THE IRISH ROVER

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Feast of St. Peter Damian

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Sacraments of self-gift

Madeline Roe
Managing Editor

Monsignor Michael Heintz, professor of theology at the University of Notre Dame and rector of St. Matthew Cathedral in South Bend, delivered a talk entitled "The Nuptial Nature of the Spiritual Life" to a large crowd in McKenna Hall as the 2013 Edith Stein Conference drew to a close on February 9. The conference theme was "Modern Beauty: Unveiling the Mystery," and Msgr. Heintz discussed the complementary nature of Matrimony and the Eucharist within the Church.

"Only in two sacraments is the giver loved as the gift: Marriage and the Eucharist," stated Msgr. Heintz. To elaborate this profound point, he asked conference attendee Peter Flores, a senior at Notre Dame, if he valued the gift of his watch more than its giver, his fiancée.

"Of course you didn't, because you wouldn't be sitting next to her if you did," joked Msgr. Heintz, evoking laughter from the audience. "However, there are two examples where that is untrue, where the gift and the giver are the same thing. One is marriage and the other is the Eucharist."

In both sacraments, "the giver and the gift are the same," for the giver *is* the gift. Married life calls each person to "exchange themselves," "not 90 percent, not 95 percent of your being," but totally. Christ gives us his whole body and blood, soul and divinity in the Eucharist. In return for these great gifts, both sacraments demand "nothing more, nothing less of you," than the recipient's entire person in return.

Msgr. Heintz contextualized the interplay between marriage and God's love for the Church within the spousal imagery between God and Israel in the Scriptures. Throughout the Old Testament, especially in the Song of Songs, Israel and God share a love that is notably "erotic in a noble and beautiful way."

"It is not as if God and Israel have a sexual relationship," said Msgr. Heintz, "but they do have a relationship that is intimate, that is special." Images of intimate love from Old Testament covenants reverberate in the New Testament and Church dogma in which Christ is described as the Bridegroom of the Church.

Marriage, like Christ's relationship with the Church, requires communication and communion. Communication is an obvious requirement for a successful marriage; communication with Christ is called prayer. Communion, however, is a deeper presence with your loved one. Msgr. Heintz pointed out the discrepancies between "seeing your beloved and talking with your beloved" via Skype, noting that the latter is "not the same thing as the kind of intimacy of being present to one another and being in the same place." The goal of such communication and communion

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Photos with Father Hesburgh



Mary Goodman
Staff Writer

This month, the Snite Museum of Art is hosting an exhibition called "Touching Ground: Finding the American South; 20 x 24 Polaroids."

The exhibit features works by photographer Jennifer Trausch, who

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Sharing the Catholic Tradition

Tim Bradley
Staff Writer

In his papal encyclical *Ex Corde Ecclesiae*, Blessed Pope John Paul II described the mission of the Catholic university as presenting the truth about God, man, and nature. The Notre Dame Center for Ethics and Culture was created with this mission in mind, a mission all the more important as our world increasingly denies the existence of objective truth.

The Center for Ethics and Culture was created in the summer of 1999. According to a university press release dated October 25, 2011, the Center was created to investigate "ethical issues and cultural concerns drawing on the intellectual resources of the Catholic tradition."

The official mission statement of the Center concerns a deeply held belief that the truths taught by the Catholic Church are the foundation for "freedom, justice, human dignity, and the common good." The animating aim of the Center is "to share the richness of this Catholic moral and intellectual tradition through teaching, research, and dialogue, at the highest level and across a range of disciplines." In this way the Center promotes the Catholic character of the university both on campus and in the public sphere.

The Center's presence has remained constant from its founding, even with a recent change in leadership. On October 25, 2011, the university announced that O. Carter Snead, Professor of Law, would be replacing Dr. David Solomon, Professor of Philosophy, as the Director of the Center. This decision was made entirely at the discretion of the university.

Shortly after becoming director, Snead discussed what his appointment meant in an interview with the Cardinal Newman Society. "The leadership of the University could have done anything they wanted. They could have shut [the Center] down if they wanted to. This is a positive sign that the university recognizes the importance of the Center and shares the goal to pursue scholarship at the most rigorous levels within the Catholic intellectual moral tradition," Snead said.

Snead further said: "I love Notre Dame and I believe in Notre Dame and this is a very powerful confirmation of my faith in the institution."

In a letter to friends of the Center dated September 13, 2012, Snead wrote that the goal of the Center remains "to share the richness of the Catholic moral and intellectual tradition through teaching, research, and exchange. In particular, we aspire to help students, faculty and staff,

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Defending Lincoln's constitutional legacy



Professor Steven B. Smith

Kristina Flathers
Staff Writer

Notre Dame professors and students packed the Andrews Auditorium of Geddes Hall to hear a lecture given by Professor Steven B. Smith of Yale University on Tuesday, February 12.

Smith is the Alfred Cowles Professor of Political Science and former director of Graduate Studies in Political Science at Yale. He discussed President Abraham Lincoln as a "constitutional leader" who served as president within his presidential rights granted by the Constitution. The talk was entitled "Lincoln's Constitution" and was fittingly sponsored by the Constitutional Studies Minor to commemorate the sixteenth president's 204th birthday.

Smith, a political philosopher by training, contrasted Lincoln's leadership style to three different models: those of Machiavellian leadership, charismatic leadership and progressive leadership. Smith said Machiavellian leaders "must value glory, fame and honor above all else" and are realistic and pragmatic.

He associated the second model, charismatic leadership, a faith-based model that prizes passionate leaders who maintain a sense of responsibility, with the German philosopher and founder of sociology Max Weber.

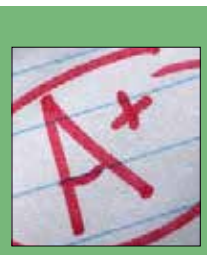
Third, the progressive model of leadership requires a leader to go beyond the law and above politics to lead a people: "The idea that politics should be removed from the messy process of democracy and becomes a science has been embraced by progressives," Smith said.

Although Lincoln embodied some qualities of each of the three models, Smith said his constitutional leadership

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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, Bob Burkett, 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.

"The fact that the Lord can work and act even with insufficient means consoles me, and above all I entrust myself to your prayers."

-Pope Benedict XVI, from his first speech as pope

Lessons in leadership

BOB BURKETT
Editor-in-Chief

In the midst of Bishop John D'Arcy's death and Pope Benedict XVI's announcement that he would step down, Notre Dame has experienced a whirlwind of changes within the hierarchy of the Church. Both were incredible spiritual leaders and have made a clear impact on Catholics both at home and around the world. As influential spiritual leaders, both possessed a number of leadership qualities which allowed them to affect positive change. Chief among these characteristics is the humility which forms the cornerstone of the servant leadership demanded of the Catholic hierarchy.

In Phillippians 2: 3-8 the nature of this humility as an essential imitation of Christ and servant leadership becomes clear. "Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!"

Indeed, this is a sentiment richly entrenched within the Catholic Church. Pope St. Gregory I was the first to take the title of "Servus Servorum Dei"—the Servant of the Servants of God. Under this title, the pope is no longer viewed simply as the ruler of the hierarchy or an official whose authority places him above others; rather, the image is turned upside down and the pope is also, in a way, subservient to the hierarchy, serving even the lowest among us. The great paradox of Catholicism, then, is that the leader and the servant are one and the same. This same paradox is visible in Jesus—the same Jesus who watched the feet of his Apostles during the Last Supper.

Pope Benedict XVI has embodied this ideal of humble servant leadership throughout the entirety of his life. Born to a Bavarian farming family in 1927, Joseph Ratzinger was raised from humble beginnings. His life was often difficult and he was compelled by the government to do things against his will, including being coerced into the Hitler Youth at age 14 and pulled from the Transtein seminary during World War II to serve as part of an anti-aircraft unit. Ratzinger humbled himself to the will of God by deserting his unit in 1945—a crime punishable by death—and was taken as a POW in an Allied internment camp. Six years later he was ordained a priest and developed into a renowned theologian in the late 1950s, eventually receiving a professorship in 1958.

During his time teaching at the university, Ratzinger noticed that Marxism and other anti-Catholic philosophies were pervasive throughout both the student and faculty populace. Ratzinger clung more tightly to his Catholic beliefs, subordinating his own intellect to the knowledge of the Church rather than being swept away by the prevailing notions of the time. After years of teaching—including becoming a dean and vice president at the University of Regensberg—Ratzinger was named Cardinal of Munich by Pope Paul VI in 1977. Four years later he was named Prefect of the Sacred Congregation of the Doctrine of the Faith (CDF) and moved to the Vatican a year later in 1982. Ratzinger defended many of the Tradition's moral teachings that were criticized by the secular world, including Church teachings on birth control, homosexuality and interreligious dialogue.

During his time in the Vatican, he was known as a gentle and quiet intellectual and was often caught conversing with the shop owners who did business in the Vatican. He was also passionate about the piano and classical music, serving as a piano teacher at various times throughout his life and having a particular penchant for the music of Beethoven and Mozart. At no point during his elevation in the Church hierarchy did he take pride in the amount of power he wielded. One of the most telling signs of his humility was his request made to Pope John Paul II in 1997 to step down as Prefect of the CDF and instead work as an archivist. John Paul II denied his request, probably because of Ratzinger's staunch adherence to Church teachings and his status as one of John Paul II's closest confidants. Ratzinger had no intention of taking on more responsibilities, and even when he asked for a less influential role, he allowed the will of the Pope and the Church to dictate his position in the Church.

After the death of Pope John Paul II in 2005, Ratzinger hoped to retire from his position because of age-related health problems including impaired eyesight from a hemorrhagic stroke suffered in 1991. Yet he assumed the Papacy in 2005 upon his election. It was a difficult position to hold; the Church was under fire from the media because of the sexual abuse scandal. Additionally, he had to follow the reign of the second-longest reigning pope of all time, a pope of immense popularity. Other issues plagued the Church as well, including an increasingly secularized Europe, a rapidly expanding Islamic faith and the decline of believers and priests in the West.

In his 8 years in office—the average reign of a pope—Benedict XVI addressed all of these problems to the greatest extent that he could. In order to improve interreligious dialogue he became only the second Pope to visit an Islamic holy site when he visited the Blue Mosque in Istanbul and joined the Muslim clerics in silent prayer. He continued to serve as a bulldog for traditional Catholic positions on the celibate priesthood, abortion, euthanasia and gay marriage. In response to the abuse scandal, Pope Benedict XVI issued a formal apology in July 2008 to the world's bishops assembled in Sydney. Additionally, he took the faults of the Church in addressing the sexual abuse claims upon himself and called for the abusers to face justice. He issued more apologies to the victims, clarified the policies surrounding the bishops' mandatory reporting of abuse and made it easier to remove priests from office who had been accused of the abuses. In addition, Benedict XVI sought to address issues that had previously fallen to the wayside, including the defense of human rights, protection of the environment and the fight against poverty and disease.

