The Irish Rover

Serving God, Country & Notre Dame since A.D. 2003

Feast of Saint John Chrysostom

PO Box 46, Notre Dame, Indiana 46556 | www.irishrover.net | Volume 10, Issue 3: September 13, 2012

PSA co-president interviewed about LGBTQ issues

Chris Damian
Staff Writer

Editor's note: Damian sat down with Alex Coccia, co-president of the Progressive Student Alliance, on September 7 for an exclusive interview with The Rover. This is an edited excerpt from their conversation. The full transcript of their discussion can be found online at the Irish Rover's website, irishrover.net.

Damian: Are there specific rights that the 4-5 Movement is promoting and working for when it advocates "gay rights?" And what are these?

Coccia: The statistic 4-5 comes from when PSA did a rally for diversity in March of 2011, where we brought Bryan Sims, who was the first openly gay college football captain, a very prominent out gay man. Currently, he is the first openly gay congressman in Pennsylvania. He was just elected to the position. The information that he gave was that 4 out of 5 18- to 34-year-old that were college educated in the US are supportive of the general package of gay civil rights.



Alex Coccia

So what gay rights is he talking about? Well, he said it. He said specifically not including marriage. Freedom from discrimination in housing, in the workplace, in employment, public foundation, things like hate crimes bills, inheritance rights, these things that many, many people, regardless of the gay marriage question, believe are right to include. Those are the general rights that the 4-5 Movement name comes from.

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Matters of faith and politics

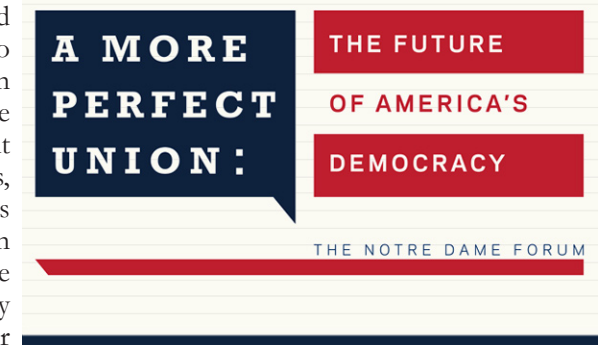
Madeline Gillen
Staff Writer

The 2012 Notre Dame forum featured five prominent members of different religious traditions who gathered together to discuss "Conviction & Compromise: Being a Person of Faith in a Liberal Democracy." President Fr. Jenkins introduced the forum as a "vehicle to bring leading authorities to stimulate conversation and stimulate our learning."

Professors David Campbell of the Political Science Department and M. Cathleen Kaveny of the Notre Dame Law School moderated the discussion in the Debartolo Performing Arts center on Tuesday, September 4. The moderators raised some difficult questions for the panelists, eliciting their conflicting opinions regarding faith and politics in our country. In large part, the discussion proceeded amicably and in keeping with Pastor Warren's recommendation to the American people: "Just because we disagree doesn't mean we have to be disagreeable."

The opening question asked the panelists whether or not they believe their roles include political guidance for members of their faith traditions. Elder Dallin Oaks, member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints, plainly stated that leaders in his faith tradition "stay away from political guidance and rarely take positions on public policies except in very exceptional situations."

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Militia Immaculata marches into new semester

Rachel Talley
Staff Writer

The Notre Dame Chapter of the Militia of the Immaculata has resumed its yearly meetings and added new activities, as well as new members.

The officers and returning members were very pleased to welcome many new members to their first meeting of the year, almost running out of space in their usual meeting room. These new members said that they decided to attend for a wide variety of reasons, including "I have a strong devotion to St. Maximilian Kolbe, participation in the Militia Immaculata in high school, and an attraction to the group name at the campus Activity Fair. MI also enjoyed a large turnout at its first weekly club Mass.

The Militia of the Immaculata, known as MI to its members, is part of a much larger, international organization with membership of approximately 4,000,000 Knights in at least 46 countries. The Militia, which actually wields no weapons and wages no battles save spiritual ones, was founded by St. Maximilian Kolbe almost one hundred years ago in Rome.

St. Maximilian Kolbe strove "to win all hearts, and each heart in particular, to the Immaculata." His group has thrived since his martyrdom during World War II, evolving to meet the need of an ever-changing world.,

Dale Parker, a senior and the current president of the Notre Dame MI, explained the purpose of the MI.

"I think St. Maximilian Kolbe said it best, 'The purpose of the Knights is contained in these words: to do all you can for the conversion of sinners, heretics, schismatics and so on, above all the Masons, and for the sanctification of all persons under the sponsorship of the Blessed Virgin Mary, the Immaculate Mediatrix.' In more modern words, those in the worldwide Militia of the Immaculata are called to pray, offer penance, and evangelize in order to bring people to Jesus, through Mary. St. Maximilian mentions the Masons because in his day, it was they who advocated most against Christianity in the public sphere."

The spirituality of MI derives closely from the proclamation of the Dogma of the Immaculate Conception, which Pope Pius IX proclaimed shortly before the Kolbe's founding of the organization. Every MI member makes a consecration

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New director explains role, goals of Campus Ministry

Joe Mackel
Campus Co-Editor

Because of its role in fostering the spiritual growth of the members of the Notre Dame community, The Office of Campus Ministry is central to the mission of the University. In his first academic year as Director of Campus Ministry, Fr. Jim King, C.S.C., looks to increase the breadth and value of outreach to all students.

"I have four larger goals for undergraduate ministry," Fr. King said in an email interview with The Rover. Fr. King described the first of his four goals for Campus Ministry thus: "I keep saying our students want 'meat.' I think they are hungry for programs with real theological content that explain what the Church teaches and why it makes sense. For example, I love how ND Vision has made the stories of saints relevant and central to its catechesis, and I want to see us do more pilgrimages too. We're working on a 'Pope John Paul II tour' to Poland, and I hope we can make it fly for next year."



Fr. Jim King

"Second," he continued, "we need to challenge and assist students who have the capacity and hunger to bring Christ to others with opportunities to engage others seriously about their faith. The most effective kind of evangelization is peer to peer."

"The third [goal] follows from the first two. We need to do a better job of tapping into what students need and not be wedded to sustaining programs because that's easier on us," he explained. "We're always going to have Confirmation and RCIA classes, and I'd love to see those grow larger because ultimately we need to bring people to the sacraments."

Beyond the concrete and expected ministries, though, Fr. King also emphasized a need for addressing the less predictable needs of students. He said that Campus

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The Irish Rover is a 501(c)(3) organization.

THE FINE PRINT

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

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

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

"If you find your sustenance in Christ, my dear young people, and if you live profoundly in him as did the Apostle Paul, you will not be able to resist speaking about him and making him known and loved by many of your friends and contemporaries."

- Pope Benedict XVI

Notre Dame, Melinda Gates, and cafeteria Catholicism

BOB BURKETT
Editor-in-Chief

In light of the upcoming presidential election, the divisions inherent within Catholicism have begun to sharpen. At Notre Dame, the Catholic division appears to be between two main groups of Catholics: the social conservatives and the 'social justice' Catholics. A typical member of the socially conservative Catholic group would be a regular participant in the Notre Dame March for Life and perhaps even a member of the Militia of the Immaculata. 'Social justice' Catholics might be more involved at the Center for Social Concerns or Habitat for Humanity. (A point of clarification: the divisions are generally not this cut and dry, but this oversimplified comparison highlights the fundamental differences.)

Nowhere is this dichotomy better illustrated in Catholic divisions on a broader scale than in Christina Pestoli's article in the Huffington Post, "Are You There God? It's Me, Christina: Why This Catholic Girl is Praying for a Schism." Pestoli, whom I would classify as a 'social justice' Catholic, cites her disagreement with the Church's recent "crackdown" on the Leadership Conference of Religious Women, framing the Vatican's censures within the context of the Church's ignorance on issues of women's equality.

Bearing these emphases in mind, Pestoli writes about her prayers for the social justice aspect of the Church to separate from the portion that was "on the wrong side of so many issues." In response to her prayers, Pestoli claims that "God sent [her] an angel...named Melinda Gates." Gates, a practicing Catholic, advocated for her charity to provide contraceptives to 120 million of the world's poorest women. When questioned on the matter, Gates drew upon the "social justice I had growing up and belief that all lives... are of equal value" and she stated that she and the Church were "not going to agree on everything, but that's OK."

Pestoli further enlightens everyone on how the social justice portion will differ, "everyone will be treated equally—men, women, gay or straight. And everyone will be allowed to marry, even priests...no one will be disqualified from being [a priest] based on gender or sexual orientation." Pestoli's vision of Catholicism, needless to say, would bear little resemblance to the one, true Catholic faith.

While Pestoli succeeds in accurately delineating these informal divisions within the Church, her attempt to place what she understands to be 'social justice' priorities above alleged 'conservative doctrines' undermines the very fabric of Catholic orthodoxy. The Church's teachings are especially compromised when a self-proclaimed "devout Catholic" adheres to beliefs in opposition to the doctrines of the Catholic Church—in this instance, the promotion of artificial contraception, gay marriage and women's ordination. If indeed the Catholic Church was instituted by Christ to serve as a guide for earthly life, then one must believe that the Church reveals the Truth of morality in its teachings. To believe otherwise would mean that God, in the person of Christ, was not Truth Himself or at least did not leave (or want to leave) Truth to guide us in the Church. Belief in the Magisterium's legitimate authority to uphold and affirm the moral teachings passed down by Christ is essential, and unique amongst Christian churches, to Catholicism. If one does not believe that what the apostolic successors teach is worth heeding or obeying, why self-identify as Catholic?

All political stances aside, the approach taken by Gates and Pestoli is indicative of a deeper problem afflicting Catholicism: cafeteria Catholicism. Cafeteria Catholicism often results from a lack of education in the faith. It also commonly is the expression of willful rejection of Church teaching. Catholics everywhere—including here at Notre Dame—often treat Catholicism as a "pick and choose" religion, taking the parts they like (i.e. solidarity for the poor) and rejecting the parts that they do not (i.e. Church teachings on birth control or abortion). It is a two-way street, however, and those conservative Catholics who fail to practice faith in their good works are equally as guilty, though the 'social justice' Catholics seem to be more outspoken about their dissent from the moral teachings of the Church. Nevertheless, rejecting parts of the Church's standard for morality while still claiming oneself a member of the Catholic Church quickly leads to a subjectively determined Catholicism, at odds with true Catholicism. Contrary to Gates' belief, it is not "OK" to be at odds with the Catholic Church while professing the Catholic faith. When the opinions of dissenters, like Pestoli and Gates, are mistakenly perceived to be the teachings of the Church itself, an unfortunate misunderstanding of Church doctrine is cultivated among those who do not know better than to look past prominent 'public Catholics' for their moral cues.

For this reason, Pope John Paul II stated in a 1987 speech, "It is sometimes reported that a large number of Catholics today do not adhere to the teaching of the Catholic Church on a number of questions, notably sexual and conjugal morality, divorce and remarriage. Some are reported as not accepting the clear position on abortion... It is sometimes claimed that dissent from the Magisterium is totally compatible with being a 'good Catholic,' and poses no obstacle to the reception of the Sacraments. This is a grave error..." Thus, authentic Catholicism and cafeteria Catholicism are truly at odds. This is not an issue of political alignment or interest; the labels of 'conservative' or 'liberal' Catholic are inappropriate because they confuse the reality of the moral choices which they seek to justify with mere political ideological difference. There is no such thing as a 'conservative' or 'liberal' Catholic. There are Catholic liberals and Catholic conservatives, but whether a Catholic accepts and lives by the teachings of the Church is nothing other than a matter of that individual's orthodoxy, or dissent. One must either accept all the Catholic teachings or accept that their Catholicism has, in some meaningful way, been damaged.

