The Irish Rover

It behooves a watchdog to bark. Good, Rover.

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Solemnity of the Annunciation

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Can't we be friends?

O'Connor on gender relations

Chris Damian
Staff Writer

At the Identity Project of Notre Dame's sixth annual Edith Stein Project this February, David O'Connor gave a lecture entitled, "She May be My Wife: How a Real Man Looks at Women." In the following interview, he continues this discussion. O'Connor is a professor of philosophy and classics at the University of Notre Dame. His class, titled "Ancient Wisdom and Modern Love," is currently featured on Notre Dame's open courseware.

What should a man see when he looks at a woman? How would you say men tend to see women?

The title of my talk was "She May be My Wife: How a Real Man Looks at Women." So that gives you an idea of my answer to that question. The short version is that you see a world of wives.

That doesn't mean that everybody's vocation is going to be to be married, but the vast majority of people's (vocation) is to be married. That's not because it's an easy vocation. It's because people have moral and spiritual resources they didn't realize they have and that people are much better than they realize they are.

The way a husband learns to love his wife is over time. It's too much to expect that a young man who hasn't had the formative experience of living inside of a marriage will have that much "self" to give to somebody. It's not unrealistic to think that a young man can see it as . . . a project of self-formation, which includes grace as well as nature. It's not all just self-assertion. It's accepting something as well as making something. A young man can see himself as becoming the kind of person who can treat a woman the way that he should treat his wife.

Included in how you should treat your wife is, of course, finding her sexually attractive. That's an aspect of seeing a woman as a potential wife - or, for that matter, as seeing a woman as somebody else's wife, to understand that she has a sexual life with another man. This is part of what it is to be able to see a woman as a whole, so to speak.

There are a lot of questions on campus about gender issues and how those play out. One of the topics for contention, especially among students, is parietals and single-sex dorms. What role do you think those play in developing these relationships

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Michael Floyd suspended indefinitely following DUI

Jonathan Liedl
Managing Editor

Michael Floyd suspended indefinitely following DUI

Star receiver barred from all team activities after second alcohol-related arrest

By Jonathan Liedl, Managing Editor

Michael Floyd, Notre Dame's top receiver of a year ago and the school's all-time leader in career touchdown receptions, has been suspended indefinitely by Notre Dame Football Head Coach Brian Kelly from all team activities. The action comes as a

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Does neuroscience establish determinism?

Katie Finley
Staff Writer

Does neuroscience under-mine free will and moral responsibility? This question formed the basis of Walter Sinnott-Armstrong's recent lecture to a packed auditorium in Geddes. Armstrong is a member of the Kenan Institute for Ethics and professor of practical ethics at Duke University.

A commonly held view of neuroscience is that it either poses a threat to the existence of free will, or that its findings are irrelevant to the understanding of our will. Armstrong stated that "many people fear neuroscience establishes determinism and (therefore) leads to absurdity (when we try to hold people responsible for their actions)."

In order to examine the accuracy of this view Armstrong outlined two key questions, whether anything causes our will and whether our wills are truly efficacious.

Through his examination of these questions, Armstrong argued that neuroscience does not, and cannot, undermine the existence of our free will. The work done in neuroscience finds only imperfect correlations between causes and effects, and therefore cannot be taken as proof for causation. Furthermore, against the other side of common misconception, neuroscience is not irrelevant but rather helps to illuminate our understanding of free will.

Armstrong drew upon an example of a man who, with no previous history of involvement with child pornography, develops a tendency towards watching and collecting it. At the same time this develops he also complains of intense headaches and admits to knowing that his actions are wrong and that he feels guilt. After a while the man visits the doctor and is discovered to have a growing brain tumor. The tumor is removed, and the tendencies vanish. Years later the tumor returns, along with the tendencies.

Armstrong explained that today this man would legally be held criminally responsible. He acted voluntarily (his tumor did not force him to act), he knew his actions were wrong, and he could have sought medical help sooner. The found neurological evidence does not eliminate the reality of the exercise of his free will. It does, however, help illuminate our

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Former university employee charged with voyeurism

Claire Gillen
Executive Editor

A former university employee charged with hiding a camera in a women's restroom appeared in St. Joseph Country Superior Court on March 23. Previously employed as an assistant registrar, Don Steinke was arrested on campus on March 7.

Prosecutors said that Steinke admitted placing the camera in a bathroom stall in Grace Hall. He faces one count of attempted voyeurism.

Investigators said Steinke's arrest was prompted when a woman discovered a pen camera placed in the bathroom stall pointed toward the toilet. He was accused after being identified by several people who reviewed film.

Steinke was released from jail on bond on March 9. His plea deadline date, set by Judge Jerome Frese, is May 25.

Notre Dame's Office of the Registrar referred requests for comment on the matter to university spokesman Dennis Brown.

Brown said that university personnel responded to the issue promptly.

"University police acted immediately when made aware of this matter, investigating the complaint, arresting Mr. Steinke, disabling the system and working in collaboration with the prosecutor's office," he stated.

"The university understands and respects that Mr. Steinke is presumed innocent, and does not make any judgment about how this matter may conclude," Brown said. "However, this kind of activity is abhorrent and obviously has no place here or anywhere in society."

Steinke's case is not the only sex-related scandal that the university has faced this year.

On March 18, 2011, 22-year-old former Notre Dame student Ackley F. John was sentenced to 6 years in prison for sexually molesting a 12-year-old girl that he met through MySpace. John was Notre Dame senior at the time he admitted to committing these acts.

On September 10, 2010, St. Mary's College student Lizzy Seeberg committed suicide after accusing a Notre Dame football player of sexually assaulting her. The Seeberg family has publicly criticized the university's handling of the case.

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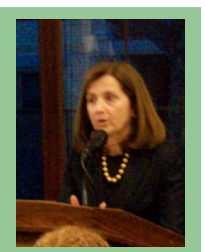
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THE FINE PRINT

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.

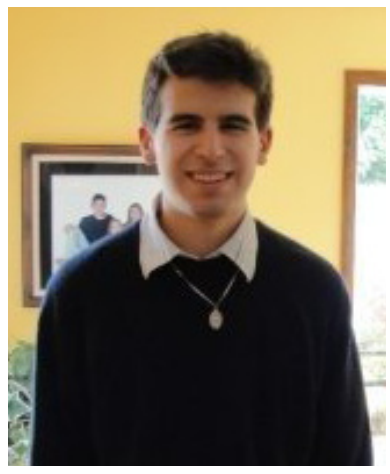
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"If the classic languages are dead, they yet speak to us, and with a clearer voice than that of any living tongue. If their language is dead, yet the literature it enshrines is rammed with life as perhaps no other writing, except Shakespeare's, ever was or will be."

--James Russell Lowe (1819-1891)

A grounding in the classics

DALE PARKER
Religion & Ethics Editor



Anyone enrolled in the College of Arts and Letters is painfully aware that his major is considered to be useless. Popular belief holds that future employers won't care if applicants can discern the influence of Hesiod in *Paradise Lost*, nor if their applicants can recite all 21 ecumenical councils.

Despite this, there are degrees in arts and letters that have some virtue. International companies will always need bilingual employees, so majoring in a foreign language seems reasonable. But to study languages that no one speaks anymore, and cultures that have been extinguished for the last 15 centuries seems to have no redemptive qualities in the practical sphere. And yet, the classics stand as the oldest discipline in arts and letters and the patrimony of all the others.

First, what are the classics? People often assume I am majoring in English literature, except for one man who thought studying classics meant learning about classic cars. Classics, in a strict sense, is the study of the languages, history, literature, archaeology, and philosophy of the lands surrounding the Mediterranean from approximately the beginnings of recorded history to the fall of Rome at the end of the fifth century AD. In the broadest sense, anything that occurred within those general boundaries is fair ancient Greece and Rome.

Until the twentieth century, education involved a complete immersion in the classical world. Grammar school received its name because its original purpose was to teach children not only the grammar of their native language but also Greek and Latin grammar. Having studied Latin and Greek for years, I once found it difficult to believe that elementary school children could learn classical grammar better than I, but the fruits of teaching those subjects young speak for themselves. The Irish wit Oscar Wilde, who was a product of a nineteenth century classical education, once won a prize for extemporaneously translating Aeschylus' *Agamemnon*when he was only nine years old.

Even still, the question remains of whether there is any value in subjecting schoolchildren to endless recitations of "Hic, haec, hoc" and "alpha, beta, gamma, delta…" Do children benefit from knowledge of Greek, Latin, and classical culture?

To evaluate a sixth grader's familiarity with both of these, I put my younger sister in the hot seat by drilling her with some fairly basic grammatical questions. I preface my recording of my questions and her answers by saying that she's a bright girl—a straight A student and in the 99th percentile on all the standardized tests one takes in elementary school. I asked her about nouns, verbs, adjectives, direct and indirect objects, adverbs, and subjects. Of those, she could define nouns, verbs, adjectives, and subjects, but could not identify what was meant by the other critical elements to a basic English sentence.

My sister's experience aligns with what the English author Dorothy Sayers once wrote, "To embark on any complex English construction without the Latin Grammar is like trying to find one's way across country without map or signposts. That is why so few people nowadays can put together an English paragraph attached participle, or a wrong consecution; and why many of them fall back upon writing in a series of short sentences, like a series of gasps, punctuated only by full stops." My sister's lack of grammatical knowledge does not betray unintelligence, but the fruits of a poor linguistic education.

I also decided to see how conversant she was with classical references, and so listed some big-name Trojan War heroes to see if she was familiar with them. Of the names Agamemnon, Menelaus, Hector, Paris, and Helen, my sister had only ever heard of Helen, but did not know how she figured into the conflict. Her ignorance is obviously excusable—the potential is there, but simply remains untapped. It is the result of a shying away from a classical curriculum.

