THE IRISH ROVER

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Feast of Saint Serapion

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Grade inflation: the students' response

Kristina Flathers
Staff Writer

In an article published in *USA Today* (February 4, 2013) entitled "Notre Dame Seeks to Combat Grade Inflation," Dr. John McGreevy, Dean of the College of Arts and Letters spoke out against grade inflation.

In the article, McGreevy said that he is "a believer in differentiation. We should be holding out A's for the most exceptional students." He said that the College of Arts and Letters has begun investigating how to combat grade inflation and will issue recommendations at the end of the semester.

The *Rover* attempted to interview students from each college to discover the Notre Dame students' perspective on grade inflation. The interviews revealed some key agreements but succeeded moreso in raising some interesting questions: Why differentiate people based on grades? Do we notice grade inflation, or does it even exist? How much does subjectivity play into grades? Are grading curves considered grade inflation? Is Notre Dame intellectually stimulating enough?

Sophomore mechanical engineering major Emily Moser claims to understand McGreevy's logic but qualified his statement: "the advantage to grade differentiation is that it makes the star students stand out. This helps the outstanding students. However…the average students may be doing just fine in their classes and have a good grasp on the material, but they are not getting the GPA boost that the exceptional students receive."

Katelyn Doering, a sophomore majoring in political science, agreed with Moser. "It can be very difficult to get good grades, as there is little to no grade inflation in many classes, like honors classes for example," she said.

Sophomore mechanical engineering major Erin O'Brien also elaborated on Moser's comments: "I do not have a problem with professors giving a student a slightly higher grade because of effort… if a student does not do extremely well on the tests, but still puts in a considerable amount of effort…the professor should give [the student] some leeway."

Maria Moreno, a sophomore majoring in biochemistry, further disagreed with McGreevy: "people say that there will be no way to differentiate students without grade inflation, but grades are not the way to differentiate them. Getting into Notre Dame has already differentiated our student body from the majority of the world."

Sophomore political science and FTT major Nicole Sganga commented, "I would imagine the impact of grade differentiation would depend upon a student's major and future career plans… withholding A's…may directly impact

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Beyond the crisis: what lies ahead for the EU

Tim Bradley
Staff Writer

The economic situation in the European Union (EU) remains one of the most glaring issues threatening the global economy. Several member countries, notably Greece, Italy and Spain, have been slow to recover following the recent sovereign debt crisis. In light of these issues, former President of the European Parliament Pat Cox spoke at the Eck Visitors Center on February 26 to discuss where the EU has been, where it is now and where it is going.

Donald Crafton, Interim Director of the Nanovic Institute for European Studies, introduced the speaker and the topic of the lecture with a brief reflection on a recent *New York Times* article which asked

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Bread of Life satisfies hunger for Muslim-Christian dialogue

Grace Urankar
Staff Writer

When does personhood begin? More significantly, how do our religious beliefs dictate the answer to this question?

These questions and many others were examined during the semi-annual Bread of Life dinner, held February 26 in the Oak Room of South Dining Hall. Sponsored by the Center for Ethics and Culture, the Bread of Life dinners have provided a venue for contemplation of beginning-of-life issues since spring 2009. Gabriel Reynolds, Director of Undergraduate Studies and professor



Professor Gabriel Reynolds converses with members of the Muslim Student Assoiciation

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Coccia on warming the campus climate

Lilia Draime
Staff Writer

In a February 26 talk sponsored by Notre Dame Law School's ACLU Legal Forum, Student Body President-elect Alex Coccia described both his past work and future plans to warm the campus climate to LGBTQ issues, which have been a source of increased discussion and debate since the university announced in December its intention to implement a new pastoral plan for the students' holistic development.

As former president of the Progressive Student Alliance (PSA) and a founder of the 4 to 5 Movement, Coccia has become a vocal force in the push for LGBTQ inclusion. His efforts to reframe the campus dialogue came to fruition on December 5, 2012, when the administration approved an LGBTQ student organization and the pastoral plan, called "Beloved Friends and Allies."

Coccia portrayed the LGBTQ movement's progress at Notre Dame as a movement plagued by the limitations of student life, general social trends, and administrative disapproval. He said, "since the 1980s, it has been a path of constant defeat and incremental victories. We wanted constant conversation about something students care about. Awareness causes outrage, which leads to pressure, then action, and finally, change."

To pursue this change, Coccia sought to reframe campus dialogue by founding the 4 to 5 Movement in 2011, the name of which refers to a commonly-cited claim that four out of every five college students support a general package of gay civil rights.

"We are trying to stop silence around the issue. Silence creates an oppressive environment, and it only hurts students who would come out and be welcomed," Coccia offered.

That school year ended, however, with a rejection of the formation of a Gay-Straight Alliance. In the following months, 192 individuals responded to a Facebook post asking why a Gay-Straight Alliance was important to them. Roughly three fourths were Catholics, and most responders were not students, but parents, alumni, and friends.

Coccia took this feedback to the administration again in fall of 2012, and his efforts paid off when the administration approved the Gay-Straight Alliance, which will be advised by a student development professional, and released the pastoral plan, which is rooted in Catholic social teaching.

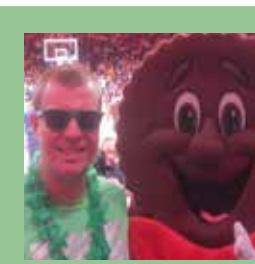
"The pastoral plan is a beautiful document grounded in Catholic social

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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.

"Let us never give in to pessimism, to that bitterness that the devil offers us every day. Do not give in to pessimism and discouragement. We have the firm certainty that the Holy Spirit gives the Church with His mighty breath, the courage to persevere and also to seek new methods of evangelization, to bring the Gospel to the ends of the earth."

-Pope Francis

How Notre Dame has failed its women



MADELINE GILLEN
Campus Editor

Since 2009, freshman women entering Notre Dame have received a copy of *Thanking Father Ted: Thirty-Five Years of Notre Dame Coeducation*, a tribute to Father Hesburgh's decision to open our university to women. This compilation of letters powerfully communicates the extent to which Notre Dame has been transformed by its women as they have lived, studied and worked at Our Lady's University.

The university has done a great disservice to its women, however, by failing to make them a priority since the 2012 Health and Human Services Mandate and subsequent accommodations.

The mandate forces employers to provide (or at least to facilitate provision of) contraceptives, abortifacients and sterilization services to its employees. Though the efforts of some professors, groups and events at Notre Dame to explain the ways in which the mandate violates the First Amendment and to discuss Notre Dame's legal action against the mandate are commendable, the administration has not participated in this process. More troubling, however, is the fact that the administration has not taken steps to get to the heart of the matter. Noticeably lacking in a Notre Dame undergraduate education—the education of the mind and the heart—is any introduction or exposure to the beauty of the Church's teachings on sexuality that are the objects of the conflict over the mandate.

Notre Dame's failure to educate its students about the Church's sexual teachings is a failure that most affects its women. Most Notre Dame women remain unaware of the mandate's relevance to their lives even though it pertains to them especially. Educating Notre Dame women about the Church's important teachings on sexuality should have been one of the administration's natural reactions to the mandate.

Coming to Notre Dame, most female students were probably aware that they would not be able to purchase artificial contraception at St. Liam's. But many of these women were not aware of the Church teachings that are the cause of this conspicuous absence. Many Notre Dame women have never been properly introduced to the Church's teachings on sexuality and the way in which these teachings provide for a more organic lifestyle. Students should be taught about the medical foundation for the Church's teachings on contraception, as well as writings that present the Church's idea of femininity and the unique dignity of women, such as Blessed Pope John Paul II's *Letter to Women* and the writings of Catholic feminist Edith Stein (St. Teresa Benedicta of the Cross).

There are many ways Notre Dame could better serve its women. First, Notre Dame students deserve faculty and staff who can help them along their journey of holistic development, not just academic development. Notre Dame women deserve role models. In the past, the *Irish Rover* has reported on Notre Dame professor Dr. Cathleen Kaveny, a member of the Notre Dame Theology Department as well as the Law School, who is listed on the Notre Dame website as an expert in the ethical aspects of assisted suicide, biomedical ethics, cloning, death and dying, the pope and the papacy, but who has spoken out explicitly in opposition to the Church's teachings on sexuality and life issues. Though her academic expertise is something to which female students should aspire, her deviance from Church teaching undermines her effectiveness as a role model for Catholic women.

Second, the university should purposefully promote groups that model a dynamic orthodoxy and have created effective organizations to answer young people's questions about sexuality. Programs like Endow deserve an automatic place among the myriad resources at Notre Dame. Also, books like Helen Alvaré's *Breaking Through: Catholic Women Speak for Themselves* and *My Sisters the Saints* by Colleen Carroll Campbell have been helpful for women like myself as we work to grow in our understanding of the Church's teachings. The administration should work to make our students aware of the stories of Catholic women striving to live out the Church's teachings in both their careers and family life.

Third, Notre Dame women should be introduced to Church teachings as early as freshman orientation. During orientation female students are bombarded with descriptions of Notre Dame male stereotypes, warnings concerning the dangerous parts of campus and anecdotes illustrating the "weird" gender relations at ND that result from single-sex dorms. Lacking from that first weekend's programming, however, is reference to the fact that as women we have a special place within the Church. The administration considers alcohol consumption important enough that freshman attend informational meetings about state drinking laws. It considers swimming an important enough skill to require a swim test for *all* students; and if you can't swim well enough to pass the test, you *must* take a swimming course. But the Church's teachings on sexuality, ever relevant in light of the campus hook up culture and misunderstood by so many young Catholics, are not addressed.

Finally, Notre Dame should require a class that includes a section on Catholic sexual ethics. A sexual ethics class could present the Church's teachings from a theological, philosophical and historical perspective. Such classes could discuss the history of the Church in America—particularly in modern times—and the crisis in catechesis that has affected Catholic students in the past half century. Notre Dame students and faculty have not escaped the effects of this poor catechesis. Many Notre Dame students fall in the category of "cradle" Catholics who know little of the Church's teachings. Among these cradle Catholics are Notre Dame women who need to be more fully informed about the history of contraception, the feminist movement and the Church's idea of femininity. Notre Dame women would likely be interested to know that the inventor of the pill and founder of the American Birth Control League (later renamed Planned Parenthood), Margaret Sanger, was a white supremacist and proponent of eugenics, while Blessed Pope John Paul II called himself "the feminist pope."

According to a 2004 survey by the Higher Education Research Institute, Notre Dame students shift from 22 percent approval of fornication to 36 percent in their four years at ND. A Catholic institution should actively work to keep such numbers from increasing. While attending a Catholic university all Notre Dame students have been required to complete theology and philosophy classes, PE segments and alcohol information sessions, but they have not been properly introduced to the reasoning behind the sexual teachings of the Church. Our university must better educate its students about these truths.

Through the university's gift of *Thanking Fr. Ted*, Notre Dame women were reminded of our special place at Notre Dame and in the world. We are a special group of people with great contributions to offer through our love of faith, family, work and service to others. Notre Dame women, whatever their religious or personal convictions, should leave our university having been exposed to and equipped with the beauty of the sexual teachings of the Church in which Notre Dame takes root.

Notre Dame women have now been present at the university for forty years, and the administration should look anew at the attention it gives to its women, the ways in which it honors its women and the ways in which it nourishes its women. As a Catholic university, Notre Dame should celebrate the beauty of women from a Catholic perspective.

Madeline Gillen is a junior history major living in Welsh Family Hall who enjoyed spring break on the beach with her Floridian family. Contact her at mgillen@nd.edu.

Point-counterpoint: Was Lincoln the greatest American president?

Michael Bradley
Executive Editor

Daniel Day-Lewis recently brought Abraham Lincoln to life in his Academy Award-winning performance as the title character in *Lincoln*. In light of the success of the biographical film and Lincoln's recent birthday, the *Rover* approached two history professors with the question: Was Lincoln the greatest American president?

Yes: Lincoln embodies American dream

Nearly 150 years after his assassination, Abraham Lincoln remains this nation's greatest president. While his nearest rival George Washington played a fundamental role in creating the American Union, it fell to Lincoln not only to save it, but also, as he declared, "to make it, and to keep it, forever worthy of the saving." Though Lincoln stressed that his politics represented simply a continuation of the founders' principles, as president he went beyond restoring republican principles and embraced a "new birth of freedom" for the nation. Confronting and eradicating the scourge of slavery, a challenge his idols Washington and Jefferson deliberately avoided, Lincoln simultaneously preserved the American republic and made it worth preserving. Those twin achievements catapult him to the top of our list of greatest presidents.

Today Lincoln remains an enduring embodiment of the American dream because his life reads as the great American success story. Born poorer than any other president, Lincoln grew up the son of a failing farmer, received less than a full year of formal education, and faced adulthood with only a desire to improve himself. Through determination and an unquenchable thirst for distinction, he ascended to the presidency, but he understood his success as a consequence of the opportunities available to all free men in the United States. To Lincoln, the quintessential American was, like him, the "prudent, penniless beginner in the world, [who] labors for wages awhile … then labors on his account another while, and at length hires another new beginner to help him." Lincoln's vision of an economy fostering upward mobility still rings true for Americans today, however wide the gulf separating individual aspiration from economic reality. In other words, Americans continue to identify with our sixteenth president because his biography remains a compelling illustration of one of our nation's noblest dreams—the opportunity to rise.

Of course, Lincoln's legacy as our greatest leader rests more on his policies as president during the republic's greatest crisis. Yet the very decisions he made as commander-in-chief were fundamentally rooted in his vision of the United States as a unique beacon of opportunity in an unfree world. To him, the fight to stop the spread of slavery in order to bring about its ultimate destruction was at heart an attempt to preserve and expand the free labor economy, what he called "the just, and generous, and prosperous system, which opens the way to all—gives hopes to all … and improvement of condition to all." To Lincoln, the Civil War represented nothing less than the great battle to sustain that vision.

And by "all," it must be said, Lincoln included African Americans. While not an abolitionist, nor at any point in his career an advocate for full racial equality, Lincoln still believed that all Americans were entitled to the foundational rights laid out in the Declaration of Independence: life, liberty and the pursuit of happiness. Even though he shared with most white Americans a belief in black inferiority, he still argued forcefully for a fundamental economic equality for every individual. To Lincoln, even the poorest black woman possessed a "natural right to eat the bread she earns with her own hands without asking leave of anyone else … she is my equal, and the equal of others." The Declaration, Lincoln concluded, "set up a standard maxim for free society, which should be familiar to all, and revered by all … constantly labored for … and thereby constantly spreading … augmenting the happiness and value of life to all people of all colors everywhere."

It was these core ideals that prompted Lincoln to run for president in 1860; to reject steps that might avoid war but would permit slavery's extension; to issue the Emancipation Proclamation; to accept black men as soldiers in the Union army, and to recognize their services as critical to victory; to push for the Thirteenth Amendment; and to demand the unconditional surrender of the Confederacy.

On the one hand, it is important to see Lincoln in context, not single-handedly bringing about emancipation. After all, it took unceasing agitation from abolitionists, white and black, in and out of Congress, as well as the courageous actions of countless slaves, to undermine slavery on the ground and create the conditions for Lincoln's action. On the other hand, it's equally important to appreciate Lincoln's firm antislavery convictions and faith in the Declaration's core principles.

