matthew's Joseph, revering the mystery of the Lord's Incarnation, may well have intuited the dignity of Mary as the new, living Ark of the Covenant.

Yet the Gospel of Matthew draws a discreet curtain across many of the personal details of the just man Joseph. What does emerge from the pages of Matthew is the portrait of a man who resembles his Old Testament namesake, the patriarch Joseph (Gen 30:25; 37; 39-50). Just as God had spoken to the patriarch Joseph in dreams, so the angel of the Lord communicated with Joseph of Nazareth by means of dreams. When Joseph of Nazareth considered sending away the Virgin Mary,

> Behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins. (Mt 1:20)

Joseph's response is immediate and unquestioning:

> When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus. (Mt 1:24-25)

Joseph obeys the command of the angel and lives in chaste intimacy with Mary. In this respect, Joseph of Nazareth resembles the patriarch Joseph, who maintained his own moral probity and good character in the house of Potiphar, captain of the guard (Gen 39). When Potiphar's wife made lewd advances toward Joseph, he resisted them. The patriarch's fidelity therefore found favour with God: "the Lord was with him; and whatever he did, the Lord made it prosper" (Gen 39:23). This is altogether fitting, since the Hebrew name Joseph means "increase."

"[St. Joseph] teaches members of the Church reverence in the face of mystery, patience in adversity, and the value of silence in the interior life."

In obedience to the divine mandate and to the Mosaic Law, Joseph of Nazareth gives Jesus his name on the eighth day after the birth of the child. Although the account of the visit of the Magi mentions Mary, it makes no allusion to Joseph. Only after the Magi depart from Bethlehem, does Joseph reemerge in the accounts of Jesus' infancy. In obedience to another dream, Joseph takes the Infant Jesus and his mother Mary into Egypt to escape the fury of Herod, who seeks the life of the child (Mt 2:13-15). Again, Joseph, upon waking, does exactly what he is told.

By bringing Christ to Egypt, Joseph of Nazareth imitates his namesake yet again. For Joseph the patriarch, having interpreted a dream of Pharaoh, urged the king to store up wheat during seven years of plenty in order to withstand the following seven years of famine. By the time of famine, Joseph, now viceroy of Egypt, had saved sufficient wheat to feed both the house of Egypt and the house of Israel in the person of his own brothers and their families. When the Egyptians had approached Pharaoh for food, the king told them: "Go to Joseph; what he says to you, do" (Gen 41:55). Joseph, then, supplied both Egypt and Israel with their bread. The Patriarch Joseph, brought to Egypt by divine Providence, advised Pharaoh to store up seven years' worth of wheat, thereby arranging the means later to feed both the houses of Egypt and of Israel. Pharaoh made that Joseph his viceroy, commanding the people: "Go to Joseph and do whatever he tells you!" (Gen 41:55.) By taking the Christ Child into Egypt and by restoring him to Galilee after the death of Herod, Joseph of Nazareth had preserved, for both Jew and Gentile, the Bread of Life (see Jn 6:35, 48). The Church owes thanks to the Blessed Virgin Mary for having borne the Bread of Life in the House of Bread (Bethlehem), but the Church owes thanks also to St Joseph for having preserved the Bread of Life from danger by the flight into Egypt and by the return to Galilee after the danger had subsided.

St Joseph helps the Church not only by his example. The Church invokes the aid of his prayers both in the sacred liturgy and in popular devotion. As mentioned earlier, Blessed Pope Pius IX in 1870 placed the Church under the patronage of St Joseph, thereby echoing the ancient admonition of Pharaoh, "Go to Joseph!" On the solemnity of St Joseph (19 March), therefore, and on the memorial of St Joseph the Worker (1 May), the Church asks the help of his prayers in continuing to serve the Lord Jesus with fidelity. In 1962, Blessed John XXIII inserted St Joseph's name in the Roman Canon (Eucharistic Prayer I). The Litany of St Joseph remains one of the five litanies approved for public recitation.

St Joseph stands as a model of humility and obedience to the design of Providence. He teaches members of the Church reverence in the face of mystery, patience in adversity, and the value of silence in the interior life. As patron of husbands and fathers, consecrated religious, carpenters, artisans, workers, the unemployed, migrants and homeowners, the sick and the dying St Joseph intercedes for a wide constituency. This is particularly so in view of his patronage of the universal Church. For students and scholars, likewise, this silent saint offers the key to contentment, which lies in fulfilling their duties and in making the object of their attention and affection the Person of Christ, who identified himself as "the way, the truth, and the life" (Jn 14:6).

Fr Neil J. Roy, STL, PhD, teaches in the Dept of Theology. His edition of Benedict XVI and the Sacred Liturgy *is appearing in paperback in March 2011. A fuller version of this article will appear in the March 2011 issue of* Catholic Insight.

