THE IRISH ROVER

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Feast of Saint Saturninus

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The 2012 Nobel Prize winners: affirming Notre Dame's stance on stem cell research

Nick Mahan
Staff Writer

Recent Nobel-Winning adult stem cell researchers Shinya Yamanaka and John Gurdon have largely refuted the perceived necessity of human embryonic stem cell research.

Their work has provided a powerful contribution to the scientific community as a whole, and for Catholics in particular. These stem cell researchers, Yamanaka from Kyoto University in Japan and Gurdon from Cambridge University, affirmed Notre Dame's research policy against the use of human embryonic stem cells, showing that our university's policies are backed not only by ethical considerations, but good science as well.



Dr. Yamanaka

The Stem Cell Debate Prior to Yamanaka's Findings

Adult stem cell research, even prior to Yamanaka's work, has held a lot of promise for human therapeutics. Skin cells and some other types of human adult stem cells can be isolated in a moral and relatively straightforward way from an adult donor. These cells are specific to the tissues from which they are isolated, so it is easier to control the type of cell they become. Adult stem cells naturally play a regenerative role in the body, and they retain their ability to target damaged or diseased areas of the tissues to which they belong even after they are isolated. Furthermore, it is thought that adult stem cells could be used to create therapies or whole organs utilizing a patient's own stem cells, thereby avoiding immune system rejection. Adult stem cells might also prove an effective way for drugs to be tested on a patient's own cells so that therapies can be tailored to their specific conditions.

Additionally, it's worth noting that adult stem cell research has already

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Accountable for alcohol

Yuko Gruber
Staff Writer

"As long as there are college campuses, there will be struggles with alcohol policies," said Layla Karst, rector of Lewis Hall. At 18, 19, 20, or even 21 years old, students may find it difficult to see the university's alcohol policy as anything other than annoying and restrictive. Additionally, many students have concerns about inconsistent enforcement of Notre Dame's alcohol policy.

Concerns about the way in which the policy is enforced differently from dorm to dorm have generated conversation among groups on campus. The Campus Life Council and Residence Hall rectors, for example, have both discussed

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HEI and CST: Notre Dame's controversial investment

Lilia Draime
Staff Writer

Notre Dame's investment in HEI Hotels and Resorts is immoral and in contest with the university's Catholic mission.

So argued Dr. Gerald Beyer, Associate Professor of Christian Social Ethics at St. Joseph's University in Philadelphia. He headlined the Center for Social Concerns' November 14 event "Prophets and Profits: Catholic Social Teaching on Workers' Rights and Socially Responsible Investing, A Case Study of HEI Hotel Workers." Beyer presented original research about HEI Hotels' treatment of workers, finding grave violations of Catholic social teaching (CST) as understood through the Bible, papal encyclicals and statements, and documents from the Second Vatican Council.

Beyer surveyed 83 HEI employees from eight hotels around the country, asking open- and closed-ended questions inspired by CST. He found that an overwhelming majority feel their wages, working conditions, employer relationships, and benefits are insufficient and detrimental. Roughly 75 percent of respondents live below the poverty line, while similar numbers report workplace injuries from overexertion and racial discrimination.

"More than 95 percent of workers would join a union and agree that unions assure fair treatment of workers in the workplace, but 50 percent of HEI workers agree that their employers discourage unionization," Beyer notes, pointing out that unionization is a key element of workers' rights according to CST.

Tomas Nuñez and Luz Olivas, workers who journeyed from San Diego to Notre Dame to tell their stories, confirmed Beyer's argument. Nuñez and Olivas explained that over the last several years, their work hours and tasks have become increasingly taxing, while their employers have only become

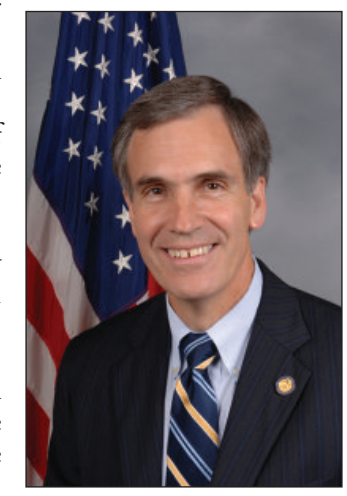
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What's really wrong with Congress?

Tim Bradley
Staff Writer

Former U.S. Representative Tom Allen, a Democrat from Maine, delivered the keynote address for the 2012 Notre Dame Law Review Symposium on November 16 at the Eck Hall of Law. The symposium, titled "The American Congress: Legal Implications of Gridlock," was a part of the ongoing year-long forum, "A More Perfect Union," instituted by University President Father John Jenkins, C.S.C.

Richard Garnett, Associate Dean and Professor of Law at Notre Dame Law School, spoke briefly on the timely theme of the future of American democracy. He emphasized Jenkins' comments that Notre Dame is a moral voice for the country and therefore has a duty to speak and think and act as a guide for the nation and the world. Garnett then introduced former Rep. Allen, who was a Rhodes Scholar and mayor of Portland, Maine, before serving in Congress from 1996 to 2008. While in Congress, Allen served on several committees, including the Budget Committee and the Energy and Commerce Committee.



Former U.S. Rep. Tom Allen

Allen's address explored some of the material from his upcoming book, *Dangerous Convictions: Why Cherished Ideas Can Be a Source of Congressional Gridlock*. He began by describing what it is like to be in Congress, and likened it to going down a whitewater river day after day with rocks looming ahead but never being able to reach the shore. With that less-than-reassuring image in mind, Allen continued to explain that, in his opinion, the issues that are often discussed on the floor in Congress do not seem to be central to the polarization between the Democratic and Republican parties; the real differences are rarely addressed in a constructive way.

One reason for this disconnect is that members of Congress hardly know each other – they spend a lot of time away from Washington and put a lot of effort

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

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

"All shall be well, and all shall be well, and all manners of thing shall be well."