When Pope Benedict XVI issued his formal resignation, it was because he felt he could no longer meet the demands placed upon the Pope because of his old age. It is not, as some suggest, because of the abuse scandals or other problems facing the Vatican or the Papacy. Since 1997, Pope Benedict has had a strong desire to write and to live a quieter life, in accord with his quieter nature. After a lifetime of servant leadership in highly demanding roles, this man of God has earned his retirement. We should all take note of his humility, striving to make ourselves servant leaders in Christ.

Bob Burkett is a big ol' bear.

Sacraments of self-gift

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is "perfecting our identities by grace" to achieve union with God.

While Christians may feel comfortable with both these conventional elements of successful marriage and the Scriptural ways of understanding God's nuptial relationship to the Church, we often romanticize or underestimate the true depth of the covenant's call for daily, personal sacrifice.

"We have all these romantic notions of death," Msgr. Heintz noted. We should not pick our crosses. Sometimes we fantasize about our own martyrdom, but such wishful thinking runs contrary to authentic self-sacrifice.

A major point of Msgr. Heintz's talk was that "none of us can escape the cross. But it is never what we expect. It is going to involve genuine dying to self, stripping away. But that loss is in fact the condition of possibility for a resurrection. That type of grace and renewal that you experience as a creature of God [allows you to be His even more fully] than you are now. That's why purgation is always part of the Christian life."

Many Christians have the misconception that concupiscence disappears once a couple is married. But this is not the case, just as the temptation to sin always plagues our relationship with God. "[Life] is a continued purgation, but the goal is to constantly get better," Msgr. Heintz said.

The vocation of marriage offers a particularly apt structure for the opportunity to grow in grace.

"There's no other vocation where you have the opportunity to die to yourself day in and day out," said Msgr. Heintz of marriage. "When you have a wife, husband, children, you don't call the shots. Again, there is constant purgation. It's not like purgation lasts [the season of] Lent and that's it. There are always elements of who we are that need to be dismantled by grace; it is never done by ourselves but by grace. We more deeply enter the relationship [with God] so we can actually flourish."

Msgr. Heintz prefaced the scope of his talk by defining different meanings of spirituality in the modern age. Referencing Henri de Lubac, twentieth century cardinal and theologian, Msgr.

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Making the grade: Professors weigh in

Michael Bradley
Executive Editor

Administrators at Notre Dame are taking measures to address and combat grade inflation.

Dean John McGreevy of the College of Arts and Letters, one administrator leading the effort, has convened a semester-long review the results—and therefore implications—of which will be released at semester's end. According to a recent *USA Today* article, McGreevy has said that "I'm a believer in differentiation. We should be holding out A's for the most exceptional students." The article further cites McGreevy as saying "there's a concern that grades have been generally high over the last decade."

In response to such concerns, McGreevy has proposed that professors make an effort to scale down their generous grading in order to return to an average class grade of between 3.0 and 3.5. The average class grade last spring was 3.563, according to a study done by Notre Dame's Office of Strategic Planning and Institutional Research.

The findings of the review will impact both professors and students in concrete ways. In light of these developments, the *Rover* asked professors to weigh in on grade inflation in response to questions such as: Is it really a problem? How can inflation be combated? Are professors challenging students enough?



Patrick Deneen
Professor of Political Science

Given the existence of real suffering in the world today, the issue of grade inflation might seem to be one of those risible "first-world problems," but every student knows that much rides on minute gradations that can spell the difference between an A- or an B+, magna or summa, law school or sleeping in your parent's basement. Grade inflation—in part the pressure that students and their parents exert on institutions to which they pay considerable sums, often in the expectation of good "customer service"—is a deeper reflection of the outsized role that a credential from a university now plays in our brutal game of meritocratic roulette. To the extent that institutions promote themselves as routes to economic success—and, let's admit, they all do—we should expect such pressure.

Frankness also requires that we admit that grade inflation seems to be good for everyone, students and faculty alike. Given these immense pressures, it is far easier for faculty to award inflated grades—it makes for fewer unhappy students and less time away from research productivity. It is not only students who apparently benefit from grade inflation—faculty are relieved of the burden of making difficult and sometimes painful judgments. It frees up our time to publish more books and articles, the source of academic prestige. Academics do not receive raises or promotions through a reputation for being a tough grader.

Still, institutions should rightly wish to make distinctions between excellent, good, average and mediocre work. Society deserves to know of such distinctions —after all, who wants to undergo surgery by a doctor whose performance should have prevented him from entering medical school or drive over a bridge constructed by a poor engineer who benefitted from inflated grades?

Most importantly, institutions such as Notre Dame should buck these pressures and insist that a university degree is more than a credential in the service of career success. We should actively promote virtues of thoughtfulness, reflection, creativity, articulateness, hard work, honesty and fairness, among others. The awarding of grades that differentiate between excellent, good, average and poor performances is a legitimate form of responding to the efforts of our students—as crude, but necessary forms of reward, encouragement, correction and judgment. The ability to differentiate performance through grades is finally a requirement of the "queen of the virtues"—justice. We would betray the duty to act on behalf of virtue if we acceded to society's utilitarian pressures, and were, through our own example, to teach students that through injustice lies the path to worldly success.



Jamie O'Brien
Assistant Chair
Department of Accountancy

To "B" or not to "B." That truly is the question when grappling with grade inflation. I have observed that some, although not too many, students will drop a class rather than risk earning a "B." Perhaps this is due to the focused and driven nature of Notre Dame undergraduate students and perhaps it is due to the perceived fear that a "B" will put them at a disadvantage vis-à-vis their classmates in the specific class, in their class as a whole, and even in broader "competitions" such as that of graduate school and the job market.

To combat the reality, and to a great extent perception, of grade inflation, most undergraduate business courses have a target GPA range. For instance the undergraduate business law course that I teach has a target GPA range of 3.0 to 3.2— meaning that all of the professors who teach the 20 annual sections of undergraduate business law (a required course for all undergraduate business students, by the way) will have a grade distribution within that range for their business law students. This range has applied for several years with very few exceptions. It affords students with some level of comfort that they will not be at a "disadvantage" with any particular professor or section of the course—their roommate can't possibly be in a different section with "Easy A O'Brien" where every student earns an A or an A-.

The grade range varies a bit with upper-level required courses and takes into account the possibility of very small class sizes. But overall it appears that future employers of many business students have come to recognize this battle against grade inflation, as I have heard from former accounting students that they now regularly provide their overall GPA and their "major" GPA when interviewing. That is, the interviewers often expect the student to disclose her GPA associated only with accounting courses separate from her overall GPA. The conclusion being that with an average or mean grade closer to a "B," a "B" is not such a bad grade after all.



Cathy Pieronek
Assistant Dean for
Academic Affairs in Engineering

I'm not sure whether we should be talking about grade inflation in and of itself. While I do believe that in some courses/disciplines the mean/median grades are too high, I also know that in some they are too low. And when bunched at either the top or the bottom of a grading spectrum, grades ultimately lose their meaning. Thus, I think the meaning of grades is at issue, and not simply whether grades are too high or inflated.

According to Section 3.3.8 of the Undergraduate Academic Code, a "B" signifies "solid work across the board." In my view, this means that every student and faculty member should begin a course with the expectation that "solid" work—work that faculty should have a right to expect from our students—nets a "B." More than that earns something higher, less than that, something lower. Anything other than this sort of an expectation does our students a disservice because both routinely high grades and routinely low grades in individual courses can discourage effort.

I'm certainly not advocating a forced grading curve. Rather, I'm advocating for a realignment of expectations, which begins with faculty clearly setting out the performance required to achieve a "B." If each student in a class then performs to the "truly exceptional" level and thus each student merits an "A" according to the Code, then each should receive an "A." If faculty clearly set out the performance criteria that would yield a "B," students can decide to whether to meet or exceed those expectations, and the set of grades that results—whether too high or too low—would fairly reflect student achievement.



Phillip Sloan
Professor Emeritus
Program of Liberal Studies

Grade inflation is a complex issue that may have some sources frequently not discussed. The selection process for entering Notre Dame is sufficiently rigorous that one rarely encounters the "C" student, and students receiving "C" and "D" grades are likely doing so for failure to turn in work or absenteeism. Students then entering the College of Arts and Letters, where I judge grade inflation is the greatest problem, likely have a B+ average to begin with. This has certainly been true of my own department (PLS). Making discriminations within this group then becomes difficult. Arts and Letters subjects are not typically assessed on the basis of "objective" exams that could make simple quantitative distinctions possible, similar to the way this might be done in science and engineering. The issue then becomes a matter of assessing essays and essay exams on criteria that may vary widely from department to department and even within departments.

I also consider the introduction of plus and minus grades to be an important cause. In my own educational experience, it was more typical to assess on the basis of solid letter grades only. At Notre Dame when I was first a faculty member, we used only minus discriminations. Sometime in the 80s, I believe, we introduced the plus grade as well. My conclusion is that this resulted in a much higher number of B+ grades (3.33) and decreased B (3.0) grades. I suspect that statistical analysis would show a significant shift related to this introduction of the B+ grade, toward averages that run around 3.5.

Cheers & Jeers

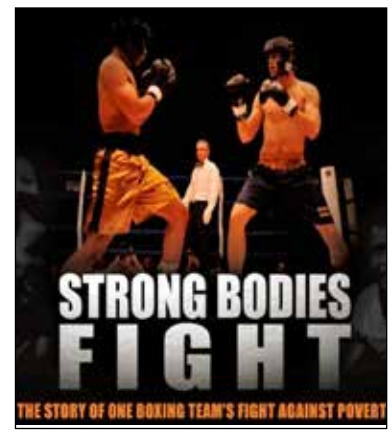


Pope Benedict XVI

John Cochran
Humor Guru

CHEERS

Pope Benedict XVI: Certainly not a cheer for his resignation but rather for his service to the Catholic Church. Contenders to succeed the Pope hail from around the world, and one frontrunner is believed to be Ghanaian Cardinal Peter Turkson.



Notre Dame Lacrosse: Another sport, another top ranking. The men's team ascended to the top of the rankings after a big win over Duke last week in Durham.