Returning to Pestoli's prayer for the schism, it is fairly obvious that there is a much better solution for those Catholics who disagree with specific fundamental aspects of the Church's moral teachings: they can leave the Roman Catholic faith. It is a simple matter of intellectual honesty – one should not identify with a communion of faith whose beliefs one does not actually believe. When Luther nailed his 95 Theses to Castle Church in Wittenberg, he dissented from many Catholic beliefs, eventually beginning the first of many Protestant churches. Perhaps one of these faiths would better suit the beliefs of Pestoli, Gates and many cafeteria Catholics. Furthermore, there would be no need for a schism, because the Church would no longer be divided. Pestoli was right about praying for a change, but a schism is too extreme – all that is needed is a little dose of intellectual and spiritual honesty.

Bob Burkett is a senior political science and anthropology major who currently resides in Dillon Hall. His role model is the Brave Little Toaster, because he, though not as little, hopes to someday be just as brave. For further discussion on classic cartoon movies from the late 80s and early 90s, he can be contacted at rburkett@nd.edu.

Militia Immaculata

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to the Blessed Virgin Mary in which they promise to give themselves, body, heart, and soul, and all that they have, temporal and spiritual, to Jesus through Mary. Since Mary could never lead anyone away from her Son, this consecration is a way to grow closer to God, grow in virtue and the spiritual life, and follow the promptings of the Holy Spirit.

As every chapter of MI is tailored to the needs of the individual community, the Notre Dame chapter seeks to nourish and challenge the life of University students through reading, discussion, prayer, and community. The group currently meets at 4:30 PM in 331 Coleman-Morse on Sunday afternoons for refreshment and reflection. The meeting begins with discussion of the lectionary readings from the day, a short reading that could include Marian meditations, writings of St. Maximilian, or writings of other saints, and any member's experience with the group apostolate – giving away Miraculous Medals, an activity dear to the heart of St. Maximilian.

Sam Bellafiore, a junior and returning member of MI, said that he attends MI because "I've learned more about the Marian

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Point-counterpoint: debating Notre Dame's HHS lawsuit

MICHAEL BRADLEY
Executive Editor

Notre Dame filed a lawsuit on May 21, seeking to prevent the Department of Health and Human Services from executing its now well-known mandate against the university. In its lawsuit the university maintains that the mandate, which will require most religious employers to provide (or at least to facilitate provision of) contraceptives, abortifacients and sterilization to its employees, is unlawful. Notre Dame's main argument is that the mandate violates its religious freedom, as guaranteed by the First Amendment and by federal statutes

Here, two professors present opposing answers to the question: Should the university have filed its lawsuit?

Faith, Reason and Notre Dame

I want to focus on the University lawsuit's opposition to providing contraceptives as part of preventive health care for Notre Dame's employees and students. I want to argue that the University should abandon its opposition to providing contraceptives, unless it can come up with a reason-alone (non-religiously-based) argument in support of its opposition.

In its lawsuit, the University does not provide any reason-alone argument that the use of contraceptives would be harmful to anyone. Now I for one would like to see a reason-alone debate over the use and provision of contraceptives. There is a Thomistic doctrine that faith and reason do not conflict. So if we had a reason-alone argument that settled the question as to the use and provision of contraceptives (maybe as to whether they should be secured by a right to welfare guaranteed to all) then people would have to interpret their faiths so they did not conflict with those requirements.

Yet rather than attempt to provide a reason-alone argument against the use and provision of contraceptives, the University in its lawsuit maintains that freedom of religion would be restricted by a preventive health care program that provided contraceptives. But whose freedom of religion would be restricted? Presumably it is that of Catholics who interpret their religion as opposing the use and provision of contraceptives. But, if polls give us any indication of numbers here, there are many Catholics--and also many at Notre Dame--who interpret their religion as permitting the use and favoring the provision of contraceptives. So wouldn't the freedom of religion of these Catholics be restricted if the University's health care program fails to provide contraceptives? This failure of the University to provide contraceptives may also restrict the freedom of religion of non-Catholics as well. So what the University's lawsuit supports, in effect, is favoring the freedom of religion of some at the expense of the freedom of religion of others. That is not a happy outcome.

Interestingly, the University's lawsuit does suggest a way out. It proposes that the federal government pay for contraceptives for Notre Dame's employees and students. But how does that help if what we are trying to do is not interfere with people's freedom of religion? Presumably some taxpayers would object to their paying for contraceptives on just the same grounds the University does. So again, the University's lawsuit supports favoring the freedom of religion of some at the expense of the freedom of religion of others. Again, not a happy outcome.

This is why I favor engaging in a reason-alone discussion of the use and provision of contraceptives. If we are successful in this endeavor and we then limit ourselves to enforcing only requirements that are justified on reason-alone, then we won't have to interfere with the freedom of religion of *anyone*, provided, of course, that St. Thomas is correct and faith and reason do not conflict. To me that looks like a better outcome than the one defended in the University's lawsuit.

Jim Sterba
Professor, Philosophy Department

The University Was, and Is, Right

The so-called HHS mandate was developed and imposed arbitrarily. It employs strikingly restrictive criteria to identify the few religious institutions that are exempt from its commands. And, it imposes on the religious-freedom rights of the many religious employers to which it applies a burden that is significant, unnecessary, unjustified, and unlawful.

For these and other reasons, the University of Notre Dame (and many other employers) challenged the mandate in federal court. In Fr. Jenkins' words, the University filed the lawsuit "neither lightly nor gladly, but with sober determination," and it was right to do so.

The University's legal arguments are strong. Its critics, for the most part, appear to misunderstand these arguments, and also the relevant legal standards, authorities, and precedents.

It is not only that the processes that produced the mandate do not comply with administrative-law requirements (though they do not) or that the mandate's substance conflicts in a variety of ways with the First Amendment (though it does). The mandate's most glaring shortcoming is that it offends the federal Religious Freedom Restoration Act, a measure that was enacted two decades ago with bipartisan and near-unanimous support. This law straightforward requires that any federal measure that burdens religious exercise – and the mandate does – is subject to close and careful judicial scrutiny. Such burdens are permissible only if they are necessary -- not just convenient, but necessary – to achieve a compelling public interest. If the government can achieve its goals without imposing such burdens – that is, if it can accommodate religious objections to its policies – then, according to the Act, it must.

It is far from necessary, in order to achieve the goals of the Affordable Care Act generally, or of the "preventative services" mandate specifically, to impose on the religious freedom of institutions like the University. Like many other institutions and employers, the University tried, in a number of ways, to convince the Administration to pursue its goals in other ways and thereby to respect both liberty and pluralism. These efforts have not succeeded, and it is not reasonable to expect the University either to roll over or to "wait and see" if, perhaps, the mandate is modified or abandoned in the future.

The University's religious-freedom rights are not limited to avoiding coerced "cooperation with evil," but include the right to "heal, unify, and enlighten" in a way that is pervasively animated by a meaningful, interesting Catholic character. Whether or not complying with the mandate might survive a "double effect" test is not the point; it is, instead, that the mandate hamstrings the University's aspiration, and vocation, to be a special and distinctive community of scholars, teachers, staff, and students.

Finally, the University's lawsuit is about principle, not politics. Far from seeking to embarrass or attack the President, the University and its leadership have consistently sought and welcomed respectful dialogue and constructive cooperation with his administration. What should trouble us is not the University's carefully considered, reluctant decision to challenge the mandate, but rather the mandate's cynically partisan and transparently election-oriented imposition and defense.

Richard W. Garnett
Professor and Associate Dean,
Law School

Lawyer discusses HHS mandate and lawsuit

ERIN STOYELL-MULHOLLAND
Staff Writer

Professor O. Carter Snead, Professor of Law and the William P. and Hazel B. White Director of the Center for Ethics and Culture, gave a talk entitled "The HHS Mandate and Religious Freedom" on September 7, 2012 at North Dining Hall. Part of the "Professors for Lunch" series, the talk was hosted by Notre Dame's Tocqueville Program for Inquiry Into Religion and American Public Life.

Professor Snead offered two main purposes for his talk. The first was to give an account of the issues surrounding the HHS mandate and to describe the subsequent events. The second was to share his own judgments and concerns about the mandate.

He began with the history of the mandate, stating that the issue was first raised with the passage of the Affordable Care Act on March 29, 2010. Under the Affordable Care Act, certain preventative services would be required to be provided without cost-sharing. The details of this responsibility were delegated to a different agency. The Departments of Health and Human Services, Treasury, and Labor then specified that the mandate would include women's services and gave the power to enumerate these specific services to the Health Resources and Services Administration, which then asked the Institute of Medicine to decide what would be included.



O. Carter Snead

On August 1, 2011, the Health Resources and Services Administration came out with a statement saying that these preventive measures included all FDA approved contraception, sterilization, and patient education and counseling. Snead noted that this is when Notre Dame first entered the scene as having a stake in this decision.

Snead outlined the two main objections to this mandate, the pro-life objection and the religious liberty objection. He said he planned to focus on the second, but he would address the first briefly. The main pro-life objection is that some approved drugs can kill the developing human embryo before or after implantation, specifically the drug EllaOne.

The second objection that Snead discussed was an assertion that forcing companies to provide contraception for their employees was a violation of religious liberty for those institutions and companies which have religiously-based objections to providing preventative services.

The final interim rule did propose an exemption on a religious basis, but Snead noted that "there has never been an exemption as narrow as this" on a federal level. This means that most Catholic institutions, including Notre Dame are not included in this exemption.

Snead talked about the negative reaction to this mandate and particularly its bipartisan nature. This push led to the announcement of a 'compromise' that shifted the burden of paying for contraception from the employers to the insurers.

However, this compromise did not address the concerns of self-insured organizations like Notre Dame. No specific plan was given to address this concern, prompting Notre Dame to file a lawsuit against the government.

Snead went on to address reasons for serious concern, including an unprecedented violation of religious liberties and conscience. He explained

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THE RAMBLER'S Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

JOHN COCHRAN
Humor Guru

CHEERS

Ireland: Wait, are we really cheering the worst defeat of US servicemen on foreign soil now? Notre Dame's 50-10 drubbing of the Midshipmen was a great way to begin the season and has garnered many new ND fans across the pond.

American Patriots: A little more than 11 years ago, terrorists attacked. Americans responded, and a special thank you goes out to all first responders and medical professionals who served that day, as well as members of the armed forces who continue to serve and defend today.

Dillon Hall Pep Rally: What's better than a live band, an appearance by the Pom Squad, and a pirouetting, bare-chested Bob Burkett? Here at The Rover, we're not sure there is, and know that you'll have regrets until the day you die if you missed our editor-in-chief moving like Jagger.





JEERS

Leon Panetta: Despite the virtual re-enactments of every aspect of Osama bin Laden's killing on every media outlet and descriptive statements from White House, Secretary of Defense Leon Panetta is seeking to prosecute the former SEAL who wrote a book describing the raid. Reportedly, the Pentagon is recommending against criminal prosecution.