-Julian of Norwich

Thanksgiving or Black Thursday?



Bob Burkett
Editor-in-Chief

Thanksgiving is a perfect time to acknowledge all of the blessings we at Our Lady's University have been given. The Golden Dome. Touchdown Jesus. The Basilica. The ability to meet and interact with some of the most intelligent and well-rounded people we will ever have the pleasure of meeting. An undefeated 12-0 football season, number one overall ranking, and a trip to the National Championship in Miami. In short, we are all thankful to be part of the Notre Dame family.

Our own personal families are also an important part of Thanksgiving. Even the most perfect feast of thick slices of turkey, heaps of mashed potatoes with gravy, stuffing and pecan pie for dessert would fall short of expectations without the most important ingredient: family. It is a common tradition for my family to travel to Columbia, Missouri, to meet with the rest of our extended family and share this feast. Generally we only get to see most of these family members once a year, so there is a lot of quality conversation and renewing of relationships occurring as we sit around the dinner table. This bringing of family together and sharing of a family meal on a large scale makes Thanksgiving one of my favorite holidays. Faith, family and food – three essentials to any great holiday.

Yet holidays like Thanksgiving are gradually being consumed by consumerism. It is no secret that the biggest shopping holiday of the year – Black Friday – occurs the day after Thanksgiving. My cousins and I woke up to watch the madness occur early Friday morning. People would rush into the store in a panic, seeking the best deals on electronics, furniture and clothing. It was amusing to watch initially, but the more I take a step back, the more I realize how sad it really is. This year I watched as a woman dove headlong into a pile of towels (on sale at $1.50 apiece) and frantically filled her shopping cart with them. The people rushing the towels seemed more like animals than humans – they were doing anything they could to get a towel for themselves, pushing and shoving other people out of the way and even playing tug-of-war with towels. Sure, it was a good deal. But it was only a towel.

> "This year I watched as a woman dove headlong into a pile of towels (on sale at $1.50 apiece) and frantically filled her shopping cart with them. Sure, it was a good deal. But it was only a towel."

Even more upsetting are those places that have moved their Black Friday deals to Thanksgiving. Certain stores moved their deals to the night before Black Friday – Thanksgiving, which I guess is an unofficial Black Thursday now. Stores began offering their deals as early as 8 pm on Thanksgiving to lure in the Black Friday crowd. For my family 8 p.m. is the perfect time for post-meal bonding and social interaction. The enticement of bargains led my aunt and uncle to head to Best Buy to get a new television – an aunt and uncle I had not seen all year. People are so busy in this day and age that it is difficult for them to get together amongst all of the various commitments they have – work, school, sports – and to undermine the holidays designated for family time by offering incentives to sacrifice more time with family seems like a cheap trick. It is already difficult to get enough face-to-face interaction with family and friends by only seeing them once a year – now that the holidays are being infringed upon by opportunistic businesses it is all the more difficult.

> "Seldom will you see someone receive a gift who appreciates the gift itself more than the thought behind the giving or the person who gave it to them."

The irony of all of the Black Friday hubbub is that these gifts are generally bought early for Christmas presents for other people. Why are presents given? Because they facilitate relationships based on mutual exchanges with one another. The gifts are given for the same purpose as any run-of-the-mill conversation or communal meal. Seldom will you see someone receive a gift who appreciates the gift itself more than the thought behind the giving or the person who gave it to them. The spirit of Thanksgiving is this: to learn to be thankful for the people around us and the things we have been given. We can show appreciation for others by giving them gifts, but the best way to show appreciation for others is by spending time with them, directing our personal focus and effort to them. Consumerism detracts from the intentions behind the season, focusing instead on the proximate, material means of this life rather than the final end in the next life.

To a certain extent the mass media is at fault. Commercials on television target children from early ages and give them the false impression that material goods provide happiness. The American Dream is all about how people in poverty use hard work to achieve material success, which is equated with happiness. The most popular music of today, hip hop, emphasizes the materialistic necessities of money, cars and displays of wealth as necessities for happiness. Society tells us that the meaning of life – and the best way to live it – are to spend time with those tangible things that we can see, feel, hear and touch.

The conflation of materialism and happiness is incredibly prevalent in modern society. When was the last time I could spill out my heart and soul to a computer or television and have it comfort me? The material goods cannot take the place of what is actually supposed to make us happy in life: our relationships with others and God. These personal relationships transcend material realities and are rooted in something deeper. When someone dies, one's relationship with that person does not simply end – attachment to the person persists even after they physically die. Material objects, on the other hand, exist right now and are gone forever after our death. While material objects can facilitate immaterial relationships, materialism detracts from the true and inevitable focus of these holidays and, indeed, of human happiness.

Unfortunately, the materialism that begins on Black Friday is carried on throughout the Christmas season, and it is important to realize this. So when decorating the tree with the family, making gingerbread cookies or even unwrapping presents on Christmas day, remember the true purpose of all of these festivities: to bring family and friends together and celebrate Jesus' birth. Enjoy each of these activities, but make sure that they are being used appropriately and not reducing the ultimate meaning of Christmas to a matter of receiving or giving the best presents. Thanksgiving and Christmastime are two of my favorite holidays of the year, and it is disturbing to see the consumerist trend of buying gifts dominating the media and eclipsing the purposes and meanings of these holidays.

Bob Burkett is a senior anthropology and political science major who resides in Dillon Hall. He suggests that The Grinch (the cartoon version) and A Christmas Story be added to your holiday movie watch list. For other great holiday movie suggestions, he can be contacted at rburkett@nd.edu.

