THE IRISH ROVER

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Feast of Saints Sts. Crispin & Crispinian

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LGBTQ groups at Georgetown, Boston College, CUA draw criticism

Sandra Laguerta
Religion &Ethics Editor

University students, faculty, and staff continue to wait for the decision of the Student Activities Office concerning the approval of AllianceND, the proposed gay-straight alliance (GSA) for Notre Dame. While many in the campus community strongly endorse the official recognition of a GSA, many faculty, students, and alumni have also expressed concerns about the role and impact that an approved GSA would have on Notre Dame's public image. Many have also expressed concerns about a GSA specifically in regards to its relationship with Catholic teaching and the Catholic identity of the university. In order to consider and understand these concerns, *The Irish Rover* investigated similar approved clubs at Catholic universities and colleges across the nation.

Several Catholic universities and colleges have a GSA (gay-straight alliance), a Lesbian, Gay, Bisexual, Transgender, Questioning/Queer (LGBTQ) center, or a similar club or resource center. At Georgetown University, a Jesuit Catholic institution in Washington D.C., GU Pride, under different names, has existed as the University's official GSA since 1977.



After a physical assault of a gay Georgetown student in 2007, an "Out for Change" Campaign was organized by students, and three Working Groups were established by the University to address Education, Resources, and Reporting on LGBTQ issues on campus. Since August 2008, an LGBTQ Center at Georgetown has been very active in providing support services, educational events, and programming for its community concerning these issues.

The mission of the the LGBTQ Resource Center states: "Inspired by the Catholic and Jesuit principles of respect for the dignity of all, *cura personalis*, equality, and education of the whole person, the Center seeks to establish a safe, inclusive and welcoming

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Catholic mission inspires econ professor

Joe Mackel
Staff Writer

This summer Notre Dame economics Professor Joseph Kaboski received the prestigious Frisch Medal, which is awarded to the author of the best paper of the previous five years in Econometrica, a leading journal of economics. In an email interview, *The Rover* asked Professor Kaboski to describe the interaction between his Catholic faith and his celebrated scholarship.

The paper for which Kaboski and coauthor Robert Townsend received the award is entitled "A Structural Evaluation of a Large-Scale Quasi-Experimental Microfinance Initiative." It evaluated the Thai Million Baht Village Fund Program, one of the largest government

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New club on campus: Theology Club

Liz Everett
Campus Co-Editor

One of Notre Dame's newest club on campus is the Theology Club, founded and led primarily by undergraduates. Abby Kostielney, a junior theology and sociology double major, is one of the founding members of the club.

"When I was approached by Professor Gabriel Reynolds to help found this club, I was very excited," she said. "I love conversing with others about theology and learning more about Catholicism, so creating a club centered in the academic side of theology sounded amazing. [Fellow officers] Teresa [Gorman], Sam [Carlson], and Tim [Singler] are wonderful leaders and I am privileged to work with them to make a lasting difference at Notre Dame."



Theology club officers

Theology Club fills a perceived vacancy on campus for a club that addresses the academic side of the Catholic faith, as opposed to a more personal reflection. Gorman, a junior philosophy-theology joint major also recognized this fact: "There are other clubs that include theological reflection, but they all have a different primary target. Campus Ministry, for example, has a lot of really great programs, but their goal is more to nourish students' personal faith lives than to expose them to the theological tradition specifically."

How does Theology Club hope to do this?

"Since we are in our inaugural semester, we do not have set signature events and are still trying to figure out what our fellow students would like to see from this club," Kostielney said. So far, the club has had a number of different events, including a presentation in Jordan's DVT on "Sacramental Creation," narrated by Lenny DeLorenzo of the Theology Department and Phil Sakimoto of the Physics Department. The club also hosted a discussion of

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ND student's family sues federal government

Michael Bradley
Executive Editor

The family of a current Notre Dame student has filed a lawsuit against Kathleen Sebelius, secretary of the Department of Health and Human Services and a Catholic, and other federal officials. Like Notre Dame's lawsuit, their suit attacks the Obama administration's Health and Human Services mandate requiring that employers provide coverage for contraception, sterilization, abortion-inducing drugs, and related education and counseling.

Margaret Kennedy, a senior accounting and philosophy major, is one of the plaintiffs of Autocam Corp. v. Sebelius. The Kennedy family holds majority ownership in Autocam and Autocam Medical, two global high-precision manufacturing companies headquartered in West Michigan that serve the automotive and medical device industries. The two companies employ 1,700 people worldwide and are required to comply with the HHS mandate for their 680 U.S. employees.

In a complaint filed on October 8 in the U.S. District Court for Michigan's Western District, the Kennedy family argued against the HHS mandate on the basis that it requires them to pay for products and speech that violates their deeply held religious convictions. They are represented pro bono by the CatholicVote Legal Defense Fund, the Thomas More Society, and Miller Johnson, a Grand Rapids firm.

The Kennedys allege that the mandate forces them to violate the same religious beliefs that have motivated them to offer a high-quality, affordable healthcare plan.

"The mandate puts me in an untenable situation because it asks me to choose among three options: (1) violate my conscience, by paying directly for contraception, sterilization, and abortion-inducing drugs; (2) violate my commitment to the Church's social teaching, by dropping coverage; or (3) continue to offer health care that does not comply with the mandate, and thus face a $24 million per year fine, which would put Autocam's U.S. operations out of business," said John Kennedy, CEO of Autocam and Autocam Medical in an interview with National Review Online.

"I don't understand why the Obama administration is attacking two manufacturing companies that provide 680 jobs with an average hourly W-2 of $53,000, and are hiring — especially when most of those jobs are in a state like Michigan, where the economy is still

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

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

"The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference."

-Elie Wiesel, Jewish author and Holocaust survivor

The Catholic vote



BOB BURKETT
Editor-in-Chief

Roaming the floors of Dillon Hall, I have noticed a number of Romney-Ryan and Obama-Biden campaign signs. While many are in good condition, a few are vandalized and many have gone missing in the past few days. These events inspire reflection on the wider political polarization and conflict within Catholicism about which candidate's platform is in closest alignment with Catholic teachings, and therefore who deserves the Catholic vote.

I have found a number of reasons to become especially interested in the election from a distinctly Catholic perspective. The most obvious connection is that the vice presidential candidates on both tickets–Paul Ryan and Joe Biden–are Catholic (or at least claim to be). Catholics also make up around 24 percent of the electorate. The most important reason, however, is that the Catholic voters will be one of a few groups of "swing voters" who will have a key influence on this election. In recent years, both parties have realized the importance of the Catholic voting bloc and have made a special effort to appeal to it.

Catholic voters are also one of the deciding factors in the upcoming presidential election because they cannot be as easily pigeonholed as other demographics. African American and Jewish voters, for example, consistently vote Democratic; Protestants generally vote Republican. Catholics have varied their votes depending on the candidates, making them key voting blocs in electing Ronald Reagan twice, as well as Bill Clinton, George W. Bush and Barack Obama.

Surprisingly, the Catholic vote's rise to prominence is a relatively recent phenomenon. It was not until the election of John F. Kennedy that studies of Catholic voters identified them as being significantly different from the general populace. Kennedy won 78 percent of the Catholic vote compared to only about 50 percent of the general popular vote.

According to a series of Gallup polls, the Catholic voting bloc has served as a strong determinant of the success of Democratic presidential nominees since 1972. In every year since 1972, the Democrats have failed to take office when getting less than 53 percent of the Catholic vote. The only notable exception was Bill Clinton's 1992 election when he garnered 47 percent of the Catholic vote. In 2008, Obama was supported by 53 percent of voting Catholics. As of October 9th, 2012, Obama trails Romney in the Catholic vote, 49 percent to 41 percent. While it is very possible for Obama to still win the election without reaching the 53 percent, Obama is still six points below the only presidential candidate who has managed to do this.

> "What is a 'proportionate' reason when it comes to the abortion issue? It's the kind of reason we will be able to explain, with a clean heart, to the victims of abortion when we meet them face to face in the next life–which we most certainly will."
> - Archbishop Charles Chaput of Philadelphia

Furthermore, the Catholic vote can be divided into "non-practicing" and "practicing" factions. Non-practicing Catholics are more likely to vote based on factors besides their religious beliefs, being dictated more by their level of education or socioeconomic status. Practicing Catholics vote based on other, faith-based factors which can be easily understood by those conducting the polls.

While the importance of the Catholic vote is clear, it is important to understand exactly how Catholics are called to vote. Catholics have never endorsed a specific political party and neither political party has a monopoly on the Catholic faith. Catholics voting for Republicans typically justify their vote on the basis of moral issues, particularly the Republican party's opposition to abortion. Catholics voting for Democrats tend to emphasize the social justice aspects of the Democratic party platform. So what does the Church have to say about voting with a Catholic conscience?

Pope Benedict XVI explained the proper discernment process for casting a vote for a candidate that may not uphold the entirety of Catholic teachings, particularly dissenting from the Church when it comes to life issues. "A Catholic would be guilty of formal cooperation in evil, and so unworthy to present himself for Holy Communion, if he were to deliberately vote for a candidate precisely because of the candidate's permissive stand on abortion and/or euthanasia. When a Catholic does not share a candidate's stand in favor of abortion and/or euthanasia, but votes for that candidate for other reasons, it is considered remote material cooperation, which can be permitted in the presence of proportionate reasons," he stated.

Yet there is one obvious ambiguity within this statement–the issue of "proportionate reasons." What constitutes an adequate proportionate reason? Most Reverend Charles Chaput, O.F.M. Cap., Archbishop of Philadelphia, poignantly phrased it like this: "What is a 'proportionate' reason when it comes to the abortion issue? It's the kind of reason we will be able to explain, with a clean heart, to the victims of abortion when we meet them face to face in the next life–which we most certainly will. If we're confident that these victims will accept our motives as something more than an alibi, then we can proceed."

Phrased in this way, it is clear that the proportionate reasons needed to justify voting for a candidate who is pro-choice or pro-euthanasia requires critical examination. It is for this reason that Archbishop Chaput asks and answers the question about pro-choice candidates himself, "...can a Catholic in good conscience vote for a pro-choice candidate? The answer is: I can't, and I won't. But I do know some serious Catholics–people whom I admire–who may. I think their reasoning is mistaken, but at least they sincerely struggle with the abortion issue, and it causes them real pain."

Taken as a whole, all of this means that voting is a matter that needs to be taken seriously. It is not as simple as registering, walking into a voting booth and filling out a ballot. It should be an ongoing process where in which each of the potential candidates is viewed holistically, and each of their positions is thoroughly analyzed in light of Catholic teaching. Thought, energy and prayers should be expended on this topic because voting provides the power to have a direct influence on what America not only in the next four years but also in the generations to come. It is not just a political duty but a moral duty–a moral duty which, in many respects, reflects on oneself as much as it does the future.

We as Catholics have great power in this election, being one of the few swing groups for which both major parties are competing. Because we have the ability to influence the outcome of the election, and with it, the capacity to manifest the moral values of our nation, it is especially important in this election to vote according to our Catholic consciences. If this is done, I have no doubt that the best possible presidential candidate will take office and begin resolving the many problems facing our great nation today.

Bob Burkett is a senior anthropology and political science major who was overjoyed that the St. Louis Cardinals were eliminated from the MLB playoffs. For further discussion on why he is a rabid Cubs fan and next year is The Year, he can be contacted at rburkett@nd.edu.

Point-counterpoint: Sexual orientation in the non-discrimination policy

Michael Bradley
Executive Editor

Last spring, the administration announced that once again it would not add "sexual orientation" to its university non-discrimination clause, despite increased pressure from Notre Dame students, faculty and staff to do so. As LGBTQ (lesbian, gay, bisexual, transgender and questioning) issues continue to rise to the forefront of campus consciousness, two Notre Dame professors respond and defend their responses to the question:

Should Notre Dame add "sexual orientation" to its non-discrimination clause?

yes

The last few months have seen an unprecedented display of support for the rights and welfare of the members of the LGBTQ community at Notre Dame. More than 2,000 undergraduates signed an online letter offering "words of encouragement and solidarity" towards their LGBTQ classmates. They were joined by nearly 400 faculty and staff who declared that their "offices and classrooms will be safe and open spaces, where anti-LGBTQ discrimination, harassment, or violence will not be tolerated."

Despite these cries, Notre Dame still does not include sexual orientation in its non-discrimination clause. By failing to do so, the university increasingly stands alone. The other U.S. News top 20 undergraduate schools, most Jesuit colleges (including Georgetown, Marquette, DePaul, Gonzaga and Creighton), other Holy Cross Colleges (including St. Edward's and Stonehill), law schools at several conservative religious universities (including Brigham Young, Baylor, Pepperdine and Liberty), and our sister college, St. Mary's, have all added sexual orientation to their non-discrimination clauses.

The time has come for Notre Dame to join their ranks. Counter to the beliefs of some, there is no need for a Catholic university to be unfriendly towards gays; indeed the Catholic faith teaches exactly the opposite. The *Catechism of the Catholic Church* states "[Homosexuals] must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided." The U.S. Bishops have further added "Nothing in the Bible or in Catholic teaching can be used to justify prejudicial or discriminatory attitudes and behaviors [toward homosexual persons]." Reflecting these teachings, in its own policies St. Mary's states that "Based on Catholic values, the College commits to avoiding discrimination based on sexual or political orientation."

Notre Dame has resisted change, in part, because it fears possible lawsuits that might force the university to go against its Catholic beliefs. These reservations persist despite the fact that dozens of Catholic colleges have included sexual orientation in their non-discrimination policies with no ill-effects. Further, if this is truly a concern, the university can protect itself. For example, when Stonehill, after extensive consultation with its lawyers, recently expanded its non-discrimination policy, it added the phrase "Nothing in this statement shall require Stonehill College to act in a manner contrary to the beliefs and teachings of the Catholic Church." Notre Dame could also look to other religious schools for guidance. The law schools at the conservative universities mentioned above (BYU, Baylor, Pepperdine and Liberty) include non-discrimination clauses in their policies but protect their religious identities via wording that explicitly distinguishes between sexual orientation and sexual conduct.

Perhaps most critically of all, the hypothetical and unlikely possibility of future litigation should not blind us to the very real damage that is being done to the University's reputation and to its LGBTQ members today. The letter signed by 2,000 undergraduates was spurred by the transfer of a gay student who felt unwelcome here. Unfortunately, that student's experience does not appear to be an anomaly. The Princeton Review's Annual Survey has repeatedly ranked Notre Dame as one of the least LGBT-friendly colleges in the country. A 2008 report prepared for the Core Council for Gay and Lesbian Students stated that "many GLBTQ students on campus are confronted not just by an assumption of heterosexuality, but by an open hostility towards homosexuality. In the worst cases, this can be manifested as direct harassment. In other cases, the homophobia emerges as avoidance and shunning."