Forcible Fondling: Alliteration aside, this is not a phrase anyone wants to read in an email from the University – two such reports in 24 hours? I don't really want to imagine what this crime entails, so here's a picture of hands instead. Also, knock off the forcible fondling, fellas.

Political Conventions: Between bizarre speeches, fanatical supporters, and platitudes du jour, I for one am happy to see the end of the convention season. It's a lot of vacuous rhetoric and manufactured excitement – like any pep rally not run by Dillon Hall. But fear not, political aficionados, the changing of the leaves in October marks the arrival of presidential and vice presidential debates. And that means Joe Biden in all his glory.





Permission to Laugh

MICHAEL JACKSON
Humor Columnist

There is nothing funny about the terrorist attacks of September 11, 2001. There is nothing humorous about an attack on a Colorado movie theater or a campus shooting at Virginia tech or the bombing of the Oklahoma City federal building. At this point you may be asking why a humor column would begin with such grave events. Allow me to explain.

If today I asked you where you were on September 11, 2001, when you learned of the attacks on the World Trade Center, you would likely recount the details of being at work or school or perhaps getting your teeth cleaned at the dentist's office. However, there is a generation not too far behind our own that does not know the events of that day, just as we have no memory of the events of November 22, 1963, and many if not all of our parents have no memory of December 7, 1941. Such is the natural course of life, and so it seems that as time passes, tragic dates such as these become more distant both in reality and in our minds.



Before you lambast me for this comment, think about the following scene. While walking around campus on this day September 11, 2012, the anniversary day attacks do not seem to weigh quite as heavily on the minds of us the students even as much as they did last year, when we celebrated an all school Mass on library quad. Today there simply is not the same somber mood as in previous years. My initial thought was how terrible that people do not seem visibly affected, and then my mindset changed almost immediately. As I was reading President Bush's September 20, 2001 address to the American people before one of my classes, I realized that these people –students, employees, classmates -- were returning to that "normal" to which President Bush referred. This day, and the days to come after it, continue to be our nation's return to normal.

As this anniversary day continued, people still went to work, clubs still held their meetings, and people even still had fun and laughed. While I was talking with a friend, one of her professors walked by and said "What a beautiful day it is." How right he was. September 11, 2012 was a beautiful day in South Bend, Indiana. But it is still hard to completely assent to the idea that people were enjoying the day – this day – September 11. A somber anniversary was turned into a day for celebrating the lives we have and living them with the freedom given us. Many are still mourning, and we as an American people will always feel the weight of the attacks of September 11, 2001.

There will be moments, though, when the grieving subsides and the weight becomes lighter. For most of us, I suspect that the most difficult moments and memories we experience occur on the anniversary day itself. For those who were more closely connected, I suspect the subsiding moments are not so many. We are one nation, and I believe that the sign of our resolve, especially as we remember those tragic events over one decade later, can be found in our ability to enjoy the September 11ths we have ahead of us: to have fun, to laugh, to really live, to remember – always. It will still be okay to cry, to mourn, to be angry, to feel pain, but soon it will also be okay to be genuinely happy on September 11.

"None of us will ever forget this day. Yet, we go forward to defend freedom and all that is good and just in our world." – President George W. Bush, September 11, 2001.

Michael Jackson is a fifth year in the Reilly Dual degree program who plays the saxophone and loves the US of A. He may be contacted at mjackso7@nd.edu.

Fr. Kollman looks forward to bright future with CSC

YUKO GRUBER
Campus Co-Editor

Fr. Paul Kollman, a priest of the Congregation of Holy Cross, is no stranger to the Center for Social Concerns (CSC). After working with the CSC since 2004 and acting as its interim director last year, stepping into a new role this year as director will bring new challenges, but also will allow for the opportunity to build organically upon the past work of the CSC with which he has been an integral part. Expressing his vision for the future of the CSC as a continuous journey of development and growth in the context of Notre Dame as a whole, Fr. Kollman described a familiar scene that is symbolic of his vision for the CSC.

"One of my favorite locations on campus is part of the way around St. Mary's lake, near Carroll Hall," he explained. "When you look back toward campus, you can see three buildings rise above the rest: the Basilica, Hesburgh Library, and Main Building. For me, these buildings stand as a representation of the University's commitment to a balance between love, knowledge and power." He paused and added, "As believers, we are all negotiating these things."

Fr. Kollman maintained that not all aspects of life at Notre Dame are intended to include these elements in equal measure, nor should all people necessarily try to balance them in the same way. "For example, we don't expect bench scientists to personify love in the same way that Campus Ministry does, but similarly we don't expect Campus Ministry to be consumed with the production of new knowledge in the same way that bench scientists are," he said.

Specific groups or organizations on campus have come to fill various niches that, when acting in concert, allow Notre Dame as a whole to maintain its careful equilibrium. Fr. Kollman envisions the CSC as filling a particular niche. "The Center for Social Concerns aims to create educational opportunities for students in which knowledge and power are cultivated in the service of love," Fr. Kollman explained. "[Through the CSC,] this has been happening for 30 years, and we want to continue that tradition."

A number of factors contribute to the execution of this goal and allow the CSC to offer unique opportunities to students. Using the CSC's popular Summer Service Learning Program (SSLP) as an example, Fr. Kollman emphasized the comprehensive approach to education created by the classroom sessions students attend before their immersions, the reading and journaling they do during their time at various service sites, and the discussion groups to which they contribute upon returning to campus. The CSC was created to give students the opportunity to participate in service- and community-based learning opportunities, but according to Fr. Kollman, the value of service carried out by students through the CSC neither starts nor ends with their immersion experiences.

"Through our seminars and other programs at the CSC, we put deliberate effort into ensuring that students are well prepared for their experiences and that we follow up with them after they have finished. We aim to foster reflective, faithful action on the part of students," he said. The CSC sends students out into the community "not [just] to make them feel good about themselves, but rather to get a sense of the density and complexities of the realities they encounter."

"There is no blueprint for what will transform a student's mind or heart," Fr. Kollman acknowledged, but he believes that there is an inherent value to the CSC's ability to "connect deep-set values with how people act and live in their daily lives." The Center for Social Concerns is unique in its ability to integrate many facets of a Notre Dame education: to challenge and perhaps strengthen the knowledge students glean from books and the power of their fundamental values through concrete action in the world beyond Notre Dame's borders.



Fr. Paul Kollman

Fr. Kollman expressed gratitude for the history of the Center for Social Concerns, as well as his enthusiasm to move forward. "I am excited to build upon the good work carried out by the past directors of the CSC, Fr. Don McNeill, C.S.C., and Fr. Bill Lies, C.S.C.," he said, "and for the opportunity to work with so many incredible people, including students." Perhaps the greatest complement to Fr. Kollman's experience in the Center for Social Concerns and his clear goals for its future is the joy he tangibly brings to his position. "I have the best job in the world," Fr. Kollman said simply. He smiled as he noted that his job at the CSC allows him to "see Notre Dame students at their best… when they are helping others and reflecting on their experiences. What could be better?"

Yuko Gruber is a junior Biological Sciences major and Peace Studies minor who consumed upwards of 60 oz of coffee yesterday. For caffeine detox suggestions contact her at ygruber@nd.edu.

continued from front page

Campus Ministry

Ministry is committed to addressing difficult but relevant questions, asking: "How can we adapt quickly and flexibly to the real stuff that is going on in students' lives, whether it's freshmen feeling pressured to come up with a career – as opposed to discerning their true vocation – or seniors nearing the end of the road and panicking because they don't know where they will be next year and think they are alone when hundreds are feeling the same anxiety?"

Rather than focusing on such anxieties, Fr. King envisions Campus Ministry as enabling students to grow into wholeness while receiving their education at Notre Dame. "My Moreau quote for this year is 'education is the art of helping young people to completeness.' That's the purpose of a Notre Dame education, and Campus Ministry should be helping them achieve it [so they can] leave here as people who know their faith and are equipped to share it, along with their knowledge and skills, with the world."

Fr. King's last goal involves taking advantage of the myriad of other resources available to Campus Ministry in the form of people, information and ideas. "The fourth [goal] may sound more boring, but it's important: we can't do this alone and have to partner more effectively with other departments, faculty, staff, and people with common interests. [We also] have to figure out how to do a lot better with our ministry to graduate students too because at Notre Dame everyone matters, whatever group or classification they fall into."

Working towards these goals will help Campus Ministry to fulfill its twofold mission, which Fr. King describes as attending to the personal needs of students and educating them in the faith. "First, there is the individual component of pastoral care and attentiveness to personal needs which comes in many forms but is essentially distilled from the corporal works of mercy: care for the sick and suffering, the grieving, the lost, the lonely, and the struggling. There may not be a lot of Notre Dame students who are 'poor' financially, but I've yet to meet one who didn't hit a wall in at least one of those areas at some point."

"The second [component] is the broader dimension of what Blessed Basil Moreau meant when he exhorted the members of Holy Cross to 'make God known, loved, and served.' It represents the obligation to be about the work of the Church in educating and evangelizing the next generation in the faith which takes many forms including retreats, music ministry, the sacraments of initiation, and conversations that spur people to think more intentionally about their faith," said Fr. King.

Within the tradition of the Congregation of Holy Cross, Campus Ministry hopes to create a sense of family often talked about as associated with Notre Dame residence halls. Fr. King explained, " [W]hen students walk into Campus Ministry I want them to have the same feeling as when they walk into their dorm -- like they have just come home. I don't want them to feel like they are walking into an office to conduct business with us. They shouldn't think they are distracting us from our work when they are our work."

"After twenty years living in dorms," he continued, "I've learned that having your door open and being there to open up the mail room ten times a day often leads to nothing more than a lot of packages getting delivered, but sometimes it ends up in deeper conversations about life, love, and faith even confessions that wouldn't have happened otherwise."

Fr. King explained, "Holy Cross's legacy to this place is the sense of family that permeates it and comes straight from the founder of Holy Cross, Blessed Basil Moreau, who was from a large family that struggled financially but was rich in faith. Studying theology while tending his father's cows taught him how the sacred often arises out of the mundane grist of everyday family life, and that's true at Notre Dame too. I'm reminded of the gospel story of the woman at the well -- living water can come from seemingly ordinary encounters. It happens all the time here simply by being available and attentive and willing to take time to listen to students."

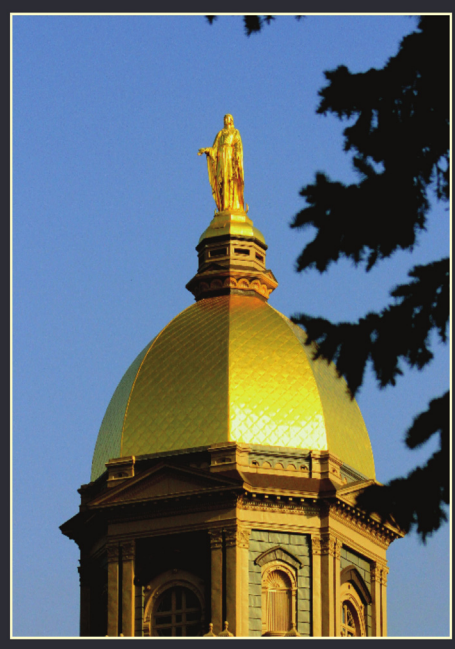
"The door of Campus Ministry is open to everyone, so stop by 114 CoMo and bug us anytime. And if you see a guy in a collar sitting in a lawn chair out [in] front of CoMo," he joked, "it's probably me trying to avoid office work!"