Point-counterpoint: debating Notre Dame's next opponent

Michael Bradley
Executive Editor

With Saturday's epic win over USC – a win that genuinely merits the descriptor "epic," due to Notre Dame's 4th quarter goal line stand - the football team (12-0) secured its spot in the BSC National Championship Game in Miami on January 7. Its opponent? The winner of the December 1 SEC title game between Alabama and Georgia, two teams who have each obliterated their opponents since their solitary losses. Two *Rover* sports experts here debate the question: **Who does Notre Dame want to face in the Championship?**

Wanted: Georgia

If you are a fan of Notre Dame Football, you are hopefully praying for a Georgia victory over Alabama on Saturday in the SEC Championship Game in Atlanta. Both of these teams have won 11 games and lost only one, but as the saying goes, "you don't judge a book by its cover." You don't judge a football team purely by its record. Notre Dame itself was not that far away from suffering a 3 or 4-loss season; we got some lucky breaks and we played well under pressure.

Despite our unblemished record, all rational fans should acknowledge that this Notre Dame team is not perfect; the players and coaches will tell you as much. They have never placed much value on style points and flashy numbers; all year long they have gotten by with a gritty, grind-it-out style of play led by the vaunted defense. The team does not care how they win, as long as they win.

When dreaming of a BCS National Championship matchup, then, rational fans will recognize that, despite the allure of the sexier matchup with the Crimson Tide, the best chance we have to capture the championship is if Georgia prevails this Saturday. Based on these two teams' respective bodies of work this year (Georgia's one win against a ranked opponent versus Alabama's three, etc.) as well as recent history, it is evident that an ND win against Georgia is a surer bet than an ND win against Alabama.

We can throw stats around all day. Yes, Georgia has a more prevalent passing attack than does Alabama, averaging 274 yards per game compared to 219. Alabama prevails in the ground game, however, averaging 214 yards per game compared to Georgia's more modest mark of 190. It is important to note here that despite Georgia compiling more passing yards per game, Alabama passes slightly more efficiently, with a passing efficiency rating of 175.0 compared to Georgia's rating of 174.4. In terms of points scored per game, both Georgia and Alabama average around 39. Based on this brief, dumbed-down look at the offensive stats for both teams, I would say that they are about equal on that side of the ball. Once the game starts, the most important stat is how many points the opponent is able to put on the scoreboard, not how many passing and rushing yards they compile on the way.

Defense is what separates these two teams. Arguably the most visible and relevant stat for a defense to hang its hat on is points against. In this category, Alabama ranks 1st in the country, allowing a mere 9.3 points against per game (Notre Dame is 2nd at 10.3). Georgia is very respectable in this category at 17th nationally, allowing 17.7 points against per game. While both teams boast strong defenses, there are few who will argue with the assessment that Alabama is superior to Georgia on the defensive side of the ball. It is also well to note that Alabama's only loss of the year was a 29-24 defeat at the hands of #9 Texas A&M, while Georgia lost 35-7 to #10 South Carolina, both of which are good football teams. Clearly, both Georgia and Alabama are great teams. It's just that Alabama is slightly better.

More important than statistics, however, are coaching and experience. When it comes down to one game on the big stage, the most important things are the game plan and how the players will respond to the pressure. Alabama has the edge over Georgia in both of these categories. Georgia coach Mark Richt is a great coach. Nick Saban is the best. Notre Dame's offense tends to stall in the red zone and leave points on the field. Given a month to develop a game plan against Everett Golson and our offense, I shudder to think of what devilry Saban might cook up. Additionally, Saban is a perfect 3-for-3 in championship games, and Alabama has won 2 of the past 3. This Alabama team has been there before, and they will not stumble under pressure. Georgia does not have the coaching track-record or the experience playing in big games that would indicate likely success on the big stage.

Both Georgia and Alabama are good enough to play in the championship game and defeat Notre Dame. At the same time, Notre Dame is talented enough to defeat either. I do not know who will win on Saturday in Atlanta; what I do know is that I want Notre Dame to win the championship. The players and the coaches will tell you it does not matter who they play; they can only focus on themselves, etc. But for a team that has forgone style points all year, it would be dangerous to break the mold and try for some now.

This season has been defined by ND finding a way to win games, someway, somehow. They have a better chance of grinding one out against the Bulldogs. In reality, of course, Notre Dame has no control over who they will face in Miami. But we can always hope.

Tim Bradley is a freshman living in St. Ed's. He knows all kinds of things about the deep South. Contact him at tbradle5@nd.edu.





Defending champs on a neutral field? No problem

The Tide can't keep rollin' for two years in a row. I think every great competitor wants a shot at the best of the best, and right now, college football's best program is Alabama. The Irish are primed for a game of this magnitude. With the top preseason schedule in the country, the road to the title has made Notre Dame battle tested. A matchup against the Crimson Tide this season would come at a very opportune time if they indeed win the SEC Championship. Alabama is down as a team right now, coming off its first loss of the season just a few weeks ago to a weak Texas A&M team with a freshman quarterback that carries that entire offense, Johnny "Football" Manziel. It's all about who gets hot and gels well at the end of the season, and Alabama has shown it is not that team with the loss to first year SEC team, Texas A&M. Although Manziel is a legitimate talent, Texas A&M is hardly the challenge that Notre Dame would present to the Tide on January 7.