Notre Dame must now take decisive action to reverse its reputation as a place that is unfriendly towards gays and lesbians. Just as Father Hesburgh fought against racial discrimination, the university must take a stand by declaring that discrimination based on sexual orientation violates Catholic moral principles and is not acceptable. Including sexual orientation in its non-discrimination clause is a moral imperative if Notre Dame is to remain a leader in defense of human rights.

Richard Williams is an Associate Professor and past chair of the Notre Dame Department of Sociology. He can be reached at rwilliam@nd.edu.

no

Notre Dame's policy is not to discriminate on grounds of "race, color, national or ethnic origin, disability, veteran status, age or sex." The university thereby declares that none of these things will be considered in making decisions about how to treat people. At Notre Dame, every one of the named grounds is irrelevant, across the board. Different skin colors, countries of origin, years of birth – it's all the same under our non-discrimination policy.

Should Notre Dame declare that "sexual orientation," too, makes no difference at all? Would it be right for the university to declare that "gay," "questioning," "lesbian," "straight" (and, now or soon, other "sexual orientations" such as "sadomasochist," "polygamous," or "swinging") are all just the same?

A little thought about this proposal suggests that the answer is "no." Race, ethnicity, age, et al can be subjectively very important to people, a valued part of someone's identity. But none of the university's present non-discrimination bases is a moral category. None takes its meaning from a morally significant choice or act.

"Sexual orientation" is different. It is intelligible only in connection with how one seeks and obtains sexual satisfaction (with persons of the same or opposite sex, with both, or not quite sure which). So the question really is: should Notre Dame declare that it makes no difference – across the board – how one characteristically seeks and obtains sexual pleasure? Should the university say about "gay" and "straight" and points in between: it's all just fine?

Of course not. A glance at any authoritative Church document (such as the *Catechism*) shows why: the faith holds that how one seeks and obtains sexual pleasure makes plenty of difference to human well-being. Any Catholic institution would thus contradict the faith if it said that the various "sexual orientations" are acceptable, all equally irrelevant to the university's mission to teach and to form young people. Catholic teaching here is the same as the moral truth: sex is for marriage.

Someone might object now, and say that "sexual orientation" is not about how one would obtain sexual pleasure. Adding it to Notre Dame's policy is about combating discrimination based upon someone's inward feelings of same-sex attraction, which may scarcely have been chosen and which might not be acted upon. This objector might conclude by asking: doesn't the Church itself distinguish between feelings of same-sex attraction, and acting upon them?

In reply: the Church does indeed discriminate when it comes to moral evaluation between feelings (of all kinds) and acts (of every sort). But that does not imply that all feelings are fine. Discriminating against people due to their inward feelings (alone) is usually wrong. But none of the grounds in the present policy is a feeling, and there is no reason to start a trend with this one.

Besides, "sexual orientation" means in this campus contest what it means elsewhere in American culture and law. Its operative meaning goes well beyond feelings of sexual attraction. "Sexual orientation" refers mainly to *adopting* an identity – as "gay" or "trans" or whatever – and to *affirming* the moral licitness of obtaining sexual satisfaction accordingly. "Sexual orientation" denotes, in other words, a sexual ideology.

Refusing to add "sexual orientation" is not an invitation to treat any "gay" student (for example) unjustly. Countless things which are irrelevant to almost all that the university does are not on the non-discrimination list. Hair and eye color have no more to do with fair treatment than does skin color. Or, what if students and some professors urged the university to pledge not to discriminate against those who watch pornography and masturbate to it? This behavior would be an unjust basis upon which to evaluate students' academic accomplishments or, if it did not violate other people's rights, to expel anyone. But it would still be unreasonable for these pornography users and their sympathizers to ask the university to treat conduct which violates Catholic moral teaching, and which typically depicts women as men's sex slaves, as if it were morally neutral. In this case as in the case with "sexual orientation," those who would add to the non-discrimination clause really want the university community to endorse a false sexual ideology.

Gerard V. Bradley is a professor of law and a member of The Rover's *council of advisors. This is an excerpt from his full response, which can be found online at our website, www.irishrover.net.*

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Lex Cordis Caritas - The Law of the Heart is Love

Most Reverend Thomas John Paprocki
Guest Contributer

My dear brothers and sisters in Christ:

"God doesn't hate Democrats!" These were the words that greeted me from an irate fan at a recent SHG football game.

"That's right," I agreed.

The person seemed surprised. "You agree?"

"Yes," I replied. "Why would you think otherwise?"

"Well, because of what you said recently."

So I asked, "Did you read my whole column or watch the entire video recording of it?"

"No," was the honest reply. "I just saw a snip of it."

There's the problem. While I have received many positive and supportive comments from people about my September 23rd column in the Catholic Times, there have also been quite a few angry and negative reactions. Unfortunately, a sizeable number of hateful e-mails and calls have been obscene and verbally abusive of my staff members who have fielded them.

Due to the volume of calls, letters and e-mails, it has been impossible to respond to most of them personally. But to those with whom I have spoken, like the football fan mentioned earlier, my first question is usually to ask if they have read the whole column or watched the entire video recording of it. The answer is usually no. They read a few excerpted sentences out of context, watched a pirated video with a brief clip accompanied by someone else's spin on what they thought I said, or saw an editorial in the local secular newspaper that distorted and misrepresented my words. So it would help for people to read the whole column or watch the entire video recording of it before reacting.

It might also help for me to explain more fully the moral reasoning behind my conclusion that "a vote for a candidate who promotes actions or behaviors that are intrinsically evil and gravely sinful makes you morally complicit and places the eternal salvation of your own soul in serious jeopardy." That sentence has many complex concepts behind those carefully chosen words.

"Promote" means much more than simply being a member of the party that officially endorses abortion and same-sex marriage. One must distinguish between the party platform and the members of the party. As I pointed out, there are pro-life Democrats who disavow and disagree with their party's endorsement of abortion. To "promote" involves active support for legislation, regulations or the appointment of judges that would facilitate intrinsic evils and grave sins such as abortion and same-sex marriage. Some Republicans do this too.

"Intrinsic evil" refers to something that is inherently offensive to God by its very nature. It is "serious sin" if it violates the two-fold commandment to love God and neighbor in such a way that it mortally ruptures our relationship with God.

"Morally complicit" is perhaps the most complex and difficult concept to explain and understand in this context. Moral complicity means that one cooperates as an accomplice to bring about an evil. This cooperation can be either formal or material.

"Formal cooperation" refers to sharing the same intent for the evil to be brought about, such as the boyfriend who pays for an abortion. This would also include voting for a candidate because you want to make it easier for people to obtain abortions.

"Implicit formal cooperation occurs when someone denies intending the wrongdoing of the principal agent, but participates in the action directly and in such a way that it could not be done without this participation. It is not morally permitted to engage in either implicit formal or formal cooperation in evil. Politicians who claim to be "personally opposed to abortion" but then support laws that make abortions possible fall into this category.

"Material cooperation" means that you don't share the intent but your actions nevertheless are instrumental in bringing about the evil outcome. Without getting into all the layers of complexity in defining "material cooperation," suffice it to say that, as a rule, Catholics should avoid voting for candidates that would involve them in cooperation with the wrongdoing of politicians. Voting for a candidate who promotes public funding for abortion makes you morally complicit in the grave evil of killing some of our fellow human beings. Not every case of material cooperation with evil is unjustifiable, but every case requires us to think about whether it is justified, and this is acutely important with a



Most Reverend Thomas John Paprocki

widespread grave injustice such as abortion. As indicated earlier, it is not a simple analysis.

Some who try to navigate this labyrinth of moral analysis simply rationalize their way to a desired conclusion, for example, by saying that voting for a pro-choice candidate is justified by their support for other "social justice" causes. But such people should apply the Golden Rule by placing themselves in the shoes of the people who are going to be killed by abortions. Would these voters really think it is more "just" to vote for the "pro-choice" candidate if they or their own children or their brothers and sisters were going to be deliberately killed -- along with 1.3 million others? Not very likely, is it?

Perhaps the phrase that most rattled people, though, was saying that there are actions that could place "the eternal salvation of your own soul in serious jeopardy." All of us, myself included, must diligently cooperate with God's graces to be saved. To presume that one will be saved no matter what we do here on earth is called the sin of presumption. But neither would I presume to declare that someone is or is not going to hell. I leave that to God's judgment.

Does God love Democrats? Does God love Republicans? Yes, of course He does. God loves Democrats, Republicans, Libertarians, Independents, in short, God loves everyone. But that's not the question at issue here. The key question is whether we love God more than a political party or candidates that promote intrinsic evils and serious sins. The first commandment is that we not worship false idols. That means God comes first and His moral law trumps politics.

May God give us this grace. Amen.

Most Reverend Thomas John Paprocki is the Bishop of Springfield Illinois. This article first appeared in the Catholic Times *on October 21 and is reprinted with permission.*

"There is No Such Thing as a Secular Society": A special lecture by Rémi Brague

Caroline Corsones
Staff Writer

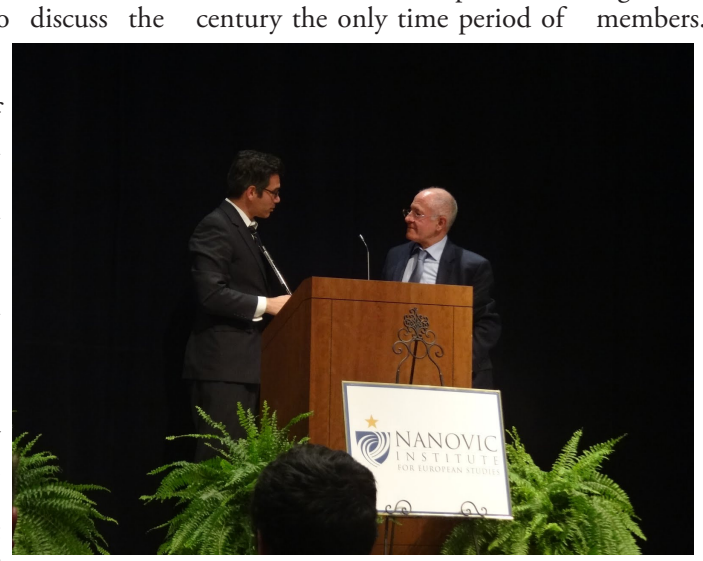
Notre Dame was honored to host Ratzinger Prize recipient Professor Rémi Brague on campus Thursday, October 11. The Ratzinger Prize recognizes innovative scholarly researchers in the areas of Sacred Scripture study, patrology, or fundamental theology, and awards a prize of almost a hundred thousand dollars. The 2012 Ratzinger Prize was awarded to two men, Brague and Notre Dame's Father Brian Daley, Professor of Theology. Both Daley and Brague will travel to the Vatican to receive the Ratzinger Prize from Pope Benedict XVI.

Before travelling to the Vatican, Brague visited South Bend to address Notre Dame students in his thought-provoking lecture entitled: "There is No Such Thing as a Secular Society." This Frenchman had an air of confidence and kindness about him as he presented in the Carrie Auditorium.

Following an introduction by Professor John Cavadini, head of the Institute for Church Life, Brague immediately captured the attention of the audience by giving the microphone a tap, and saying, "I will cut it short." He was met with a laugh when he warned the audience that he was about to get "rough and tough" with them.

Brague began with the thesis that a post-secular society can only lead to self-destruction. He proceeded to discuss the etymology of the word "secular." As a derivative of the Latin word "saeculum," this word was coined in the 1850s, meaning century, and was used to describe the transient nature of the world. From a strictly philosophical point of view, the only significant period of time for the secular person would be the one that included his lifetime (around seventy years) and the average time people remember him (thirty years).

Brague argued that, if all people in a society had this worldview, society would not be able to continue because people would have no reason to reproduce or look out for their neighbors. If people considered their particular century the only time period of importance, there would be no need to look toward the distant future. Brague referenced the worldview of characters in *Gulliver's Travels*, for instance, a person is considered dead if they have lived eighty years. This worldview, he argued, is held by secularists, though not as overtly.



Rémi Brague, right

Questions following the lecture included several counter-arguments from audience members. These questioners included secularists who did reproduce and care about others, and they were confused by Bragues's sentiments that secularists abstain from these acts. Brague clarified that he was not trying to say that secularists do not reproduce or care about others, because most of them do. He meant that it would be impossible for a secular society to succeed on a philosophical basis because secularists have a short-term focus. Rémi Brague's intellect, precision, and humor all contributed to this captivating lecture. This lecture could not have been possible without the Nanovic Institute for European Studies at Notre Dame, and the audience was grateful for their hard work.

Caroline Corsones is a freshman undecided Arts and Letters major in Farley Hall, who likes to rap for fun. Contact her at ccorsone@nd.edu.

Cheers & Jeers

Nate Balmert
Staff Writer

CHEERS

Year of Faith: October 11th began the Year of Faith, according to Pope Benedict XVI. It is the 50th anniversary of the Second Vatican Council and the 20th anniversary of the *Catechism of the Catholic Church*. The Year of Faith is a "summons to an authentic and renewed conversion to the Lord, the One Savior of the world." Catholics hope to find a deeper relationship with Christ this year as many people have neglected their faith throughout the world.

October Break: The break occurred in the middle of two dramatic football victories against Stanford and BYU. For many, the break was fantastic and exciting. For others it was relaxing. No matter, most of us were not studying in either case, but we return now, refreshed, to finish up this fall semester of 2012.



Seven New Saints: The first Native American saint and 6 others were honored in Rome yesterday morning. We laud these Catholic role models. Pope Benedict honored the saints' efforts in continuing the Church's mission to proclaim the gospel to the whole world.

Waste-Free Wednesdays: November 7th marks the first day of this fall's campaign! Clear your tray between 6 pm and 7 pm at either dining hall and be entered into a raffle to receive $100 Flex Points. Why join the fun? Notre Dame students waste about 1.2 tons of food each day- think of how many people this could feed! Love food, don't waste (Cheer by Anna Gorman).

JEERS

Meningitis Outbreak: A recent fungal meningitis outbreak has claimed 23 lives and 300 others have become ill as a result of tainted steroid injections. This story becomes even more alarming, considering the fact that the pharmacy responsible has escaped harsh punishment several times in recent years. One of the violations involves inadequate sterilization methods.



