# THE IRISH ROVER

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

Feast of Saint Vincent de Paul

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## Professors voice objections to GSA

**Bob Burkett**
Editor-in-Chief

In order to understand the continuous debate surrounding the establishment of AllianceND, the proposed Gay-Straight Alliance (GSA) at Notre Dame,The Rover interviewed Professor Emeritus Walter Nicgorski and Father Bill Dailey, CSC, for insight on the objections to the proposed GSA.

After teaching at Notre Dame for 48 years, Nicgorski, professor emeritus in the Program of Liberal Studies, believes he is in a unique position to comment on the matter. "Without being directly involved with the gay community at Notre Dame over the past 48 years, I have watched the scene as these concerns rose and fell, and kept myself reasonably well-informed on the Catholic Church's moral and pastoral responses to these concerns on campus as well as in our nation," he stated.

Nicgorski further believes that Notre Dame's previous actions accommodating the concerns of the gay community were praiseworthy in their adherence to Catholic faith. In particular, Nicgorski mentioned the "documents the Core Council has



**Fr. Bill Dailey, CSC**

generated, the opportunities and direction it offers and the beautiful Statement of Inclusion...[The Statement of Inclusion] is a response that seems to accord very well with the recent efforts of our bishop, Kevin Rhoades, and with other pastoral guidance given by the American Catholic hierarchy."

The compatibility of a GSA with a Catholic understanding of sexuality seemed to be a common theme of the objections. The approval of a club bearing the potential to hold stances contrary to Catholic teachings could provide a network for individuals to intentionally subvert Catholic teachings.

Nicgorski stated that he was "deeply suspicious that those leading the call for the change...do not care much about the Catholic dimension of Notre Dame... this suspicion is much more than that; it is based on what some of these proponents and their organizations say in other forums against critical aspects of Catholic teaching about homosexuality...gay marriage."

Even though Fr. Dailey, associate professor of Law, believes proponents' motivations are not spiteful to the Church, he still finds the aims of the proposed GSA problematic. "I take them [the GSA] at their word that they do not wish to be a place in direct or explicit contradiction of Catholic teaching, though I think neutrality (as I understand their aims) is problematic."

While Father Dailey acknowledged that the GSA is compatible with Notre Dame insofar as they seek the common goal of providing a welcoming environment for all, he also communicates the limitedness of this compatibility.

"The GSA's implicit message, even by its labeling, gives a privileged place

*continued on page 6*

## Explaining President Obama: A Kesler approach

**Scott Englert**
Politics Editor

The year 2012 is an election year; concurrently, President Barack Obama and his challenger, Former Governor Mitt Romney, face intense scrutiny regarding their ideas and plans for improving the United States. In an age of skepticism complicated by mass media and the spread of rumors, accomplishing said goals can be a difficult task.

Speaking at the Eck Hall of Law, Claremont McKenna professor Dr. Charles Kesler attempted to explain President Obama with regard to his ideology – liberalism. The lecture was hosted by Notre Dame's Constitutional Studies Minor in partnership with the Federalist Society at Notre Dame Law School.

Kesler's theory, as the speaker remarked, differs from the idea offered by Dinesh D'Souza in his new film,

*continued on page 10*

## From chant to cookies: Children of Mary promotes Catholic culture

**Mary Kate Thielman**
Staff Writer

Children of Mary is a student group dedicated to the celebration of the Latin Mass and other traditional Catholic devotions including the Rosary, sacred music, and the Liturgy of the Hours. The organization seeks to promote the Catholic culture of the University of Notre Dame, St. Mary's College, and Holy Cross College through both traditional Catholic devotions and social events.

Jenny Klejeski, a junior and current president of the club, explained that for a young Catholic at Notre Dame, there is great value in experiencing the richness and variety offered by traditional Catholicism.

"Anyone who truly wants to understand Catholicism owes it to themselves to experience everything that the Church has to offer, and this means getting at least a taste of life beyond dorm Mass. The link that many devotions have to the history of the Church makes them an unparalleled way to get in touch with our rich heritage as Catholics," Klejeski said in an email interview.

To support this heritage, Children of Mary sponsors a Novus Ordo Mass



each Saturday morning in the Alumni Hall Chapel, as well as Mass in the Extraordinary Form (the Latin Mass) in the same location each Sunday. Both services take place at 9:00 am and are open to the entire campus community. The group organizes additional masses for special feast days, often accompanied by Gregorian chant provided by the St. Joseph Schola Cantorum.

Senior Dale Parker, the liturgical officer for the club, commented on the importance of liturgy in supporting Catholic culture on a college campus.

*continued on page 3*

## Freshman Retreat seeks to introduce students to Holy Cross spirituality

**Yuko Gruber**
Campus Co-Editor

*This is the second of a series of articles run by the campus section this semester highlighting the ways in which the charism of the Congregation of Holy Cross is lived out at Notre Dame.*

*We are incomplete.* The humble, frank phrase gracing the front of the newest Freshman Retreat T-shirts also serves as the retreat's theme; it is a message echoing throughout Campus Ministry this year.

This motto is a fitting choice for a retreat that is undergoing some refocusing and restructuring of its own. This year, Freshman Retreat seeks to build upon the strengths of an already well-loved and wide-reaching freshman faith encounter to create even more of an impact on first-year students, specifically by introducing them to the centrality of Holy Cross spirituality in their Notre Dame experiences.




In the past, Notre Dame's various class retreats (Freshman Retreat, Sophomore Road Trip, and Senior Retreat) as well as the Notre Dame Encounter (NDE) have all been part of the Office of Campus Ministry, but were directed by different people and conducted as largely independent events. This school year, however, John Paul Lichon became the first director of all undergraduate retreats in the Office of Campus Ministry, and the evolution of the Freshman Retreat reflects his hope to cultivate an integrated experience among all Notre Dame retreats.

"I have been given the opportunity to think about [all undergraduate] retreats in a holistic manner," Lichon said, "how they stand on their own but are also able to build upon each other."

The Freshman Retreat holds a unique position within that comprehensive vision. Fr. Pete McCormick, CSC, former director of Freshman Retreat and current chaplain to all undergraduate retreats, described Freshman Retreat as a "doorway" for

*continued on page 6*

INSIDE


**When you're here, you're family?**



THE SCOOP • Page 2

**A woman of genius**



CULTURE & THOUGHT • Page 8

**A foot in the White House**



POLITICS • Page 10

THE IRISH ROVER

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THE FINE PRINT

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

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

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

**"True freedom is not advanced in the permissive society, which confuses freedom with license to do anything whatever and which in the name of freedom proclaims a kind of general amorality. It is a caricature of freedom to claim that people are free to organize their lives with no reference to moral values, and to say that society does not have to ensure the protection and advancement of ethical values. Such an attitude is destructive of freedom and peace."**

-Blessed Pope John Paul II

# Family life at Notre Dame

**MICHAEL BRADLEY**
Executive Editor



Notre Dame is a university renowned and beloved for the sense of closeness and solidarity felt by its members, both amongst one another and for the school itself. Many graduates - and many who work and teach here - speak of a sense of community that really sets Notre Dame apart from other schools. The metaphor used most frequently to express this sense is that of the "Notre Dame family."

This family rhetoric expresses a particular dynamic. Our campus is a setting in which people feel very much at home and genuinely cared about. It is here that they build lifelong relationships and together share many traditions and values.

The image of Notre Dame as a "family" has been invoked for various reasons. It is invoked in the aftermath of tragedies within the community in order to draw the grieving together. It is invoked in the face of hardship or outside criticism as a motto of solidarity. But the phrase "the Notre Dame family" now also calls to mind ideals of inclusivity, acceptance, toleration, and welcoming – plastic words which tend to carry unspoken meanings according to today's rhetoric, but which nonetheless have become staple adjectives in Notre Dame's self-advertisement as a "family."

It is time to rethink this "family" image and recalibrate its use. The catchwords which now seem to define the family are inappropriately used and often misunderstood. Their ubiquity is a reflection of the moral confusion that muddles Notre Dame's institutional responsibilities and ability to witness to the faith. Most importantly, the identification of such ideals with the family distorts a proper understanding of the family and the Notre Dame community. I suggest that the people at Notre Dame and even the university itself stop using this language so freely.

Every single member of the Notre Dame community can call himself a member precisely because he freely chose to come to Notre Dame. He chose to enter into a community centered in the Catholic tradition; answerable to a distinct Mission statement; and founded by a religious order with a distinct vision for moral, spiritual and intellectual education. These understandings should foster proper communal expectations of the truths for which the "Notre Dame family" will stand.

Second, the catchwords of inclusivity, toleration, etc. have been co-opted by larger society to be the "champion virtues" of a collective vision in which objective moral judgments are suspect and "traditional" (religious) beliefs stand in the way of the harmonic unification of all members of a pluralistic, diverse republic. If inclusivity and toleration are to be sovereign virtues, then it becomes apparent that the greatest obstacles to a truly virtuous society are those stubborn pockets and communities that continue to affirm their belief in authentic human flourishing according to a natural moral law. Anyone can see that a society in which these virtues are sovereign is a society which has a rendezvous with relativism. We at Notre Dame ought to be worried that these same catchwords will carry the same amoral – essentially antimoral – implications when they are applied to life at Notre Dame.

Third, many at Notre Dame seem to misunderstand how a virtuous family ought to interrelate. The greatest virtue of family life is charity. Charity is always demanding, and charity can never simply wish happiness for the beloved. Charity wills the good for the beloved. "To each his own." "Live and let live." "Anything? Fine by me!" These sayings seem to embody our society's understanding of what it means to be a good Christian, a loving Christian, a good member of the human family, and a good member of the Notre Dame family.

The problem with this understanding is that it is just one part, and a small part at that, of what it means to be a Christian. Christ taught that the commandment to love everyone, including one's enemies, means to desire, pray for, and work toward everyone's genuine good. Frequently this requires correcting or even impeding the present pursuits of others.

The societal understanding of the true and the good speaks to truncated and impoverished beliefs concerning the nature of morality and of the meaning of charity. This societal understanding fits well within the vision I described above: a vision opposed to a Church in which moral distinctions are made, one in which persons with different inclinations, orientations, sins and vices are called to honor moral truths.

The rhetoric of inclusiveness and toleration has recently permeated the student body's collective vision of what sort of "family" Notre Dame ought to be. One distinguishing characteristic of this vision is a disregard for the truths of sexual morality and the university rules which embody and uphold them.

Many find the university's morals and rules to be rigoristic, oppressive and out of touch with reality. But these morals and rules are what distinguish the Notre Dame community from its university counterparts. Take them away and Notre Dame is far from unique and even further from fulfilling its Mission. It merely becomes another secular research university at which the mind is cultivated with little thought given to the heart and soul - not exactly what Blessed Basil Moreau envisioned for one of his order's apostolates.

The dignity of every member of the Notre Dame community should be respected. Everyone should be loved by each member of the community. Everyone should love and be loved, however, as Christ commanded us to love – a commandment not to be nice or affirming or even accepting, but to share the truth with everyone, with clarity and in charity. This is what it means to be a member of the Notre Dame family in the best sense of the phrase. To expect the university to abandon positive and negative moral judgments grounded in its Catholic tradition in order that "all may feel welcome," is to ask it to be a bad family member.