Conventional wisdom suggests that Lincoln's perpetual popularity, like John F. Kennedy's, is largely rooted in his martyrdom, and that he died before having to deal with the messy matter of reconstructing the nation. Even Lincoln's great skills as politician and president, this thinking suggests, would have proved no match for intractable post-bellum problems. But I would argue otherwise: Had Lincoln lived to preside over Reconstruction, it's tempting to wonder whether this country's long struggle to achieve racial equality might have played out totally differently. I realize the risk here is to exaggerate Lincoln as an advocate of racial equality, while in fact at the time of his death he was not yet ready to promote black suffrage. I engage the counterfactual because Lincoln's successor, the hapless and self-destructive Andrew Johnson, was unequivocally this nation's worst president. Clearly Lincoln, our greatest, would have done better, however daunting the challenges.

Daniel Graff is the Director of Undergraduate Studies in the History Department.

No: the greatness of George Washington

George Washington's greatness lies both in what he did and in what he was. A member of the Virginia militia in the 1750s, he defended the colonies against the French in the Seven Years War, he was a moderate in the Virginia House of Burgesses and was opposed to the Boston Tea Party in 1773, he was elected to the First and Second Continental Congresses and was Commander-in-Chief of the Continental Army in its victory over England in the War of Independence. Elected to the Constitutional Convention in 1787, he was chosen to preside over its deliberations and, respected for his dedication, administrative abilities and common sense, was elected the nation's first president.

The colonists had declared their independence in part because they thought King George had exercised excessive and oppressive powers over them, and, to insure that this would not happen again, they experimented with a government with no executive at all under the Articles of Confederation. But in the Constitution of 1787 they provided for one of the strongest executives in the world, uniting the head of government and the Chief of State in the same office because they knew that the first person to hold that office would be the widely respected and trusted George Washington.

Washington had no precedents to follow when he assumed office but the precedents he set shaped the presidency for the next 225 years. Although some advisers preferred more elaborate and royal-sounding titles such as "His Majesty, the President" or "President of the United States and Defender of the Liberties of the Same," Washington decided on the simple "The President of the United States." On taking the oath of office, he spontaneously added the words "So Help Me God," and all presidents since have followed. Although not mentioned in the Constitution, Washington decided to deliver an Inaugural Address, setting the precedent for all presidents after him. The Constitution provided for heads of individual executive departments but Washington decided to convene them periodically as a group, and the presidential cabinet was formed. Many at the time presumed that the Chief Justice of the United States would be the senior member of the Court, but Washington set the precedent of appointing the Chief Justice even from outside the court.

Although numerous federal officials can be appointed only with the consent of the senate, Washington dismissed them without asking senate approval, and that practice continues. According to the Constitution, treaties need the advice and consent of the senate also, but when the senate refused to discuss a proposed Native American treaty in his presence, Washington never sought their advice again—only their consent after it was signed, setting another precedent. Washington established the right of executive privilege when he refused to share with congress documentation concerning John Jay's treaty with England. He voluntarily retired from office after two terms, and this two-term tradition continued until Franklin Roosevelt accepted a third term in 1940 as World War II erupted in Europe and the Pacific. And Washington opposed the formation of political parties—"factions" he called them—and at times they can seem a hindrance to the effective passing of legislation.

At the Potsdam Summit Conference attended by Harry Truman of the United States, Winston Churchill of Great Britain, and Josef Stalin of the Soviet Union in 1945, President Truman, although in office only three months following the sudden death of Franklin Roosevelt, was given the honor of presiding at the first session because, as both head of government and Chief of State, the American presidency outranked the other two. A recent historian has reflected that "the Constitution made a powerful executive possible, but it did not mandate one." The American presidency is what it is today in large part because of George Washington, because of the trust and respect he enjoyed and because of the precedents he set—both because of what he did and because of what he was.

Rev. Thomas E. Blantz, CSC, is a professor emeritus in the history department.





The most interesting person I talk to ≠ myself



Mary Daly
Editor-in-Chief Emeritus

Do you remember Margery Williams's childhood classic, *The Velveteen Rabbit*? The story is about a toy rabbit—made of velveteen and stuffed with sawdust—who lived in a nursery and belonged to a little boy. The rabbit desired to become Real. He learned about "being Real" from his fellow-nursery-toy, the Skin Horse:

"What is REAL?" asked the Rabbit one day… "Does it mean having things that buzz inside you and a stick-out handle?"

"Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt."

"Does it happen all at once..," he asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly..."

I used to keep a blog, chronicling my great love of DIY ("do-it-yourself") home projects. As fun as it was, I reached a point when I started questioning how Real it really was. On the one hand, I loved having a reason (i.e. my blog) to tap into my creative side and come up with new project ideas to pursue around the house. I also loved that I could connect with people who shared a common interest (interior design and home improvement), particularly my family and friends.

On the other hand, as time went by, I observed within myself an isolating effect that blogging had. I remember a particular Saturday afternoon. I had just finished writing three posts for the upcoming week. As I wrapped things up, I was struck with the realization that I had not interacted with anyone for the entire day. And yet, as I sat writing my blog posts, I had felt as if I were being social, telling stories—which were all funny and brilliant to my own reading—to people… but no one was actually there. What hit me that day was the realization: *Blogging isn't Real.* Sure, the voice I used in my writing was the same as it would have been were I telling the story of my latest home project to my mom, my sister or my friend. Moreover, there was a very good chance that all three of them would read what I had written in the coming days as those blog posts were published.

But, when it's all said and done, no personal interaction was going to transpire. Despite exclamation points, "LOLs," and emoticons, the reader wouldn't really know the excitement and the frustration I felt as I told the story of trying to pull 50,000 staples out of a chair I found on the side of the road or of figuring out how to arrange pictures on my bedroom wall. I wouldn't witness their reactions to what I had said. I was missing out on hearing their ideas. I wouldn't know if I had made them laugh or if I had annoyed them. I wouldn't even hear their silence. It was as if blogging was just a glorified conversation with myself.

Before I go on, I must say that social media/technology isn't bad. It's more of a mixed blessing. I can't deny that I did experience certain benefits through blogging. Indeed, the practice of blogging was an impetus for a kind of self-exploration, through which I discerned certain gifts in myself that I previously hadn't given much credit. My creativity is an asset, not just an accidental. I enrich my own life and, more importantly to me, I enrich others' lives by my capacity towards the creative.

But, when it's all said and done, no personal interaction was going to transpire. Despite exclamation points, "LOLs," and emoticons, the reader wouldn't really know the excitement and the frustration I felt as I told the story of trying to pull fifty thousand staples out of a chair I found on the side of the road or of figuring out how to arrange pictures on my bedroom wall.

This second point—enriching the lives of others through my creativity—was something I learned through blogging and what ultimately led me to realize that blogging isn't Real. In discovering that I had something to give to others, I desired to give more of myself than I had in the past. It was, I think, precisely then that I hit a metaphorical brick-wall: I couldn't give anything to anyone through staring at a computer screen.

As I sat staring at my computer screen, an eerie, empty ickiness rose inside of me. What bothered me the most was that blogging provided an illusion of companionship without the demands of friendship. Blogging was a convenient way of acknowledging that I had something to give, but I wasn't actually, really giving anything. The gift began to seem meaningless outside of the context of someone to give it to.

Reflecting on the story of *The Velveteen Rabbit* relative to my life, I saw an important lesson about being human. I want to live a life that is Real. When have I felt most Real? Without a doubt it is in the moments when I am living life right alongside of another person, especially a friend or a loved one. Even the most mundane event of ordinary life becomes infinitely more exhilarating when experienced with or for another person. There is something about the person-to-person contact with another—whether it be a family member, a friend, a colleague or a random stranger—that just makes life so much more Real.

How did I resolve this predicament that I seemed to get myself into through blogging? Initially, out of self-righteous annoyance at myself, I kept away from blogging in favor of making greater effort to reach out to friends more personally. I have been very surprised to find multiple people asking me why I had stopped and wondering what newest project I am up to. This is very humbling. Also very humbling is how often now friends ask for and value my input on design-related things. Where I thought my blogging might be hurting my friendships it actually, in a small way, was helping.

As the title of this column says, I am not the most interesting person I talk to; however I still have something to say. Social media can be an excellent conduit for supplementing the ties with people with whom we have previously established friendships. Yet, at least in my own case, I need to monitor myself for balance because these are not sufficient to sustain a relationship by itself. It has added a new dimension to some of my dearest friendships. And because these are some of my dearest friends I want to be sure that my keeping a blog doesn't cause our friendship to become one-dimensional. I still blog every-so-often for the sake of my friends, but I have never again spent a day sitting alone at my computer.

Pope Emeritus Benedict XVI says in his last encyclical *Caritas in Veritate*, "in the love we receive there is always an element of surprise" (#77). One of those surprises, as the Skin Horse says in *The Velveteen Rabbit*, is that "when you are Real you don't mind being hurt." There is joy to be found in the demands of friendship with others, a joy and demand I don't want to ever fear or shirk. I will keep blogging as long as I "don't mind being hurt."

Mary was the 2009-2010 Rover Editor-in-Chief. She is a third generation Domer who met all of her best friends at Notre Dame. If you would like to be her friend, contact her at marykd87@gmail.com. Enemies welcome too.

Catechesis and theology: A professor reflects

Editor's Note: This past weekend, The United States Conference of Catholic Bishops' Doctrine Committee met with various theological societies at The Catholic University of America in Washington DC to discuss the catechetical challenges facing Catholic colleges and universities, and the proper relationship at such institutions between the academic discipline of theology and effective catechesis. Here, Professor Gabriel Reynolds offers a brief reflection on the topic.

The English word "theology" comes from the Greek words *theos* ("God") and *logos* ("word" or "study"), but what theology means is another matter. At Notre Dame you might hear theology defined with the famous words of St. Anselm of Canterbury (who died in 1109): "Faith seeking understanding." St. Anselm saw theology as a rational science, but one which emerges from the wonder and awe which overcomes Christian believers who contemplate the truths of our faith: the Trinity, the Incarnation, redemption, the Eucharist, etc. We know these truths (as opposed to say, how we know that a hamburger tastes good) *only* because God has told us about them—they blow our minds and invite us to an unending (and beautiful) journey of intellectual reflection.

From this perspective theology is a conversation of believers. A theology class might be compared to a class on "Theories of Conjugating the Verb in French," though hopefully it would be more exciting. The French verb conjugation class would be the sort of thing that interests those who know some French and spend their time thinking about the unsolved questions of verb conjugation (do these people exist?). Theology would be about those who believe in the Incarnation but still wonder why God would become man.

And there's the problem for theology today. What happens when students in theology classes don't believe in the Incarnation, don't trust anything the Church says, don't go to Mass and don't like any of this religion stuff? We know that this is more and more the case. Recent statistics show us that about 10 percent of 18-25 year old Catholics attend Mass weekly. The trend of young people falling away from the Church is even evident at Notre Dame. In a survey the Theology Department administered in January 2013 to 1694 Notre Dame students, 80 percent report being raised Catholic while only 71.5 percent identify themselves as Catholics today. Only 60 percent of students agree with the statement, "I am committed to living my life as a faithful member of the Catholic Church."

So what should we do with our students in theology courses? One solution is to give up on the faith aspect—and to see theology as a sort of hypothetical exercise. That sort of course might start as follows: "Let us all pretend for the sake of this class that the Bible is an inspired text and Church documents are somehow authoritative—what sort of things would we say about them?" The problem with this solution is mostly that it is disappointing—why waste our time with a hypothetical exercise? The better solution is the New Evangelization: to discover along with students the beauty in the Bible and Catholic teachings, so that they are themselves inspired. Our intellectual reflections on the faith will then be about something that touches our hearts and our minds.

Gabriel Said Reynolds is the Director of Undergraduate Studies and professor of theology. Follow him on twitter! @theologyDUS.

Declare the theo major! email him at reynolds@nd.edu.

Cheers & Jeers

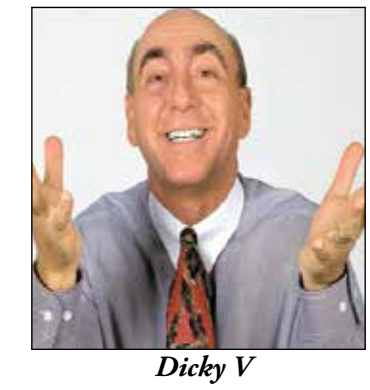


Pope Francis

John Cochran
Humor Guru

CHEERS

Pope Francis – Bear with me as I try not to sound like Bruce Buffer introducing a prizefighter, but here it goes: The new Pontiff (formerly Jorge Cardinal Bergoglio) hails from Argentina and is the first Jesuit as well as the first Latin American to assume the Papacy. He is known for his humility and concern for the poor.



Dicky V

The Ides of March – As I understand it, this is a synonym for the coming NCAA tournament. No? Well I'm certainly not suggesting we cheer the assassination of Julius Caesar. Regardless, March Madness is upon us…*baby.*

Rand Paul – Standing on the Senate floor for over 12 hours, Senator Paul filibustered the nomination of John Brennan to the CIA, an event believed to be precipitated by news of drones being designed for use against US citizens. The drone information comes at a time when the DHS has also been amassing armored vehicles and stockpiling an enormous amount of ammunition—a fact being strongly questioned by Congressman Leonard Lance. Looks like we still have some advocates on Capitol Hill after all…

JEERS



Google Glass

Cyprus banks – …and any money or savings you may have saved therein. It was announced this past weekend that bank deposits on this already financially embittered Mediterranean island would be subject to taxation as part of an EU bailout. Understandably, Cypriots panicked and the stock market plummeted. And you thought US taxes were bad…

Google Glass – I've resisted corrective eyewear like the plague. Like Kenny Powers, I also hate computers. So for me, an abomination that includes internet access and bears structural similarities to half-spectacles (or a monocle, whatever suits your fancy), is clearly jeer-worthy. Besides, you'll look like a Star Trek extra.

Forced abortions in China – The (recently released) number of abortions (in large part to enforce the controversial one-child policy) performed in the world's most populous nation since 1971—330 million—dwarfs the number that is so frequently (and is rightly) lamented in the United States (55 million).

Permission to laugh

Michael Jackson
Staff Writer

"Because no one should have to choose between chocolate and peanut butter—no one. Reese's, the official candy of the Big East tournament." I thought the announcement at the women's Big East tournament that Reese's was the official candy was enough, but Reese's topped itself by providing a mascot at Madison Square Garden (MSG) for the men's Big East tournament only a few days later.

We affectionately called him Maurice, even though there's no evidence that this is his actual name. He seemed to have grown up a Notre Dame fan. Either that or he was severely mistreated by the other bands in attendance at the tournament. These are two possible explanations for his seemingly innate ability to correctly perform the arm movements to Celtic chant and the leg movements associated with the Irish jig. During lulls in the action, particularly when the most basketball-disinclined individuals were selected to shoot free throws to win AE Jean gift certificates, our band could be heard chanting "Maaaaaurice, Maaaaaurice, Maaaaaurice" or "Reese's pieces [clap clap, clap clap clap]."