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Lies and the pro-life movement

CHRISTOPHER TOLLEFSEN
Professor of Philosophy



Recent weeks have seen a flurry of activity from the pro-life movement, much of it indisputably good. Currently, two bills are before congress; one would amend those parts of the recent health care overhaul that are threatening to the pro-life cause; the other would eliminate federal subsidies for Planned Parenthood. Success in either case would mark major victories for pro-lifers in the legal domain.

The momentum for these bills comes in part from gains in the number of pro-lifers in the House of Representatives following the November 2010 elections. But in the case of the effort to defund Planned Parenthood (which currently receives approximately $300 million in federal money), additional impetus comes from recent work by the undercover group Live Action.

Led by Lila Rose, a dynamic and charismatic 22 year-old graduate of UCLA, Live Action has been carrying out "sting" operations against Planned Parenthood facilities, sending in actors with hidden cameras posing as pimps and prostitutes. In one sting, for example, the "pimp" says "Now, also, so we're involved in sex work, so we have some other girls that we manage and work with that they're going to need testing as well…" Planned Parenthood workers have been exposed, in several cases, as all too willing to facilitate the illegal and exploitative activities of these actors.

In fact, as I have argued elsewhere, I think it is wrong to see what the "pimp" and his "prostitute" do simply as a kind of role-playing. These agents of Live Action seem engaged rather straightforwardly in both lying – deliberate assertion of something false in order to deceive – and in what Aquinas called "dissimulation": acting so as to represent themselves as other than they are. Seen in this light, the agents' tactics should raise red flags both for Catholics, and, I believe, for all truly committed pro-life citizens.

For Catholics, these tactics should be worrisome because the Catechism of the Catholic Church, in its definitive edition, says "by its very nature lying is to be condemned." In this teaching, the Catechism reaffirms a teaching of the Catechism of the Council of Trent: "In a word, lies of every sort are prohibited..." This teaching finds further confirmation in the writings of important Church figures such as St. Augustine, and St. Thomas Aquinas, both of whom thought it was always wrong to lie.

At least some members of Live Action, and many of their defenders, are Catholic, and I believe they need to give very serious thought to whether their actions are not straightforwardly in violation of the Catechism's, and so the Church's, teaching. If so, they should certainly find a new way of pursuing the goal of an abortion free world.

Moreover, by reflecting on what St. Augustine specifically had to say about lying, I think we can see an even deeper problem for the pro-life movement as a whole here. St. Augustine was concerned that Catholics were lying in order to infiltrate a heretical sect, the Priscillianists; these Catholics were trying to defend the faith in doing so.

Yet Augustine pointed out that the faith, to truly succeed in the world, must succeed by being believed. And how, he asked "can there be any believing one who thinks it is sometimes right to lie, lest he haply lie at the moment when he teaches us to believe?"

Why is this thought of Augustine's applicable to the pro-life cause? Isn't it enough that our tactics stop abortions from happening? No, it is not. To truly be in the service of life, our movement cannot be satisfied with anything less than a culture of life, and such a culture can only be founded on a commitment to the truth about the humanity of the unborn, and a commitment to love unborn human beings just as we love ourselves and our neighbors.

But how can that lesson be taught, how can we bring a culture of life to the world, if we are willing to lie for it? Pro-lifers are already often accused of dishonesty: our work is said by some to mask hatred for women, or for sexual liberation. We know these claims are false: we work for the unborn out of a commitment to all human beings, including the unborn, whom we recognize as truly full members of the human family.

But this means that we must manifest our commitments to truth and love in everything that we do. And that especially includes our communication to our friends, neighbors, family members, and fellow citizens who are, at present, pro-choice.

Some will say that this puts us at a disadvantage over those who are willing to bend, shade, or distort the truth. The recently deceased pro-life hero, Bernard Nathanson repeatedly drew attention to the dishonesty of the pro-choice militants who would do anything, and say anything to advance their cause. For it was not hearts and minds that they sought to win; it was really only the advance of the cause: abortion on demand.

But our cause is hearts and minds. The surest way to an abortion free world is to bring all people to the truth that abortion kills a human being, and to teach a universal love of humanity so that everyone cares for unborn human beings. Unlike legislative victories that, though important, are only stepping stones, this cause cannot be won, cannot even be advanced, by anything less than truth and love.

I honor and admire the devotion of Live Action to the pro-life cause. But I fear that in the long run they are doing significant damage to the foundations of that cause. The pro-life movement must always be above reproach, and the case of Live Action is one instance where we must be called back to our better selves and be reminded that our ideals are essential to who and what we are.

To follow Professor Tollefsen's debate on the ethics of lying and Live Action's tactics, visit www.thepublicdiscourse.com, home to Public Discourse: Ethics, Law, and the Common Good, the online journal of the Witherspoon Institute at Princeton University.