*Michael Bradley, a junior studying theology and philosophy, is grateful to his own parents and siblings for putting up with him for 21 years and takes personal credit for the remission of much of their future purgatorial stays. Contact him at mbradle6@nd.edu.*

Correction: In the last issue of *The Rover*, staff writer Sam Bellafiore's grade level was listed as "junior" in the article "Militia Immaculata Marches into New Semester." Bellafiore is a sophomore. *The Rover* regrets the error.

Love *The Rover*? Hate *The Rover*?

Have a suggestion?

Write us a letter at ndirishrover@gmail.com

# Vignettes of Vegas: love letter to the LVV

**KATIE PETRIK**
Executive Editor Emeritus



"This city is advertising all the wrong things," I tell anyone who will listen, and now read. When is the last time you saw a triple rainbow bridging two piles of mountain, hung in a dusky orange sunset, with a twinkle of city lights below? How often does your mechanic welcome you to his home parish, or your landlord, who happens to have moonlighted as a Hawaiian dancer, leave you hand-crafted quilts?

Like one coming of age with too much concealer, Vegas insults itself with over display. "You get sick of it soon enough," my mechanic advised. Life continues with surprising normalcy outside the strip.

As a relative newcomer, I presume to offer you my fresh perspective on all you are, Vegas, and all you could be. Because, to persevere with weak analogies, like an adolescent with more lip liner than legging length, you seem to have forgotten your true value.

Maybe what Mayor Goodman meant by a recent comment that "the feminist revolution has gone too far" is that the thing has turned back about on itself like the Greedy Python, and begun to munch its own tail. As Nathan Harden writes in Sex and God at Yale, "It's hard to be a randy sexpot and a deobjectified feminist at the same time." City nightlife does little to inspire contemplation of the dignity of woman.

Downtown, billboards for cheap divorce keep company with insta-chapels. Disrobed men and women of all shapes leer for your entertainment. The glitter of slot machines illuminates homeless quarters. Numerous colleagues express concern about the prospect of raising children here.

And what beautiful children you have to raise, Vegas. Take a glimpse inside one of your preschool classrooms. You may hear, unsolicited, "One time my sister threw up in my mom's TV! I'm seeeeerious!" and, "It's a crabby patty! Uh, I mean, a crab," and, naming animal puzzle pieces, "Horse, cow, goat, chicken nugget!"

My students tell jokes like, "Knock knock. [Who's there?] Nanna. HAHAHA!" and finish rhymes, "Peter piper picked a big jar of pickled pizza."

They want to be fish, pirates, doctors, princesses, scientists, and fire trucks when they grow up.

When asked about school, they say they like teachers "because they make me happy I like tracing things."

When asked at the end of an interview if there is anything else they would like to share, they respond with warmth, "Yes. Toys. Share and care about people. Paper, people. I live with my mom. And I love my mom so much I could hug her."

These are the hearts you're molding, Vegas.

From the meat locker of Notre Dame to the crucible of Las Vegas, self-advertisement is a question all cities must examine.

I am not sure what will replace your obscene display--that is not for me to say. The question is far too complex, not just politically and economically. You are a grown city. There is human failing and free will and all that jazz involved. The attention won't be an easy habit to kick.

I do know you underestimate your own beauty. I do know your residents have the heart for this evolution—they have shown a newcomer enough kindness, hope, and personality to power a cultural revolution.

This one's for the tykes.

*Katie Petrik invites young Domers deciding their future residences to join 600,000 Catholics in calling this city home, and visiting Domers to invest themselves in the mountains, in literary events, and in cafes. As some Mother must have said, 'How do you change the Vegas? One by one by one.' Contact kpetrik@alumni.nd.edu.*

# Ten Principles of the Spiritual Life

**MONSIGNOR MICHAEL HEINTZ**
Faculty Writer



1. "Spirituality" or being "spiritual" means nothing more (but also nothing less) than being animated and guided by the Spirit of the Lord Jesus which is received at Baptism. This is what St Paul means by "living according to the Spirit" or being "spiritual." It does not necessarily mean some intense or idiosyncratic interiority.

2. Perhaps the most helpful way we can understand the spiritual life is to see our goal as the reformation by grace (particularly by the Holy Spirit, often called "uncreated" Grace) of the image of God within us, wounded by original and actual sin. Grace purifies our intellect in knowing the truth and rectifies our will in loving the good.

3. Essential to spiritual health – maintaining the health and vigor of the Holy Spirit's life within us – are prayer, silence, and nourishment through reading. All of these require dedication, discipline, and the development of habit.

4. Prayer, according to Clement of Alexandria (+212) is "conversation with God" or, according to St John of Damascus (+749), "the lifting of the heart and mind to God," or, according to St Teresa of Avila (+1582), "nothing else than a close sharing between friends...taking time to be alone with Him who loves us." All prayer begins with God's initiative: it is never merely the product of our efforts, but fruitful prayer does require our effort.

5. There are three "expressions" or types of prayer: vocal or verbal, meditative, and contemplative. Verbal prayer uses words (e.g., form prayers, prayers in one's own words, the "Jesus prayer"); meditation engages the imagination as it ponders and considers the mysteries of the faith of the words of Sacred Scripture (e.g., the rosary or lectio divina); contemplative prayer is the prayer of union, often wordless, achieved in silence and the gift of God to the soul, involving an intense experience of God's presence to the soul.

6. Silence is an essential prerequisite to prayer and the spiritual life. It is imperative to cultivate times of silence within our daily life. Silence helps us to grow in self-awareness, which is essential to genuine growth (since pride is the absence of self-perspective induced by self-absorption). As we grow in self awareness, two things happen: (a) we recognize our real poverty and (b) come to see our true identity in Christ.

7. Nourishment through solid spiritual reading is also essential. Pride of place belongs to the inspired text of Sacred Scriptures. Scripture must be read Christologically: Christ is the key to unlocking the meaning of the Scriptures as a whole – including the Old Testament. He is the Word mediated through words. He is the lens through which all of the Scriptures are to be read. If you plan on reading the Scriptures, always start with the Gospels, which create the "lens" for the rest of the Bible. Small bits of Scripture each day over which we can mull or meditate are the basis. Also helpful is to read the Scriptures along with the whole Church: following the Lectionary cycle, we can follow the daily Mass readings and make them a source of real nourishment.

Another source of nourishment is the Liturgy of the Hours: the official prayer of the Universal Church. Comprised of psalms, canticles and passages from the Scriptures, it is designed to become the "hinge" or "pivot" and foundation of our daily prayer life. The cycle of Morning Prayer (called Lauds) and Evening Prayer (called Vespers) can structure and mold our day-to-day existence.

The lives and writings of the saints are also another excellent source of spiritual nourishment. The more we see ourselves as part of a living Tradition of spiritual practice, the more we can appropriate the best of it for ourselves.

8. All of these practices are predicated upon self-discipline: the ability to shut off the TV, computer, the cell phone, and the iPod and set time aside every day for God. The secret is to start small and let it grow. All of these practices have to be in accord with one's state in life. A mother of seven cannot be expected to live like a Trappist; one has to discover what works for oneself, based upon the formula outlined above. Like everything else in life, balance is important.

9. These practices will be helpful only if you are striving to live fully the sacramental life of the Church, in particular through faithful and regular celebration of the Eucharist (which the Church teaches is the most effective thing we can do) and the regular celebration of the Sacrament of Reconciliation (Confession).

10. In the end, it is all about habit (not simply as repetitive behavior, but as a firm and reliable disposition of the will): inculcating good habits and rooting out bad habits, assisted all the while by grace. This is why regularity is more important than volume. It is more than mere willpower or self-discipline – that alone is insufficient because it means we are relying primarily upon our own efforts and not upon the grace of God.

**Start small – Be faithful – Let God do the rest.**

*Monsignor Michael Heintz, PhD, is Director of the Masters of Divinity Program and Pastor of St. Matthew Cathedral in South Bend. Contact him at mheintz1@nd.edu.*

# *Children of Mary*

*continued from front page*

"The liturgy is important in promoting Catholic culture because it is the widest medium. Every Western Catholic will hear the same readings at Mass, recite the same prayers and profess the same faith, in common, every Sunday. What a tremendous unifier!" Parker said.

Although many events organized by Children of Mary are liturgical in nature, the group also plans social events to foster a strong sense of community among students living out their faith in their everyday lives. Examples of such events include shoe stuffing for St. Nicholas Day, a weekly social hour in LaFortune, and a guys' and girls' social evening. Members also gather by the Grotto on Sunday evenings at 8:00 pm to pray the rosary while walking around St. Mary's Lake. The group began the year by gathering to bake cookies and writing thank you notes to the Holy Cross priests serving the Notre Dame community. The group also co-sponsors a Eucharistic Procession on campus each April.

"By sponsoring social events in addition to liturgies and prayer," Klejeski observed, "we are affirming that our Catholic faith doesn't simply reside in the chapel. It is a part of our lives that we carry with us all the time, even if we're just hanging out with friends. We want to provide a community of positive friendships, rooted in our common faith and extending outside of the liturgy."

Children of Mary is not only for those students already interested in and knowledgeable about aspects of traditional Catholicism, but seeks to make these devotions accessible to all young Catholics who may wish to understand and appreciate the deep

*continued on page 5*

# THE RAMBLER'S Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

## Cheers & Jeers

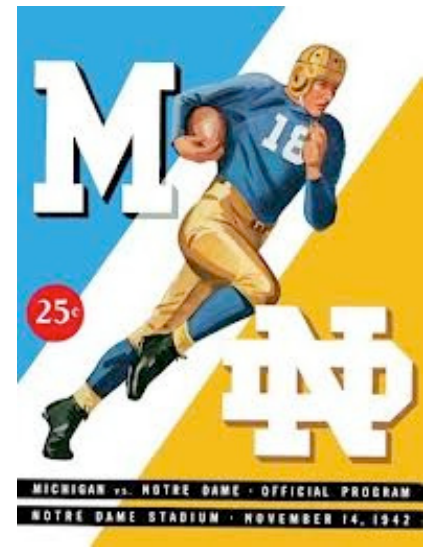
JOHN COCHRAN
Humor Guru

### CHEERS



**Beating Michigan** – For the past three years, the wolverines have broken the hearts of the Irish, often stealing victory in dramatic fashion. This year however, bolstered by a stifling defense, ND finally won in a defensive, turnover-filled game.

**Gangnam Style** – I can't explain it and neither can you, but this smash hit pop song and video by Korean artist PSY is sweeping campus and appeals particularly strongly to our editor. Rumor has it he's fine-tuning the dance, and plans to debut it sometime in the near future…




**Autumn** – Cooler weather, alternating between shaking down the thunder and waking up the echoes, and the changing of the leaves – if any season is quintessential Notre Dame, this is it. Love thee Notre Dame.

### JEERS



**Getting mauled by tigers** –To be clear, being mauled by any large carnivore is never fun, and usually is no fault of the maul-ee. However, for a New York man who found himself in a tiger's enclosure in the zoo, the interaction was deliberate. Reports are that he deliberately jumped into the pen in an effort "to be one" with the beast. Shockingly, the man will survive. Better lucky than…sane?