Bengal Bouts: While not as entertaining as the hundred-plus round, bare-knuckle matches of fisticuffs I enjoyed in my youth as a London street urchin, Bengal Bouts actually raises money for Holy Cross Missions in Bangladesh. If you need any more incentive, our very own Editor-in-Chief is fighting in the heavyweight division, and, to quote him directly, "I'm a big ol' bear."

JEERS



Notre Dame Harlem Shake

Saturday Night Live: Did you catch last week's airing of SNL? Me neither. Apparently exhausted of both pretense and material for attacking Sarah Palin, Lorne Michael's stable of writers aimed at comedy with a combination parody of *Django Unchained* and Christ. I wasn't a fan of the skit, but then again, it may have been a hit with their targeted demographic—those sitting home alone on the couch watching TV on Saturday night.

Harlem Shake Videos: Haven't watched one, and will not watch one. Not sure what it is or why it's popular, but I'm drawing the line here. My adherence to this stance precludes me from image searching "Harlem Shake," so if there is an accompanying picture, thank the editors.

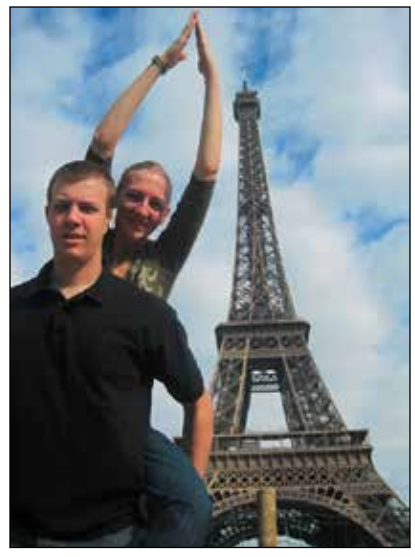
The International Olympic Committee: In a baffling decision, the IOC has elected to remove wrestling from automatic contention at the 2020 Olympic Games, though there is a chance it could still be included. I can only imagine the reasoning: "an ancient and original Olympic sport testing a combination of strength, power, flexibility and endurance? …nah we'll stick with synchronized swimming, table tennis and *race walking*." I give up. Was wrestling just too strong an embodiment of the Olympic ideal?

Permission to laugh

Michael Jackson
Staff Writer

Weddings are always a huge ordeal and for good reason. From the planning of the largest details like choice of venue to the smallest details like how the bridesmaids and groomsmen should be angled during the ceremony. As a groomsman at my older sister's wedding this past weekend I experienced the ins and outs of being not only a witness to an amazing union but also being directed as though cast in the next blockbuster film. Yet throughout the whole experience, I held the sentiment that no amount of planning in the world could account for every detail or possibility, especially the love between my sister and her husband. And as the weekend progressed from flights to rehearsal, from dinner to the morning of, and finally to the wedding itself, I could not help but reflect on how amazing my sister really is and how she has influenced my life.

My older sister Maureen has always been brilliant and caring. I distinctly remember her walking with me to school many days when she was a senior in high school and I was in seventh grade. Then she graduated and went off to become a fantastic math student at Lafayette College, even writing her thesis on "Set: The Family Game of Visual Perception." That game is positively strange, and only my sister could have loved it enough to write a thesis about it. She then spent two difficult years in a Teach for America school in Connecticut without much support, and she was the veteran teacher after the first year because the others quit. She even stayed at the school past her required service period and influenced the lives of many students with her unique math teaching style. Later, she picked up the nickname "Fraction Jackson" because of her teaching style and individual care for her students, as well as her obvious love of fractions. Perhaps the best times I shared with her were before she met the luckiest



Michael and Maureen Jackson

guy in the world: Jon. There was of course the time I bit her when I was three, but we will not talk about that. I like to think of fonder memories like bowling together and watching "The Interpreter" when I was in Hartford for the women's Big East basketball tournament a few years ago. And perhaps the most amazing time was hoisting her up on my shoulders after beating Utah in 2010 at Notre Dame Stadium. It was cold, rainy, and I loved every second of being with my older sister!

When 1 p.m. came on Saturday, February 16, 2013 at Christ Presbyterian Church in New Haven, Connecticut, my older sister could not have been happier! She was smiling, laughing and winking her way down the aisle toward the luckiest, let me emphasize luckiest again, man in the world. When asked if she would love and cherish this man, she responded with such a resounding "I WILL!" that everyone was taken aback (she basically screamed it), and this was before they had even made their vows. They say that girls dream of their wedding day from day one, but I think this was better than any dream. I exchanged subtle winks with my sister during the wedding and a simple look of "You got this girl!" Did she ever have it, all of it, and all of us were captivated with her beauty and conviction. Ladies and gentlemen, some think that in choosing marriage one loses freedom and independence, but I dare to say that on that day, my sister (and her husband Jon, of course) showed us that in their love for each other their freedom was not hindered but enhanced, and thus, fully human.

When she first graduated from college and started going to her friends' weddings, she joked that *everyone* was getting married. Then she joked that everyone was "really" getting married after younger friends of hers began walking down the aisle. God Bless you Maureen because NOW, everyone is "really, really getting married." Love your brother, Michael.

You can put it on the booooard, YES! Contact Michael at mjackso7@nd.edu.

The origin and meaning of Lenten disciplines



Monsignor Michael Heintz
Faculty Contributor

There are few practices which seem to many as distinctively "Catholic" as fasting and, in particular, abstinence. Fasting may be broadly defined as partially or completely refraining from eating, while abstinence means more strictly refraining from particular types of foods altogether (e.g., meat and meat products). "Fish on Fridays" was, for many years, very much a part of the fabric of Catholic life. It is important to remember that the Church in the wake of the conciliar reforms of the 1960s, while allowing a relaxation of the abstinence laws on Fridays throughout the year, intended nevertheless that every Friday of the year be marked by *some* form of sacrifice or penance. The incipient season of Lent prompts some remarks on the history and theological significance of fasting and abstinence.

Perhaps the earliest post-biblical reference to fasting comes from the *Didache* (c. 110 AD), a very early summary of Christian moral life and liturgical practice. In a conscious effort to distinguish Christians from their Jewish roots, the *Didache* advised believers to fast on Wednesdays and Fridays (Monday and Thursday being days of fast in Judaism)—this is probably at the origins of the later practice of ember days and rogations days (days of fasting particularly associated with the time of harvest). Further, the *Didache* urges candidates for baptism, as well as the baptizer and any other member of the community who can, to fast for at least a couple of days prior to the celebration. This is the remote origin of the Lenten fast, and this practice is also advocated by Justin Martyr (c. 155 AD) and Hippolytus of Rome (c. 220 AD). Each year during the season of Lent, the entire Church is in solidarity with those preparing for Easter sacraments, and one of the most common expressions of this solidarity is the practice of fasting.

While fasting clearly can become a means of strengthening one's will through self-discipline, it has always been something more than a mere solipsistic exercise in self-denial. An obscure second century text entitled the *Shepherd of Hermas* makes fasting purposeful: In fasting, one is to deny oneself in order to become more generous to those in need. When fasting, the author suggests, it is appropriate to calculate what one *would* have spent on food and offer it to "a widow, an orphan or one in need" (echoing the Old Testament idiom for the most vulnerable in society). Ideally, fasting places us in solidarity with those in need, and prompts us to act on their behalf from our surplus. The slight annoyance we might feel at not enjoying some treat or in foregoing a meal is but a small twinge that reminds us from the inside out that there are many each day who would gladly feast of what we so blithely throw away. Fasting is fruitless if it simply makes us irritable or self-absorbed. It is a concrete means both of self-discipline (it is always dangerous to see this as a demonstration of our moral or spiritual prowess) and a tangible reliance upon God's grace and the growth in charity that it engenders, rather than as an end in itself.

John Chrysostom (+ c. 407), priest of Antioch and later Patriarch of Constantinople, was deeply committed to what we would call today "social justice"—he had a vivid sense of the enormous disparity between rich and poor which existed in his day and, living an austere life himself, preached continually on the moral responsibility of the "haves" to assist the "have nots." Chrysostom saw fasting as part of a larger process, expressed in almsgiving but rooted in Eucharistic communion. He repeatedly criticized his congregations for their failure to reverence "Christ" as He lay in the gutters of Antioch—their respect for the Eucharistic presence of Christ on the altar did not carry over to seeing Him in the poor. Fasting, issuing in almsgiving, was a practical extension of Eucharistic communion. Fasting, then, is purposeful not only as a means of personal development, but it also permits us more effectively to reverence Christ in the poor and needy, as the natural expression and fruit of Eucharistic communion. Pope Benedict XVI, in his first encyclical, made it clear that the entire social mission of the Church is rooted in Christ's sacrifice, and any attempt at social activism dislocated from that source becomes fruitless and feckless.

It was not until relatively modern times (perhaps as late as the eighteenth century) that fasting and abstinence came to be distinguished. Before that time, fasting had always implied abstinence. In some places and at some times in the history of the Church, abstinence involved more than simply refraining from meats: It often was understood to mean abstaining from wine, eggs, milk and other milk products (called *lacticinia*), as well. Today, the Church's fast days (Ash Wednesday and Good Friday) are days of abstinence, though other days of abstinence (Fridays of Lent) are not necessarily fast days.

As we take up our Lenten observance, it is important to see the value and purpose of fasting and abstinence. Seen as discrete practices they may lose their meaning, but as an ensemble they capture a particularly Christian spirit: Our deepest hunger is for God, and these practices help to free us from false "gods," false security, false hope. Further, they prepare us to receive the life Christ wishes to give us and that, by his death and resurrection, he makes available to us. Further, these disciplines are means of heightening our awareness of those who go hungry and our own sense of gratitude for what we so often take for granted. Additionally these disciplines assist us as we grow in discipleship, for it is not "by bread alone" that believers "live and move and have their being."

Moreover, particular days of fast should be seen as a way of *sanctifying* time, in much the same way that the Lord's Day, Sunday, is treated as a special day in the course of the week dedicated in particular to praise of God for what He has done through Christ, His Son. As Christians, we profess that Christ is the Alpha and the Omega of human history, and so our sense of time should consequently be transformed; that is why we celebrate particular days as feasts, fasts, commemorations, etc. As believers, our sense of time and our pace of daily life are better formed by the Church's liturgical life than by Hallmark or the *Wall Street Journal.*

"...particular days of fast should be seen as a way of *sanctifying* time, in much the same way that the Lord's Day, Sunday, is treated as a special day in the course of the week dedicated in particular to praise of God for what He has done through Christ, His Son. As Christians, we profess that Christ is the Alpha and the Omega of human history, and so our sense of time should consequently be transformed..."

Msgr. Michael Heintz, PhD, is the Director of the Notre Dame Masters of Divinity program, Rector of St. Matthew's Cathedral in South Bend, and professor of theology.