Joe Mackel is a senior Biology major who dreams of working on a tea farm. If you have one and need a hand then contact him at jmackel@nd.edu.

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with thy Son Jesus
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to defend all human life,
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and for all my days.
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Dillon rally

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student who is overwhelmed by the Catholic culture at Notre Dame. However, despite this somewhat controversial topic, the tune maintained its comedic intent by including jokes about university president Rev. John Jenkins turning "on the radio," in order to blast songs by popular music artists Jay-Z and Britney Spears, which was described by ND sophomore Riley McGraw as being "a particularly amusing thought."

Many other cover tracks were performed throughout the event, including a cover of Taylor Swift's 2008 sensation "Love Story," which was entitled "Moose Story," in an attempt to parody the "borrowing" of Zahm's famous mounted moose head by members of Dillon Hall last year. The song was performed by sophomore Jason LeBlanc, who described the experience of performing at the Dillon Hall Pep Rally as a "tremendous honor." Leblanc stated that he "really enjoyed being able to make other students laugh and to represent my dorm and the University of Notre Dame in the Dillon Hall pep rally. I had a lot of fun singing and performing onstage and even though I am far from a professional singer, I hope I did my dorm proud with my performance."

The pep rally also featured appearances by numerous Notre Dame celebrities, including multiple football players such as All-American linebacker and former Dillonite Manti Te'o. Officer Tim McCarthy's presence was particularly notable, and when he took the stage to thunderous applause he did not disappoint, as his comedic wit was once again on display when he implored the crowd to "remember" that "when the Boilermakers come to Notre Dame Stadium, they will be in hot water." The memorable pep rally closed with a performance by the Notre Dame marching band, a fitting conclusion to an event which was once again spectacular.

Andrew Flatley is a sophomore who is currently enrolled in the College of Arts and Letters. He can be reached at aflatley@nd.edu. He is a die-hard Dallas Cowboys fan, despite being originally from New Jersey and having never visited Texas.

Coccia interview

continued from front page

But what does that mean for us on campus? We don't know if it's 80 percent of the student body. We haven't had any polls taken. But what the PSA officers recognized is that, the dynamic is the same. There is a supportive majority, but they're not vocal, So that was one of our goals, "Look we need to bring it to the forefront of the conversation, because we truly believe it's a majority of allies. And being able to have them open up and speak out will automatically pave the way for a more open and inclusive environment." That's what it means on our campus, in terms of the gay rights issue.

Many are concerned that a GSA may be at odds with Notre Dame's identity as a Catholic institution. Has the 4-5 Movement and the proposed GSA sought to respond to these concerns?

This question comes up a lot, and often it's phrased like, "How do you reconcile a gay-straight alliance with Notre Dame's Catholic identity?" My answer is, I don't think they need to be reconciled, and I think a lot of people feel that way. We did take measures to address that in our application and in our constitution. It [the constitution] says that the mission of AllianceND is not to address issues that contradict Church teaching. In fact, it's to further Notre Dame's call to inclusiveness and Notre Dame's call to creating a welcoming environment.

One of the interesting things is something we had over the summer. One of the 4-5 initiatives was having people write in, "Why a GSA is important to you." We had 192 responses; about half of them had to do with, "I'm a devout Catholic, and I have problems with Notre Dame not having a recognized GSA." It's flipping the framing of the question, saying we need to have it. The Catechism says that any form of unjust discrimination should be avoided, with regard to gays and lesbians, and we don't see any problem with what a GSA would do.

About how many times has the University denied the request to establish a GSA, and why do you think they have made this decision in the past?

The GSA in particular, I think, has been denied about four or five times. Applications for an LGBT-themed group have gone back to 1986, and that has been denied a lot more. AllianceND has been denied for the past few years. The reason that Student Activities has given is that the structures on campus adequately meet the needs of the gay community, structures meaning a combination of Core Council, Gender Relations Center, Campus Ministry, and the Counseling Center. One thing that I think has become clear is, that's not the case. My very basic thinking is that, if students are requesting this year after year as a means of recognition and as a means of making a more inclusive environment, who is to say they don't know what they need, if they recognize it's a very good thing to have on campus?

How would a GSA respond to issues brought by students at meetings and events that are in opposition to Church teaching?

Simply state, "This is not something that we address." That would be something for another forum, or another group to deal with, in terms of allowing a place for that conversation, if it's made clear that that's not what Alliance's purpose is. I don't see any problem with being able to say that in the meetings.

Fr. Jenkins has stated that Notre Dame only includes in its non-discrimination clause the groups that are required by federal law, and that schools which include "sexual orientation" are generally required to do so by local or state law. It has never made additions to these requirements. If "sexual orientation" is added to Notre Dame's non-discrimination clause, do you think it would open the door for many other groups to seek inclusion in the clause?

I think, as Notre Dame, we have to hold ourselves to a higher standard than necessarily federal or state law. I'm not a lawyer. I understand the argument that the University gives. I also think that the University should not be afraid of legal action to protect a certain group of people. It's one thing to have the Spirit of Inclusion. It's another to have legal protection, and I think that the way it stands now, it's mixed messages. You are, on the one hand saying, "Look, as members of the Notre Dame community we love and respect you, and we want to create a welcoming environment in which none are strangers and all may flourish." On the other hand, "We're not going to legally protect you." That's a contradiction to me and I think to many. The non-discrimination clause, that's a separate issue. The 4-5 Movement pushed for it last year. In their statement, Notre Dame said they wouldn't include it in their non-discrimination clause but is committed to the Spirit of Inclusion. That's an ongoing conversation. I think that's going to be ongoing for a little while.

Fr. Jenkins mentioned that one of the reasons for not including "sexual orientation" in our non-discrimination clause is that courts may not understand the distinction between "orientation" and "action." Is this a distinction that is important to AllianceND?

Yes, that's what Catholic teaching is. That's the distinction that we go by. Yes, absolutely.

Last year in one article in the Observer, one student said that "it wasn't until he set foot on the Notre Dame campus that the relationship between his faith and sexuality became a problem." Do you think that this is a common problem for GLBTQ students at Notre Dame? And will AllianceND seek to respond to this?

Absolutely. From my personal conversations, I know that this is an issue. The pastoral nature that Core Council and Campus Ministry and some other groups seek to provide, it's very good and needed. Unfortunately, at times there's a perception that because of the structures that provide that pastoral care, that students don't want to go to it or feel like, "Well, I don't want to be lectured at. I don't want to be told continually that I'm intrinsically disordered," something like that.

That's where peer-to-peer discussion and engagement works very well. Frankly, people seem to listen to their peers in conversations about anything. That's absolutely something that I want to address. Some of the early ideas were, "Look, let's have an AllianceND-sponsored Mass," or to co-sponsor events. Those would be things that would absolutely be integral to AllianceND's mission.

Chris Damian is a senior who enjoys long talks over coffee. He thinks you should read Wesley Hill's Washed and Waiting. Contact him at cdamian1@nd.edu.

Oscar Romero: Servant of God in life

ANNIE DEMOTT
Staff Writer

A group of students, professors and faculty gathered in Geddes Hall Saturday morning for a lecture reflecting on the life and martyrdom of the Servus Dei, Archbishop Oscar Romero. Fr. Daniel Groody, CSC, presented "Remember Archbishop Oscar Romero of San Salvador," as the first of the "Saturdays with the Saints" series, offered by the Institute for Church Life (ICL).

Fr. Groody, Associate Professor of Theology at Notre Dame, directs the University's Center for Latino Spirituality and Culture. An expert on the theology of immigration, Groody was introduced by Professor John Cavadini, Director of the ICL, as a theologian whose work is characterized by a deep personal understanding of the Eucharist. This introductory comment emphasized a central theme in Groody's discussion of the saintly life of the Salvadoran archbishop.

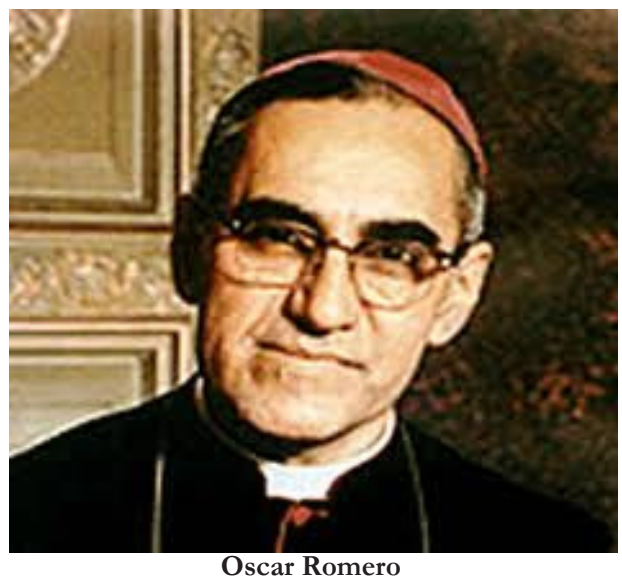
Fr. Groody introduced the topic in the context of the entire lecture series, posing the question of what it means to be a saint. Emphasizing the idea that to be a saint is to bear witness to Christ himself, Groody explained how the life of the Salvadoran archbishop illustrated several aspects that characterize universal sainthood. The goal of examining this for members of the Church, he stated, is ultimately so that we understand sainthood well enough to apply its examples to our own lives.

The defining characteristic of Romero's sainthood, Groody stated, was "Romero's connectedness to Christ himself." It was precisely this spiritual intimacy with Christ that guided Romero and allowed for his ongoing transformation, which enabled and nourished his sacrificial love for the poor.

Highlighting significant moments of Romero's life, Groody showed how the archbishop's spirituality inspired his decision to advocate for the poor and speak out against the violence and repression that were destroying the lives of many Salvadorans at the beginning of El Salvador's civil war. Groody presented a scene from the movie Romero in which the Salvadoran priest was chosen as archbishop.

Upon hearing the news that he has been chosen to be the next archbishop, Romero asks a fellow priest what action he should take. The latter advises Romero to do "what God wants," though Romero remains uncertain of how to do so. This exchange, Groody noted, was an example of how Romero kept the pursuit of God's will, rather than his own inclinations, at the forefront of his ministry.

Romero's life and ministry as archbishop illustrated not only his connectedness to God, but also how his personal intimacy shaped his transformation and configuration to Christ. Groody pointed out that it was Romero's spiritual intimacy with Christ that cultivated his fervent love for God and for God's suffering people. The result of this love, Groody said, was a desire to be connected to Christ.



Oscar Romero

As Romero encountered the poor and suffering—the Salvadoran peasants who were the victims of massive violence and inequity—he encountered Christ himself and became more deeply connected to him. It is this same process that lead him beyond transformation in his discipleship and to martyrdom.

At the end of Romero's life, Groody suggested that the fullness of Romero's connectedness to Christ was realized. Through his transformation, Romero had increased in his intimacy with Christ and was continually encountering Christ crucified in the form of the poor Salvadoran people who were being unjustly persecuted. They were the crucified people among whom Romero found Christ. Romero said, "the church that is not concerned with the poor is not the true church of God." Groody explained that this statement reflects the parallel between Romero's connectedness to Christ and his outspokenness on behalf of the 'crucified people.'