Although Alabama would probably be favored by Vegas to win the game with a 12-1 record in the SEC compared to independent Notre Dame's 12-0, undefeated mark, Notre Dame would have a great chance of bringing the title back to South Bend. Look at the two teams that Alabama has lost to over the past two seasons, LSU and Texas A&M. What do they both have in common? A mobile quarterback and a turnover-driven, rock solid defensive unit. LSU, the team that beat Alabama in the regular season last year, had Jordan Jefferson, a dual threat quarterback. They also had a great defense featuring Tyrann Mathieu, Michael Brockers, Barkevious Mingo, Sam Montgomery, Eric Reid, and a number of other studs on defense. The Tigers intercepted eighteen passes last season, not to mention forcing 29 fumbles. Texas A&M has the aforementioned Manziel, another deadly option both running and throwing the ball. A&M picked off Alabama twice in their matchup and they also have impact players on defense in Demontre Moore and Dustin Harris. Notre Dame is arguably better than both of these defenses. They have 16 interceptions on the year, including seven by the should-be Heisman, middle linebacker Manti Te'o. Bennett Jackson adds four interceptions as the top member of the secondary and a bona fide shut-down corner. Opposing offenses have fumbled the ball 17 times against the Irish defense. However, the most telling statistic for Notre Dame's defense is the points against category. The Irish have allowed an average of 10.3 points a game, second best in the country. Everett Golson adds that dual threat dimension for the Irish. Golson has thrown for 2135 yards and 11 touchdowns. He has also rushed for another 305 and has added five rushing TD's. Golson is certainly a step up from Jefferson, and with the way he has been playing as of late--putting up a career high in passing yards against Wake Forest--Golson's play is comparable to Manziel. There is more of a talent gap between this year's Alabama team and last year's champion. McCarron returns as the quarterback and is above average, but he isn't the type of player that can put the team on his back. He has thrown for over 2500 yards and 25 touchdowns, but the true identity of the Tide offense is the rushing attack, with Eddie Lacy and TJ Yeldon as the two rotational backs. Neither are as good as Trent Richardson, the third overall pick of the 2012 NFL Draft by the Cleveland Browns. There is some truth to the notion that Alabama has somewhat "reloaded," but there is no disguising that the Tide lost four players in the first round of the draft as well as Courtney Upshaw in the second round. Alabama just isn't as strong as they were last year as the National Champions. Most fans probably haven't heard of Ha Ha Clinton-Dix, Damion Square, Amari Cooper and Tre DePriest. There is a reason you don't recognize their names. Notre Dame can go pound for pound with this year's crop with their stars: Everett Golson, Manti Te'o, Theo Riddick, TJ Jones, Stephon Tuitt, and big Lou Nix.

Look at Georgia's roster. The Bulldogs have a three-year collegiate starter at quarterback in future NFL starter, Aaron Murray. They also have the best prospect in the NCAA in outside linebacker and sack artist, Jarvis Jones. Jones is as proficient at rushing the passer as Von Miller was a few years ago. Jones has 13.5 sacks and 19.5 tackles for loss this season. Georgia also has other talent on their defense in Alec Ogletree and ballhawk safety Bacarri Rambo. Who would want to have to face Jones and his minions with the possibility of them having a field day against the freshman Golson's offense? Georgia's running back, Todd Gurley, has had a better season than Lacy. Gurley has 1138 rushing yards, 14 touchdowns, and another 110 receiving yards. The Bulldogs' backup running back, freshman Keith Marshall, has 720 rushing yards and eight touchdowns. Tavarres King and Malcolm Mitchell are dangerous options on the outside at wide receiver. Georgia has more talent this season than Alabama does, and are playing well enough to showcase it on the biggest stage in college football.

I will be rooting for Alabama in the SEC Title game this weekend, as should most Irish fans. Not only would this be one of the most hyped championship games of all time, but it would also put all the pressure on the Crimson Tide to repeat. Nick Saban has had his time on top. There is something to be said about losing focus and a little bit of drive after a championship season. Mark Richt has been on the hotseat many times since he took over Georgia's football team before the 2001 season. He is hungry and ready to prove the doubters wrong. I hope Richt doesn't get that chance. Root for Alabama on Saturday so the Irish can return to glory for the first time since 1988.

Rich Hidy knows what's best when it comes to Irish football. You can voice your opinion about the big game by sending him an email at rhidy@nd.edu.

Inalienable rights: Just for Americans?

Jonathan Liedl
Managing Editor Emeritus

Life, liberty, and the pursuit of happiness. These "inalienable rights," described by our Founders in the Declaration of Independence, are etched into the political ethos of America. Conservatives in particular cite them with great frequency in the course of modern policy debates. Protection for the unborn, exemptions for the religiously-minded, and a free market in which to advance one's livelihood with minimal government interference are just a few stances that are inspired by the Founders' particular conception of natural rights.

Upholding these allegedly God-given rights seems to be of paramount importance to conservatives, and rightly so. Allowing Jefferson's assertion that inalienable rights do, in fact, exist (and there are non-negligible thinkers within the Catholic tradition – Alasdair MacIntyre being perhaps the most noteworthy modern example – who believe they do not), failing to apply them consistently amounts to disregarding what our Creator has ordained.

Furthermore, the integrity of the rule of law requires consistent application of the documents on which our nation was founded, the Declaration amongst them. In other words, though these documents may not be "living" in the way that liberals view the Constitution, their spirit must certainly be alive and well for the law to be legitimate. If these papers are no more than dusty historical artifacts, whose dictates and philosophical underpinnings have little relevance to the present, the very foundation of our government itself is undermined. Therefore, conservatives have positioned themselves as the champions of preserving the vitality of our founding documents and the ideas therein described.

However, with this in mind, it is disappointing to note that America, conservatives most definitely included, has failed to consistently uphold the inalienable rights that undergird American political philosophy. In making this claim, I have in mind a specific demographic: non-Americans.

Non-Americans, are, obviously, not Americans. They are not entitled to certain rights and privileges that come with being a citizen of America, just as Americans do not have access to the benefits that are part of citizenship in some other country (except for, of course, those lucky individuals who are dual-citizens). However, are the rights to life, liberty, and the pursuit of happiness, the inalienable rights described in a categorically American document by a quintessentially American thinker, derived from being an American citizen? Absolutely not, and this is entirely my point.

According to Jefferson and those who subscribe to his views, these rights are God-given, "endowed" to men "by their Creator." And as "all men are created equal," all men are equally endowed with these inalienable rights, regardless of skin, regardless of creed, and yes, even regardless of citizenship. The rights described by the Founders are not given to us by our government, but are inherent in each and every human person. In other words, all men possess the right to life, liberty, and the pursuit of happiness, completely and utterly independent of what piece of land they live on and under what government they live.