Maurice was an integral part of the tournament experience, and the only thing that promoted a dessert product more during the tournament were our Shamrock shake green uniforms. Although, if you tried to purchase one at McDonald's across the street from MSG following our games that typically tipped off between 9:30 and 10:00 p.m. each night, you would also have been tongue-lashed by the cashier, like I was: "Are you kidding me? Ten thousand people have just come through wanting one—sorry buddy, NEXT CUSTOMER!" I may have responded one of those nights with the comment "well, at least I still have Maurice!" And was he ever reliable, supporting us each night and even visually taunting an official after what may or may not have been a questionable call. It was quite entertaining to watch a 6'10" chocolate cup wave off an official from the stands with his white gloves and Botox-induced permanent smile. At least he was not creepy like the hoard of characters strolling through Times Square. Along with telling your children not to talk to strangers in Times Square you should also tell them not to be fooled by the multiple Elmos, Cookie Monsters, Mickey Mouses, Hello Kitties, Marios, and Spidermen, who approach with open arms in hopes of making a few bucks off a picture with tourists. These people were creepy, and they did not help themselves with their unwashed character suits complete with half-falling off eyes. The mother who pushed a couple of them away from her children and yelled "get away dirt bags" was onto something. This only furthered my trust in Maurice, and it made him an exemplar of the current Reese's slogan: perfect!



Michael Jackson and Maurice

The only thing better than Maurice during spring break was the tantalizing-turned-incredible 18.4 seconds to end the women's Big East tournament—and Conference for that matter—at the XL Center in Hartford, Connecticut. Having collected the rebound off Kelly Faris' (UConn) miserable shot that even caught the shot clock operator off guard, UConn was forced to inbound the ball on the sideline. The sequence was inconceivable: first a lob to Stewart on the backside, kicked out to Faris on the wing, a drive baseline cut-off by Achonwa, a desperation pass to Mosqueda-Lewis in the corner, an off-balance heave to top of the key—INTERCEPTED BY DIGGINS… 8 seconds, 7 seconds—Diggins weaves the sideline taking bumps and defensive forearms … 4 seconds, she pulls up on the opposite end finding a streaking Achonwa open for a layup attempt… 2 seconds, a tease of a shot, IT'S GOOD … IT'S GOOD… IT'S GOOD! 1.8 left and Faris throws up the desperation full court shot that falls to the ground just like the spirits of the "neutral site" Husky fans. Notre Dame is the last-ever Big East Champion and breaks its 0 for 6 streak against UConn in conference championship games! Queen Muffet prevails over King Geno. "The King is dead—long live the Queen!" chant Muffet's sisters in the crowd.

Michael Jackson befriended a large mascot without ever meeting the person inside the suit. Talk about stranger danger. Contact him at mjackso7@nd.edu.

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Students' response to grade inflation

those applying for medical school or graduate programs. On the other hand, I do not think the FTT majors who plan on trying their luck in Hollywood are losing too much sleep over a few B's…when you are auditioning for a role in show business, no one is going to ask to see your transcript."

The *Today* article cited a report issued by the University's Office of Strategic Planning and Institutional Research (OSPIR) that 45 percent of all classes in the College of Arts and Letters issued an A or A- to 70 percent or more of its students. Interestingly enough, however, many students interviewed in the College of Arts and Letters do not see a lot of "grade inflation."

Sganga said "within the school of Arts and Letters, my understanding is that there is not a great deal of grade inflation. This being said, I think most students would agree that standardized tests have a tendency to be curved based on overall class performance, whereas professors just use their best judgment when assigning grades to papers."

However, is curving grades itself a form of grade inflation? According to sophomore Kimberly Smith of the College of Engineering, "the whole idea of curving grades is inflation… if you look at the academic code, then you see that to get an A you would need to do better than what was expected of everyone. This means that the teachers are lowering their expectations… [and]grades are being inflated."

The section of the academic code to which Smith referred, section 3.3.8, outlines the grading scale, which describes an A as "truly exceptional. Work meets or exceeds the highest expectations for the course." However, as Sganga said, "I think the term 'truly exceptional' is subjective, which leads to inconsistency in professor grading, though I cannot think of a much better solution."

Moreno added, "I think teachers respect what they are doing and their students' efforts enough to be able to set standards and make sure that the grade a student is given at the end of the semester has an actual meaning. It is definitely hard to get an A here."

Class averages contribute to subjectivity as well, according to O'Brien: "I have taken classes with some pretty big curves, but when you take tests with averages in the 50s and 60s, something has to give."

Do these curves really help? O'Brien responded, "I do not think I have taken a class in the College of Engineering where I received a final grade higher than what I felt I deserved."

Student body Vice-President-elect Nancy Joyce was quoted in the same *Today* article as saying, "I do not think lower GPAs will hurt our grad school prospects because we have the university's strong brand backing our education."

O'Brien responded: "we have the 'Notre Dame brand' backing us, but...many of the summer internships and programs I have applied for have minimum GPA requirements, so grades do matter."

Today also quoted senior Edward Jacobson as saying "professors are afraid of really challenging people."

"Academics aren't the kind of students we attract," he said. "We bring in football, booze and a little liberal arts. We want people to enjoy their football weekend and at the end of the day, still get into law school."

Jacobson has since denied saying this, explaining that he was simply quoting a professor, who was half-joking. In response, Moreno said "this is a school that does require hard work. I know I work hard and I would be surprised if most of my peers didn't do so as well. We never settled before coming to ND, and we will not settle with bad work now."

Moser added that "if professors actually felt that way about us, I would be disappointed. Most students really care about their classes, and it is unfair that a professor would question our commitment to our education. Notre Dame students are more intellectual as a whole than some would give us credit for. Being a student here is humbling; most of us come from the top of the class in high school to find out that here, we're average."

O'Brien said, "we might have a 'work hard, play hard' mentality, and we love our football, but we were all accepted into Notre Dame for being exceptional students both in and outside of the classroom. This school has challenged me immensely in the two years that I've been here."

Despite what O'Brien calls the campus environment of a "happy medium between our academic and social lives," the question of whether Notre Dame is truly "intellectual enough" is often raised.

Smith said, "I do think that many students care more for their grade than for the actual knowledge that they are receiving, and I do not think that the professors are blind to that. Does that make us students less intellectual? Perhaps, but not unreasonably so. A good grade will be more beneficial to us than being intellectual…there is not a similar motivation to be intellectual unless it is something that you as an individual prize."

Sganga commented "college is about pursuing your passions. If we can characterize all of Notre Dame as possessing passion for 'football, booze and a little liberal arts' we are doing something wrong. Our student body is filled with diversity of opinion, race, religion, sexual orientation, interest, passion and intellect. I think a lot of professors get that. The ones that don't are beginning to catch on."

Senior theology and accounting major Samantha Stempky summarized perhaps what most students think. "I think the issue of grade inflation is really related to the larger issue of education—what it is and what it is meant to be. By focusing so intensely on the grading aspect, we lose focus on the ultimate goal—learning."

Stempky continued, "education should not just be another thing we commoditize and reduce down to scientific measurement—to me, the point of a liberal arts education is the growth and transformation of your mind, heart and person as a whole. That is what Notre Dame does, but it cannot force you to—you have to be open to it."

Sganga agreed: "there is a huge fear of failure here at Notre Dame. There is a huge fear of failure among top 20 Universities altogether. Grade inflation is just a small piece of a much larger intellectual dilemma. When I graduate, the happiest of my semesters spent at Notre Dame will most definitely not be the ones in which I received the highest marks, but the ones in which I took the greatest risks."

Kristina is a sophomore economics major from California. She really wants to hug a couple of puppies and would welcome any help in accomplishing this task. Contact her at kflather@nd.edu.

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Beyond the crisis of the EU

"Has Europe really lost its mojo?"

Cox began by tracing the history of the post-World War II European integration project. Immediately following the war, East and West Europe were in a state of deep crisis and badly in need of renewal. The United States, as a key contributor in winning the war, was able to bring some conditions for renewal to the table in the form of the Marshall Plan. Despite these conditions and continued efforts by outside diplomats, division still reigned in Europe for years. Cox emphasized that outside influences can only accomplish so much in a situation such as this. "Others can help bring you to peace, but it is only the self that can achieve true reconciliation," Cox said.

Peace was essential following such a divisive war and countries such as the United States worked to enforce peace; however, the true reconciliation needed to be European—Europe had to learn to trust again. According to Cox, France and Germany took leading roles in achieving the necessary reconciliation and several steps—including the Treaty of Rome in 1957—were taken in ensuing years to further foster relationships.

Six countries came together in 1973 to form the original union. The union further developed over the years through a gradual process of deepening relationships within the union and enlarging to through the addition of more member countries. Following the original enlargement, Greece was added in 1981 and Spain and Portugal were added in 1986. Austria, Finland and Sweden were incorporated in 1994 to bring the total to 15. By this time the Berlin Wall had collapsed, and two important debates were taking place within the EU on the matters of a single currency and on political union.

Fast forward to today and the EU has suddenly become a union of 500 million people with a share of global GDP roughly similar to that of the United States. The EU is very unique for such a large economic zone in that a large group of sovereign states has conferred authority and confidence on this union in certain areas traditionally regulated and overseen by an individual government. Cox noted that because of this unique situation, it is not wise to assess the effectiveness of EU public policy through an American federal lens because the situations are not comparable. The EU is not a mature union. It is more than a merely inter-governmental regulator but radically less than a fully federal union. The EU possesses, says Cox, a "permanent state of in-between-ness."

The eurozone crisis was immediately preceded by the collapse of Lehman Brothers and a global loss of confidence. Wholesale credit markets dried up. At the same time, Greece reviewed its books and revised its deficit upward from 4.5 percent of GDP to 14 percent of GDP. The crisis now began in earnest. The European Central Bank (ECB) and the European Council were somewhat limited by a lack of tools to address the burgeoning economic problems. Individual states in the union were unwilling to give up control of economic policy because of doubts about the effectiveness of a centralized monetary policy.

The European Council and ECB put together a bailout for Greece equal to 110 billion euros, but the president of the Council remarked that this was "like constructing a life boat while you were still drowning in the sea." The ECB also decreased interest rates, provided emergency liquidity to struggling banks, introduced new financing measures and essentially said that they were willing to do whatever it took to save the euro. This willingness helped build confidence in the recovery, but was not sufficient as the crisis spread from Greece to other peripheral countries. The ECB ran into many constraints due to the individual interests of the 27 member states. This crisis has revealed, Cox said, the original design flaw of a centralized money system in a decentralized economic state.

Cox next offered his views on the future of the EU and what should take place there to prevent this sort of crisis in the future. First, he said, the EU should establish a three part-banking union that allows bank supervision to proceed to the ECB, the creation of a resolution mechanism similar to the FDIC and a federal deposit guarantee scale. A stronger fiscal union and tighter economic governance are needed to lift southern Europe out of its unemployment slide. In the end, Cox emphasized how he has grounded expectations for what is possible for the EU, but he believes that it is not a good idea to abandon the EU. "Too much [capital] has gone in to let it dissipate," Cox stated.

In the end, the "cost of not sorting it out will be too great," and this cost will ultimately be the incentive for the EU to actually get things done.

Tim Bradley is a freshman studying economics and theology. He goes by "Big T" when he takes to the streets. Send him something at tbradle5@nd.edu.

Celebrating life through music

Andrew Weiler
Staff Writer

"Finger nails the size of a grain of rice," sings pop artist Ed Sheeran. Notre Dame Right to Life's Media Commission showcases pro-life voices, such as Sheeran, each Monday on the group's Facebook page by posting songs that celebrate life in a new initiative called "Music Mondays."

Sheeran, whose recent single "A-Team" neared the top of pop music charts worldwide, is one of many popular artists whose music speaks to the dignity of the unborn. In a popular culture that can often appear engulfed in what Pope John Paul II called the "culture of death," these songs provide a powerful pro-life witness.

The music for "Music Mondays" ranges from songs that describe the fragility of life and the pain of abortion to songs that, in keeping with Notre Dame Right to Life's theme this year, simply celebrate life. Previous posts have included the Notre Dame Folk Choir's rendition of "Baba Yetu," a Swahili translation of the Our Father, and Sheeran's "Small Bump." Singing softly about the child's fingers and eyes, Sheeran describes the fragile beauty of an unborn child. But the final lines of "Small Bump" are tinged with sadness, as he reveals that the mother had a miscarriage.

Sheeran's anguished tone is echoed by Flipsyde, a rap-rock alternative group, in the song "Happy Birthday." Flipsyde, whose single "Someday" was NBC's theme for the 2006 Winter Olympics, sings "Happy Birthday" from the perspective of a father speaking to his aborted child. Reflecting on the day that would have been his child's birthday, the father apologizes and then wonders what might have been: "Would you have been a little genius in love with math?/ Would you have played in your school clothes and made me mad?/ Would you have been a little rapper like your papa The Piper?"

From the alternative sound of Flipsyde to Ed Sheeran's soft rock to country and hip-hop, the music featured in "Music Mondays" spans genres. Country star Kenny Chesney sings "There Goes My Life" about a high school couple who decides to keep their baby daughter despite fears about their futures. "A couple years of up all night and a few thousand diapers later," Chesney croons, "that mistake he thought he made covers up the refrigerator/ Oh yeah, he loves that little girl." Hip-hop artist and host of "America's Got Talent" Nick Cannon raps from the perspective of his unborn self in his strikingly pro-life single "Can I Live?" Cannon acknowledges the difficulty his mother is facing but then urges her to let him live.

Though Chesney and Cannon are current stars, previous "Music Mondays" have also included artists now out of the limelight. The 70s rock duo Seals and Crofts produced the album "Unborn Child" containing a title track that urges mothers to reconsider the choice to abort. Released in 1974, shortly after the *Roe* v. *Wade* decision, the song was one of the first to carry a strong anti-abortion sentiment. The duo sings of the unborn child, "oh tiny bud, that grows in the womb, only to be crushed before you can bloom."

Nearly forty years after Seals and Crofts released their controversial album and nearly twenty years after Pope John Paul II coined the phrase "culture of death," abortion remains very much a part of modern society. But musical voices proclaiming the dignity of life still remain. Notre Dame Right to Life's "Music Mondays" spotlight songs that uphold the dignity of life, in all its beauty, fragility and potentiality. In a recorded performance posted on a "Music Monday" last semester, Italian opera singer Andrea Bocelli tells the story of a pregnant mother suffering from appendicitis who, despite encouragement otherwise, chooses not to abort her child. Part way through the song, Bocelli reveals, "that woman was my mother, and I was the child."

Andrew Weiler is a sophomore economics major with a minor in philosophy, politics, and economics. He is a self-proclaimed cereal connoisseur and can be reached at aweiler@nd.edu.

Constructive construction

Becca Self
Staff Writer

Football season has ended and alumni are no longer swarming campus asking the current residents for a peek inside their old rooms. On game weekends, the notion that Notre Dame has changed over time is widely discussed. People wearing Notre Dame class rings often have to stop and ask for directions. Why? How different can campus be? The extent of campus developments —even within the last fifty years— makes it unsurprising that many alumni need maps when they return for a visit.

On Monday, February 25, Morrissey Manor hosted a forum in the Carey Auditorium entitled "The Future of our Campus." The speaker was Doug Marsh, Associate Vice President and University Architect, who heads the Facilities Design and Operations division within the Office of the Executive Vice President. Marsh graduated from Notre Dame's School of Architecture in 1982 and has been employed by the university since 1995. His presentation informed the community of Notre Dame's architectural past and future.

Before he began discussing plans for the future, Marsh began with Notre Dame's humble origins, saying "the future always has to have a frame of reference." The campus was self-sufficient for many years; the residents only ate what livestock and crops were available. He showed stunning pictures of the campus pigsty that lay just west of Old College and of the fields that spread out for miles from the southern edge of God Quad. The basilica steeple was incomplete for many months because the Holy Cross fathers ran out of money for the project. A South Bend resident eventually offered to finish it for them in exchange for his son's tuition.