Groody explained that it was through Romero's encounter with Christ in the crucified people that his faith increased in the God of life. It was this faith nurtured by the presence of God that enabled Romero to eventually surrender everything as a true disciple of Christ is called to do. Groody emphasized that Romero's moment of final surrender, as he was shot while offering the Eucharist during Holy Mass, was like Christ's. It was dependent on total trust in God and gave Romero the strength to answer God's final call: to testify to the truth as Christ did.

Romero denounced the powerful leaders of his country's oppression in an unprecedented manner. By doing so, Groody said, Romero surrendered everything, took up his cross and followed Christ to his own crucifixion. This act of faith, Groody stressed, was possible because of his connectedness to Christ. Using the example of the Eucharist, he showed that Romero's life was configured to Christ's to the point of offering his life—his own body and blood—just as Christ himself did for the salvation of a people. Indeed, Groody said, it is no surprise that the Salvadoran people say he was resurrected in his people.

Annie DeMott is a senior theology major. Last year she studied abroad in El Salvador with La Casa de Solidaridad and is always eager to share about her experience there. Contact her at ademott@nd.edu to hear about it.

Fagerberg kicks off Tolkien lecture series

LIZ EVERETT
Staff Writer

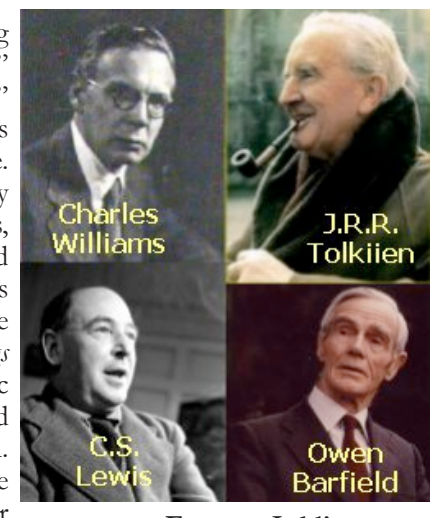
The Notre Dame Center for Ethics and Culture started off their annual Catholic Literature Series with a bang on Tuesday, September 4. DeBartolo 155 was almost filled to capacity to witness the series, featuring the life and work of JRR Tolkien in anticipation of the upcoming Hobbit films, begin with a lecture by David Fagerberg, Professor of Liturgy at Notre Dame. Fagerberg contextualized Tolkien's work within the general theme of romantic theology and the literary group, the Inklings. He began his lecture in a surprising way by stating that he does not like literature, and is not well-versed in either Tolkien or the Lord of the Rings.

"Having discredited myself three times, what do I have to say?" Fagerberg asked the audience. He answered that he wished to orient Tolkien within the Inklings, a literary group which met at Oxford University. It began as an undergraduate club, with Tolkien and fellow author CS Lewis as unofficial sponsors. This unofficial club turned into regular meetings of literary enthusiasts who would gather on Tuesday mornings in a pub, and Thursday nights at Lewis' house, to discuss a variety of complex subjects. There were many different members of the Inklings, but Fagerberg focused on the four most notable : JRR Tolkien, CS Lewis, Owen Barfield, and Charles Williams. These four, he said, would regularly read parts of their respective project manuscripts to each other, and critique them, frankly and sometimes disapprovingly.

Fagerberg focused his lecture around the central theme that each of these authors sought to write a type of 'romantic theology.' Charles Williams defines this term using the example of Dante and Beatrice from the *Divine Comedy*. Dante is drawn forward by the beauty and goodness of Beatrice, and these emotions should become a part of daily life, Williams wrote. Romantic theology is the idea that "another person can become a grace of reality," Fagerberg said. This idea is directly related to the Incarnation, as the divine was actually made human, and another person allowed us to be led to salvation.

CS Lewis also addressed this theme in his writings. He viewed romanticism as an intense longing and desire that is prized, even if there is no hope of ever gaining the object of desire. Epics and fantasies have a special way of sparking this desire, which can only be grasped through the imagination, and not the intellect. In creating one's own fantastical world, the author becomes a sub-creator with God. In glimpsing other worlds, one is able to see things from a new angle, and perhaps gain some insight into the actual world in which one lives. Tolkien demonstrated this concept by creating the word "mooreeffoc," which is "coffeeroom" spelled backwards, thus giving a new perspective.

These themes can clearly be seen in Tolkien's writings, Fagerberg noted. Sam and Rosie, the beloved hobbits who eventually marry at the end of the *Lord of the Rings* trilogy, embody the romantic notion of grace mediated through another person. Rosie and their family enable Sam to come back home after all he has been through. The themes of death and immortality are central to the *Lord of the Rings*; the characters experience a desire for deathlessness that can never fully be realized, and yet that desire spurs the characters onward, pulling them forward in spite of their trials. Fagerberg concluded the lecture by focusing on Tolkien's work as an enrichment of creation, both in the sense of his own richly-woven world, and the service his works have delivered to the real world.



Famous Inklings

The lectures take place every Tuesday in September at 8 PM in 155 DeBartolo Hall.

Liz Everett is a junior PLS and English major. She retains her grace and charm even when unkindly friends compare her to New York Knicks basketball players. She can be reached at eeveret1@nd.edu.

continued from page 3

HHS mandate

that religious freedom "is not simply the freedom to worship, but also the freedom to live, act, and organize your affairs with integrity."

Another criticism that Sneed brought forth is the belief that this mandate is a gravely flawed form of governance and irresponsible social engineering. He noted that no other alternatives were explored that could have lifted the burden from those objecting on a religious basis.

Looking forward, Snead was asked what would happen if the mandate was not lifted. He responded with an analogy that compared a hypothetical situation, in which the government were to ban celebrating Mass on Wednesdays, to the enforcement of the HHS mandate. Banning the celebration of Mass would be an intrusion of religious freedom, but Catholics would technically be able to live with the legislation. In the same way, if the HHS mandate is enforced, Notre Dame would find a way to live with the mandate in accord with our consciences.

When asked what he hoped Notre Dame students had gotten out of the lecture, Snead replied, "I hope that the students now have a better understanding of the normative, legal, and public policy dimensions of this issue, and a clearer sense of what is at stake, particularly from the perspective of institutions like Notre Dame."

The second part of this discussion and continuation of the conversation will be on Friday, September 21 at noon in the North Dining Hall. The topic "Why is ND suing the Obama Administration to protect religious freedom? And should it be doing so?" will be discussed by a faculty panel.

Erin Stoyell-Mulholland is a sophomore business major who lives in fear of her loft. She can be found organizing dance parties throughout her dorm. Contact her at estoyell@nd.edu.

Composer James MacMillan on sacred music

SAM BELLAFIORE
Staff Writer

The Sacred Music at Notre Dame initiative and DeBartolo Performing Arts Center will host composer James MacMillan and the Musical Modes of Mary and the Cross at a conference exploring contemporary issues in sacred music from September 13 through 16. The concert coincides with the liturgical memorial of Our Lady of Sorrows, the patroness of the Congregation of Holy Cross, and will feature presentations, discussions, and concerts.

Scottish composer MacMillan has written numerous instrumental, choral and operatic works. He was commissioned to compose music for Pope Benedict XVI's 2010 visit to Great Britain. The conference will include the premiere of MacMillan's "Cum vidisset Jesus," which Sacred Music at Notre Dame commissioned him to write for the conference. MacMillan responds to questions in an email interview with The Rover.

Bellafiore: How did you become involved with sacred music at Notre Dame?

MacMillan: I received an invitation from Margot Fassler, whom I got to know during a visit to Yale some years ago, and Carmen Tellez, who had invited me to Indiana recently.

Your Last Seven Words from the Cross has diverse sounds and emotions. Who and what influenced this composition?

I have always been interested in the great musical works of the past which told the story of the Crucifixion. There are various ways of doing this, even today. The Seven Last Words is a liturgical form that has largely fallen into disuse. However it is well known through musical approaches from the past by the likes of Schutz and Haydn. I was keen to rediscover the form in my own way.

What is the text of the Cum vidisset Jesus? Were you asked to set that text? Does it have personal significance to you?

"Cum vidisset Jesus" is that moment in John's Gospel when Jesus addresses his mother and his beloved disciple from the Cross. I have set it before, in English, in my own St. John Passion, but Margot Fassler suggested it would be a good text to use for this event at Notre Dame.

Do you have a relationship with the Congregation of Holy Cross?

Not yet! As far as I am aware the Congregation of Holy Cross does not have a presence in the UK, so I am on a journey of discovery.

How has your Roman Catholic faith influenced your composing?

It seems to be there in much of what I do. Most of my music is concert music, and sometimes in abstract forms, but even there the inspiration can be theological and sometimes with an oblique liturgical starting point of some sort, which comes directly from my experience as a Catholic Christian.


James MacMillan

In addition to your composing career, you direct music at your parish. What is the greatest challenge church musicians face today?

Church musicians should respect the heritage and traditions of the liturgy. This means that they should be open to the great treasury of Catholic music and especially the great paradigm of Gregorian chant. This can then inform their authentic choices of music when it comes to newer forms from our own time. These chant forms are perfect for congregations - i.e. the people in the church who are not musical specialists but sing their praises in the liturgy.

You are in the unique position of writing music for both professional musicians and congregations. Is there a difference in composing for these two groups?

Yes. One has to be respectful of the required simplicity of melodic line that ordinary people need for their sung prayers.

The conference will include a session on congregational singing. How do you foster congregational singing in your liturgical music?

It has been said that Catholics don't sing as well as Protestants in church! There may be deep cultural and historical reasons for this. However, the 2nd Vatican Council began a serious enquiry into this phenomenon and the Church has been in the process of trying to improve the situation. Sometimes, we have taken wrong turnings, and sometimes for the most well-meaning reasons. Nevertheless, the doors to greater authenticity, better practice and truer Catholic reflection on these issues have been well and truly opened.

You've written in favor of Pope Benedict's call for a liturgical "reform of the reform" of the Second Vatican Council. How has this call influenced your work in the liturgy and with liturgical music?

In my own parish in Glasgow I am trying to infuse the liturgy with chant again. This can be done in English as well as Latin and can involve everyone. It is important to stress a) this strategy is *not* elitist, and b) *not* reactionary. I find a couple of American sources very useful - By Flowing Waters and the Simple English Propers by Adam Bartlett, published by Musica Sacra. There is now a new English Graduale Parvum for use in the UK. All these encourage the Church to sing the Propers, which largely does not happen yet.

What role should music and musical beauty have in our culture?

It should be central!

To what are you looking forward for your visit to Notre Dame?

I have always wanted to visit the famous University, and I am excited about meeting old friends and making new ones.

More information on the conference schedule is available at theology.nd.edu/maryandthecross.

Sam Bellafiore is a sophomore studying philosophy and vocal performance. To friends' bemusement he maintains a nearly full-hearted and full-throated fascination with Gregorian chant. Even though e-mail is not a form of chant, you can contact him at sbellafi@nd.edu.

One Scot and Two Thomases: Philosopher Haldane Speaks at SMC

GRACE URANKAR
Staff Writer

Saint Mary's College hosted Scottish philosopher John Haldane for the 2012 McMahon Aquinas lecture, sponsored by the Edna and George McMahon Aquinas chair in Philosophy. Haldane spoke on "Life, Mind, and Evolution" on Wednesday, September 5, addressing the sizable crowd of students, professors, faculty, and clergy who gathered to hear the lecture subtitled "A Tale of Two Thomases."