Candy Crowley: While Candy Crowley seemed more forceful than Jim Lehrer during the debate, Barack Obama spoke for four minutes more than Romney, again. But more importantly, Ms. Crowley also live fact-checked Romney's assertion regarding Obama's statements the day after the Libya attack. She admitted that night she was incorrect to side with Obama, but the damage had been done.

DeBartolo Quad Gas Leak: On Monday, DeBartolo Quad was surrounded with yellow tape and numerous authority figures who vehemently denied access to one of the most foot traffic-heavy spaces on campus. Apparently a tent stake punctured an unmarked gas line on the quad. Nice.



Permission to laugh

Michael Jackson
Staff Writer

Sometimes people will do anything to get a little extra cash. The average person might play the lotto with very limited success. A few people might even fudge the old taxes a little to squeak out or squeak back a few bucks from Uncle Sam, depending on the exemptions they claimed, of course. Others might stand at the punch clock until the next minute turns to get a few more cents. And still others might try to pull major heists to rein in the cash – cue the music for Ocean's Eleven. The moral evaluations we might make for these particular cash-advancing techniques range from obviously wrong to "now why'd ya want to do that?" However, none of these people are completely incompetent. Below, I will detail a list of people who are completely incompetent.

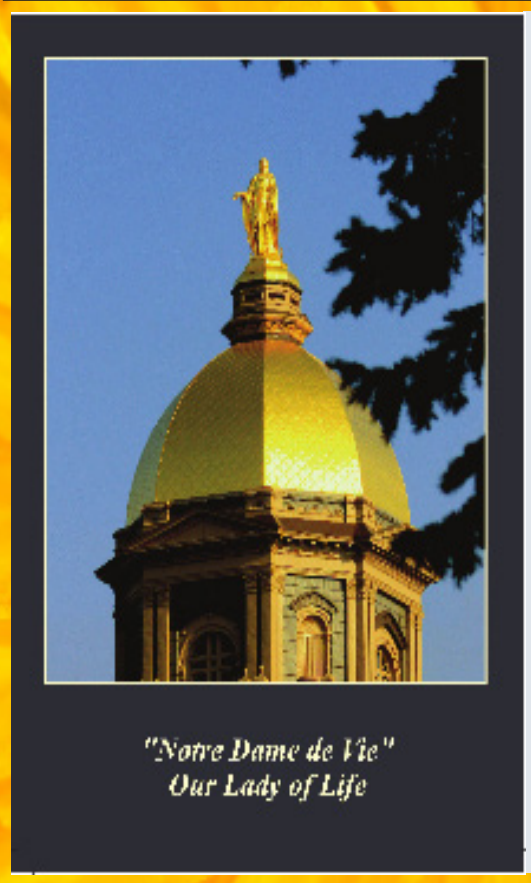
It's 8 am on Saturday, October 20, 2012, at a convenience store in Madison, Wisconsin. A clerk at the Open Pantry is counting the store's cash for the day when two men enter. The first asks the clerk for directions and the second slips behind the counter. Once the clerk realizes it is a robbery she demands that the robber give the money back. After she asked a second time, probably very nicely, he places a wad full of cash on the counter and then he and his accomplice flee in a light blue Chevy Lumina (one of the ugliest cars around). The distraught clerk then calls the police who come. They investigate the scene only to determine that the store has $1 more after the robbery than before. One of the two men must have thrown an extra buck into what he had originally taken. So now there are two men on the lam for charitably giving a dollar to the Open Pantry in Madison, Wisconsin. Hilarious!

At least those two guys got away. Now consider a bank robbery at 9 am on Monday, October 22, 2012, in Syracuse, New York. A man, whose name I suppress out of respect for any further embarrassment, walks into an Alliance Bank location. He then approaches the teller and demands $20,000. The teller simply refuses his offer: "Sorry sir, I can't help you. Next in line, please." So our unnamed bank robber-to-be demands again. This time the teller consents and hands him a bag of money. Now Mr. Moneybags departs happily on his way. After a few blocks of counting his money, however, he realizes that the teller got him again by severely shortchanging him of the $20,000. He is now one frustrated cowboy. So what does he do? Mr. Unnamed marches right back to that bank and knocks on the doors, which have now been locked because the bank is a crime scene. All he wants is the rest of the $20k which he politely requested. All he gets is a bunch of laughs from the police and some nice shiny handcuffs. Incompetent I tell you, incompetent.

Lastly, we examine the case of a Dartmouth man who tries to kidnap a Halifax mining executive. I guess if you are not able to steal a man's money the next best thing is to steal him (and hope for some wisdom, words of advice, or the exec's personal stash of mined silver and gold in return). So the Dartmouth man, whose name is concealed for similar reasons as the aforementioned bank robber, tries to abduct the exec from his waterfront home in Nova Scotia on October 16, 2012. That is wonderful, but would you like to know where they caught the perp? Well they obviously caught him at the exec's waterfront home. Pretty standard so far, I would say. The only problem is that they did not apprehend him there on October 16, 2012, but rather on October 22, 2012. The personal security guards at the mansion caught the would-be-abductor as he tried a second time to either rob the mansion or abduct the exec. Obviously, when the police came they wanted to perform an evaluation of the perp's ability to think about what he had done. Well the results are in, and they have determined that he is an idiot.

The moral of the story is when you try to make an extra buck or 20,000 of them the rules of common sense should still apply. Take hand and generously apply with a whack to forehead.

Michael Jackson is a fifth-year senior in the Riley Dual-degree program. He wants to be a lion-tamer when he grows up. Contact Michael at mjackso7@nd.edu.



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.

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Catholic GSAs

environment for LGBTQ community members and promote better understanding and integration with the entire campus community."

The LGBTQ Resource Center "[envisions] Georgetown to be an institution which promotes equity and affords wholeness for its lesbian, gay, bisexual, transgender, queer, and questioning students, faculty, staff, and alumni consistent with Jesuit values and principles." In many ways, the Center achieves its mission and vision through its extensive programming and support services, such as discussion and support groups for the LGBTQ community, resources to health and safety services, counseling services, and prayer groups.

Several annual events and programs, however, have come under sharp criticism from Catholic circles, events including National Coming Out Week, Gender Liberation Week, Pride Week, and a Lavender Graduation. According to the LGBTQ Resource Center website, Gender Liberation Week "focuses on breaking down gender constructions and what it means to be transgender and what defines sex, gender, gender expression, gender identity and sexual orientation." Coming Out October or "OUTtober" events have also been scrutinized, due largely to the LGBTQ's invitation to Ty Cobb, Senior Legislative Counsel at the Human Rights Campaign, an organization known for its advocacy of gay marriage equality, to speak, and to its "kiss-ins," where GLBTQ couples kiss publically together at a specific time.

As a University approved club, Georgetown University Pride (GU Pride) has also been involved in the creation of "Catholic Association of Students for Equality" (CASE), initiated by Georgetown student Thomas Lloyd, vice-president of GU Pride and founder of CASE. The group is "an association of student run LGBTQ groups on Catholic campuses." It has been criticized for its open advocacy for same-sex marriage.

CASE's formation statement states, "The sacrament of Matrimony, we were taught, imbues a loving relationship with a grace 'intended to perfect the couple's love and strengthen their indissoluble unity.' And yet, we are denied the ability to fulfill this duty to our family, to our beloved, and to God." No action has been taken by Georgetown to disassociate from CASE, despite the latter's open advocacy contrary to the Catholic teaching on marriage.

Boston College's GLBTQ Leadership Council (GLC), a governing body of the Undergraduate Government, supports many groups and organizations that promote GLBTQ awareness. These groups include Allies of Boston College, Prism and Horizons support groups for those who identify as Lesbian, Gay, Bisexual, and Questioning, and a Lesbian and Gay Faculty, Staff, and Administrators Association (LGFSAA).

Approved in 2003, the Boston College's Allies Constitution states that it "will respect the Jesuit, Catholic mission and heritage of Boston College...and shall not sponsor or support programs that involve public protests, petitions or activities and events that conflict with University policy or that University officials judge promote positions or behavior inconsistent with BC's religious traditions."

President Father William Leahy, S.J., also approved of BC Allies' mission, stating, "It is essential that the topic of sexuality be examined in the Boston College community in light of Scripture, our Christian, Catholic roots and moral teachings, and contemporary culture. In particular, I think we need to come to a fuller appreciation of sexuality as a gift from God that not only shapes human identity and relationships but that also calls us to integrity, generosity and personal responsibility."

Although the University provides for it students through a variety of organizations, including BC QueerPeers, BC Allies, the GLC, Graduate Pride Alliance for graduate students, a Lamda Law Students Association of LGBT students, staff, and faculty of the Law School, and a GLBT Inclusive Fellowship of Theology Students (GIFT), some events or resources hosted by these clubs seem to directly contradict Church teaching.

In March 2012, the GLC hosted a Gala with speakers from the LGFSAA, and Grace Sterling Stowell, executive director of BAGLY (Boston Alliance of Gay, Lesbian, Bisexual, and Transgender Youth). BAGLY's website states, "Our approach to programming and services is youth-centered, non-judgmental and "sex-positive" (meaning we think consensual sex is natural and healthy) [sic]." It also promotes belief "in sexual freedom…[and] in condoms…."

Boston College Allies also seems to explicitly support a lifestyle of sexuality that is not in accordance with the teachings of the Church. T-shirts being sold at many of their main events, especially during National Coming Out Week include stick-figure images of man-man, woman-man, and woman-woman figures holding hands are printed with "Support Love" on the bottom of the image. Due to the legalization of gay marriage in Massachusetts in

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Theology club

Notre Dame Theology Professor Gary Anderson's article Is Purgatory Biblical?, and enjoyed Mass and pizza with Rev. Brian Daley, S.J., who recently was awarded the prestigious Ratzinger Prize for excellence in theological scholarship. The club hopes to invite different theology professors to talk about various topics and discuss them with the students.

Gabriel Reynolds, Associate Professor of Islamic Studies and Theology, is the faculty advisor for the club. He credited the students for their great initiative in founding and organizing the club, and hopes that it will "fight the evil and false notion of theology as a boring, bible class." Theology is implicated in the biggest decisions and questions in our lives, and therefore it needs to be taken outside of the classroom. In addition to supporting the club, he promotes it, and other theologically-relevant things, on his twitter account. Follow him at http://twitter.com/theologyDUS.

Theology Club is open to all majors and faiths, and anyone interested in an open and informed discussion. "We're hoping to attract anyone who wants to discuss theology," said Gorman. "We don't want to restrict the conversation to Catholics only, but we do expect everyone to be respectful of Catholicism."

"The main goal of the Theology Club is to create an environment where students from all majors are free to discuss a full range of theological topics at the academic level," Kostielney said. "We invite those students who are interested in theology, but cannot take extra courses due to scheduling conflicts as well as those who simply desire to broaden their knowledge about the subject. Basically, everyone is welcome!"

Interested in joining Theology Club? The group usually meets at 9pm on the first floor of Malloy Hall on Tuesday evenings, and advertises their events through email and Facebook.

Liz Everett is a junior PLS and English major in McGlinn Hall who is enjoying the lovely fall weather. She was also voted "Most Sarcastic" in her high school class, according to a reliable source. Some

Celebrating life, one dance at a time

Matt Povlock
Stafff Writer

Blessed Mother Teresa once proclaimed, "Joy is prayer. Joy is strength. Joy is love. Joy is a net of love by which you can catch souls." Joy is radiating from Notre Dame Right to Life (RTL), as members of the club devote themselves to defending life by celebrating it. Several RTL club members recently celebrated life by participating in a night of dancing with the Hannah and Friends family.

Hannah and Friends is a local nonprofit organization dedicated to improving the quality of life of children and adults with special needs. Founded in 2003 by former ND football coach Charlie Weis and his family, the organization supports families across the country with special needs children. In South Bend, Hannah and Friends provides a loving home for these individuals and offers several programs through which participants can learn, grow, and develop, while having fun. These programs range from cooking classes to evenings of karaoke and dance parties.

Nearly a dozen members from RTL joined the Hannah and Friends family at their most recent dance party, celebrating life with singing, dancing, and pizza. Roscoe Anderson, a senior in Stanford Hall, remarked on the pure excitement of the children: "It was great to see how much fun the kids had while dancing," he said. "Some of those kids could really bust a move."

Katie Teitgen, Director of Operations at Hannah and Friends, believes that events like these allow program participants and students to celebrate life together in a special way. "Hannah & Friends dance parties are a place for individuals with different abilities to come, have a great time and be themselves - no one is judging them, they feel welcome," states Katie. "We love having students volunteer for dances and activities. They not only help the participants have fun, but they also help them engage in social interactions, which is an important experience for individuals with special needs."

These events, as well as other programs offered by Hannah and Friends, demonstrate the organization's pro-life identity. This group defends life by recognizing and celebrating the dignity of people who are often dismissed as "special." While these individuals have special needs, they also have special gifts. Their gifts reflect the beauty of life on an indescribable level. Their joy is contagious and transformative, and surely Blessed Mother Teresa would have remarked that their joy served as a net of love on September 29, catching the souls of each RTL club member they met. As this year continues, Hannah and Friends will host many more dance parties, and all are welcome to join them to celebrate life with the most joyful people imaginable.

Matt Povlock is a senior accounting/theology major in Stanford Hall who enjoys grizzly bear wrestling and alligator tickling…but only on weekends. You can contact him at mpovlock@nd.edu.

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Panel discusses the economy and the election

Abigail Bartels
Stafff Writer

The Notre Dame Center for Ethics and Culture hosted a panel discussion on the state of the economy and its relation to the upcoming election on October 3 in the McCartan Courtroom of the Law School. The discussion featured four prominent Notre Dame economists. The panelists focused around the question, "What are the biggest challenges facing our economy, and what is the best way to approach these challenges in light of human dignity and the common good?"

Dr. Timothy Fuerst opened by comparing the current state of the economy to its potential state. He explained that usually, when an economy hits a rough patch, it "plucks" back, meaning real and potential gross domestic product (GDP) go back to their normal levels. The recovery is still slow and tepid, as shown by the atypically low real GDP levels. As Fuerst put it, "we are out of pluck." The current interest rate is at 0 percent and cannot go any lower, which could lead to inflation in the future. To combat this problem, he suggested that the Federal Reserve gradually raise the interest rate back to the normal 4-4.5 percent. There is the added risk, however, that this would lead to less investment spending and make it more difficult for the government to pay back their loans.



Dr. Michael Pries continued the presentation with a look at the labor market. Currently, unemployment is around 7.8 percent, which translates into six million more people unemployed right now than were before the recession. This does not include the number of people who have left the workforce or simply given up trying to find a job. The main problems in the labor market are the lack of demand and a mismatch in the skills and geographical location of the workers. Dr. Pries argued that our current path is not fixing these problems, even with the aggressive policies that President Obama has put in place. So exactly what is the driving force behind the unemployment? "I have a lot more questions than answers. That's what makes it exciting to be an economist in these times," Pries concluded.