Notre Dame's provincial character changed over the years, particularly with the influx of students after the end of World War II. Yet the fruits of the university's expansion have had an overwhelmingly positive impact on the global community.

Notre Dame has expanded, even during the economic recession, in large part due to its prudent financial policy on construction projects. As Marsh explained, project managers will not "put the shovel in the ground" until 100 percent of the funds needed for a new building have been raised. Seventy-five percent of the money must be "in hand" and available. The remaining 25 percent must be paid off within five years of the project's completion to keep the university from accumulating debt. The university's determination to "put the horse before the cart" explains its ceaseless fundraising campaigns.

Underlying all these projects is a desire to make campus as livable and pleasant as possible. The Facilities and Design Operations office welcomes insight from the Notre Dame community, especially those living on campus. One of the concerns expressed by audience members was a "density problem," a natural consequence of expansion. Keeping the campus condensed within reasonable walking distance is one of the top concerns of planners. Closely related to the issue of walkability is pedestrian safety. Notre Dame has made great efforts to protect the thousands of walkers and bikers from traffic, especially on the fringes of campus. For example, a new pedestrian crossing system will be installed at the corner of Twyckenham and Vaness.



The future Morris Inn

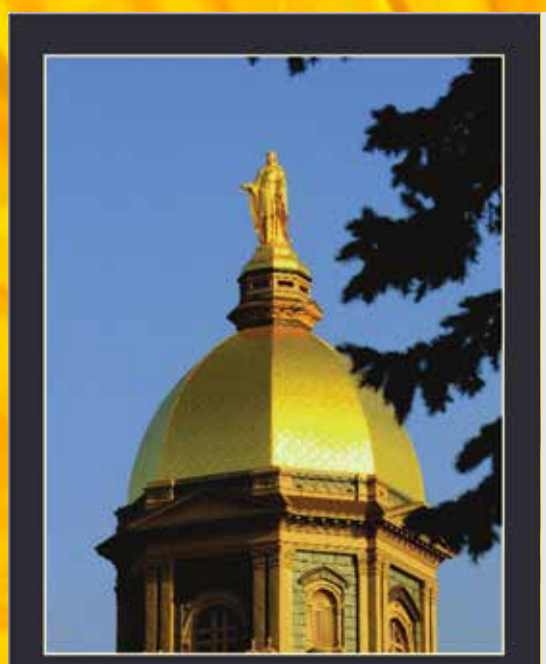
Many students in the audience asked Marsh about the renovation of residence halls. He explained that in addition to maintenance of all campus buildings, there exists a tradition of spending from $3.5 million to $5 million each summer on the renovation of one residence hall. In 2013, Lyons Hall will be given special attention: the dorm's plumbing and lighting systems will be replaced, and the windows and roof will be treated to improve insulation. Last year's renovated dorm was Lewis Hall. Other projects are designed in part to keep upperclassmen on campus. For example, Keenan and Stanford Halls were originally built with only double rooms of uniform size; they were recently diversified to include singles and quads.

Notre Dame's commitment to sustainability, beauty, and function are embodied in the renovation of the Morris Inn and the construction of the Stayer Center for Executive Education. Many students, especially residents of Alumni and Welsh Family Halls, have endured early-morning noise from the construction site of the Morris Inn. The revamped building will open in August 2013, with 148 rooms, two restaurants, a ballroomand a wonderful legacy. Marsh described the old building as "beloved but tired" and expressed his excitement for opening day, 48 hours before the first football game of the year. Similarly, the Stayer Center is a state-of-the-art building that will house the MBA program and many other campus events.

According to Marsh, the planning team's overarching values include stewardship, enhancement of Notre Dame's Catholic heritage, and commitment to academic excellence. These values can be seen in the attempts to preserve the ceremonial nature of Notre Dame Avenue and to feature religious statues around campus. Other projects "on the books" include a new Notre Dame campus in Rome (one block from the Colosseum), a renovation of Stepan Center, a parking structure, a sculpture park, and two new residence halls. All of these projects will contribute to Notre Dame's special campus atmosphere if they are built in the spirit of the university. Doug Marsh and his colleagues have consciously rooted their work in that spirit; thus the campus is in good hands.

To learn more about current and future projects, visit www.architect.nd.edu.

Becca Self is a freshman intending to major in business and minor in education, schooling and society. She learned a lot more at Doug Marsh's lecture than she could fit in this article, so contact her at rself@nd.edu to hear about more cool developments at ND.



"Notre Dame de Vie"
Our Lady of Life

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

FIGHTING IRISH??
WE FIGHT FOR LIFE!!

For a free supply of "Notre Dame de Vie" prayer cards, email your address and quantity needed to bill@dotterweich.com.
Send a supply to your mom!

continued from front page

Coccia

teaching, but it also has action steps," he noted. "This is all so important for the people who will be involved—there is trust and commitment from the administration that will be reciprocated."

Coccia further hopes to oversee the implementation of his plans in his upcoming year as president. "Our administration places a strong commitment towards inclusion (as one of the four planks on our platform) which includes working with Student Affairs to ensure that the implementation of the LGBTQ-Ally organization goes smoothly, raising the conversation of adding 'sexual orientation' to the nondiscrimination clause so as to be consonant with the Student Union nondiscrimination policy, working on allowing students to have equal ease of access to dorms, and working with Student Affairs and other offices to continue to increase sexual assault prevention efforts on campus," Coccia stated.

Coccia offered two thoughts on the purposes a Catholic university should serve in connection with LGBTQ inclusion. "The first is that both student government and University administrators are called to serve the student body...The second is a clarification on what we as a Catholic university are called to provide for our students. God's love is pure and indiscriminate. As we discuss things like the LGBTQ organization, we have to remember that Jesus' greatest commandment is love," he stated.

While Coccia invokes precepts of Catholic teaching, many members of the Notre Dame community who disagree with his views emphasize the Church's teachings on sexuality. For example, Law Professor Gerard V. Bradley believes Coccia is using misleading terminology, which prioritizes the sexual identity of a student over any other element of his or her being, while also violating the Church's teachings. As Bradley wrote earlier this year in a piece for the *Rover*, "'Sexual orientation' refers mainly to *adopting* an identity —as 'gay' or 'trans' or whatever —and to *affirming* the moral licitness of obtaining sexual satisfaction accordingly. 'Sexual orientation' denotes, in other words, a sexual lifestyle which the university rightly refuses to say is irrelevant, *tout court*."

Bradley continued: "[T] he [Catholic] faith holds that how one seeks and obtains sexual pleasure makes plenty of difference to human well-being. Any Catholic institution would thus contradict the faith if it said that the various 'sexual orientations' are acceptable, all equally irrelevant to the university's mission to teach and to form young people."

Second year law student Andy Hatfield also expressed concern from a different perspective: Coccia's focus on LGBTQ inclusion detracts from other pressing campus issues.

"I think the pastoral plan is outstanding and we certainly need to make Notre Dame a place where people are free from abuse and treated with dignity, but I don't think that gay students feeling uncomfortable is as bad as the rape and sexual assault on campus," Hatfield expressed. "The generational gap is a huge problem, and if we can wait until our generation is in charge, we can better define what we all agree on."

It seems that individuals on both sides of the debate desire the same result: an environment that respects the inherent dignity of each individual. At a Catholic university, both parties' goals can most effectively be met through practical application of the teachings of the Church.



Alex Coccia discusses campus issues

Lilia Draime is a sophomore history major who spent her spring break watching Top Gear and snuggling with Kitty, her golden retriever. If you love Richard Hammond or have a species-confused animal, tell her about it at ldraime@nd.edu.

Keeping track of track and field

Kaitlyn Davis
Staff Writer

Would 120 people doing 4 or 5 different activities—some of whom don't know each other very well—be considered a team? For the members of ND track and field, the answer to that question is a resounding yes. The team is almost evenly divided between guys and girls and is broken down into 4 sub-groups: throwers, sprinters, jumpers, and long distance, and then there are "multis," who do multiple events. Each division has its own coach, but head coach Joe Plane directs the whole group. Each sub-group can be broken down even further by event: javelin, shot put, discus, weight, and hammer for throwing; 60-500 meter runs for sprinters involving hurdles and relays; high jump, long jump, triple jump, and pole vault for jumpers; 800m up to 10k and steeple chase for long distance runners, and pentathlon-decathlon for multi's. The team competes outdoors and indoors. How does a team this large and varied bond? The student-athletes practice together, have team meetings, and share team dinner before conference meets to encourage one another and get to know each other better.

The team's large size also matches the level of dedication of its members. Since there are not many scholarship dollars available for a team that size, many of the team members are walk-ons who are competing for the love of the sport. Everyone puts in about three to four hours of practice each day, whether that be lifting, running, or practicing individual events. Meets are usually every weekend in the winter and spring. Individual records are looked at more than a team win-loss record since there are so many varied events, but the team record matters for Big East Conference standings and the NCAA. The women's team won indoor Big East this year and the men's team won indoor and outdoor in the Big East last year.

When asked what her favorite part of being on the track team is, junior Amanda Chamblee replied, "my favorite part of being on the track team is the opportunity to compete for my individual goals but also contribute to the greater team as a whole. I also love having so many teammates (especially the integration of guys and girls) that sacrifice with you and push you to make you better." Sprinter Michelle Brown said, "my favorite part about being on the track team is showing up every day to practice and spending time with my teammates who I consider family. We are all so close and are each other's biggest supporters."

How can you support this diverse, talented group of dedicated individuals? Go to their meets! Sprinter Kaila Barber commented that one of her favorite parts about track is the opportunity to "meet new people at meets." The team would love to see more people who attend just to watch the meet, not specific events. With the number of different activities the team participates in, there is sure to be something to pique your interest.

When asked what was one thing that she wished people knew about ND track, Chamblee replied, "the huge amount of time and effort we put into our sport everyday and how physically demanding it is. I also wish people understood and appreciated its uniqueness as a sport and all the different events and skills it has to offer." Brown added, "one thing I wish people knew about the track team is the level of talent our team contains. We have all-Americans and many elite track athletes who have competed at the National Championship and international competitions for the United States." Barber added that the difficulty of the sport needs to be acknowledged. With a sport that has so many different things to watch and so many dedicated people to cheer for, why not go?

Kaitlyn Davis is a junior anthropology and environmental science major studying abroad at University College in Dublin. Contact her at kdavis19@nd.edu.

Interview with Professor Laura Hollis: Finding the work-life balance

Laura Hollis
Faculty Contributor

The Irish Rover *contacted Professor Hollis to get a female academic's perspective on how to balance work responsibilities and familial commitments. She has spoken on this issue on many occasions over the course of her career, and was recently invited by the Sorin Scholars to participate in a panel discussion on this very topic. She was pleased to speak to us about it.*

***Rover*: As a mother of two with a university teaching career, how do you prioritize and balance your time between your work and your family?**

First, I was blessed to have parents who emphasized education for all their children. With my father in particular, it was never *whether* you would go to college, but *where*. And then graduate school. His motto was, "Get your education; once you have it, they can't take it away from you." He also said, "An educated woman can always take care of herself and her children, no matter what happens."

I mention this because I have found that young women get pressure from all sides. I have taught young women whose families said, *if you plan to have children, you don't need an education*. Then on the other side, they get pressure are some feminists who say, *if you stay home and raise your children, you're wasting your education.*

Nonsense to both, I say. An education doesn't necessarily make you a better parent. But why wouldn't children do well when *both* parents are educated?

More to the point, an advanced education offers you *more* career flexibility, not less. And this is awfully important when you have children, need or wish to work and want to find that balance. In my own life, once I had children, I made choices that limited certain career paths. I had already been in academia for 10 years before I got married, and it offers much more flexibility than other careers. But even within academia, positions have been offered to me that paid much more, but required a lot of travel. I would have had far less flexibility in my workdays. I would have had to work nights. I passed on those.

Second, my husband and I decided when our first child was born that we wanted one of us to be home with our children. I made more money, so I worked, and he stayed home. This, more than anything else, is what has enabled us to find the balance we wanted, and peace of mind.

Third, I recognize how fast my children are growing up. So even if there are things I am not doing now, I can do them later. I am always thinking about where my career will go in my 60s and 70s. (I don't ever think about retiring!)

How does your husband staying at home impact the family dynamic? Was it difficult for you to reverse the "traditional" roles of stay-at-home parent and working parent?

As between the two of us, it was not particularly difficult, no. We both felt that having a caregiver at home was a priority. Our children had a preschool they attended in the morning, so they had a place to play and learn and socialize. They thrived and were (and are) happy children—and there are few things that make you happier as a parent. I was home a lot with my children when they were babies, too, so I did not feel cheated, and my husband did not feel overtaxed. And, it afforded my husband some new options with his own educational and professional aspirations. So it has worked well for us.

Do other people think it's weird? Probably. But if there is one theme running through my life's choices, it is that I am far less concerned with what other people think and far more concerned with whether what we are doing works for us, keeps our family whole, happy, healthy and contented.

You mentioned that you married relatively late—before your marriage, how did you feel about the prospect of marriage? Would you say you were actively hoping to marry shortly after undergrad, or law school or after you began teaching? Or did you want to enjoy some of your work first without the concerns of family life?

John Lennon once said, "life is what happens to you while you're making other plans." I come from a family of seven kids; I always wanted to be married and have a family. I assumed I would marry much earlier in life—in my 20s or maybe early 30s. To be honest, even throughout college and law school and in my early career, I sort of thought I'd chuck the whole thing when I got married; that I would have kids and stay home. As it turned out, that wasn't in the cards.

In many ways, those early career years were much harder than any of the sacrifices or decisions I have made since I had children. All my friends were getting married, having the big weddings, parties, showers, buying their first homes, having babies. I was alone, living in an apartment, working in the music business, eeking out a living on starvation wages. No, that was never my 'plan.'

But I'll say this much—even then, I was making choices that I thought would make me *happy*. I had a law degree from Notre Dame; I could have gone to a law firm and made a lot of money. But that wasn't what I wanted. And I can tell you that making your *own* choices is *always* a lonely road. Good lessons for later in life.

In the interim, I made a career switch into teaching law. I loved it. By my mid-30s, I decided to stop worrying about getting married. As is so often the case with these things, that was when I met my husband. By then, I was established, loved what I was doing, was good at it. And that was a good thing, as it turned out, since I have provided the financial support for our family!

I also gained some very valuable perspective from marrying later—I didn't marry until I was 41. I know people who married whoever they were dating when they were 22, or 25, or 30, because they decided it was "time." I could never bring myself to do that (not that I was inundated with offers, mind you). And thank God, because that is inevitably disastrous. The right "time" to marry is when you find the right person—not when everyone else is doing it. Making a life with another person is always a challenge; if you are married to someone you don't truly love, or who doesn't truly love you, or if you don't share the same values, it's misery.



Professor Laura Hollis, center, with her mother, husband and children

How has your faith, if at all, played into your vocational discernment? How has your faith or faith beliefs impacted the way you view motherhood as a vocation?

My faith is a huge part of everything I do, every decision I make. A day does not go by that I do not think of God's expectations for me. The biggest challenge for my faith and beliefs about motherhood as a vocation was during all those years when I wanted so much to be a mother, and it wasn't happening.

But that has made me much more grateful to be a mother now, and more mindful of my priorities. No matter what else needs to be done, I am my children's mother *first*. Their needs must take priority over everything else, particularly while they are young. In fact, I have a little prayer that I say to the Blessed Mother that is my personal request for balance. I ask her to help me be a good wife and mother *first*; to be a good Christian role model to those around me. To do my job well. And then, if there is any time left, to serve and help strengthen our country.