Haldane is the Director of the Centre for Ethics, Philosophy and Public Affairs at the University of St. Andrews in Scotland, as well as Chairman of the Royal Institute for Philosophy in London. He also serves as Consultor to the Vatican's Pontifical Council for Culture in Rome. Haldane holds fellowships with the Royal Societies of Arts in London, the Royal Society of Edinburgh, and the Order of the Holy Sepulchre, as well as numerous American, English, and Scottish universities.

In his introduction, philosophy professor Michael Waddell called Haldane a "gifted humanist and deeply religious thinker" who has "an expansive mind reminiscent of Aquinas himself."

Waddell holds the Edna and George McMahon Aquinas chair in Philosophy. The chair was established in 1999 by Joyce McMahon Hank (SMC '52) in honor of her parents, with the intention of ensuring frequent and engaging discussion of Aquinas on campus.

At a Catholic institution rooted in the liberal arts, the open and educated discussion of prominent intellectuals at St. Mary's inevitably involves Thomas Aquinas, the preeminent philosopher-theologian of the Catholic tradition.

However, the second 'Thomas' to which Haldane's lecture referred was a bit enigmatic for many audience members.

"When I saw the title 'A Tale of Two Thomases,' I figured Haldane was going to be outlining two interpretations of Aquinas, or drawing out internal contradictions or something," said Theresa Smart, a graduate student in philosophy at Notre Dame. "I had to laugh at myself when I realized he actually meant two Thomases!"

The second Thomas was philosopher Thomas Nagel, whom Haldane called one of the most significant analytical philosophers alive today.

Haldane began his lecture by giving a basic introduction to anti-realism and realism, illustrated through a romanticized description of a southern Indiana landscape. He continued to mention other philosophical viewpoints, such as egoism and presentism. Demonstrating the variety of philosophies existent today, Haldane explained that "these are deeply conflicted times": ethical, moral, and political problems polarize people and groups more than ever, and debates become especially divisive.

After briefly discussing politics, Haldane moved on to the sharp division in evolutionary science, particularly Biblical creationism versus scientific naturalism. Haldane argued that these viewpoints are more than empirical theories; because they involve organization of the universe, the emergence of life, and the origin of mankind, these questions are entirely metaphysical.

After discussing evolution, Haldane moved into his two Thomases, first discussing Nagel. Drawing ideas from Nagel's new book, "Mind and Cosmos," Haldane connected Nagel's defense of naturalism to fear of religion itself. An admitted atheist, Haldane quoted Nagel's declaration that "I don't believe in God and, naturally, hope that I'm right in my belief... I don't want the universe to be like that" (Nagel's The Last Word).

Nagel's viewpoints contrasted sharply with the philosophy of the second Thomas. Haldane argued that Thomas Aquinas actually would have welcomed Darwin's evolutionary ideas and their explanatory power. Haldane concluded that both Thomases are oriented toward a common reality; furthermore, Haldane believes Thomas Nagel still has time to discover truth in theism.

"I actually found the person of Thomas Nagel fascinating," said Smart. "I had never heard of him before, but I was intrigued by how his intellectual honesty seems to bring him to the brink of faith in God, but interior revulsion to the very idea of a universe with a God keeps him an atheist."

Haldane shared that he was sincerely "delighted" by the Saint Mary's campus and its "congenial setting." He was also impressed by the Church of Our Lady of Loretto, located behind Saint Mary's on the campus of the Sisters of the Holy Cross, calling it a "testament to art in service of faith."

"On the whole, I enjoyed the lecture and the breadth of ideas and disciplines that Haldane touched upon," Smart said, "though sometimes I had trouble following his argument closely!"

"There were some points that were beyond my current ability to comprehend," agreed Heather Donoghue, a junior philosophy and management information systems major at Saint Mary's College. "However, Professor Haldane's visit has left me yearning to explore and discover as much as I possibly can. I know I may not be the next Aquinas, but to be able to reach out and share the knowledge I have with others in both my immediate environment and the world at large is a position I hope to be in one day."

Haldane rounded out his visit to South Bend by giving a second lecture on Thursday afternoon, addressing "Beauty, Art and Nature: Plato, Plotinus and Land Art." Some students, including Donoghue, were then able to share a meal with Haldane for a less formal interaction with the professor.

"The lunch was something I will cherish for a long time to come," said Donoghue. "After his very long trip from Scotland to Saint Mary's, he was still willing to sit down and discuss everything and anything we threw at him. Professor Haldane's enthusiastic approach to life, as well as to his philosophical musings and studies, is something I find encouraging and hope to achieve as a philosophy major. I can't thank him enough for taking the time to share his knowledge with our community."

Grace Urankar is a junior at Saint Mary's College. She only recently gained access to her Notre Dame Gmail account and was greeted by 118 messages. Despite her love of multiple inboxes, she is best contacted at gurank01@saintmarys.edu.

Conscience and the "Vicar of Christ"

Fr. Andrew Hofer, O. P.
Guest Columnist

The title "vicar of Christ" has a long and complex history. Various scriptural passages indicate how the disciples, especially the apostles, represent Jesus and his authority on earth, standing in his place or acting in his person (Matt 18:18-20, 25:31-46, Luke 10:16, John 20:22-23, etc.). Special emphasis can be seen on St. Peter's role to shepherd Christ's flock in the scriptural witness (Matt 16:13-20, Luke 22:31, John 21:15-19, Acts 15:6-11, etc.). Yet, the earliest literal use of "vicarius Christi," in the late second/early third century by African writer Tertullian is for the Holy Spirit (Prescription against Heretics, 28; cf. On the Veiling of Virgins, 1).

The idea of representing Christ or standing for Christ developed in various ways for Christians, especially in the martyrs, ascetics, teachers, and clergy of the early Church. The Bishop of Rome, in particular, was identified with several titles evoking Christ's representation and the succession of Peter, Christ's premier apostolic vicar. In the Middle Ages, Pope Innocent III (d. 1216) firmly opted for the "vicar of Christ" over the "vicar of St. Peter" as his papal title. Although it bears an awesome meaning, "vicar of Christ" is more modest than what the Dominican mystic St. Catherine of Siena in the fourteenth century liked to call the Pope: "sweet Christ on earth." For St. Catherine, Christ is the mad lover who acted as if he were drunk with wine in his love for us. St. Catherine experienced that sweetness in the Pope.


Fr. Andrew Hofer, O.P.

While many came to believe that the "vicar of Christ" was an exclusive title of the Pope, Vatican II called bishops "vicars and ambassadors of Christ" (Lumen Gentium 27). This expansion of applying the title, returning to a broader understanding than simply for the papacy, continued in the Catechism of the Catholic Church. The Catechism, in fact, employs the title in three ways. The Supreme Pontiff is the "vicar of Christ" (CCC 882), the bishop is "Christ's vicar" (CCC 1560; cf. CCC 894), and the conscience is "the aboriginal vicar of Christ" (CCC 1778). The Catechism borrows "the aboriginal vicar of Christ" from Blessed John Henry Newman's Letter to the Duke of Norfolk. Newman wrote this work in 1875 to correct the misunderstandings propagated by the longtime British statesman W.E. Gladstone concerning the First Vatican Council. The Letter's fifth section deals with conscience. Newman calls it "the voice of God in the nature and heart of man." Vatican II says something similar: "Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths" (Gaudium et Spes 16). Conscience should not be confused with self-will, which is the modern counterfeit to conscience. Newman explains:

"Conscience has rights because it has duties; but in this age, with a large portion of the public, it is the very right and freedom of conscience to dispense with conscience, to ignore a Lawgiver and Judge, to be independent of unseen obligations. It becomes a license to take up any or no religion, to take up this or that and let it go again, to go to church, to go to chapel, to boast of being above all religions and to be an impartial critic of each of them. Conscience is a stern monitor, but in this century it has been superseded by a counterfeit, which the eighteen centuries prior to it never heard of, and could not have mistaken for it, if they had. It is the right of self-will."

Again, Newman's context is to defend Catholic teaching from a leading politician's allegation that the Catholic Church threatens one's conscience. Today, we have a threat being implemented by the American government against the conscience of those who object to providing so-called health services that include contraceptives and abortifacients. The U.S. Bishops have been united, and supported by Pope Benedict, in protecting the aboriginal vicar of Christ against government intrusion.

God works through this profound gift of the conscience he has given to us, just as he works through the mediation of the apostles and their successors. Those who think that all in America should simply obey Obama's Health and Human Services mandate, despite the objections from the three kinds of vicars of Christ (conscience, the bishops, and the Pope) should ask themselves if they do not see what it means to have Christ at work through his vicars. At the end of Matthew's account of the Gospel, our Lord says, "And behold, I am with you always, until the end of the age" (Matt 28:20). He is present with us in various ways, including through these vicars, and his presence manifests his love. He is still the mad lover, drunk with wine to save each one of us in the sanctuary of our hearts.

Father Andrew lives at the Dominican House of Studies in Washington, D.C. where he is the Master of Students for the 50 student brothers of the Province of St. Joseph. He prays for the ND freshmen he taught who are now seniors. He can be reached at andrewhoferop@gmail.com.

Militia Immaculata

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doctrines [through MI] and have begun to realize the role Mary plays in my life as a Christian."

The group finishes each meeting by praying a decade of the Rosary in the Coleman-Morse chapel, and then shares a meal in South Dining Hall. This year the group is also beginning a new weekly tradition of attending Mass together each Monday night in Zahm Hall, where they are welcomed by their chaplain, Fr. Jim Gallagher, CSC. After Mass they proceed to LaFortune for free food and fun with the Militia.

Every spring, MI goes on its annual retreat to Libertyville to visit the Marytown there, have a special time for prayer, learn from the wisdom of a Franciscan priest, and focus more deeply on the spirituality of Marian consecration. Twice each year, for the feast of the Immaculate Conception and the feast of the Annunciation, MI hosts a special Mass at which members consecrate and re-consecrate themselves to Our Lady, receive a special Miraculous Medal from the group, and enroll in the international Militia of the Immaculata. The MI is a spiritual association by which the members share in the Masses and the sacrifices of the entire Militia Immaculata.

Those interested in learning more can send an email to ndmi@nd.edu for more information.

Rachel Talley is a member of the Militia Immaculata and a senior Chemical Engineer. She enjoys hanging out in the Lyons God Quad and exasperating her friends with ontological questions. Please contact her at rtalley1@nd.edu.



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The Pope and public discourse

Scott Englert
Politics Editor

Pope John XXIII's 1963 encyclical, Pacem in Terris, is an influential document that continues to influence public policy. Accordingly, The Center for Social Concerns (CSC) selected the Blessed Pope's encyclical to be the focus of its "Forum 2012-13: A More Perfect Union." This year's forum began with a panel discussion entitled "From Battleground to Common Ground."

The panel discussion was moderated by Arts and Letters Dean John McGreevy and featured three university faculty members - Dr. Margie Pfeil, Assistant Professor of Theology, Dr. John Duffy, Associate Professor of English, and Dr. Daniel Philpott, Associate Professor of Political Science. More specifically, the discussion was designed to "introduce Pacem in Terris and its implications for civil discourse today, challenging the campus community to engage in respectful dialogue and shared action on issues about which they care deeply."

Pfeil explained that Pope John XXIII was not only a theorist, but a true advocate for peace. In addition to enabling the "progressive talk on religious freedom" that largely shaped the writings of the United States Bishops during the Vietnam War, "Pope John XXIII served as an intermediary in the Cuban Missile Crisis," Pfiel remarked. The action was a symbol of his vision for peace. It was clear that the Blessed Pope, Pfiel explained, possessed a "vision of the good."