This was followed by a discussion of fiscal policy by Dr. Eric Sims. He explained that the government cannot provide for prosperity out of thin air — it needs to be able to pay for what it provides. He emphasized that the country is headed toward a fiscal cliff, with the debt owned by the public projected to grow toward 100 percent of GDP. In comparison, the Greek public debt was 150 percent of its GDP just before its economy collapsed. "We've got to do something. The status quo is not working," Dr. Sims stated. He suggested eliminating loopholes in the tax code would be more successful than a progressive tax. He argued that the latter option is not helpful enough, as taxing those classified as "rich" for every penny of their income would simply lower the deficit a mere 10 percent a year.

Dr. Nelson Mark concluded the panel discussion on the international aspects of the current economy and election cycle in America. He explained that since China is one of the United States' largest export countries, it is therefore in our best interests for China to grow in investment and exports. However, since China also trades frequently with the European Union, the recent trouble in the EU has been slowing China's economic growth rate, which will affect the US as well. Mark laid out the two choices America is faced with that have also challenged European countries: declare bankruptcy or provide complete bailouts. "Either way, restructuring needs to take place," he explained. "It's going to be painful, and people are going to be upset… but it's got to be done."

The consensus of the night was that whoever becomes president next January will be taking on an economy that is out of pluck, facing high unemployment rates, and in need of restructuring. The American people have the opportunity this November to choose a president whom they think will promote economic growth and the dignity of the human person.

Abigail Bartels is a freshman Political Science and Something Else double-major and a boot-loving Minnesotan who enjoys long walks in the snow. If you would like to discuss politics or are looking for winter survival tips, email her at abartel2@nd.edu.

Civility, courage and conviction at Notre Dame



Rev. Wilson D. Miscamble, C.S.C.
Faculty Contributor

Civility is in vogue at Notre Dame these days. On campus we have had panel discussions exploring how to improve civic engagement with less partisan rhetoric. This year's university forum, "A More Perfect Union: The Future of America's Democracy," aims at fostering civil discussion of national political issues. And almost all of us have seen one of those ubiquitous posters of our university president asking students to "Take the Pledge"– that is the "Notre Dame Pledge for Virtuous Discourse," which encourages students to engage in respectful dialogue.

In this Notre Dame is by no means unique. Public appeals to civility have been voiced regularly throughout American history, including during periods when political discourse was far fiercer than anything experienced today. Nonetheless, in the wake of the eye-rolling, laughter, and dismissive interruptions that characterized Joe Biden's performance in the recent vice presidential debate, it is good to be reminded of the importance of civility for democratic dialogue.

True civility, however, is not to be mistaken for saccharine niceness. True civility assumes vigorous exchanges of views about matters of importance. A local example of what I mean was the robust debate over Truman's use of the atomic bomb held on campus last year in which I had the good fortune to engage two capable interlocutors, Professors David Solomon and Michael Baxter. Each put forth strong arguments that were often diametrically opposed to mine. (Some Rover readers might recall it.) We disagreed sharply, and our strong criticism reflected those disagreements. Yet we managed to do so in a civil fashion, which meant that none of us tried in any way to inhibit the others from expressing honestly held views.

Regrettably, not all advocates of "civility" follow this course. Some appear to use their advocacy for civility as a cover to stifle genuine debate, especially over important issues. This is false civility because it becomes not simply a vehicle to prevent serious discussion but also a weapon to use against one's political foes. Sometimes, too, civility serves as a refuge to disguise the fact that its advocates want to avoid taking tough public stands on difficult issues. Sadly, present day Notre Dame provides evidence of these practices.

Let me give one example. Late last spring, 154 Notre Dame faculty responded to a powerful homily given by Peoria Bishop Daniel Jenky in defense of religious freedom against various actions affecting the church at both the national and state levels. In his homily, Bishop Jenky quite accurately gave four instances of governments – those of Bismarck, Clemenceau, Hitler and Stalin – that "tried to force Christians to huddle and hide only within the confines of their churches." He suggested further, also rightly, certain parallels with recent actions by the Obama administration and an Illinois state government, which had imposed unacceptable terms on the workings of certain Catholic social service agencies. Did the offended faculty members react by writing a civil note to Bishop Jenky contesting his view? Hardly. Their ire up and their blood presumably boiling, they instead falsely and publicly accused Bishop Jenky of "ignorance of history, insensitivity to genocide, and absence of judgment." They further demanded that he resign as a fellow and trustee of the university. They in no way, however, addressed the substance of Bishop Jenky's legitimate concerns. So much for measured, careful, and respectful dialogue! The faculty petition was an effort to silence a church leader and expel him from the Notre Dame family. The irony here apparently is lost on some of the signatories who still present themselves as monitors of "civility" on campus.

In reality the threats to civility and genuine dialogue these days come mainly from those determined to limit and restrain the expression of views grounded in religious convictions or that defend the valuable work of religious institutions. Fr. Jenkins himself has said that dialogue with the Obama administration proved fruitless when seeking relief from the HHS mandates that require that employers and institutions provide health insurance covering abortifacients, sterilization and contraception even when the employers deem these to be morally wrong. Notre Dame's experience in this sad episode is but part of a larger, dangerous effort to restrict religious freedom and to assault conscience rights and protection.

Last month the cardinal archbishop of Washington, D.C., Donald Wuerl, pointed out that an "increasingly bold, ideologically driven and progressively intolerant secular humanism" is intent on driving religious voices out of the public square. The evidence abounds far beyond the HHS mandate issue and touches important matters like sexuality, marriage, discrimination laws, healthcare policy concerning abortion and end of life issues, and foreign aid. For example, one might ask the president of Chick-fil-A if he would like to articulate again (and in a civil manner!) the historical Christian view of marriage so that he could risk his business interests being threatened anew by the mayor of Boston and his cohort. Or the chief diversity officer at Gallaudet University, who noted the irony that she was suspended for having a diverse view -- she signed a petition in support of traditional marriage.

Even views that are not religiously based but which might support traditional Christian views are targeted, including in universities where academic freedom supposedly prevails. For example one might ask the sociology professor at the University of Texas at Austin, Mark Regnerus, what his experience of civility has been after he had the audacity to conclude after careful research that "adult children of parents who had same-sex romantic relationships, including same-sex couples, had more emotional and social problems than do adult children of heterosexual parents with intact marriages." It has been reported by our distinguished faculty colleague Christian Smith that Regnerus was "smeared in the media and subjected to an inquiry by his university over allegations of scientific misconduct." Where were the civility-monitors who came to his aid or pleaded for respectful dialogue from those who tried to have him fired?

Especially in these circumstances of hostility toward traditional values, Notre Dame must demonstrate real leadership and exhibit courage in defending religious liberty and the rights of conscience. As the leading Catholic university, we have a special obligation to articulate fundamental church teaching on the dignity of each human person and the right to life of the unborn as well as on the sanctity of marriage. Notre Dame must avoid tepid engagement on these now controversial issues.

Father Jenkins deserves credit for launching a lawsuit in defense of religious liberty against a president on whom he bestowed an honorary degree. What concerns me, however, is his recent problematic statement that his "deepest conviction" is to find a "way to talk to one another in ways that are respectful and reasoned." This view seems grounded in the squishy notion of "epistemic humility," including even "about truths believed to be revealed," which he offered in a talk at the Aquinas Institute at Emory University in 2011. It certainly resonates with his commencement address at Wesley Theological Seminary in May of 2012, in which he elevated "respectful discourse" as a crucial end dependent upon deep convictions being expressed as "an effort to persuade." Yet, Notre Dame's recent experience of failed negotiations with the Obama administration surely suffices to reveal the limits of this rather unrealistic approach.

Whoever wins the presidential election in November, one thing is certain: the challenge to religious liberty, and especially to the freedom of religious institutions to pursue their appropriate missions, will continue. The temptation for Notre Dame will be to lay low in this conflict and perhaps confine itself to bland admonitions that debate be conducted with civility. Such a course puts a rather skewed tolerance as the highest good, ignores any claims to objective truths and neglects the moral obligation to stand up for those truths. Although it will be preferred by those who strangely crave the regard of some of the main vehicles of aggressive secularism in politics, the media and the academy, this wimpish option must be resisted fully if Notre Dame is to fulfill its fundamental calling as a Catholic university.

It is unclear if Notre Dame will stand tall to this challenge. Will we fight publicly for the Church's institutional freedom -- or just leave it "to the courts" as the more tepid advocate? Will we raise our voice in defense of traditional Christian marriage? Are we prepared to fight more openly and vigorously for the lives of the unborn?

Of late Notre Dame has mounted a careful public relations effort to display the range of worthy causes for which it is willing to "fight." All are commendable, and it is inspiring to see publicized Notre Dame's efforts to combat natural disasters, to protect the health of children, and to rebuild war-torn communities. How much more commendable and inspiring it would be if Notre Dame placed its prestige and influence in support of other important causes that are less likely to attract universal approval? We will know that Notre Dame has moved to a new level of courage and conviction when it airs TV spots during its football games that testify to its willingness to fight for the lives of the unborn–and in defense of traditional marriage.

In the end, Notre Dame is confronted with a crucial decision: whether we wish at our very heart to be a Catholic university. Will we be a place that pursues the truth and is willing to defend it? Will we be a place that holds firmly that there are moral absolutes and that the defense of them trumps mere tolerance? Will we be a place where genuine civil dialogue occurs in the context of true courage and conviction?

We can and should debate these issues in civility. But we should never invoke civility as a way to avoid taking a stand.

Father Bill Miscamble, C.S.C., is a professor of history, president of the University Faculty for Life, and a member of The Rover's *council of advisors.*

"True civility, however, is not to be mistaken for saccharine niceness. True civility assumes vigorous exchanges of views about matters of importance. But sometimes, too, civility serves as a refuge to disguise the fact that its advocates want to avoid taking tough public stands on difficult issues. Sadly, present day Notre Dame provides evidence of these practices."

"We will know that Notre Dame has moved to a new level of courage and conviction when it airs TV spots during its football games that testify to its willingness to fight for the lives of the unborn–and in defense of traditional marriage."

Apostolic Nuncio visits Notre Dame

Jeremy Prinz De la Cruz
Staff Writer

During his visit to the University of Notre Dame Thursday before Fall Break, His Excellency, Joseph Salvador Marino, Apostolic Nuncio to Bangladesh and Titular Archbishop of Natchitoches, gave a presentation at Moreau Seminary regarding the state of Christianity and Holy Cross missionary work in Bangladesh: "It's one of my great joys to have known your brothers and sisters … What you have done is truly remarkable and what you are doing is truly inspiring."

Archbishop Marino began his presentation by describing the economic and religious milieu of the country. About the size of Wisconsin and with 49.6 percent of people living on less than a dollar a day, Bangladesh is home to close to 150,493,658, the majority of whom are Muslim. Hindus, Buddhists, and Christians make up a small percentage of the overall population. Marino estimates that there are about 340,000 Catholics and 200,000 Protestants in the nation. Regardless of their small numbers, however, the minority religions enjoy many rights and a peaceful coexistence with Islam.

"Muslims will ask Christians to pray for them and their family," Marino said. Religion is not neglected by Bangladeshis and forms an integral part of the life of the people. He observes that there is "a true sense that God is a part of their lives."

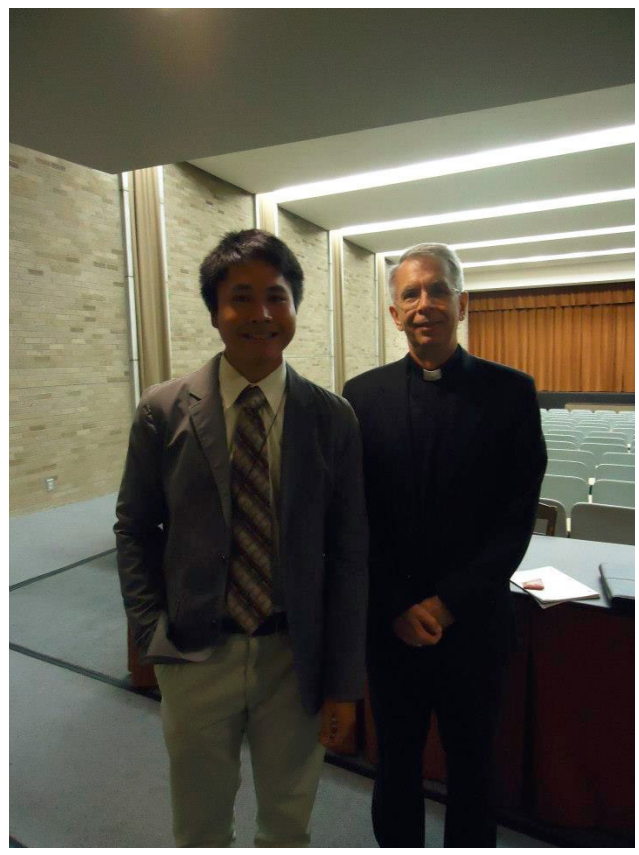
Bangladesh was founded on four principles: nationalism, democracy, socialism, and secularism. Bangladesh is not a "secular" country in the Western sense, but is more spiritually-open than its occidental counterparts. Marino explains that Bangladeshis believe "secular" to mean that "there is room and space for every religion," even if Islam is the state religion, making for a "real sense of harmony in the country." Major feast days from the four religions are even considered national holidays.

Marino describes how the Church in Bangladesh is able to own property, construct churches, and conduct seminary formation. "The Church in Bangladesh is extremely free … [and] has a right to be present in society."

He points out, however, that the Church must not grow complacent but must renew efforts of evangelization by finding out "how to perfect the religious reality of Bengal with the grace of redemption." Marino observes that Holy Cross "has created a formula of evangelization for which the Church there operates."

Direct evangelization in Bangladesh is manifested by Holy Cross' emphasis on education and its ministry with neglected tribal peoples who are open to the Gospel. Marino believes that perhaps Bangladesh might be the last place on Earth where Christians are bearing witness and announcing whose name they are coming in with the intention of baptizing.

Marino defines indirect evangelization in Bangladesh as "bringing the Gospel of Jesus in the very heart of the society." Through infrastructure like medical clinics and the 700 schools under the direction of the Church, Christians are spreading their faith through works of charity. Within Catholic schools where the majority of students are Muslim, the Church is able to foster interfaith relations by bringing students of different religions together, "treating them with dignity, and giving them a great education with which to transform society."