Christopher Tollefsen is Professor of Philosophy at the University of South Carolina. He is the author of Biomedical Research and Beyond: Expanding the Ethics of Inquiry and Embryo: A Defense of Human Life, *co-authored with Robert P. George, and the editor most recently of* Bioethics with Liberty and Justice: Themes in the Work of Joseph M. Boyle.

SPA amendment: Faculty members respond to proposed change

continued from front page

rationale for their opposition. In addition to anxiety about future advisors' ability to guide students well and to write effective letters of recommendation, the statements also articulate a concern for the university's ability to attract and retain high-quality members for less prestigious staff positions. The SPF group from the College of Science also predicts a decreased ability to procure grant money under the proposed amendment.

Several members of the Faculty Affairs Committee declined to comment on the proposal or its reception and referred *The Rover* to the chair of the Faculty Affairs Committee, Professor of Business Ann Tenbrunsel. Tenbrunsel declined to comment, stating that the comittee is "still receiving and reviewing comments on a preliminary proposal."

According to one member of the Faculty Affairs Committee, Notre Dame Physics Professor John LoSecco, "It was thought that many administrative positions do not require faculty level personnel. The SPF members of the Academic Council were consulted before any proposal was circulated. All faculty have been consulted concerning a draft of the proposal."

Commenting on the feedback he has received at this point, LoSecco said, "I have heard little from the teaching and research faculty. A number of SPF faculty have contacted me. The majority of SPF are doing teaching or research and would not be changed."

In an interview with *The Rover*, professor and chair of the Notre Dame Department of Political Science Michael Desch said that he does not believe the proposal will affect the quality of undergraduate education at Notre Dame. Instead, he sees the proposal as the result of "a widespread recognition that the SPF designation is used indiscriminately."

"In general I support the Academic Council's proposal, with the caveat that departments and colleges need some flexibility in regard to these positions," said Desch. "There are a lot of people in SPF positions who ought to be in staff positions. The idea is to limit faculty positions to those who are engaged in teaching, research, and significant creative activity."

Notre Dame Professor of History Fr. Wilson Miscamble, CSC, stated, "The Faculty Affairs Committee proposal reflects a lack of appreciation for the crucial role played by good advising in the education of our students and it fails to take due account of the demanding and wide-ranging academic roles played by our SPF colleagues. I trust the full Academic Council will not proceed down a path which is certain to damage the quality of undergraduate education at Notre Dame."

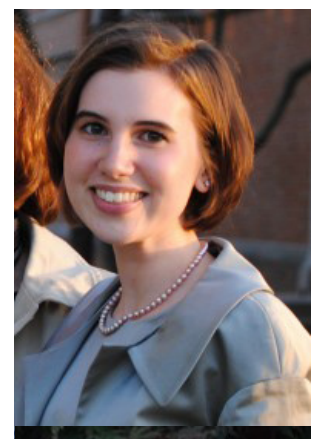
Professor Daniel Graff, the Notre Dame History Department's director of undergraduate studies and associate director of the Higgins Labor Studies Program, strongly opposes the proposed change. He believes that, if enacted, the amendment "will cause significant damage to the university's core mission of educating and mentoring undergraduates."

In an email to *The Rover*, Graff drew on the scholarly work he engages in while serving in his administrative role, which includes teaching history courses, directing honors theses and independent student research, and conducting research.

"It is crucial that directors of undergraduate studies (DUSs) are faculty members, because DUSs are central to the education process, which includes mentoring new faculty as teachers and advisors," Graff asserted. "If a DUS in the future is not a faculty member, she or he would not be able to teach, supervise student research projects, write letters of recommendation for professional and graduate school, fellowships, et cetera, and apply for internal and external research grants."

"The proposal's most shocking suggestion is that advising is not a core faculty function at the university," Graff said. "Advising students – in courses, on research, on life goals – is the responsibility of the entire faculty of the university, and it should remain the responsibility of faculty. I don't know a single colleague in (the College of) Arts and Letters who feels otherwise."

Contact Claire at cgillen2@nd.edu.





?
This could be you
ndirishrover@gmail.com

Leo Strauss' ghost: University of Chicago professor sees influence on Bush administration

TIM KIRCHOFF
Staff Writer

In the aftermath of the invasion of Iraq, a number of observers noticed that the Bush administration's policies seemed to resonate with the writings of Leo Strauss, a political philosopher of the classical tradition and professor at the University of Chicago. Strauss died in 1973, yet some speculated that Strauss was influencing national policy from "beyond the grave."

On February 23, Nathan Tarcov, a political science professor at the University of Chicago and executor of Strauss' literary estate, sought to explain how Strauss thought about the practical applications of his ideas and to address the claims of those who saw Strauss' hand in the Iraq invasion.