From this understanding, I believe it is incumbent upon America to recognize and respect the natural rights of all peoples, regardless of citizenship and regardless of whether or not the individuals in question even believe that they possess these rights. Endowment of said rights is not conditional upon self-recognition or even acceptance; it is an objective truth, or so the theory goes. In a religious parallel, we do not (or at least we should not) hold that atheists are somehow not valued by God simply because they deny the existence of God. Likewise, we must interact with citizens of other countries in a way that respects the integrity of their inherent right to life, liberty, and the pursuit of happiness, regardless of their or their government's views on the matter.



Jonathan, front, on a joyride on the Croatian island of Hvar

I am not suggesting that America impose its concept of natural rights on other sovereign nations, forcibly pressuring them to comply with our own standards in the governance of their own people. Such an approach seems like it would bring about more harm than good. Furthermore, it's self-defeating in the sense that it disregards foreign citizens' ability to self-determine their own form of government, a component that seems to be intrinsic to the right to liberty.

What I am suggesting is quite simple. Insofar as the American government interacts with citizens of other countries, it should take just as much care to respect their inalienable rights as it does when interacting with American citizens.

As alluded to previously, I do not believe this is generally the modus operandi under which the American government operates. To be sure, I think America has done a number of commendable things on the global scene, but I think one would be deluded if they believed that American policy-makers hold the inalienable rights of non-Americans to be as legitimate or defense-worthy as those of American citizens. In fact, in some instances the natural rights of foreigners are sacrificed (or disregarded) for far less. The inalienable right to liberty of the Iranian people was certainly subjugated in 1953, when an American-backed *coup d'état*, unseated the democratically elected prime minister. The motive? Regaining control of Iran's oil reserves, which had been nationalized in 1951.

In a more modern instance, take the case of recently-deposed Egyptian President Hosni Mubarak. A dictator who had ruled under martial law since 1981, Mubarak was routinely despised throughout Egypt, maintaining power by throwing political opponents in prison and suppressing free speech via a ruthless secret police. Yet he was not just tolerated, but unabashedly propped up by the American government, whose interests in the Middle East were best served by keeping him in power at the expense of the Egyptian people's liberty.

Finally, let us consider the drone campaigns being waged in Yemen and Pakistan, a topic debated in the last edition of the *Rover*. While drone strikes themselves are plausibly legitimate tools of war, the manner in which they have been used has been highly dubious. Drone strikes are responsible for an alarming number of civilian casualties. While collateral damage may be an unfortunate, but acceptable part of conventional warfare, the death of innocents far removed from the field of battle cannot be tolerated, and demonstrates a fundamental disregard for the right to life of innocent non-American citizens.

The fact that these and similar policies are enacted and supported by conservatives is troubling. For one, it highlights a disconnect between conviction and practice. Either all men are not endowed by their Creator with certain inalienable rights, in which case the foundation of American conservatism is wrong; or we are not being logically consistent in our application of these rights.

America was the first nation founded on the concept of natural rights for all men, and conservatives remain the champion of this political philosophy today. Therefore, it is essential that they, above all others, begin to be more consistent in their application of the concept of inalienable rights, lest they undermine the concept's legitimacy.

Jonathan Liedl graduated in 2011. He thinks the current GOP establishment "jumped the shark" when its members raucously booed a candidate who suggested America infuse its foreign policy with the explicit instructions of Jesus Christ. He can be reached at jonathanliedl@gmail.com.

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Alcohol policy

introducing more consistency in the enforcement of existing rules. Currently, however, no concrete plans are in place to change the policy.

Many aspects of the alcohol policy are non-negotiable, Karst explained, and are necessitated by Notre Dame's place in the larger community. These policies are not made with only the Notre Dame community in mind, but rather "the foundation of our alcohol policy – that students can't drink if they are under age 21, for example, is derived from a respect for local and state laws. That respect is important, both on the part of individuals and the university as a whole," said Karst.

Other aspects of the policy are designed with the safety of students in mind. "The university's hard alcohol policy was created to address the most severe forms of intoxication," Karst said. "There is a dramatic correlation between severe intoxication and students' chances of getting hurt, whether through alcohol poisoning, sexual assault, or even falling down stairs. While [these events are] not exclusively tied to hard alcohol, hard alcohol is often involved."

Though these facets of the alcohol policy are necessary, Karst emphasized that they do not capture the spirit of, or underlying reason for, the university's policy of regulating the consumption of alcohol on campus. "Notre Dame is concerned with the education of the whole person," she said. "Part of that education involves cultivating healthy behavior and lifestyles, including a healthy and responsible use of alcohol. We don't believe that alcohol is intrinsically good or bad; it depends on how it is used."

Fr. Jim Gallagher, C.S.C., priest in residence in Zahm Hall, echoed this sentiment, speaking to the way in which Notre Dame's alcohol policy is part of the university's educational framework. "There is a heavy emphasis in Notre Dame's policies and procedures on building community, and a system of accountability within that community," Fr. Gallagher explained.

"The alcohol policy in particular helps to usher students through a transitional period in their lives," he continued. "Many students come to college not old enough to legally drink alcohol, and never having experienced an environment where alcohol is readily available. By the time they leave, they are old enough to drink and alcohol has become readily available. This is a transition often wrought with pitfalls, and [through Residence Life] Notre Dame is in a position to ensure that students have support as they navigate the transition. We aim to make sure that students learn from their mistakes."

As a priest in residence, Fr. Gallagher is in a unique position to help mentor students without being a formal link in the disciplinary system. Sometimes this means discussing alcohol consumption with students: "I will address students who I believe are dangerously intoxicated or disruptive of community life in the dorm," he said.