Why might it be a problem that my sister's education is a fragmented remnant of the classical curriculum? I don't think that there is merit in classics because of a belief that Greece and Rome were better cultures than later ones. By no means did artistry and good literature cease with the fall of Rome. That said, every cultural achievement in the West since owes credit to the classical world. "All western philosophy consists of footnotes to Plato," said Alfred North Whitehead.

Similar things could be said of anything else to which we assign humanistic value. Even things as mundane as Disney movies makes nods to the classical world—*Hercules* aside, examples abound, such as *The Lion King*, in which Simba's dutifulness to Mufasa and Pride Rock are reminiscent of Aeneas to Anchises and his mission to found Rome. The careful viewer of *The Little Mermaid* and *Beauty and the Beast* might recognize in Ariel and the Beast the idea of change in form and identity that figures so heavily into Ovid's *Metamorphoses*.

The arts and media of our generation continue to tap into the cultural wealth of antiquity, the past 1500 years. No human development occurs in a vacuum, and that is particularly true of the humanities. It then makes sense for all to have at least a basic acquaintance with the classics, if only just to understand Disney movies better.

But this obligation is even graver for scholars, which most Notre Dame students strive to be. To study any field in the humanities without a solid education in the classics will lead to an education in a vacuum, a study of variations without knowing the original themes. No philosopher can be ignorant of the Academy, no political scientist of the Roman constitution, no thespian of the Athenian tragedians, no theologian of the Church Fathers — the list continues, and demonstrates that all these fields have organically developed from antiquity as part of "the great conversation."

That aside, there are practical reassurances to majoring in classics. According to the Princeton Review, classics majors have a higher admittance rate into medical school than biology and other science majors. It additionally reported that classics majors, along with math majors, have high GRE scores and the highest success rate in law school. As useless as studying dead languages and cultures may sound, the fruit of such study speaks for itself.

I close by saying that I am not arguing for a resurgence in classical education for nostalgia's sake. Rather, I believe that it was a benefit for society for everyone to have a common deposit of knowledge to which all could refer and be understood. I have nothing against middle-schoolers not knowing who Odysseus is, but if we are going to trade what has served as the common patrimony of western civilization for nearly three millennia. It is only fair to ask that it be replaced by something more or equally substantive.

Dale Parker is from SoCal, where he enjoys long walks on the beach. Contact him at dparker5@nd.edu.

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THE RAMBLER'S Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

MICHAEL JACKSON
Staff Writer

CHEERS

Hotlanta Hero

Three weeks ago Anaiah Rucker and her younger sister were crossing a suburban Atlanta street when a speeding truck nearly hit them both. Anaiah, 9, pushed her 5 year old sister out of the way and took the full impact of the truck. She lost her leg and broke her neck but after some time in the hospital her response to claims of her heroism were that her younger sister was too young to get hit and probably would not have survived if she had. How often the simplicity of a young child is more powerful than the writhing and mulling about this and that. She saw what needed to be done and did it.

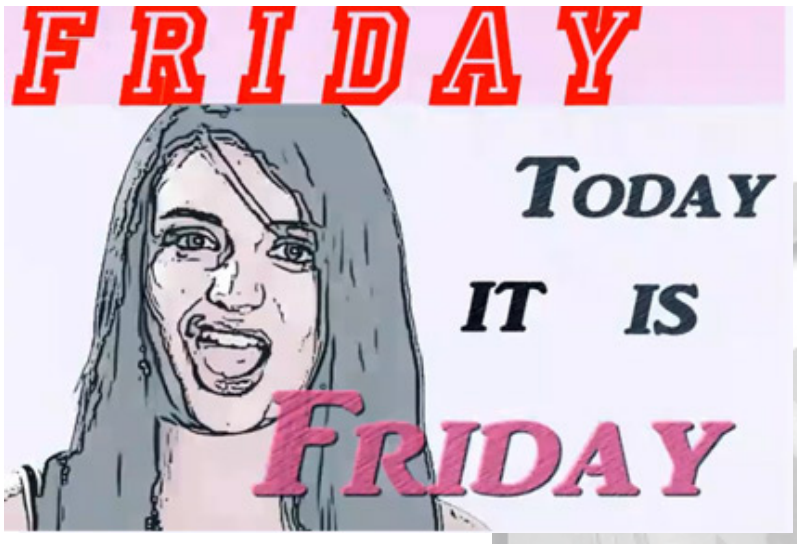
Notre Dame Women's Basketball Team

I recall a short while ago cheering a certain Men's Basketball team. By Title 9 I'm now required to also cheer the women's team. Let's just say women can do anything men can do and more, like win more than one game in the NCAA tournament. The Irish defeated the Utah Utes (just like football) on their home floor in front just about no one. On Monday, they defeated Temple at Utah to move into the Sweet 16 in front of less than no one. The explanation for the less than no one crowd was that the 7:30 pm start time is past the 6:00 pm start of Mormon family night when Mormons are required to be at home. Seriously, tune in on Saturday at 2 pm when they take it to the Sooners in Dayton.



The Sin Bin

People are always worried that they're going to kneel down in the confessional and the priest is going to be like you did whaaaat? Just the opposite. It says so much about your love of God when after you've done something really stupid you realize it and say 'wow that was really stupid, and I need to confess that.' I wish I had more moments like that and more courage to just go. It's the perfect season to go too. So if you're feeling the weight of something heavy on your conscience or you're frustrated with some little thing you do, examine your conscience and take whatever it might be to the Basilica confessional at 11:00 am, 4:45 pm, or 7:00 pm Monday – Friday. Your soul will thank you, unless you're a Pre-Socratic philosopher. As an aside, watch the movie "I Confess."



Friday

Yesterday was Thursday and tomorrow is Saturday. Rebecca Black has now topped Sesame Street as the most viewed educational program on the air. And we so so so excited about this development. Even Justin Bieber tweeted about his new-found understanding that Sunday comes after Saturday. Weird. What do you get when you put Rebecca Black and Justin Bieber in a music video together? Well, she's educationally-oriented and he's love-oriented so I introduce "The Birds and the Bees" featuring auto-tuned Bieber and Black with their guest star: overweight, middle-age, Usher want-to- be. It's the newest tool in parenting. Note: If you're lost become educated on YouTube.

JEERS

Modern Day Slavery

Where's Harriet Tubman when you need her to come slap Vikings RB Adrian Peterson? I'm really interested to see how she would confront a man who claimed that today's NFL is modern day slavery. Just remember this is millionaire players being locked out by billionaire owners. When you were worried about the recession, they were worried about whether to get a Lamborghini or a Porsche (as a third vehicle). I can say I won't be disappointed in the least if there is no NFL. Maybe I'll actually get some work done on Sundays. I know Browns, Bills, and Lions fans will be with me; it will be their best season in recent memory. And on Thanksgiving Day, Adrian Peterson will be thankful he doesn't have to play in the league of Nasty Forced Labor anymore.

Potassium Iodide and Nuclear Fear

In the wake of the earthquake in Japan people in California and on the West coast are freaking out. OMG did you get your potassium iodide pills so that you don't melt from the radiation to which you're not exposed? I'm glad we're very concerned as a nation about the welfare of those a mile from the reactor rather than those 4,000 miles from it. According to one source, there is contaminated spinach going around. I'm going to stop eating it since I'll be exposed to the equivalent of a CT scan if I eat two pounds of spinach everyday for a year. And once again our stupidity has set back the nuclear program in this country another 20 years. It's just like Three Mile Island when absolutely no one died as a result.

Letter to the Editor

To the editor of *The Rover*:

I have some comments on Ray Korson's article regarding right-to-life activities at Notre Dame.

The article stated that The Notre Dame Fund to Protect Human Life was founded in response to the Obama controversy, and implied that the Fund is a component of the Center for Ethics and Culture.

Neither is correct.

The Notre Dame Fund to Protect Human Life was founded on September 12, 2008, long before the Obama appearance at Notre Dame. The idea for the Fund arose from the deliberations of an ad hoc group which had been meeting for several years with the purpose of determining ways to initiate, strengthen and support right-to-life efforts at Notre Dame. The goals of the Fund are clearly expressed on the Fund website www.nd.edu/~lifefund/.

The Fund is not a component of the Center for Ethics and Culture. Although the Fund currently receives administrative support from the Center, it was established as an independent entity, free of formal departmental connections. The Fund is managed by a committee of five pro-life scholars, and is self-perpetuating; i.e., the Committee selects the replacement for any departing committee member. The Fund Committee welcomes input and cooperation with other pro-life efforts on campus.

Bill Dotterweich '58
2010 Prestwick Lane
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Integritas:
Integrating Scholarship, Spirituality, and Service in the Christian Intellectual Tradition

The Notre Dame Center for Ethics and Culture is accepting applications for the 2011-2012 Integritas program. Designed to integrate the corporal and spiritual works of mercy, the undergraduate program gives 23 students the opportunity to participate in dynamic seminars, engage in service in the South Bend community, worship together, and make a retreat.

From September through April, participants will:

- Participate in monthly seminars to reflect on central texts in the Christian intellectual tradition, led by guest professors.
- Deepen their spiritual lives through liturgies and a spring retreat
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- Visit Chicago to enjoy the culture the city has to offer
- Create an intellectual community of professors and students with a vibrant Christian spirit.

Apply Now!
Applications available at ethicscenter.nd.edu
Applications due April 21, 2012.
Questions? Contact the program director, Greer Hannan, Events Planning Coordinator at the Center for Ethics and Culture.
Phone: 631-3192
E-mail: ghannan@nd.edu

Star receiver barred from all team activities after second alcohol-related arrest

continued from front page

result of the junior team captain's second alcohol-related arrest in the past 14 months.