**Attempted censorship and political correctness** – Jose Antonio Vargas, a former Washington Post journalist and self-described illegal immigrant himself, is seeking to remove the term 'illegal immigrant' from media. Applying one's effort towards a reasonable solution to the complex and nuanced issue of immigration in this country might be more constructive, but aren't games of semantics more fun?



(Mickey Mouse was not the source of controversy)

**Overreacting to cartoons** – This seems to occur every so often: a cartoon or video mocks a certain religious figure and members of the affiliated religious group riot violently. This happened recently in Libya, and a US ambassador was brutally killed during a raid on the consulate. Others have said this before, but it bears repeating: attempting to protest a stereotype of violence by reacting with more violence is generally not effective.

# Daly Addresses Right to Life Club Seminar

**Joe Mackel**
Campus Co-Editor

Designed as an opportunity for students to converse about life issues, Notre Dame Right to Life hosted a seminar for freshmen on "Being Pro-Life in the University" on September 18. Mary Daly, Program Coordinator for Notre Dame's University Life Initiatives and a former president of Notre Dame Right to Life, delivered a brief presentation followed by discussion.

The seminar was limited to 15 students in order to create a setting conducive to discussion. In her presentation Daly told students to make the most of their time at the University by making it an active learning experience in and out of the classroom. In a telephone interview with The Rover, Daly explained, "I think it is important for students to realize that as much as they are learning just in going to class and putting forth the effort there, they too have to take ownership or responsibility for continuing their own education in life issues because it's not necessarily the case that they will be receiving that formation in the classroom, just because of what major they have. … However, we have the moral obligation and responsibility to continue learning more [about life issues] so that we are equipped for the world."

Daly also encouraged students to look to their peers for development, saying, "there is a lot of passive learning that goes on in the friendships that they have and so I encouraged them not to forget that they are learning from the friends that they make and just to feel comfortable making friends with people in the Right to Life Club or the clubs on campus that approach life issues."

She continued to expand the implications of a pro-life stance, explaining, "The best way to be pro-life in the university is by living in a way that makes the pro-life message attractive to others. We talk about the culture of life and culture is something that is lived. I think that more than arguments, essays, protests



**Mary Daly**

or demonstrations the biggest impact that pro-life people can have is the example of their lives. That is how we are going to affect the culture in our world today, by showing people what it means to be pro-life and that is done by the subtle habits of our everyday lives."

During the discussion following the presentation, students raised topics of their own interest, one of which was voting with respect to life issues. They discussed the idea of 'single-issue voting' and how to balance life-issues with other important topics. Daly said, "The students I think came to the consensus that it is not necessarily a single issue we are thinking about in coming to the polls. We think that all these issues are related in some shape or form and that questions about beginning and end of life issues ultimately do affect questions about the economy or taxes because they are all related to how we live. … People all have responsibility to form their conscience the best way they can and to vote accordingly. If [a single issue] is important to an individual voter and important enough to affect their vote, I don't think there is necessarily something wrong with that."

Seminar participant Catherine Owers found this portion of the event particularly valuable.

"I enjoyed the seminar because it made me think more holistically about my voting decisions," she said. "I realized that although many people understandably focus on abortion when they think of pro-life issues, there are many additional issues that we also need to be aware of and concerned about, like euthanasia and just war."

Notre Dame Right to Life intends to continue the seminars as a series. Chris Damian, Notre Dame Right to Life Vice President for Events, shared plans for upcoming events.

"In the future, we hope to host seminars on a variety of issues, including end-of-life issues, addressing disabilities, and the intersection between life issues and various academic disciplines," he said.

*Joe Mackel is a senior biology major who loves fall, especially at Notre Dame. To exchange pictures of colorful trees, email him at jmackel@nd.edu.*

# A fight that never ends

**Jen Gallic**
Staff Writer

The Right to Life Club will sponsor its annual Respect Life Week Oct 7-13. This is a week-long series of events that aims to increase awareness of life issues on campus and to educate students about these issues. This year, the week's events are centered on Gianna Jessen's quote, "You are made to be fought for, forever."

The pro-life movement has often been criticized for focusing solely on the fight against abortion. This year's theme encapsulates and expresses the entire focus of the pro-life movement. To be pro-life is to realize and celebrate the dignity of every human being at all stages of life.

The value of human life is not dependent on size, capabilities, talents or age. The worth and value of each human life stems from its creation in God's image and likeness. Nothing and no one can change that.

Jessen's quote implies that through our very creation, we are creatures that are made to be loved. We do not fight for those we do not love. Essential to the pro-life movement is the need to fight for one another, for our fellow humans whose lives are not accorded that love. The work of those involved in the pro-life movement revolves around this continuous fight.

We fight for the rights of those who are handicapped, both mentally and physically. We fight for the elderly to live life to the fullest. We fight for women to have the right to a healthcare system that addresses all of their needs. Most importantly, we fight for those who cannot fight for themselves.

While it may seem that pro-lifers emphasize their opposition to abortion, there is good reason for this focus. The unborn have no voice with which to fight for themselves. We are their only hope. Imagine a debate in which one side does not have the ability to voice its position. This is the position that the unborn are in and this is the reason why our voice must be heard most prominently in the fight against abortion.

Next week, the Right to Life club will focus on demonstrating to the entire student body how much each individual life is worth. The week kicks off with the national celebration of Respect Life Sunday. This is a day dedicated to prayerful intercession on behalf of those who are not accorded the dignity they deserve. The day will end with a trip to the Grotto, led by members of the Right to Life Club, as we place our intentions before Mary, our Mother.

Later in the week we will be celebrating the lives of those with disabilities by sponsoring a service event with Hannah and Friends, a local agency dedicated to improving the quality of life for children and adult with special needs. The Right to Life Club works closely with several local agencies, seeking to address the social justice aspect of our mission. These agencies include Hannah and Friends, Hannah's House, Portage Manor and the Women's Care Center.

On Thursday, the Cemetery of the Innocents will be set up on south quad to memorialize the loss of so many innocent lives to abortions. The use of white crosses encourages us to reflect on the innocence of those aborted. This display allows us to remember how many friends and classmates we are missing as a result of abortions.

Jessen will also be presenting a lecture on the beauty of life. She herself is a survivor of a failed saline abortion attempt and has been an outspoken advocate against abortion since she was 14. Jessen's life is a miracle story. After surviving the abortion attempt, in which she burned inside her mother's womb for 18 hours, Jessen was born alive at two pounds. Doctors did not expect her to survive, but she once again defeated the odds. The lack of oxygen in the womb caused her to be born with cerebral palsy. Through the help of her adoptive grandmother, Jessen fought against the effects of cerebral palsy and is now able to walk without assistance. She is truly an inspiration to others.

The recently released film October Baby is based on Jessen's life and will also be shown during Respect Life Week. The week will end with the start of sign-ups for the annual March for Life, which is held in our nation's capital each January.

The importance of this week lies in raising awareness by generating dialogue on campus. Students will be confronted with visible reminders about the effects of abortion. Holding conversation and being open to dialogue are simple ways to encourage others to examine their own beliefs. The events of the week aim at sparking that conversation.

*Jen Gallic is a junior Economics Major and president of the Notre Dame Right to Life Club. Call her. Maybe. Contact Jen at jgallic@nd.edu*

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# *Children of Mary*

history of the Church more fully.

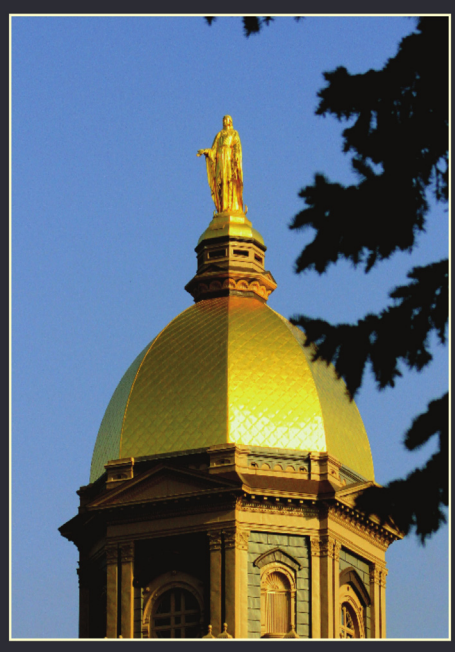
Klejeski said, "Whether you've been reciting Latin prayers since day one or you're not even sure how to pronounce 'Tridentine,' we'd love to have you come to our liturgies and events. We try to make these devotions accessible and unintimidating, especially the devotions that may be unfamiliar to some student[s], like the Latin Mass."

"Not all of our events are best classified as 'traditional' either," Klejeski explained. "You don't need to know Latin to join us in baking cookies for priests, and chant isn't a prerequisite for joining us at our annual dinner at Bruno's."

Those interested in learning more about Children of Mary liturgies and events are invited to "like" the group on Facebook or visit their website at childrenofmarynotredame.wordpress.com.

*Mary Kate Thielman is a senior Medieval Studies and Classics major who enjoys caring for her non-carnivorous goldfish named Plato, playing with Play-Doh, and reading Aristotle. Contact her at mthielma@nd.edu.*

Interested in writing for *The Rover*?
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*"Notre Dame de Vie"*
*Our Lady of Life*

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

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

# FIGHTING IRISH??
# WE FIGHT FOR LIFE!!

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

***Send a supply to your mom!***

## GSA

*continued from front page*

to one's erotic desires in the formation and labeling of human identity that the Church wisely resists. So while the Church agrees that some people are...constitutively homosexual, that they have not chosen their same-sex attraction, it resists the notion that this fact is the primary or central fact of their identity," Fr. Dailey explained.

Because of this disagreement surrounding the extent to which human sexuality is the basis for identity, it is possible that the GSA – though it has explicitly adopted a Catholic understanding of sexuality in its constitution – could subvert or ignore Church teachings in other ways. Two such Catholic understandings about which Dailey is concerned are the meaning of chastity and the call to holiness.

Fr. Dailey continued, "I think if a group explicitly organized around issues of human sexuality but then is silent about the meaning of chastity and the call to holiness, and will speak only to the virtue of 'inclusivity' then it is at least holding back from what matters most—the call to holiness—and at worst sending an implicit signal of rejection."

To demonstrate the problems inherent with the GSA's implicit neutral stance towards the teachings of the Church – supposing there would be no inclusion of the meaning of chastity and call to holiness – Fr. Dailey used a metaphor involving journalists.

"If I organized a group of journalists," he began, "who shared a common love of journalism but thought the organization should take no positions as to what might constitute good journalism or bad, but simply said 'all journalists welcome,' over time that would seem a strange thing. Some might offer a vision of journalism that included intrusive and unethical wiretapping like the British tabloids have been accused of...Should the group say 'Hey, we're not here to engage in controversy, we just want journalists to feel welcome'... indeed neutrality would begin to appear as if it were indifference to the very notion of moral truth, if not implicitly on the side of the tabloids.'"

Despite the perceived pitfalls of bringing a GSA to Notre Dame, Father Dailey suggests that the Church can learn much from the exclusion felt by members of the LGBTQ community. "My own perspective is that the Church far too often emphasizes the negative messages it has for people with same-sex attraction... at the expense of recognizing their unique struggles and pains and wondering how it might pursue the truth and love them," he reflected.

Although not necessarily in agreement with the need for a GSA on campus, both Nicgorski and Fr. Dailey put forth solutions as to how to better accommodate members of the LGBTQ community.

