THE IRISH ROVER

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Feast of Blessed Elizabeth of the Trinity

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I now pronounce you...

Peter Flores
Staff Writer

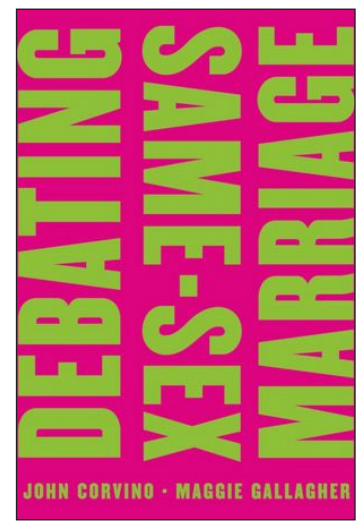
The Leighton Auditorium played host to "The Gay Marriage" debate on October 25. John Corvino, chair of philosophy at Wayne State University, engaged Maggie Gallagher, former president of the National Organization for Marriage, in the debate over same-sex marriage and its consequent effects in society if made into law.

Corvino opened the discussion with a well-delivered argument for why same-sex marriage would in no way diminish the sanctity or quantity of heterosexual marriages.

"It's not like there is a limited number of marriage licenses, and once we run out, they're gone," said Corvino.

Holding that marriage is not a zero-sum game, Corvino suggested that by allowing homosexual unions we only increase the quantity of quality relationships.

"Relationships are strengthened by marriage," he said, "why wouldn't we want more strong relationships?"



Corvino obviously knew his audience as he laced his speech with jokes and asides aimed at the college-age mentality. One of his lines received more applause than at any other moment in the debate: "When told that same sex marriage does not work because the parts simply don't fit I reply, well…yes… they do."

While Corvino used his personable charm to discuss the big picture, Gallagher was more solemn and relied on her personal experience as a single mother in her argumentation. Having raised her son without the help of a father, Gallagher recognized the importance of both a male and female presence in a child's development.

"In every way we know how to measure, children are at risk if their parents don't get – and stay – married," said Gallagher.

During her time as a Yale undergrad, Gallagher became pregnant with her son who grew up questioning where his father was. Gallagher noted that there seemed to be an innate desire within her son for the presence of both a mother and a father. Her primary concern was that by allowing same-sex

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Healing as a community

Erin Stoyell-Mulholland
Staff Writer

Last week the Gender Relations Center (GRC) hosted the annual "A Time to Heal" dinner to promote community healing, walking with those who have been affected by sexual violence. The dinner took place on Thursday, November 1, in the Notre Dame Stadium Press Box.

The name of the dinner - "A Time to Heal" - was inspired by the Scripture passage from Ecclesiastes that says, "There is an appointed time for everything…a time to be silent and a time to speak…and a time to heal."

The dinner began with a welcome by Renee Roden, a member of the GRC's FIREStarter initiative, and then a blessing of the meal by Augie Bossu, a member of

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Knights of Notre Dame

Madeline Gillen
Campus Co-Editor

The Knights of Columbus raised a record-setting $75,000 last year in steak sales, testifying to the quality of their steak and commitment to the roughly 26 different charities that benefit from their sales.

The Knights of Columbus was founded in 1882 by Fr. Michael J. McGivney – whose cause for sainthood is being investigated by the Vatican – as a fraternal benefit society. The group has a strong emphasis on charity and is an important place for Catholic men to work together as they grow in their faith and good works.

The money raised every year by the Notre Dame council dwarfs the amount raised by other councils' individual fundraisers, but as Tim Kirchoff, Deputy Grand Knight pointed out, "even what we do in our council is a drop in the bucket compared to what the Knights do nationally. According to the Knights website, the Knights raised $158 million and gave 70 million hours of time, all for charity."

A few beneficiaries of the steak sales include Corvilla, an organization that provides housing and services for developmentally-disabled adults, Gibault house, which works with juvenile delinquents, missions in Africa and the Andes, several pro-life groups, and multiple educational charities.

More specifically, Kirchoff shared that "in the past two years, the Notre Dame council has donated two ultrasound machines to the Women's Care Center [in South Bend] through an initiative with the national organization."

Colton Andrews, Grand Knight of the Notre Dame council, which is the equivalent of the president of the organization, said: "[W]orking at steak sales is probably the best part about being a Knight. Even though it can be hard work at times, it is a lot of fun and knowing how much you are helping out is extremely rewarding."

Andrews commented on the array of activities the Knights participate in: "I like that as a Knight here at ND you can be involved on campus within a smaller

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Cultivating a culture of life in the public square

Tim Bradley
Staff Writer

The Notre Dame Fund to Protect Human Life sponsored the semi-annual Bread of Life dinner on October 30th in the Oak Room of South Dining Hall. The event features a short presentation by a faculty member followed by dinner and discussion.Since 2004, the dinner has provided students, regardless of their faith commitment, the chance to engage in faith-based discussion over dinner with peers and professors. The evening began with a prayer by Reverend Wilson D. Miscamble, CSC, and was followed by an introduction of the evening's featured speaker by Erin Stoyell-Mulholland, undergraduate assistant at the Notre Dame Center for Ethics and Culture. Making his first "official" appearance as a member of the Notre Dame faculty, Professor of Political Science Patrick Deneen spoke on "Life Issues in the Public Square."


Professor Patrick Deneen

Deneen opened with a reminder of the difficult task to which all Christians are called: to judge constantly. Above all, we must judge our own actions before we judge the actions of others. Submitting ourselves to this "ferocious self-examination" is not only in line with the teaching of Jesus but also a vital component in fostering a culture of life. Deneen cautioned that we must take care that when we stand up for the unborn we are not ourselves guilty of Jesus' admonition in Matthew 7:3, "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?"

Deneen suggested that pro-life advocates may focus too much on the political and legal battlegrounds of beginning-of-

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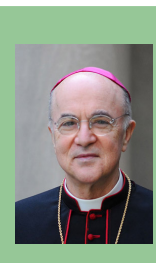
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THE FINE PRINT

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

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

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

"All we have to decide is what to do with the time that is given us."

-Gandalf in *Fellowship of the Ring* by J.R.R. Tolkien

A new - or old? - solution to sexual misconduct

MICHAEL BRADLEY
Executive Editor

Think of any heroic cause to which Notre Dame is committed: Many come quickly to mind. Whether it is something highlighted in the "What Would You Fight For?" video or a public issue which Notre Dame advocates, characteristic of all such efforts is Notre Dame's pride in its ability to assess problems analytically and deal with the "root cause" of the problem. Notre Dame prides itself on looking past superfluous elements, flashy statistics and stereotypical opinions and getting at the heart of the problem.

That's why Notre Dame's blindness to the root causes of a particularly concerning problem – sexual harassment, assault, and misconduct on campus – is so surprising.

Or, perhaps, it is not entirely surprising.

Last week was Sexual Assault Awareness Week (SAAW) at Notre Dame. Sponsored chiefly by the Gender Relations Center, SAAW endeavors to inform the campus community about the resources available to those who have experienced sexual assault, and to educate the community about how to prevent, report, and address these tragedies.

Associate Vice President for Student Services and Deputy Title IX Coordinator William Stackman emailed a "Sexual Conduct and Campus Climate Questionnaire" survey to each student, because "in order to make improvements in our educational programs and sexual violence prevention efforts, the University must have student input." The student body president also sent all students an email reminding us that the purpose of the survey is to "gauge...what students think about our campus climate, and what else can be done to make Notre Dame free from sexual harassment and sexual violence."

These efforts should be presumed to be sincere and in good faith. We should expect that Notre Dame really does want to eliminate sexual assault, harassment, and misconduct. But is Notre Dame committed to doing what it would take to effectively combat these wrongs – to get at their "root causes?"

Instances of sexual assault are not isolated or random. They don't occur haphazardly; in fact, they are the artifacts of a certain culture. Nearly all instances of sexual "misconduct" on this campus are symptomatic of deeper circumstances which exist in a certain physical, social and moral environment. This environment has been aptly termed the "hookup culture," the named foe of so many earnest reform efforts at Notre Dame.

Now, the most obvious way to eliminate these byproducts of the "hookup culture" is to disable, or at least commit to fighting vigilantly against, the "hookup culture" itself. This can be done in a number of ways. We could start by acknowledging the simple yet taboo truth that the primary problem with the "hookup culture" is that hookups are wrong and unhealthy in themselves, and that they lead – predictably – to sexual assault, harassment and misconduct not infrequently.

For two years I served on our student government's Gender Issues Committee. We often discussed the "hookup culture" at our meetings. Nobody on that committee ever suggested that hookups themselves were at the heart of the "problem of gender relations at Notre Dame." Rather, the common claim was that hookups "handled poorly" led to problems. Someone listening in to one of our meetings would conclude that "consensual" one-night stands (even between two persons who had been drinking heavily) were no problem at all. Unless, that is, only one of the two parties regretted his or her actions the next morning, or one of the two parties actually developed feelings for the other in the aftermath of their episode of physical disclosure.

In fact, many students, including those who are in a position to officially give voice to their opinions, believe that Notre Dame gender relations are "weird" or "awkward" because of policies such as parietals and single-sex dorms. Many students even say that the Catholic understanding of sexuality, marriage, and love is a source of gender tensions at Notre Dame, rather than the solution to those problems!

The administration sometimes seems just as confused as the students. Year after year, one earnest official after another soothes the parents of first-year students each August by assuring them that their children will become a family at a place at which "sex is meant for marriage" and "students will form authentic relationships grounded in an appreciation for faith," or something like that. Parents are assured that parietals and single-sex dorms help to foster such relationships, both platonic and romantic. Parents are assured that *Du Lac*'s alcohol policies exist to enforce and encourage healthy social activity within the residential community.

What these parents see and hear on Frosh-O weekend is not what their kids experience for the subsequent four years of their young lives. It's not even close.

Both the students and administration have committed to a cultural tightrope act: they want to eliminate sexual misconduct in the legal sense without really cracking down on the moral sexual misconduct that naturally gives rise to the former type. They want to evoke positive public perception from all corners – Catholic and secular alike – an aspiration which has not served Notre Dame well recently. They want Notre Dame to be a well-respected research and Catholic university while also remaining the sort of school to which alums can send their kids knowing that they will not only receive a stellar education (and at least a technical exposure to Catholicism) but will be able to "have a good time" as well.

Why do Notre Dame administrators not see that they can effectively disable the hookup culture in residential environments by sending a message about the sexual environment here? That would be an easy enough message to convey: instruct resident hall staff that violation of *Du Lac* policies will actually be punished according to the standing rules.