What advice would you give to female students at the university as they think about their own future balances between marriage/family and careers? Should they prioritize one over the other? Can they truly have both? How should they view sacrifice as part of their vocation, whatever it may be?

There are so many things I would like to say! First, when you are choosing a husband, find a man who *respects* you. A man who respects *you* will honor your choices and truly be a life partner.

Second, *take the long view.* In a culture that worships youth as ours does, there is unspoken pressure to accomplish everything by the time you're 30: "I have to make partner." "I have to get tenure." "I have to get my first screenplay sold." There is life after 30, 40, even 50. Remember that you will be a doctor, lawyer, accountant—whatever—for the rest of your life. But your children are only babies once, and it is for such a short time. Give yourself permission to take your whole life to accomplish some things.

Third, *everything meaningful doesn't get put on your résumé.* High-achieving women have a particularly hard time with this. You spend your whole life doing everything to get the best grades, admission to the best school, the best job, the best promotions, the best salary. But your most important relationships and accomplishments don't end up as bullets on your LinkedIn account.

Fourth, *your choices reflect your priorities.* Look around—pay attention—the world is filled with talented and accomplished people whose spouses and children have paid a high price for their success.

Fifth, *raising children is a full-time job. One person cannot do it alone, and never could.* My mother—who was a stay-at-home mom—once said to me, "This idea that one woman, in a house, alone, is supposed to raise children all by herself is a *myth*. It was never like that. Wealthy women had nannies and nursemaids. Grandmothers lived with families. Extended family was close by—there were parents, step-parents, godparents, aunts and uncles, and cousins." Families are often scattered now. Mothers don't just need a loving spouse—they need a supportive network.

So, relatedly, *support other women*. Most women are doing everything in their power to make the best lives for their children. But we all need our colleagues, co-workers, friends to help us out from time to time. Instead of criticizing, nitpicking, gossiping, we need to reach out and support each other where we can.

Finally, ignore what the world says. The world tells you that life should be easy, that externals are important, that you should focus on your needs, do what everyone else is doing, be selfish. It has always been this way. But Christ's life gives us the best perspective on this. Love *is* sacrifice.

Laura Hollis is an Associate Professional Specialist in the Mendoza College of Business and a Concurrent Associate Professor of Law at the Law School. She teaches courses in business law and entrepreneurship. She can be reached at lhollis@nd.edu.

Easter eggs and marriage beds: Why some things are worth waiting for

Jonathan Liedl
Guest Contributor

Earlier this month, I was reading the *Brainerd Daily Dispatch*, the paper of record in my neck of northern Minnesota, when something caught my eye. The students of Crosby-Ironton High School (admittedly my alma mater's dreaded archrivals) would be presenting "The Feaste of Eastertide," an annual celebration of "Easter, love, and spring" replete with live music, performers in authentic period costumes, and a five-course dinner. I read the description of the event with great interest, the likelihood that I would attend increasing with every reference to jesters and dessert flambé. Gatherings such as these are few and far between in Crow Wing County and I thought it an appropriately exuberant celebration of the most important day on the entire liturgical calendar.

However, my enthusiasm was extinguished when I realized the date on which the event was to be held: March 24. The Feaste of Eastertide, this joyous occasion, ostensibly held to celebrate the Resurrection of Christ and His atonement for our sins, was scheduled for Palm Sunday. What had been an eagerness to attend was replaced by disappointment—and disapproval. Was it really appropriate to hold a mirthful feast, undoubtedly brimming with "alleluias" and savory dishes, during the height of Lent, a solemn liturgical season that we are instructed to observe with penance and self-denial? Why were the organizers of the event seemingly incapable of waiting for Easter Day to arrive before they celebrated it?

Perhaps I should have expected nothing more. Our society has a deep-seated compulsion for premature partying, often throwing more celebratory zeal into the prelude of a holiday than the actual holy day itself. Consider Christmas—the Christmas season starts as soon as the last piece of Thanksgiving pumpkin pie has been scarfed down, quickly devolving into an excessive splurge of shopping, decorating and merriment-making. Christmas parties, concerts and movie marathons all begin well before December 25 rolls around. When the big day finally arrives, many are too stressed or tired to actually enjoy the festivities. And when all the presents have been opened and all the requisite house-calls have been made, down come the lights, out goes the tree and it's immediately on to the next Big Thing. Our need for hasty gratification leads to an inability to appreciate something beyond its high point, depriving our holidays of any lasting significance and leaving us unsatisfied, wanting more.

In thinking about the root cause of this phenomenon, a corollary comes to mind. In general, Americans celebrate a holiday in very much the same way they approach marriage. Like Christmas or Easter, modern society hasn't (yet) rendered marriage as something irrelevant or passé; most Americans still plan on getting hitched at some point and, if the burgeoning niche of marriage-themed reality TV shows is any indicator, weddings are still considered important life events. However, the "celebration of marriage," if you will, begins long before the couple exchanges their vows. Practices that were once considered exclusive to marriage, such as co-habitation, sexual intimacy, and procreation, are freely engaged in by unmarried couples with greater and greater frequency. The fact that some of these unwed couples may very well intend to tie the knot down the road is besides the point; what's critical is that, just as one doesn't need to patiently endure denying oneself throughout Lent before holding an Eastertide celebration, a couple no longer needs to wait until they've married to engage in the kinds of acts that were once considered inconceivable outside of marriage.

Upstaged by this flurry of pre-marital physical, social and emotional intimacy, contemporary marriage has been deprived of its distinctiveness. The line between a long-term couple and one that is married is blurred, with often just a ceremony and a wedding band serving as the distinguishing indicators of who has "sealed the deal" and who has not. A wedding day is still a momentous occasion, still an extravagant affair to which hundreds of family and friends are invited and for which thousands of dollars are shelled out; this is not because of what comes after the marriage ceremony, but because of what has already preceded it. In many cases, contemporary marriage is nothing more than "making it official," formally recognizing a relationship that has already been defined, its possibilities already actualized.

The problem is that this version of marriage promises nothing beyond the wedding day. It has nothing to tell us of a shared life together after the couple exchanges vows and completes their honeymoon. Like the way our society treats December 25, this conception of marriage is merely the culmination of a great deal of activity, not a distinct celebration in its own right that implies that something truly unique is taking place. There is no transformation, no revelation of new possibilities. At best the relationship will remain static. More likely, however, it will be like the day after Christmas—comparatively dull and defined by drudgery. The fruits of the relationship have already been harvested, the highlight reel has already been made. Dissatisfaction, disillusionment and restlessness set in; such is the reality of many marriages in America today.

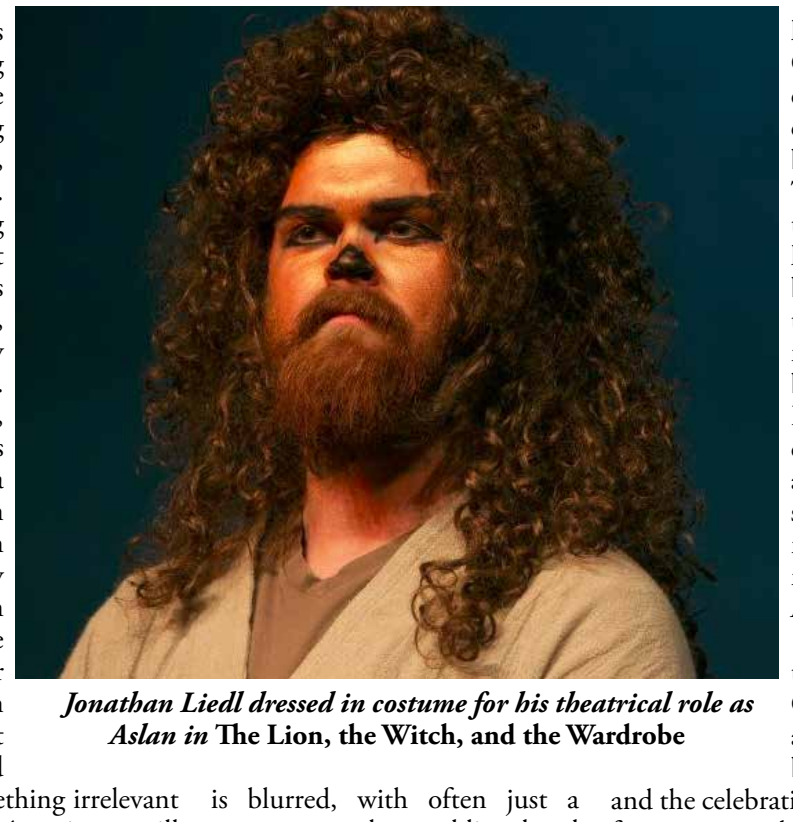
Fortunately, the Catholic Church's approach to both matrimony and the celebration of holidays is far superior to that of our modern world in all its enlightened, liberated glory. Informing this perspective is the radical notion that one prepares for a significant event not by indulging in a taste of what's to come, but by refraining from consumption and pursuing purification; by cleansing the palate, as it were.

Take, for instance, Catholic practices in the weeks leading up to Christmas and Easter. Whereas modern society demands that we have our bedazzled tree up by the first of December and that we decorate our houses and places of business with gaudy eggs and bunnies immediately after the shamrocks of St. Patrick's Day have been taken down, Catholicism imposes upon us the liturgical seasons of Advent and Lent. Asceticism, penance, and interior preparation define these periods, fostering a disposition of reflection and restrained anticipation. The self-denial intrinsic to Advent and Lent make the celebration of the holidays they precede far more meaningful, joyful—and lasting. From the Catholic perspective, Christmas Day and the Easter Triduum aren't the end of a term, the final, bleating note in an already tired song. Instead, in a sudden burst of Handel and "hallelujahs," they commence liturgical seasons entirely devoted to celebrating and perpetuating the truths they embody.

The Catholic treatment of matrimony is nearly identical. Eschewing contemporary society's compulsion to engage in marital acts well before nuptials, a Catholic relationship prior to marriage is marked by abstinence and restraint. Expectancy is not lacking; rather it is tempered and constrained by an acknowledgement that waiting is worthwhile. As a result, a Catholic marriage is not a mere formality, a round of pomp and circumstance to officialize what has already been happening. Instead, it is a sacrament that truly marks the beginning of something entirely new, the transformation of two individuals into one flesh. This understanding of marriage offers something contemporary practices cannot: a joyful, purposeful vision of the married life that extends far beyond the wedding night.

Marriage and holidays are only two instances of a truly disturbing trend that has engulfed Western society. Manifested in everything from the demise of social decorum and table manners to our economy's overreliance on money we don't actually have, modernity encourages people to shrug off natural limitations and to indulge their every whim and fancy in a frenzy of instant, premature gratification. This is a deep-seated and serious problem that is as unsustainable in the long run as it is morally corrupting in the present.

However, if the Church's approach to marriage and liturgical celebrations is any indication, our Church is an incredible resource of invaluable advice, an institution that continues to provide timeless solutions to many of the seemingly new problems we face. Let's heed our Church's wisdom regarding waiting as we approach Easter, not only by fasting and practicing penance in the days leading up to the Triduum, but also by celebrating with full vigor the joys of the Paschal Mystery, on Easter Sunday and throughout the liturgical season.



***Jonathan Liedl dressed in costume for his theatrical role as Aslan in* The Lion, the Witch, and the Wardrobe**

In many cases, contemporary marriage is nothing more than "making it official," formally recognizing a relationship that has already been defined, its possibilities already actualized.

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Jonathan Liedl is 2011 graduate of Notre Dame and a former Irish Rover *editor. He currently manages "The Purposeful Polis," a web-channel devoted to Catholic political thought and a part of Ethika Politika, the online journal of the Center for Morality in Public Life. Check out the website today and, if compelled, contact Jonathan at jonathanliedl@gmail.com to learn how to contribute.*

Is America declining?

Alexandra DeSanctis
Staff Writer

Students gathered in the Oak Room at South Dining Hall and eagerly awaited the verdict on the future of their country. Advertised as "Is America in Decline?" the lecture sponsored by the Constitutional Studies program featured Professor Patrick Deneen and explored the role of liberalism in America's current condition.

Professor Deneen previously taught at both Princeton University and Georgetown University before beginning his work in Notre Dame's political science department as the David A. Potenziani Memorial Associate Professor of Constitutional Studies. His commentary was structured largely around his own article entitled "Unsustainable Liberalism" which he wrote for the ecumenical journal *First Things*. "Liberalism is founded," Deneen said, "upon the idea that man possesses inherent freedom."

The definition of this freedom, however, has strayed over time from the virtue that is enshrined in the founding documents of the United States. The origins of and solutions to this dilemma were discussed and debated in the scholarly atmosphere, and while the lecture addressed the possible demise of American culture, it also concluded with a distinctly optimistic tone.

Professor Vincent Phillip Muñoz co-hosted the lecture as the head of the Constitutional Studies program, lending a perspective based heavily on appreciation of the founding documents.



Professor Patrick Deneen

"The idea of freedom as it has seeped into our culture," Deneen continued, "has come to be understood as the idea that each man can do whatever it takes to be happy." Highlighting the pertinent examples of divorce and abortion, Deneen cast this view of freedom in a negative light.

With such a skewed perception of true freedom, America has begun a downward spiral that must be righted from within. "The obvious question would be, is there any solution to this problem?" asked John Whittaker, a first-year seminarian at the Moreau Seminary.

Professor Deneen was hesitant to answer this question. At first he chuckled and said, "Marry each other and commit for life, because Notre Dame kids are the best in the world." Becoming more serious, he stated, "The surest way to reverse the negative pattern of American culture is for each individual to live an example of virtue and convince the rest of the world to live like him."

Professor Muñoz, however, maintained that the earliest foundations of American government are the key to righting the sinking ship. "If we simply return to the founding documents," he argued, "the principles of true freedom can be upheld once again in our country." Muñoz claimed that the skewed definition of freedom is not inherent within liberalism, but instead stems from the abandonment of the Constitution.

Straying from the initial topic of liberalism, students moved the discussion in a religious direction to explore the role of faith in redeeming American culture. Both Deneen and Muñoz agreed that the Catholic Church has an integral part in defining freedom and upholding virtue in society.

The idea of freedom, as understood by Catholics, is deeply rooted in the concept of free will and the ability to choose the good. This understanding, Dr. Muñoz implied, is necessary in changing the public conception of freedom.



Professor Vincent Muñoz

"A society which believes freedom to be purely individualistic cannot be strong in virtue or attain true freedom," he told students.

Professor Deneen agreed with this idea, saying, "Freedom for its own sake simply becomes selfish and can be used to justify any action or law that benefits the individual." Students weighed in on the issue, many agreeing that freedom is a concept directly linked to Catholic Church teachings on justice.

Father Bill Miscamble C.S.C. was also in attendance and remained quiet for much of the lecture; however, he eventually directed a few words to the students. "I agree with Patrick that you all should marry each other," he began with a smile. "But if you pursue the virtues you know to be right and live your life well, you will convince people everywhere you go that you're onto something."

Fr. Miscamble's optimistic words set a hopeful tone for the conclusion of the lecture. Though it remained undecided whether this skewed perception of freedom was inherent in the foundations of liberalism, it became apparent to the students that by setting a positive example they truly possess the ability to affect the future of their country.