Nicgorski advocated that any additional accommodations should "be informed by the same experience that shaped this successful [formation of the Core Council and drafting of the Statement of Inclusion]." He therefore believes that the call for more peer-to-peer experience can best be accommodated within the framework of the Core Council.

Nicgorski reasoned, "I say 'best' because [this solution] makes more likely the representation of the Catholic position and the experience of the wisdom of the Church on the matter. An official status for GSA will necessarily draw support and interest away from the welcoming and counseling efforts of the Core Council. The proponents of official [GSA] status seek discussion against... harassment and unjust action that Catholic teaching asks us all to oppose...this is already accommodated, and perhaps can be even more accommodated, in the current structures..."

Similarly, Father Dailey expressed the hope that a continuous and dynamic approach will resolve the problem of inclusion for the LGBTQ community at Notre Dame. "I think that Father Jenkins' invitation to a 'fresh look' at [institutional change] is never objectionable...Father Jim King, CSC, will be giving such a 'fresh look' to the ways in which Campus Ministry meets the needs of students as well," concluded Father Dailey.

Perhaps the approach taken by Notre Dame to this issue can best be understood by the Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*: "The Church has always had the duty of scrutinizing the signs of the times and interpreting them in the light of the Gospel."

*Bob Burkett enjoys all things that are good, namely running in the rain and snacking on double-decker peanut butter and jelly sandwiches. For more suggestions on living the good life, contact him at rburkett@nd.edu.*

## Freshman Retreat

*continued from front page*

students into Campus Ministry.

"More often than not, students who come to Freshman Retreat and have a good experience come back to [participate in] other retreats," Fr. McCormick said. "It gives people insight into what we try to do in Campus Ministry." That is, insight into an office that uses "a combination of wisdom and care to create a safe place for students to learn and feel at home," Fr. McCormick explained.

Freshman Retreat has always included a significant social component - a chance to create and foster relationships rooted in common faith. As the retreat grows and develops this year, Lichon emphasized that this component will not be lost. Instead, he wishes to enhance Freshman Retreat by "infusing it with the wisdom of Holy Cross."

"I think Freshman Retreat should be deeply impactful – nurturing but also challenging," he said. "We are looking to give good theological context to the things Freshman Retreat already does well. [At the end of the retreat], I hope freshmen will be fired up about meeting people but also about meeting Christ."

Yet the question remains: How does the theme of "being incomplete" facilitate an encounter with Christ?

Both Lichon and Fr. McCormick pointed back to the educational philosophy of Blessed Basil Moreau, founder of the Congregation of Holy Cross, which has been adopted by Fr. Jim King as Campus Ministry's guiding theme this year. "Education is the art of helping young people to completeness," Fr. Moreau wrote in *Christian Pedagogy*, and Freshman Retreat seeks to serve as an introduction for students to the educational journey to completeness of both knowledge and wisdom at Notre Dame.

"A student's whole time at Notre Dame is about striving for completeness," Lichon said. "It is more than learning formulas or history, how to write a paper, or how to find a job. It is about developing good, healthy, Christian friendships, developing [his/her] faith life, making time for prayer, learning and growing in a trusting relationship with God, and through that reaching out to serve others."

At a competitive research university, "... it can be easy to feel alone in weakness or struggle," Fr. McCormick noted. By emphasizing completeness rather than perfection the Freshman Retreat hopes to teach students a few lessons. It is okay to learn by making mistakes, and no matter where students seek success, they simply cannot achieve completeness except through Christ.

The Holy Cross spirituality woven throughout the retreat only strengthens its objective to help first-year students relax, make friends, and learn about opportunities to grow in their faith at Notre Dame. This parallels the ways in which the underlying charism of Holy Cross is the foundation of so many of Notre Dame's objectives and traditions as a university.

"[Notre Dame] is built upon an assumed knowledge of Holy Cross," Fr. McCormick explained. "From the dorms to the way we look at the world and challenge students to grow – it all comes through the prism of Holy Cross. Though that spiritual underpinning was long unarticulated, it doesn't mean that it wasn't there," he said.

In a recent movement by Campus Ministry to bring Holy Cross spirituality to the forefront, Notre Dame as a whole and the Freshman Retreat in particular are able to "connect this lived reality with the engine that drives it," Fr. McCormick said.

"We believe that [Holy Cross] spirituality has an impact on students not only on campus but also in the communities into which they will go forth," said Fr. McCormick. "It is incumbent upon [Notre Dame] to teach students how to build community, sacrifice for the greater good, and develop their gifts and talents to serve the world so they can do those things even when they leave."

He likened intentional instruction of Holy Cross spirituality to giving students the "recipe" for replicating the most significant and special aspects of Notre Dame wherever they go.

Fr. McCormick said his hope for students by the end of Freshman Retreat is threefold: "[I hope] they realize that this is their community, and that they are an important part of it. That this journey they're on takes four years; it is a process to come to completeness. And that it's okay to fail. It's okay to experience the cross and to face it with the sense that even in the cross we can find hope."

*Yuko Gruber is a junior Biological Sciences major and Peace Studies minor who is co-coordinating the first Freshman Retreat of the 2012-2013 school year with Mike Mercurio this weekend. Contact her at ygruber@nd.edu.*

# Sacred Heart rector speaks from the heart

KYLE SLADEK
Staff Writer

*This is the first article in a series that will interview various individuals and couples on vocation, discernment, and the celebration of diverse forms of holiness. This is an excerpt from Sladek's interview with Fr. Peter Rocca: the entire transcript can be found online at the Rover's website, irishrover.net.*

**Sladek: How would you describe vocation in a general sense?**

Rocca: Signs of a vocation are threefold. First, you feel in the depths of your heart the call from God to serve others. Second, the vocation you think you may have makes sense to others who know you. The community validates your vocation by seeing how you act, pray, and live as a Christian. The call you think you have makes sense to other people. Third, there should be a joyfulness, a peacefulness, and a fulfillment in living the life you are choosing. If you think God is calling you but you are tortured by doubts, then perhaps this is not the vocation to which God is calling you.

These criteria apply for all vocations – priesthood, religious life, marriage, and consecrated single life. Most Catholic Christians will choose the path of married life. Not everyone is called to marriage, and not everyone is called to religious life. Many are called to the single life, a rewarding life in which one can give himself or herself in service to others. All of these vocations, if they are genuine, will bring about joy in the person and in those he or she touches.

**How would you describe your personal vocation story?**

I thought I wanted to be a priest when I was in the fourth grade. I was blessed to attend a parochial school with 16 Dominican nuns teaching at it and three or four priests in the rectory. They were all very nice, especially the younger priests. I could sense in these people this joy – that the sisters really enjoyed being with us, teaching us – and hitting us every now and then to keep us in a straight line! In the late 1950s it was not uncommon for kids in grade school to think about becoming priests or sisters or brothers. I also became interested in music at a young age and began learning piano in the second grade. Not long after that I was asked to play organ at Mass. I got to know the liturgy and its music very well, and this became something I loved.

The liturgy and the music and the joy of the priests and sisters were what initially attracted me. I didn't realize at the time the commitment I would have to make, that being a priest required more than loving liturgical music. That was something I came to understand over time. I realized that a vocation must be from the heart.

**How did you decide to pursue your vocation to priesthood in the Congregation of Holy Cross?**

My two older brothers attended the Notre Dame High School for Boys in Niles, Illinois, which was founded in 1955 and which was run by Holy Cross. Teaching in a high school seemed like a wonderful way to be a priest. Eventually a Holy Cross priest came to my eighth grade class to show us slides of Notre Dame. I saw the campus and the Golden Dome, and it all looked too good to be real, so I thought, "I'll give this a try. This could be fun." I entered high school seminary in 1961 and have been in the Congregation ever since.

It wasn't until after my novitiate, after I had professed vows that I began to realize that we live in community in order to better serve others, to be strengthened by each other to be at the service of others. That's what religious life is all about: we take the camaraderie of prayer and share it generously with those we serve. Our community is large enough that everyone sees your gifts, your talents, and your passions and can help determine how to best use your gifts. Since I loved the liturgy growing up, I pursued this interest and earned degrees in sacred music, and that is how I have served the community for many, many years – 16 at the Basilica alone.



**Fr. Peter Rocca, CSC**

**Did you ever consider a different vocation or religious order?**

Oh, never a different religious order! In Holy Cross I have wonderful friends, wonderful classmates – we've been together since sophomore year of college. Very few men in my class discerned out of seminary; in fact, there were ten men in my ordination class. Many of my close friends are my classmates. We support one another in our commitment. I never had any serious doubts. I just love what I am doing, and I love Holy Cross!

**How did your conception of vocation change over time?**

As I studied sacramental theology, I came to understand that all that the priest does – as one who celebrates the sacraments, hears confessions, and ministers in any number of ways – is done for the good of the people he serves. I realized that a religious vocation is not merely between God and me; rather, it is between God and me and the people I serve. The service aspect of vocation became more and more evident to me throughout the formation process. We are here to serve the people of God.

**What is the most fulfilling part of your vocation?**

So many things! Celebrating Mass is such a privilege and an honor and a humbling experience. I take the Mass very seriously; I try to pray and celebrate the Mass well so that others' faith may be nourished and strengthened. I also enjoy hearing confessions regularly. And weddings – lots of weddings! Preparing for weddings is a great chance to meet with the couple and teach them that marriage is a sacrament, that it is more than the love between the couple. They are called to be a larger reality, a sign to the community of how God loves us.

Then there are those special moments. There is nothing more exciting than being able to preside at the Easter Vigil Mass and on special feast days. They are wonderful occasions. Being involved in RCIA [Rite of Christian Initiation of Adults] is also wonderful for me as I walk with people as they discover how they come to know Jesus Christ better in their lives, to accept him as their Savior and Lord. I welcome them into the Church and journey with them through the rites, especially during the Lenten season. There is a great sense of joy and fulfillment to see people gaining meaning and purpose in life by coming to know the Lord.

**How important is prayer to your vocation?**

Prayer is really essential. I find that if we don't take time out for prayer, to listen to what the Lord is saying, we just spout out our own stuff, not the message of the Lord. Common prayer is important for me in the Moreau community with my brothers.

I love offering Mass every day. Usually I have to preach, so I have to quiet down, slow down, and formulate my thoughts for a homily. Priests are obligated to pray the entire Divine Office, so I make a point to include this in my prayer. Spending time before the Blessed Sacrament is enjoyable. Finding time for quiet during the day is so important because my life is so hectic. In silence I hear God speaking to me, how He is challenging me to grow in my daily life, and how I decide how to respond to Him.

*Kyle Sladek is a senior who studies philosophy and theology with full heart and voice. Contact him at ksladek@nd.edu.*

# Approaching a Year of Faith

SANDRA LAGUERTA
Religion & Ethics Editor

In 2011, Pope Benedict XVI's Apostolic Letter *Porta Fidei* called for a Year of Faith to coincide with the 50th anniversary of the Second Vatican Council and the 20th anniversary of the *Catechism of the Catholic Church*. It will begin on 11 October 2012, and it will end on the Solemnity of Christ the King, 24 November 2013.