Floyd was stopped by Notre Dame Security Police at 4 am on March 20 for running a stop sign. After failing three sobriety tests with a recorded blood alcohol content level of .19, over double Indiana's legal limit of .08, Floyd was arrested and charged for driving under the influence. The incident comes just over a year after the player was cited for underage drinking in Minneapolis.

Kelly announced Floyd's suspension on March 21. "Football needs to take a backseat at the moment while Michael gets his life in order," he said, "and while I don't know when Michael will be reinstated, it will not happen until Michael demonstrates he has successfully modified his behavior and the legal and university disciplinary matters have run their respective courses."

Floyd issued his own statement, expressing remorse for his actions. "I want to apologize to my family, friends, teammates, coaches, the University and the extended Notre Dame family for my behavior this weekend," he said. "I absolutely recognize that I have many things to work on to become a better person and will need to regain the trust of all whom I have hurt within my immediate family and the Notre Dame family."

Floyd will meet with the Office of Residential Life and Housing in the near future to determine if further discipline is warranted. It is possible that he will be suspended for the fall semester, making him ineligible for the 2011 football season.

In the meantime, Kelly and the Fighting Irish appear to be prepared to move on without their star receiver. Floyd is not participating in spring practices and his name has been removed from the team roster and team prospectus that was distributed to the media.

"Whether there is an injury or somebody is not with us, our focus is strictly on the guys that are here," Kelly said. "We're preparing our football team through skill development and unit consistency around the guys that are here. That really hasn't changed much, in how I go to work every day, whether there's a suspension or not."

Even with contingency plans in place, the absence of Floyd on the playing field will be felt. Voted the team's 2010 season MVP, Floyd is considered by many analysts to be one of the top wide receivers in the nation. He chose to put off entering the NFL draft in order to improve his chances of being selected higher in the draft by building off his impressive junior year campaign.

With the possibility of a semester suspension looming, however, Floyd may reconsider postponing his professional career. Although he could redshirt and maintain a year of eligibility if not allowed to play for the Irish in the fall, he also has the option to enter the NFL's supplemental draft. He could transfer to another school and play after sitting out a season, per NCAA rules. Regardless of what the future ultimately holds for Floyd, it does not appear that he will be on the field with his teammates anytime soon.

Jonathan Liedl is a senior in Dillon Hall. He wants to invite everyone to come to Arabic Cultural Night on April 1 to watch him get slapped by two girls. Who said Arab women were repressed?

VISIT
www.irishrover.net

Notre Dame Symphony Orchestra presents star performance

MADELINE GILLEN
Staff Writer

The DeBartolo Performing Arts Center's Leighton Concert Hall recently hosted the Notre Dame Symphony Orchestra as they played Mozart, Brahms, and Mendelssohn.

Winner of the 2010-2011 Concerto Competition, clarinetist Nettie Pyne performed a solo in symphony orchestra's first piece of the evening, Mozart's "Concerto for Clarinet and Orchestra K. 622 (1791)." This concerto was one of the last pieces Mozart composed before his death.

Pyne played the difficult piece flawlessly, drawing in the audience instantly. Violinist Colleen Mansfield, a freshman business major, said that she enjoyed the work of this famous classical German composer and the experience of accompanying a soloist.

The orchestra next played "Variations on a Theme of Joseph Haydn, op 56a." This piece was a difficult 10-part piece, beginning with the "Chorale St. Antoni," progressing through 8 movements, and ending with the "Finale – Andante." The stirring adante was a fitting ending to a lengthy piece. Haydn composed "Variations on a Theme, op 56a" in the summer of 1873, and it was first played by the Vienna Philharmonic Orchestra.

The performance ended with Mendelssohn's dramatic "Symphony No. 3 in A minor, op. 56 'Scottish.'" Cellist Leo Hall, a freshman, described the dynamics of the piece.

"It's great because it's a good combination of tempos and rhythms," he said. "And although it's challenging, it sounds great in the end."

Clarinetist Rebecca Roden, a junior music and philosophy major, said that Mendelssohn's piece was her favorite piece of the three selections. She appreciates Mendelssohn's "expressive but often classically structured pieces."

Roden especially enjoyed the third movement of the Symphony No. 3 as well as the clarinet duets in several sections of the piece. Roden commented that she appreciates the composer himself. "He seemed to be a genuinely nice man with an intact family and a happy family," she remarked.

Those who enjoyed the Notre Dame Symphony Orchestra's excellent concert should consider the Venice Baroque Orchestra, scheduled to perform at the DeBartolo Performing Arts Center on April 9.

Madeline is a freshman in WF who thinks we should have more chocolate in the dining hall and a larger art museum on campus. Contact her at mgillen@nd.edu.

Photo courtesy of Colleen Mansfield



The Notre Dame Symphony Orchestra performs its annual fall concert in DPAC's Leighton Concert Hall

Rising gas prices put economy's growth in peril

MICKEY GARDELLA
Politics Editor

Turmoil in the Middle East, the tsunami and earthquake in Japan, and increased domestic and global demand have pushed oil prices upward, threatening the fragile growth in the US economy.

Sixteen of 23 economists surveyed by CNNMoney.com named high oil prices "the most serious risk facing the economy."They worry that gas prices will continue to rise, which will have a suppressive effect on economic growth. Prices have increased 15 percent in the last two months, CNNMoney reported.

The national average for a gallon of regular gasoline was $3.549 on March 21, according to the AAA Daily Fuel Gauge. The all-time high was $4.114 per gallon on July 17, 2008. The price of gas has risen 6.65 cents per gallon in the last two weeks after rising 33 cents in the previous two weeks, Reuters reported March 20.

The International Energy Agency estimated that the violence in Libya is preventing one million barrels of oil per day from reaching the market. Libya, Africa's third largest producer of oil, contributes about two percent of the 87.5 million barrels of oil the world consumes daily.

Worries abound about the spread of conflict beyond Libya, as Middle Eastern nations like Yemen, Bahrain, and Omar are nearing flash points. Oil prices spiked as US and European forces began bombing military installations in Libya in an effort to enforce a no-fly zone March 19.

President Obama has said he was in contact with other oil-producing nations to ensure that production would not diminish due to the recent unrest in the Middle East. The Organization of the Petroleum Exporting Countries (OPEC) has said it will increase production to replace any oil lost due to the mayhem in Libya, CNNMoney.com reported.

John Felmy, chief of the American Petroleum Institute, told Reuters that February's increase in oil deliveries "reflects an economy gaining strength" because deliveries are a good indicator of demand. He said that economic growth has trumped the negative effects of the increase in the price of oil thus far.

In an op-ed in *The Epoch Times*, Peter Morici said that rising gas prices could cost the US economy 600,000 new jobs in 2011, roughly 50,000 per month. Morici, former chief economist at the US International Trade Commission, said a sustained period of high gas prices could decrease 2011 GDP growth from 3.5 – 4 percent to 3 – 3.5 percent.



Consumers have started cutting back on luxury goods, unnecessary driving trips, and eating out. Some have managed their budgets more tightly by replacing higher-priced goods with cheaper options.

An analysis by the US Department of Energy said that the average household could face $700 in additional fuel costs this year.President Obama said that the tax cut compromise reached last year, which will grant working families about $1,000, would help families cope with the increased prices.

The president defended his administration's energy policy, saying that "common sense" regulations and safeguards are necessary to prevent another oil spill.

"We are encouraging offshore exploration and production, we're just doing it responsibly," Obama said.

Congressional Republicans criticized the Obama administration for placing a moratorium on deepwater drilling.

"While the Obama Administration claims to be committed to American energy production, the facts and its own actions say otherwise," House Speaker John Boehner said in a statement March 11.

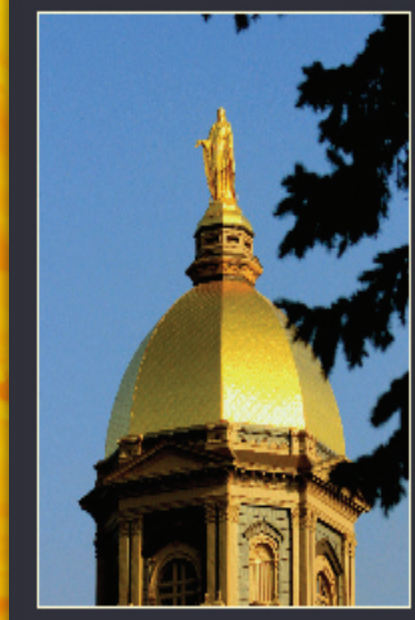
The Federal Reserve said that the increase in energy prices will be "transitory," and that the level of core inflation, which does not take into account the unstable energy and food markets, will remain at manageable levels..

Accordingly, the recent upsurge in energy prices has not prompted the Federal Reserve to prematurely end its $600 billion treasury bill bond-buying program, called quantitative easing, which is scheduled to conclude in June.

The tsunami and earthquake in Japan is likely to have an impact on the market, as one quarter of Japan's refining capacity is shut down and much oil will be needed to help in the relief and reconstruction effort.

Bruce McCain of Key Private Bank told CNNMoney.com that "basic seasonal pressures will take a toll on gas prices" as the nation enters the peak summer driving season. McCain said he did not think rising gas prices would cause a new recession but that they would stunt the current fragile economic growth.

Mickey wants da money. Contact him at mgardell@nd.edu.



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Our Lady of Life,
O mother of all life
born and unborn,
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with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
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Expert examines free will

continued from front page

understanding of it.

Although the found neurological evidence does not technically entail a causal relationship between the tumor and the man's tendencies, in similar cases causation is often assumed because of the extremely tight correlation. This assumed causation, coupled with the fact that society typically identifies the tumor as something external to the man causes many to claim that his actions were not caused by himself but rather his tumor.