Alexandra DeSanctis is a freshman Political Science major with an affinity for playing Tetris. If you want to distract her from reaching a new high score, email her at adesanct@nd.edu

Fixing Federalism

Scott Englert
Politics Editor

On March 19 in the Eck School of Law, Michael Greve, a law professor at George Mason University, presented "The Upside-Down Constitution: A Debate on American Federalism." The event, sponsored by the Notre Dame Federalist Society and Constitutional Studies minor, entailed Greve discussing his most recent publication, *The Upside-Down Constitution.*

Greve explained that the book discusses federalism's crisis, how originalism is not the answer, and is more specifically, "much more about federalism's political economy." Consequently, Greve believes federalism "has a lot to do with [the nation's political crisis]."

Federalism is a judicial and political philosophy which advocates that power be distributed to individual state governments. Today, Greve explained, some elements of federalism are evident. "There has never been a period in American history when states had more power over commerce than they have now," Greve remarked.

To explain the policy implications, Greve asked the audience to sympathize with a national company which must interact with "50 different regulatory fiefdoms" that each want a share of its business; the circumstances seem less than ideal.

Consequently, the lecturer concluded that the nation needs less federalism of the wrong kind—federalism as previously described—and more federalism of the right kind—a "federalism which disciplines government and makes it more accountable and transparent," Greve described.

To clarify, Greve further distinguished between the good and bad types of federalism. In short, competitive or constitutional federalism is a federalism which encourages competition between states and hence, produces results. Greve informs that the economist James Buchanan is among the most prominent proponents of inter-state competition.



Professor Michael Greve

Greve believes competitive federalism is "ideal for the United States of today." Many areas of law in which states could compete—family relations, environment statues, etc.—are now "under the federal regulatory umbrella."

In contrast, cooperative federalism aims to protect weaker states and hence, leads to inefficiency and wasteful spending. For example, during the last five decades, the real cost of education has tripled. Hurricane Katrina further illustrated the inherent problems of such a system. Grieve humorously identified how President Obama's Secretary of Education praised the natural disaster for the "physical annihilation of New Orleans' schools" because it provided the best opportunity to rebuild and re-establish intergovernmental cooperation.

Currently, the situation is bleak. The Affordable Care Act allows states to transfer thousands of employees into exchanges; consequently, the federalist system will face fundamental challenges. Moreover, both parties in Washington are content blaming the other while simultaneously ignoring the underlying federalist issues.

Greve himself is unsure of how exactly federalism should be fixed; however, his book notes that "competitive federalism is not currently sustainable." Consequently, in the coming months, it is implied that federalism supporters must discover how to centralize inefficient areas of regulatory federalism while simultaneously working to advance good federalism through increased decentralization.

Scott Englert is a senior political science and economics major who enjoyed spring break with great weather and even better companions. Please contact him with questions and concerns at senglert@nd.edu.

Interested in writing for *The Rover*?
Write us at ndirishrover@gmail.com

Married deacon discusses his vocation

Kyle Sladek
Staff Writer

This article is the fourth installment in a series that will interview various individuals and couples about vocation, discernment, and the celebration of diverse forms of holiness. Here, First Year of Studies Advising Faculty member and married deacon Mel Tardy discusses his own story and vocation.

Sladek: How did you become a permanent deacon?

Tardy: After five years of formation and discernment, I was ordained in May 2011 as part of the first class of permanent deacons to be ordained for the Diocese of Fort Wayne-South Bend in 28 years. Bishop D'Arcy, God rest his soul, started the permanent diaconate, but Bishop Rhoades ordained me. Both have been very supportive.

What is it like being a permanent deacon?

While I work full time at Notre Dame, I am assigned to St. Augustine Parish on the west side of South Bend, a small, historically African-American parish. It was founded in 1928 in order to serve African-Americans who did not feel welcome at other South Bend parishes back then. Now there are African-Americans, Caucasians, Hispanics and Asians at the parish. Because the parish is small, there are few baptisms and weddings. I have not yet performed a marriage, funeral or baptism, but several folks have mentioned that a baptism will be forthcoming. I am looking forward to these baptisms more than potential funerals!

The charisms of the deacon are to proclaim the word, to serve at liturgy and to practice charity. At Mass the deacon leads the penitential rite. The deacon always proclaims the Gospel, even if the Pope is present. I like that part! The deacon can give the homily. My pastor has been very good about letting me give homilies. The deacon usually leads the prayers of the faithful, and we say the lines, "let us offer each other the sign of Christ's peace" and "Go in peace." The deacon also sets up the altar and purifies the vessels. All of these Mass parts are interfaces with the congregation. The deacon is the liaison between the faithful and the priest. The priest does the things that interface directly with God because he stands in the person of Christ. The deacon also helps out those who cannot get to Mass every weekend.

As a deacon, I lead RCIA preparation at our parish as well as youth ministry. These involve proclaiming the Word, so they are an extension of my capacity as deacon. I see myself as bringing the Word to people. I used to be the choir director at my parish before I was ordained. I just had faith that whatever serving as a deacon entailed, God would make it worth the sacrifice of music ministry, and He has.

As a deacon, I do a lot with youth outreach in the community, not only for Catholic children. We're in an area where a lot of families are struggling, so we create programs that youth can come to. I also like to work with folks who are already married in order that they might come to understand marriage as a sacrament. As a married cleric, it holds a special place in my heart that maybe I could be of some help to other married couples.

A lot of people don't know the difference between a deacon and a priest. When I was just ordained, people at my parish would approach me and say, "hello, Father!" I would tell them that I am a deacon, not a priest. Then they would say, "hello, Father Deacon!"

On the other hand, some people would still say, "hey, Mel!" After a while, I had to tell them that they should refer to me as "Deacon." It was the same way in the office here. I ask that folks around here call me "Deacon Tardy" so that students know what to call me. When someone calls me deacon, it reminds me of that vocation. I'm a deacon 24/7, not just sometimes. My wife can call me whatever she wants!

How would you describe vocation in a general sense?

To discover your vocation is to ask, "What am I called to do? How am I to use the gifts God has given to me to serve Him and His creation?" The *Catechism* states that love is the vocation of everyone. Thus to discover your vocation is to ask, "How do I love? How do I use my gifts to serve others and to serve God?"

Does your vocation as a father influence your diaconal ministry in any direct ways?

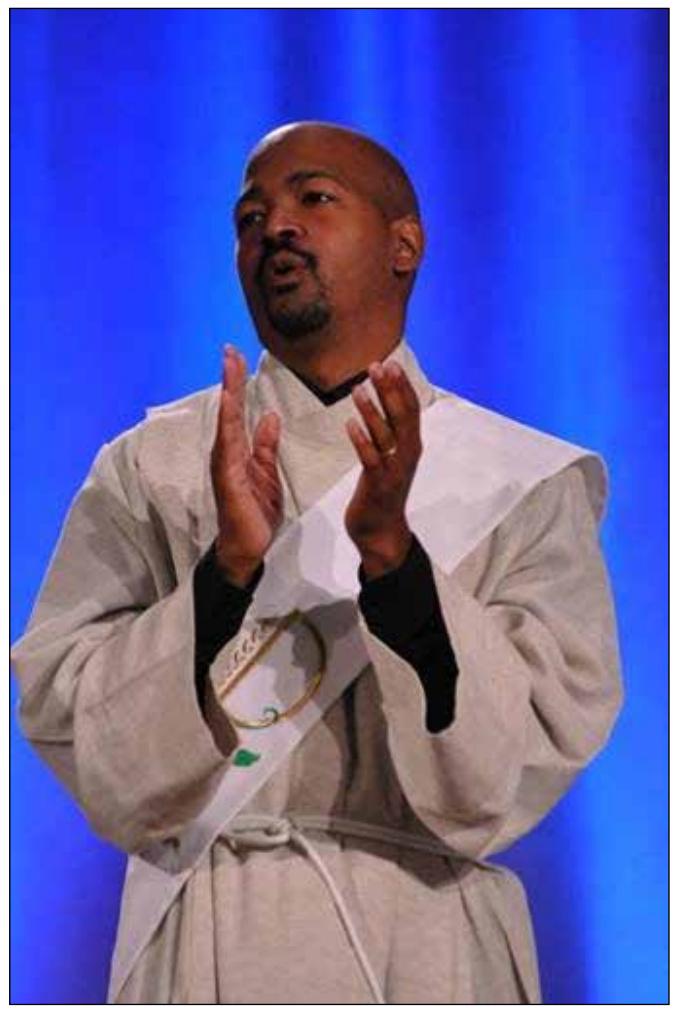
My kids are all grown. When I do homilies, I try to insert the perspective of one who is married and has children since this a perspective that the priest does not have. My family members pop up in my homilies from time to time.

How did you come to discover your vocation to the diaconate and to marriage?

I first started thinking about diaconate when I was at a church function in Atlanta at which there were a number of bishops, priests and deacons. As a father, I would make sure that when we traveled as a family, we went to Mass on Sunday and to other church events as we happened upon them so that my children knew that you still make time for God, even during travel. I talked to a deacon and asked him about what he did. All I remember is that he said he was married, so I thought to myself, "hey, maybe that's something I could do."

When we came back, I talked to my pastor. He told me that we didn't have a diaconate program in this diocese and that I would have to go somewhere else to be ordained. I put it out of my mind and thought, "If God wants me to be a deacon, then He will create a deacon program." Sure enough, five years later He created one.

In formation for the diaconate, it was made clear that our first vocation, our first obligation, was to our marriage. If we are ordained deacons, it has to be something that doesn't interfere with our marriage. They ask you how your marriage is on a regular basis throughout discernment and formation, and they ask you how your marriage is each year when the married deacons meet. They ask, "do you have time to pray with your wife? Do you make time for each other?" Fortunately I can usually say yes to these questions. My wife has been very supportive. They include the wives in all the classes so that they know what we will be encountering as deacons. So my wife has had roughly four years of theology as well! All the deacon-candidates and wives in our class bonded together, which is great because now there is a community in which we can work.



Deacon Mel Tardy

Did you ever consider a vocation other than the one you are now living?

My whole life I felt that I was called to do something. When I was younger, I thought that I might be a priest. I also thought that I felt called to date and to get married and to have a family. I sort of had an agreement with God that if I wasn't married by the time I was 33, I would look into becoming a priest. I got married when I was 33! At least I think I was 33. Maybe I was engaged by 33. Later I learned that I was called to be a deacon.

At what point in your life did you become aware of the concept of vocation, and how did this affect you?

Honestly, fairly recently. I hadn't really even considered the idea of vocation. The only concept I had of vocation was priesthood. I never really thought of consecrated religious sisters as a vocation, probably because I'm a guy. I hadn't thought about brothers, either. Even as lay people, I hadn't thought that we all have a vocation of some kind because we all have gifts and we all have some way in which we can serve and share our gifts.

What is the most rewarding aspect of your vocation?

The most rewarding aspect is similar for the husband and the deacon. It is bringing an awareness of God to those who might not have this awareness. As a father, you realize that if you don't believe in something, if you don't hold firmly to it and teach it to your kids, then they might not ever come to understand faith. They might not have a journey toward God if you leave it to chance. In my marriage, I always tell my wife, "you are my sacrament." She likes that because it's a different way of thinking about marriage. It's me and you and God. We always think about it that way, so that when there are difficult times we know to ask the third person in our marriage.

As a deacon, it is great to have the opportunity to teach about the Sacraments in RCIA, to preach about God in homilies, and to go out and talk to people about who God is and to see what their questions and concerns are. A lot of people have misconceptions about the Church and the faith. It is great to have conversations in which people come to feel more comfortable with God or with being Catholic, or if they are not Catholic, then with being comfortable with Catholics. I'm fortunate to have had the formation that allows me to be comfortable having these discussions.

These two vocations are intertwined; they meet at an intersection at which is God and love. Conversations with your daughter or your son help you to grow, as well: conversations about morality, about why it's difficult being a Christian, about why you might be lonely sometimes, about how Jesus went through the same persecutions. These conversations help you think about what you are doing along these lines. Am I willing to witness? Am I willing to stand firm? What blind spots do I have that I need to pray more about, to study more about, to ask someone about?

What is the most challenging aspect of your vocation?

The most challenging aspect of being married while having an obligation to serve the Bishop and the Church is balance. Balancing ministry with time with my wife is challenging. My kids are grown, but parenting never ends—you love your kids and you want to be around them, so this balance is a challenge.

Another challenge is finding out what are the boundaries as a husband in ministry. There are some things that I think I should do, but my wife might not be all that comfortable with it. She'll communicate this to me, saying, "maybe we should do these things together, as opposed to you doing this alone." These are things like visiting people in their homes, that sort of thing. There are some things we just won't do at all.

As far as being a deacon *per se*, there's a lot that you realize you don't know. You realize your limitations, your weaknesses. I've come to rely a lot more on prayer. Saint Paul says, "it is when I am weak that I am strong." Sometimes I'll try to do something and realize that I'm trying to do it myself and that that's why I'm struggling. I need to turn it over to God and say, "God, just use me." I have to let go and allow God to work through me. I have to get out of God's way, and I find that prayer and staying humble is the best way to do that.

What role does prayer play in your vocation?

A deacon is called to pray the Liturgy of the Hours every day of his life. Deacons pray morning prayer and evening prayer, while priests pray all five hours. Some deacons pray more than just morning prayer and evening prayer, which is what I am trying to do for Lent.

In general, it is impossible to do ministry without prayer. Prayer is absolutely essential. Whether you are doing regular community service or whether you are in a ministry as an ordained person, you cannot be an effective minister of God if

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"St. Gianna Beretta Molla: A Modern-Day Hero of Divine Love"

Erin Stoyell-Mullholland
Staff Writer

Dr. Thomas McKenna, President of the St. Gianna Physicians Guild, visited Notre Dame to discuss the life of "St. Gianna Beretta Molla: A Modern-Day Hero of Divine Love" on Friday, February 22 over lunch in the Coleman-Morse Lounge. The Center for Ethics and Culture co-sponsored this event with the Diocese of Fort Wayne-South Bend.

Father Bill Miscamble, CSC, led in prayer and ended by reading from a St. Gianna prayer card: "St.Gianna, pray for us always that we have a heart meek and courageous, like the Heart of Jesus in Whom we find our healing and strength."

McKenna began his talk by giving the audience a little background on the St. Gianna Physicians Guild. Having written a biography on St. Gianna and being privileged to know her family personally, McKenna is very knowledgeable about St. Gianna.

Cardinal Raymond Burke co-founded the St. Gianna Physicians Guild with McKenna. The idea for the guild stemmed from medical discussion of bioethical issues in the pro-life community.

"Science is on our side," said McKenna, a conviction that sparked a need to unite doctors who hold the same values.

The Guild recognizes the need for physicians who are willing to stand up for their principles.

McKenna noted that in the medical field, abortionists are looked down upon because they take lives rather than save lives.

At this point, McKenna began to talk about the canonization of St. Gianna. She was canonized in May 2004 and was the last saint to have been canonized by Blessed John Paul II who called her the "mother of families." This was also the first time the husband and children of a canonized saint were present for the canonization ceremony.

McKenna then went on to define what a saint is. He said a saint is a person who practices virtue to a heroic degree. Although she is most well-known for sacrificing her life for the life of her child, McKenna explained St. Gianna's wholly holy life. St. Gianna was a hero in her daily life through the way she exemplified virtues.

Because St. Gianna is a modern saint, it is easier for our contemporary generation to relate to her. She had a hobby of painting, she loved to hike and ski and she attended the opera. She did all of this with her Catholic faith being her moral compass.



St. Gianna and her children

One of 13 children, St. Gianna looked up to her brother, Father Alberto, as her role model.