According to Tarcov, Strauss only rarely discussed the practical aspect of his philosophy—the three notable exceptions being in 1942, 1943, and 1962. In the first instance, a speech entitled "What Can We Learn from Political Theory?," Strauss - in what Tarcov noted was typical Thomist fashion - concluded that political philosophy, though it is limited in its ability to offer solutions to real-world problems, is nonetheless useful, even essential, as an apologetic tool. While emphasizing Strauss' opposition to earthly utopias, Tarcov said that Strauss believed political philosophy could help to guide policy to secure peace for the next generation.

In that same 1942 speech, Strauss advocated for an alliance with Russia against the Nazis. According to Tarcov, he expected that the best chance for post-war peace lay in establishing an "Anglo-Saxon" empire: The fight would not be between numerous free states and an evil empire, but between a tolerable and benign imperialism and an aggressive and radical imperialism, with the former Allies on one side in the postwar world and the Soviets on the other.

Tarcov observed that Strauss did not foresee a purely American empire, and not merely because the British Empire was still near the height of its power. In Strauss' mind, the United States could not act unilaterally if it was to be sure that it was acting justly. According to Tarcov, this meant that the United Nations would come to serve as a check on American hegemony.



The second instance in which Strauss spoke of the practical implications of political philosophy was in 1943, when he examined the prospects for re-building Germany after the war.

For Strauss, the challenge in shaping a peaceful Germany lay in the fact that a new government imposed by the Allies could not last. A lasting and peaceful government would have to come from the German people themselves, building on German national pride and cultural awareness. The Allies could influence the process of creating a new government, but they could not try to control it directly.

In his third discussion of the implementation of political philosophy, Strauss spoke on the way in which the United States should view and interact with the Soviet Union. At the time, both Democrats and Republicans agreed that Russian communism was hardly a good thing, but it was unclear whether it would be possible to have a "modus vivendi" (way of living) with the communist empire.

For Strauss, the answer was relatively clear: It was not necessarily the case that the United States would have to overthrow the Soviet Union. As long as the Russian leadership clung to a dream of communist utopia, it would not be possible to craft a real peace with them in any sense.

From allowing the Afghan and Iraqi peoples to write their own constitutions, to ensuring that other nations supported the Iraq invasion to the refusal to negotiate with radical regimes, Strauss' hand seems evident in the policies of former President George W. Bush. Even the word "regime," along with phrases such as "axis of evil," may have been borrowed from Strauss' writings.

Tarcov concluded that it is not difficult to see how Strauss' reflections on political philosophy can be compared to Bush administration policy. He also observed, however, that there is no conclusive proof that any senior member of the Bush administration considered Strauss an influence or even mentioned his work in the development of policy.

Tim Kirchoff is a freshman political science major who took time out of his busy video gaming schedule to write this article. He can be contacted at tkirchof@nd.edu

Bayh calls for "principled compromise" to move nation forward

MICKEY GARDELLA
Politics Editor

Evan Bayh, former US senator and former Indiana governor, spoke about the importance of striking the proper balance between individual freedom and the common good at the Debartolo Performing Arts Center on February 24.

Bayh, a Democrat who won 5 statewide elections in Indiana, emphasized the essential value of individual liberty in the founding and history of the United States, but also argued that Americans have been able to place the proper limits on individual freedom in order to attain the best result for the nation as a whole.

He said that the desire to make the most of one's self is "innate and inseparable from the American experience."

He cited examples of the construction of public fire departments to protect the property of individuals from being damaged by fires on other people's property and the mandate on individuals to purchase auto insurance to protect innocent third parties who get injured in automobile crashes.

"In order to maximize individual freedom, we have to do some things together," Bayh said.

Issues such as terrorism and the growing national debt are



contemporary cases in point. He said that during the Cold War, although nuclear weapons were on both sides, the US could count on the Soviet Union as being rational thinkers. He said deterrence worked in the Cold War because the Soviets were "not suicidal."

Since Islamic terrorists are not afraid of dying, explained Bayh, we must balance that reality with protecting Americans' civil liberties.

"If you get it wrong on the one hand, you've trampled on our civil liberties, which goes right to the core of who we are," Bayh asserted. "If you get it wrong on the other hand, people die, which may be the greatest destruction of civil liberties."

He said that he learned about the importance of intelligence gathering while serving on the Senate Intelligence Committee. The UPS bomb plot, in which explosives were packed into ink cartridges, was thwarted not because of screening of packages but because of a tip from an allied intelligence service. The package originated in Yemen and would have been flown into the US after being processed in Europe.

"The threat to our country is global in nature," Bayh said. The government needs some expanded powers to combat global terrorism, but he urged Americans not to eliminate treasured civil liberties either.