Center for Ethics and Culture will continue pro-life work

O. Carter Snead
Letter to the Editor

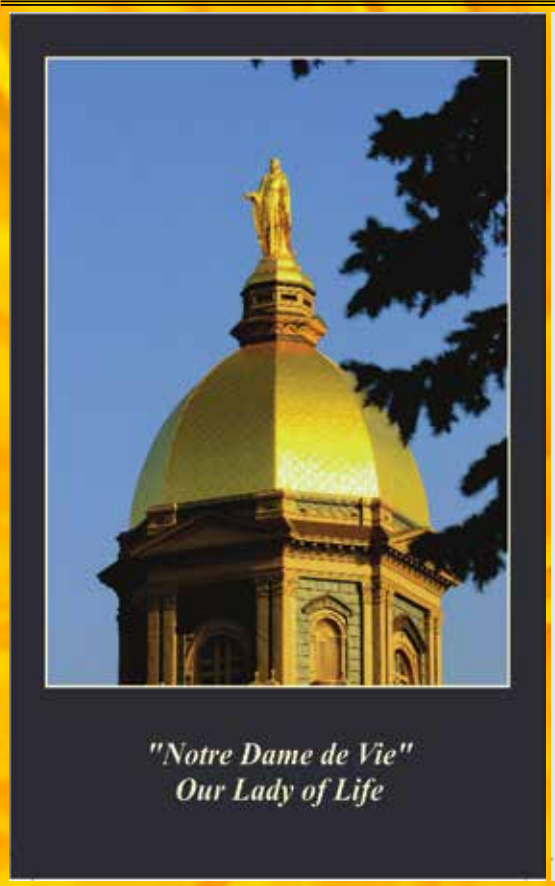
It is regrettable that no one at the Center for the Ethics and Culture was asked to offer a comment or reflection for the Rover's recently published article entitled "University Shuts Down ND Fund to Protect Human Life" (February 7, 2013). Since the inception of the Fund to Protect Human Life, the Center has been its sole operational arm, and has planned, staffed, and publicized every initiative that it has underwritten. The Center will continue in this role as the balance of the Fund's resources is allocated (by the Fund to Protect Human Life's Steering Committee, of which I am a member).

Had the Center been asked, we would have reassured readers in the strongest possible terms of our unwavering commitment to promoting the dignity of unborn human life through teaching, research, and dialogue, both here on campus and in the public square. To that end, we have recently created a dedicated Right to Life Fund that will be used to continue (and expand) the excellent pro-life programming and initiatives sponsored by the Fund to Protect Human Life, including the Vita Institute, the Notre Dame Evangelium Vitae Medal, the Bread of Life Dinner/lecture series, ND's University Faculty for Life chapter, the pro-life advertising campaign, and grants for students and faculty to attend the annual March for Life in Washington, DC

Alongside these projects, the Center is developing a new summer internship program in which students will have the opportunity to work for leading pro-life organizations (such as the Secretariat of Pro-Life Activities at the US Conference of Catholic Bishops, the Women's Care Center, and Project Rachel). The Center is also creating a new public policy initiative that aims to bring the voices of eminent pro-life scholars to the public square by way of white papers, Congressional testimony, monographs, and the like.

Now is not the time to be discouraged about Notre Dame's role in the pro-life movement. A record number of Notre Dame students (over 500) recently had the honor of leading the annual March for Life in Washington, where they were joined by 100 faculty, staff, and officers of the university (including Father Jenkins). For our part, we at the Center for Ethics and Culture are unshakably dedicated to helping Notre Dame to fulfill its mission as an indispensable, countercultural beacon for life within the community of elite universities and a voice in the great global public square on behalf of the dignity and matchless worth of every member of the human family.

O. Carter Snead is the William P. and Hazel B. White Director of the Center for Ethics and Culture. He is a professor of law at the University of Notre Dame.



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

The Notre Dame Fund to Protect Human Life
http://www.ndfundforlife.com

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Lincoln

continued from front page

style differs from other leadership models. A constitutional government by definition is limited and cannot seek to micromanage aspects of private lives, traits that are not addressed by the other models. Lincoln wrestled with the problems posed by the limitation of powers. This struggle became a theme throughout the lecture.

The talk was followed by a question-answer session, which involved several objections regarding some of Lincoln's more historically controversial decisions. The topic most aired was his suspension of the writ of *habeas corpus* and whether this supported Smith's thesis that Lincoln was a constitutional leader or showed that Lincoln was a tyrant.

Smith, who published an anthology of Lincoln's writings in 2012, responded to a particularly pointed set of objections regarding the suspension of *habeas corpus* by quoting Lincoln: "'Must a government, of necessity, be too strong for the liberties of its own people, or too weak to maintain its own existence? Government must fulfill the function of protecting each person's right to use or misuse their freedom as they see fit.'"

He maintained that this quote proves that Lincoln was a constitutional leader who valued the letter of the law above his own beliefs. He further mentioned that "Lincoln rejected the idea that politics is the domain of following one's own private, moral commitments. He always submitted his commitments to the priority of law."

The idea of valuing the Constitution first and foremost was further discussed when freshman David Boothe asked about the most important lesson modern politicians could take away from Lincoln. Smith replied, "Constitutional leadership; politicians these days must put aside their own beliefs and party allegiances and uphold the Constitution. It is important that leaders understand the importance of invoking the Constitution and showing the constitutional authority for what they are doing in even the most radical moments."

The night itself, though focused on a serious historical and philosophical subject, was highlighted by bits of humor. Freshman Class Vice-President Jake Grefenstette introduced the speaker by noting that Smith "votes for the Irish when he is not rooting for Yale or the Yankees."

Smith himself showed a penchant for historically-significant jokes, saying that "a giant of Lincoln's stature needed to know how to take it easy, and one of Lincoln's greatest characteristics was knowing how to relax and replenish, especially at the theater." He also suggested that audience members all take a class on Lincoln in college or graduate school and read Lincoln's Cooper Institute Speech (1860) and his Letter to General Joseph Hooker for further insights into the man's character.

Kristina Flathers is a sophomore economics major. She enjoys all the sweet things in life, namely drinking Dr. Pepper and eating too many Oreos. Contact her at kflather@nd.edu.

Photos with Father Hesburgh

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daringly took a mammoth-sized Polaroid camera out from the realm of the studio into the open air to photograph subjects of the rural American South. The camera used to capture these images is unique not only for its size but for its rarity. It is just one of five cameras of its size hand-constructed by Polaroid in the late 1970s for the purpose of creating 20 x 24 inch sized prints. This makes them the largest Polaroid cameras currently in operation, though their days are numbered. The film for use in these cameras has gone out of production, making each image captured by these contraptions incredibly valuable. Many famous artists have used the 20 x 24 studio model including Chuck Close, Julian Schnabel, William Wegman, Mary Ellen Mark and Lucas Samaras.

Notre Dame was fortunate enough to have Trausch visit campus with her magnificent camera Monday, February 11, 2013. Snite Director Chuck Loving and Professor Richard Gray arranged for a day-long workshop in which Trausch demonstrated how to use the camera. She collaborated with Notre Dame photography students to capture images designed and selected specifically for the occasion.

I confess that I am not a photography student. I am not even majoring in design, art history or studio art. I am a history and English major with a great appreciation for art, probably only amplified by my complete lack of artistic talent. It is for this reason that I was intrigued by the 20 x 24 Polaroid Workshop at the Snite and decided to make a quick visit between classes in order to see this great camera in action. I did not expect, however, to encounter one of Notre Dame's living legends.

The subjects of the photography students' commissioned workshop prints varied widely. Some were ethereal portraits, while others were more dynamic. One particular image was undoubtedly simplistic in conception, yet its subject's weight made it powerfully appropriate to any viewer even vaguely associated with Notre Dame—a portrait of Father Theodore Hesburgh, CSC. This was the image being composed when I stumbled into the Snite Monday afternoon: A large group of professors, students and art enthusiasts crowded around a comically boxy wooden camera placed before the subject himself. I myself have never had the fortune of meeting Fr. Hesburgh, but even just encountering him here, on a random February day in the Snite, was a very rewarding experience. To see our former university president still so actively engaged with campus life was amazing to witness in person. I could not help but think how fitting it was to use such rare film stock to capture such a unique individual.

After the image was captured, the crowd eagerly gathered around to see the film develop. The camera includes a pair of rollers in the back that enables the film to be processed instantly. The film negative and paper are processed together with a chemical that allows the image to transfer from the negative to the white receiving paper. Then the layers of the film are peeled back to reveal the image. As the portrait was revealed to the surrounding crowd, people gasped and cheered in excitement and wonder. In watching the photo of such an important figure of Notre Dame develop, the crowd of adults seemed filled with the same giddy anticipation that likely accompanied the Polaroid photos of their youth.

Maybe that is why I love art: its elusive ability to inspire awe and excitement. Photography captures but a moment in time. And what a great moment to capture our respected and blessed Fr. Hesburgh, especially on such rare film stock as the 20 x 24. It was truly a once in a lifetime event, a moment captured as part of my Notre Dame experience.

Mary Goodman is a senior double majoring in English and history. Contact her at mgoodma2@nd.edu.

Sharing the Catholic Tradition

continued from front page

alumni and friends and colleagues in other academic institutions to appreciate the many ways in which the Catholic tradition offers unique and distinctive resources for engaging the most pressing matters of ethics, public policy and culture."

The Center's distinctive resources are numerous. It hosts an annual fall conference on ethical, political, and cultural issues featuring interdisciplinary dialogue amongst the world's most prominent thinkers. The Center also hosts an annual spring conference on medical ethics to discuss questions from clinical settings. It conducts a fellowship program in which both "eminent and emerging scholars" are brought to the Notre Dame community to conduct research, with the ultimate goal of making these scholars long-term members of the community.

The Center also disperses semi-annual newsletters to provide supporters updates on the Center's activities and the upcoming schedule of events. Additionally, the Center holds extensive programming for students and other members of the Notre Dame community, such as its annual Catholic Literature Series (which this year explored JRR Tolkien and his works), the Catholic Culture Film Series, the Arthur J. Schmitt Lecture Series, and the semi-annual Bread of Life Dinners.