Based upon my experience living on campus, it seems to me that the point of having rules like Notre Dame has about drinking and sexual behavior is not to cultivate affective maturity in its students. It is not to establish an expectation that students live according to the law of love embodied in Catholic sexual teaching. The point of the rules is simply to have rules, to which Notre Dame can point as evidence to sometimes searing, external Catholic eyes as proof of the university's commitment to cultivating a Catholic culture on campus, especially in regards to sexual behavior. Notre Dame knows how this game works, and they play it rather effectively.

Few people on campus seem to be serious about cultivating such a pure culture. One is former Gender Relations Center Interim Director Dr. David G. Moss. In his Observer columns he advocated gender relations properly rooted in the dignity of human sexuality. I credit the individuals in the administration, faculty, staff and student body who do everything in their power to evangelize, by word and personal witness, a culture that treats sex as a commodity. But not nearly enough is being done.

Last spring, I sat down to lunch with one of the university's associate vice presidents, a man highly invested in Notre Dame's commitment to Catholic character, to discuss my thoughts on the university. (We met at his invitation). As I talked to him about my concerns with the social and gender relations climate on campus, he responded by saying something very similar to this: "We're in a unique position here. On the one hand we want to witness to the Catholic faith that inspires our vision for the university. On the other hand, we don't want to be perceived like an Ave Maria, or a Franciscan [University]."

What precisely about Ave Maria or Steubenville is not worth imitating when it comes to the culture of sexual morality? Is Notre Dame worried that some high-achieving high-school seniors will opt for another school if they come to think that they cannot have "fun" here? If so, and if the kind of "fun" these seniors seek is sexually immoral and contrary to the type of servant leaders the university claims to want to educate, then perhaps they should choose another school.

Another perspective enables the "hookup culture" and its sexual assault derivative: the view that since "college kids will be kids" and are going to drink and hook up anyway, Notre Dame may as well foster the safest environments possible for them. Better they mess up here on campus than off-campus, where they could get into real trouble. This mentality is condemnable. We may as well say, "well, kids are going to have sex regularly anyhow and therefore seek out contraceptives. Why don't we just offer them at St. Liam's? It'll be more convenient for them that way, and they'll only have to walk about 5 minutes!"

Until Notre Dame understands that the Church's invitation to live chastely is the solution to the problems of the "hookup culture," surveys like Stackman's will continue to find a place in our inboxes, and will continue to yield little fruit. They aren't likely to help until Notre Dame commits to practicing what it preaches.

The Church more than any institution or any university official wants to see an end to sexual crimes of every kind. More than that, though, the Church wants every man and woman to experience the joys of living a chaste, integrated love and invites them to consider a vision of sexuality that promotes authenticity. The Church has patiently held out to us its "solution" for age-old moral, social, and legal problems of "gender relations" for millennia. It's time that Notre Dame lent a closer ear.

Michael Bradley is a junior philosophy & theology major who dwells in Dillon Hall. Contact him at mbradle6@nd.edu.

Point-counterpoint: debating the morality of drone warfare

Bob Burkett
Editor-in-Chief

The United States currently employs armed unmanned aerial vehicles (UAVs), commonly known as drones, in targeted killing operations. The flight path of UAVs is either controlled autonomously by computer systems in the drone itself, via the remote control of a navigator, or by a pilot on the ground or in another vehicle. Here, two professors debate the question:
Is the use of drones for targeted killings ethical?

The right to life in war and peace: A legal and moral critique of targeted killing

Since 2002, the United States has conducted a relentless campaign of killing persons using military force outside of zones of armed conflict. President Obama has since increased the pace of killing dramatically and has expanded the authorized targets to persons or groups, including Americans, acting suspiciously in certain countries. To distinguish such killing from assassination, the term "targeted killing" is often used. At the time of writing, as many as 4,400 people have been killed by the United States intentionally or unintentionally in targeted killing operations, many of which operations are executed by armed unmanned aerial vehicles (UAVs).

How should we assess this killing and the growing capacity and interest in killing far from armed conflict zones? Neither law nor morality condones killing people suspected of involvement in terrorism. It may seem to the president that using force in such a situation is justified morally despite the law but such an assumption ignores the fact that the law restricting the use of force is derived from fundamental moral and ethical considerations.

Contemporary rules on the use of force may be traced to the Just War Theories of Saints Augustine and Aquinas. Augustine drew on Aristotle and Cicero for the conception that peace is the normal state and that violence is justified only to restore peace. Moral philosophers continue to teach that the taking of human life may only be justified to protect human life. In other words, the exceptional right to resort to force rests squarely on a justification of *necessity*. Law and philosophy guide us in understanding what necessity means in the context of justifiable force.

To support these statements, I need to begin with the fundamental, legal and moral principle of the human right to life. This is a fundamental, if not *the* most fundamental legal and moral principle. It is reflected in the Decalogue in the commandment not to kill and throughout the Gospel in Christ's teaching to love one's neighbor, to turn the other cheek, to put away swords, and to seek peace.

In current international law, the right to life is affirmed in all human rights treaties, including, most importantly, the International Covenant on Civil and Political Rights, Article 6: "Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his right to life."

The affirmative right to life is where we begin. The justification for any intentional taking of life is found in exceptions to the basic right. And, as is appropriate, the justifications are narrow.In peace, a state may only take a human life when, according to the European Court of Human Rights in the case of *McCann v United Kingdom*, it is: "absolutely necessary in the defence of persons from unlawful violence."

Only when the violence amounted to an armed conflict could the use of missiles, bombs, tanks, grenades, and the like become permissible. When excessive use of force outside of armed conflict zones is significant it also violates *jus cogens* norms. Widespread killing not justified by absolute necessity in peace or reasonable necessity in armed conflict would qualify as murder according to *jus cogens* norms. This is the type of killing associated with death squads, but could also be the taking of 4,400 lives over ten years far from armed conflict zones.

Within the teaching of the Roman Catholic Church, there is no room for expanding the justifications to kill. My Church has supported with passion and eloquence the establishment of a peace order through international law and institutions against war. In 1963, Pope John XXIII issued his powerful encyclical, *Pacem in Terris*, in which he extolled the United Nations and its Charter rules against resort to military force. In 1965, Pope Paul VI pleaded at the United Nations for "[n]o more war, war never again! Peace, it is peace which must guide the destinies of people and of all mankind."

The moral and religious case against expanding the right to kill seems unassailable, but if it were, would counter-terrorism experts be able to make the case that such killing is effective in preventing terrorism? In law, ethics and effectiveness are integral in assessing legality. A large number of dead is not, of course, a criterion of success. Both President Bush and Obama have indicated that this killing is being carried out to suppress terrorism. For this goal, however, independent counter-terrorism experts provide evidence that killing of this kind does not have longer-term positive effects.

Words – "propaganda" in the terminology of the public – have led to the popularity in the United States of killing terrorism suspects. This is sad to acknowledge given President Obama's public commitment to Christianity, his years as a law professor, his elite education, his experience in international relations, and, of course, his receipt of the Nobel Peace Prize. But it is the reality.

Mary Ellen O'Connell is the Robert and Marion Short Professor of Law and Research Professor of International Dispute Resolution at the University of Notre Dame. They are reprinted here with the author's permission.

Two cheers for drones: The ethics of UAVs in the war on terror

I have been critical of many facets of President Obama's national security policy during his first term. But on the question of the use of drones as the weapon of choice against the international terrorist organization al Qaeda, I am happy to offer, if not a full throated endorsement of the Administration's strategy, at least two hearty cheers for it on ethical grounds.

In the Catholic tradition, the use of military force is ethical if it meets the criteria of both *Jus ad Bellum* (going to war for the right reasons) and *Jus in Bello* (once in war, fighting it "justly"). The Obama Administration's drone war against al Qaeda satisfies both criteria in my view.

Given that al Qaeda declared war on us on February 1998 and launched a series of escalating attacks on our embassies, warships, and finally our territory itself on September 11, 2001, our military response fits the requirements of a just decision to go to war, which include that it be conducted by the proper authority (the U.S. government), with right intention (to destroy al Qaeda), that it have a reasonable chance of success, that the end be proportional to means employed, and that it be the last resort.

Indeed, on these last three counts, Obama's drone war has been ethically superior to the Bush Administration's strategy of waging a global war on terror (a decidedly indiscriminate target) by toppling unfriendly regimes in the Middle East (whether they were in cahoots with al Qaeda or not) and trying to plant democracy there as an antidote to terrorism (hardly a goal we can expect to achieve).

As events in Iraq and Afghanistan have confirmed, this approach never had much chance of success, the huge loss of civilian lives in both countries (110,000 to 120,000 in Iraq, about 14,000 of which were attributable to coalition forces; and 13,000 in Afghanistan, over 3,000 of which were caused by coalition forces) made the objective in each case well out of proportion of the costs, and was clearly never the last resort, especially in the war of choice in Iraq.

In terms of conducting the war justly through discriminate and proportional operations, Obama's approach has also been more in accord with the Tradition's requirements. Indeed, armed Unmanned Aerial Vehicles (UAVs) are among the most discriminate of all weapons. By arming the Predator drone – a highly discriminate surveillance UAV – with AGM-114 Hellfire air-to-ground missiles, which are both highly accurate (they are so accurate that they reportedly can be guided into a building through a window), and have a relatively small (20lb. high explosive) warhead, the system facilitates proportional counter-terrorism operations as much as is possible in a shooting war.

Consider the alternatives: the Air Force and Navy also have highly accurate laser-guided bombs that they have used to target al Qaeda figures, but the smallest of these has over 10 times the explosive power of the Hellfire Missile, raising significant chances for collateral damage and the harming of non-combatants.

The United States also has very capable Special Operations Forces, such as the Army's Delta Force and the Navy's SEAL Team Six which can operate surgically against terrorist figures. But the failed Ranger/Delta operation in Mogadishu in 1993 makes clear that such operations can easily go very wrong, not only in terms of friendly casualties (19 U.S. soldiers were killed and almost 100 were wounded) but also in terms of collateral damage (estimates of Somali casualty figures range from 1,500 to 3,000 dead and wounded, many of whom were noncombatants).

To be sure, whether through negligence or bad intelligence, even the most discriminate weapons systems may injure or kill noncombatants. But relative to almost every other military option, drones are by far the most discriminant weapons we have in our arsenal to use against al Qaeda.

Also, the ease and apparent success of drone strikes could lull us into the false belief that the war against al Qaeda is one we can kill our way out of. A better way to think about it is to treat it like a global counter-insurgency operation in which we have to conduct kinetic operations against a small number of incorrigible terrorists while simultaneously winning the hearts and minds of the rest of the Islamic world.

If we conclude, as I do, that the war against al Qaeda is just, and we keep in mind the real limitations of drone warfare, then they clearly represent the most just (and effective) means of waging war because they have achieved more against al Qaeda with fewer civilian casualties than any other weapon in our arsenal.

Michael C. Desch is Professor and Chair of the Department of Political Science and a Fellow of the Notre Dame Institute for Advanced Study at University of Notre Dame.