Rather than dealing strictly with punishment or policy, he is "able to invite them to think about their actions, to serve as a voice calling them to be accountable to their community, and to open the door to further conversations." A former rector at the University of Portland, also founded by the Congregation of Holy Cross, Fr. Gallagher is able to draw contrasts between this more informal role and the position of being a disciplinarian.

"[At the University of Portland], there was a very specific course of action for dealing with drinking violations," Fr. Gallagher said. "Often, my hands were tied. A first alcohol violation could range from finding one beer bottle in a student's room to a student arriving home dangerously drunk, but the consequences were the same. There was little room for interpretation [of the particular event]."

Thus, while he understands students' concerns about fairness of the enforcement of the alcohol policy on Notre Dame's campus, Fr. Gallagher pointed out the benefits of the current system. Residence Life at Notre Dame allows rectors to set the tenor of life in each hall, and to use some discretion in enforcement of policy.

"Notre Dame's residence halls are under the direction of gifted rectors, people who are able to see and react to specific situations. While there is no perfect system, we continue to work toward the system that serves students best."

Yuko Gruber is a junior biology major and peace studies minor who proudly survived her first broomball game. To compare bruises, contact her at ygruber@nd.edu.

Cheers & Jeers

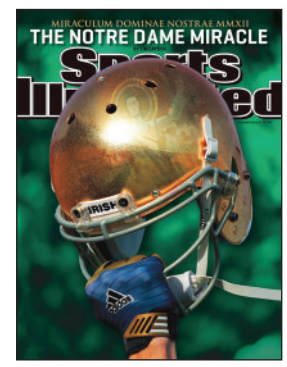
John Cochran
Humor Guru

Cheers



FAITHND: What's that you say? Catholicism, Notre Dame, interactivity, q&a's, and a wealth of information all on one website on the interwebz? If the preceding list appeals to you (of course it does, you're reading the *Rover*!), check out http://faith.nd.edu.

Sports Illustrated: Relax, everyone, Rick Reilly isn't getting a cheer here. Instead, the recent issue of SI that features the ND helmet on the cover contains in its centerpiece article an *Irish Rover* reference. Pretty cool, eh?



Being uNDefeated: I realize this is an overplayed, spelling-based joke that you've seen on Facebook already, and I actually take pride in the fact that I didn't create it, but it seemed appropriate here. Welcome to Miami. Bienvenido a Miami.

Jeers



Voters: Voter turnout in 2012 was less than 2008. Maybe people just didn't think deciding the next US president was a big deal? And don't get me started about the outcome…

Black Friday: While you were sleeping off a tryptophan coma (that amino acid is not why you get sleepy, by the way) Friday morning, all manner of shoppers, bargain hunters, and opportunists were converging on retail stores across America. And of course, by 'converging' I meant robbing, shooting, fighting, abandoning your own children, looting, mobbing, and nearly trampling others to death. All about the deals, baby.



Permission to laugh

Michael Jackson
Staff Writer

The 12-0 undefeated season that began in the Emerald Isle Classic September 1, 2012, was obviously going to be a part of this "Permission to laugh." So if you are not interested in hearing about it some more, I don't really care. During this past Thanksgiving Day weekend, I thought of the many things for which I am thankful. At the top of the list of people I am thankful for are two individuals to whom I will be sending early Christmas presents. First, there is short-snapper David Murphy, and second there is placekicker Kevin Harper. This dynamic duo (in conjunction with the holder who actually did his job) delivered the kick that hung up in the air for what seemed to be forever during OT number 2 of the November 3 game against Pittsburgh. You three were looking to carbon copy the 1993 Boston College game winner about which I will say nothing further.

I am also quite thankful for the Notre Dame band, and in particular the lovely saxophone section. I cannot imagine what it would have felt like to watch some horrid football seasons like 2007, 2008 and 2009 without the laughter and family of the 380-strong Notre Dame band to make you not care so much. I never would have predicted that my desperate attempts to play

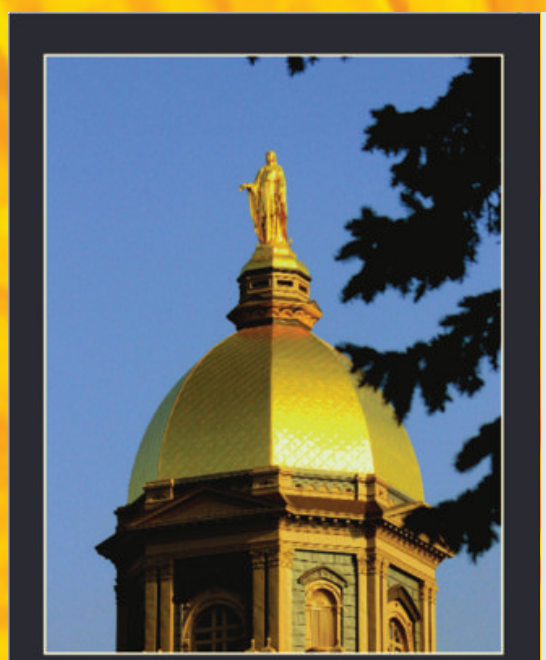


a B flat major scale on the first day of sixth grade would have led to being a part of some killer halftime shows at some amazing venues, perhaps the best of which was Yankee Stadium in 2010. And to get to play that saxophone like saxophone superstar Sergio Flores just one more time on January 7, 2013, while wearing that blue and gold uniform is something for which I am extra thankful. And of course, I must acknowledge Ken Dye for correctly predicting that we would play the victory clog at every game this season.