His Holiness Pope Benedict XVI calls for the Church to "rediscover a taste for feeding ourselves on the word of God, faithfully handed down by the Church, and on the bread of life, offered as sustenance for his disciples." In order to do this, the Pope asks that the Church reflect on both the documents of the Second Vatican Council, as well as gain greater familiarly with the *Catechism of the Catholic Church*, which he believes is a valuable source to further ground oneself in doctrine.

This is not the first time a Year of Faith has been invoked: in 1967, Pope Paul VI called for one on the occasion of the 19th centenary of Saints Peter and Paul's martyrdom, urging the Church to make "an authentic and sincere profession of the same faith."

Pope Benedict invites the Church to make a similar renewal of the faith "so as to shed ever clearer light on the joy and renewed enthusiasm of the encounter with Christ." As seen with the Pope's *Jesus of Nazareth* series and as personally expressed by him, Pope Benedict consistently has invited and encouraged all people to develop a closer and more personal relationship with Jesus Christ.

In developing a closer relationship with Christ and his Church, the Year of Faith wants "to arouse in every believer the aspiration to profess [emphasis original] the faith in fullness and with renewed conviction, with confidence and hope." Benedict goes on to teach that it is not sufficient to have knowledge of the faith, but to also be able to accept it in one's heart, "the authentic sacred place within one person," which is opened by the grace of God.

With God's grace, one uses his intellect and will to become formed in the teachings of the Christ handed down by Christ through his Church and this knowledge, in turn, becomes important for one's assent to the faith as propose by the Church. Thus, Benedict said that the "Year of Faith will have to see a concerted effort to rediscover and study the fundamental content of the faith" seen in the systematized Catechism of the Catholic Church and in the Vatican II documents.

In continuity with past successors to the Holy See who emphasized a need for a proper understanding of the decrees of the Second Vatican Council, Pope Benedict quoted Blessed John Paul II on the documents of Vatican II: "They need to be read correctly, to be widely known and taken to heart as important and normative texts of the Magisterium, within the Church's Tradition…."

In the mission of the Church to share the love for Christ in every age, the Pope recognizes "a need for stronger ecclesial commitment to new evangelization in order to rediscover the joy of believing and the enthusiasm for communicating the faith."

From this, the "new evangelization" has become a strong and central subject in Benedict's Year of Faith. The theme for this year's General Assembly of the Synod of Bishops that will convene this October is "The New Evangelization for the Transmission of the Christian Faith."

So far, the Holy See has reached out to the Church through its extensive website for the Year of Faith, www.annusfidei.va. The website is run by the Pontifical Council for Promoting the New Evangelization and can be read in Italian, English, or Spanish.




**Pope Benedict XVI**

*The Catechism*, *Compendium to the Catechism*, and the documents from the Second Vatican Council are easily accessible from the website. Various homilies and videos of the Holy Father's Wednesday Audiences on themes such as the Church Fathers, Women of Faith, and Christian Prayer, as well as a calendar of events that includes the canonization of seven new saints, including two from North America: Blesseds Kateri Tekakwitha and Marianne Cope. Each page is connected to social networking and social media sites such as Facebook, Twitter, GooglePlus, YouTube, and Flickr, encouraging sharing of events throughout the web.

Recommendations for the Year of Faith was given by the

*continued on page 8*

# Mary Cassatt: "A Woman of Real Genius"

**LIZ EVERETT**
Staff Writer

Every third Thursday of September, October, and November the Snite Museum's Third Thursday program is filled with "creative conversations, powerful performances, exciting exhibitions, and delicious delicacies," according to the museum's website. Mishoe Brennecke, Associate Professor of Art History at the University of the South, gave the opening lecture on the life and work of painter Mary Cassatt.

Brennecke chose to focus on Cassatt's early career, especially the career choices she had to make as a woman in the 19th century. Through the lens of Cassatt's paintings and the remarks of the artist's friend Abigail May Alcott, Brennecke spent the lecture outlining the "real genius" of Cassatt's work. She presented images of Cassatt's paintings in the context of her artistic influences and other artists of her time.

Cassatt was born in Allegheny, Pennsylvania and at 16 enrolled in the Pennsylvania Fine Arts Academy. It was here that Cassatt began to feel the disparity in the education between men and women. For example, she was not allowed to paint live models for the sake of propriety; rather, she was forced to stick to still-life scenes. Flower-painting was seen as the limit for female painters, but Cassatt was not satisfied. Though very expensive, she and her mother traveled to Paris in 1865 to study figure-painting. After four years in Paris, she had to return home, but longed to return to Europe. The Bishop of Pittsburgh commissioned her to go to Italy as a copyist, and she jumped at the opportunity.



It was at this point, Brennecke said, that Cassatt began to gain renown for the original works she was creating. She traveled to Seville, Spain and was influenced by the painterly qualities there, a style of oil painting that has the visible and deliberate brushstrokes commonly connected to the Impressionist movement. After this, she settled permanently in Paris, but soon became frustrated by the French academic art that surrounded her. Abigail May Alcott, younger sister of Little Women author Louisa May Alcott, was a flower painter and copyist, the typical position of any woman painter at the time. She praised Cassatt highly not only for her talent, but for the great strides she made as a female painter. In a letter to her mother in 1876, Alcott wrote that Cassatt was a "first class light," and was "perfectly poised for a successful career." By this time, Cassatt had enjoyed some professional success, but was not as well-known as her admirers believed she should be.

Cassatt submitted her paintings to the Paris Salon, the only way to gain recognition in the academic art circle, and was disappointed when none of her works were accepted. In 1877, fellow artist Edgar Degas invited Cassatt to join the French Impressionist exhibition, of which he was a founding member. She accepted and became the only American to participate in their exhibition; she never again submitted to the Paris Salon.

Brennecke aligns this decision alongside the rest as one of the boldest of Cassatt's career moves, and it defined the subject matter and form of her paintings. The Impressionists believed that the modern world was an appropriate and beautiful subject for art, which can be seen through Cassatt's representation of women in all aspects of life, both in and out of the home. She painted with vibrant colors, often pastels, and imbued her female subjects with energy and heroism.

"This empowering vision of women stemmed from her own confidence," Brennecke said. Cassatt had the advantages of education and financial prosperity, as well as talent and a fierce determination to succeed. She wished to convey this feminine strength and passion through her paintings of the public and domestic lives of women. Cassatt had a deep respect for all of her subjects, and all the varying work of women.

She was, as Brennecke remarked, "a modern painter of modern women."

The last two lectures in the Third Thursday program are on October 18, entitled "Breaking the Mold: Musical Reflections by the South Bend Symphony," and on November 15, entitled "Princess Marie Gets a Face Lift." Light refreshments follow all lectures and performances.

*Liz Everett is a junior PLS and English major from McGlinn Hall. Contact her at eeveret1@nd.edu.*

# DPAC continues excellence in 2012 season

**ELLEN ROOF**
Culture & Thought Editor

The DeBartolo Performing Arts Center aims to "encourage and celebrate the human spirit through the performing and cinematic arts, which connect, stimulate and enrich our communities," according to its website. Anna Thompson, executive director of DPAC, described the Center's effort to select performances and build a schedule for the year that will allow audiences to learn, connect and relate.

It is important to Thompson that the performances at the DPAC connect the audience to the artists in the creative process. Students and student groups can often see this process in work by watching practices or even collaborating with the professional artists. For example, this year the Notre Dame Glee Club will perform the classic "Ave Maria" and new setting of the "Salve Regina" with Cantus, a talented vocal ensemble group.

The Center is open to the public, and Thompson likes to view the Center as one of Notre Dame's bridges from the campus to the community.

"No matter what their point of entry, we want the audience members to feel comfortable. Some people go to showings just for fun, and others are very educated in the arts; we hope both groups feel comfortable walking in our doors," she explained. To further connect Notre Dame to the South Bend community, DPAC also reaches out with service initiatives - The Center has worked with the Boys and Girls Club and the state prison.

Thompson explained that the Center is informed, as is Notre Dame's entire campus, by the Catholic mission and character of the University. Although performances that speak to various different religions and cultures will be shown, this year will showcase prominent faith-based performances, especially as the Masters in Sacred Music program, which often collaborates with DPAC, becomes more visible on campus. The Vienna Boys' Choir, scheduled for Nov. 25, is always a popular performance.

The faith-based performances hold a logical connection to Notre Dame's mission statement, but Thompson said giving audiences the opportunity to view other cultures and religions is important.

"Ideally, people will think and reflect on the art they witness. It's like a good homily—a piece of art that touches you should make you think more deeply after experiencing a different person's perspective," she offered.

EnsembleND, a new chamber group commissioned by DPAC, will present a program that was inspired by Erwin Schulhoff and "The Theater of Needless Talents." The "Theater of Needless Talents" refers to the people in concentration camps who continued to create music and art throughout the Holocaust. The beauty of the music composed in these camps, some of which was recovered in later years, is incredible considering the environment in which it was created.

This performance—combining faith, history, dance, and music—is an especially excellent example of the multidisciplinary threads DPAC strives to apply.

In addition to the Masters in Sacred Music program, the Center works with several other departments and groups on campus to commission new works and research in the arts. Some groups often connected with DPAC include: the Department of Art, Art History, and Design; the Department of Film, Television, and Theatre; the Fischoff National Chamber Music Association; the Snite Museum of Art; Shakespeare at Notre Dame; and the Nanovic Center. These collaborations allow the Center to have multidisciplinary threads in their performances, combining everything from "philosophy to visual arts to music to dance," said Thompson.

This season DPAC will also host four world premieres, including Third Coast Percussion's "Resounding Earth." Third Coast Percussion is unique in that they use 120 bells from all over the world, resulting in not only diverse sounds but celebrating a richly cultural aspect.

When asked if she had any particular performances she was looking forward to, Thompson compared the question to being asked to choose one of her children. She did note that the Alvin Ailey American Dance Theater's performance in March will be exceptional. "It's an incredible show at an incredible price, especially considering this is the smallest venue in which the Theater has ever performed," she eagerly explained.

*Ellen Roof is a sophomore majoring in business and psychology who is eagerly awaiting the beautiful fall foliage on campus. She can be reached at eroof@nd.edu.*

# *Year of Faith*

*continued from page 7*

prefect and secretary of the Congregation for the Doctrine of the Faith (CDF). For the universal church, the CDF encourages pilgrimages to the Sea of Peter, to the Holy Land, and to major Marian Shrines.

In terms of Marian devotion, William Cardinal Levada, prefect of the CDF, expressed that "every initiative that helps the faithful to recognize the special role of Mary in the mystery of salvation, love her and follow her as a model of faith and virtue is to be encouraged," for she is the "model of the Church."

In regards to planned ecumenical initiatives, Cardinal Levada has stressed the importance of unity among all Christians and stated that "there will be solemn ecumenical celebration in which all of the baptized will reaffirm their faith in Christ."

In each level of the Church, the CDF emphasizes stronger catechetical programs where proper teaching of the faith is upheld and strengthened in seminaries, religious communities and associations, parishes, and schools. A closer study should also be made of the documents of Vatican II. Such renewal must take place in all states of life, among the clergy, religious, and lay.

In the end, Pope Benedict reminds the Church to return to Christ and to be able to share the Truth of Christ: "Christians are called to radiate the word of truth that the Lord Jesus has left us…The Year of Faith, from this perspective, is a summons to an authentic and renewed conversion to the Lord, the one Saviour of the world."