Bayh said that the debate over the US government's finances "will dominate public discourse at the state and federal level" in the months ahead. The issue of debt is yet another conflict of individual freedom and the common good because our freedom to borrow money now places a burden on future generations of Americans who will be confronted with the costs.

With the US facing the possibility of significant increases in interest rates and the collapse of the dollar, the government must avoid defaulting on its debts, but must not have drastic spending cuts either.

According to Bayh, two important keys to the future will be increasing private research and development and improving access to education, with a particular focus on advanced degrees.

The growth in the wealth gap can largely be explained by the level of education between the "haves" and the "have nots." Those who have a college education have seen an increase in their standard of living, while high school graduates and dropouts have seen their standard of living remain relatively flat. But those who have earned advanced graduate degrees have seen the largest increase in standard of living, Bayh said.

According to Bayh, when America moved from an agrarian economy to an industrial economy, the country collectively noticed that formal education was necessary. As the American economy shifts to an information and services based economy, advanced levels of education are even more essential.

The private sector needs to take a larger lead in research and development, largely because America's competitors, namely China and India, are reducing the advantage the U.S. once had.

"The pace of change has accelerated like never before," Bayh said.

Although the US has massive debt obligations and nations like China and India are growing rapidly, Bayh commented, "If I had to bet, I'd put my money on America."

Since Americans has responded well to adversity, or, as Bayh put it, "all the chips are down", he said he is confident that the U.S. will persevere and remain the world's economic leader.

Bayh stated that he did not seek a third term in the US Senate last year mainly because of the bitter partisanship in Washington.

While "ideology is useful, it's a good starting point, and it keeps you grounded," he said, explaining strict ideology is not the way the world works. Bayh stated that elected officials must make principled compromises, which do not violate one's core beliefs but are agreements that contain elements with which one does not totally agree.

Elected officials should not be "soulless compromisers" who have no principles or morals either but must strike a balance.

One can have a set of core principles but still acknowledge that an "honorable, reasonable person can come to a different conclusion than you."

Bayh said, "I hope we focus on the fact that we're Americans first and not Republicans or Democrats first, and we're all in this together."

Mickey Gardella is a sophomore political science major from New Jersey who resides in Knott Hall. He'd like to live in Narnia. Contact him at mgardell@nd.edu.

"Forcing them to take the issue seriously"

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and I spent 10 years at the *New York Times*, most of it in the Washington bureau, and then as Rome bureau chief. *Politics Daily* is my favorite, though; the opportunity to create from scratch something that means so much to me is amazing, and so is my team.

What did you like best about ND while you were here? What did you like least?

The three things I have always loved best about ND are its Catholic character, the high percentage of students who do service work while on campus, and of course the people. I really appreciated going straight from class to noon Mass with friends right before lunch most days without any self-consciousness; what a blessing.

What part of your experience at ND has been most valuable to you?

Probably my lifelong friendships with a couple of my professors. One was my writing teacher, Elizabeth Christman, who I wrote about in PD last year: http://www.politicsdaily.com/2010/02/08/miss-elizabeth-christman-obliterator-of-blah-blah-who-rocked-t/ Another is Fr. John Dunne – though I hope I'm not getting him in any trouble by outing him as my friend!

What led you to the Seeberg case?

I was on vacation when the story broke, and just couldn't stop thinking about Lizzy or comprehend the school's reaction.

How do you think this story has generally been covered by the media?

I find it interesting that it's ND that keeps emphasizing that the media got it wrong calling it a rape charge initially when no mainstream media outlet in this country ever reported it that way that I'm aware of. That just seemed like a red herring; why keep complaining about a handful of obscure accounts, which I never even saw, unless the true aim is to discredit anyone looking into this? ND's official story is what kept changing, and it's absurd that the claim was that they waited so late to interview the accused because it was a "he said-she said." (If they hadn't talked to him yet, how did they know that? Are cases in which the accused denies a crime not worth pursuing? What would our entire legal system look like if we followed that logic?)

Later, ND officials said they waited to interview the player because his friend and the friend's girlfriend said it didn't happen – only, this is the same friend who sent Lizzy a threatening text and no one else was in the room at the time of the alleged attack; if his insistence that his friend was in the right is really why they waited to interview the young man, when would they ever have reason to interview anyone? If their own account is accurate, that is one messed-up police department.

Fr. Jenkins has conceded that NDSP "could have acted more quickly." If the accused had been interviewed promptly, would you still criticize what happened? In other words, is the initial delay the principal issue in this case?