The mission of the Center states, "In all these endeavors, we raise the profile of Catholic scholars and writers who are doing important work but who might not be heard without our help…we engage the questions much of the American academy prefers to ignore—and we do so by working with anyone of

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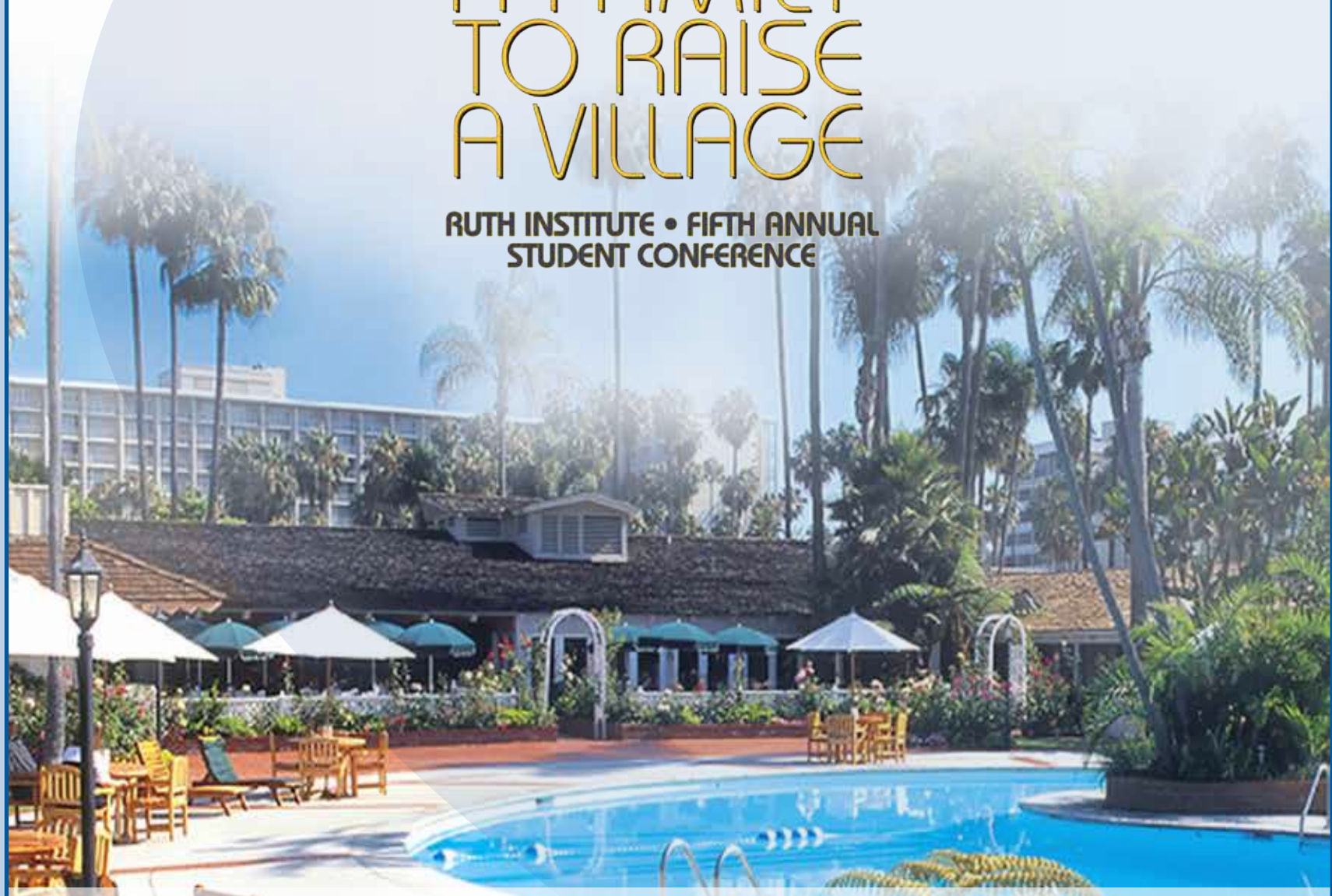
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In Memoriam: Bishop John D'Arcy

On the Front Lines: Bishop D'Arcy led us through a time of upheaval—and grace

Joe Lindsley Jr.
Guest Contributor

My senior year at Notre Dame, 2005, was a time of religious reinvigoration, from the outpouring of faith surrounding the death of John Paul II and the ascendency of Benedict XVI, to the re-institution of the University's first campus-wide Eucharistic procession in 40 years.

This renewal, though, was met by an increasingly fierce drumbeat of challenges to the University's Catholicism. In February of that year, not only did Notre Dame host the vulgar *Monologues*—that sad play that demeaned women and the faith—but a few academic departments even invited its author, Eve Ensler, to speak on campus.

The late Bishop John D'Arcy of Fort Wayne-South Bend was hurt to see such base attacks on the faith at his beloved Notre Dame, and he came out swinging, inspiring a number of us, including the staff of the *Irish Rover*, to speak out. The diocese sent us flyers of dissent, signed by the bishop, to hand out to Ensler's fan base as they entered the newly-opened DeBartolo Center to hear her speak.

What radicals we were! How moderate and professional I've become in contrast to those days. A good thing, right? A sign of maturity?

Hardly—when I think of the example set for us that day. Because while we stood there passing out flyers in the stiff wind, a figure clad in flowing black emerged from a car in the nearby parking lot. It was Bishop John M. D'Arcy himself, there to stand with the 10 or so of us, to put up with the now-forgotten insults, and to pass out the flyers. It wasn't enough for him to affix his signature. He wished to stand there, shoulder to shoulder, with his flock.

I've always thought his presence there resulted in a special grace that day. After Eve Ensler spoke about her war against patriarchy and the Catholic Church and all that, Gail Bederman, a professor of history, sitting next to Ensler, said she didn't agree with the Church's teachings but would do her best to describe its thinking on sexuality, as a concession to the *Monologues*' detractors. (The organizers did not see fit to invite an actual opponent of the play to speak, and so we sat like docile sheep, around our shepherd the bishop, in the audience. A few of us wanted to shout out against this injustice, but D'Arcy kept us civil.)

Professor Bederman, who later proved a good friend of the *Rover* despite divergent views, described the Church's teachings with fairness and beauty. When she finished, Ensler, this much-lauded leader of a nationwide movement against the Church, was stone cold silent! After a few moments, fumbling for words, she said, "Wow. I don't know what to say. I had no idea there was that type of depth to those who disagree with me. That was actually … beautiful." For a moment, those of us sitting with Bishop D'Arcy thought she might be converted, right there at Notre Dame! The moment passed, alas, but something special happened there for sure.

The *Rover* did not have many non-student allies in those days. We were abrasive at times, and we sure enjoyed the arguments. But when things got nasty, in addition to having each others' backs as great friends, we knew there were a few folks who would always have our backs: some fantastic professors, including Walter Nicgorski and Charlie Rice—and, always, Bishop John D'Arcy.

Bishop D'Arcy was a fighter who cared not at all for popularity. He, of course, vocally opposed Notre Dame's bestowal of honors upon President Obama; the University responded with a figurative, condescending pat on the head for their fiery shepherd. That same university, incidentally, is now suing the Obama administration just a few years later in a struggle for basic religious freedom.

That was not the only time D'Arcy was a voice crying out in the wilderness, issuing warnings unheeded: When he was an auxiliary bishop in Boston, D'Arcy, almost alone among the American hierarchy, he had cried foul that priests who were sexual abusers were not being punished and removed from ministry. Few listened and with a pat on the head he was shipped out to Indiana. Bad for Boston, and a boon for Notre Dame and the people of northern Indiana.

I wished I had got to know the bishop better. I was busy senior year—with the *Rover*, with trying to put together a semblance of a senior essay, with Thursday nights at Corby's, and with weekend night shenanigans at Fiddler's and Finnie's and whatever Heartland is called now.

But when I think of those last golden days on campus, D'Arcy always comes to mind. From his powerful, inspiring sermons, delivered in a resonant, grandfatherly voice, from the pulpit of the Basilica of the Sacred Heart to his final charge to the class of 2005 at the Baccalaureate Mass. I remember his gentle exhortation to always be true to Our Lady and the Faith.

The next day, I was privileged to receive one additional closing charge: Standing outside the Joyce Center after graduation, surrounded by family and I friends, I saw the good bishop and went over to say goodbye and to thank him for his fine example and enduring support. He asked where I was going to work. I was entering the media, I told him, joining a fantastic group of people at the *Weekly Standard* magazine in Washington.

And, unlike several of my professors who scolded me for my chosen occupation, he told me that it was a good and fine and noble thing to do. "Good for you, good for you," he said. "But—," and with a laugh that was both light-hearted and absolutely serious—"Just remind those Republicans never to forget the poor!"

John M. D'Arcy was a true follower of Christ, one who had power, but never abused it, a dogged warrior for truth, a courageous, happy leader of souls, who embraced the faith in its totality, who saw no division between "social issues" and "social justice," a dear friend of the University of Notre Dame.

I hope his example of pious strength, manfully working to save souls in the trenches of life, will long inspire us all, even long after the echoes of his carefully-delivered words have faded out of memory.

Joe Lindsley, '05, founded the Irish Rover. *He now writes at campfireblog.com.*

A faithful servant

Father Bill Miscamble, CSC
Faculty Contributor

Bishop John D'Arcy knew of Christ's love for him and he lived in light of it. He was never complacent about or embarrassed by his faith. Instead, he served as a beacon giving guidance and direction to others. He was a true shepherd of his flock and gave great and untiring pastoral leadership to our diocese. He was a man of deep courage and commitment, and sought to do in his life only what he knew to be right rather than anything that might curry favor or gain recognition in worldly terms. When I think of him my mind goes to a reading included in the breviary on the Feast of St. Thomas Becket, bishop and martyr (December 29). In the reading, St. Thomas Becket speaks of the duty of a bishop to "endeavor to destroy the reign of sin and death, and by nurturing faith and uprightness of life, to build up the Church of Christ into a holy temple in the Lord." This, without question, is what Bishop D'Arcy did.

Bishop D'Arcy had a deep love for Notre Dame, and he prayed for and worked hard to encourage Notre Dame to fulfill its crucial mission as a Catholic university. He took a special pride in the resurgence of the Theology Department under John Cavadini's leadership, and he valued highly the fine cooperation between the Theology Department and his diocese on a range of matters. He also took real joy in witnessing the faith of students on this campus, and he had a special regard for the students of Notre Dame Right to Life and those gathered in groups like the Edith Stein Project. He appreciated deeply the faith commitments of these students. I suspect he treasured most of all his cooperation with the students of ND Response at the time of the Obama visit. Their courage and conviction gave him a deep pride in Notre Dame, and he knew that they were the best of Notre Dame on that weekend during which he joined them. The rupture with the leadership of Notre Dame over the honoring of President Obama caused him sadness, but it revealed him at his courageous best.