Glenn Beck

Pfiel commented on the actual significance of the encyclical itself. Pacem in Terris stems from Pope John XXIII's belief in the correlation of rights and duties; concurrently, "following this document, you see a flurry of human rights activity around the world," Pfiel commented. The Blessed Pope benefited by utilizing a positive, inclusive dialogue. In response to a reign of fear, he offered an "antidote" of trust and love rooted in faith," Pfiel remarked.

Continuing the discussion, Duffy explained the current state of "how we raise our voices."

"We are in a crisis of public discourse," Duffy explained. Today's political discourse projects an "absence of deliberative language" and is a "form of entertainment" and "a corporate product."

Evoking the smear campaigns utilized against former president Andrew Jackson, Duffy reminded the audience that the "crisis" is not a new phenomenon; however, current technology enables us to "hurl these accusations." "Poison has always been with us," Duffy argued, but "the means of hurling it has changed."

That said, Duffy did not present an entirely grim forecast. He explained that "Notre Dame is, in a sense, the ideal place to begin to rebuild a better public discourse." In many ways, Notre Dame students and faculty live a life resembling Plato's academies, a place where "we pursue knowledge."

Expanding upon his predecessors, Philpott explained that the religiously-derived process of reconciliation provides a potential remedy to the current state of public discourse.

"Religion may have fueled war in early Europe," Philpott said, "but it was also at the forefront of the abolition movement, the civil rights movement, the Reverend Martin Luther King's movements."

However, Philpott explained that King's writings in A Letter from a Birmingham Jail can actually complicate the healing process – reconciliation includes not only forgiveness but also justice; concurrently, Philpott encouraged imitating South African President Nelson Mandela's actions following the alleviation of apartheid. Philpott praised the South African leader and for leading a transition that was completed in staunch "contrast to takeovers where victors rule with an iron fist and the defeated are shot or tortured."

Summarizing, Philpott encouraged society not to stop arguing, but to follow Dr. King's example and pursue its arguments with an invitation to the "beloved community."

Scott Englert a senior political science and economics major who enjoyed the 20-17 victory over Purdue and hopes for another win in East Lansing this weekend. Contact him at senglert@nd.edu

Faith forum

continued from front page

Rabbi David Saperstein, prolific writer and member of the White House Council on Faith-Based and Neighborhood Partnerships, did not agree: "We want the perfection of the whole world. How can we be right to the world if we don't speak out on important issues?"

Rev. Richard Cizik, president of the New Evangelical Partnership for the Common Good, also believes in being more vocal: "I don't want to politicize the faith, but we have to have leaders. You have no alternative than to speak up and as you see His will in your world." Cizik acknowledged, however, that his opinions might stem from the fact that he does not have pastoral responsibilities.

In contrast, Pastor Rick Warren of Saddleback Church in Lake Forest, California, said that "his bias" is the Bible passage "My kingdom is not of this world." Instead, he believes his role is to ask political figures about their families and about their walk with God. There is a frank limitation of politics, he said: "I don't place all my hope in politics." When asked whether he's right wing or left wing he tells people: "I'm for the whole bird."

All the panelists agreed that the denomination of political candidates should not be the basis for voting for or against them. Pastor Warren said: "If I go to a doctor, I don't want to know if he is an Evangelical." Most Reverend Joseph E. Kurtz, D.D., archbishop of the Archdiocese of Louisville and the vice president of the United States Conference of Catholic Bishops, expanded on Pastor Warren's statement, "I don't take into account religion but instead what flows from their seat. Are they a man or woman of integrity?" Elder Oaks agreed: "I want to support someone who feels accountable to a higher power. How they define that is far less important to me."

Elder Oaks later answered a student question about diversity of religion in the U.S. and the effect of increased religious apathy in our country. Oaks said he is "wary of those who are aggressively atheistic because they do not value religious freedom. I am not afraid of diversity, but we cannot take it for granted." Cizik responded, saying that he was "uncomfortable with Oaks's statement. There is a phobia against those of no faiths."

Cizik spoke regarding the direction of Evangelicals: "Evangelicals are engaged in all issues but our witness is marred by the fact that as a movement we don't have a common philosophy. We haven't been thinking about the culture wars. We need to first of all see and think more clearly and secondly care more deeply and act more boldly."

A main point of emphasis for Archbishop Kurtz was faithful citizenship. He stressed "lifelong formation of conscience" as a crucial element of faithful citizenship, saying "faithful citizenship is not just what I feel like doing or what I want to do or considering how this will be good for me, but rather, it is a lifelong process of uncovering God's plan." [See the USCCB document "Forming Consciences for Faithful Citizenship" for further reading.]

Kurtz stated, however, that the Catholic Church does not endorse specific candidates or coerce voters. Cizik challenged Kurtz, asking why the Catholic Church has not spoken out about the Republican vice president candidate's affection for Ayn Rand. The Archbishop reiterated: "We do not endorse political candidates."

Rabbi Saperstein further pushed the archbishop, asking: "Isn't there an element of coercion if you refuse communion [to politicians who publicly support abortion]?" Kurtz responded: "It is the individual's choice to participate in a religion. As a person of integrity and as a Catholic, individuals should say 'I desire to always and perfectly be formed.' People actively participating in their faith means they have made an active decision to be a part of that group."

Pastor Warren offered general voting advice: "There is no leader you'll agree with 100%. You can't dismiss all the good things they're doing because of this. It is very important that [you] be aware of passion projections. God wired us to care about all different things so everything would get done." Archbishop Kurtz, however, said that certain moral issues have more weight than others.

Cizik broached the topic of The Department of Health and Human Services (HHS) healthcare mandate, "Guidelines for Women's Preventative Services," that requires most religious employers to include contraception, abortifacients, and sterilization services in their employee benefits. Cizik stated that while he believes this mandate limits religious freedom, he questions whether or not it encroaches enough on the public good to merit the response given by the Catholic Church. Kurtz said that it indeed does, questioning more deeply: "To what extent is it wise to restrict religious freedom?"

Rabbi Saperstein spoke regarding the Jewish experience in the U.S., stating that the U.S. has been the best country in the world for the Jewish people: "Freedom of choice [is] extraordinary. It raises us above just biological beings. It enables us all to partner in shaping a better world."

Rabbi Saperstein continued, emphasizing how beneficial the separation of Church and state has been for the United States, encouraging more people to worship and keeping them in Church: "The separation of Church and state has served America in deep and profound ways. We should be very wary of abandoning this."

Madeline Gillen is a junior history and art history major living in Welsh Family Hall. She welcomes creative suggestions on how to creep on her freshman brother living in Knott. Contact her at mgillen@nd.edu.

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Get off the fence: why you should care about fencing

BECCA SELF
Staff Writer

The University of Notre Dame recruits students to play with swords. Inconceivable? Au contraire, the Fighting Irish fencing team is truly something special.

Notre Dame's tradition of excellence in fencing is especially noteworthy in the wake of the London Olympic Games. Four of the eight Domers on Team USA competed in fencing. One of those four, Mariel Zagunis, was also honored as the US Olympic flag-bearer during the Opening Ceremony.

Ariel DeSmet, a sophomore resident of Dillon Hall and the 2011 NCAA foil champion, claims, "Fencing is what brought me here… much love to my coach. Without him, I might not have even attended college."

DeSmet further elaborated on his experience of the Notre Dame team, "Competing on the collegiate circuit is more of a team-oriented sport, whereas national and international competitions are more individual. Here you are reliant on your teammates to do well against other schools." The fact that fencing requires both team and individual effort is evidence that it is as much a sport as football or basketball.

One of DeSmet's teammates, Niki McKee of Welsh Family Hall, has fenced since the tender age of 8. Before college, she participated in the kinds of tournaments that DeSmet alluded to in the preceding paragraph. McKee generously took the time to share her thoughts on her career at Notre Dame with The Rover.

Self: What your favorite aspect of fencing?

McKee: Traveling, of course, and how I don't have to rely on anybody else. It is definitely an individual game.

Do you ever encounter skepticism about the status of fencing as a sport?

All the time! It's more of a mental game, but you have to be very quick on your feet.

Was ND very proactive about *recruiting new team members this year?*

I was recruited and in my experience they are very team-oriented and interactive.

When is the official fencing season?

I think collegiate tournaments run from October through March, so it is technically a winter sport but we train all year round.

Finally, what is your opinion thus far of the campus atmosphere toward the fencing team?

In my hometown no one knew about fencing, but here everybody respects it because we've won multiple NCAA championships.

Kevin Hassett, a junior and resident of O'Neill Hall, also shared advice for those who might have younger siblings or friends interested in fencing, "You should get started early (preferably before high school). Also, if you're really motivated to get good at fencing you shouldn't play any other sport. The fencing season is year-round and it's necessary to continually work on your skills in order to be competitive."



Ariel DeSmet

According to the US Olympic Committee, fencing is one of the few sports included in every modern Olympic Games since 1896 that was also present at the original competition in Greece in the 8th century BC. If you remain dubious of the widespread popularity of a sport that you have only seen on the silver screen, it might interest you that Bruce Dickinson, the lead singer of Iron Maiden, Neil Diamond, comedian Jerry O'Connell, and General George Patton were all enthusiastic patrons of fencing.

Although the fencing team might not have achieved the renown of the Notre Dame football team, it is hard to argue with the tradition of the (Sword) Fighting Irish.

Becca Self is happy to be in the First Year of Studies as it gives her an excuse to avoid the word 'undecided.' She is enthusiastically seeking fellow rain-dancers, because in her Southwestern hometown, rain is magical. Contact her at rself@nd.edu.

Who's who: Kim Furlong

MICHAEL BRADLEY
Executive Editor

As an employee of the Law School's Kresge Law Library and as the son of a law professor, I spend a fair amount of time in the law school. Much to the chagrin of the many law students who chafe at the very thought of undergraduates invading their hallowed spaces of operation, I study and eat in the Eck Commons frequently.

The heart of the Commons, located in the well-known archway below which students walk as they head east of Main Circle, is the Crossings Cafe. The woman responsible for making Crossings run smoothly and pleasantly is its director of Cafe operations, Mrs. Kim Furlong.

Furlong submitted an online application for the Crossings position, and was hired in 2010. When the school year began in the newly reconstructed Law School, she quickly realized how much she would enjoy her new job.

"Moving into the new space was a terrific experience!" Furlong said in an interview with *The Rover*. "I couldn't ask for a more beautiful environment to work in!"

Speaking of environment, Furlong is no stranger to South Bend. She has lived here since junior high school and has been happy to raise her family here.

"I have been married to my husband Robb for 28 years," Furlong said. "We have four children. Emily is married and lives in Louisiana, Rob who we lost two years ago, Evan who is a sophomore at Saint Joseph High and Cole, a student at Holy Cross [grade] school."

Furlong herself is a St. Joseph's High graduate and took classes at Indiana University – South Bend. Apart from having worked at multiple restaurants over the years, including Jeremiah Sweeney's, Steak and Ale and Chili's, she also operated her own home business selling Pampered Chef kitchen products and worked for many years with her husband's Spice of Life business, a family-owned restaurant and specialty grocery store.