No, I'm afraid I see other problems, too. I do not understand why Fr. Jenkins did not act like a priest and respond pastorally rather than legalistically – though I understand perfectly well about privacy concerns, I wanted less FERPA and more Jesus. And the argument that Fr. Jenkins couldn't get involved since he was the court of last resort for disciplinary matters holds no water given that the only person who did speak to the Seebergs was both involved in the same disciplinary hearings and was a supervisor of the NDPD. As you pointed out in your piece, all he had to do was appoint someone to serve in his place. I also fail to understand the vigorous defense of the delays and the insistence that it would be breaking federal law to talk – right up until the moment they wanted to talk, when FERPA melted into irrelevance and we heard no more about this impediment.

You wrote that the university has adopted a "circle the wagons and blame the victim" approach. As you see it, how has the university blamed the victim?

Perhaps I should amend that, since the university sees itself as the victim. But a large number of the comments and commentary from the Notre Dame community on the subject of Ms. Seeberg do blame her outright.

You wrote that the Seebergs received a "veiled threat" on the basis of the Seeberg attorney's assertion that "Notre Dame's general counsel, Marianne Corr, had this message for them: 'I hope the Seebergs know how bad this could get for them' if they ever went public.'" This is a serious charge. Has Corr been asked to confirm or deny it?

I have not had the opportunity to ask her, and was told by the school's spokesman that he would not and could not respond to any such specific questions.

Are you surprised by the relative silence of Notre Dame faculty as regards the Seeberg case? Of female faculty in particular?

I am more surprised by the silence of female students in particular; don't they put themselves in Lizzy's shoes?

As your December 27 piece notes, NDSP told the Seebergs they delayed the investigation because a "lot of underage drinking" happens during the first home football weekend. Pointing to Fr. Jenkins' statement to the *South Bend Tribune* that "care is more important than speed," you noted that NDSP's explanation had "nothing to do with care being more important than speed." Did you react similarly when the *Chicago Tribune* reported that in the second case, "Authorities waited [to investigate] because the department was stretched thin by the first home football game of the season"?

Yes, if you're not investigating at all, then how are you exercising care? I covered police for a couple of years and never heard of a case where police thought it was a better idea to interview the accused later rather than sooner.

As you have noted, the Department of Education is now investigating the university's response to both cases. How do you think this investigation could benefit the university?

By forcing them to take the issue seriously.

You suggested that the university cannot protect its reputation "without rethinking the way it handles such cases." A February 22 editorial in the *Chicago Tribune* argues that the "university should turn complaints over immediately to the St. Joseph County Police Department for investigation instead of presenting its own findings to prosecutors." Could this be a viable solution to the problems you've noted?

Certainly, because there is an inherent conflict of interest in having crimes investigated by police officers who are paid by the school, given that the school has a vested interest in protecting the brand.

Among colleges and universities in Indiana, Notre Dame ranks second only to Indiana University at Bloomington in the number of forced sexual assaults on campus. Director of NDSP Phillip Johnson has confirmed this. What is your reaction to this statistic?

I want to know why that might be.

How do you think the university might have responded if either victim was a Notre Dame student?

We have no way of knowing.

Do you have any other comments you would like to add?

I've always thought so highly of Notre Dame -- there's no institution I've been prouder to be associated with over the years --… I think it is my responsibility as part of the community not to look the other way when it falls short. I always thought "We are ND" was more than a football cheer; it means we are all part of its body in the same way all Catholics are the Church. What's happened here is not right, not at all, and both the system that's in place for investigating allegations and the mindset that we must be in the right because we are ND have to be corrected for the school's own sake. (That's also how I love my church and my country and even my children, and if that doesn't always feel like a hug, I get that.)

I too come from an ND family; my dad and both of his brothers went there. My husband and I have twins, a son and a daughter, who are 15 now, and we have talked about sexual assault a lot more than we might have as a result of my stories on Lizzy. As I said in one of my stories, all of us and all human institutions are flawed and make mistakes, but it's the denial and refusal to learn that worries me most. The next time this happens, how long will they wait? Has this experience changed a single thing about how they respond? If yes, what? And if not, then that's what's damning.

Contact Gabby at gspeach@nd.edu.

Fr. Ted on Touchdown Jesus

continued from front page

the Teacher surrounded by the saints, scholastics, the Romans, the Greeks, and other great thinkers. Fr. Hesburgh credits Sheets with the design, but he did make sure Sheets included the Apostles, St. Thomas Aquinas, and other important Christian thinkers in the mural.

In a 1964 interview with Notre Dame's *Scholastic* magazine, Sheets said, "What they asked me to do was to suggest in a great processional the idea of a never-ending line of great scholars, thinkers, and teachers - saints that represented the best that man has recorded, and which are found represented in a library. The thought was that the various periods that are suggested in the theme have unfolded in the continuous process of one generation giving to the next. I put Christ at the top with the disciples to suggest that He is the great teacher - that is really the thematic idea."