I came to know Bishop D'Arcy especially well during my service as rector of Moreau Seminary. He was always truly supportive of my efforts there. His deep love for the priesthood was so evident in all that he did and it was made clear to our Holy Cross seminarians during his occasional visits. Bishop D'Arcy's concern for the priesthood was very much in evidence in his extraordinary resolve and leadership during the long and difficult years in which the Church has dealt with the clergy sexual abuse crisis. The sound judgment that he exercised on this broad matter both in the archdiocese of Boston and here in our diocese of Fort Wayne-South Bend revealed his true stature as a bishop and as a pastor concerned to protect his flock. We must draw encouragement and inspiration from the example of this faithful servant of the Lord in the months and years ahead.

Fr. Miscamble is a professor of history at the University of Notre Dame and a faculty advisor of the Irish Rover.

Remembering Bishop D'Arcy

John C. Cavadini
Faculty Contributor

One day I solemnly informed Bishop D'Arcy that I was going to start my own church. I do not remember what the proximate occasion of this deliverance was—I was disgusted with some thing or another in the Church that I cannot even remember now—but I continued on to say that I had all the necessary qualifications, I could teach, I could preach, I could counsel people, I could preside at liturgies, I could run an organization, I could do practically everything except die on the Cross for the salvation of the world though I didn't mention that part. Friends, in retrospect—it is not recommended to say this to your local bishop. It is not, as they say in administration, a "best practice." I now regret saying it. But I don't regret it because Bishop D'Arcy rebuked me or remonstrated with me, at least not overtly. His response was, "But John, you just taught a great summer course!"

Of course part of my own distemper was that I was thinking that I had managed to blow yet another summer teaching, instead of working on a research project, so Bishop D'Arcy's response initially only increased my irritation. But Bishop D'Arcy, by his response, in a nice way, was trying to say, "Come on John that's all I need to deal with, you going on of all things about starting your own Church! Why don't you grow up and realize you do have a place in the one Body and it is one that I and other people value even if you yourself seem to have contempt for it." In other words, he called me out, but not in a way that embarrassed me but in a way that I could hear, in a way that encouraged me and pointed out my gifts.

John C. Cavadini is a professor of theology at the University of Notre Dame. This is an excerpt from the eulogy that Cavadini delivered at Bishop D'Arcy's Memorial Mass on February 7. The full text of the speech can be found online at the Rover *website.*

Notre Dame students inspired to fight for life

Alexandra DeSanctis
Staff Writer

With the recent election cycles behind them, pro-life Notre Dame students face tremendous challenges in defending and promoting their beliefs. Father Bill Miscamble, CSC, encouraged students to pursue their pro-life convictions at a small seminar on February 18 sponsored by the Notre Dame Right to Life Club. Centered on the subject "Being Pro-life in a Contentious Democracy," the seminar motivated students to pursue the pro-life fight despite modern trials.

Fr. Miscamble—who has been a tenured faculty member in the Notre Dame History Department since 1988—was quick to assure students that democracy is necessarily contentious. "It is in the nature of a properly-functioning democracy to cause conflict," he said, "and such tension should not cause pro-life people to shy away from politics."

Abortion is a heated issue and certainly one that causes a fair amount of contention within the American political sphere. Both in government and on the private level, abortion sparks passionate debate and has attracted immense attention in recent elections.

This public contention was reflected particularly in the 2012 presidential election. While Republican candidate Mitt Romney took a pro-life stance during the primary to garner the support of the party, his campaign was focused on the economic and fiscal issues facing the country.

President Obama, on the other hand, decisively made social issues an essential facet of his campaign. His ads and debate rhetoric frequently referenced the "War on Women" which was allegedly perpetrated by religious and conservative leaders against the women of America.

Fr. Miscamble highlighted Obama's campaign tactic, pointing to the stark contrast between the two campaigns. The lack of clarity from the Republican candidate, Fr. Miscamble suggested, may have led to the lack of Catholic support for the Romney-Ryan ticket. The Catholic vote in the 2012 election was split 50 percent to 48 percent in favor of President Obama.

Focusing on the Catholic vote, Fr. Miscamble elaborated that American Catholics fall into three main voting groups. First, there are those who are governed by their views on social issues and tend to vote conservatively as a result of their pro-life and pro-family beliefs. Next, there is a group of Catholics considered "social justice" Catholics, whose concern of the poor is the highest priority and thus vote liberally.

Fr. Miscamble stated, however, that the vast majority of American Catholics fall into the final group: Catholics whose religion does not inform their voting pattern. Perhaps, he suggested, they vote based on advertising, socioeconomic background or family tradition; subsequently, their self-reported Catholic denomination plays no role in their voting decisions.

"As Catholics," Fr. Miscamble urged, "We must reverse this trend." He presented the Catholic obligation to take social teaching into account when voting and help turn the Catholic vote in a pro-life direction.

Fr. Miscamble's tone regarding the pro-life political cause was hopeful. "Politics is an honorable vocation," he insisted. In short, Fr. Miscamble encouraged students to pursue political careers with the determination to stay true to Catholic values.

He urged against the typical mindset that politics is a corrupt, self-interested business; instead, he claimed that politics is about pursuing a worthy goal, "Notre Dame football doesn't say 'Oh well, we tried,' after a loss," Fr. Miscamble exclaimed. "We want to win every game. Politics is about going in with the hope and the perseverance to win the day."

Fr. Miscamble concluded his lecture with inspiring words. "You have survived the Russian roulette of abortion," he told students. "But 50 million children in the past 40 years have not. It is our responsibility to stand up for them." At an institution like Notre Dame, students receive the education and inspiration to pursue pro-life goals and defend the dignity of all human life.

Alexandra DeSanctis is a freshman who enjoyed attending the Right to Life March. Tell her your opinions on abortion or general comments at adesanct@nd.edu

Tumultuous times: War College students on military strategy

Scott Englert
Politics Editor

The United States' foreign policy concerns are numerous, including continued violence in Afghanistan, an increasingly confrontational Russia, and nuclear weapons in Iran and North Korea. Thankfully, the United States continues to seek solutions.

On Tuesday, February 19, the Notre Dame International Security Program continued its speaker series in cooperation with the Hap Arnold Lecture Series of the Grand Strategy Program at the US Air Force's Air War College. The lecture addressed the topic, "The Asia Question Through a European Lense" and included research presentations from three AWC students. The topic is especially relevant given President Obama's 2010 decision to make a "strategic pivot" to Asia.

Group Captain (Colonel) Clive Blount, Royal Air Force, UK, began the lecture by discussing his paper, "Special Relationship? What Are the Strategic Choices Available to the United Kingdom After the United States Pivot to Asia." Blount first described Britain's Asian presence.

"Our military footprint is small," he said. However, the Royal Air Force "maintain[s] important diplomacy connections." In addition, Britain is part of the European Union, "the world's largest economy" and subsequently maintains additional ties to China via trade.

Furthermore, Britain's cultural links to Asia are strong. Blount informed the audience that the Asian diaspora makes up a "significant minority" of Britain's population and agencies such as the BBC are prevalent in Asia.

Such facts present Britain with an array of strategic options. Blount believes Britain's influence can help the United States in improving ties with China. In conclusion, the colonel believes the Asian pivot reflects a changing world and should be viewed positively.

"It's not so much a pivot to Asia but a pivot to the world," Blount commented. He believes that for Britain and the EU, "the Asian pivot is an opportunity."

Next, Lieutenant Colonel Laurel "Buff" Burkel, USAF, discussed her paper, "Applying NATO Concepts and Lessons Learned to the US Rebalance Towards the Asia-Pacific." In accordance with the title, Laurel believes NATO's past initiatives can provide a strong model for how the United States can shift resources to Asia. One example is NATO's post-Cold War relationship with Russia. The Lieutenant Colonel believes this relationship "can inform a similar approach to the United States' interaction with China."

In conclusion, "leveraging examples from one of the most successful alliances in history" will benefit the United State's Asian strategy and policy," Laurel stated.

Finally, Colonel Shannon Caudill, USAF, presented his paper, "Russia's Strategic Choice: Bandwagon with China or Balance with the West." He began by describing how China's recent resurgence contributed to Russia's upcoming "strategic dilemma."

In summary, the colonel professed that If the United States is truly serious about attempting to "hedge against China power...it must seriously consider making Russia part of a coherent strategy."

However, the fruition of such a relationship is ultimately dependent upon understanding Russia's security position. Caudill described how Russia's population is expected "to decrease from 139 to 109 million people;" consequently, Caudill believes Russia will become increasingly dependent upon nuclear weapons.

Russia's decline is even more relevant given China's increasing population. Caudill described how compared to China, "Russia is thinly populated;" in addition, "Russia's strategic oil and natural gas reserves are located in the sparsely populated Siberian population." Consequently, Caudill explained how Moscow fears that Chinese immigrants will eventually cause "Russia to stop being Russia."

Fortunately, Caudill also believes that the United States has already begun exploiting such fears and, subsequently, improving its alliances with Russia. Caudill concluded, "For Russia, demographics are destiny […] In the end, Russia will choose a benign relationship with Europe."

Recognizing this fact, Caudill urged that "US policymakers must set the stage for a strategic relationship."

Caudill, like his fellow lecturers, demonstrated an insightful presentation into understanding the United States' "Asian pivot" and making sense of what seem to be tumultuous times.

Scott Englert is a senior political science and economics major looking forward to winter's end. For thoughts on when that may be, America's strategic pivot, or any other thoughts or comments, please contact him at senglert@nd.edu

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Sacraments of self-gift

Heintz explained the differences between interior, spiritual and distinctly Christian life. "The essence of a Christian life is that we are not in a relationship with some*thing*, but with some*one,* and at the heart of the Christian existence is a sense of living in a relationship with a divine Person," Christ himself. Keeping this personal relationship at the heart of the Christian life is critical for growth within a communally professed faith.

Moreover, the goal of Christianity is not primarily to be helpful, to live in a state of goodness or to practice virtues, but to love in truth. "We help people because it's true, because the truth is liberating," said Msgr. Heintz. "Living such a life is hard. We cannot escape the cross."

Msgr. Heintz called the "great paradox of Christianity" "that moment of self-gift that seems like loss, that seems like death… which is actually the condition of possibility for life—the flowering and flourishing of your love and your own self is rooted in that dying. That is the mystery. The heart of marriage is the Christian mystery."

About midway through his talk, Msgr. Heintz unsuccessfully tried lifting the massive projector to write a few key words on the board behind. The audience laughed with Msgr. Heintz, who welcomed all interruptions with wit and called it a "Marx Brothers movie" scenario. But the prevalence of good humor throughout the speech was more than merely comical: It was a genuine spirit of joy in new life that, as Msgr. Heintz said, "comes with a genuine dying to self," "a wonderful exchange" of God's life for yours, of dynamic love in truth.