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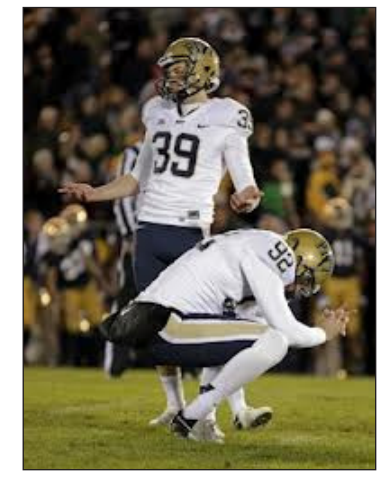
Cheers & Jeers



John Cochran
Humor Guru

Cheers

Voting: "Vote or die!" Just kidding, but P. Diddy (is that still his name?) was right–this is a big deal. If you haven't done so, get it done, by Tuesday, preferably. We'll know the next President by the time you read this.



Missed field goals: How we pulled that one out is beyond me, but a win is a win. And freshman, there's certainly a time and place for storming the field, but scraping by unranked Pittsburgh in triple-overtime is not one of them. 9-0!

Nuclear accelerators: Deep in the bowels of Nieuwland, astrophysicists rejoiced as Fr. Jenkins dedicated and blessed Notre Dame's new SU Pelletron nuclear particle accelerator. While this development is exciting, the fact that Fr. Jenkins blessed the machine makes me wonder if this was done to ward off any diabolical plans – I've got my eye on you, astrophysicists.



Jeers



Superstorm Sandy: I am from the Gulf Coast, so I feel your pain, Northeasterners. Stay safe everyone, and keep those affected in your prayers.

Changing weather patterns: Wake up for 8 AM class. It's black outside. There is frost covering the ground. The landscapers even mysteriously collected and "disposed" of all the fallen leaves, the only vestige of color left on this bleak campus. By the time you get out of dinner the sun has given up trying to break through the clouds and has called it a day (get it?). Only upside: these signs indicated that the annual campus snowball fight may be approaching.

Permission to laugh

Michael Jackson
Staff Writer

Now that the election is officially over we can return to watching subpar commercials for Dominos' cheesy bread, Walmart's latest sale, or whatever it is that gets advertised on TV these days. While I do not watch much TV myself, I am pretty sure that like you, I probably did not learn a single positive thing about either candidate from their own campaign advertisements. And from the negative campaign ads there are only a few things that I did learn about each candidate.

In an Obama attack ad, we come to understand that Mitt Romney has about as good of a singing voice ("For Amber Waves of Grain") as freshmen serenading women's halls during Frosh-O. In a Romney attack ad, we learn pretty much what we already knew, that the debt is up (to $16 trillion) and unemployment is at about 8%. To let us know how much they cannot stand each other, the campaigns spent roughly $646 million combined on negative campaign ads. And what do they do on Election Day? They congratulate each other on well fought campaigns. I am pretty sure they wanted to just duke it out during the second and third presidential debates, and perhaps some of us would have been just fine with that. In 1806, an Andrew Jackson naysayer wrote an attack piece against Jackson to which Jackson responded with a written duel. He got shot, but he ended up winning the duel.

While the presidential election process no longer includes "bring it" candidates like Andrew Jackson, it is mildly amusing to consider other more interesting ways in which we might select the president. The first one that comes to mind would be to set up a presidential Hunger Games to see which candidates would actually survive fighting each other in a more direct way than via attack ads. I can imagine that the spectacle would be quite the public entertainment thriller. Additionally, we the American people would be able to introduce obstacles into the game that Americans face each and every day. Of course we would take from the candidates all of their financial assets, and then we would selectively introduce other factors. "Today, Mr. President and Governor Romney, you have both been laid off."



Next, we would introduce a massive storm to destroy not only their primary homes, but their second and third homes as well. Their resources would erode, and they would begin to understand what it is like to eat PB&J, to make $7.45/hour if anything at all, and to pay $3.50 a gallon for gas. May the odds be ever in the American people's favor.

The presidential campaign season does have its good sides though, as people invent hysterical videos, memes, and websites to add some comedic relief to the whole thing. Little Abigael Evans broke down into tears the other day when she heard NPR broadcasting more on the election. Her response? "I'm tired of Bronco Bama and Mitt Romney." My personal favorite was the "Get the Details" website, which invited you to click the button below for details on the Romney tax plan. When you went to click it, the little button jumped all over the screen, supposedly as evasive as the men whose plan it divulged. Another oddly familiar, yet similarly hilarious website featured a Florida butterfly ballot that would not let you vote for Al Gore on its fake version of the 2004 Florida ballot. And of course, there are those people who threaten to move to Canada after the result of the election. Well let me tell you, you're a liar and Canada does not want you anyway. Regardless of outcome, I love living in the land of the free and the home of the brave.

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.

Notre Dame Center for Ethics and Culture
13th Annual Fall Conference

The Crowning Glory of the Virtues: Exploring the Many Facets of *justice*

Thursday, November 8, 2012

5:15 p.m. Basilica of the Sacred Heart
Mass for Justice and Peace
Bishop Kevin Rhoades, *Diocese of Fort Wayne-South Bend*

7:30 p.m. The Josef Pieper Keynote Lecture
"Reflections on the Quasi Judicial Role of the Prosecutor"
Mark Filip, *Former Acting Attorney General of the United States*
Sponsored by the Jacques Maritain Center

Friday, November 9, 2012

8:30 a.m.-9:45 a.m. Invited Speakers
Session 1: Justice in Transition from Conflict
Gerard Powers, University of Notre Dame
Daniel Philpott, University of Notre Dame
R. Scott Appleby, University of Notre Dame

8:30 a.m.-9:45 a.m. Colloquium Sessions
Session 1: Justice and Science
Session 2: Justice and the Arts
Session 3: Justice and the Dignity of Human Life
Session 4: International Relations
Session 5: Social Justice
Session 6: Competing Philosophical Models of Justice

10:15 a.m.-11:30 a.m. Invited Speakers
Session 1: Justice, State-Craft, and Modern Science
Phillip Sloan, University of Notre Dame
Don Howard, University of Notre Dame
Lorenza Violini, University of Milan

Session 2: Rawls and Justice
Michael Zuckert, University of Notre Dame
David Solomon, University of Notre Dame

1:30 p.m.-2:45 p.m. Keynote Lecture
"Catholic Instead of What?"
Alasdair MacIntyre, *Senior Research Fellow, Center for Contempory Aristotelian Studies in Ethics and Politics, London Metropolitan University*
Response by Sean Kelsey, *University of Notre Dame*

3:15 p.m.-4:30 p.m. Invited Speakers
Session 1: Constitutional Structure as a Mechanism of Justice
William Kelley, University of Notre Dame
Barry Cushman, University of Notre Dame
A.J. Bellia, University of Notre Dame

Session 2: Justice and the American Project
H. Tristram Engelhardt, Jr., Rice University
V. Phillip Munoz, University of Notre Dame
Patrick Deneen, University of Notre Dame

5:15 p.m. Basilica of the Sacred Heart , Mass

7:30 p.m.-9:00 p.m. The Christie and Anthony de Nicola Family Colloquy
"The Moral Limits of Markets"
Robert P. George, *Princeton University*
Michael Sandel, *Harvard University*
Moderator: O. Carter Snead, *University of Notre Dame*

Saturday, November 10

8:30 a.m.-9:45 a.m. Invited Speakers
Session 1: Justice for the Least Among Us: Children, the Disabled, and the Poor
Margaret Brinig, University of Notre Dame
Michael Jenuwine, University of Notre Dame
James Kelly, University of Notre Dame

Session 2: Justice and Plato's Republic
Sean Kelsey, University of Notre Dame
Catherine Zuckert, University of Notre Dame
John O'Callaghan, University of Notre Dame

10:15 a.m.-11:30 a.m. Invited Speakers
Session 1: Religious Liberty and Justice
Richard Garnett, University of Notre Dame
Michael Moreland, Villanova University
Paul Horwitz, University of Alabama

Session 2: Justice, Mercy, and Punishment in Dostoevsky and American Criminal Law
Nick Maistrellis, St. John's College
Chester Burke, St. John's College
Christopher Slobogin, Vanderbilt University

1:30 p.m.-2:45 p.m. Invited Speakers
Session 1: Justice and the Christian Tradition
John Cavadini, University of Notre Dame
Brad Gregory, University of Notre Dame
Mary Keys, University of Notre Dame

Session 2: Justice and Plato's Statesman
Eva Brann, St. John's College
Peter Kalkavage, St. John's College
Eric Salem, St. John's College

3:15 p.m.-4:30 p.m. Invited Speakers
Session 1: Elementary Human Experience and the Foundations of Law
Paolo Carozza, University of Notre Dame
Elizabeth Schlitz, University of St. Thomas
Andrea Simoncini, University of Florence

Session 2: Justice and St. Thomas Aquinas
Jean Porter, University of Notre Dame
Father Kevin Flannery, SJ, Pontifical Gregorian University
Anna Moreland, Villanova University

5:00 p.m. Basilica of the Sacred Heart
Mass
Fr. William Dailey, *University of Notre Dame*
Thomas More Fellow at the Center for Ethics and Culture

7:30 p.m.-9:30 p.m. Keynote Lecture
"The Priority of Persons Revisited"
John Finnis, *Oxford University, University of Notre Dame*

All conference sessions will be held in McKenna Hall. Please see our website at ethicscenter.nd.edu for more information.

Due to the popularity of some of the lectures, the use of a live streaming room adjacent to the main auditorium may be necessary, in which case seating preference in the main auditorium will be given to registered attendees.



"Notre Dame de Vie"
Our Lady of Life

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

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

FIGHTING IRISH??
WE FIGHT FOR LIFE!!

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

continued from front page

Time to Heal dinner

the class of 2013. During his prayer Augie said that "we are a community affected by community," pointing out the relevance of this dinner for all those in attendance, whether they were or were not personally affected by sexual violence.

The first speaker was Rachel Flaherty, a 2011 graduate of Saint Mary's College who currently lives and works in Mishawaka. Rachel shared the story of her sexual assault and her path to recovery. She spoke of the ongoing process of recovery and how that process is never complete.

One of the main topics of her talk was the guilt that she felt and how she had to learn to recognize that the rape was not her fault. Rachel shared this quote by Jessica Valenti: "Women don't get raped because they were drinking or took drugs. Women do not get raped because they weren't careful enough. Women get raped because *someone raped them*." She acknowledged that this was something that she struggled to understand at the time of her assault, but has gradually come to accept.

Another aspect that Rachel focused on is the fact that no matter what the circumstances, no one deserves to be sexually assaulted. She recalled the time that she told her counselor that she knew the assault was her fault. Her counselor responded by telling her that even if she was passed out, naked, and lying in the street, nobody would have the right to touch her.