Dela Cruz and His Excellency, Joseph Salvador Marino

"I can't tell you the number of people who come up to me in admiration for what Holy Cross has done for them," Marino said to the audience of priests, brothers, and seminarians. "It's a concrete remembering of men just like you who gave their lives for them."

The Congregation of Holy Cross has been involved in Bengal since 1853, when Blessed Father Basil Moreau responded to the Holy See's request for missionaries to East Bengal by sending a priest, a seminarian, three brothers, and three sisters. Leaving in January of that year, it was only in May that the small group arrived in Calcutta. The area of 13,000 Catholics was ministered to by only three priests, two of whom would die of disease the following year.

Years later, Moreau was falsely accused by some in the Congregation of financial mismanagement and of taking on too many tasks like the East Bengal Mission: "I have been blamed by some for accepting this Mission, on the ground that all the other Congregations had refused it and that no good can be done there." His desire to make God known, loved, and served, however, would bear fruit in Bengal as a result of the work of his missionaries.

More than 150 years later, Holy Cross continues to maintain an active presence in Bengal, now known as Bangladesh, through its nationally-ranked schools and colleges.

The Archbishop recognizes that while there is a need for improvements in the human and intellectual formation of Bangladeshi seminarians and novices, such concerns also apply to those in the West. "We have to be very well-grounded in what we believe so we can be confident in the work we are doing." Priests and religious should also work on developing a "spirit of availability," which enables them to draw others closer to Christ while responding to their needs.

Archbishop Marino counseled the Holy Cross community to remain in solidarity with their Bangladeshi brothers and sisters through prayer, correspondence, and concrete support. "I'm not here to tell you to go to Bangladesh; that's not my job. But if you do, it will change your lives."

Jeremy Dela Cruz, a second-year seminarian at Old College, who is majoring in French and Philosophy, has just come back from a retreat at St. Joseph's Priory, where silence is a way of life and not just what occurs after a poorly delivered joke. Contemplate the mystery of God and the art of kneeling in prayer for endless amounts of time with him at pdelacru@nd.edu.

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Autocam lawsuit

recovering from the upheavals in the auto industry," he added.

In a television commercial currently airing in five major markets, John Kennedy described Autocam's healthcare plan.

"We provide $1,500 toward their [employee's] deductible [of $2,000 for a single plan or $4,000 for a family plan]," he said. "We pay 100 percent of preventive healthcare costs, and the plan is designed so they pay no premiums." Autocam's wellness plan was also recently named to the Honor Roll of the Michigan's Healthiest Employers Program.

The Kennedys emphasize that the HHS mandate forces them to pay directly for the mandate coverage because, like the University of Notre Dame and most large employers, Autocam and Autocam Medical are self-insured.

"Self-insured companies like Autocam and Autocam Medical don't pay insurance premiums," Kennedy said in the same interview. "Each month, we are presented with an invoice from our administrator that specifically names every drug and procedure our employees use, without identifying the employee. Then we write a check as a self-insured employer to cover the cost."



Autocam CEO John Kennedy

Margaret Kennedy spoke with *The Rover* about the significance of the suit. While there are currently over 100 plaintiffs in cases challenging the HHS mandate, there are less than a dozen for-profit plaintiffs. Hobby Lobby, which filed in September, is the most recent for-profit company to sue.

"A lot of emphasis and attention has been given to Catholic hospitals, schools, and other ministries that are affected by the mandate, but the mandate affects everybody," she said. "Employers who are Catholic are being forced to make the same decisions that explicitly Catholic organizations are."

Margaret Kennedy says that her family does not seek to impose their beliefs on others but wants to preserve their ability to operate their businesses as Catholic entrepreneurs.

"My parents have worked hard to live out their faith even as Catholic business owners," she said. "This does not mean that they impose their faith on every person who walks through the door, but it does mean that they seek to act in their business operations in a way that is in accord with the teachings of the Church." Seeking an exemption from the mandate "does not mean that [John Kennedy] requires his employees to become Catholic or subscribe to the teachings of the Catholic Church" when they enter the workplace.

Michael Bradley is a junior philosophy and theology major living in Dillon Hall. Contact him at mbradle6@nd.edu.

To learn more about the Autocam lawsuit and see the Autocam commercial, visit CatholicVote.org/freedom.

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

A Catholic case for the reelection of President Obama



Donald P. Kommers
Faculty Emeritus Contributor

Unlike the election of 2008, economic and fiscal rather than cultural issues are dominating the federal election campaign of 2012, and there is no evidence to suggest that Catholics will divide differently on these matters than other segments of the American electorate. But Catholics who take the social teachings of their church seriously will almost surely reject the presidential candidate who would denigrate programs that assist the poor, adulterate social security, lessen the coverage of medicare or medicaid, oppose a redistributive tax code, and disdain the creative role of government in the face of unrelenting poverty and massive unemployment.

Catholic social teaching revolves around the four bedrock principles of human dignity, common good, solidarity and subsidiarity. The last of these principles, doubtless the one Republicans love best, downplays the role of the state by elevating the importance of voluntary associations such a families, churches, charities, neighborhood associations and other self-governing groups. The principle holds that the independence of these natural orderings is essential to freedom and autonomy. It also affirms that no higher or larger organization should undertake a task that a lower or smaller one can do as well. From the Catholic perspective, this is a clear principle of right political order.

But if private groups or non-state actors are unwilling or unable to meet needs essential for human dignity and the common good, governments are morally required to meet these needs. Similarly, if lower levels of government do not have the will or the resources to meet basic human needs such as medical care or a living wage, higher levels must do so. This too is rock-bottom Catholic social teaching. Informed by the imperatives of human dignity and solidarity, the spirit of this teaching is avidly communitarian and runs against the grain of the unchecked individualism championed by Paul Ryan and other leaders of today's Republican Party. In the hands of serious Catholic thinkers, common good reasoning even rejects the generally accepted utilitarian theory of "the greatest good for the greatest number." John Paul II defined the common good as "the good of all and each individual." In a well-ordered society, therefore, shaped by the moral imperatives of cooperation and interdependence, every human being is entitled, as a matter of right, to all the goods and services needed to live in decency and self-respect. The principle of solidarity requires no less.

The elevation of solidarity has been a nonstop theme in Catholic social teaching. Typical was Pope John XXIII's declaration that "all people have a right to life, food, clothing, shelter, rest, medical care, education, and employment." Not some but all people. With poverty and unemployment at record highs, it is clear that an unregulated market economy will fail to meet these basic human needs. For this reason, state intervention in the economy is as essential today as yesterday when, for example, federal laws were necessary to abolish child labor, to eliminate industrial sweatshops, to prohibit unsafe places of work, to outlaw union busting, to force employers to pay a living wage, to ensure the safety of food and drug products, to clean our air and water, and to regulate and so discipline the financial sector. To cut back on any of these features of the regulatory state or to oppose the great social achievements of recent decades, as Republicans are advocating today, flies in the face of Catholic social thinking.

Mitt Romney and Paul Ryan are telling Americans that government needs to get out of the way to improve the economy, lift people out of poverty, and reduce unemployment to tolerable levels. Their recipe for doing this is to lower taxes -- on the rich in particular -- cut spending, denude the regulatory state and thus to release the energy of American business and thereby quicken economic growth. But even if the millions of Americans without jobs or security were to plummet by as much as 50 percent under a Romney administration, which Republicans would regard as a massive vindication of their economic strategy, millions of other Americans would continue to live in poverty, remain jobless, and lack shelter, realities Catholic social thought would not accept. One may concede that this teaching cannot prescribe technical solutions to complex social and economic problems, but it nevertheless demands a sound safety net that secures the well-being -- and dignity -- of all persons.

Even while affirming an indispensable role for the private ordering of the economy, Catholic social teaching demands state intervention when necessary to provide for the common good of all. As the bishops of the United States emphasized in their 1986 Pastoral Letter on Catholic Social Teaching and the U.S. Economy, the "market is limited by fundamental human rights." Mindful of increasing poverty, joblessness, and homelessness, moral scandals no less real in 2012, the bishops came out squarely in favor of redistributive taxation, still another principle flatly rejected by Romney-Ryan. "A system of taxation based on assessment according to ability to pay," the bishops declared, "is a prior necessity for the fulfillment of [basic] social obligations." The implication is clear. A graduated income tax based on ability to pay is necessary to support education, provide access to food, insure security in sickness and old age, and expand unemployment compensation when it runs out. Any exclusive dependence on excise or sales taxes for these purposes would disproportionately harm the less well-off and make a mockery of the bishops' preferential option for the poor.

John Paul II was fully in accord with the American bishops when before a Canadian audience he declared that the "needs of the poor take priority over the desires of the rich, the rights of workers over the maximization of profits, the preservation of the environment over uncontrolled industrial expansion, and the production to meet social needs over production for military purposes." (Today's Republican Party rejects every one of these canons.) As for joblessness in particular, Catholic social teaching has always maintained the need for full employment. If private markets cannot provide jobs for all, the state must step in with job-creation programs of its own.

Catholic teaching has often looked to the social democracies of Western Europe as superior models of distributive justice, precisely the models Republicans relish maligning. Catholic voters might be reminded that the postwar founding of social welfare democracies such as Italy and Germany were largely the product of Catholic social thought. As recently as May 31, Cardinal Reinhard Marx, the Archbishop of Munich and Freising, acknowledged in a Chicago address the influence of Catholic teaching on the development of Germany's "social market economy," one that nurtures a culture of well being that does not focus on short term profits, economic greed, and the ruthless exploitation of our planet. Catholic voters will have to decide whether this teaching can be squared with the programs and policies of the Republican Party in 2012.

Donald P. Kommers is the Joseph and Elizabeth Robbie Professor of Political Science Emeritus, Notre Dame Law School. This article first appeared in The Huffington Post *as a blog entry on October 4 and is reprinted with permission.*

Kaboski

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microfinance programs in the world. Kaboski said, "[we] showed how the impacts [of microfinance] vary across people: some increase consumption, some invest, others don't use the program at all, and others simply get into more debt. So the impacts are more nuanced than expected, and microfinance didn't seem to be as cost-effective as hoped."

When asked about the interaction of faith and reason in a Catholic university, Kaboski explained, "I think the first influence of Catholicism on scholarship, no matter what field, is a dedication to truth, and a firm belief in objective truth, so it places value on research." On an individual level he explained that he integrates his faith into his scholarship by pursuing research that benefits people and by generally trying to serve the university and its students to the best of his ability. Jokingly he added, "Having faith in a calling helps you through the tenure process."

Regarding the University of Notre Dame specifically, Kaboski said, "The interaction between faith and reason is really central to Notre Dame. In fact, it's really the only reason for its existence. There are plenty of other elite universities that believe in reason, but the blending with faith is what makes Notre Dame unique." As Notre Dame faces attempts to achieve its goals of being truly Catholic, an elite research institution and a liberal arts educator of students, Kaboski indicated faculty hiring as a particularly challenging area.

He explained, "There are only so many people who are (1) top researchers and teachers, (2) active Catholic intellectuals, (3) have a desire to live in South Bend, and (4) whose spouses can also find work. The question is often along which dimension are you going to give."

Notre Dame's Catholic identity played an important role in Kaboski's own decision to come to the University to teach and research. He added that the economics department has also been very successful in attracting other people who embrace the University's mission. "We were starting from next to nothing, and we attracted top scholars like Bill Evans and Tim Fuerst, who were interested in doing what might have been impossible twenty years ago: building a top economics department that is authentically Catholic" he explained.



Joe Kaboski

Another challenge to Notre Dame as a Catholic university that Kaboski highlighted is the failure of the Catholic Church in general to educate young people in the essentials of the Catholic faith. "I am always sad to see that despite many years of Catholic schooling or CCD, many students lack basic knowledge about things such as the sacraments, knowledge of the Bible, Catholic morality, Church history, etc. It starts way before students get to Notre Dame. People either don't get the education or, worse, get miseducated, and it makes it difficult for students to participate in the Catholic intellectual life on campus." He continued, "Moreover, when this one essential aspect of your intellectual background lags so far behind the rest of your mind, it makes it difficult to really live out a life of faith."

Kaboski teaches a course on Economics and Catholic Social Thought, about which he says, "The hope is that people don't compartmentalize what they learn, but that their faith is reflected in all parts of life, including an economics major." He also organizes conferences with the bishops, economists and other scholars through the Lumen Christi Institute. "The idea," he concluded, "is for academia - even secular academia - and the Church to always be in conversation."

Joe Mackel is a senior biology major who survived the campus gas leak on Monday. To celebrate life together email him at jmackel@nd.edu.

A Catholic case for the election of Mitt Romney



Eric Sims
Faculty Contributor

As Catholics we are called to actively participate in civic life. In the United States the platforms of neither political party accord perfectly with the Magisterium, and so we are left to use our prudential judgment in forming our consciences and deciding for which party or candidate to vote.

In many areas – such as the sanctity of life and religious liberty – Church teaching is clear and leaves no room for legitimate dissent among faithful Catholics. This is not so in the economic realm. Though Church teaching provides guidance in setting the appropriate economic goals for our elected officials, it typically does not make specific policy recommendations or endorse particular parties or candidates.

Based on Jesus' exhortation of "Whatever you did not do for the least of these, you did not do for me" (Matthew 25:40), Catholic social teaching emphasizes the dignity of each person, particularly the unborn, the infirm, and the poor. Church teaching therefore calls on voters and politicians to support and enact policies that promote the common good and provide for the material well-being of all citizens, especially the disadvantaged.

Liberal Catholics have interpreted the Church's "preferential option for the poor" as a "preferential option for government." Many liberal Catholics cite their faith in supporting a large and far-reaching government, with redistributive tax policies, heavily regulated markets, and a strong and unwavering social safety net. I have no reason to doubt the sincerity of their goal to use the government to promote the common good and the welfare of all. I do have reason to doubt that these types of policies will achieve their stated objectives.

Two central and related lessons in economics are that there is "no such thing as a free lunch" and that policies often create incentives that lead to unintended consequences. It is useful to keep these two lessons in mind as organizing principles when thinking about economic policies and how they relate to Catholic teaching. Two of the more recurrent platforms on the left are the desire for a strong social safety net and income redistribution from the well-off to the disadvantaged. In a vacuum, these are both noble goals. A social safety net has to be paid for, and redistribution creates incentives that reduce the size of the overall economic pie. At the very least these countervailing forces make such policies less desirable. In the extreme they may mean that redistributive policies are counterproductive to the goal of helping the least well-off among us.