According to Armstrong, this is an example of the way in which neuroscience illuminates our investigation of free will and the role it plays in our attribution of moral responsibility. He claimed that such evidence should prompt us, and more specifically our legal system, to widen the traditional list of 'excuses' that diminish or eliminate moral responsibility.

For example, adolescents and children under a certain age are not held responsible to the fullest degree for criminal actions, because of our knowledge that their brains will significantly develop.

Armstrong also discussed the concept of mechanism. Frequently used to support the view that neuroscience eliminates free will, this view describes our thought processes in purely physical terms, devoid of reference to conscious mental states or goals.

Armstrong argued that this position is weak by discussing the concept of "multiple realizability." For example, a friend could give you a dollar in many different forms - four quarters, a one dollar bill, and so forth. You would then thank them for giving you a dollar either way, not for the form in which they gave it to you.

According to Armstrong, "multiple realizability" parallels the distinction between the mental and the neural. If a thought process can be completely described using only physical, neurological processes, this does not negate the possibility of mental processes having a true causal force in our thoughts and actions.

Armstrong concluded that we can see that "neuroscience does not undermine responsibility in general, but (rather) it does raise fascinating questions about particular cases (involving free will)".

Katie Finley is a junior philosophy, theology, (pseudo) art major who collects bottle caps. If you would like to make a donation (and earn her unending gratitude) please contact her at kfinley2@nd.edu.

20 ND students make pilgrimage to Holy Land for spring break

NICK MANCINELLI
Staff Writer

Notre Dame's Theology Department and the Office of Campus Ministry took 20 undergraduate students on a Lenten pilgrimage to the Holy Land over spring break. The pilgrimage began at the Church of the Nativity in Bethlehem and ended at the Church of the Holy Sepulchre in Jerusalem. On their travels, the students waded in the Jordan River, watched the sun rise over the Sea of Galilee, and clambered up and down the Mount of Transfiguration. The Tantur Ecumenical Institute, situated on the road between Jerusalem and Bethlehem, housed the students for most of the week.

Throughout the week, the students practiced a method of prayer known as Lectio Divina, where they read Scripture passages aloud at the locations of events described in the passages.

"The Holy Land is sometimes called the Fifth Gospel because the land itself is revelatory. In traveling across the land where the Gospels occurred, we encounter Christ in that way," Program Manager of Campus Ministry Brett Perkins said. Perkins led the pilgrimage with Lewis Hall Rectress Layla Karst and PhD student Hannah Hemphill.

"The pilgrimage provided an opportunity for students to engage in prayerful Lenten meditation on the life of Christ by visiting the sites associated with his earthly life, death, and resurrection," said Karst.

"For Christians, pilgrimage is not a mandatory component of our faith, and in a sense we believe that Christ comes to us in every time and in every place, especially in the Church and in the Eucharist," Karst explained. "On the other hand," she continued, "there is something very significant about visiting the same places that God chose to visit in his earthly life. Visiting those places can tell us something about who our God is and what God might be doing in our world."

Many students recalled specific moments of transcendence associated with particular holy sites. "These fleeting instances of grace are rare and must be treasured like flowers in the desert," said Father Fergus, a priest of the Franciscan Custody of the Holy Land who led the Notre Dame group through the Church of the Holy Sepulchre. Fr. Fergus explained that since humans do encounter these moments often, they must learn to recall them during times of trial.

The Israeli-Palestinian conflict was of particular interest to several students who are minoring in Peace Studies at Notre Dame. They met with Palestinian professors and students from Bethlehem University, a Catholic Christian university founded in 1973. A committee lead by Archbishop Pio Laghi founded Bethlehem University in response to Palestinians' desire to establish a university in their homeland. Besides participating in the Latin Catholic traditions, the students prayed at the Western Wall on the Sabbath, listened to Armenian Vespers, attended Divine Liturgy at a Melkite Church, and spoke with the Imam of the Bethlehem Mosque. These experiences were designed to build solidarity with other faiths.

Nick Mancinelli traveled to Jerusalem on this pilgrimage. He is a senior astrophysics major and likes to play with fire. If you have any spare matches, contact him at nmancine@nd.edu.



Photo courtesy of Rachel Barenblat

Research Down Syndrome: Advances and a challenge

CHRISTINA KUKLINSKI
Staff Writer

Dr. Patricia White-Flatley, co-founder of Research Down Syndrome, a non-profit medical organization, addressed Notre Dame students and members of the local community. In her presentation, entitled "Rethinking Down Syndrome: Revolutionary Research Advances," she discussed her personal experience with her son who has Down syndrome. White described existing research on the disorder as well as the potential for future treatments, and issued a challenge for Notre Dame students to become involved with research on Down syndrome.

In her presentation, White emphasized that children and adults with Down syndrome are "individuals first." "Medical conditions," she said, "do not define individuals with Down syndrome." Rather, the fundamental premise behind Down syndrome research is respect for life.

White began by describing her own experience with Down syndrome. Despite her familiarity with the condition, she said, "the issue of Down syndrome became real to me when I gave birth to a son with Down syndrome." At that time, nothing existed to address the problems of cognitive impairment that are the "hallmark" of the disorder. She was then motivated to create Research Down Syndrome to focus on cognitive impairment and the issues it raises for individuals with Down syndrome.

Each year, about 5,000 children with Down syndrome are born in the United States. Until the 1970s, however, the majority of these children were institutionalized. Their life expectancy was only 25 years. Since then, the life expectancy has risen to 55 years, and there are more options for individuals with Down syndrome. This is in part due to efforts by organizations like Research Down Syndrome that raise awareness and educate the public about issues related to Down syndrome.

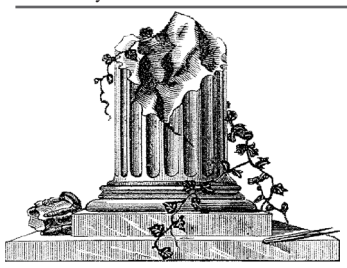
Nevertheless, there have been many challenges for research through the years. White specifically mentioned the difficulty in finding willing and interested researchers. In addition, many people misunderstand Down syndrome. 90 percent of women who receive pre-natal diagnoses of Down syndrome terminate their pregnancies. Often, White believes, the challenges that the disorder presents are overstated, and the parents are left feeling that they have no other options other than terminating the pregnancy. In Massachusetts, legislatures addressed this problem with the Kennedy-Brownback law, which mandated that parents receive both full and accurate knowledge of the condition and referral to support networks in all cases of prenatal diagnoses.

White said that legislation like Kennedy-Brownback law as well as the results of Research Down Syndrome's efforts give her hope. The foundation's research has been investigating the basis for the intellectual impairment of Down syndrome, and looking for potential treatments. Over the course of 5 years, the likelihood of an effective treatment has increased greatly. White hopes to see clinical trials take place soon. Her goal, like that of many parents of children with Down syndrome, is to see "safe and effective, FDA-approved therapies… now and soon."


Dr. Patricia White-Flatley

There is still a great deal of room for improvement and further advances in Down syndrome research. White, whose husband is a Notre Dame alumnus, believes that the university can contribute greatly to improving awareness and understanding of intellectual impairments. She called upon students in all fields of research to take the initiative in researching Down syndrome. "Nothing would make me happier nor seem more fitting than for the University of Notre Dame to take on this sort of thing," she said.

Christina Kuklinski is a junior political science major who lives in Pasquerilla West Hall. She apologizes in advance if you were looking for a witty by-line. Contact her to share your disappointment at ckuklins@nd.edu.



The Column

Visiting sculptor Dony MacManus discusses sacred art

MATTHEW BALKEY
Culture & Thought Co-Editor

A resident of Florence, Italy for the last ten years, sculptor Dony MacManus visited Notre Dame to talk about sacred art. His lecture Monday afternoon was an exhilarating and ennobling commentary linking scholars, artists, and the future of sacred art.

In his introduction, Professor Duncan Stroik contextualized the role of the talk within MacManus' whirlwind tour of Catholic universities throughout the United States. These presentations are part of the groundwork MacManus is laying for a new English-language school of sacred art in Italy. The goal of his new program is no less than a total synthesis between the spiritual life of Western thought and the technical proficiency of figural art.

The connection, for the School of Architecture, is immediate and substantial. As MacManus observed, "Architects and artists need each other." What we seek to do in embracing architectural classicism requires the contribution of all the arts for its execution. Beyond this, Notre Dame holds a unique position, not only for its stance on classical architecture, but for its Catholic intellectual tradition. Were Cornell or Yale to start running neo-classical programs tomorrow, they still could not achieve what Notre Dame naturally integrates.

MacManus sounded a similar note when asked to contrast his vision for sacred art with the prevailing state of art education. Distinguishing between two opposing camps, he faulted not only the secular art schools that retreat into abstraction and "empowering" self-expression, but also recent classically-based programs which focus on technical repertoire without probing the deeper human significance: "They were taught the language, but they weren't taught to penetrate the language to arrive at the underlying thought."

For MacManus, this thought begins with the human figure, which is the "fundamental" vehicle of communication: "The human figure is the ultimate expression of presence, and when confronted with that presence in art, we must acknowledge it." He praised Pope John Paul II's *Theology of the Body* as instrumental in his pupils' search for artistic meaning, saying it "was giving them an idea of what the body means to go along with the language." Taking this notion further still, MacManus asserted that "the sacred, that is, the Church, is the only institution that needs art," because the power and meaning of the human figure is found in the Incarnation.