The mural's title comes from the opening passage in the Gospel of John: "In the beginning was the Word: the Word was with God and the Word was God. He was with God in the beginning. Through him all things came to be, not one thing had its being but through him. All that came to be had life in him. And that life was the light of men, a light that shines in the dark, a light that darkness could not overpower."

Fr. Hesburgh also commented on the design process. "Just to draw out the face of Christ took a sheet of paper almost the size of my office. The face of Christ is most important part of the mural - it's spectacular, and Sheets used 90 shades of granite, 3 different approaches: raw, polished, and a little bit polished."

Hesburgh Library's website quotes University of Notre Dame Professor of Geology Erhard M. Winkler in a 1967 article in *Stone* magazine: "In all, 81 different stones, in 171 finishes, and from 16 countries, were used in fabrication. ... The following kinds of stone were utilized: 46 granites and syenites; 10 gabros and labradorites; 4 metamorphic gneisses; 12 serpentines; 4 crystalline marbles; and 5 limestones."

Because Christ's hands are raised in the mural, he has been given the nickname, "Touchdown Jesus." Marsha Stevenson, a librarian in the Notre Dame Art, Architecture and Media Department, suspects that the position of Christ's hands may not have been entirely coincidental. She said, "One thing I can tell you from my many hours of patient research in the Archives is that no place could I find any documentation confirming that the arms-raised gesture was a deliberate 'touchdown' reference by Millard Sheets. However, the more natural gesture would have been for Christ to have his arms down. If Sheets didn't do this deliberately, maybe he did it subconsciously?"

Returning to the mural's original meaning, Fr. Hesburgh says of its infamous nickname, "Everything gets a motto around here—my title is 'Christ Amidst Saints and Scholars.' As far as I'm concerned they can throw out the nickname tomorrow."

Stephanie House is a junior PLS major who resides in Welsh Family Hall. She can play the ukulele. Contact her at shouse1@nd.edu.

Walk-Ons add to excitement of Irish basketball season

Mike Johnson
Sports Editor

The winter season has given Notre Dame fans plenty to be excited about. In addition to success from the men's hockey and basketball teams, the Notre Dame women's basketball team is having a strong season, and is poised to make a run for the Big East and NCAA Championships.

At 24-5 overall and 13-2 in conference play, the Irish are second in the Big East and currently top-10 in the country. Two players contributing to the success and the excitement of the fans are walk-ons to the Notre Dame women's team, senior forward Mary Forr and junior guard Veronica Badway.

Both Badway and Forr walked onto the team this season. For Badway, this was her first time trying out. She commented that going to Notre Dame had always been a dream of hers, and having the opportunity to combine her love of Notre Dame with her love of basketball was something she never thought was possible. She said, "This is something that I dreamed of as a little girl watching the team win the 2001 National Title, and I am truly blessed to be a part of this team."



photo courtesy of Mike Bennet


photo courtesy of Matt Cashore

Junior Veronica Badway and Senior Mary Forr

This is not Forr's first experience with the team. After spending her freshman year on the practice squad, she spent the next two years practicing at Rolfs, mentored by John Rompf and playing every day with guys who grew to be her closest friends. When she finally made the team her senior year, she described it as "awesome, not only for me, but for everyone who helped me as well."

Even if their experiences are slightly different, both players attributed their success to their families. Whether it was Veronica's parents, who encouraged her to try out, or her younger sister, for whom she strives to be a role model, or Mary's dad and brother practicing with her or her mom and sister cheering her on, success for both athletes started at home. Mary also acknowledged the support she received from her friends in her dorm, Pasquerilla West, and from Rolfs, as well as friends who walked onto the football team, adding that she "probably would have given up if it wasn't for them."

Forr and Badway also have a lot of respect and gratitude for Head Coach Muffet McGraw.

Badway commented that she "cannot describe" the feeling of playing for a coach who has won a National Championship. "Coach McGraw is one of the most knowledgeable individuals I know in the game of basketball…Her thorough preparation for every practice and game truly demonstrates her love for the sport and commitment to our team's success," she said.

In addition to praise for her coach, Forr expressed her gratitude to McGraw for giving her the chance to play in her senior year. "She's also made this year extra special for me by giving me the opportunity to play in a number of games," she said, "I'm very grateful to her."

With the regular season coming to a close, Notre Dame is looking ahead, first to the Big East, then the NCAA tournament. Both players are confident in the team's ability to make a deep run.

Badway is excited to be participating with the team in the upcoming tournaments, adding that "[the team is] fortunate to have so many talented players and will definitely be heading into these next few weeks prepared and determined to win it all."

Forr commented on the hard work the team is putting in to be successful. She concluded by stressing the importance of her faith: "As we move forward I just pray that we all play to the best of our ability and that we use all the talents God has given us."