*Sandra Laguerta is a senior theology major, proud to have heard Prof. Ralph Wood's shout-out to the Little Sisters of the Poor in his lecture on Tolkien, hosted by the Center of Ethics and Culture. She encourages you to watch the lecture on the Center's website and to contact her at slaguert@nd.edu.*

# Obama as a faded poster

**JAMES M. THUNDER**
Guest Writer

For young adults, a lost opportunity -- not that he was going to give them one.

President Obama spoke in three college towns last week: Ames, Iowa, Fort Collins, Colorado, and Charlottesville, Virginia,. In his nomination acceptance speech, Congressman Paul Ryan described the recent college graduate, unemployed, living at home, looking at the faded poster of then Senator Obama from the 2008 election on his wall. I don't know who is more foolish: college students coming to hear President Obama and applauding him when their siblings who are college graduates are sitting at home doing nothing, or President Obama trying to sell his record to college students.

The President made much the same pitch of about 30 minutes at all three stops. Notably, he took no questions. We can only imagine what bright, objective, student editors might have asked him.

**The Economy**: The President stated that "[w]e knew that solving our biggest challenges would take more than one year, or one term, or one President." An enterprising student editor might have asked him about how this comports with his February 2, 2009, statement that "if I don't have this done in three years, then there's going to be a one-term proposition." And a student editor might have askedabout why another four years would improve the lot of young graduates who currently have a 50% unemployment rate.

**Energy**: The President argued for an "all-of-the-above" energy policy, for renewable resources, for less foreign oil, for an energy plan not written by the oil companies, for new fuel standards for cars. He stated, "[W]hat's extreme about the idea that instead of giving $4 billion a year in tax subsidies to oil companies that are making a profit every time you pump gas -- it makes more sense to keep investing, using that money to invest in homegrown energy sources that have never been more promising." A student editor might have asked him about his rejection of the Keystone pipeline, about his Administration's slow or non-existent permitting of oil and gas leases on federal lands, how subsidies given to oil companies are different from subsidies given to companies in other industries about which he makes no complaints, how a profit for selling gas is a bad thing, how much the Federal Government profits from the taxes on a gallon of gas, why he and his EPA oppose "homegrown energy sources" such as coal and natural gas.

**Immigration**: The President argued for his suspension of the rules affecting young, illegal immigrants: "[I]t doesn't make sense for us to tell young people who have grown up in America, who have pledged allegiance to the flag, who have understood themselves to be Americans, who want to serve in our military or attend our universities, that somehow because their parents were undocumented, they should be sent back to countries they've never even heard of. That's not who we are as a people." A student editor might wonder whether such sons and daughters of illegal immigrants had never even heard of the countries of their parents' origin, and whether they have not in fact returned on a number of occasions to their home countries. (The DHS policy recognizes brief absences abroad.) An editor might wonder about people who understand themselves to be American but who, although knowing their illegal status, decided to remain after they became adults. An editor might have asked the President what he understood "the rule of law" meant when his policy waives, rather than enforces, the laws of Congress. And an editor might have asked about the President's response to the impact on college students and graduates of an expected competition for jobs of up to 1.7 million such young adults.



**Health Care**: The President declared that Obamacare had allowed nearly seven million young people able to stay on their parents' health insurance plans. An editor would have commented to the President that this seven million consists of unemployed young adults (or employed by employers who do not provide health insurance), who are fortunate to have at least one parent who is employed by an employer who provides health insurance. An editor might have asked why the age of 26 had been selected as the maximum age, and if the President had considered, given the current economic conditions, extending the maximum age from 26 to 28 or 30 or higher. A student editor might also have asked the President: "If the government can require a health insurer to insure a 25-year old, who may be married and have children and not living with his or her parents, then would the government consider requiring a health insurer to insure the unemployed 55-year old parent of an insured 25-year old -- until the parent was eligible for Medicare?"

A student editor might also ask him of his promises that we could keep our insurance if we liked it, keep our doctor if we liked her, and all of the uninsured would be insured.

**Education**: The President touted a tax credit for up to $10,000 paid for college tuition. An editor could observe that such government financial aid gives colleges a license to raise their tuition by equivalent amounts.

As to the administration of student loans, the President declared, "We fixed the student loan system that was giving billions of dollars to banks as middlemen." An astute student editor would respond that the word "fixed" was inappropriate since the system was not broken, that the President had eliminated many jobs in banking, and that he had displaced the private sector in favor of the government. The President could be asked to look at the larger perspective, namely, that the Federal Government is itself playing the role of middleman when it takes tax dollars from individuals and companies and then sends the money back -- after it has siphoned off large sums for administration.

**Contraception**: The President exclaimed his success in having Obamacare provide "free" contraception. He did not mention abortifacients or sterilization. A student editor could ask why the President, a former professor of constitutional law, believed it was "fair" to require private employers to provide contraception in the face of their deeply held religious beliefs. The editor could also inquire: "If contraception decreases the perceived risk of pregnancy resulting from sex, and this produces an increase in sexual activity, and there are quantified failure rates for various methods of contraception, then doesn't government-mandated access to contraception increase the rates of pregnancy?" A student editor could also ask, "Your Administration has said that contraception saves insurers money because it is less costly than pregnancy. The death of an individual saves health insurers money. What is your Administration's position on reducing health care for patients consuming too much?"

**Afghanistan**: The President told his audiences that he had ended the war in Iraq as he had promised and that he was on track to end the war in Afghanistan. Aside from the fact that he was fulfilling some campaign promises, he did not say why this would be of interest to a college audience. For example, a smaller military means fewer jobs. A student editor could ask him whether he was appealing to young people's abhorrence of war. Was he saying that a drawdown in troops would end the exposure of their generation to combat deaths and injuries? Was he saying that he was indeed worthy of having received the Nobel Peace Prize? The editor may comment that the President may be ending American involvement, but he could not unilaterally "end the war" and the editor could cite that the Afghan war would continue without American troops. The editor could then ask what provisions were being made to protect Afghan women so they could study and work and travel and fulfill their dreams -- in the face of the continuing "war on women" made by the Taliban.

**Same-Sex Marriage**: The President stated he was opposed to amending the Constitution to prevent gay couples from marrying because people should be allowed to marry whomever they love. A student editor could ask about the costs of providing benefits to new dependents of federal military and civilian employees and retirees, and the costs in the private sector for the same -- totally unrelated to their original purpose of assisting married couples with children. A student editor could also ask whether the President could articulate any principled difference between a gay couple who loves each other and want to marry and a polygamous group who love and want to marry.

Finally, a good student editor might ask President Obama about the things the President chose not to discuss, among them:

Doesn't the 50% increase in the national debt during your first term mean that we and our children will be paying interest to China for the rest of our lives?

Doesn't the failure of the Democrats to change Medicare and Social Security and Medicaid mean that there won't be Medicare, Social Security or Medicaid, "as we know it" -- or in any other form -- in another 10 years?

Does the President believe in the bankruptcy laws? His auto bailout (for just two of the many auto companies) evaded bankruptcy procedures, depriving creditors of their legal interests, and terminating contracts with car dealerships, rendering tens of thousands of employees unemployed. His home foreclosure initiatives have delayed the inevitable bankruptcies, stretching out by years the recovery in the home market.

Does the President have a vision for space exploration -- a vision that would excite the imagination of young people and use the talents of the people who have been educated in science, engineering and mathematics? His current plan guts the space program.

We can wonder if the President will sit for interviews with astute, bright, critical student editors during this campaign.

*James M. Thunder is an attorney and 1972 graduate of the University of Notre Dame. He can be reached at jthunder@khhte.com.*

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# Eyes and ears in Washington: ND appoints new federal liaison

**NATE BALMERT**
Staff Writer

This May, the University announced that it was naming Mr. John Sturm, the former president of the Newspaper Association of America, as the Vice President of Federal and Washington relations. "Mr. Sturm possesses an expertise in public policy and communications that will make him valuable in the university's mission to enhance its 'national and international visibility,'" stated John Affleck-Graves, the executive vice-president of the univeristy, in the press release this spring.

The appointment of Mr. Sturm to the position will help "strengthen the University's relationships and raise its profile with key constituencies in Washington, including the White House, Congress, federal agencies, regulatory bodies, media and alumni" according to University Spokesman Dennis Brown. This move comes in the wake of Barack Obama's commencement address at Notre Dame in 2008 and the 2011 HHS mandate that stemmed from the Affordable Care Act, known to many as Obamacare.

University Spokesman Dennis Brown said Mr. Sturm will be, "[i]nteracting with key constituencies in Washington on matters related to research funding, higher education, issues such as student aid, and other matters -- for example, tax policy that could affect the University in various ways."

As an expensive private institution the University of Notre Dame has a vested interest in maintaining government-subsidized, low interest rate loans. Loans of this nature were recently extended by both parties in Congress. The increasing national debt and rising costs of a college education, however, might be exacerbated by the availability of these loans.

Dennis Brown did not state the exact nature of Mr. Sturm's public policy aims were. He said that lobbying efforts are usually kept confidential and that the university wants to have a voice in Washington regarding matters that affect Notre Dame, and its "key constituencies," mainly students and alumni.

Tax policy is an important issue as well, given Notre Dame must pay taxes, unlike state universities. Tax policy is relevant especially in relation to regulations involving businesses that most provide healthcare to their employees or face a fine. Notre Dame has filed a lawsuit arguing that this mandate to provide health care – including birth control – violates our mission and religious freedom as a Catholic university.

Lobbying may not be the world's oldest profession, but it could be one of our nation's oldest professions. Notre Dame's presence or emphasis on maintaining a voice in Washington is not unusual. Most colleges and universities have a direct presence in the nation's capital, generally important for research funding. But it is not only private universities who maintain a voice with our lawmakers. The University of Michigan, for example, receives a majority of its research funds from the federal government, specifically the National Science Foundation.

It seems strange that taxpayer-funded institutions can spend money to lobby in Washington. Lobbying is important for both research interests and public policy decisions affecting all institutions of higher education. Private and state universities, including Michigan State, Ohio State, and even Wright State have dedicated at least some portion of their budget to lobbying. Boston University was 2012's biggest spender in this area. Although public policy remains important in the areas of grants and funding for Notre Dame, it is just as important - if not less important - than our interest in preserving the full protections of the First Amendment.

*Nate Balmert can be reached via email at nbalmert@nd.edu, for any questions or concerns. When he is not*



**John Sturm**

*continued from front page*

# *Kesler on Obama*

2016: Obama's America. While respecting D'Souza, Kesler disagreed that the President's actions are best explained by an anti-colonial attitude, "I don't think these third world viewpoints explain national healthcare, etc."

Rather, to understand the president, Kesler explained that one must first understand liberalism and, subsequently, the president's role within the theory's development.

Kesler began the lecture, Barack Obama and the Crisis of American Liberalism, by first defining liberalism: "Liberalism means nothing more than a bold attitude of persistent experimentation in policies."