"I don't see a sincere cultural renewal without a revival of fundamentals, of the truth of the human condition," MacManus continued. The enduring power of the human figure is undeniable. Indeed, our beings, the image and likeness of God, are the last, unassailable bulwark of meaning. Though we are bombarded by a popular culture that cheapens and exploits our image in every waking moment, our intrinsic humanity can never be trafficked out of existence. More often today, the reaction of our disordered society when "confronted with that presence" is to recoil in horror. On the reluctance of public committees to commission figural art, MacManus said, "a lot… are afraid of figural works because they actually mean something. There is a real fear of meaning in contemporary commissioning."

Speaking of one of his own projects, a portrayal of St. Josemaria Escriva for the chapel of Opus Dei in Manhattan, he explained the thought behind his work: "Respect the liturgical hierarchy of the space; first, the tabernacle, the real presence; second, the altarpiece; third, the devotional image [Escriva]." The installation was to be life-sized, but a full-length statue would have dominated the space. Instead, MacManus created a bas-relief bust, with a full relief head, set into the wall and gesturing towards the tabernacle, a solution "reinforcing the orientation of the space." Here MacManus intimates a profound concept: the real presence of Christ in the Eucharist is not only the source and summit of our faith, but also the foundation of representational sacred art.

Thus the technical language of figural art is but a means to an end. MacManus credited it with giving him the ability to discover "how the Incarnation is communicated through the great masters." In describing the necessity of the truth of Christian iconography to the intrinsic meaning and value of art, he contrasted "penetrating the humanity of the great masters to communicate with people today versus learning to paint in the style of Michelangelo." One is a technical feat, the other is true art. Rather than set up a false dichotomy between creating art "for our time" and the historic, figural tradition, MacManus had this advice: "You don't have to try to be contemporary; we are contemporary. Develop the spiritual life and the artistic language. Steep yourself in the faith and tradition, and what results will be natural."

Matthew Balkey is a fourth-year architecture student. He facetiously defines art as "anything with a column in it." This newspaper counts. He can be reached at mbalkey@nd.edu.



Dony MacManus' depiction of St. Josemaria Escriva, much like Bernini's Cornaro chapel, reinforces liturgical purpose and orientation through figural gestures.

Professor discusses influences that shaped Lincoln's worldview

MICKEY GARDELLA
Politics Editor

Allen Guelzo, professor of history at Gettysburg College, spoke of the influence of the Enlightenment and capitalism on President Abraham Lincoln's core principles. The talk was delivered as a part of the political theory colloquium entitled, "A. Lincoln, Philosopher" on March 21.

Since he was a boy, Lincoln was a "persistent thinker," consuming many books on diverse subjects such as natural philosophy, astronomy, the natural sciences, and American history.

"Whatever he needed, he taught himself out of the textbooks of the day," Guelzo said.

Although he did not have much formal education, Lincoln had an uncanny ability to remember and comprehend just about all that he read, Guelzo said. He ensured that he had a full understanding of the material before him.

"I am slow to learn, but slow to forget what I have learned," he said, quoting Lincoln.

Guelzo outlined three major influences that shaped Lincoln's ideology and thought process. Exposed to Calvinism while growing up in Kentucky and Indiana, Guelzo characterized Lincoln was a firm believer in predestination.

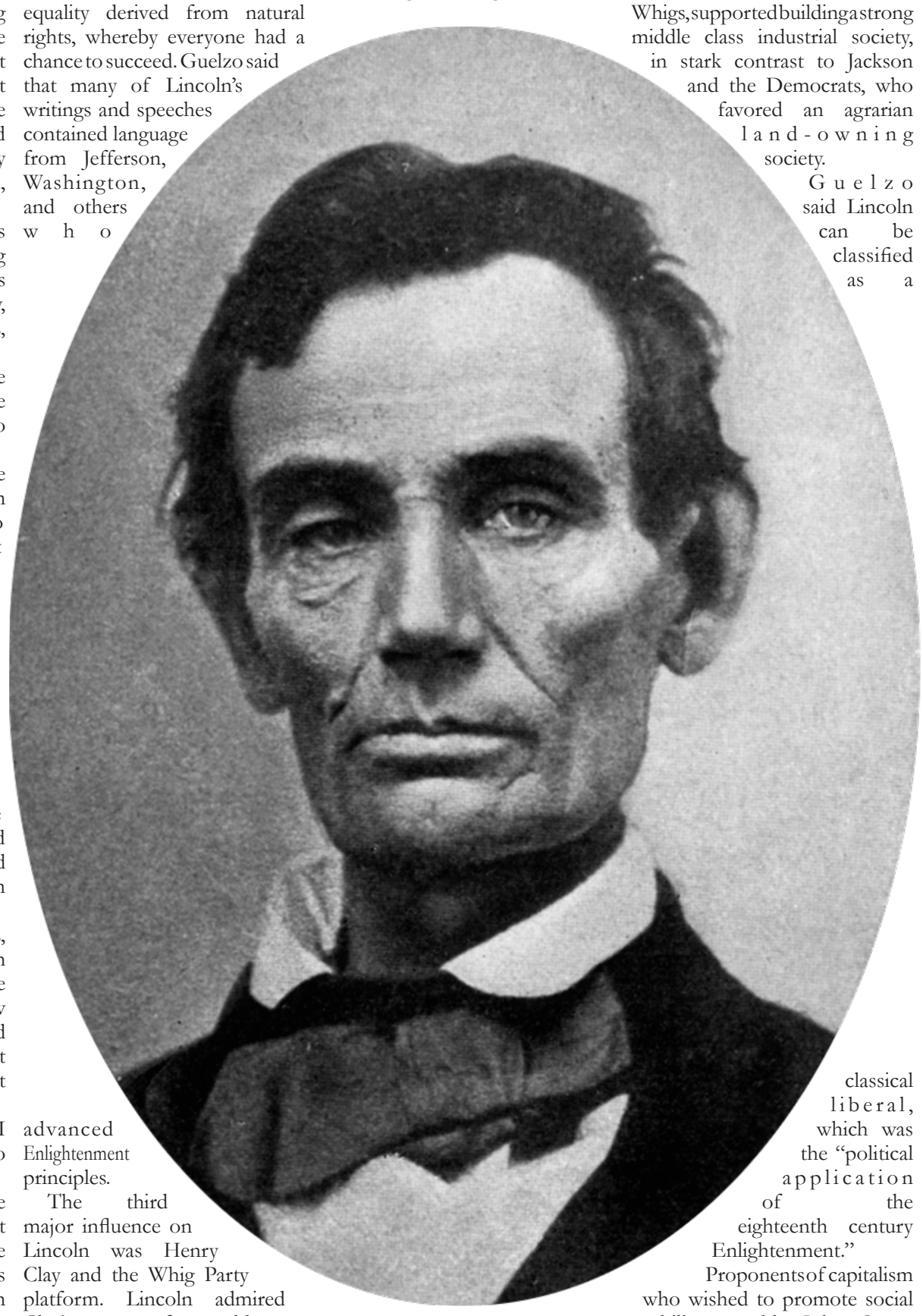
When making decisions, Lincoln would stand back from the situation and examine the evidence to determine how things should proceed. He would take time to make decisions, but once he decided he was dead set in his ways.

"I am a slow walker, but I never walk backwards," Guelzo said, quoting Lincoln.

The second major influence on the sixteenth president was the political ideas of the Enlightenment. Lincoln's writings evince a firm conviction that humans were endowed with the natural rights of life, liberty, and the pursuit of happiness.

Lincoln's study of American history led him to admire the American Founding Fathers, particularly Thomas Jefferson and George Washington. He read abundantly about the American Revolution and sincerely believed that "economic opportunity and social mobility" were being fought for by the Americans.

Endowed in the founding of the United States was universal equality derived from natural rights, whereby everyone had a chance to succeed. Guelzo said that many of Lincoln's writings and speeches contained language from Jefferson, Washington, and others who advanced Enlightenment principles.



The third major influence on Lincoln was Henry Clay and the Whig Party platform. Lincoln admired Clay's support of natural human liberty and free market capitalism. He supported the pro-growth Whig platform, which included a protective tariff, national bank, and public investment in infrastructure.

Lincoln, like Clay and the Whigs, supported building a strong middle class industrial society, in stark contrast to Jackson and the Democrats, who favored an agrarian land-owning society.

Guelzo said Lincoln can be classified as a classical liberal, which was the "political application of the eighteenth century Enlightenment."

Proponents of capitalism who wished to promote social mobility, notably John Stuart Mill and Francis Wayland, were heavy influences on Lincoln's economic philosophy.

"The most important intellectual influences on Lincoln were history and political economy," Guelzo said.

Mill and Wayland espoused the invisible hand of the free market that was articulated by Adam Smith as the engine that fueled self-improvement and upward social mobility.

For Lincoln, Guelzo said, government ought to be limited to things individuals cannot achieve themselves.

Lincoln combined his beliefs of natural rights and social mobility to oppose slavery, which "annihilated" both. He used the writings of Wayland to make his argument that slavery stripped people of their liberty and pursuit of happiness.

There was no competition under slavery because slaves stayed slaves and owners remained owners. connection of Enlightenment principles and a capitalist economic philosophy, Lincoln understood abolishing slavery as a moral obligation.

According to Guelzo, that today's society shies away from moral issues, thinking there can be no general agreement. For Lincoln, moral issues were what united the nation.

In Lincoln's day, Guelzo said, there was a totally different understanding of rights than there is today. A commitment to rights did not mean a break from moral principles. Lincoln's moral opposition to slavery was born from the belief that liberty and the pursuit of happiness were natural and part of human nature.

"Lincoln was a classical liberal, an enemy to hierarchy, and a friend of trade and business," Guelzo concluded.

Mickey Gardella is a sophomore political science major who resides in Knott Hall. He can be contacted at mgardell@nd.edu. He enjoys a good appletini and watching his toy poodle, Mr. Snickerdoodle.