The next speaker was Mark McKenna, a professor in the Notre Dame Law School. Professor McKenna wrote about his own experience with sexual abuse last fall in *Slate*, a daily online magazine. The first thing that Professor McKenna acknowledged was the difficulty of talking about sexual violence at Notre Dame because of the stigma surrounding discussions of sex in general.

Professor McKenna acknowledged the survivors of sexual assault in the room, and stated, "There is no shame in needing help, we all do." He urged them to find people they trust so they can talk about their experience, because talking about sexual assault gives a person power over it.

He then sent out a reminder to those in the room who were not victims of sexual assault that they have also been affected by it in some way. One out of every five people has been sexually assaulted; everyone knows someone who has been sexually assaulted. He said the best way to be a safe place for these people is to become aware of the inappropriateness of certain jokes and to know where the resources on campus are. Most importantly, Professor McKenna stressed the necessity of listening to others. Listening, McKenna said, is enough to save someone's life.

In the center of the table, there were stones with different words on them such as "hope" or "strength" used as part of the healing ceremony. These stones represent the endurance of those who have been through sexual assault.

All the participants at the dinner grasped the stones in their palms while they prayed together saying, "We ask You to bless these stones as reminders that even when we endure times of darkness, You remain constant in your Love for us."

The Voices of Faith Gospel Choir then performed "Let it Rise" and "I Give Myself Away," and the dinner closed in prayer.

"A Time to Heal Dinner" is just one of many events that occurred as part of Sexual Violence Awareness Week from October 29-November 2. Other events included a Mass of Healing, which gave students the opportunity to receive the sacrament of the Anointing of the Sick, and a T-Shirt and Teal Ribbon Day.

Erin Stoyell-Mulholland is a sophomore business major who lives in fear of her loft. When she is not sleeping on the couch, she can be found organizing dance parties throughout her dorm. Contact her at estoyell@nd.edu.

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Knights

community – you can help out with service projects, volunteer at the game day steak sales for charity, attend faith-related talks and liturgies, and even get together with fellow Knights for various social functions throughout the semester."

Knights councils exist all over the country and the national character of the organization is an appeal for Knights. For instance, Kirchoff said, "I started showing up to Steak Sales and, largely because I was the freshman who had shown the most interest, was invited to attend the College Council Conference in New Haven, Connecticut, where the Knights were originally founded. Hook. Line. Sinker. I've been involved ever since."

Andrews says of the national organization: "There are councils all around the country. More and more colleges are beginning to start councils. Every year, there is a College Knights Conference where we get to meet Knights in similar situations with similar problems, allowing us to help each other."

Kirchoff reminisced, "Several Knights from the Purdue council came to campus prior to the Purdue game this year and helped at steak sales. They were accompanied by a Dominican priest who grilled steak in full habit – that's an image I'll not soon forget."

The Knights of Columbus has grown from several members in one council to more than 14,000 councils and 1.8 million members throughout the United States, Canada, the Philippines, Mexico, Poland, the Dominican Republic, Puerto Rico, Panama, the Bahamas, the Virgin Islands, Cuba, Guatemala, Guam and Saipan.

The Notre Dame Knights make up council 1477 and number about 250 members. This group is an organization steeped in history, present on campus since 1910 and housed in the old Post Office.

The Knights are known for being a welcoming organization, often attracting new members through word of mouth. "When I arrived at Notre Dame," Andrews said, "some of the upperclassmen in my dorm who were already Knights encouraged me to join and get more involved."

Nicholas Mahan, a Knight living in Keough Hall said: "I became involved after hearing about it from a friend who suggested the club because it's a great way to serve the Notre Dame community and the charities that the Knights support as well as meet fellow 'Catholic gentlemen.'"

The fraternal bond of these Knights does not end at graduation: "Our council alone has hundreds of active alumni members, and the Knights of Columbus count over 1.6 million men in over 15,000 councils internationally as brothers in our Order."

Madeline Gillen is a junior history major living in Welsh Family Hall. She is the grateful recipient of a Knights of Columbus scholarship each semester. Contact her at mrosegillen@gmail.com.

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Apostolic nuncio

of marriage, embryonic stem cell commodification, and problematic adoption, to name but a few."

He continued, "In regard to teachers, especially university and college professors, we have witnessed that some instructor[s] who claim the moniker 'Catholic' are often the sources of teachings that conflict with, rather than explain and defend Catholic teaching in the important public policy issues of the day. While some of these faculty members are affiliated with no Catholic institution of higher learning, others teach at institution[s] that call themselves out to be Catholic. This, my brothers and sisters, is a grave and major problem that challenges the first freedom of religious liberty and the higher purpose of the human person."

Such division in the Church is dangerous, and Viganò exhorted the public that the whole Church--the clerical, religious, and the laity--have a "crucial role in temporal affairs as disciples of Christ" to implement the same teaching of the faith that the bishops preachh. In the end of his talk, Viganò invited the members of the American Church "to go into the Lord's vineyard together, with love, hope, freedom, firmness of the conviction of our faith, and the help of God [who] so willingly stands with us… The most precious freedom of all which is the desire to be with God forever. This is our destiny and this is why religious freedom is…of paramount importance."

Sandra Laguerta is a senior living in Lyons Hall. Her culinary trifecta includes pizza, peppermints, and pickles. Contact Sandra Laguerta at slaguert@nd.edu.

Schoenstatt sister and distinguished theology professor speaks on vocation

Kyle Sladek
Staff Writer

This article is the second installment in a series that will interview various individuals and couples about vocation, discernment, and the celebration of diverse forms of holiness. Here, Sr. Ann Astell, Theology Professor, author, editor and a board member for the society for the Study of Christian Spirituality, speaks about these topics. This is an excerpt of the interview; the full transcript can be found online at the Rover's website, www.irishrover.net.

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

Sister Ann Astell: A vocation is a personal calling from God, a calling to fulfill one's destined mission in life, to become more fully and deeply the person God has created you to be.

How would you describe your vocation?

"God is love" (1 John 4:8). Each person exists to be His image and likeness (Gen. 1:26). My deepest and most fundamental vocation is to love God and to become an instrument of His love for others.

What does your specific vocation entail?

My specific vocation is to be a Schoenstatt Sister of Mary, to follow Christ as Mary did, and to do so as a member of a modern, international, community inspired by a Marian ideal.

How did you come to discover your vocation? What were some intermediate steps in this process?

From my childhood, I had the desire to become a Sister. I attended a Catholic grade school and was taught by wonderful Franciscan Sisters who radiated the love of Christ. Several relatives had entered religious life. My own parents and grandparents were devoutly Catholic. During my freshman year at the University of Wisconsin-Madison, I also came to know an Ursuline Sister from Canada, who was an inspiration to me.


Sister Ann Astell

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

Yes, during my undergraduate studies. At that time, during the 1970s, shortly after Vatican Council II, there was great turmoil and experimentation in women's religious communities. The missionary communities in which I was especially interested did not accept young women without college degrees. Several doors closed. I had to postpone my entrance, and I began to be unsure whether God wanted me to become a Sister. I dated and considered marriage. By my senior year, however, the earlier sense of my vocation had returned to me with new certainty and joy. The challenge, then, was to find the right religious community!

What did you want to be when you were young?

I wanted to be a Sister. I also wanted to be a teacher.

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

In grade school we were taught that each life was precious to God, and that God had created each one with a special plan, a purpose. We learned that we should be open to God's will and that the Holy Spirit would help us to discern our vocation.

What is the most rewarding or fulfilling aspect of your vocation?

The unfolding of love—bridal love for Christ, childlike love for God the Father, sisterly love with my Sisters, motherly love for my students and for all those I'm privileged to serve, friendship with colleagues.

What is the most challenging aspect of your vocation?

At different points in my life, I would answer this question differently. At present I would say: the challenge of being utterly simple and single-hearted while doing a great variety of things! Love makes all things possible.

How do you serve the Lord and his Church through your vocation?

A mysterious fruitfulness is connected with a virginal life given in love to Christ. I teach theology here at Notre Dame, and I write scholarly books and articles, mainly concerning historical Christianity. I serve on committees. I do what other professors do. I contribute to the life of the Schoenstatt Family. Behind all the exteriorly visible activity, however, the real and most important service is simply to let Christ live and act in and through me.

What role does prayer play in your vocation?

Prayer is absolutely essential, like the air one breathes, the food one eats, the sleep one requires, the exercise one needs. As a Schoenstatt Sister, I have daily exercises of prayer: morning prayer, meditation, Holy Mass, a Visit to the Blessed Sacrament, spiritual reading, rosary, night prayer. In my office, I keep a picture of our Lady of Schoenstatt, so I can make little prayers out of glances, in between correcting papers or reading essays. The best prayer is: "Father, Thy will be done." In the end, everything is offered up to God as a gift of love.

Do you have any advice for young people discerning their vocation?

Believe that God will show you the path He wants you to pursue and that He has prepared you for what He wants you to be and to do. Trust in His plan and in your own dreams and longings. If you want to fulfill His will for your life, if you want to be God's instrument, then God has planted that desire in your heart. It is already a guarantee that God will reveal His wish and will to you. God wants for you that vocation, that state in life, that will bring you the greatest joy.

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

Apostolic nuncio opens martyrdom conference

Sandra Laguerta
Religion & Ethics Editor

The Institute for Church Life's "Seed of the Church: Telling the Story of Today's Christian Martyrs" conference was opened this past Sunday evening, November 4, by local ordinary, His Excellency, Kevin C. Rhoades, Bishop of Fort Wayne-South Bend. It began with the keynote address "Religious Freedom, persecution of the Church, and Martyrdom" by the Apostolic Nuncio to the United States, Archbishop Carlo Maria Viganò.

Archbishop Viganò spoke on "important and timely subjects" as the representative of His Holiness, Pope Benedict XVI, addressing definitions of martyrdom and its relevance, particularly for the United States.

First, Archbishop Viganò spoke on the international persecution of Christians,. He cited the examples of China, Iraq, Syria, Egypt, Nigeria, the Sudan, and countries in East Africa. This persecution has also witnessed to martyrdom, as "the faithful persist in their fidelity to Jesus Christ and his holy Church," said the prelate. "Throughout her history, the Church has gained strength when persecuted."