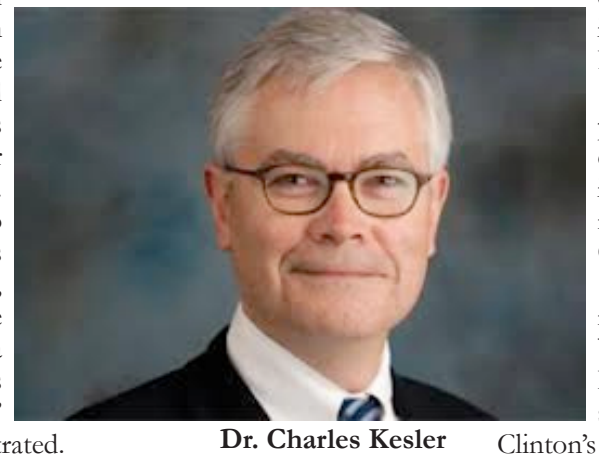
Historically, Kesler stated that American liberalism can be divided into three waves: progressive, economic and cultural. The theory itself emerged as a theory of the progressivism – "liberalism as a political phenomenon is about 100 years old" – and through the guidance of former President Woodrow Wilson.

Kesler remarked that Wilson was the "first president to criticize the constitution"; in summary, Wilson believed that we have learned much about human nature since the 18th century. Consequently, "The founders, according to Wilson, didn't understand that people experience Darwinian change."

Kesler further explained that the living constitution is the epitome of the progressive ideology and an idea meant not only as a judicial model but for the whole government. Such an ideology also presents its adversaries with unfavorable language, such as statements like the "alternative to a living constitution is a dead constitution," as Kesler demonstrated.

Former President Franklin D. Roosevelt headed the second wave of liberalism: "'Rights,' FDR said, 'belonged in the second Bill of Rights.'" Kesler emphasized that President Roosevelt's definition of rights differed from the Founder's views.

"Together these rights form a new view of the social contract… The contract is between what he calls the people and their rulers." Subsequently, the liberal definition of rights is "closer to Magna Carta than the Lockean contract that the Declaration of Independence assumes."



**Dr. Charles Kesler**

The professor further argued that this shift in defining rights also resulted in a shift of people's view of government. There is "no reason to fear government because the bigger government is the more rights it can give us," Kesler said.

Finally, liberalism's third wave was cultural: "Liberals have always been impatient with American culture." The 1960s epitomizes this revolution. This wave – in addition to the others – is manifested in the policies of President Obama.

Explaining the president, Kesler emphasized the importance of remembering that Obama followed the 1980s conservative revolution guided by former President Ronald Regan; more specifically, unlike "the Clinton's administration decision to triangulate," Obama attempted to undo said revolution, "Obama confronted the political legacy of the 1960s…and Ronald Reagan."

Kesler concluded that in 2008, "Obama's breakthrough was the breakthrough of this generation." While acknowledging that the president is "very bright" and that "conservatives (made) a mistake in underestimating him as both a politician and political thinker," Kesler believes that President Obama and liberalism face a dire challenge. In short, the money is running out to fulfill the promises and new rights his administration has made and guaranteed to Americans.

Consequently, the "Crisis of Liberalism," Kesler said, is a "crisis in the old-fashioned sense of a turning point." Liberalism will either end or change into something more radical.

*Scott Englert is a senior political science and economics major. He encourages students interested in learning more about political philosophy and constitutional issues to contact Dr. Philip Muñoz regarding Notre Dame's new Constitutional Studies minor. Please contact Scott with comments or questions at senglert@nd.edu*

*continued from page 11*

# *Architecture*

and the prejudices evaporated. So what if Le Corbusier--that guy who inspired Richard Meier to design the worst millennial church on earth--had based his design of Notre-Dame-du-Haut de Ronchamp on Cistercian architecture."

After an enlightening teaching stint at the University of Illinois at Chicago and several semesters of teaching at Yale, UCLA and the Southern California Institute of Architecture in Santa Monica, Smith took a position as the new Chair of Architecture at Notre Dame. The idea that Notre Dame could be a place where classical architecture would thrive was well-received, though not without trepidation. Nowhere else would the idea have been taken in or accepted. We have been very blessed and it has a lot to do with the Catholic nature and faith of this university and the idea that paradigm in our personal lives, as well as our spiritual lives, are historically deep-rooted.

While there was tremendous support for the curriculum change by the provost and dean who recognized the Catholic aspect of the paradigm, the new classical program was fraught with difficulties and conflicts. The upper division students went into rebellion and encouraged the younger students to get out of the program. After two years of very low enrollment, the program resurged. Smith started by teaching freshmen and sophomores, allowing the upper-level divisions to continue the program they began.

As of right now, the classical program has been growing for over two generations. Smith attributes the school's survival and success to the existing values of the university, the architecture program and the respect for the tradition and culture inherent in the established Rome program.

Why classicism? Smith explains, "If you're Catholic, you may not practice as well as you idealize as you want as you strive to, but you're oriented and trying to achieve wholeness. Which is why [classicism] is inimical to deconstructivism, which very wickedly, absolutely wants to tear our world apart. It's the dominant trend."

*Gabrielle Stroik is a fifth year architecture fanatic and president of the Students for Classical Architecture. She may be found in Bond Hall, in Europe or at gstroik@nd.edu.*

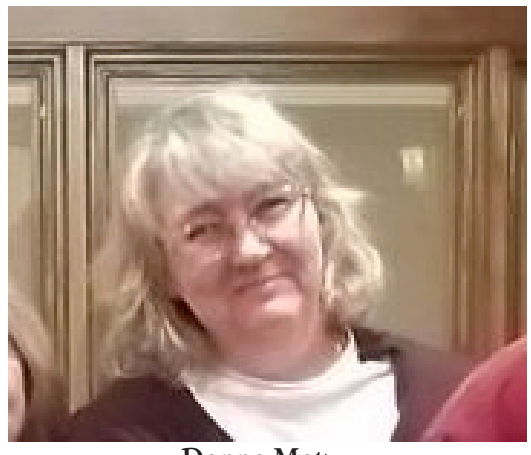
# Who's Who at Notre Dame: Donna Metz

MICHAEL BRADLEY
Executive Editor

It was a dark and stormy Friday evening as I darted down the stairs at South Dining Hall. After quickly picking out my seven points' worth of snacks at Grab'n'Go – just the appetizer for the Chipotle burrito I would eat later – I enjoyed a short conversation with the friendly lady working the cash register with "Donna" embossed on her nametag. Without further ado I asked her to be my Who's Who subject, and after demurely objecting for a moment she agreed.

Donna Metz describes herself as a "part country, part city girl." Born at Memorial Hospital in South Bend, she grew up on her parents' farm along Highway 30 near Warsaw IN. "Believe me, we had a long lane to walk down to get to the bus for school," Donna mused. "During the winter when the lane blew over from drifts of snow, my dad would have to drive through the corn fields to get us to the road!" Geographical hardships aside, Donna has fond memories of caring for the animals, especially the horses, and learning to drive the tractor.

Her family relocated a few times during her adolescent and teenage years, Donna explained, and was not exempt from the characteristic weather patterns of north-central Indiana. She attended Atwood Elementary school and then Talma Middle School – until it got blown away by a tornado. She went on to be a member of the first graduating class of Tippecanoe Valley High School. "Go Vikings!" she added.



**Donna Metz**

Donna earned her general education degree from Indiana University-South Bend campus (IUSB), and went on to earn her associate degree in computer sciences at Purdue University-Fort Wayne campus. Her dream was to become a computer analyst, and she worked several jobs during college to that end.

"My favorite job was at Messenger's, [which] made calendars, in Auburn as programmer assistant," she said. Then she "moved back to South Bend and took a programmer analyst position at Johnson Controls as Cobol & RPG programmer. It became apparent to me how computers were going to be the future and how programs put people out of jobs." She worked there until the company relocated to Mexico.

Donna met her husband at Gospel Center Church in South Bend and they are now proud parents. "We have 2 young men now," Donna shared. "Kyle is attending IUSB for its radiology program and Joshua is finishing high school." Both work part time at a local pizza company. Anticipating and answering an unspoken question of mine, Donna said that "yes, we enjoy having pizzas but they don't get them for free!"

A jack of all trades, Donna also worked as a food and product sampler, home daycare operator, library aide, and teacher aide while raising her sons.

"My ten years of working in the school system were rewarding but cutbacks continued to be the issue and I lost my other favorite job as library aide," she said. "My present full-time position is as a courier for a local company. This provides the salary level to sustain a family."

Donna finds herself in the position of primary breadwinner because her husband was diagnosed seven years ago with fibromyalgia, a medical condition characterized by chronic widespread pain and heightened sensitivity to pressure.

"The circumstances of my husband losing his job as an engineer due to the diagnosis gave me cause to look for a second part-time position," she explained. "The fight for disability on behalf of my husband has been a long battle of seven years."

Her other secondary part-time position, working as a home caregiver to senior citizens, being negatively affected by the economy, Donna applied to be an on-call temporary employee at South Dining Hall.

"I was fortunate that I obtained [the position]," she expressed. "I'm appreciative of the opportunity to help maintain financial stability for my family and grateful for the position at Notre Dame."

When asked about her favorite job aspect, Donna sang the praises of the Notre Dame community. "The positive attitude of the students and employees shines through at Notre Dame," she said, "and that inspires me to continue to work at the campus." When asked about her least favorite job aspect, she voiced a peeve with which many can sympathize: campus traffic.

"The biggest frustration is trying to get to work on game weekends! After being late last Friday evening I've found an alternative route on to campus," she hinted. If only I could be so lucky in my own path-finding endeavors.

Donna's advice to students is sound.

"Advice is wisdom shared with others to help them in life's journey," she counseled. "Talk with a counselor, preacher, grandparents, and parents to gain insight." She also advocated commitment to family life. "If you choose to be a mom, accept that you will give 110% as you are taking on years of raising children and all the duties that come along with that role."

"Family and relationships are like glue: they stick together!" Words of true wisdom, from a true family woman. Thank you, Donna, for enhancing the Notre Dame community with your kindness and service!

*Michael Bradley is a regular Grab'n'Go customer who is scandalized that bagels cost 2 points. He hopes to make use of his inside connections now to barter for lower prices. Contact him at mbradle6@nd.edu.*

# Many Canons, Many Conversations

GABRIELLE STROIK
Staff Writer

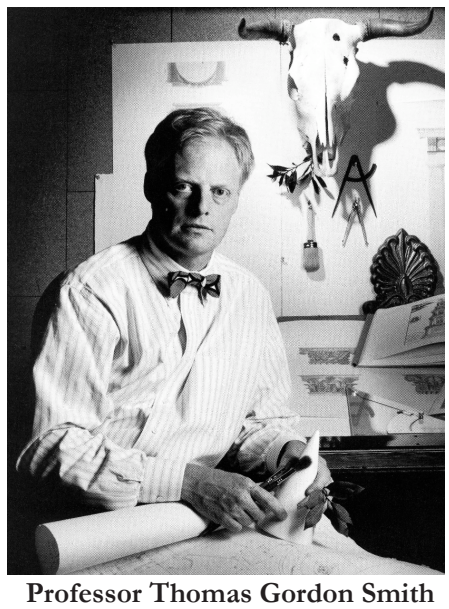
"There have been times when I've had to admit to myself that I've fallen in love with and learned a lot about something I used to hate! *Worse* than used to hate, I thought, it was *beneath my dignity*! That's pretty stupid, but that's the way, I think, we are. Original sin. Something leads us to this arrogance." Professor Thomas Gordon Smith spoke of *Many Canons, Many Conversions* to a packed audience of undergraduate students, graduate students and faculty members in the Bond Hall Gallery on Sept. 19 as the first in a series of presentations sponsored by the Students for Classical Architecture. "Classical Converts" is motivated by increased interest in the uniqueness and history of the classical architecture program at the University of Notre Dame.