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In August 2010, a court battle ensued between the university and former university professor Oliver Collins. Collins was removed from his tenured position on the engineering faculty for allegedly using federal grant money to purchase photography equipment for personal use, which included making and storing pornographic images.

Contact Claire Gillen at cgillen2@nd.edu.

Some advice for Catholic politicians of the future

Fr. Bill Miscamble, CSC
Professor of History

In his first encyclical letter *Deus Caritas Est* (God Is Love), Pope Benedict XVI reminded us, "Building a just social and civil order, wherein each person receives what is his or her due, is an essential task which every generation must take up anew." This is essentially the work of lay women and men. My hope is that there are numbered among readers of *The Rover* able women and men who wish to take up the crucial vocation of politics and so to engage in this crucial work. The Church aims to help inform her members in pursuing this vocation and in this effort Catholic colleges and universities have a special role to play, for they have a treasured intellectual tradition and great wisdom to pass along to their students.

Students at schools such as Notre Dame should emerge with a clear understanding of Catholic moral teaching and social doctrine and so be ready to play their part in shaping their society for the good. In the Pastoral Constitution on the Church in the Modern World (*Gaudium Et Spes*), issued in December of 1965, the council fathers at Vatican II approached very positively the whole issue of Catholics' political participation. They honored the political vocation and conveyed that Christian politicians were called upon to engage the modern world in ways that would promote the dignity of each person and the common good. They were to serve within their own domain as "leaven." They certainly were not to see their political activities as separate from their religious commitments. The council fathers emphasized that "there be no false opposition between professional and social activities on the one part, and religious life on the other" (43). They firmly rejected any compartmentalization of faith and political engagement.

Sadly, the impact of the vision for Catholic politicians set forth in *Gaudium Et Spes* has been minimal at best over the past decades. Many politicians who identified as Catholics hid behind the notion that religion was a private matter. They blended in and refrained from utilizing the moral and social teachings of their religion as an inspiration and guide for their actions. They did this despite the fact that some of the fundamental problems of the American polity and society—the assault on human life, the decline of family and community, unrestrained individualism at the expense of the common good, rampant relativism in values—presented a unique opportunity and challenge to Catholics to contribute in the public domain.

The privatized religion model largely triumphed despite both the efforts of those who pushed the 'consistent ethic of life/ seamless garment' approach in the 1980's and the courageous witness of some faithful Catholic politicians such as the pro-life governor of Pennsylvania, Robert P. Casey. The increasingly blunt pronouncements from official Church teaching regarding the responsibilities of Catholic politicians in encyclicals like *Evangelium Vitae* (1995) and in the "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life" went largely unheeded by many professedly Catholic politicians.

We can lament this sad story and even admit that prospects for any rapid change seem dim. Yet, perhaps we might see things in a longer-term perspective such that this last forty years has been a difficult period in which many Catholic politicians lost their way. They failed to benefit from the guidance of *Gaudium Et Spes*. They failed to build upon the example of Governor Casey and other courageous politicians who understood well that politics and faith must meet. Surely, however, a crucial task is also to look forward and to see how a new generation might take up the challenge to live out the call to serve faithfully as Catholic politicians. Let me offer some brief counsel, drawn from a number of thoughtful commentators, on how this might be done better.

I borrow firstly from Mary Ann Glendon, the distinguished Harvard Law Professor and former US Ambassador to the Vatican. In her 1996 commencement address at Notre Dame, she clarified that "religious participants in public debates will not be as effective unless they can speak in terms that are persuasive to men and women of good will – of all faiths, and of no faith. One will not get far if one preaches only to the converted." The key is to work for what is right and good by persuading others of the rightness and goodness of your objectives. In doing so one must utilize reason accessible to all to clarify the ethical foundations for one's political choices and actions. Hopefully, a good Notre Dame education prepares students here to do this.

As they pursue the political vocation, religious folk must have some sense of modesty as to what they can accomplish, some limits on what they think they can achieve on this earth and on what they see as the role of government. They should know well that heaven is elsewhere and, while in the Augustinian sense they may work to have the City of God penetrate and overlap the City of Man, this is an ongoing task for each generation, as Pope Benedict XVI notes. When one appreciates the limits of politics one understands well that one's task is not to create 'heaven on earth.' The latter was the approach adopted by the totalitarians of the last century and they succeeded only in creating variations of a disastrous hell. Furthermore, one must understand, as Daniel Patrick Moynihan pointed out in the commencement address he gave at Notre Dame in 1969, what "government cannot provide." The future senator clarified that "it cannot provide values to persons who have none, or who have lost those they had. It cannot provide a meaning to life. It cannot provide inner peace. It can provide outlets for moral energies, but it cannot create those energies."

Possessing a realistic grasp of the role and possibilities of government usually helps folks of religious outlook appreciate that they will not agree on all the details of policies. *Gaudium Et Spes* says in rather formal Vatican 'document-speak': "Christians should recognize that various legitimate though conflicting views can be held concerning the regulation of temporal affairs." So it is that good folk can differ--and quite markedly and passionately--on a variety of matters. We might all be able to agree that our religious tradition calls for us to care for "the poor and the weak, the widow and the orphan," but that doesn't mean that all need agree on what precisely should be done with Social Security or entitlement spending and the like.

That said, there are some issues of fundamental importance, especially the life questions, where moral absolutes rather than prudential judgments are involved. Of course, one's conscience must ultimately be one's guide, but it must be a properly formed conscience and one guided by basic precepts of Catholic teaching. There *are* moral truths and they must be acknowledged. Everything is not relative. There are some matters, such as abortion, where saying one is 'personally opposed' but unwilling to impose one's views on others is deeply flawed.

While the focus here is on the place of religion in the public sphere for politicians, it should go without saying that one's faith should also be a guide to one's private morality. Honesty, integrity, fidelity and generosity should be personal qualities of those who would publicly refer to their religious convictions. Faith is to guide one's whole life –public and private.

Let me offer a final encouragement for good people to enter public life. Politics is a noble calling in a democratic society. *Gaudium Et Spes* holds that "the church regards as worthy of praise and consideration the work of those who, as a service to others, dedicate themselves to the welfare of the state and undertake the burdens of this task." Those who sense a call to the political vocation should pursue it but always as "a service to others." Perhaps the second Catholic president--and an unapologetic one at that—will be a Notre Dame graduate! But always keep St. Thomas More as your guide—he was the King's good servant, but God's first!

Fr. Bill Miscamble, CSC, is a Professor of History at Notre Dame and a member of The Rover's advisory board.

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O'Connor speaks on sex, gender relations, and marriage

continued from front page

between men and women and how they we see each other? Do you think those aid or hurt those interactions?

Well, a natural situation for men and women of college age is that there's a certain amount of sexual energy, which includes sexual tension in their relationships. Relationships between men and women aren't simply the same as relationships between two men or between two women. That seems to me completely healthy and unavoidable.

This [sexual tension] is not a gender problem. It's like waking up in the morning and thinking you've got a gravity problem because you can't fly through the air. It's just part of the structure of the human world.

I'm skeptical about a lot of the things that are called gender problems being problems at all. They're a natural part of the differences between men and women and that the way men and women relate to each other has a kind of complexity that's exciting.

During your talk, you talked about how it's natural for men and women to be clothed, and to try to put oneself out there as a naked person is kind of like trying to put on a "skin-suit." What is that?

Nakedness is a costume, or a disguise. It's not a way to be seen. It's a way to present oneself in a shocking way. So nakedness is rarely the accomplishment of easy nature. It's instead a kind of a shock to what's naturally social about us. [It's] a kind of metaphor for the way sexuality is in contemporary culture.

People are naturally rather embarrassed and shy about displaying signs of sexual attraction to somebody else. That's a natural part of human life. There's a kind of discretion about it, a kind of privacy about it. If it weren't for that kind of discretion and privacy, there wouldn't be such a thing as flirting.

Can men and women be friends? What is the difference between friendship and the romantic relationship?

I don't think that a romantic relationship is friendship primarily, and then has some other aspects to it. That's a fundamental mistake. An erotic relationship is a relationship that brings with it that special energy of sexual attraction, which is not in some limited way physical at all, that kind of special energy you have when you find somebody attractive like that; I don't think that relationship is one form of friendship among others.

It's a different kind of relationship. Now, of course there can be friendships between men and women where the primary relationship is friendship. There's a contemporary ideology that says that should be their primary relationship, so that the specialness of the attraction is all made a secondary thing. That's a fundamental mistake. If you really want to form romantic relationships with somebody, you don't want to make everybody that enters your social world just a friend. That's not a good strategy.

So what is development of this romantic relationship? What do you think that should look like? What are the kinds of things that are appropriate for those people to be doing?

I guess one of the things I would say is that, if you're developing a romantic relationship with somebody and you're in your 20's, whether you like it or not, you have to decide pretty early on: Is this on the path toward marriage or isn't it?

Any couple who's in college who dates exclusively for two years and doesn't know if they're engaged or not . . . they're fooling themselves. At this age, you're not kids. I take college students extremely seriously as adults. If you're dating somebody exclusively, exclusively in the sense that you would feel a sense of betrayal if they dated somebody else, you're engaged. That's just what being engaged is. You haven't set a date yet, but you've done all the things that isolate your romantic energies and focus them on a single person. That's what it is to be engaged, and it only makes sense to be in that kind of relationship if you bring to consciousness that you're deciding whether to marry each other. And if you've decided the person you're dating is someone you don't want to marry, it doesn't matter how much it's going to hurt; you need to break up with them.

What is casual dating? Is that acceptable?

I don't have any objection to it. I wish there were more of it. I don't think there is very much of it. Dates are often invested with an awful lot of emotional energy. Two dates come pretty close to establishing exclusivity for a lot of people. That seems to me a mistake. How would you get to know people?