All right, now let's get to some more serious business. Never mind, who am I kidding? This is way too much fun and there's no telling when the next set of student journalists (I use the term very loosely) will be able to fill the campus tabloids with tales of an undefeated season. Seriously, if you were alive for the 1988 championship season you have to be something like a quarter of a century old. Hopefully it does not take another 25 years to throw up that zero after the dash. And before I leave you with the item of business I would just like to state how much I enjoyed seeing Mark May in a leprechaun suit and how much more we have all enjoyed making Rick Reilly eat his words. And now for a message from the history books:

In 1987, The Irish beat Michigan State at home by scoring 31 points.
In 2011, the Irish beat Michigan State at home by scoring 31 points.
In 1987, The Irish finished the season with 8 wins.
In 2011, the Irish finished the season with 8 wins.
In 1987, The Irish lost their bowl game, a game they lead early on.
In 2011, the Irish lost their bowl game, a game they lead early on.
In 1987, the Irish lost their all-time leading receiver to graduation.
In 2011, the Irish lost their all-time leading receiver to graduation.
In 1988, the Irish beat Michigan State by a score of 20-3.
In 2012, the Irish beat Michigan State by a score of 20-3.
In 1988, the quarterback from ND was starting his 3rd career game against Michigan State.
In 2012, the quarterback from ND was starting his 3rd career game against Michigan State.
The starting quarterback from ND in 1988 was from South Carolina.
The starting quarterback from ND in 2012 is from South Carolina.
The coach of that 1988 team was in his third season as head coach.
The coach of the 2012 team is in his third season as head coach.
Both teams had at least one important player from the state of Hawaii (Te'o, Ho).
In 1988, after 3 games the Irish had scored 90 points.
In 2012 after 3 games the Irish have scored 90 points.
The 1988 team had given up 30 points in three games.
The 2012 team has given up 30.
Lou Holtz's record after 29 games, 19-10.
Brian Kelly's record after 29 games, 19-10.
The 1988 team beat one ranked team in the first three games – ranked 10th.
The 2012 team has beaten one ranked team in the first three games – ranked 10th
The Irish won in 1988...time to do it again in 2012! And if the Mayans are right, the world will end with Our Lady's team on top.

Michael Jackson is fortunate to be a fifth-year senior in the Reilly Dual Degree program, and his friends from the Class of 2012 hate him for getting to stay for this football season. uNDefeated!



"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

Stem cells

resulted in therapies that are widely used today. For example, bone marrow transplants utilize adult stem cells found in the bone marrow by replacing unhealthy (i.e. cancerous) bone marrow with bone marrow from a healthy donor. Bone marrow stem cells give rise to various types of blood cells, so having a cancer-free set of bone marrow can effectively cure cancers of the blood. Healthy adults voluntarily donate bone marrow with little personal health risk, and their cells can (and have) saved the lives of many cancer patients.

In direct contrast to these and other fruits of adult stem cell biomedical research, human embryonic stem cells can only be isolated by destroying a human embryo in the process. Even when this tragedy is overlooked, trials using embryonic stem cells as therapeutics in animals revealed their tendency to form inappropriate and even malignant tissue types.

In light of the successes of adult stem cell research and the difficulties of embryonic stem cell research, why, then, has there been such a strong push for embryonic stem cell research? While adult stem cells of tissues like bone marrow can be isolated with little risk to the donor, it has been thought that therapies involving stem cells of the heart or brain, for example, would be impossible due to the difficulties and risks of isolating those types of adult stem cells from the brain or heart of a donor. Thus, for those who look past the moral concern of destroying human embryos to isolate embryonic stem cells, the thought is that, if embryonic stem cells can become any cell type in the body and a few isolated stem cells can be cultured to produce more of the same cells indefinitely, their utility in regenerative medicine could be greater than that of adult stem cells. In fact, this belief that human embryonic stem cells have more potential to regenerate the various diseased and damaged tissues that underlie challenging medical conditions has been so alluring that President Obama signed an executive order to exclusively fund human embryonic (rather than adult) stem cell research in 2009.

Background Infofmation: Stem Cells

Stem cells are cells in the body that have not yet fully "differentiated" into specific cell types. They can be broken down into three categories of descending levels of "plasticity" or ability to differentiate into other cell types: totipotent, pluripotent, and multipotent.

In humans, totipotent cells are the cells immediately descended from a fertilized egg (the single, original cell that divides to create all the cells of an organism). Totipotent cells are capable of forming a whole organism (for instance, a human being).

In contrast, embryonic stem cells are pluripotent in the sense that they can become any cell except the placental cells required to form a viable embryo (i.e. the collection of cells on their way to forming a human being). In embryonic stem cell research, this developing embryo is destroyed in order to isolate the pluripotent embryonic stem cells it holds.

Adult stem cells, on the other hand, are multipotent. They are found in various adult tissues, and it is thought that they play a natural role in healing diseased or damaged tissues by differentiating into the various cell types that make up a given tissue. In other words, kidney stem cells found within my kidneys and yours can become specific types of ordinary kidney cells, naturally replacing diseased or damaged kidney cells so as to regenerate and maintain the healthy kidney.

> "Yamanka will be remembered in history as the man who put human embryonic stem-cell research largely out of business, motivated by reflection on the fact that his own daughters were once human embryos."
>
> -Father Thomas Berg

The Nobel Prize Winners

Until Gurdon and Yamanaka's work, it was thought that an adult stem cell could never revert to a more plastic, less differentiated state. In other words, it seemed the only "pluripotent" cells capable of differentiating into any type of cell in the body were embryonic stem cells. However, Gurdon conducted research proving that a mature cell nucleus could actually revert to a less differentiated state, laying the foundation for a 2006 paper by Yamanaka. The paper describes a method in which, through inserting genes into a fully differentiated adult mouse cell, the cell could be "induced" to revert to a "pluripotent" stem cell state. Today Yamanaka's method can be applied to human cells, inducing fully differentiated adult human cells (i.e. skin cells) to revert to a pluripotent state.

In that light, many believe that induced pluripotent stem (iPS) cells have eliminated the need for human embryonic stem cell research. After all, unlike human embryonic stem cells, these cells are ethically derived, can potentially be created from a patient's own skin cells (to avoid immune system rejection), and still retain the pluripotent characteristic once thought to belong to embryonic stem cells alone.