He was a medical missionary from Brazil, and so she too desired to go to Brazil. She became a pediatrician and began to learn Portuguese, but her spiritual director urged her not to go to Brazil.

Shortly thereafter she met her husband Pietro and they became engaged. In the span of 7 years, she had three children who were the joys of her life and whom she called "little jewels."

After this, St. Gianna had two miscarriages, and after becoming pregnant a third time, the doctors informed her of a benign tumor growing. The doctors advised a hysterectomy, but performing the surgery would take the life of the child. St. Gianna refused, saying, "my child has the same right to life as my other three children."

So St. Gianna opted for the risky procedure to solely remove the tumor. This operation was a success, and she was able to carry her child to term. Throughout her pregnancy, she repeatedly told her husband, "if you have to choose between me and the baby, choose the baby."

St. Gianna died a week after the birth of her child Gianna Emmanuela. In the week leading up to her death, St. Gianna was in terrible suffering, both physical and moral. She felt terrible about leaving behind four children and her husband, but she decided if it was God's will, let it be done.

McKenna claimed that the more we know about the life of a saint, the more we can imitate their lives. Just as the proclamation of St. Gianna's life is a model for Catholic life, the St. Gianna Physicians Guild encourages physicians to embrace their Catholic beliefs through their daily practice.

Erin Stoyell-Mulholland is a sophomore who enjoys playing Heroes of Might and Magic III, Deluxe Edition, f*or the PC. Her favorite civilization is "Rampart." Offer gaming strategies or challenge her might at estoyell@nd.edu.*

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Bread of Life fosters Christian-Muslim Dialogue

on "Muslim and Catholic Views on the Beginning of Life."

"I never formally studied Christian theology," Reynolds shared in an e-mail interview. "I never went to Catholic school, and I did my PhD in Islamic Studies. For some strange reason Notre Dame's Department of Theology hired me anyway—and so I have had the amazing opportunity to learn theology from my colleagues and my students over the past 10 years."

Reynolds began his reflection by recalling a conversation with a Muslim colleague, during which Reynolds suggested a joint Muslim-Christian conference addressing pro-life activism. Much to his dismay, his colleague quickly dismissed the idea, remarking that Muslims and Christians do not agree on pro-life matters.

Reynolds went on to explicate these differences in his discussion. The Qur'an, one of Islam's sacred texts, describes very distinct stages of fetal development: Reynolds translates some of these as a drop, clot and piece of flesh. The Islamic faith also has specific teachings on the concept of ensoulment; that is, a fetus receives a soul 120 days after conception. Accordingly, it is unacceptable to kill a fetus once it is ensouled and therefore a person. This strikes a slight discord with Catholic doctrine, which asserts that ensoulment and personhood happen and begin at conception.

It is important to note that this Islamic teaching on ensoulment is not found in the Qur'an, but rather in *hadith*. While the Qur'an is considered to be revelation given to the prophet Muhammad by God, *hadith* are a collection of Muhammad's own sayings and teachings. Reynolds further noted that while Muslims might pray using the Qur'an, they would not do so with *hadith*. Nevertheless, both writings are central and dogmatic to Islamic faith and tradition.

Reynolds also noted that while the United States prides itself on separating church and state, some Middle-Eastern countries are Islamic republics. In some countries, such as Mauritania, this simply represents an Islamic majority in the population. However, other countries, particularly Afghanistan and Iran, use mandates that closely incorporate sharia law, or the moral code of Islam.

Reynolds ultimately concluded that Muslims may not consider themselves pro-life, but they are certainly not pro-choice. The Islamic faith, like Christianity, asserts that the body is something to be preserved and maintained.

"I think this dinner was unique because it was on a topic that is not as frequently discussed within the pro-life movement," said Erin Stoyell-Mulholland, a sophomore undergraduate assistant at the Center for Ethics and Culture who facilitated the evening's discussion. "I think Professor Reynolds was right to point out the necessity in finding common ground with others... part of this is understanding what views they hold."

The evening's discussion covered more than a comparison of life issues. Reynolds invited participants to ponder the significance of religious revelation as a valid source of civil law. Is this beneficial or detrimental to citizens? Recognizing that both the Bible and Qur'an are texts of revelation, should our pro-life arguments be centered in faith, reason or a combination?

Students and faculty responded to these questions while posing their own in the question-and-answer portion of the dinner. Many acknowledged that a

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Deacon discusses vocation

you do not pray. Prayer is your ongoing relationship with God. I see a lot of people, even priests and sisters and deacons, who try to do ministry but are so busy that their prayer life suffers—they get tired and say the wrong thing or do the wrong thing. You have to constantly recharge with prayer and say, "God, am I doing Your will or mine?"

That being said, I don't pray enough. I'm always challenging myself to put in more time for prayer. When I can I go to daily Mass. I try to make time throughout the day to pray. I try to pray with my wife. This helps us in our sacrament. We can never pray too much.

Any advice for young people discerning their vocation?

Take the time to actively explore it, to pray about it, and to ask people about it. When I was a kid thinking about the priesthood, I don't think I ever asked any priests about it. Students at Notre Dame have a lot of different resources: priests, sisters, brothers, active lay ministers, theologians and married couples. People should understand that marriage is a gift from God and a wonderful calling, a wonderful vocation. The way society talks about marriage doesn't do justice to what marriage is. If you are considering priesthood or religious life, you may be the one God is calling because we are sorely in need of people to do these things. If anybody wants to be a deacon, let me know!

Any final thoughts?

People, even clerics, are human. This is a gift. Now that I am a deacon, I see the humanity from the other side. It is a struggle for a cleric like it is for anybody else, but it makes us who we are.

Kyle Sladek is a senior studying philosophy and theology. Contact him at ksladek@nd.edu.

Three chords and a desire for truth

Kate Everett
Staff Writer

When one thinks of rock 'n' roll, images of drug addiction, promiscuity, trashed hotel rooms and general hedonism usually come to mind. Even putting aside these extreme stereotypes, this type of music is commonly associated with rabid, screaming groupies and escapism. To use "God" and "rock 'n' roll" in the same sentence would be surprising, even absurd, for most people. Irish rock journalist John Waters, however, would argue that this isn't a complete picture.

Waters sees the desire for truth as the driving force of rock music. If one looks past the sold-out stadiums and common stereotypes of rock musicians and fans alike, one can sense an undeniable search for the infinite. Rock is not just loud noise and rebellion, but involves the very hidden depths of the human heart. He argues that within this superficial shell "there is a hard core of fundamental content which is really the cry of man expressed in a modern idiom." But is it possible that a song played on the radio is able to convey, in time and space, the desire of the human being for 'something beyond'? Can the artist transmit his or her own desire to the heart of another person, the listener? John Waters will respond to these questions and more when he comes to Notre Dame on April 11 and gives a lecture entitled "rock 'n' roll as Search for the Infinite."



John Waters

John Waters will travel to Notre Dame from Ireland, where he works as a journalist, author and playwright. At 57 years old, Waters has been writing about rock 'n' roll for over 30 years, beginning his career in Dublin with the Irish political-music magazine *Hot Press* in 1981. His first book, *Jiving at the Crossroads*, was a bestseller about the cultural underbelly of Irish politics. His other publications include *Race of Angels*, an in-depth study on the roots of U2's music in Irish history and culture. In 1998, he devised *The Whoseday Book*, which contains quotes, writings and pictures of 365 Irish writers and musicians and raised millions of dollars for the Irish Hospice Foundation. He has also written several award-winning plays, including *Long Black Coat* and *Easter Dues*. He currently writes a popular weekly column for *The Irish Times*.

This lecture, sponsored by the Center for Ethics and Culture, will take place in McKenna Hall Auditorium at 8 p.m. on Thursday, April 11. The lecture will seek to show and celebrate the presence of the human desire for the infinite as the major driving force of music, which continues to fascinate people, especially youth. The most successful artists, the ones who have endured, tend to be the ones "who have taken the greatest questions most seriously and have been least afraid to speak in specifics."

John Waters will use examples of songs and artists that crossed the line from noise to purpose and who, he argues, are among the greatest modern interpreters of truth and the meaning of life. In light of this, he will discuss six bands, both past and current: Mumford and Sons, U2, Coldplay, Bob Dylan, Pink Floyd and Dave Matthews Band. In addition to his Thursday Lecture, Waters has also agreed to be present for several on-campus lunches, in which interested students can meet, eat, and talk with him. These lunches will take place on Monday April 8,Wednesday April 10 and Thursday April 11. Interested students should contact *ndethics@nd.edu* for more information and to request a spot for a lunch.

Kate Everett is a freshman majoring in PLS and Theology. If in need of a crewneck sweater in any color, contact her at keverett@nd.edu.

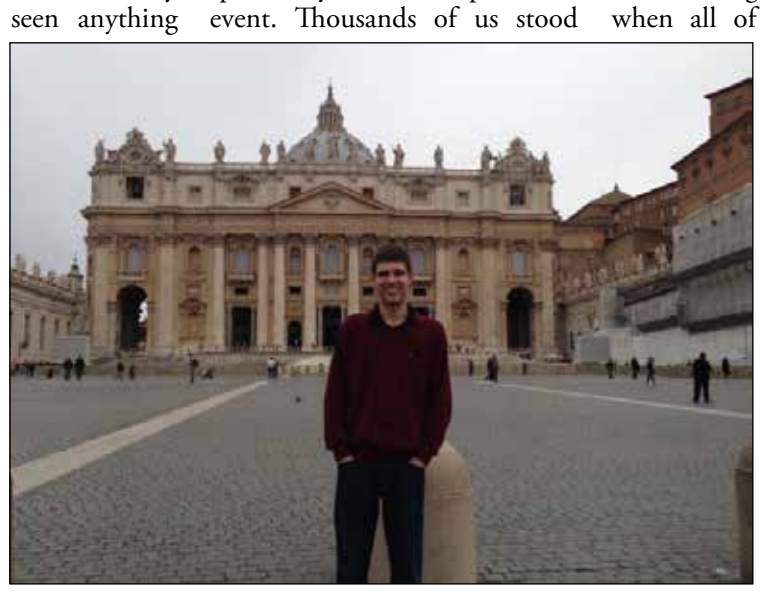
Habemus Papam!

Colin Devine
Staff Writer

It was an incredibly odd scene. Thousands of people filled an enormous square and gazed intently at a thin, oddly shaped chimney. Suddenly smoke began to issue forth from the chimney and everyone started cheering. The white smoke contrasted beautifully with the dark, Italian sky. This was no ordinary square and certainly no ordinary smoke. I joined in with the cheers, attempting to grasp the gravity of the moment—the Catholic Church had elected a new pope.

I signed up for the spring break Notre Dame Rome Pilgrimage way back when Pope Benedict XVI was pope. For those of us who struggle with history, Notre Dame was the number-one ranked football team in the country at that point. As our planning progressed, we realized there was a chance we would be fortunate enough to witness the election of a new pope. Roughly a week before we left, the date of the conclave was set, smack dab in the center of our trip to Rome.

I attended the national championship in Miami, but both the energy and atmosphere pale in comparison to that which I found in Rome. I would need ten times as much space as I have here to adequately describe the scene and mood in the Vatican at the time, but suffice it to say that I've never seen anything like it. When I first arrived at St. Peter's, I was shocked at two things: The hundreds of cameras that lined the rooftops all around St. Peter's and how small the chimney on top of the Sistine Chapel was. I had a really difficult time finding it at first, like finding a needle in a haystack, or perhaps more aptly in this case, like finding a smokestack at the most beautiful church in the world.



Colin Devine in St. Peter's Square

As I stood there, beholding that miniscule chimney I gained a fresh appreciation for a certain element of genius in Christianity: the emphasis on the particular. Our faith doesn't center on broad philosophical principles, theological ideals, or complicated ethical guidelines, but rather on one man who lived 2,000 years ago, and specifically on one particular event. Thousands of us stood beholding perhaps the most beautiful church in the world, and all we had eyes for that one particular chimney. Leave it to a PLS major to think all this while staring at a chimney.

One night about halfway through our trip, our group attended Mass at St. Peter's Basilica. After Mass, we joined the thousands of pilgrims awaiting the smoky announcement, but none of us envisioned that the cardinals would be able to arrive at a 2/3 majority having only voted five times. We had been waiting around two hours, when all of a sudden a loud cry broke across the square. The smoke was white and we joined the thousands yelling, "*habemus papam, habemus papam*." We had a pope.

I do not have the ability to effectively summarize the thoughts, emotions and feelings that I had that night in Saint Peter's Square. If I had to boil it down to one sentence, I was blown away by how happy everyone was. I don't think I've ever seen a group of people as happy as those who filled St. Peter's square were that night. GK Chesterton believed that "joy is the gigantic secret of the Christian." After spending that night celebrating with hundreds of thousands of other Catholics, I'm not sure how secret it is anymore.

We saw a ton of beautiful architecture, artwork, and churches throughout our trip, but the most beautiful moment I witnessed came from an entirely unexpected place. After the white smoke went up, different groups were shown on the various big screen TVs that had been erected in the square. Whenever they moved to another group, the people shown began screaming in their native language and waving their country's flag. I heard more different languages in two minutes in the crowd at St. Peter's than I heard in the first 19 years of my life. Seeing people of so many different nationalities and cultures excited about their faith, their Church,and their pope was truly an incredible sight. Yet for me, the most incredible moment happened when one of the cameras zoomed in on a praying nun. Amongst the tumult and chaos of St. Peter's square, she knelt in prayer, eyes closed, a beautiful reminder of why we were there in the first place.

Colin Devine likes turtles. He also likes walking sticks and corn on the cob. Contact him at cdevine1@nd.edu.

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Bread of Life

balance between faith and reason is required in spreading the pro-life message. This balance must be especially creative when working with more secular groups. Furthermore, participants noted that all areas of life involve faith and reason. For instance, in seeking a spouse, we must decide if it is better to marry a devout person of another religion, or someone who is apathetic to a shared faith tradition.

Many students benefitted from a more personal encounter with interfaith dialogue at their dining tables.

"I was fortunate to have Professor Reynolds and two students from the Muslim Student Association at my table," said sophomore Dougie Barnard. "Our discussions about the legality of abortion in Bangladesh, Pakistan and America were healthy and informative for all parties."

Stoyell-Mulholland sat at the same table as Barnard. "[The Muslim students] told us that abortion is a very taboo topic in their countries and they were not even sure what the laws of their countries were. They thought it was interesting that abortion was such a controversial topic in the U.S. [since] this was the only place they have ever heard it discussed."

Overall, the dinner and dialogue were considered successful in promoting interfaith dialogue and enhancing pro-life conversation. "My first Bread of Life dinner was eye-opening and provided life-giving discussion," Barnard shared.

"I think that many students find the events that the Center puts on to be intellectually challenging and helpful to their growth as students outside the classroom," said Stoyell-Mulholland.

"It is important to encourage one another," added Reynolds. "The pro-life cause is a question of civil rights, and as with all civil rights struggles we must work together."

Grace Urankar is a junior Religious Studies major at Saint Mary's College. Involved in yet another theatrical endeavor, she uses these few lines to give a shout-out to her beloved Favorite *cast. Contact her at gurank01@saintmarys.edu.*

The London Report: Encountering the foreign and the familiar on spring break



Liz Everett
London Bureau

"White smoke!"