In relationships where sexual contact starts very early on in the dating relationship, it tends to drive the relationship toward a false seriousness and exclusivity. And so a kind of patience and honesty about how big a deal it is to have sex with somebody, whether that's intercourse or not, more honesty about how much that really means to people, would make people much slower to get involved in that kind of relationship. And that would take some of the heat off of each and every date. And it would make it possible to date more people.

If, by casual dating, you mean having casual sex with a number of people, well, that's a different life-form, isn't it? That doesn't put you in a very good position to get to the place where you can focus your romantic energy on a single individual. That just disperses you.

At the conference, there was a lot of discussion of discernment of one's vocation and going through the process of that. What is that, and what does that entail?

I'm not a big discernment guy. I'm a decision guy. Discernment sounds like we're all like St. Paul on the road to Damascus, and we're going to be knocked off a horse. I don't doubt that there's a certain kind of quietness and reception that goes on. And I'm happy not to call that discernment, but with discernment, it's too easy for that to mean waiting. Sometimes you need to decide and go do something. I would like more students to be deciding on their vocation and fewer of them to be discerning their vocation.

I think that for lots of earnest young Catholics, the talk of discernment is just a Catholic fig leaf thrown over the general culture's constant postponement of marriage because of a lack of belief in their own moral resources to really be married.

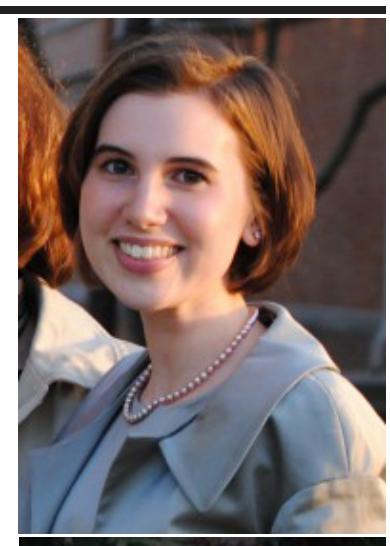
What role does the cultivation of good friendships among men, or among women, play in the preparation for and maintaining of marriage. Or does it play a role at all?

Oh, it does. Here's one thing that used to play a very important role in preparing people for marriage: learning how to get along with your brothers and sisters. Except in unusually bad cases, people don't have sex with their brothers and sisters, but they learn an awful lot of lessons from what it's like to be a family from their brothers and sisters.

People who come from small families, where there's less of that kind of learning within the family of what it takes to live with other people on a day-to-day basis, start out behind the curve a bit, compared to people who come from families where that really is a set of skills and expectations and moral habits that you build up. Life within your family is the single most important part of your formation. (It provides) the establishment of a strong habit base that makes you someone who could be a husband or a wife or a mother or a father.

What role to college-level friendships, the sort of quick intimacies that dorm life promote, play? Little. Those don't tend to be relationships that drive people toward maturity, toward that kind of habitual giving of self to other people's needs that life in a family often does. Marriage is its own thing. It's quite different from any of the moral habits that may get developed through the kind of intimacy that's so natural in social groups and in conversation groups that form through dorm life.

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Resdiscovering the Carrolls

Walter Nicgorski
Professor of Political Science and PLS

I recently took special notice of one of the museum cases in Notre Dame's Basilica of the Sacred Heart. This case stands under the main church and in the room behind the main altar of the Crypt of the Basilica. It contains a portrait of Archbishop John Carroll as well as his crozier and pectoral cross, artifacts recalling this first bishop appointed for the United States.

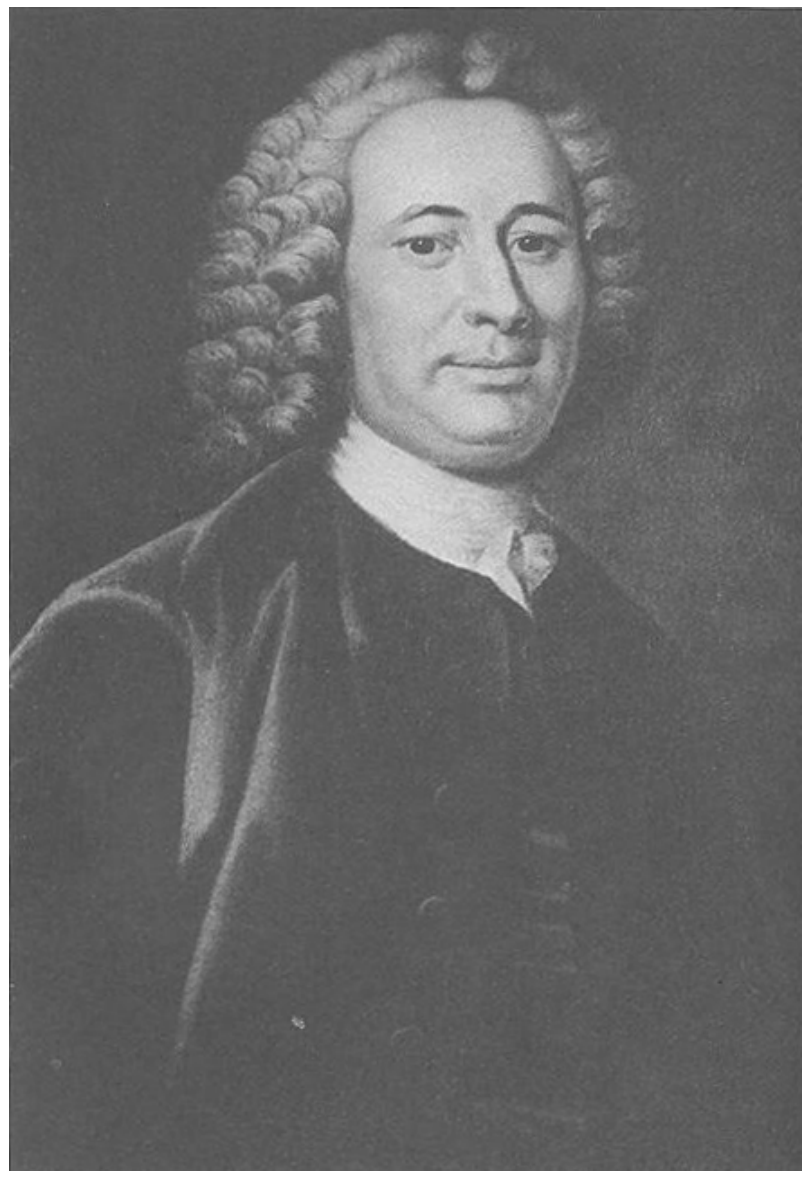
In retrospect, I realize that there were two reasons why I halted on this occasion and examined more closely the contents of this case. I took my bachelor's degree from Georgetown University and was about to make a rare return to celebrate the fiftieth anniversary of that commencement.

At Georgetown, one is often reminded, if only by the statue of John Carroll at the main entrance to its campus, of this young Jesuit's leading role as the founder of this oldest of American Catholic universities, a founding of 1789, the very year in which our new national Constitution took effect. So what were these artifacts recalling the Archbishop Carroll doing at Notre Dame, buried among the many items of this university's American and Catholic history?

A second reason that led me to pause before the display case is that the eminent Carroll family of Maryland was just then much on my mind, for I was reading a biography of Charles Carroll, the cousin of the archbishop and, outside of Catholic circles, better known than him. Charles was the sole Catholic among the signers of the Declaration of Independence, and he became especially famous for outliving all the signers, including Jefferson and Adams who both met their seemingly fated deaths on the very golden anniversary of the proclamation of the Declaration in 1776.

The book I was reading is titled *American Cicero: The Life of Charles Carroll*. The author is Bradley J. Birzer, a professor of history at Hillsdale College. The book was published just last year, and it is modest in length but very illuminating of Charles Carroll's thinking and writing in the struggles for American independence, for full citizenship for Catholics, and for the adoption of the new Constitution.

Birzer's book is one in a series of books that is among scholarly efforts in the last two generations to attend more adequately to "neglected figures of the American Founding," those called "the forgotten founders" - the more than one hundred individuals who took leadership roles in the state-colonies and in national conventions and whose thought and actions are very little known to us compared to that of the likes of Jefferson, Adams and Madison. It was in this context that I turned to learn more about Charles Carroll and clearly with the additional motivation to understand how a devout and educated Catholic handled the issues of that tumultuous time and how he might have thought about the principles and ideas that informed the American Founding.



Before relating just a few of the notable aspects in Birzer's account, it is proper to bring our University of Notre Dame back into the picture. Birzer, it happens, is a Notre Dame graduate who majored in history as he discovered his profession of teaching and research and prepared himself for it. More significant surely in tying the Carrolls to Notre Dame and likely the justification for the artifacts of the archbishop in the Crypt is the fact that the first ordination on US soil was done by John Carroll on Stephen Badin, a priest destined for the Indian missions of this part of the world and the one who would purchase the land on which Notre Dame and her Badin Hall stand.

Even more significant, not alone because it involves both Carrolls directly, is their joint and coordinated contributions to American freedom and the successful emergence of a unified constitutional republic, an American society where the tradition of Catholicism would be free to contribute to the maintenance and nurturing of the necessary moral and religious underpinnings of that republic. Notre Dame is so clearly the beneficiary of that legacy of the Carrolls and in a special way the custodian of it in modern America.

In this brief essay, as in Birzer's book, further attention must be limited to Charles Carroll though the contribution he shared with his cousin John is tangibly symbolized in an endeavor Birzer brings to the attention of readers. Early in 1776, Charles and his cousin John, the young priest, were called by the Continental Congress conducting the Revolutionary War and soon to issue the Declaration of Independence, to join Benjamin Franklin and Samuel Chase in a diplomatic mission to Canada. They went to secure Canadian support in the coming war in the face of not unreasonable fears there that Roman Catholics were, if not persecuted, clearly under legal disabilities in the American colonies.