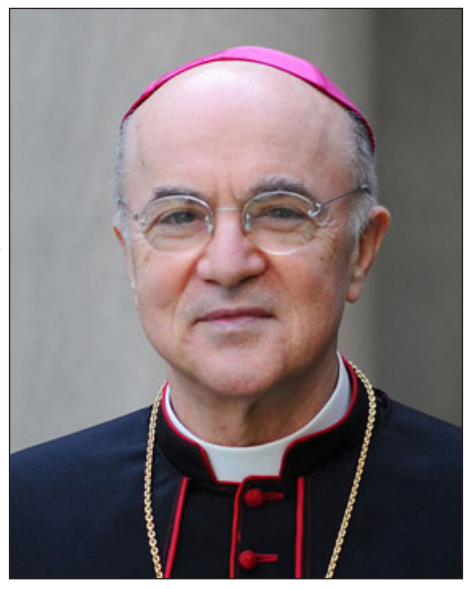
Acknowledging that he speaks as apostolic nuncio at a "distinguished university," Archbishop Viganò exhorted the audience to be "vital[ly] concerned" on "interreligious matters of religious freedom, persecution, and martyrdom… because this great concern exists, not only abroad… but they also exist within [their] own homeland."

Archbishop Viganò framed his talk around definitions of martyrdom, persecution, and religious freedom, defining these terms and demonstrating how they were relevant to Americans today. The martyrs' witness to the faith accompanies the call to discipleship, a relationship that cannot be divorced.

Archbishop Viganò emphasized understanding the intention of the persecutor. The objective of the persecutor, according to the prelate, is "to eradicate the public witness to Jesus Christ and his Church." Persecution also has the "accompanying objective [to incapacitate] the faith by inciting people to renounce their belief, or at least their public manifestations, rather than undergo the great hardship[s] that believers would undergo in resisting apostasy."

"The plan [of martyrdom] is straightforward: if the faith persists, so will the hardships"

Persecution, additionally, has the objective of harming the faith by ridiculing the believers so that they become outcasts to society, effectively marginalizing them from meaningful participation in the public life.


Archbishop Carlo Maria Viganò

Archbishop Viganò noted another object of persecution: beliefs. Persecution can consist also in trying to remove the beliefs themselves. By destroying beliefs and their open manifestations, the believer coiuld remain while the faith disappears.

Archbishop Viganò further illustrated martyrdom and religious freedom with the English martyrs Saint Thomas More and Saint John Fisher. "Religious freedom is the exercise of fidelity to God and his holy Church without compromise," said Archbishop Viganò, and in the case of More and Fisher, "persecution came first and was followed by martyrdom. In both cases, religious freedom was the target."

Stating religious freedom to be essential to this citizenship of libertas ecclesiae, the nuncio also believed that religious freedom properly belongs to the human person and is "simultaneously a human, civil, natural right, which is not conferred by the state because it subsists in the human person's nature." It "subsists in the truth of God," and cannot, as such, "impose itself on the human mind by force of its own truth." It rather overcomes the mind by "gentleness and power."

The nuncio also addressed the question asked by skeptics as to whether there is a proper role for religion in civic life. The United States has not been contaminated by a culture of deference to religion and the threat to religious freedom has become more significant in this modern age. Examples of attacks to religious freedom in the United States included the concerns of patient protection in the Affordable Care Act and the pressure that Catholic charities and business owners are experiencing in having to alter their beliefs if they are to provide specific services.

"As a man of God, and therefore a man of hope, it is essential to pray for a just resolution of the issues which face the faithful and their fidelity." The nuncio lauded the efforts of the bishops in leading prayers in defense of religious freedom such as the "Fortnight for Freedom" and a recent novena for the elections.

The nuncio did not want the Church to forget that "religious freedom is not an end in itself because it has as its highest purpose protection of the ultimate dignity of the human person."

The health care mandate posed a great threat to the vitality of Catholicism in the US with artificial contraception, abortion-inducing drugs, and sterilization. Many more attacks have been made against religious freedom, such the review of proposition 8 in California by the federal courts. These rulings in the legal systems developed mechanisms that suffocate the vigorous participation of the Catholic citizen in the public life, argued Archbishop Viganò.

Another great turning point in the apostolic nuncio's address came in speaking of the role universities and university professors have in either aiding or hurting the Catholic Church and their effective role in society. "…We have observed influential member[s] of the national American community, especially public official[s] and university faculty members who profess to be Catholic, align with those forces that have pitted against the Church in fundamental moral teaching[s] dealing with critical issues such as abortion, population control, redefinition

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Juxtaposing places and pieces: Sarah Green's lecture as a curator of contemporary art

Madeline Roe
Managing Editor

From Rube Goldberg machines to life-sized military tanks, no machinery is out of the museum's scope for Sarah Green, curator of the contemporary arts at the Indianapolis Museum of Arts. "We're an encyclopedic



museum, but we realize that with contemporary art, we engage people right away," said Green in her lecture Tuesday, October 30, at the Snite Museum of Art's Annenberg Auditorium as part of a lecture series on contemporary art.

Green spoke about the museum's ambiguous identity in the central location of Indiana, being neither East or West, nor Chicago, which she implied as a more art-minded cultural center. "Indiana, as you know, is sports-centered," said Green. As she talked about commissions for the entrance to the museum, temporary exhibitions and the development of the sculpture park, it was clear that Green focuses on utilizing the museum's local character and architectural space to their maximum potential.

For instance, in the entrance to the IMA, Green sought an artist who would "use the enormity of the space." Brooklyn artist William Lamson considered Indiana's Midwestern landscape of empty fields strewn with towers. Green collaborated with Lamson to install a floor-to-ceiling radio tower in the IMA's entrance pavilion. But interpreting local technological architecture did not stop at the structure's form. Lamson developed a computer program to interpret the radio's weather forecast in musical vibrations so that viewers could "feel and hear an interpretation of the weather… It is not just a sculpture but also a performance piece," said Green.

Although the massive structure was impossible to acquire, Green collected a video, which is often the solution to collecting of multimedia or performative contemporary art. "We like to acquire pieces from the exhibitions that we commission so that they become part of our permanent collection," said Green.

Another entrance installation piece, *Body in Flight*, by international artists Allora & Calzadilla, featured trained US Olympic athletes performing alongside sculptures of US commercial transportation. The audience gathered around the gymnast, who performed a slow choreographed dance atop a pair of wooden American airlines business class airplane seats. Her slow gestures cued the audience to give attention to sculptural details, her flexible poses to the curvilinear qualities of design.

Green noted that, in order to conserve such a work, she sought to train local teenaged gymnasts for future performances. Because USA Gymnastics is located in Indianapolis, the choice of this athletic performance was obvious; the team invests locality in the international piece. Green also worked with conservators to fashion and preserve identical costumes of varying sizes for the budding performers.

In an outdoor installation by the same artist, a member from the US Olympic Track and Field team, also located in Indiana, ran on a treadmill atop an overturned military tank. The national and local symbolic intersections involve absurd interaction with objects decontextualized and recontextualized within the IMA.

Jeppe Hein's *Distance* was another successful installation that reinvented the viewer's interaction with the museum gallery. A structure containing white balls sat in the entrance of the galleries. When a patron passed a motion sensor, a single ball was released, and the visitor could follow the ball throughout its winding and spiraling path throughout the galleries.

"When you think about how a visitor walks through a space, it's very prescribed. This broke through the walls… People were running through the galleries," said Green.

Hein also worked with Green to install an interactive piece in the development of the sculpture park, a project specifically in Green's charge.

"It was one of the main attractions to come to the IMA." Called *100 Acres*, the park is home to temporary sculpture.

As part of the project, Green recounted her adventures in landscaping, which included rerouting plumbing and power lines and steering backhoe. "Sometimes you realize that projects don't work, and you have to scrap them," said Green, recounting those experiences in trying to actualize Hein's idea for a moving bush.

Instead, Green and Hein installed *Bench Around the Lake*, bright yellow, curving benches that seem to emerge from the ground at 15 locations across the park. Visitors have to wander and discover them in an interactive way. The organically planted benches reflect Green's vision for the park to be "a wild and wooly place" and "a counterpoint to the tame gardens."

Like the location of Notre Dame's future Sculpture Park near Eddy Street, the IMA's park was originally a neglected space. Green was happy with the transformation, noting that



Chop Stick *at the IMA*

children and families interact with the sculpture on many levels.

Some sculpture is distant and multi-medial, like *Eden II* by artist Tea Mäkipää. While the sculpture is a boat in the lake, visitors may view videos in a guard box on land, which shows Mäkipää's vision of passengers onboard the boat. "People love it or hate it," said Green, "but it really is an interesting interactive work."

Works like the Swedish architects Visiondvision's [sic] concession stand and Atelier van Lieshout's benches offer rest and relaxation for children and families. *Chop Stick* is a 100-foot tulip tree, the state tree of Indiana, turned on its side, cured, and refashioned as a fully functional concession stand, swing set, tables and seats. *Funky Bones* recalls Native American ancestors in the form of a gigantic skeleton, whose bones are benches. "Kids love to jump from bone to bone. They love it," said Green, laughing at the irony of celebrating life atop the skeletal structure. "It's a wonderful juxtaposition."

Curator Green is a master of juxtaposition – working with international artists to interpret local phenomena in a phenomenally interactive way.

Madeline Roe is a senior double majoring in art history and English. She knows a great Basque restaurant in Paris if anyone's willing to take her there. Contact Madeline at mroe2@nd.edu.

SHE and social entrepreneurship

Ellen Roof
Culture & Thought Editor

Notre Dame graduates Elizabeth Scharpf and Denise Couture recently came to Notre Dame to speak to students through a class put on by the Gigot Center for Entrepreneurship. Scharpf founded Sustainable Health Enterprises (SHE) in 2007 . SHE is an organization that helps women in underdeveloped countries obtain the sanitary supplies they need.

Scharpf began this project after recognizing that the lack of suitable sanitary supplies negatively affects not only women and girls, but entire communities. Without proper supplies, women and girls must miss work and school every three weeks; subsequently, the whole community is negatively impacted. Moreover, using rags or other inadequate supplies hurts the dignity of these women and girls. "It's actually this that gets me going every morning," Sharpf explained.

Correcting this problem takes more than simply obtaining donations from existing businesses and organizations. If donations of sanitary pads are brought to the countries, people will simply adjust to using these supplies and be left worse than they previously were. Rather, Scharpf chose to attack this global issue by providing these countries with the supplies and skills necessary to start their own companies that make a special version of a sanitary pad, which the women will sell to other women. This arrangement helps the local economy by providing more jobs and further helping the women and girls to continue attending school and working even when on their period.

Scharpf began her work in Rwanda. Her holistic approach involves advocacy, education, and business. She works to increase the knowledge about the great need for sanitary supplies and the positive impact this will have on a specific community. She then educates the people about sexual and reproductive health, making use of the existing network of health workers in the country. Finally, she introduces her method of making sanitary pads to the community to allow the creation of jobs and a better economy for the area, as well as improving the health, education, and quality of lives of the women and girls.

Couture, Director of Product and Technology Development at Innovation Edge, emerged when Scharpf looked toward Innovation edge for a partnership. Couture helped SHE develop the most cost-effective, satisfactory sanitary pad possible out of the natural materials SHE's team found to use—fiber from the trunk of banana trees. After the second prototype, Innovation Edge developed a product that is comfortable, sustainable, and cost-effective.