The most pressing longer term economic issue facing our country is our burgeoning debt. Outstanding federal debt relative to our GDP has recently surpassed 100 percent. This debt is a burden on future generations, who will one day have to pay for our profligacy through some combination of higher taxes, lower government services, or higher rates of inflation. These future generations are voiceless, and must therefore be counted among the "least of these." Our debt is not just an economic issue, it is a moral issue. Indeed, Pope Benedict recently described our "living at the expense of future generations" as "living in untruth."

A 100 percent debt to GDP ratio is not only an important psychological threshold, it also puts us in dangerous historical territory. Recent research has documented that countries with debt levels of this magnitude experience growth rates that are significantly lower than countries with more sustainable levels of debt. These differences in growth rates compound to make for significantly lower levels of standards of living over the long haul. The only proven way to effectively eliminate poverty in the long run is to grow the size of the economic pie. To do so we must bring our debt back down to sustainable levels.

The Republicans and Democrats offer starkly different visions for our economy and for how to address our debt problem. The Democratic plan promises ever more entitlement spending and higher taxes on the wealthiest Americans. The only way to pay for more entitlements is higher revenue, and here the numbers do not add up. Even if there were no disincentivizing effects of higher taxes, there simply are not enough wealthy people to tax to fund these obligations. In reality, taxes distort decisions and reduce incentives to work, save, and invest. Higher taxes on the wealthy will reduce job creation and work to slow capital accumulation and productivity growth. This will not only make the wealthy worse off, it will make all of us worse off. Fewer jobs, less capital, and lower productivity will manifest themselves in the form of lower wages and more poverty among the disadvantaged. Economic life is not a zero sum game. Taking from Peter to give to Paul may make both parties worse off.

The Republican Party recognizes that failing to reform entitlement spending now will result in the ultimate demise of beneficial programs like Medicare and Social Security. To save our social safety net, we need to reform it, not make empty promises of ruinously higher taxes on the privileged few. One example of a concrete solution is Paul Ryan's Medicare plan. The plan proposes to take existing average Medicare payouts and give those to seniors in the form of a voucher; with this voucher seniors can choose among different insurance plans that best fit their needs. The hope is that the introduction of choice and competition will keep health care costs from rising at the clip we have recently witnessed. This plan strikes a balance between offering a safety net for our seniors while taking a concrete step to control rising health care costs.

On the revenue side, the Romney tax plan promises to cut marginal tax rates, which distort incentives for productive activity, while eliminating deductions and loopholes. Cutting marginal tax rates will help the economy grow, while eliminating deductions will raise revenue and keep our debt from growing. The deductions and loopholes primarily accrue to the very rich, so the Romney plan balances the desire to help the less well-off while not disincentivizing productive activity among job creators.

Many on the Left characterize conservatives as callous and uncaring for the poor. This is an unfair caricature. Conservatives view a large and overreaching government as an impediment to economic progress, not a solution. In 2012, Catholics can choose between this vision or the alternative one which views large government as the answer to our problems. The choice is clear.

Eric Sims is the Michael P. Grace II Assistant Professor of Economics at Notre Dame, and a member of The Rover*'s council of advisors.*

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Catholic GSAs

2004 and the revocation of the Defense of Marriage Act in 2010, Boston College, as seen on their LGFSAA website, provides the resources to access benefits for same-sex couples.

At the University of Notre Dame, the Core Council for Gay, Lesbian, Bisexual and Questioning Students, established in 2006, grew out of the Standing Committee on Gay and Lesbian Student Needs that began in 1996-97 and continued for ten years. The Core Council's structure of eight undergraduate students and four administrators from the Division of Student Affairs were made to allow the group "to work more effectively with appropriate contacts in Student Government and throughout the Notre Dame community."

In February of this year, the Progressive Student Alliance of Notre Dame's "4 to 5 Movement" united with the unofficial LGBTQ Group at the Catholic University of America, CUAllies. Catholic University previously had a university-recognized Organization for Gay and Lesbian Student Rights from 1988 to 2002. However, Victor Nakas, Associate Vice President for Public Affairs, stated in a 2009 *Washington Post* article that the original group was dissolved because it began to advocate positions contrary to Church teaching. Since the dissolution, CUA has denied official club status to CUAllies, because of the concern that CUAllies will eventually become an advocacy group that would contradict the teachings of the Church.

Co-President of the

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'52 Domer must sell a Varsity Club time share for home game weekend; sleeps four; 2 miles from Stadium; great food and amenities; asking $8,500, a 40% DISCOUNT. Phone 802 235 215

Free to pursue truth

Becca Self
Staff Writer

While the separation of church and state is a hallmark of American democracy, the relationship between religion and higher education is less established. Professor Brad Gregory of Notre Dame's History Department believes there are two ways to respond to the longstanding effects of religious belief upon history: dismiss religion as an outdated, subjective concept that should remain separate from a scholar's field of study, or creatively and thoroughly incorporate the expansive roots and effects of theism. Gregory has shaped his career around the latter belief. He finds it nonsensical to divorce religious knowledge from other forms of knowledge on the sole basis that religion requires some metaphysical, non-empirical truths to exist. "Religion is not going anywhere," asserted Gregory, a renowned historian and scholar of religion, in a lecture on October 12. He expressed the view that a scholar's duty is to be open to all truth, even if it leads to challenging or surprising conclusions.

Nowhere are academic excellence and athletic pride more gracefully balanced than at Notre Dame. The Alumni Association's "Football Friday Series" provides visitors incredible opportunities for academic engagement while on campus for Fighting Irish festivities. As the most recent lecturer in this series, Gregory presented his decision to leave his secure position at Stanford University in favor of the Catholic character of Our Lady's University. While an interesting presentation in and of itself, Gregory made broader points regarding the role of faith and the academic world.

Gregory began by humbly joking that he would keep his narrative short so members of the audience could attend renowned journalist Ted Koppel's presentation the following hour. This humility is in keeping with an observation by Colin Devine, one of Gregory's undergraduate students living in Keough Hall: "He is one of the kindest, most sincere people I have encountered at Notre Dame."

Gregory's impressive academic record includes degrees from Utah State University, the Catholic University of Leuven in Belgium, the University of Arizona, and Princeton University. In 1996, he left a prestigious postdoctoral program at Harvard, choosing instead to teach and conduct research at Stanford University.

After obtaining early tenure in 2001, Gregory would have been sure of a long and happy career at Stanford, and he made a point to discuss his respect and gratitude towards that institution. At Stanford, however, he encountered resistance to his desire to pursue truth in its fullest manifestations.



Brad Gregory

Gregory firmly believes that Notre Dame provides "greater academic freedom for the pursuit of truth" than any other leading research institution in the nation and perhaps the world because Notre Dame does not dismiss matters of religion without serious consideration.

As an undergraduate student at Utah State, Gregory found that his fledgling Catholic faith was challenged by his Mormon peers. He said that his was an "immature" faith, in part due to the "sheer confusing plurality" that characterizes the modern world. He has since pursued mental preparedness with even greater purpose, demanding that he and his fellow scholars question assumptions and address biases. Gregory emphasized throughout his lecture that the pursuit of truth requires openness to all its forms, not merely the 'modern' or empirical ones. He said that there are "very few places [he] would have even considered leaving Stanford to come to," but expressed unmistakable joy in his position at Notre Dame, claiming that he has never once regretted his decision.

He emphasized once again that one of the defining traits of all secular institutions of higher education, namely the dismissal of religious truth as outdated or subjective, severely limits those institutions in their ability to conduct profound studies in all fields of scholarly research. Gregory would not have been able to raise the topic of metaphysical naturalism in a class at Stanford, nor would he have been permitted to assign writings of Aquinas or Ratzinger. His students and colleagues were comfortable discussing historical depictions of beliefs in miracles, for example, but assumed without discussion that the natural sciences had conclusively proved that all physical processes are determined by prior physical events. As a well-rounded scholar, Gregory desired to give both his head and heart to his work, stating, "at Notre Dame I can give both."

Gregory is an outstanding witness to the distinctive spirit of Notre Dame; his words were as inspiring as the cheers of the student body at the pep rally later that evening. The last minutes of his lecture were devoted to Notre Dame's role in the world of higher education. He urged the students, faculty and administration of the university to exert "more active, self-conscious, deliberate" efforts to reconcile the experience of religious belief with modern knowledge. If Notre Dame doesn't accept this challenge, who can?

Becca Self is a prospective English and Spanish major in the First Year of Studies. Fall is her favorite season so if you have a pumpkin spice latte to share, contact her at rself@nd.edu.

"It's a love that has wings"

Madeline Gillen
Campus Co-Editor

Ron Belgau's life is a testament to the fact that one can be both gay and committed to the Catholic Church's sexual teaching. He elaborated on his belief that the Church's teachings on sexual morality both are rooted firmly in the Bible and encouraged a life of great joy despite hardships in his October 22 talk, "My Alternative Lifestyle: On Being Gay and Catholic" at Jordan Auditorium in Mendoza College.

Drawing from his struggle to reconcile his sexual orientation with his Catholic faith, Belgau emphasized "the inadequacy of the world's answers" to questions of fulfillment, and the great importance of friendship.

Our culture is incredibly shaped by "second hand Freudism," argued Belgau, a Ph.D. candidate from St. Louis University. According to our society, he said, "the most important thing is that people be sexually fulfilled." Instead, he argued that while sex plays a role in relationships, relationships cannot be reduced merely to sex: "We need to have a moral imagination. We obviously can't choose anything we haven't thought of. Sex is not the only way to have love and connection with other people."

When he was 15 he found himself daydreaming about other men, but did not find it to be a problem: "When I connected that the feeling I was having toward another male was what caused people to shout nasty insults, I marveled at how stupid people were," he remembered. They didn't realize that there is much more to love than sex, he said.

"I thought about having a life with a male. I didn't actually see a problem with this. Yes, I had struggles with sex - everyone does. In fact, the other 15-year-olds around me were even more sexually adventurous than I was."

More than this, though, Belgau stated that he "had a desire to love and be loved. I wanted someone to love me more than anyone else in the world and vice versa. Someone who understood what I had gone through, the long loneliness...I wanted to grow old together."

Belgau stated that Christians are deeply inconsistent in how they view homosexuality compared to their opinions on divorce, premarital sex, and other similar topics. Some Christian denominations have experienced major shifts over recent years in how they discuss contraception, premarital sex, and divorce.

"Now people put prior beliefs down to guilt and shame and are anxious to distance themselves from that puritan past," Belgau noted. "I grew up with Protestants condemning homosexuality but ignoring these other things."

He described an important moment in his reconciliation with Church teaching: "The sexual revolution may be easier than Catholic teaching, but does it make people happier?" he asked. He considered the broken families around him, the drama of his high school friends, and the AIDS patients with whom his mom worked. "I thought that the Church's teachings might actually protect me from an enormous amount of hurt," he recalled.



Ron Belgau

Belgau's conversion was unique in that "sola scriptura...[led] to Catholicism." He perceived that the Bible - for example in 1 Corinthians 6, Ephesians 5, and Romans 1 - clearly advocated homosexual celibacy and he believed the Church's teachings on sexuality more generally. But he found little support from Catholic friends or other Christians as he sought to figure out what he believed.

When he finally realized he agreed with the Church, his decision was sudden. He recalled his moment of epiphany, when he realized that "...a sexual relationship with another man would conflict with God's will. It just happened. This suddenness I think is true of any big conversion. So this is just where I ended up."

A further step toward acceptance of Church teachings resulted from a talk with a close friend who asked whether or not Belgau would consider serving as a missionary: "for the first time I thought I could serve Christ in vocation. Not having gay sex is not a vocation. Vocation can't just be a no, but [must be] a much more fundamental yes."

This did not mark the end of his struggle, however: "I still wrestle with the Church's teaching on celibacy; it is not just something I decided and embrace always. But every time I come back and realize what's at stake - profound participation in the life of God."

In an interview with The Irish Rover following his talk, Belgau spoke about the incredible importance of friendship in his continued struggle. "What I have found to be much more helpful than a support group model is simply developing a solid group of friends...friends who share my struggles...It's sometimes easier not to be self-conscious when talking to others who know what I've been through."

He said that his talk here at Notre Dame enabled "some students who have been faithfully following the Church's teaching in isolation [to meet] others who shared both their struggles and their commitment to chastity."

Belgau wrote a beautiful award winning piece about his personal journey in Notre Dame Magazine's Summer 2004 issue, entitled: "My Alternative lifestyle: It's a love that has wings, a counter-cultural calling that turns restraint into liberation." It can be accessed online at magazine.nd.edu in the archives.

The Orestes Brownson Council, The Gender Relations Center, The Institute for Church Life, and the Knights of Columbus co-sponsored Belgau's visit to Notre Dame.

Madeline Gillen is a junior history major in Welsh Family Hall. She wants to revisit the "Breaking the Mold" exhibit at the Snite. Email her if you'd like to join at mgillen@nd.edu

The Appalachia experience

Ellen Roof
Culture & Thought Editor

It is interesting to hear people's reactions after informing them about the fall break you spent volunteering in Appalachia through the Center for Social Concern's popular Appalachian seminar program.

On Monday afternoon, one of the dining hall's greeters asked me what I did over break. When I told him I spent my week in Welch, West Virginia, he immediately noted how generous it was of us to "give up" our breaks in order to help the Appalachian community. I responded that I did not see it as sacrificing anything; I enjoyed every minute of the trip—from the endless car games during our 10 hour drive to cleaning spider-filled rooms in old buildings. Repairing gutters on a church, performing some yard work, working in a thrift shop—the tasks we completed were helpful, yes, but far from life-changing for any of the community members. We, on the other hand, learned many lessons.

The seminar is designed to give students the opportunity to learn about the Appalachian region and then immerse themselves in a community to directly serve the people and experience the culture of the area firsthand. I found the classes before the immersion informative and helpful in preparing myself for the trip, but nothing can compare to learning about the region from the locals.

In Welch, nearly 70 percent of the babies are immediately placed into foster care, almost 10 percent of the girls in the local high school are pregnant, and drug abuse and prostitution are prevalent problems. With these staggering statistics, it is not surprising that the youth often lack positive role models in their lives. The Community Crossing, Inc—a non-profit organization in the Welch community—welcomed us into their family for the week and showed us how they work to make a difference in the area. Robert Diaz, one of the youth ministers, was the epitome of a faithful, genuine leader. Overcoming a troubled adolescence, Robert now works with high school boys from Welch in an afterschool program, teaching them how to be respectful, responsible men and providing a positive channel for their frustration and energy.