Look for Mary Forr, Veronica Badway, and the rest of the Notre Dame women's basketball team to make runs for both the Big East and NCAA Championships in the upcoming weeks.

Mike Johnson is addicted to the History Channel's "Pawn Stars," and wishes he had something cool to bring to their shop. He is accepting donations and can be contacted at mjohns32@nd.edu.

Running on a prayer

Notre Dame grad running, and praying, across the country

Mike Johnson
Sports Editor

2005 Notre Dame graduate Jeff Grabosky loves to run. Now in the wake of some difficult times after graduating, he has decided to undertake the ultimate challenge – running across the United States.

While he was a Notre Dame student, Jeff ran intramural cross country, and finished his first marathon during his senior year. But after graduating in 2005, Jeff was too burdened by work and settling down with his wife to find much time for running.

According to Jeff, in October 2006 "everything came crashing down." On October 22, his mother passed away after battling cancer. Shortly afterward, he and his wife divorced. After struggling through the next few months with the help of some friends, he moved to Washington, DC to be with family.

While in DC, Jeff took up running again. He began running 5k races, as well as the National Marathon in 2008. In addition to running other marathons, he completed a 100 mile ultra-marathon, in February 2009, and again in February 2010.

Jeff says that he cannot pinpoint exactly when he decided he wanted to run across the country, but it was something he had been thinking about for a number of years. In August 2010, with his brother and roommate Dave getting married, Jeff thought the timing was perfect to fulfill his dream.

After training during the fall and winter months, Jeff began his journey on January 20, 2011. Starting in southern California, he has planned his route across the country, heading northeast until he finishes his journey in southern New York. Intending to average 3035 miles per day, Jeff plans to complete his cross-country run by late May. In an update on his website from February 26, Jeff reports that he has reached Texas, and by February 27 had run 1,170.3 miles.

Jeff is running solo and unsupported, although he invites anyone to run legs of the journey with him. He carries all of his supplies in a BOB Ironman Stroller, which he pushes as he runs. Supplies include a tent as well as information about nearby motels.

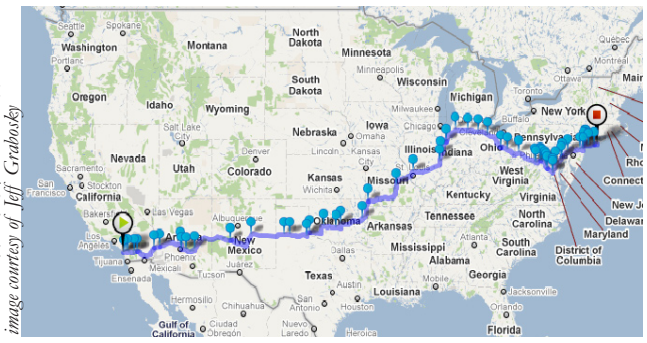


image courtesy of Jeff Grabosky

Jeff's planned route across the country, from California to New York

While Jeff supports raising money for charities, he is not doing so on this cross-country run. Instead, the focus of this journey is one of faith. As a Catholic who believes in the power of God and prayer, Jeff is running "to deepen (his) own personal prayer life and hopefully help others strengthen theirs as well, whether they are of the same beliefs or not."

Since Jeff has a lot of free time while running, he carries a rosary ring and prays along the way. On his website he takes prayer requests, and promises to say a decade for each intention he receives. People can also email Jeff directly, or post intentions on Facebook. His website alone is full of intentions for things ranging from sick family members, to the poor, and to people who recently lost their jobs. With nearly 4,000 miles to run and pray, Jeff is confident that he can get through every intention he receives.

Sometime in April, Jeff will be coming through Notre Dame. Even though he admits that running straight through to his final destination would save him about 500 miles, he wants to stop at his alma mater because of its significance in his life. Concerning the role Notre Dame has had on his life and faith, he said "I loved my time at ND and spent a lot of time at the Grotto during my years there. My experience at Notre Dame helped to deepen my prayer life, which was instrumental in helping me get through some extremely difficult times soon after I graduated. Since my mission is to encourage prayer, especially through the rosary, I could think of no better place to stop, pray, and reflect, than at Notre Dame."

In an interview with NBC News about his difficulties and return to running, Jeff stressed the importance of realizing what is most important in life. For Jeff Grabosky, they are "family, friends, (and) faith." He added that "if you hold onto those as your core truths, then nothing is going to be able to shake your base, and you can get through anything that life throws at you."

Look for Jeff to be on campus sometime in April. In the meantime, follow his journey on his website, jeffrunsamerica.com.

Mike Johnson is looking forward to going home to New Jersey for spring break. But he will be flying, not running. He can be contacted at mjohns32@nd.edu.