SHE is a truly remarkable project; moreover, improving the situation in Rwanda has only been the start of Scharpf's plan. As Scharpf noted, "Our goal as social entrepreneurs is *to get out of a job—to solve the problem*." She hopes to continue spreading SHE's operations throughout the world with the hope that women and girls in underdeveloped countries will continually be provided better health, better opportunities in education, and an altogether better life.

Ellen Roof is a sophomore majoring in business and psychology who is still searching for her voice after a rollercoaster of a football game. Contact Ellen at eroof@nd.edu.

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Birth control and the pro-life movement

Stephen Wandor
Staff Writer

A recent blog post by author Libby Anne, "How I lost faith in the 'Pro-Life' movement," went viral last week.

Anne presented a moving criticism of the pro-life movement, revealing stark discrepancies between the goals of the pro-life movement and the traditional ways in which pro-life individuals aim to accomplish these goals. Despite her arguments, Anne's blog post neglected the primary question of the pro-life/pro-choice debate: when does a human life become a person deserving the protection of the law?

Arguments on both sides of the issue abound in the abortion debate. But at its root, the arguments of the pro-life movement all hinge upon the idea that human life has dignity and should be protected. Embryology research has proven that human life begins at conception. Therefore, the question becomes: when does this human life become valuable and necessitate protection under the law?

The answer to this question is the crux of the pro-life argument. Though articulating both the question and the answer is no simple task, members of the pro-life movement believe abortion should be outlawed because every life has value and deserves the legal right to life.

Anne asserted that the pro-life movement neglects the best way to reduce abortions: widespread promotion of birth control. She is incorrect for two reasons, however. First, while birth control may reduce abortion numbers in the short-term, especially in developing nations, it has failed to reduce unintended pregnancies in developed nations that have provided readily available birth control since the advent of the pill.

In fact, according to the Guttmacher Institute, unintended pregnancies have been on the rise in the United States over the past few years, and it is these unintended pregnancies that often result in abortion. Also, according to the Guttmacher Institute, more than half of all abortions are performed on fetuses conceived while the woman is on birth control. The fact that more than half of pregnancies that result in abortion began despite the use of birth control makes birth control an impractical answer.

The second and more important reason for the lack of promotion of birth control is that it goes against the very basis of the pro-life argument: human dignity. Pro-lifers as a whole do not advocate outlawing birth control, but many of them see the promotion of birth control as disrespectful to the dignity of women and the union of the couple.

This is the result of the normalization of contraception allows the consequences of sex (the possibility of pregnancy, emotional attachment, STDs, etc.) to be disregarded. This allows men to view women as objects for sex and not as beautiful and dignified persons who deserve to be seen as much more than physical objects. Women tend to have a much better understanding of this because they are much more closely affected, but many men and women alike in this age of birth control act as if there are no consequences to the sexual act.

Birth control allows the consequences of sex to be pushed aside, and makes it easier for both parties to assume that they can enjoy sex without thinking about the emotional and physical meaning behind the act. Eliminating the need for these considerations eliminates the respect of the dignity of the man and the woman involved in the sexual act.

The pro-life movement recognizes these negative effects of birth control and thus strongly condemns its widespread promotion. There are certainly an array of complex reasons that someone would choose to use birth control, but it does not actually lead to a decline in the number of unintended pregnancies, in part because it increases sexual activity.

It does not make sense to promote something that allows the consequences of sex and, in certain cases, the dignity of women to be ignored. The promotion of birth control does not solve the unintended pregnancy problem, but instead leads to a culture where the consequences of sex are not fully considered by both parties. This leads to a devaluation of sex, as well as the people involved. Therefore, a movement focused on the value and dignity of every human life cannot encourage the use of birth control.

Stephen Wandor is a senior aerospace engineer who truly enjoys the "wandors" of flight. He also enjoys a wandorful pun from time to time to lighten his overly political world. Please feel free to contact him at swandor@nd.edu.

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Bread of Life

life issues. He admitted that decisions such as *Roe v. Wade* were unjust, and that it is good to seek the reversal of such laws, but to simply attack these issues in the political sphere falls short of fostering a true culture of life. Deneen argued that the reversal of *Roe v. Wade* would not change the culture; people would still seek abortions and many individual states would retain provisions for the legality of abortion. The permeating culture of death in America today would not change in response to a change in the law, he said, a fact that would be evidenced by a lack of substantial decline in abortions performed annually.

In a true culture of life, people would eschew abortion, legal or illegal, simply because it is wrong. Deneen urged the audience to continue to foster a true culture of life, even in the face of the difficult challenge to change the fabric of a culture and the way people think. He called for each and every member of society to be subjected to "ferocious self-examination," necessary to alter the very fiber of a culture and turn it around. Although it is difficult to know where to start, Deneen sugested that all should seek to live out a greater respect and care for the sanctity of human life on the individual level

Deneen concluded his talk by asking that all continue to pray about this grave matter, and to work toward the difficult end of creating a culture of life and overcoming a culture of death. He also evoked John Paul II's message in Evangelium Vitae that it is the duty of every human being to protect life from conception until natural death.The talk sparked fruitful dialogue over dinner at every table and provided an opportunity for faculty members and students alike to share their thoughts and ask questions of others. The evening concluded with a brief question and answer session for Deneen. Questions ranged from inquiries about the allowance of abortion for cases of pregnancies resulting from violent crimes, to disagreement about the importance of the law in shaping a culture's values, to questions about how faculty can better support the acceptance of unchosen obligations.



Bread of Life attendees

Among the 50 students and faculty present at the event was sophomore Marco Cerritelli. "The Bread of Life dinner serves to generate discussion within the Right to Life cause, which is important because it creates enthusiasm in those attending as a result of coming together and building relationships with people who seriously support that cause," said Cerritelli. He was attending for the first time, and was drawn to the event not only because it promised great food, but because it provided, "the opportunity to engage my beliefs and religious convictions intellectually with others."

The next Bread of Life dinner will be held this spring. The organizers of the event are happy to welcome students who have not attended in the past, and one goal of the dinner is to involve students with different perspectives in the conversation. If you are interested in learning more about the Bread of Life series or other Center for Ethics and Culture events, visit http://ethicscenter.nd.edu/.

Tim Bradley is a freshman theology and economics major who experienced bacon-wrapped chicken for the first time at this event. To discuss the finer details of this succulent meal, contact him at tbradle5@nd.edu.

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Gay marriage debate

marriage, children would grow up devoid of a certain stability found in heterosexual marriage.

"Maybe you know a way that I do not," Gallagher spoke to the audience, "but I do not know of any better way to raise children than with a mother and a father."

Gallagher was also troubled by the effect same-sex marriage would have on culture as a whole, not just as it pertained to marriage. She believed that by treating issues of same-sex orientation in the same manner in which society treated race, the result would be a change in societal norms.

"The energy and impetus for gay marriage is about establishing this new public moral norm," Gallagher said. This norm, Gallagher believed, would be anti-family and detrimental to how society has functioned for hundreds of years.

Both speakers were given a chance to make closing arguments. Gallagher once again affirmed that the union between man and wife must contain some inherent quality that has allowed it to thrive in all society in all time. Corvino challenged her point saying, "There is enough love and compassion to go around. There is enough marriage to share."

Though it was billed a debate the evening read more like a screenplay. Each debater seemed more like an actor playing the part than one truly concerned with the outcome of his argument. This is not surprising when one considers the two debaters are co-authors of the book *Debating Same-Sex Marriage*. More than once Gallagher and Corvino made mention to the book and its being available for purchase after the debate.

This is not to say that John Corvino, the self-proclaimed "gay moralist," does not have a significant personal interest in the matter, nor is it to say that Maggie Gallagher's work for the National Organization for Marriage was done indifferently. However, at the very least the integrity of the debate must be called into question. If this were the sincere investigation into a hot-button issue it claimed to be, then why did "The Gay Marriage Debate" feel so much like a staged show?

Peter Flores is a joint major in Philosophy and Theology. He considers himself the G.K. Chesterton of the South. Contact Peter at pflores1@nd.edu.

Domers do their civic duty

Nate Balmert
Staff Writer

Every four years on the first Tuesday in November, America votes. For many Notre Dame students, this year's election on November 6 was the first presidential election for which they were eligible to vote. Many consider the election to be an important choice concerning the nation's direction for generations to come. Millions of dollars have been spent in advertising and campaigning on issues like jobs, the economy, health care, the debt and deficit and foreign policy. The economy and jobs seem to be the key issues for many Americans, particularly college students.

College students from all over the country and from many different backgrounds are focused on getting a job for after graduation. Unemployment has been especially harsh for young men and women. While Notre Dame students' job prospects are better than those of many other college students, the economy will still affect decision-making concerning post-college life and income.

Students at Notre Dame voted in a mock election last week, with expected results: Governor Romney edged out President Obama. While the Notre Dame student body may be more conservative and religious than the general population, the students are young, which is a demographic that nationally favors Obama and the Democratic Party.

For some students, the electoral college is a frustrating institution that can discourage students from voting how they truly feel. Senior Physics major Tim O'Brien disagrees with the ideology and proposed policy of Governor Romney; however, because O'Brien is from Idaho and President Obama has little chance of winning there, O'Brien instead casted his ballot for Governor Gary Johnson, a libertarian.

Mark Dean, a senior biochemistry and pre-dental student from Texas, cast his ballot for Mitt Romney. For many, like him, his decision was largely determined by the candidates' ideologies and view of the role of government. Dean doesn't agree with the president's perspective. He is against "using big government to solve local problems," as Obama has done during his first term. "Obamacare" is one such example; moreover, the president has promised to continue these policies if elected for a second term.

Be it ideological differences or particularly issues, Notre Dame students feel strongly about their candidates. National results came in the evening of the election with a clear and convincing electoral college winner. These results differ from the Notre Dame mock election. Ohio voters did not desire a repeal of Obamacare and many trusted Barack Obama with the task of improving the economy. We will have four more years of President Barack Obama; the voters, especially the young voters, have made their preference known.

Nate Balmert is a senior Biological Sciences major who is extremely excited about this election coming to an end. Like the excitement and ups and downs in Notre Dame's win over Pittsburgh, he hopes that his preferred candidate will also be victorious. Contact Nate at nbalmert@nd.edu.