Ellen with her Appalachia group

Further reflection on the trip only makes me more appreciative of the opportunity I had to both witness the great need of the Appalachian region, see the beauty of the mountainous area, and witness the pride the inhabitants have in their hometown. Each person we met exuded genuine happiness, even in light of the dismal economic conditions. Seeing the happiness these people gained from pursuing their passions and enjoying the simpler things in life put many of my "problems" in perspective. Few teenagers from Appalachia even consider attending college; we are blessed to be studying at an incredible university, and should be wary of our complaints about petty things like homework or missing the latest episode of Gossip Girl for a meeting.

I encourage all students to take advantage of this unique service experience at least once in their time at Notre Dame; it will only change you for the better. With the help of The Community Crossing, Inc, and some incredible group members, I was able to enter into the Appalachian experience with open arms, open eyes, and an open heart.

Ellen Roof is a sophomore majoring in business and psychology. Contact her at eroof@nd.edu, especially if you are seeking someone with whom you can rave about Taylor Swift's new CD.

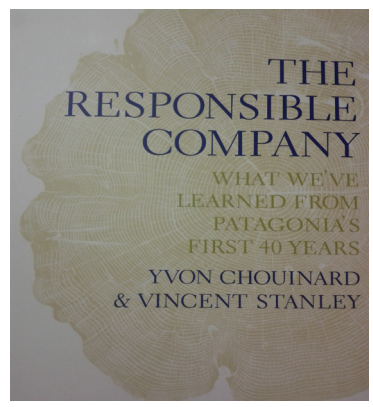
Patagonia's approach to sustainability in business

Ellen Roof
Culture & Thought Editor

The Four Horsemen Society of Notre Dame hosted Patagonia's Vice President of Marketing, Vincent Stanley, on October 12th in Geddes Hall to speak on the challenges faced in achieving environmentally sustainable business practices in today's society.

As a member of Patagonia for over 40 years, Stanley can attest to the company's consistent effort to engage in responsible business practices that limit any harm to the environment. Stanley co-authored *The Responsible Company*, with Yvon Chouinard. The book, published in 19 languages, has been adopted into many business schools' curriculum.

"We wanted this book to be a how-to book for companies to become sustainable. We're hoping it becomes the *Elements of Style* for business sustainability," explained Stanley. When asked if it is easier for an established business to act sustainably as opposed to a startup company, Stanley answered, "A business is more likely to be successful if it devotes itself to sustainability from the start."



The book discusses specific ways companies can start off in a sustainable manner or existing businesses can adopt more sustainable practices; it also includes checklists at the end to measure how the company is performing on a sustainability scale. Stanley discussed Patagonia's willingness to share all their successful and sustainable practices: "Patagonia strives to be an example to other businesses, so we share our discoveries on ways to run businesses while keeping the environment in mind," he said.

Patagonia works to embody the four R's: reduce, repair, reuse, and recycle. The key to improving a company's sustainability is to ensure these R's are used in order; it is most difficult to recycle, so this should be the last step. For example, certain fibers, like wool and cotton, are challenging to recycle into useful fibers. Stanley noted, "After trying to reduce, repair, and reuse, we recycle the best we can, and what we can't recycle we repurpose."

To embody the first "R," Patagonia undertook a risky campaign to encourage consumers to reduce their purchases. In their Common Thread Initiative Campaign, Patagonia released advertisements that pictured one of Patagonia's jackets and the words, "Don't buy this jacket." As Stanley explained, the campaign emphasized that the jacket "comes with an environmental cost higher than its price." The advertisement went on to explain that the 60% recycled polyester jacket is durable and well-made, meaning it does not need to be replaced often. Patagonia places increased importance on creating high-quality products that have longer life spans than competitors' products.

A campaign pushing consumers to buy less seems contradictory to the goal of a retailer—to sell more. Patagonia, however, values the environment and places more emphasis on sustainability than increasing sales. After the advertisement was released, the sales stayed relatively stable, fulfilling Patagonia's goal—to bring attention to the problem rather than the jacket itself. Patagonia wants consumers, as well as other businesses, to be aware of the consequences certain production methods have on the environment.

To this end, Stanley has high hopes the book will not only explain the relevant issues that call businesses to practice greater sustainability, but also offer direction and guidance in becoming more environmentally-friendly consumers and producers.

Ellen Roof is a sophomore majoring in business and psychology who would like to give a shout-out to the Community Crossings family in Welch, WV for facilitating an incredible week of service over fall break. Contact her at eroof@nd.edu.

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Catholic GSAs

Progressive Student Alliance, Alex Coccia, stated in his September 7 interview with *The Irish Rover* that the proposed AllianceND "will not do events that go against Church teaching." Additionally, the Student Activities Office would have "the right to deny… or not approve an event because it wouldn't fall in line with either the Alliance's mission or the mission of the University."

In addition, the Alliance's constitution, states that "the purpose of AllianceND is not to address LGBTQ issues that are in opposition to the Catholic identity of the University."

Such neutrality has been criticized by many, including Father William Dailey, CSC, in the September 27 issue of The Rover, and continues to be a point of concern for Catholics.

In an October 22, 2012 talk sponsored by the Orestes Browson Council and co-sponsored by the Institute for Church Life, the Gender Relations Center, and the Knights of Columbus, Ron Belgau, a Catholic and a homosexual, mentioned the need for a GSA to address vocation, by referencing Eve Tushnet, a celibate, lesbian Catholic. "A vocation is not a no but an affirmation of something. All sorts of sufferings come with this vocation but the vocation is to say yes," said Belgau. A vocation is not a "no to gay sex" but the affirmation to something. As with all vocations, there are sufferings and crosses that must be taken up. If a GSA is to be approved on campus, neutrality does not seem to be an adequate answer; a GSA has a great potential, however, to aid in the discernment of the vocation of celibacy for all of its members.

Sandra Laguerta is a senior studying theology. She is that pesky student who, after correctly identifying the East and West Church fathers in the Basilica of Sacred Heart's stained-glass windows, won ten dollars from the Basilica's great rector, Father Peter Rocca, CSC, after naming the saints' respective feast days. Email her at slaguert@nd.edu.



Election 2012: five things to watch

Scott Englert
Politics Editor

1. Impact of the Final Presidential Debate – It is too early to determine the precise impact of the presidential debate - if such a feat is even possible. At time of publication, both sides have claimed victory and analysts are split on both the debate's impact and winner; however, the debates may actually prove important. It will be important to continue monitoring national and state polls.

2. Advertisements – Thus far, television viewers at Notre Dame have viewed numerous political advertisements; however, they may have missed key ads not being aired on Indiana airways. Unlike Colorado, Iowa, Ohio and several other states, Indiana is not a "swing state." Consequently, the state has not been heavily targeted by either the Obama or Romney campaign. Over fall break, Notre Dame students who returned home to their respective swing states witnessed this phenomenon. Senior Elizabeth Doane, a native of Florida, commented on the ads she witnessed, "Florida is being deluged with non-stop political ads. Romney claims Obama can't manage the economy. Obama says Romney will destroy Medicaid. Both claim to be the biggest friend of Israel," Doane said. "With Florida's significant elderly, Jewish and Hispanic populations I am expecting to see an ad showing one or the other helping an old person across the street while wearing a yamaka and speaking Spanish!" Such ads are an important part of the political campaign and can and should be viewed online.

3. Videos – Both candidates have been victim to what pundits have deemed "embarrassing" videos. During the conclusion of the second presidential debate, President Obama strategically mentioned Governor Romney's "47 Percent" video in a manner that prohibited the opposing candidate from responding. The video is significant in that shows Governor Romney professing 47 percent of Americans to be "victims" of the welfare state. In response, some conservatives invoke a video of then-Senator Barack Obama speaking in an African-American accent during a visit to Hampton University. During the speech, Obama repeatedly infers "our people" to mean only African Americans and advocates for policies that favor this group. Both videos – among others - are potentially prominent and may impact the election.

4. Polling/Turnout – RealClearPolitics is a useful site for not only viewing polling averages, but also polling disparities. In part, the margin of President Obama's 2008 victory can be attributed to a favorable voting turnout. Few would deny the enthusiasm that many voters possessed in voting for not only the first African-American president, but also a man who did not vote with President Bush "90 percent of the time." In contrast, conservatives turned out in far larger numbers for the 2010 midterm election. Which election will the 2012 turnout more closely resemble? Many polling discrepancies can be explained by the respective poll differences in predicting the turnout. In addition, it is also important to examine the voting patterns of significant groups. Hispanics are a growing minority; subsequently, they will have an increasingly large impact in future elections. President Obama won this group heftily in 2008. Will he do so again in 2012?



5. Other Elections and Issues – 2012 is a presidential election year; however, Governor Romney and President Obama are not the only candidates or issues which concern voters. Most analysts agree that Republicans will maintain control of the House of Representatives. In contrast, Democratic control of the Senate is in jeopardy. Currently, RealClearPolitics predicts 47 seats for Democrats, 43 seats for Republicans, and 10 seats too close to be determined. Other electoral issues include governor races, state legislatures, and single issues such as California's vote regarding the legality of the death penalty.

Scott Englert is a senior political science and economics major. He voted early during fall break and encourages you, if you have not already, to do the same. Please contact him with comments or questions at senglert@nd.edu.

Debates transform landscape of presidential race

Nathaniel Balmert
Staff Writer

Presidential Debate #1

The first presidential debate featured Governor Mitt Romney overcoming a gap in favorability ratings that in March was 21 points in Obama's favor. The President had been succeeding in painting Mitt Romney as an unacceptable candidate out-of-touch with the American people. After an inspiring debate performance and resounding 50 point victory over a seemingly unprepared and unready President Barack Obama, Romney showed that either this race will be extremely close, or result in a Romney win. During the first presidential debate, Romney convincingly responded to nearly every Obama attack; moreover, the president failed to mention Romney's history at Bain, his offshore accounts, or controversial 47 percent comment. In short, Obama seemed bored and stared at the ground frequently. In contrast, Romney clearly told the American people what he wanted to do; he offered a five-point plan and comments regarding his ability to work with both parties while serving as Massachusetts' governor appealed to moderate voters. The moderator, PBS' Jim Lehrer, received some criticism for often being interrupted by the two candidates.

Winner: Major Romney Victory

The Vice Presidential Debate

Vice-President Joe Biden's smiling and laughing dominated the vice-presidential debate. Analysts such as Charles Krauthammer say that while perhaps Biden won on substance or it was a draw, the vice-president's lack of seriousness and condescending smirking were off-putting. The CNN real time tracker of undecided voters showed women to have far more negative reactions; concurrently, they were also seemingly more concerned with Biden's smiling during serious topics like Iran's nuclear weapons program. The vice-president's word choice was also criticized - he repeatedly used phrases like "malarkey" and "stuff" to criticize his challenger, Representative Paul Ryan.

Winner: Draw



Presidential candidates Barack Obama and Mitt Romney

Presidential Debate #2

George Will called the second presidential debate the best debate since Kennedy and Nixon. This can be attributed to the amount of substance and seriousness. Though the candidates repeated talking points, this debate was more dynamic. In contrast to the first debate, Obama attacked frequently, focusing on Romney's supposed five trillion dollar tax cut. Romney defended the economics behind lowering taxes and increasing revenue by broadening the tax base through eliminating deductions.

The most memorable moment was when Romney said Obama did not use the words "act of terror" during his Rose Garden address the day following the Benghazi attacks. Candy Crowley, the moderator, came to Obama's defense, embarrassing Romney. After the debate, Crowley admitted that Romney was right, but that his choice of words was incorrect. In other words, Obama did not insinuate that it was a coordinated terrorist attack, but did refer to acts of terror in the general sense.

Polls indicated that the debate was close with Obama perhaps winning by a small margin. The polls further indicated that Romney won on the topics of job creation, taxes, and energy policy. Either way, Romney's strong showing helped make sure he did not lose any of the ground he gained in the first debate. The debate has since been described as being vitriolic and intense, with each side accusing the other of lying during the face-to-face town hall format.

Winner: Slight Obama Victory/ Draw

Presidential Debate #3

The third and final debate featured foreign policy, with CBS' Bob Schieffer moderating. Like the first three debates, the Democratic candidate had the edge in speaking time. This could be inconsequential or a result of moderator bias. Some have complained that many of the direct moderator questions have been more favorable to the Obama team. The final debate questions seemed fair.

The actual debate proved less contentious than the previous two debates. Due to the time frame, it is too early to tell whether either candidate convinced undecided voters. That said, early reports show that while Obama may have slightly won more talking points, Romney appeared more presidential in demeanor and spoke convincingly - especially given his lack of direct foreign policy experience. Because of the late Romney surge, Obama needed to win this debate. A draw may equate to a Romney victory; moreover, the governor may have overcome his biggest weakness - favorability.

Winner: Slight Romney Victory

Nathaniel Balmert can be reached via email at nbalmert@nd.edu, for any questions or concerns. When he is not engaging in philosophical debates, he is studying science in order to save people's lives, possibly yours.

"A vote is like a rifle: its usefulness depends upon the character of the user." -Theodore Roosevelt

Who's who at Notre Dame: Tim Ferguson

MICHAEL BRADELY
Executive Editor

As a student-athlete, I spent a considerable amount of time in the JACC. I had noticed the amiable-looking, mustachioed staff member often near Gate 6, where our locker room is located, and I wanted to write about a male staff member for Who's Who anyway.

When Tim Ferguson told me over the phone that he had told his story to the New York Times and South Bend Tribune, I didn't know what to expect. So as I sat across from him in the Robinson Community Center, just south of campus, one afternoon over fall break, I was prepared for anything. I was surprised nonetheless when he began the interview by saying, "I was addicted to crystal meth."

Tim grew up in nearby Plymouth, Indiana. After attending Plymouth High School, he enlisted in the Air Force and flew "all over the world" while on active duty. After being honorably discharged, he attended Indiana University - South Bend for three and a half years, but dropped out prior to graduation.

Since his high school days, Tim had been experimenting with drugs; first it was marijuana during his Plymouth days, then heavier drugs during his time in the Air Force. When Tim moved out to Phoenix, Arizona, with his first wife, with a job at General Electric's travel center and intending to finish his degree at Arizona State, things went downhill.

Tim became addicted to crystal meth, a highly addictive methamphetamine stimulant. It consumed his life. His first wife divorced him because of the addiction, and, after he remarried a year later, his second wife shortly did too.

"I lost everything," Tim recalled. After 15 years in Arizona, Tim packed a single suitcase in 1995 and flew back to Plymouth to live with his parents and to overcome the addiction. He left a "nice house" behind (it was repossessed shortly after he left). When he got to his parents' house, the first thing he did was lay in his dark bedroom "for 5 or 6 days straight, just detoxing."

Tim couldn't beat the addiction by himself, however, and his parents eventually asked him to move out. Tim became homeless in 1999, and entered the South Bend Center for the Homeless shortly thereafter. It is there that he first met a man who would change his life forever: the then-director of the Center, who is now a vice president at the university.