Both Charles and his cousin grew to be friends with Franklin through this endeavor; Birzer observes specifically of John's friendship with Franklin that it was "deep and lasting" and remarkably a friendship with "the most liberal, secular and Enlightenment-oriented of all the Founding Fathers." Later as archbishop, John would comment to Charles on their joint work for Catholic freedom within a then free American nation: "The concerns of our religion in this country are placed equally under my superintendence; and under God, its chief protection has long been owing to the influence and preponderance of yourself and your venerable Father before you."

Ironically Charles, considered by some the best educated man in America then and acknowledged by most to be the wealthiest, labored under the legal disabilities of being unable to vote and hold office at a time of intense anti-Catholicism in Maryland. He made his way into politics in the extra-legal and informal councils and conventions that developed in the run-up to and through the Revolution. His early and manifest support for the principles articulated in the Declaration of Independence and his constant patriotism, even when legally disabled, won him the support of many.

Later Charles observed that when he signed the Declaration, he "had in view not only our independence of England but the toleration of all Sects, professing the Christian Religion, and communicating to them all great rights"; and he delighted that such a "wise and salutary measure has taken place for eradicating religious feuds and persecution." Then recalling the proscriptions on Roman Catholics in Maryland, he added "that I had much at heart this grand design founded on mutual charity, the basis of our holy religion."

Like many of the Founders, Charles Carroll admired the stability and balance of the British constitution; he thought corruption had overtaken the system there and hoped that such a constitutional achievement in the natural rights and natural law tradition might be restored on a new basis in the United States. He worked for the abolition of slavery and especially for aspects of the Constitution, like the Senate, where he served, that might check what he considered destabilizing democratic tendencies. He thought that this American republic inspired by the Declaration of Independence could be one of the happiest political experiences in history, yet he warned that its "protracted existence . . . will depend on the morality, sobriety and industry of the people."

The principles and the prudence he drew upon in his political life reflected the Christian humanist education he received in France followed by a subsequent period of pre-legal and legal education in France and England. During this latter phase, his reading of Montesquieu played an important part. John, his clerical cousin, received a similar French education in the Christian humanist tradition.

Birzer calls Charles the "American Cicero" for a number of reasons. Though not a renowned orator like Cicero, he rather used public essays to defend republican principles much like those embraced by Cicero; he regularly invoked Cicero and exemplified Cicero's devotion to the common good. The concepts of virtue and wisdom, so critical to Cicero and to the tradition in which he stood, were readily called on by Charles Carroll as, for instance, in his expressions of esteem for George Washington.

Reminiscent of the attachments of St. Jerome, Carroll once remarked that "after the Bible and the following of Christ, give me, sir, the philosophic works of Cicero." Alexis de Tocqueville, upon interviewing Charles Carroll during his significant and fruitful visit to the United States, noted that "this race of men is disappearing now after having provided America with her greatest spirits." Upon his death a few years later, an American newspaper described Carroll as "the last of the Romans."

The Carrolls' legacy to Notre Dame is not simply the gift of freedom, specifically the freedom of Catholics, in a stable republic, but also the challenge to contribute to personal enrichment and public leadership by developing and nourishing in this land an education in Christian humanism appropriate to this time.

Walter Nicgorski is a professor in the Program of Liberal Studies and a concurrent professor of political science. He also serves as a faculty advisor to The Rover. *He can be contacted at*

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Knott Hall wins interhall hockey championship

Mike Johnson
Sports Editor

While the Notre Dame hockey team prepares for the NCAA Tournament, the interhall championships have already been decided. Since January 24, 13men's dorms have fielded teams. Playing at the JACC, the schedule consists of 4 regular season games, with the top teams moving on to the playoffs. After three weeks of playoffs throughout March, Knott Hall raised the championship trophy on March 7, after beating Zahm 5-2.

Ice hockey is one of the 18 interhall sports Notre Dame offers. Dorms are allowed to form their own teams with as many players as they can field, and play is governed by a modified version of the USA Hockey rulebook. As a non-contact league, penalties are adjusted for checking and other rule violations. Additionally, mercy rules were instituted to allow for games to end early. If any team scores 8 or more goals after two periods of play the game ends, and if a team scores 5 or more goals at any time, the game switches to a running clock.

Even though it is a recreational league, players, teams, and fans take the season seriously. According to Knott Hall goaltender Trevor Dewey, their team generally practiced once or twice for every game. Most teams in the league also have players with past hockey experience. Dewey, who has been playing hockey since first grade, added that "most of the people on the (Knott Hall) team played hockey in high school."

The regular season consists of a four game round-robin schedule of three divisions, Blue (Mondays), Gold (Tuesdays), and Green (Wednesdays). The top two teams from each division advance to the playoffs, with the top two teams overall getting first round byes. The six teams to make the playoffs were Fisher (4-0), Zahm (4-0), Siegfried (3-0-1), Knott (3-1), Dillon (2-1-1), and Morrissey (2-1-1).

Captained by junior Ryan Traudt, the 4-seed Juggerknotts had an uphill battle in the playoffs. After beating 5-seed Dillon in the first round, they had to play top-seeded Fisher in the second round. But Knott's streak of strong play continued as they beat Fisher 2-1.

On Monday, March 7, Knott faced second seed Zahm for the interhall championship. The Juggerknotts finished the season strong, beating the Zahmbies 5-2. Traudt highlighted the game with a hat-trick, including an impressive shorthanded goal. Dewey commented that it was a great team effort by everyone."We were evenly matched with Zahm, but our offense kept (the Zahmbies) on their heels most of the game."

Congratulations to Knott Hall for taking home the 2011 Interhall Hockey Championship. Look for the Juggerknotts to try to retain their title next year.

In case you were wondering, the writer is not the same Mike Johnson who starts for the Notre Dame hockey team, though he is a huge fan. He (the writer) can be contacted at mjohns32@nd.edu.



Photo courtesy of Michael Turner

2011 Interhall Hockey Champion Knott Hall Juggerknotts

Five months later, Notre Dame looking to learn from tragic accident

Mike Johnson
Sports Editor

The tragic death of junior Declan Sullivan on October 27, 2010, is not something easily forgotten, nor should it be. But the Notre Dame community got one step closer to some closure recently when the Indiana Occupational Health and Safety Administration found the university at fault for the accident in their March 15 report.

In its 371-page report, IOSHA found Notre Dame guilty of 6 violations concerning the hydraulic lift that fell over due to heavy winds while Sullivan was filming an Irish football practice. The violations included putting its employees in an unsafe environment, failure to make annual, monthly, or weekly inspections of the lifts for over a year, failure to have the scissor lift serviced as required by the manufacturer, and failure to have an operator's manual on the unit. Additionally, the lift was missing required warning labels, while others were faded and weathered.

In light of the violations, IOSHA has fined the university $77,500. Notre Dame has until April 7 to accept the violations and pay the fines, contest the orders, or meet with the agency. In a news conference in Indianapolis, agency commissioner Lori Torres declared that Notre Dame was indeed at fault, adding that "the evidence overwhelmingly demonstrated that the university made a decision to utilize its scissor lifts in known adverse weather conditions."

While IOSHA has found Notre Dame at fault, their report did not place blame on anyone individually. According to Torres, the agency does not typically include individual responsibility in its reports. Deputy Labor Commissioner Jeff Carter said that the investigation focused on whether Notre Dame was at fault, not who at Notre Dame was at fault. However, he did add that "[t]he decision to play outdoors was the coaches – whether they were going to practice inside or outside, I think that was the coaches."

Notre Dame is currently conducting an investigation of its own, led by university executive vice president John Affleck-Graves. According to Affleck-Graves, the university is going to use the state findings to aid its investigation, which should be finalized in four to six weeks. Following the release of the IOSHA findings, University President Fr. John I. Jenkins issued a statement concerning the report and what he hopes will happen moving forward.

"We will study the details very carefully and take the actions necessary to protect the ongoing safety of our students and staff," Fr. Jenkins commented. He ended his statement by apologizing again for failing to keep a member of the Notre Dame family safe: "None of these findings can do anything to replace the loss of a young man with boundless energy and creativity. As I said last fall, we failed to keep him safe, and for that we remain profoundly sorry."

So where do we go from here? Notre Dame, as well as the state of Indiana, is hoping to use this tragic accident as a wake-up call to push for improvements in safety. On Tuesday, March 8, before IOSHA issued its findings, Notre Dame announced that it will no longer use hydraulic lifts to film football practices.

Instead, the university is installing a system of remote-controlled cameras mounted on 50-foot poles and operated from a control room in the Guglielmino Athletics Complex. According to Fr. Jenkins, this move is part of a pledge he made following Sullivan's death.

"I said in the days after Declan's death that we would do everything in our power to make changes to ensure that such an accident does not happen again – here or elsewhere," he said.

Changes may also be seen at other schools and universities in the near future. According to Torres, the Indiana Department of Labor plans on launching an educational initiative concerning the use of hydraulic lifts by universities and high schools for filming football practices, for band practices, and for theatrical productions. They also intend to reach out to the NCAA offices in Indianapolis.

Perhaps this new awareness about safety can be part of Declan Sullivan's legacy. In a statement following the issuing of the IOSHA findings, the Sullivan family expressed their hope that this would be the case, showing support for Notre Dame's new remote-controlled system: "It is our sincere desire that universities, high schools and other institutions that use these lifts take to heart that accidents such as these are preventable and can be avoided if the designated safety measures are taken."

Mike Johnson is a junior in Knott. His thoughts and prayers, as well as those of the entire Rover staff, continue to be with the Sullivan family.