Professor Akhil Amar discusses Constitution

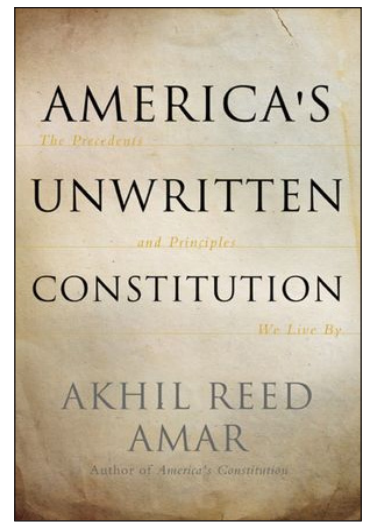
Scott Englert
Politics Writer

The Bill of Rights guarantees Americans certain individual rights. Akhil Reed Amar, Sterling Professor of Law at Yale Law School, explained that the Constitution also ensures additional enumerated rights. On Friday, November 2, 2012, Amar addressed a collection of Notre Dame Law faculty and students. The lecture was entitled "America's Unwritten Constitution: The Precedents and Principles We Live By" and featured Amar's recently released book, *America's Unwritten Constitution*.

Per the book's website, "Amar takes readers on a tour of our nation's unwritten Constitution, showing how America's foundational document cannot be understood in textual isolation." In addition to judicial decisions, political precedents, and common practices, sources include documents such as "the Federalist papers, William Blackstone's Commentaries on the Laws of England, the Northwest Ordinance of 1787, Lincoln's Gettysburg Address, and Martin Luther King, Jr.'s *I Have a Dream* speech."

One topic Amar discussed was the continued importance of the Almighty. "God appears in five of our six texts," Amar said. Moreover, God's exclusion in *Brown v. Board of Education*, the Supreme Court case famous for ending segregated schools, can be explained as the Court's secular, anti-Establishment doctrine.

Perhaps most notable is God's relevance with regard to the Founding Fathers. Amar explained that while the Constitution does not explicitly endorse religion, "neither is it an anti-religion document." Furthermore, Amar lectured that the signers of the *Declaration of Independence* risked treason when they signed a document professing "certain unalienable Rights" guaranteed by their "Creator." "Proverbially, there are no atheists in foxholes," Amar said.



In addition to religion and a variety of other topics, Amar lectured on federalism, specifically the famous privacy cases. Amar said of religious clauses, "the First Amendment resembles the 10th Amendment."

He further highlighted unenumerated rights by discussing privacy cases and specifically, *Griswold v. Connecticut*, an influential Supreme Court case involving birth control. "Seven of nine [justices] voted for sex privacy," Amar said. With humor, he later remarked that the right to "assemble on a bed" was indeed not the intent of the First Amendment.

Concurrently, Amar expressed disapproval of Justice Harry Blackmun's opinion and argument in *Roe v. Wade*, the Supreme Court case which (in) famously allowed abortion. "[The] best textual foundation for lived constitution was not the overused due process clause but the overlooked privileges and immunities clause, "Amar stated. "Consequently, *Roe* is more controversial than other enumerated rights cases."

As previously mentioned, Amar discussed numerous other issues related and unrelated to his book and the Constitution's unenumerated rights. When answering audience questions, he delved into issues pertaining to the *Slaughter-House* cases and expressed personal thanksgiving for the rights extended to those born in America - of which he is a personal benefactor.

A final example of Amar's clout and expertise occurred during the question and answer session. Responding to an audience member, Amar expressed his scholarly disagreement with the Supreme Court for the prominent *Bush v. Gore* decision. Since that decision, Supreme Court Justice Antonin Scalia has encouraged dissenters to "get over it." Amar, after explaining the reasons for his disagreement, concluded that the particular decision caused him to lose trust in some of the Supreme Court's justices.

The question epitomized Amar's impressive familiarity with not only the issues, but his substantial clout within the legal field. Without doubt, the Notre Dame Law Program on Constitutional Structure and Constitutional Studies minor program should be commended for attracting a potential Supreme Court justice.

Scott Englert is a senior political science and economics major. Regardless of party affiliation, he hopes that you voted and participated in the 2012 election. For questions, comments, or concerns, please contact him at senglert@nd.edu.

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Who's who at Notre Dame: Filippo Gianferrari

MICHAEL BRADLEY
Executive Editor

When I first set foot in my Dante course this fall, I recognized the TA, a young Italian man whom I had met last year, through another professor. Thinking that it would be nice to interview a graduate student for a change, Filippo and I sat down after class recently, and he shared the journey that has taken him from Italy to South Bend.

Filippo Gianferrari was born in Modena, a city in the eastern Italian region of Emilia-Romagna. One of three brothers – his poor mother! – Filippo received a humanities education in high school (in Italy one chooses a concentration of study early on) before attending the University of Bologna. There, he earned his undergraduate degree in Italian literature before pursuing a Master's degree in Italian philology. During his final year of the Master's program, Filippo, who wrote his Master's thesis on Dante, spent 3 months studying at Princeton University with Robert Hollander, a renowned Dante scholar.

"How did you end up in America?" I asked.

Filippo explained to me how he has always been drawn to American Dante scholarship, finding its perspective more creative and more willing to engage with the *content* of the text, rather than focusing on philological or formal elements and structures, than its European counterparts.

"University in Italy is very corrupted," he told me. "There is little investment, very little research into these fields. Everything that is humanistic is put on trial, so to speak." Filippo attributes this largely to the fact that in Italy, the education system is entirely publicly funded. "So public opinion dominates academia."

Shifting topics to his personal life, he told me that he had started dating "Betta" shortly after returning from Princeton in 2008. Filippo had attended Bologna together with Elisabetta Drudi and they had been "good friends" for years – she was then pursuing her own Master's degree in Classics. Interestingly, the progression of their relationship was closely related to their academic ambitions.

After earning his Master's, Filippo began a doctoral program. The program did not provide funding for research, so he took up a position teaching Italian literature at a local high school. He wanted to conduct research – his particular academic joy – but the lack of funding made it difficult. So he discontinued that doctoral program and began looking for others.

While at Princeton, Filippo had befriended an assistant of Hollander's (who, by the way, is the translator of the textbook which I use in the class for which Filippo is a TA). His friend suggested that Filippo apply to study at Notre Dame and also suggested bringing Betta with him to America.

Filippo applied to many schools and was accepted to Notre Dame, among others. So in February of 2009, Filippo turned to Betta in the car one day following a lecture they had attended and said, "We should get married." Half a year later, in August, they were. As an aside, I must divulge to the reader that I actually knew Beta before I knew Filippo: She was a professor for my Intermediate Italian course last fall. After much cajoling from the class, she eventually told us the story of how Filippo had formally proposed to her. Even Filippo admitted to me that it had been well done!



Betta, Filippo, and Pietro

It was funny to hear Filippo describe those hectic months between the conversation in the car and the August wedding. In August, after the wedding and honeymoon, the couple moved straight to America – no recuperation session back home.

"I bought a stack of white paper and stapled it together," he mused, "and each page had as a title the name of something we needed to do. Get Visas, marriage preparation, restaurant reservations, wedding details, moving! Beta would exasperate, 'no, no, we can't do this...'"

Filippo opted to pursue another Master's degree here, rather than immediately resume doctoral studies. Both he and Betta (who had also applied and been accepted) began the 2 year Master's in Italian Literature program in fall 2009. Then, in November 2010, an event that Filippo described as "the best thing that ever happened to me... well, maybe the second best thing after Betta," happened: their son Pietro was born.

Now, I have met Pietro. Our class used to beg "Professoressa Drudi" to bring Pietro in for "show and tell" – we even warped the classic search-and-find book title "Where's Waldo?" into our own impassioned chant of "dov'è Pietro?" Lui è un bambino carino!

Filippo completed his second Master's and entered into Notre Dame's prestigious PhD Medieval Institute program in fall of 2011. Beta is beginning her own PhD in Literature, specializing in Classics, and is concurrently finishing her Master's.

"I was reborn as a scholar, here," he said. "I'm very happy. I'm very happy. We're very happy," It's a blessing to be here."

"In Italy, I hardly think that this would be possible at all. The attention reserved to education in this country is something I have always seen as a special value and a necessary aim for a more human society. This is among the reason why I like to work in a university here, especially in one like ND."

Filippo and Betta spent their first year here living in downtown South Bend. How'd that go?

"First of all, I'm grateful about life here, even in South Bend," he began. As a local myself, I felt triumphant inside! "South Bend was really tough, the most anti-European experience one could have," he went on. My heart fell. "European people are really urban people," he explained. "But you come here, and there is nothing. The thing that shocks me the most, is it doesn't seem like an expression of a community."

"I was hoping to move away from here" to pursue his PhD, he said, "but now with kids I'm happy we're here. The area and the university is great."

Kids?

Betta is due to deliver their daughter on Christmas Eve. Filippo feigned disappointment, saying that he wished he could "have another soccer player," but joking aside, he is very grateful for the opportunity to be both a family man and pursue his academic pleasure, research. After finishing his degree, he and Beta would like to stay in America and teach and conduct research.

South Bend is no South Beach, but Notre Dame is fortunate to have a man and student like Filippo enriching the community with his talents. E chissà, forse qualche giorno Pietro sarà il miglior giocatore di calcio a Notre Dame?

Michael Bradley is a junior who is about to earn his Italian minor and enjoyed showing off his linguistic skill in this article. Contact him at mbradle6@nd.edu.

Esteemed liturgist addresses questions of sacred architecture

GABBY STROIK
Staff Writer

Acclaimed theologian and author Fr. Uwe Michael Lang visited Notre Dame on the evening of Wednesday, 24 October to address the implications of church architecture in relation to the sacred.

Fr. Lang argued that unfortunately, in the context of modernity, the question of beauty has been reduced to a "subjective judgment on which one can reason to only an extent. For those who do not share the reason-based traditions of paschal philosophical tradition, the concept of beauty is elusive. When it comes to church architecture, beauty cannot carry us very far."

Illustrating how modern architects have demonstrated their perceptions of the sacred in church building, Fr. Lang mentioned architect Massimiliano Fuksas, who designed a stark concrete and glass church in Foligno, Italy, and who declared that sacred architecture was meaningless, that one cannot design "sacred" architecture. Similar ignorance of liturgical and theological purposes of architecture were demonstrated in examples of architects Corbu, Mies, Calatrava and Botta. Fr. Lang argued that the division between the sacred and the architecture of a building was not a question of architectural style but of theological presuppositions that have gone into these projects.

"The lack of clarity in the field of church architecture is related to a liturgical and sacramental theology that has enjoyed a wide diffusion of post-conciliar thought, inspired by more radical philosophers such as Karl Rahner," explained Fr. Lang.

Quoting Sacrosanctum Concilium, the Constitution on the Sacred Litrugy from the Second Vatican Council, Fr. Lang defined liturgy as "an exercise of the priestly office of Jesus Christ. In the liturgy, the sanctification of man is signified by signs perceptible to the senses and is effected in a way which corresponds with each of these signs."

Fr. Lang further explained that "liturgical norms are necessary [because] full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and by his members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body the Church, is a sacred action surpassing all others. Sacredness always derives from the liturgy."