This man helped Tim secure a job at the bookstore in September of 1999, and then in the Athletic Department in May of 2000, where Tim has been ever since. In 2000, after the Center for the Homeless asked Tim to move out, he also helped Tim find Notre Dame-owned housing.

"How did that relationship get off the ground?" I asked.

Tim married a third time upon returning to South Bend, he said. Things didn't work out, and Tim received a call one day that his wife was dying of melanoma. She was pregnant.

His wife didn't want Tim raising their child, he said, so a custody battle ensued after his son Paul was born. Tim's wife passed away in November of 2000, and Paul went to the Center's director for advice in how to attain custody of Paul. The director supported Tim and helped to procure legal counsel from Notre Dame for the custody battle. On December 13, 2001, a Plymouth judge granted Tim custody of Paul. The two have supported each other through difficult circumstances ever since.



Tim Ferguson and his son, Paul

"Paul is my rock, and I am Paul's rock," Tim said.

The Homeless Center's director has continued to be a close friend and supporter of Tim and Paul. Many other members of the Notre Dame community have reached out and formed a network of support, solidarity, and charity for Tim and his son. This network includes the former director but also John Anthony of Anthony Travel, athletic department employees and staff, and weight trainers and doctors – all part of the Notre Dame network. Tim gives much credit to his support network for helping him to beat his addiction and come clean. He especially is grateful for Heather Dover, a coworker at the JACC and a good friend, who has helped raised Paul and would get Paul if Tim were to die suddenly.

"I'm very fortunate to be here," Tim expressed. "I'm lucky. I've been blessed. I thank God every day that I can be there and bring Paul up under the Dome. If it wasn't for Notre Dame, I wouldn't be here today." Paul is now a freshman at Saint Joseph High School in South Bend, where he runs cross country, and aspires to attend Notre Dame someday.

"Paul's a celebrity here in his own right!" Tim laughed. When Paul was younger, the two used to walk around the campus lakes together, feeding the ducks. As Paul grew, they would ride bikes around campus, and Paul developed an attraction to praying at the Grotto.

"The thing I've done for my son is lay out a path for him," Tim said.

Apart from working on the athletic department staff, Tim gives talks at the Homeless Center and in Elkhart about his story, encouraging those struggling with addictions to maintain hope. The blessings of being a part of Notre Dame are not lost on him.

"Notre Dame is a very special place," Tim repeated often throughout our talk. "I've been all over the world in the Air Force, and Notre Dame is truly special. You students have no idea of the opportunities you have."

"Notre Dame is God's country. There's so much blessing here, it's unreal."

When asked what he enjoys most and least about his job, Tim replied: "What I like most is dealing with the athletes and joking around with them. What I don't like is the fact that I'm 57 years old doing this kind of work. I'm not a spring chicken anymore!"

Tim wrapped up his story by telling of his visit to Father Edward Sorin's grave. Tim recently went for a solitary walk through the cemetery on the northwestern edge of campus looking for the grave of the man who founded "God's country."

"The humility of Sorin's grave touched me," Tim said quietly. It was a regular, unremarkable tombstone – the man whose vision flourished into the great university that has played an essential role in restoring Tim's life occupies the simplest possible plot of earth.

"Every student, every alum, should know where that grave is," Tim said. "Say a prayer by the grave."

We shook hands and eventually parted ways. I'll see Tim often over at the JACC, but I'll never see him the same way again. His story is a testament to the power of his own spirit, but also of the goodness and blessings of this university, and the change which we can affect in the lives of those around us through simple charity.

Michael Bradley is a junior majoring in thinking and reading. Direct envious comments to mbradle6@nd.edu.

Past ND Heisman winner, Leon Hart: the king of versatility

RICH HIDY
Sports Editor

Notre Dame has had an elite class of defensive ends throughout its history. From the New York Giants stud, Justin Tuck, to our currently dominant sophomore Stephon Tuitt, there have been many menacing giants rushing opposing quarterbacks.

No defensive end has been more dominant in an Irish uniform than Leon Hart. Hart, the winner of the 1949 Heisman Trophy, is one of only two defensive ends to ever win the award. Hart is also one of only two players to win the Heisman, a national championship, and become the first overall pick in the NFL Draft in the same year. The other was former Auburn quarterback Cam Newton in 2011. Hart played on both sides of the ball as a fullback, tight end, and defensive end. Although sack totals were not recorded during the 1940's, Hart was considered one of the best pass rushers of his era.

Standing at 6'4" and weighing in at 260 pounds, Hart was an ideal recruit for coach Frank Leahy's premier football squad. Hart grew up in a small town near Pittsburgh and attended Turtle Creek High School. Hart signed with Notre Dame and majored in Mechanical Engineering while at the university. He played almost every down for the undefeated Irish during his four years in South Bend, overseeing a 36-0-2 record throughout his years as a player and earning three national championships.

''Jim Martin and I were co-captains in '49, and we just stayed on the field until the score allowed us to leave. I remembered Leahy saying, 'Leon, don't get hurt because you gotta play anyhow,'" Hart said in an interview with the LA Times in 1987. Hart was able to record solid receiving numbers as an ideal target over the middle of the field. He only caught five passes as a freshman and recorded one touchdown in 1946, but each year after that he improved on his receiving totals.

As a sophomore, Hart caught passes for 156 yards and three touchdowns. The quarterback during Hart's first two years at Notre Dame was 1947 Heisman winner Johnny Lujack. Then, in 1948 and 1949, Hart had breakout seasons earning 231 and 257 receiving yards, respectively. During those two years, he also had nine combined touchdowns receiving.



Leon Hart

''Eight Southern California lads had their arms around Leon at various times after he caught that short pass from Frank Tripucka, but Leon just ran over them and left them for dead,'' Leahy said in 1949 regarding an impressive play by Hart during a tight game against USC. Hart was a menacing blocker at the fullback position. He would confuse defenses by lining up in the backfield and punish defenders, creating lanes for runs of large gains by the Irish. Hart was most known for his play on defense in base downs and pass rushing situations, but his flexibility in the system is one of the defining characteristics that made him a special player.

Hart's accolades and awards are extremely impressive. He was an All-American player three of his four years on campus, and won the Athlete of the Year award in 1949 over baseball superstar Jackie Robinson. Hart also won the Maxwell Award in addition to the Heisman as the nation's top player in 1949. He won the Heisman in a landslide with 995 votes over Charlie Justice of North Carolina and Doak Walker of SMU.

Upon graduation, Hart was drafted first overall by the Detroit Lions. Hart won the World Championship with the Lions three times in 1951, 1953, and 1957 over the Cleveland Browns each time, playing defensive end and some offense as well. Hart amassed 2,500 receiving yards and 26 touchdowns catching the ball. He also ran for 612 yards and five touchdowns as a fullback with the Lions over the course of his career. The Irish great resided in Michigan after his retirement and owned a tire manufacturing company. Hart's son and grandson played for the Irish as well. The Heisman winner was elected to the Hall of Fame in 1973 and died in 2002 at the age of 73. He will be remembered as one of college football's most successful defenders, and a key part of Notre Dame's long gold line of football greatness.

Rich Hidy is a First Year of Studies student who plans to study Business. He is no rookie when it comes to writing sports articles. Contact him at rhidy@nd.edu.

ND, Oklahoma renew historic rivalry

Dan McGeever
Staff Writer

Notre Dame and Oklahoma will meet on the football field for the tenth time this weekend in Norman, OK. While the hype surrounding the game is high as ever as Notre Dame enters the contest ranked fifth in the latest BCS Standings and riding a seven game winning streak, it will be far from the longest streak these two teams have put on the line in their previous meetings.

On November 16, 1957, Notre Dame traveled to Norman to meet the Sooners, who entered the game with a 47 game, 1,512 day winning streak. The 18-point underdog Irish triumphed in a low scoring affair, winning 7-0 and shutting out Oklahoma for the first time in 120 games. The lone touchdown was scored by Dick Lynch at the beginning of the fourth quarter after an 80 yard, 20 play drive. However, that 47 game winning streak remains the longest by a major college football team in NCAA history.

Oklahoma began the winning streak in 1953 with a win over Texas after losing to Notre Dame earlier in the season by a score of 28-21. Notre Dame and Oklahoma also met during the 1956 season, when the Sooners handed the Irish an embarrassing 40-0 loss in Notre Dame Stadium.

Notre Dame leads the overall series with Oklahoma 8-1. The last meeting occurred in South Bend in 1999 during current Oklahoma head coach Bob Stoops' first season in Norman. Quarterback Jarious Jackson led the Irish, throwing for 276 yards and two touchdowns and running for 107 yards and another score, as Notre Dame squeaked by with a win, 34-30.



Coach Kelly and members of the football team

(Notre Dame is no stranger to ending winning streaks in other sports as well. The Notre Dame Men's Basketball team ended UCLA's record 88 game winning streak on January 19, 1974 in South Bend. UCLA's streak began in January of 1971 after a loss to Notre Dame in which Irish star Austin Carr scored 46 points.)

While there will be no double digit win streak on the line this weekend in Norman, the result of the game will have large ramifications on the college football landscape. Oklahoma will enter ranked eighth in the country coming off a dominant performance against Kansas and former Notre Dame head coach Charlie Weis. The Sooners' lone loss was suffered at the hands of national championship contender Kansas State, who became just the fourth team to win in Norman in Stoops' first 82 games as a head coach. With a win, the Sooners will cement their status as a BCS bowl team and maintain an outside chance of playing in the National Championship.

For Notre Dame, the game offers the opportunity to quiet those who question its status as national championship contenders after a shaky performance against Brigham Young. A once seemingly daunting schedule now appears softened after the stumbles of some of Notre Dame's opponents. A win in a hostile environment against quality competition would go a long way in shifting the public's perception of the Irish. Furthermore, a strong defensive performance against a potent Sooner offense could thrust Notre Dame senior linebacker Manti Te'o to the front of a Heisman Trophy race that lacks a clear frontrunner at this point in the season.

The matchup will provide a contrast in styles as well, as Oklahoma ranks fifth in nation in points per game, averaging 44.7 a contest. Notre Dame, on the other hand, has surrendered just 9.4 points per game this season, good for second in the nation. It's hard to imagine Notre Dame being able to keep up offensively with the Sooners in a high scoring shootout. The Irish will seek to continue winning ugly, low scoring games as they have the past two weeks against Stanford and Brigham Young.

The largest question facing the Irish will be the play of quarterback Everett Golson, whom Brian Kelly declared the starter for this week after the sophomore sat out the Brigham Young game with a concussion. The uncertainty of the Notre Dame quarterback play stands in sharp contrast with the Sooners' quarterback situation. Senior and four year starter Landry Jones has been one of the best players in the country since assuming the role, taking over for Sam Bradford at quarterback his freshman year. Saturday's matchup promises to be an exciting game, whatever the outcome.

Dan McGeever is a senior studying civil engineering. He enjoys an occasional Philly cheesesteak and is always on the lookout for a witty bookstore basketball team name. If you have one, you can contact him at dmcgeeve@nd.edu.

Who says long distance won't work in college?

Jake Kildoo
Staff Writer

On any given morning when there is nice weather here at Notre Dame, there is one thing you are bound to see around campus: runners. As the weather tends to get more South-Bend-ish, however, the likelihood that students will be out for a jog around the lakes becomes considerably slimmer—unless those students are on the Fighting Irish cross country team!

The Irish cross country squad competes during the fall season, with races beginning in early September and wrapping up with the NCAA D1 Cross Country Championships the weekend prior to Thanksgiving. Head men's coach Joe Piane has sent 21 of his teams to the NCAA Championships in the past 28 years and head women's coach Tim Connelly has seen his squad finish in the Top Ten at the NCAA's four of the past nine years.

For both men's and women's teams, cross country is a long-distance effort, with the men racing eight kilometers in most regular season meets then bumping up to ten kilometers in the postseason. The women, on the other hand, race five kilometers during most of the regular season and six kilometers in the postseason.

Senior Men's Team Captain Jeremy Rae gladly agreed to share some of his thoughts on running cross country with The Rover.

Rover: Why should people care about the cross country program here at Notre Dame?

Rae: Cross country is the second oldest varsity sport at Notre Dame next to football, and Knute Rockne even served as our head coach for eleven years. Over the years we've been one of the most successful and consistent teams at the NCAA level, and we plan on upholding this strong tradition.



Members of the men and women's cross country teams

What sets cross country running apart from other sports at ND?

Cross country is the least subjective of all varsity sports. The times that you run on a cross country course are very black and white, which makes it very easy to tell which teams are good and which are not.

If you had to describe our cross country team in 3 words, what would they be?

Extremely hard working. Two runs a day, 80-plus miles a week and plenty of time spent in the ice bath are only part of what it takes to be a competitive cross country team.

What are your goals for our cross country team, both in the short term and in the long?

While we'd like to be a Top Ten team at NCAA's this year, our long-term and more important goal is to be a podium team (Top Five) by next season. We've got the talent and I'm confident that if we all run to our capabilities on the same day, we'll get there.

"Extremely hard working" is right. Although not all track runners run cross country, all cross country runners run both indoor and outdoor track. That means that the Irish squad is outside on distance runs during all seasons of the school year to keep in shape.

Many of the Irish cross country runners have seen great success on the track as well. Rae has boasted multiple sub-four minute miles and was a member of the 2012 indoor track national champion distance medley relay that also included senior John Shawel, sophomore Chris Geisting and fifth-year senior Randy Babb. Junior Martin Grady was an NCAA Championship individual qualifier and second team All-American in the 10,000m run in the 2012 outdoor track season.

On the women's side, cross country runners Rebecca Tracy and Jess Rydberg have also seen great success on the track. Tracy has earned All-American honors on the outdoor track in the 1500m run and Rydberg has done likewise in the 10,000m run.

The Notre Dame cross country team holds its home meets right here on the Notre Dame Golf Course on Friday afternoons. Although it may not have the same appeal as the football games do, watching an Irish cross country meet costs considerably less (it is free!) and it only takes about 20-30 minutes for a race to run its course (no pun intended).

Whether or not you really want to spend your Friday afternoon watching skinny runners racing loops around the golf course, it still may be worth your time to give a friendly nod to the next ND runner you see cruising around campus. Notre Dame is certainly a place of great tradition, and that runner you see is putting in a lot of miles to uphold one of the oldest sporting traditions here under the dome.

Jake Kildoo is a sophomore philosophy major and member of the cross country and track teams himself. His distinctively long hair flows in the wind as he gracefully glides on air. Contact him at jkildoo@nd.edu