The Notre Dame School of Architecture taught a classical curriculum until the 1950s, when the Architecture program followed the mainstream schools into the modernist curriculum. It was not until 1989, when the school's accreditation was put on probation, that the school returned to its traditional roots. In order to bring back the school's high standing, the provost and dean of the College of Engineering began to search for a new chairman to lead the school to good NAAB standing and in a more Catholic direction.

The current traditional architecture faculty is composed primarily of "classical converts." They are products of the 50s-80s modernist architecture schools who came to the realization that there could be more to architecture than modernism, that beauty and reason made manifest in architecture are important to create dignified towns and cities for human beings. These professors were never formally trained in classicism; they are all self-taught.

Smith spoke of his own discovery and embrace of classical architecture as well as how and why he transformed the modernist curriculum of the University of Notre Dame School of Architecture into a prestigious program of classical education--the *only* one in the nation--influencing a new generation of architects to build traditional dignified buildings for human beings.

He addressed the many opportunities and blessings of his career in terms of *Many Canons and Many Conversions*. An architectural canon, often in the form of a written treatise, is an ordered design system of proportion and principles, such as decorum, which creates a language for a particular form that can be articulated in our words and our architecture.



**Professor Thomas Gordon Smith**

At the age of four, Smith discovered architecture when his grandmother expressed her profound dislike for classical architecture. Smith proceeded to earn his bachelors in art history and a masters degree in architecture from Berkeley. He expressed his great fortune to have been at the school during a rare "Prague Spring" of open minds and influential people, allowing him to develop an interest in something other than streamlined modernism, a liberality which disappeared shortly thereafter. During his eight-month honeymoon in Europe, Smith explored a balance of modernist and baroque buildings. Two months in Vicenza, however, studying the work of famed architect Andrea Palladio brought him to an awareness of the canon and converted him to the classical style.

Smith won the prestigious Rome prize in 1979 and spent a valuable year at the American Academy in Rome, during which time he became acquainted with and learned from the constellation of famous architects who passed through the Academy, including Paolo Portoghesi, Stanley Tigerman, Christian Norberg Schulz and Robert A.M. Stern

Around Christmas of that year, Christian Norberg Schulz pulled Smith aside to congratulate him for being one of 20 young architects chosen to exhibit at the Venice Biennale--a prestigious exhibition of art and architecture held in Venice every two years. The theme of this particular year, also the inaugural exhibition of international architecture at the Venice Biennale, was "The Presence of the Past." Paolo Portoghesi was the chair of the inaugural Architecture exhibition and was very interested in making the focus of the Biennale on the architecture of postmodernism. For the exhibition, Smith studied the canonical processes in Italian architectural treatises to build papermache Solomonic columns--serpentine forms, famously supporting the baldachino at St. Peters Basilica in Rome--for his portion of the postmodern street, "Strada Novissima."

He journeyed through this postmodernism to a more deliberate classicism and holistic architecture. In more recent years, Smith has undertaken two significant projects: The Our Lady of Guadalupe Seminary in Lincoln, Nebraska, for the Priestly Fraternity of Saint Peter and Clear Creek Monastery for French Benedictine monks from the Abbey of Notre Dame de Fontgombault in France, who are establishing a new foundation to extend the rigor and spirituality of a remarkable seat of monasticism. The deep desire of the French monks to have a Romanesque model, specifically Cistercian, brought a new conflict and a new conversion to Smith. "I hated Cistercian architecture!" Smith confessed, "then I went to visit the motherhouse in France

*continues on page 10*

ROVER SPORTS

Page 12 | Sing Her Glory and Sound Her Fame | September 27, 2012

# The master of the T-formation: John Lujack

**Rich Hidy**
Sports Editor

During the height of Notre Dame football in the 1940s and during the World War II years, John Lujack established himself as a legendary figure inside Notre Dame stadium.

Lujack became one of the greatest quarterbacks to ever play the game of college football during his time at Notre Dame, running the T-formation offense. The T-formation entails three players in the backfield behind the offensive line and signal caller. Two running backs and a fullback line up in a straight line, forming a "T" shape with the quarterback. In this formation, passes and runs can be called in order to run an efficient offense. Lujack perfected this craft with his accurate arm and ability to run when necessary during his tenure at Notre Dame.

Lujack was born in Connellsville, PA near Pittsburgh. His father, John Lujack Sr., was employed as a boilermaker for the railroad company in the town. Lujack attended Connellsville High School and immediately excelled in the classroom and in athletic competitions. He was a varsity athlete in four sports (football, baseball, basketball, track) and also became the president of his class, as well as the valedictorian. Many college programs took notice of Lujack's talent and wanted him to play the aforementioned sports. Apart from Notre Dame, Lujack attracted recruiting attention from the other powerhouse schools of the era: the service academies. The members of the Connersville community urged Lujack to attend Army and even went so far as to ask the local Congressman for an appointment. Even though Lujack felt pressured by his hometown to play football at Army, he had grown up following the Irish football team on the radio and therefore decided to attend Notre Dame for his college education.



**John Lujack**

Lujack started his career at Notre Dame as the backup to fellow Heisman winner Angelo Bertelli when he arrived on campus in 1942 under head coach Frank Leahy. Lujack quickly rose to the starting position in 1943 because Bertelli was called to serve in the Marines after only 36 passing attempts that season. Bertelli would later be named the Heisman winner after the season even with the limited number of games he played in. Lujack struggled in 1943 as he developed into a complete college quarterback. He threw 8 interceptions and only completed 47 percent of his passes. On the plus side, Notre Dame won the national championship in his first year with a 9-1 record, and Lujack was able to muster up over 500 yards passing, 191 yards rushing, and four passing touchdowns.

After his first year as a starter, Lujack was called to serve in the Navy. He spent two years overseas serving the United States as an ensign, tasked with searching for German submarines. Lujack returned to South Bend in 1946 and steadily improved during his junior season. The Irish once again won the national championship at 8-0-1 as Lujack became more proficient in the T-formation, amassing with 778 yards passing, 5 passing touchdowns, and about a 50 percent completion percentage, all for a quarterback rating of 114.9. He finished third in the Heisman voting.

Lujack's senior year solidified him as one of the greatest players to ever suit up in the college game. The senior posted a 9-0 record for a total of 24 wins as a career starter. He also won a third national championship (second in a row). On the season as a whole, Lujack threw for 791 yards and nine touchdowns. He completed almost 60 percent of his passes, and gained over 11 yards per carry on the ground. To top it all off he amassed his 2,000th career passing yard. He was named the Heisman Trophy winner in 1947 and also earned a consensus All-American for the second straight year. Lujack continued with the other three sports he played as well and earned varsity letters in all of them. He was named the Associated Press Athlete of the Year in 1947.

Following his graduation from Notre Dame, Lujack entered the NFL as the fourth overall selection and played defensive back, kicker, and quarterback in his 4 years for the Chicago Bears. He intercepted eight passes his rookie season and only missed two of his 46 extra point attempts. He held the single game passing yardage record for 2 years at 468, and also set the NFL record for rushing touchdowns by a quarterback in 1950, with 11. Lujack returned to Notre Dame in the early 1950s as a coach for the offensive backfield, and was even in consideration for the head coaching position after Leahy departed. Lujack did not receive the coaching offer from University President Rev. Ted Hesburgh, CSC, but he did get elected to the College Football Hall of Fame in 1960. Lujack worked as a broadcaster for CBS following his retirement, and co-owned a car dealership, which he sold in 1988.

Lujack, now 87 years old, is the oldest living winner of the Heisman Trophy. He resides in Iowa and plays golf during his free time. He will be remembered forever as a standout and legend on the gridiron, an impressive feat considering he played at a school with such a rich tradition of football excellence.

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# Shake down the thunder, shake up the schedule

**Dan McGeever**
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When Notre Dame's upcoming addition to the Atlantic Coast Conference was announced earlier this month, one question that crossed many people's minds was how this new pseudo-independence would affect the football schedule. With five games a year now locked into matchups against ACC opponents, only seven spots will remain for the traditional Irish competition.

Pittsburgh and Boston College will become part of the three year rotation through the ACC, so while they will no longer be on the schedule every year, they remain a regular matchup. That leaves Navy, Purdue, Michigan State, Michigan, Stanford, and USC as contenders for the remaining seven spots. Throw in the newly independent BYU who recently signed an agreement for six games against Notre Dame between 2012 and 2020 and it is more like seven teams. One would also have to imagine that Notre Dame will continue to set aside one game a year for the Shamrock Series, pitting Notre Dame against a random opponent at a neutral site, because of the opportunity it affords to play all around the country. This final tally leaves seven teams for six spots.

Certainly it would be impossible to schedule six of these traditional foes let alone five or four. Therefore, the question becomes which of these teams will remain and which will get the axe. It has already been widely reported that Notre Dame wishes to keep Navy, USC, and Stanford on the schedule. The game with USC is often called the greatest intersectional rivalry in college football and will be in its 84th edition this year. Keeping Stanford ensures that Notre Dame will play at least one game each year in California and allows for an affiliation with one the top academic institutions in the country.




Finally, Navy remains as a show of gratitude for helping to keep Notre Dame alive during World War II when they placed a V-12 training program on campus.

Keeping up with the math, four teams now remain for three spots. The fact that three of these teams hail from the Big Ten would lead one to believe that at least a few of geographically neighboring rivalries are likely to be no more. Just this past Tuesday it was reported that Notre Dame athletic director Jack Swarbrick exercised a 3-year out in the agreement with Michigan, meaning the last scheduled game between the two winningest programs in college football will take place in 2014. While in his letter to Michigan Athletic Director Dave Brandon, Swarbrick expressed a desire to continue the rivalry at some in the future, it appears as if the Wolverines will be the first scheduling casualty after the agreement with the ACC.

Even though many college football fans will be sad to watch this rivalry end, Michigan is a logical first departure due to its contentious relationship with Notre Dame throughout the years. Michigan athletic director Fielding Yost famously blackballed the Catholic school from joining the Big Ten in the 1920s and the rivalry as we currently know did not begin in earnest until 1978 after an over thirty year hiatus.

According to the AP, Michigan State athletic director Mark Hollis stated earlier this month that he does not expect Notre Dame's ACC affiliation to affect their series. With a scheduling agreement in place through the 2031 season, Michigan State appears to be the one Big Ten school most likely to remain on the Irish schedule. Having been played more consistently throughout the years than the series with Michigan, the series with the Spartans boasts one of the most well-known games in college football history. In the 1966 matchup featuring both the number one and two ranked teams in the country, Ara Parseghian elected to play for a 10-10 tie instead of going for the win and Notre Dame ultimately won the National Championship. Michigan State will most likely remain on the schedule.

As for the series with Purdue and BYU, key decisions will have to be made in the near future. While BYU presents a matchup with another independent, Notre Dame and Purdue have played continuously since 1946, making it highly likely the Boilermakers remain on the schedule in some capacity.

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