Distinguishing Christian buildings of worship from the pagan temple form and even from the Jewish temple, Fr. Lang argued that Christian worship is connected in spirit and in truth to Christ's prophetic word on the destruction and rebuilding of the temple. For Christianity, the faithful who are gathered in one place are the living stones joined together to build a spiritual house.

Fr. Lang noted that "the word for Church, in Hebrew qahal and in Greek and Latin, ecclesia, came to mean the very place, the building in which this was taking place." The faithful share in the priesthood of Christ (though not in the ministerial priesthood) and receive a much more important role in Christian than in pagan worship or in the temple of Jerusalem. Exampling the historical change that occurred from pagan and Jewish architecture to Christian architecture, Fr. Lang noted that the temple architecture was not suited for the Christian liturgy. The basilica type was adopted because it could provide a large space to accommodate the community with an apse as the precinct dedicated to the altar. The decorative elements of early Christian basilicas are found not on the exterior, but on the inside, with mosaic on the apse and the triumphal arch that would often represent the celestial world, giving the congregation some sense of participating in the heavenly assembly of saints.

Fr. Lang argued that the purpose of sacred architecture is to offer a fitting space for the liturgy. The *Catechism of the Catholic Church* describes the purpose of a church as not merely providing a gathering space, but as signifying and making visible the Church alive in this place, the dwelling of God with men reconciled and united in Christ: the house of God.

The problem of poor education and a lack of theological and liturgical consultation between the architect and client has plagued modern church architecture. Starchitects-an endearing name for celebrity architects-are keen on building churches as a monument of more lasting significance, but they often have little concern for the theological and liturgical needs of the liturgy.

Historically, The Church has nurtured artists and architects whose work gives glory of God which might not have been manifested apart from their contributions. Despite the prevalence of ignorant modernism, there is an astonishing flourishing of sacred architecture that truly values the sacred in Catholic worship. Fr. Lang asserts that "this renewal in architecture needs to be supported by a more robust theological reflection on the sacred and Christianity that will help architects to design truly beautiful buildings for the Catholic liturgy."

Gabby Stroik is a fifth-year architecture student and probably the nicest archie that this editor knows. Contact her at stroik@nd.edu.

Lou Holtz: Remind you of anybody?

Rich Hidy
Sports Editor

2012 Notre Dame football is past the point of relevancy. The Irish are back and are here to stay. The Irish football team is now a legitimate Championship contender. If the Irish go undefeated, the team will be in the National Championship, it is that simple. With Notre Dame 9-0 for the first time since 1993, the Irish are garnerning fame not seen in South Bend since its glory days.

The last football Championship for the Irish came in 1988 under legendary head coach Lou Holtz. "Dr. Lou," an ESPN college football analyst who has thoroughly dismantled Mark May in picking the winners of college football games this season, won exactly one hundred games while coaching at Notre Dame, second most to Knute Rockne. Holtz was the leader of the Irish for ten years, from 1986-1996, after taking the job and coming over from the University of Minnesota.

There are many similarities between Holtz and current head coach Brian Kelly. Holtz took the Irish to the Fiesta Bowl in 1988 in just his third year with the Fighting Irish, winning the championship over West Virginia 34-21. That team was led by Tony Rice, an eerily similar quarterback to current starter Everett Golson. Brian Kelly is in his third year at Notre Dame after leaving the undefeated Cincinnati Bearcats before their BCS matchup against Florida and Tim Tebow.

Holtz was an exceptional motivator and recruiter. His offense, which used the option attack, was favorable to talented skill players like running backs Ricky Watters and Jerome Bettis and quarterback Rick Mirer, who were standouts at the college level and also played in the NFL. He could coup the most talented high school players in the country and make them fit into his system at Notre Dame. Holtz would use his quick thinking and determination to inspire his players. While not the most intimidating coach, Holtz would rely on his knowledge of the game and ability to speak from his heart to win over his players. Sound like Coach Kelly yet.

Holtz traveled a long path before arriving at South Bend. He was born in West Virginia, but grew up in East Liverpool, Ohio and attended Kent State University. Holtz was a scrappy linebacker during his playing days at Kent State, and graduated in 1959 with his sights on coaching. Before Dr. Lou could take on a lot of responsibility, he had to learn the ropes of successful coaching. He took a graduate assistant job at the University of Iowa and earned his Master's degree at the same time. From 1960 to 1968, Holtz coached as an assistant for a number of programs, ranging from William and Mary to Ohio State, where he shared a National Championship trophy with Coach Woody Hayes.

Holtz finally landed the lead job at William and Mary in 1969 and earned the respect of his peers in the college ranks. He caught the attention of N.C. State, and coached the Wolfpack from 1972-1975. Holtz earned a trip to four bowl games during his tenure at N.C. State and had an impressive 33-12 record over these years.

Holtz made the giant leap to the NFL, as many up-and-coming college coaches have done. Holtz found out quickly that the NFL is a totally different beast. He was the head coach for the New York Jets for only thirteen games and quit the job after a 3-10 regular season record in 1976. Instead of giving up, Holtz returned to the college game and saw his star shine brightly once again.



Lou Holtz, left, jokes with Brian Kelly

Holtz joined Arkansas for seven seasons in the next stage of his career journey. He won the Rose Bowl in 1978 over Oklahoma and was arguably the most successful Arkansas coach in the program's history. He could have taken the job at Ohio State when Woody Hayes was fired after punching an opposing player; however, out of respect for Hayes, Holtz stayed put. Showing how allegiances fade quickly in the business of football, Arkansas fired Holtz after a 6-5 record in 1983. This turned out to be one of the best things that ever happened to Dr. Lou.

Holtz went to the Minnesota Gophers the next season and turned around a losing team, soon earning a berth in the Independence Bowl. Holtz left before the bowl game because he had a "Notre Dame clause" in his contract. He took on the challenge of restoring another struggling team and turned the Irish into a winner once again. By fine tuning the offense and defense and using the Irish's tradition of excellence as a marker, Holtz went 5-6 in his first season that featured a program-defining win over USC after coming back from a double digit deficit.

Holtz made his mark with the team in 1988, bringing the National Title trophy back to Notre Dame. He also won the Paul "Bear" Bryant Award and the Coach of the year award for the second time in his career. He had won it before in 1977 in his first year at Arkansas when Holtz went 11-1 and won the Fiesta Bowl.

Following that Championship season, Holtz didn't lose more than three games in a season for the next five years. He notched victories in the Cotton Bowl in the 1992 and 1993 seasons by defeating Texas A&M twice in a row, and won the Sugar Bowl in the 1991 season over Florida. Holtz went on to coach for the Irish until 1996 when he was still in his 50s after an astounding 100-30-2 overall record. As to why Holtz "retired," Holtz believed it was just "the right thing to do." Read into that quote any way you please. Holtz would surely have broken Rockne's record in 1997 for victories with the Irish.

Holtz couldn't stay retired for long though. After two years off, Holtz came back to coach for South Carolina. Although Holtz's career record was 33-37 with the Gamecocks, he finished 9-3 in 2001 and won the Outback Bowl. He retired for the second time (not unlike Brett Favre) in 2004 and joined ESPN, where he pleasantly entertains sports fans with his spirited debates as an advocate for Irish football. Holtz has four children and three of them are Notre Dame graduates. Skip Holtz, one of his sons, is an ND alum and now the head coach for South Florida.

Holtz will undoubtedly be considered one of the best coaches of all time in the college ranks, and was inducted into the Hall of Fame in 2008. The similarities between Coach Holtz and Brian Kelly are endless — hopefully Kelly will enjoy the same success as Holtz did while "under the dome." With the way things are going this year, it looks like Kelly is trending that way.

Rich Hidy is a First Year of Studies student looking to major in Business. He might be the youngest Sports Editor in Irish Rover history. Contact Rich at rhidy@nd.edu.

Mike McWilliams: representing excellence in Irish cross country and track

Jake Kildoo
Staff Writer

In a school streaked with tradition — where we, as members of the ND community, have sung our fight song since 1928, where we have numerous statues of our most important historical football coaches, where we faithfully espouse a 2 millennia old religion, where we proudly recount Father Sorin's famous founding of our university — I think we can all agree that it is important for us to pay tribute to those admirable, historic figures who have continued in bringing excellence upon the University of Notre Dame.

Mike McWilliams, Irish cross country and track runner and 1995 graduate is one such figure and is undoubtedly deserving of a bit of commemoration.

Ever heard the name? Sadly, far too few people have. McWilliams boasts feats that few collegiate athletes have ever surpassed. He was a four-time All-American cross country runner. He was also awarded All-American honors on the track in the 10,000m run, in 1995, but to be a four-time All-American in one singular sport requires something extremely special. This means that there was no adjustment period and no getting warmed up to the program in his first year. None of that. Just pure excellence from the start to the finish.

In the very same year that McWilliams started school, having left his small-town home in Grove City, Pennsylvania behind, he was already a fit and a competitive enough runner to bump elbows with the 40 best collegiate cross-country runners in the nation. In fact, he crossed the finish line in an impressive 34th place in his first ever NCAA Championships— good for All-American status. As Notre Dame's second finisher, he helped the Irish men's squad onto the national podium, with a 3rd place team finish in the same meet. Not bad for a freshman.

In the ensuing 3 years, McWilliams continued to excel on the cross-country course, finishing 17th, 24th and 18th at the NCAA Championships respectively to earn his four consecutive All-American awards. His success on the track was somewhat more sparse, however, as he was prone to injury due to putting in high volumes of training. This still did not stop him from earning his fifth All-American certificate on the track in 1995.

Perhaps most impressive is the extent of McWilliams' work ethic: he epitomized the ideal student-athlete here at Notre Dame. In his first semester, he struggled greatly with the difficult classes pre-med majors must take — particularly calculus, which he never had the opportunity to take in high school. Realizing that getting into medical school would be a difficult feat without nearly perfect marks, McWilliams aimed his ambitions toward achieving that perfection and came darned close.

Perhaps a more appropriate title than simply "McWilliams" would be Dr. McWilliams, as his stellar performance in the classroom eventually earned him acceptance into Georgetown University's medical school. Eventually, McWilliams landed his current job as a practicing cardiologist. To this day, he is a successful doctor, living with his family in North Carolina.

Surely, this sort of commitment and excellence deserves to be recorded and remembered. McWilliams truly made a name for himself here at Notre Dame, besting both his competition on the cross country course and his tough pre-med courses. This man has well represented the tradition of excellence at our wonderful university in both body and mind, and we ought to be proud of what he has added to our rich and excellent history.

Jake Kildoo is a sophomore philosophy and Arabic double major living in O'Neill Hall. He will be gunning for his own cross country excellence this Friday in Madison as the Irish compete at the NCAA Regional Meet. Wish him luck at jkildoo@nd.edu.