Madeline Roe is a senior double majoring in English and art history. She is grateful to those who made the Edith Stein Conference possible and can be reached at mroe2@nd.edu.

The London Report: Inspiration in Edinburgh



Liz Everett
London Bureau

The possibilities for inspiration are present everywhere we go, just as we in turn leave a mark upon the places we visit. This weekend I traveled to Edinburgh on an overnight Megabus, which was an experience in and of itself, but the beauty of Scotland made it all worthwhile. Edinburgh is a compact and multi-layered city filled with charm, courtyards, and a whole lot of cashmere sweaters; it is a place that has inspired many writers with its picturesque views and quaint atmosphere, and every one of these writers has left his mark upon the city as well. One of the highlights of the trip for me was visiting "The Elephant House," the cafe where JK Rowling first began writing about the Boy Who Lived. Unknown to Rowling at the time, Harry Potter would come to leave his own mark upon this little cafe in many ways; for example, the ladies' room stalls are covered in Harry Potter-related graffiti, from favorite quotes to drawings to notes of appreciation to JK Rowling for how her writing had enriched so many lives.

I made several trips to that bathroom during our visit simply to marvel at how much influence a single person can have on so many from around the world and what a strong reaction of gratitude was present in that cafe WC. Of course, I had to leave my own little mark on the wall, and it struck me that, with my bit of purple crayon, I could be influencing another just as JK Rowling influenced me and as she was influenced by the Elephant House around her. How fitting it was to react to a person's influence by influencing another in return. JK Rowling, sitting in a seat by a window through which she could see Edinburgh Castle, was inspired by the world in which she lived to enhance the worlds in which others lived. A short walk from the cafe, there is a graveyard in which several of the gravestones carry inscriptions that may have inspired her in the naming of her characters, albeit with some alternative spellings. There is a McGonagall, a Moody, and even a Tom Riddle. No matter how creative or imaginative the author, one cannot help but be influenced and inspired by the world around him. And people cannot help but be influenced and inspired by the books that they read.

While wandering through the city on Saturday afternoon, I discovered an old children's bookshop that contained many early editions of some of my favorite childhood books, including The *Hardy Boys*, *Nancy Drew, Harry Potter* and *Anne of Green Gables*. The bookkeeper overheard me talking about how much I loved the last book in the Anne series, and she asked if I would like to see a first edition. I responded that I would love to, and after she produced the gold leaf, illustrated edition of *Rilla of Ingleside*, I eagerly flipped through its pages and read a number of my favorite passages.

As I did, I remembered all the other times I had read these same words, and reflected on how they could mean different things to me at different times in my life. Words are powerful and although their influence changes through time, they remain forever the same, and reflect the world in which they were written.

The entire city of Edinburgh is a testament to the whole host of authors who lived and wrote in Scotland, and the Scots have erected monuments to Sir Walter Scott and Robert Burns in response to their great works. Quotations from various Scottish historians, poets, and novelists adorn the city and are etched into stone slabs on the street or on the sides of buildings. The verses that were influenced by Edinburgh come back again to influence the city and its composition, and the circle of inspiration continues when a traveler, such as myself, becomes inspired by this.

Liz Everett is a junior PLS and English major studying in London for the semester. Whilst in Scotland, Lennay told her the truth about the Loch Ness monster. Contact her at eeveret1@nd.edu.

Who's Who at Notre Dame: Daniel Whitehouse

Colin Devine
Staff Writer

You don't need to knock in Keough Hall. I walked into my assistant rector's room last Saturday night, and saw him and two other RAs enthusiastically cheering on a basketball game. Immediately I was reminded why I wanted to write this column about him.

Exactly 6 months ago, I began college and moved into Keough Hall. I still vividly remember my first day here; I felt like Harry Potter when he saw Hogwarts for the first time. For those who have seen South Dining hall, the comparison is well-merited. How would I fit in? Would I like Notre Dame? Could I be a capable wizard since I grew up with Muggle parents? I was anxious about moving into a new dorm and a new life, but from the first moment I arrived into Keough Hall, I felt like I was at home.

I met Daniel Whitehouse in my first few days at Notre Dame. I was immediately struck by his humility and kindness. Daniel is a Masters of Divinity student who is living in Keough for his second year. I sat down with him to hear his story.

Daniel was born and raised in Owensboro, Kentucky. He lived an idyllic childhood; he and his family lived on 30 acres out in the country where he spent his days fishing, hiking, and enjoying the outdoors. He called his house a "boyhood dream." Despite this beautiful backdrop, Daniel reflected that throughout his early life, he "always had a sense something was missing." He had an idea that it had something to do with his Catholic faith—Daniel was born and raised Catholic—but candidly admitted that like most teenagers he "had no idea what living his faith meant."

When the day arrived to choose a college, Daniel realized that he wasn't ready to pick any particular school. Instead, he took a gap year and travelled the country in a twelve-passenger van working for a Catholic evangelization group called NET Ministries. He told me that in 9 months, he led 120 retreats. For those PLS majors like me, that's a retreat roughly every other day. Daniel told me that this was so demanding that he truly had to "learn to pray" simply to make it through this difficult time in his life. He shared that this gap year "changed his life," because it gave him the chance to "get off the conveyer belt" rather than substituting one educational environment for another.

After this gap year, Daniel decided to enroll at Franciscan University. He observed that at Franciscan, "faith is the air you breathe," and that you receive "intense Catholic formation." After receiving his undergraduate degree, Daniel initially wanted to teach high school, but some of his professors encouraged him to pursue a higher level of education. He was accepted into the Master's of Divinity program at Notre Dame in 2011.



Daniel Whitehouse

Daniel lived off campus his first year at Notre Dame, but decided to move into Keough Hall last year. When I asked him why he decided to switch, he responded, "I had such a great formation in my undergrad that I wanted to give back." I think ministering to college students would be incredibly difficult, even at Notre Dame, so I asked Daniel what his perspective was. He told me his own life experiences have been invaluable, as he has done ministry throughout his life. His primary goal is to get students to "interrogate their desire," because he has observed that a perennial freshman problem is "not being comfortable in your own skin." He shared a quote from Pope Benedict that he always keeps in mind when talking to students: "The world can offer you comfort, but you were not created for comfort, you were created for greatness." The amazing thing is that as Daniel said these words, I could tell that he truly believed them and wanted me to find the greatness that he believed I was created for.

Ask anyone on campus which dorm is the best, and they will invariably, confidently reply that it is their own. In fact, this has struck me as one of the most amazing things about Notre Dame. Despite being randomly sorted into a dorm, students are convinced that their dorm is the best one. I think this is largely because of people like Daniel—every dorm on campus has a residential staff that truly cares about the students that live there.

I had one more difficult question for Daniel. From the perspective of many people, a career in ministry is a bad idea. You can make a lot more money while spending a lot less time working in lots of other careers. My question then was "why do you want to work in ministry?" He looked me straight in the eye and answered immediately, "because it's worth it."

Daniel Whitehouse is one of the reasons Keough Hall is the best dorm on campus. Sorry, I couldn't resist.

If anyone wants to challenge the assertion that Keough is the best dorm on campus, they are welcome to play our rector, Father Pete, in a 1-on-1 basketball game. Email cdevine1@nd.edu to set up the game.

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Sharing the Catholic Tradition

any views, so long as he or she is willing to come together in open and honest debate."

Senior philosophy and accounting major Margaret Kennedy, an Undergraduate Assistant at the Center, sees the Center living out its mission "by providing opportunities for faculty, staff, students, and the community to engage the rich intellectual and cultural tradition of the Church… by organizing and sponsoring events that promote discussion of various topics relevant to the Catholic faith and culture."

One reason Kennedy believes the Center is often able to pull off successful student-oriented events is that lectures are frequently paired with a reception or a meal of some sort, which "provides a forum for students and faculty to engage on a level that they don't have the opportunity for on a regular basis."

The overarching aim of the Center is, according to Snead, "to help Notre Dame's Catholic character flourish on campus, and to bring Notre Dame's voice into the public square in service of human dignity and the common good."

The Center for Ethics and Culture advertises its events extensively on posters throughout campus and through Facebook. Also, check out the website for more information: ethicscenter.nd.edu

Tim Bradley is a freshman economics and theology major. To complain about his brother Michael, contact him at tbradle5@nd.edu.

Cycling Irish: Pedaling onward to victory

Jake Kidloo
Staff Writer

If there is one person on campus I envy above all else, it's the guy who cruises by me at about 800 miles per hour on his bike while I'm out walking around campus at a mere fraction of his speed in the freezing cold and wind. I envy the convenience his bike provides him. In fact, many students on campus own bikes for that very reason—convenience. However, this is not the case for the Fighting Irish Cycling Team. With training sessions consisting of rides up to 4.5 hours, their bike rides are *considerably* less enviable.

The Notre Dame Cycling Team is a coed group of club athletes, representing the Notre Dame community in the Midwest Collegiate Cycling Conference. The Irish compete as a D-II program and race during the fall and spring seasons. There are various sorts of cycling races—track, mountain, cyclo-cross and road. The former three disciplines hold their competitions during the fall, whereas road racing takes place during the springtime. A few of Notre Dame's cyclists compete in mountain biking and cyclo-cross races, and the majority of bikers compete in road races (none compete in track races).

Sophomore John Pratt and junior August Kunkel, members of the cycling team, graciously agreed to share their enriching experiences as part of the team with the *Rover*:

Kildoo: What is training like? What would a typical week of training involve?

Pratt: A week of training for me during the season involves about 19 hours of riding, racing, and weight lifting. On our off day, we do simple leg/core workouts to promote overall strength. The four other days during the week, I'll typically ride between 1.5 hours and 4.5 hours in a day. On a race weekend, I'll do about five hours of racing in the time trial, road race and criterium.

Kunkel: One of the great things about collegiate cycling is that athletes of different skill levels can travel and compete. On our team we have athletes of varying skill level, so we put in varying amounts of time into training. A typical week for our top cyclists would consist of 20 hours of training during season. We do some weightlifting but the majority of our training is done on the bike or stationary bike. We usually try to train together but because of schedule conflicts some of it is done on our own.

Describe what it is like to be in the middle of a cycling race.