This was the cry that rang out as my friends and I began to get settled in to watch *The Sound of Music*, which played every night in our hostel in Salzburg, the last city I visited over spring break. Sure enough, I looked down at my iPod touch and I had a text proclaiming that there was white smoke coming from the Vatican; we had a new Pope. Maria and the Captain forgotten, my friends and I flocked to the bar to squeeze around the small TV which showed a fuzzy, rainy picture of the Vatican and the clamoring crowd. We waited in almost breathless anticipation for the announcement of the new pope, bemoaning the fact that we could not understand any of the German commentary.

The diversity of the people in the bar made the experience all the more surreal. Our Austrian bartender, who happened to be Catholic, stood close to the TV making jokes about the conclave, all thoughts of serving drinks abandoned. His female counterpart glowered from across the room, clearly resenting the choice of programming for the evening, and occasionally sent eye rolls over to our side of the room, as if in apology to the other customers who did not share our enthusiasm. A small cluster of interested people had formed around the TV, and the others in the bar looked on in amusement at our seemingly over-the-top excitement. It is a strange thing to think about what a papal conclave must look like to someone on the outside.

The camera began to zoom in on the balcony, and we could discern shadows and movement behind the curtains. Yells to turn up the volume and keep quiet filled the room as Pope Francis came out onto the balcony and waved to the roaring crowd. Our bartender translated Francis' first papal address for us, and I couldn't help but be amazed by the ridiculousness of the situation. Here I was, thousands of miles away from where I had been the last time a new Pope had been announced and yet the ceremony was the same. The tradition held no matter how the particulars changed. In a hostel bar in Salzburg, I had encountered the foreign and the familiar, just as I had throughout the rest of my travels.

* * *

I traveled to Prague, Munich and Salzburg over spring break —three places that I had never planned on visiting and therefore did not have many expectations for. Each city had a very different feel, and all very different from London; however, in each there always came that moment of recognition when I would get my bearings and start recognizing the familiar amidst the foreign. If I found my way to the street Karlova in Prague, I knew it would lead me to Charles Bridge, which I could cross and get to my hostel. In Munich, none of the buildings were allowed to be built "higher than God," so I could easily follow the Church towers throughout the city. In Salzburg, my familiar landmark was a bright yellow banner that signaled the spot where I should turn left.

The free walking tours we took in the cities were extremely helpful in making them more familiar. Our tour guide in Munich was one of the best I've ever witnessed and over four hours that day he went through over a century of history, economics and theology to explain Germany in relation to the rest of the world. He emphasized the striking contrast between Berlin and Munich's rebuilding of their cities after the destruction of WWII. The former wished to keep nothing, and so rebuilt in the modern style of any contemporary big city. The latter, however, chose to remember the past, including all the "emotional baggage" (as our tour guide so eloquently put it) that went along with it.

* * *

What is tradition? When you are forced to start over, what deserves to be saved? Is rebuilding a city in the old style of architecture merely a nostalgic dream for a past that no longer exists? What is so attractive about culture and tradition? Munich chose the conservative route, the one that honored tradition, because without tradition, one cannot have culture. And is that not that the attraction of so many European cities? When we travel, are we not we looking to absorb a culture, to understand a tradition perhaps different from our own?

In a similar way, the continuing tradition of the papacy unites different cultures across the world. It is amazing to think that there are people in every city that believe the tradition of the Catholic Church is one that deserves to be continually saved and rebuilt.

Liz Everett is a junior PLS and English major studying in London for the semester. She is morally opposed to having to pay for bathrooms. Contact her at eeveret1@nd.edu.

And so it begins: Irish primed to shock the nation

Rich Hidy
Sports Editor

Is 2013 the year for seventh seeded Irish Basketball and Head Coach Mike Brey to cash in on extensive tournament success in the team's 33rd appearance? Well, the experts call it March Madness for a reason. Literally anything can happen when the tournament kicks off on March 19 with the goal of each of the 68 teams represented to make it to the Final Four in Atlanta. Last year, 15th seeds Norfolk State and Lehigh stunned Missouri and Duke respectively in the second round. This year should contain even more surprises considering there is no dominant team in college basketball; needless to say, expect as much pageantry and drama as ever in March Madness this season. I will be shocked if more than a single team with the distinction of a one seed survives the knockout punches of each team with upset potential. Personally, I have not picked a single one seed heading to Atlanta.

Based on past indications of the Mike Brey coached-Fighting Irish, your average Notre Dame fan would not expect much of a winning streak over the next couple weeks. I am on the other end of the spectrum of the widely accepted belief on campus and throughout ND Nation that the Irish will get knocked out early. I predict the Irish to have some semblance of success in the tournament. Whether that means defeating only Iowa State in the second round, upsetting Ohio State in the third round, or something more that remains to be seen. In my personal bracket, I have the Irish advancing to the Sweet 16 to face Arizona.

Last season, the Irish fell to Xavier in the second round of the NCAA Tournament (first round if you don't consider play-in games). The Irish played with the same lineup they carry into the tournament in 2013 with the exception of a healthy Scott Martin in 2012. Xavier was arguably the most underrated team in last season's tournament, making it to the Sweet 16 for the fourth time in five years as a 12 seed. The Musketeers featured Tu Holloway and Mark Lyons, who formed perhaps the best backcourt in college basketball at the time. Freshman stud Dez Wells and seven-footer Kenny Frease were also on that team. The loss was difficult to absorb considering the Irish took a two point lead into halftime and ended up with a deficit of just four points (67-63), a loss that Jerian Grant says still haunts him to this day.

A team led by Ben Hansbrough and Tim Abromaitis catapulted the Irish to the third round of the NCAA Tournament in 2011 with a 69-56 victory over Akron, but followed a solid performance with one of their worst with a 71-57 loss at the hands of Florida State. Credit Notre Dame for making the tournament the past three seasons; however, Notre Dame has not been represented in the Sweet 16 since 2003, when it lost to Arizona 88-71.

The Irish are 31-36 in the tourney overall with their sole Final Four berth in 1978 under current ESPN analyst Digger Phelps and standout players like Bill Laimbeer, who gave Michael Jordan fits in the NBA, and Orlando Woolrich. The tournament began in 1953 with moderate success from John Jordan and John Dee Jr. before Phelps. The Irish collected 8 tournament wins under Jordan but didn't make it past two wins in postseason play. Dee Jr. earned a single tournament victory in 1970 with a 112-82 win over Ohio, but lost in the third place game to Iowa. Notre Dame didn't make the tournament during a 10-year stretch from 1990-2000. John MacLeod and Mike Doherty were highly unsuccessful in their tenures with Notre Dame over that stretch of time. Mike Brey took over in 2001 and made it to the tournament in his first season with the team after taking the job following a tenure with Delaware, winning a game over Xavier 83-71 and furthering the momentum to three straight tournament appearances, culminating in the 2003 Sweet 16.

Notre Dame has had its rough patches under Brey. The Irish failed to make the cut from 2004-06 and in 2009, just one year after an opening round win against George Mason. Why is this team different than the others under Brey? First, the scoring isn't concentrated to one player. The Irish have a variety of potent offensive options. Jerian Grant can score with anyone, and when he is shooting well, the Irish normally win. The junior guard averages 13.4 points and 5.6 assists per game, including scoring over 15 points in eight of Notre Dame's wins and over 20 in three Irish victories.

Jack Cooley needs to come back to form after being a disappointment in the Big East Championship tournament. The senior leader usually comes up in the clutch, going perfect from the field in the tournament last year. Finally, the Irish need bench production from Garrick Sherman, Cam Biedscheid, and Zach Auguste, who have each played major roles at some point this season.

Nobody, not even the experts, know what's going to happen for sure, but with St. Patrick's Day just in the rear view mirror, the "Luck of the Irish" may very well come into play.

Rich Hidy is a First Year of Studies student who is entering Mendoza College of Business next year. If you want to know the rest of his bracket predictions email him at rhidy@nd.edu.

Love the *Rover*? Hate the *Rover*?

Have a suggestion?

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Bookstore is back and better than ever

Tim Bradley
Staff Writer

Beginning in 1972, Notre Dame, Holy Cross and St. Mary's students, faculty and staff have taken to the basketball courts in March to commence what has grown to be the largest 5-on-5 outdoor basketball tournament in the world. On Friday March 22, Bookstore Basketball returns bigger and better than ever.

When the tournament began 41 years ago, only 53 teams took part and the event was seen simply as a chance for a study break. Over the years, Bookstore has become an event and grown to include more than 700 teams each year. The not-for-profit tournament is one of the largest entirely student-run events on campus. Senior Matt Lynch, tournament president, believes that "playing in the Bookstore Basketball Tournament is something most Notre Dame, St. Mary's and Holy Cross students, faculty and staff want to do at least once. It has become a bucket list type of event."

One reason that Bookstore has become a Notre Dame tradition is that it is all-inclusive. As Lynch notes, the tournament is "fun for everyone. It is not just for competitive basketball players." In fact, roughly half of the participants will dress up in costumes and just focus on having a good time with friends rather than worrying about the score. Many participants are happy to just play one game; nevertheless, the tournament becomes very competitive in the later rounds. This all-inclusive spirit that allows for players of all types to participate and get what they want out of the tournament has allowed Bookstore to develop into a tradition.

Some new initiatives for this year's tournament include providing food and more entertainment for before and during the championship games on April 26. "Ten years ago, the tournament finals was an event to be at even if you didn't know anyone playing in the actual game. The day had a 'festival-like' atmosphere. We are working to bring that atmosphere back to the tournament," Lynch said. The tournament's executive team is also considering having a few raffles at the conclusion of the tournament to raise additional funds for Jumpball Basketball Programme, the charity to which all tournament proceeds flow.



Bookstore Basketball

As one can imagine, a great amount of planning is necessary to organize such a large event. According to Lynch, preparation for the tournament begins during the first semester of each school year. "There is an 8 person executive staff that does all the preparation. We all have different roles and responsibilities. Some of the tasks include interviewing and selecting commissioners that keep score of all the games, working with Student Activities about reserving the courts, ordering all of the commissioner apparel and prizes from Adidas, printing marketing materials, making the actual tournament bracket, scheduling referees for the later rounds and making sure we have waivers, scorecards, and other supplies for the tournament." This is a lot of work for an 8 person team, and these student organizers certainly deserve the whole campus community's praise for putting in the time and effort to make this great event possible.

In addition to being a great chance for students to relax, have fun and show off their basketball skills, all proceeds from the tournament are donated to Jumpball. The charity was founded in 1995 by Chad Sutcliffe and Will Maloney, two Notre Dame alumni, who were volunteering as teachers in Jamaica. The two students "noticed once summer started that the kids would head straight to the streets, which only led to trouble. In order to give the youth of Kingston a positive experience when school was not in session, the Jumpball Basketball Programme was formed," Lynch said. What began as small basketball camp that lasted only a couple of days in Kingston has expanded to become a four-day clinic in Kingston for over 300 kids, in addition to weekend camps around the rest of the country in smaller towns. Jumpball camps are free for all participants.

According to Lynch, "the mission of Jumpball is not just to teach basketball skills to the kids; rather, he said the mission of Jumpball is "to provide the children of Jamaica the opportunity to learn self-esteem, teamwork, dedication, sportsmanship, camaraderie and the fundamentals of basketball."

The goal is to give the children the chance to learn all of those other skills that they can take to many other aspects of their lives. Bookstore first became affiliated with Jumpball in 2002 and is its biggest annual donor.

Another beneficial element of the tournament is that is fosters a sense of community around campus and brings people together. "Throughout the entire tournament, people will come out just to watch friends play. There will always be people out on the courts playing, rain or shine," Lynch said. "Bookstore Basketball brings people together from all over campus to play basketball, have fun and raise a lot of money for a great cause."

Tim Bradley is a freshman studying theology and economics. He can drain 3s. His email is tbradle5@nd.edu.

The amphibious Fighting Irish

Jake Kildoo
Staff Writer

I remember the last time I went swimming—I am not talking about splashing around in the park pool, sipping lemonade with friends in the summertime. I mean real exercise swimming. It lasted about 20 seconds. I hopped into the Rolf's pool and swam across as quickly as I could and with the best form I could muster, just praying the swim test observers would not make me swim more than one pool-length. Fortunately, that was enough to pass the test. But for a few select Notre Dame students, this brief display of aquatic "prowess" is hardly enough to even be called a warm-up.

This elite group of student-athletes comprises the men's and women's Fighting Irish Swim Teams. Although you may not see them on dry land too often, these two squads make their presence known nation-wide, with the women's squad currently ranked eighteenth in the country (tied) and the Men's squad mixing it up in the top 30. Led by head coach Tim Welsh, the men's team has won six Big East titles—the most recent coming just a few weeks ago—while the women's team under coach Brian Barnes has placed in the Top 3 at the Big East Championships during *all* 18 seasons of their membership with the conference—including second place finishes in each of the past three years.

Junior women's team captain and All-American Kelly Ryan happily shared some of her time with the *Rover* to talk about the swimming program.

What event(s) do you swim?

I swim backstroke and freestyle. My best event is the 200 backstroke. I earned seventh place at NCAA's last year in that event. My favorite events are probably the 200 backstroke and 100 freestyle. The 100 freestyle is definitely one of the most fun events for me.

Describe the Notre Dame swimming program in a few short words.

Charismatic, determined and silly.

What are your individual and team goals for this season?

We definitely achieved some of the team goals for the season already. A lot of girls had best times at the Big East Championships and we have five girls going to NCAA's. It's been a very exciting season. We definitely have room to improve at NCAA's but it's been really fun so far.

How much of swimming is team oriented versus individual oriented?

Swimming is both a team and an individual sport. There are individual races and relays, but all of the points earned by individuals go towards a team score. Everyone on our team is very team-oriented. Although it is exciting to do well individually, everyone swims with the team in mind and we all try to do our best for the team.

What is a week of training like?

Monday, Wednesday, and Friday, we have swimming in the morning as well as lifting and another swim practice in the afternoon. On Tuesdays and Thursdays, we have a longer practice in the afternoon. Saturday morning is usually the longest (and hardest) practice, unless we have a swim meet that day. We eat most of our meals together as well. We spend A *lot* of time together, but I could not ask for a better group of girls to spend that much time with.

Explain what a swimming "taper" is like and why it's so important for swimmers.

Throughout the season, swimmers' muscles are constantly breaking down because of the work that we do in the pool and the weight room. During taper, our coaches reduce our workload to "rest" our bodies for the biggest meet of the season, which is usually Big East or NCAA's. Taper involves shorter practices but higher intensity to get our bodies into "race mode". It's the time of the season that swimmers look forward to most. Taper is always exciting especially since it means our big meets are coming up.

What do you all do to train in the offseason?

Our schedule during the offseason is pretty much exactly the same. We have the same amount of workouts, except sometimes we will substitute "dryland" (cardio and conditioning on land) for weights in the beginning of the offseason. The summer season is almost just as important as the collegiate season for swimming, so we continue to work hard the whole year. Last year, the summer was especially important because the Olympic Trials were taking place. There were a handful of us girls that made it to [the] Trials, so we got right back to work after the collegiate season so we were able to perform well [there].

In case you weren't counting, that's at least 9 training sessions per week—in addition to the lifts and other time spent in the training room... And I thought the swim test was intense! No wonder this elite group sends athletes to the Olympic Trials. The Irish squads will be rounding off their season at the NCAA Championships meet on the weekend of March 28-30 at IUPUI in Indianapolis. Let's all hope for the best for our amphibious Fighting Irish friends!

Jake Kildoo is a sophomore who is a member of the Notre Dame track and field team. You can contact him at jkildoo@nd.edu.