Family has always been important and a priority to Furlong. "During my younger years I was able to be a stay-at-home mom doing my jobs during the evenings or while [the kids] were in school," she said. "For that I am very grateful."

When asked about her favorite Crossings job aspect, Furlong didn't hesitate.

"The best part of my job is the students!" she gushed. "The Law School students are the most considerate, polite and friendly [students] on campus." Furlong also sang the praises of her coworkers. "I definitely depend heavily on my undergraduate staff!" she continued. "All of them look out for me and I do the same for them. They are all my kids!"

"My bosses...are the best to work for. They definitely make my job one I want to come to every day," she concluded.

When asked about her least favorite job aspect, Furlong replied, "the only part of my job that I have a hard time with is the early hours. I am here at 6:30 A.M. That's early for a night owl like myself."

Furlong complements her work and family time with a unique hobby: skeet shooting.

"I love to skeet shoot," she exclaimed. "My boys are both on a local team. I started shooting this year myself and I found out why they enjoy it. This is a sport that you can start at any age, and practice enough without hurting yourself, to get good at," she continued. Furlong even started a ladies' shooting league at her shooting club, at Chain O'Lakes State Park in Albion, IN.

"We have such a good time and are learning to safely handle a firearm," she said of her club. "Learning new things is empowering and makes you feel younger."

Furlong truly treasures her time at Notre Dame and appreciates all that the university has been for her.

"[Applying to the Cafe position] was one of the best decisions I've ever made!" she said. "Notre Dame was very supportive [when son Rob passed away]. I plan on working for ND until I retire. It is a great place to work for."

Asked to offer her advice to students, Furlong shared wisdom gleaned from her own life experiences.

"Work towards your goal but remember a goal is not written in stone," she counseled. "[Goals] can and should change as your life does."

"I believe God does have a plan for our lives and as it unfolds, we see the reason we have to endure certain things," she reflected. "Hindsight is 20-20, but the only one with the whole plan is God. Make the best decisions you can at the time and enjoy every minute you're here, it goes by so fast!"

Furlong is certainly making the best of her time here at Notre Dame, and enjoying every minute of it.

Michael Bradley is a junior philosophy and theology major who has shelved enough law library books to last a lifetime. Contact him at mbradle6@nd.edu.

Dillon pep rally a rousing success

ANDREW FLATLEY
Staff Writer

The Dillon Hall pep rally is a respected annual campus tradition which, despite being decidedly biased towards promoting the greatness of the men of Dillon Hall, is an event that is meant to be enjoyed by all members of the Notre Dame community. On Thursday evening, September 6, this crowd-pleasing pep rally certainly lived up to those high expectations.

The event featured Notre Dame-themed cover versions of many popular songs, beginning with an adaptation of a popular 2011 comedic number by SNL parody group The Lonely Island and R&B singer Akon, entitled "I Just Got Sacked." The song, which was sung from the hypothetical perspective of Purdue quarterback Robert Marve, described the beating that the ND defense would eventually put on the Purdue offense in a 20-17 Saturday afternoon victory, and was well-received by the ND crowd. Stanford Hall freshman Logan McGowan stated that he found this particular musical number "hilarious on a variety of levels, both because of its lyrics and the out-of-pitch tone in which it was sung," while sophomore Christian Wray of Dillon Hall made sure to note that this was his "favorite moment" of the event.

The pep rally continued its musical theme throughout, featuring a cover of Miley Cyrus' wildly popular 2009 summer hit "Party in the USA." The Dillon version of Cyrus' song, entitled "It's a Party at Notre Dame," included lyrics parodying the feelings of a liberal

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The Fifth Greatest Game Ever Played in Notre Dame Stadium: Michigan at Notre Dame, September 11, 2004

Rich Hidy
Sports Editor

Rewind eight years ago to 2004. The sun was beginning to rise on a new era as a number of important young players matured in the shadows of the Golden Dome. Before the complete resurgence of Notre Dame football under the tenure of Charlie Weis, Tyrone Willingham's Irish faced off against the highly touted Michigan Wolverines under head coach Lloyd Carr. Brady Quinn and Darius Walker were just beginning to emerge as playmakers at their respective positions. The unit that would eventually lead Notre Dame to two BCS Bowl games in the near future hosted a seventh-ranked Michigan team led by current NFL players Chad Henne, Braylon Edwards, Jason Avant, Steve Breaston, Leon Hall, David Harris, Jake Long, and LaMarr Woodley. The Irish, yet to show cohesiveness as a unit, were coming off of a tough 17-20 loss to BYU in week one, while Michigan had defeated Miami Ohio by the score of 43-10.

Michigan opened the first quarter unphased by the Irish home crowd, taking a 6-0 lead after two Garrett Rivas field goals. Michigan added to its lead in the second quarter with another field goal, making the score 9-0 with nearly four minutes remaining in the second quarter. The half ended with both defenses continuing their physical play and Michigan maintaining its 9-0 lead. In the Irish's first-half possessions, Quinn had thrown two interceptions and the other drives had unsuccessfully resulted in two punts and a loss of downs.

Halftime adjustments were evident when the Irish offense opened the third quarter with a Brady Quinn touchdown pass to wide receiver Matt Shelton, cutting Michigan's lead to 9-7. Later in the quarter, freshman sensation Chad Henne completed three passes in a drive that started with another Quinn interception and Rivas hit a 47-yard field goal to make the score 12-7. The score would hold after three quarters of play; the Irish maintained possession and good field position after cornerback Dwight Ellick picked off Henne.

The Irish came alive early in the final quarter as Quinn twice connected with Maurice Stovall for 20 yards and then with



Darius Walker and Brady Quinn

Walker on a six yard touchdown pass, giving the Irish their first lead. Notre Dame would never look back. Linebacker Derek Curry later recovered a blocked punt that set up another Walker touchdown. The Irish defense, led by defensive tackle Trevor Laws, defensive end Justin Tuck, and safety Tom Zbikowski stifled Henne from effectively distributing the ball to his All-American receiving corps. Ellick later created another turnover by collecting wide receiver Jason Avant's fumble. The Irish then broke the game open with a touchdown pass to Rashon Powers-Neal, extending their lead to 28-12. Henne finished the game by throwing a 25-yard touchdown pass to wide receiver Breaston with just over two minutes remaining. Unfortunately for the Wolverines, it proved too little, too late - the Irish won the game 28-20.

Knocking off Michigan at home was the first signature win for Quinn and his teammates, giving them the confidence to succeed in future games against nationally-ranked football powerhouses. Despite his three interceptions, Quinn had a decent game, finishing with 178 passing yards and two touchdowns. Walker, the MVP of the game, was a workhorse for Notre Dame, rushing 31 times for 115 yards. Maurice Stovall, the 6'5" receiver, led the Irish in receiving with five catches for 82 yards. Henne and Braylon Edwards highlighted Michigan's performance. Henne threw for 240 yards with a touchdown and an interception, and Edwards grabbed 12 catches for 129 yards. Notre Dame finished the season 6-6, ultimately losing to Oregon State in the Insight Bowl. It would be Willingham's last season coaching the Irish. Michigan, meanwhile, ended the year 9-3 with a 38-37 loss in the Rose Bowl to Texas.

Although insignificant in the outcome of the 2004 season, this victory over Michigan was the first of a number of great games that helped propel Notre Dame back into national prominence.

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This week in ND sports history

Lou Ganser
Staff Writer

Prior to the adoption of the now iconic "Fighting Irish" nickname in the 1920s, the usage of Notre Dame mascots and team names was highly capricious and unbound in nature. For quite some time (in fact, if you do the math, for almost half of Notre Dame's existence) there was no uniform moniker to refer to the Catholic institution that today possesses such a cherished and unmistakable identity. During the pre-Fighting Irish era, sports journalists commonly used their own discretion to colloquialize Notre Dame athletics, with documented names including the "Catholics," "Hoosiers," "Ramblers," and "Rockmen."

Notre Dame mascots in the late 19th and early 20th centuries were seen more as 'good luck charms,' and also took no specific form—ranging from Willie Robb, a child who was listed and served as the baseball team's mascot 1895, to actresses, trick dogs, canaries, and billy goats (thankfully we spared the fate of the Chicago Cubs when we stopped using it).

As the school grew, change was inevitable. It all seemed quite natural—an emerging university needed an identity, and not only did Notre Dame discover its identity in the Fighting Irish name, it developed it in its mascot—an Irish Terrier. The first Irish Terrier, Tipperary Terrence, nicknamed "Terry," was presented to Knute Rockne in 1924 by the Notre Dame Club of Toledo. Unfortunately, Terry was hit by a car and killed just five months into his tenure.

His successor, Tipperary Terrence II, had a little more luck; he helped Notre Dame bring home their first national championship in 1924 and another one in 1929. Not much is known about Terry II other than the fact that he vanished and was replaced by Brick Top Shaun Rhu for the 1930 National Championship season. Continuing the recent trend of mischievous canines, Shaun Rhu loved nothing more than running away. He was known for disappearing from campus for days, only to be found strolling amongst traffic on a busy street miles away from campus. Despite his rambunctiousness, he still managed to survive three full football seasons. After 1933's 3-5 season, however, he decided that he had seen enough of South Bend, packed his bags, and departed for good.

If you are a Notre Dame history buff, you already have heard of Shaun Rhu's successor—arguably our school's single greatest mascot—Clashmore Mike. Mike first appeared in 1935 and was a mainstay on the sidelines and around campus for an entire decade. Mike was best known for his trademark gymnastic abilities that he routinely displayed during games under the tutelage of his trainer, Mr. Dan Hanley. With the assistance of head coach and athletic director Elmer Layden, Clashmore Mike was also the first Irish mascot to hit it big with the media—depicted often in big city daily newspapers against his rivals such as the Pittsburgh Panther, the Army Mule, and the Navy Goat. The official Notre Dame Football Gameday Program also heralded the magnetic terrier through Mike's very own weekly journal, "Says Clashmore Mike." The public adored Mike's energy, his swagger, and his toughness.

Fans were not the only ones who fancied the Fighting Irish mascot. Mike was undoubtedly the "Big Man on Campus" with the students, and would constantly show up to the gym to make new friends and to be spoiled with constant grub, especially candy. The pampering eventually got so bad that his trainer made several public announcements for students to stop feeding Mike out of sincere concerns for his health. Even Coach Frank Leahy enjoyed the company of Clashmore Mike: rumor has it that Leahy found particular use for his mascot by training him to run on the field to disrupt gameplay if called upon. While there is no documentation of this genius ploy actually happening in a game, one can would certainly not be surprised if it was in Leahy's bag of tricks.



Clashmore Mike

After a long, happy life, Clashmore Mike passed away just weeks before the 1945 season and was fittingly laid to rest—you guessed it—beneath Notre Dame Stadium. He was succeeded by Clashmore Mike II, and then several other terriers bearing some semblance of the name "Mike" until the late 1960s when the university transitioned seamlessly to the Leprechaun, who has now taken over as a worldwide emblem of Notre Dame. While I could not be more honored to partake in this tradition, I have no choice but to conclude with an interesting comparison—the Irish Terrier mascot brought home seven national championships in 40 years of service, and from 1924 through the retirement of Coach Leahy in 1953, won 85 percent of the time. The 44 Notre Dame Leprechauns have now served about the same amount of time and have mustered enough luck to win only four championships and a winning percentage of 68. I am not advocating for the abolition of the Leprechaun, but does anyone want to get a dog back on the sidelines? Please?

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