Pratt: For me, being in a bike race is a thrilling ride. I am personally extremely competitive, yet I also struggle with the fear of the ever-present danger of crashing. Once the race begins, almost every other thought goes out the window, and most every effort is directed toward remaining near the front to avoid trouble and be there if any riders decide to try to form a breakaway. When the finish line approaches at the end, it becomes extremely intense and the stronger riders prepare for the final sprint. The last few 100 meters are breakneck speed and every racer puts forth an all-out effort to try and win the race. One strange aspect of bike racing is that it is frequently the best tactic to remain calm and draft in the peloton until the last few 100 meters, and then simply sprint as fast as you can. This is not always the case, but frequently going hard early is the secret to disaster and fatigue.



Notre Dame cycling team in action

I simply love the thrill of being on a bike and competing for a win. For me, there is hardly a thrill that compares to being able to raise my arms in victory at the finish line. A hard-earned victory is indescribable. When it is crunch time in a race, the sole thought on my mind is simply to stay with the riders at the front and try to limit the pain. When the pace is extremely fast, there is no time to admire scenery. I don't know how to describe it. I love it, biking as a whole just sings to my soul…

Kunkel: A bike race in a word is exhilarating. It is one of the greatest feelings I've ever felt. Bumping elbows with other cyclists to fight for a better position, flying down a descent going 40 mph, organizing a chase group to bridge a gap, sprinting the final 100 meters of a 50 mile bike race until your legs feel like they are going to explode—that's a bike race. And right after the race is finished, you'll want to race in another as soon as possible.

How did you get into cycling?

Pratt: The short answer is I watched the Tour de France back in 2003 and said, "I want to do that."

The longer answer is that friends of mine have encouraged me to ride bikes and encouraged me in my interest in the sport. I was given my first road bike shortly before doing my first race. I began racing in high school back in 2010. My younger brothers quickly started racing with me and having a whole family of racers has only increased my love of the sport, but that's a whole other story.

Kunkel: Personally, I started cycling with my brother during the summer after my freshman year at Notre Dame. When I returned to campus in the fall I decided to join the team, a decision I'm glad I made. I started as a beginner and learned a lot my first year.

Clearly, these two athletes have a great deal of passion when it comes to riding a bike in a competitive atmosphere! And can you blame them? It surely requires intense dedication to spend 20 hours training weekly. As a club team, Notre Dame cycling does not have the benefit of recruiting athletes from high school like varsity sports do. This means that the cycling team has to rely on eager walk-ons from around campus, and getting the word out about cycling on its own. In response to a question about recruiting new teammates, Kunkel remarked, "as a club team we welcome riders of all ability and even riders who wish to only ride recreationally. We often have riders who join the team as beginners and progress to top cyclists who regularly win races. If a student is interested in cycling and shows a commitment in training, we allow him to compete with our team. We do, though, encourage our athletes to train harder to become top competitors."

Jake Kildoo is a sophomore and in addition to his contributions for the Rover, *he is also a member of Notre Dame's track and field team. Contact him at jkildoo@nd.edu.*

Irish cagers compete at next level

Rich Hidy
Sports Editor

The Irish men's basketball team is in the midst of another successful season under head coach Mike Brey. The Irish are having success at another level too; the hoops program currently has five former players vying for playing time in the NBA.

Matt Carroll, a 2003 graduate, has managed to put together a 9-year career in which he has averaged a total of 6.6 points per game (ppg). Carroll, a 6'6" guard, entered the NBA as an unlikely success story. After averaging 19.5 ppg his senior year at Notre Dame, Carroll went undrafted and was picked up as a college free agent by the New York Knicks. The Knicks waived Carroll as they didn't have a roster spot for him, and he was signed for the remainder of the season by Portland. Carroll has bounced around the league with four different teams, but has spent the majority of his career with the Bobcats, his current team. Carroll's best overall season came in 2006-2007, when he averaged 12.1 ppg and 2.9 rebounds per game (rpg) in over 25 minutes a game.

Ben Hansbrough, the brother of UNC legend Tyler Hansbrough, transferred from Mississippi State after two average years and became a key cog in his junior season and a superstar in 2010-2011, his final season at the school. He found a way to make big shots for his team and propelled the Irish to a second seed in the NCAA tournament his senior year.

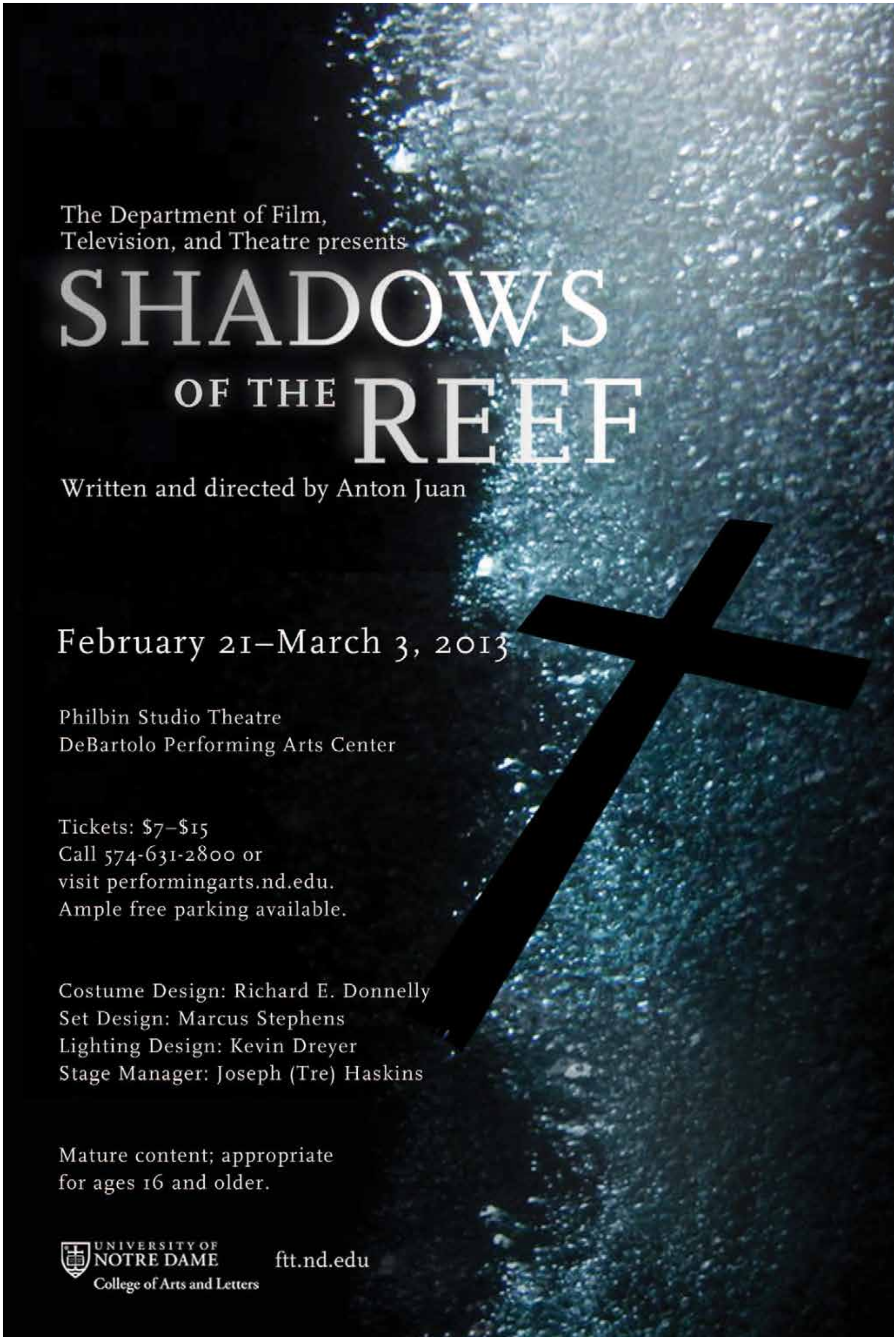
Hansbrough was undrafted in the 2011 NBA Draft and worked his way in the league in 2012-2013, when the Pacers took a chance on him. Hansbrough has had a difficult time working his way into the lineup this year for the championship-contending Pacers, but has appeared in 19 games and is averaging just under two points. Hansbrough is an extremely hard worker and a fiery competitor, which could earn him additional minutes as he adjusts to the grinds of the NBA game.

Ask any Notre Dame student who their favorite and most memorable basketball player is in the last five years, and most will say Luke Harangody. "Gody" averaged over 20 ppg three out of his four years on campus, and a double-double two out of those four. The 6'8", 250 lb. forward was drafted in the second round by the Boston Celtics to play with Paul Pierce, Ray Allen, and Kevin Garnett in 2010. He averaged just over two points and two boards a game for the Atlantic Division Champions until he was traded to the Cleveland Cavs. However, Harangody regressed last year and is currently stuck in the NBA's D-League with the Fort Wayne Mad Ants. He will look to get his career back on track, hopeful for a call-up to the NBA.

The most experienced Irish NBA veteran still in the league is the athletic swingman Troy Murphy. Murphy is built for the pros at 6'11" and is deadly both inside and behind the arc. The three-year Irish star had success right from the get-go, averaging 19.2 ppg and 9.9 boards in his first year with the Irish. He followed up that freshman year with two straight seasons of averaging over 20 ppg. Murphy declared for the draft after his third year of eligibility and was selected by the Golden State Warriors fourteenth overall in the 2001 draft. Now 32 years old, Murphy has averaged over 10 ppg in 8 of his 11 seasons in the league. Murphy's career year came in 2004-2005, when he averaged 15.4 ppg and 10.8 rpg. Murphy also enjoyed a nice stretch with the Pacers where he averaged 14.3 ppg and 11.8 rpg in 2008-2009 and 14.6 ppg and 10.2 rpg in 2009-2010.

You may have heard of Luke Zeller's two brothers. Tyler was a stud for North Carolina and Cody Zeller is arguably the best player in the country right now for Indiana University. The oldest Zeller brother played a limited role in his four years on campus, averaging a total of 4.2 ppg and 2.5 rpg during his four-year career. Zeller graduated in 2009 and predictably went undrafted, yet worked his way into the NBA's D-League after stops in Lithuania and Japan. "I didn't have the red carpet and flashing cameras," Zeller said. "It was a long tough road, but I wouldn't trade it for the world." He has appeared in 14 games off the bench for the Phoenix Suns in 2012-2013. Zeller doesn't see the floor much but if there is one man not to count out, it is Zeller. He may be just getting his feet under him now, but in the future, he may see an upgraded role in Phoenix.

Rich Hidy is a First Year of Studies student with plans to enter the Business school. He is always willing to debate about any sports topic, especially a pertinent topic like who is better between LeBron James and Michael Jordan. Contact him at rhidy@nd.edu.


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