Jennifer Fulwiler of the *National Catholic Register* wrote, "The announcement of the prize contrasts the success achieved in using non-embryonic stem cells with the disappointing results from embryonic stem cells. The commission's statement noted that recently GeronCorp., the world's leading embryo-research company, announced it was closing down its stem-cell program." Ryan T. Anderson, editor of The Witherspoon Institute's *Public Discourse* and Ph.D. candidate in Notre Dame's political science program wrote, "Yamanaka has shown how good science and sound ethics can go hand-in-hand."

Father Thoams Berg, professor of moral theology at St. Joseph's Seminary in Yonkers, N.Y., told Catholic News Agency Oct. 8: "Yamanaka will be remembered in history as the man who put human embryonic stem-cell research largely out of business, motivated by reflection on the fact that his own daughters were once human embryos."

Application to Notre Dame

Even before Yamanaka provided an ethical source of pluripotent stem cells, Notre Dame's vision was rooted in Church teaching as well as scientific evidence in favor of adult stem cell research. As discussed above, those who looked past the inherent humanity of embryos to utilize their pluripotent cells met scientific barriers, namely, that embryonic stem cells formed inappropriate tissue types in animal models. In that sense, Notre Dame's policy against embryonic stem cell research was forward thinking; Notre Dame realized from the start that science and morality pointed to a better way. Bolstered by Yamanaka's findings, Notre Dame's Initiative on Adult Stem Cell Research and Ethics (ND-IASCRE) web page states, "Notre Dame is firmly committed to avoid research that requires the intentional use and destruction of human embryos. However, Notre Dame believes that recent research indicates that non-embryonic alternative sources of stem cells may be as flexible as human embryonic stem cells without the ethical difficulties inherent in the use of human embryonic stem cells."

What sort of stem cell research, then, is Notre Dame pursuing? ND-IASCRE states, "Induced pluripotent stem (iPS) cell and adult (non-embryonic) stem cell research are being actively pursued at Notre Dame." ND-IASCRE adds that one form of non-human embryonic stem cell research is being pursued, but exclusively in mouse systems.

It cannot be forgotten that human embryonic stem cell research necessitates the killing of countless developing human beings. According to the Congregation for the Doctrine of the Faith's *Instruction Dignitas Personae on Certain Bioethical Questions*, "The reality of the human being for the entire span of life, both before and after birth, does not allow us to posit either a change in nature or a gradation in moral value, since it possesses full anthropological and ethical status. The human embryo has, therefore, from the very beginning, the dignity proper to a person."

This document also states that "The use of human embryos or fetuses as an object of experimentation constitutes a crime against their dignity as human beings who have a right to the same respect owed to a child once born, just as to every person." In that light, it becomes clear that Catholic researchers and research institutions are morally responsible to refrain from participating in human embryonic stem cell research in any way, even indirectly.

In Conclusion

The 2012 Nobel Prize in medicine has proven to be a wonderful work of science that complements the Church's moral teachings on stem cell research. Despite a history of opposing views within the scientific community, Notre Dame's policy rings true: "The University of Notre Dame is firmly committed not to pursue research with human embryonic stem cells because it requires the use and destruction of living human embryos... Notre Dame has never, does not now, nor will it ever conduct or support human embryonic stem cell research" (ND-IASCRE).

Nick Mahan is a sophomore biological sciences and applied and computational mathematics and statistics major living in Keough Hall. Contact him at nmahan@nd.edu.



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Waiting

John C. Cavadini
Faculty Contributor

I don't like to wait. My image of Hell is of one vast, mapless airport where one is transferred arbitrarily from line to line, the security line to the passport line to the boarding line, to the take-off line on the runway, to the line for rebooking your flight after it is cancelled yet another time. Perhaps that is not the whole of Hell, but only the circle reserved for the criminally impatient.

Observing my own dislike for waiting, I see that it's not very complicated. I dislike waiting because it's an indication of how unimportant I am. Only unimportant people have to wait. More important people can go through the aisle at the airport with the red carpet, or, if they are even more important, are escorted onto the plane. Even if they do have to wait, they are never seen to have to wait. There are special lounges to preserve them from that particular indignity, and there are hierarchies of such lounges. In the lower-level lounge, there is the bare protection of no one seeing you wait who is less important than you – call that the business class lounge. In the higher level, well, I don't really know what goes on in there – call that the first class lounge. Alas there is always someone more important, for example, those who do not even need to use any public waiting area at all, but enter the airport at the point reserved for private planes.

Waiting is the special provenance of the poor. The poor do not even make it to the airport. They bring other people to the airport. The poor have waiting to do that most of us never face. Waiting in line for a work permit, waiting daily to pass a checkpoint just to get to work, waiting in line so the person you work for does not have to wait, waiting in line for food if you do not have work, waiting without knowing there is anything for which to wait in the end. The poor are used to waiting. They are also used to being on time, because they cannot afford to make someone else wait for them. "The poor have the time in their bones. Without dial or bell they know what hour has struck, for the poor are always afraid of being late" (Franz Werfel, The Song of Bernadette). The poor know the worth of things because they have had to wait for everything. At the same time, they learn what they themselves are worth. Nothing. At least, nothing that is not easily replaceable without any delay at all.

Advent is a prescribed period of waiting. No one is excused. There are no Advent lounges where one can take refuge from those who might take pleasure in seeing you wait. Advent reduces us all to waiting for something we want that we cannot possibly give ourselves. For those of us who can hide our neediness better, who can wait in comfort as opposed to on the street, Advent should be a time of solidarity with the poor, with those who must wait always. Waiting in solidarity with the elderly poor who cannot wait on themselves, with the homeless family who must wait for every amenity including shelter, with the indigent sick who must wait, hoping against hope, for medicine. Advent is a discipline of waiting which is at the same time a discipline of caring.



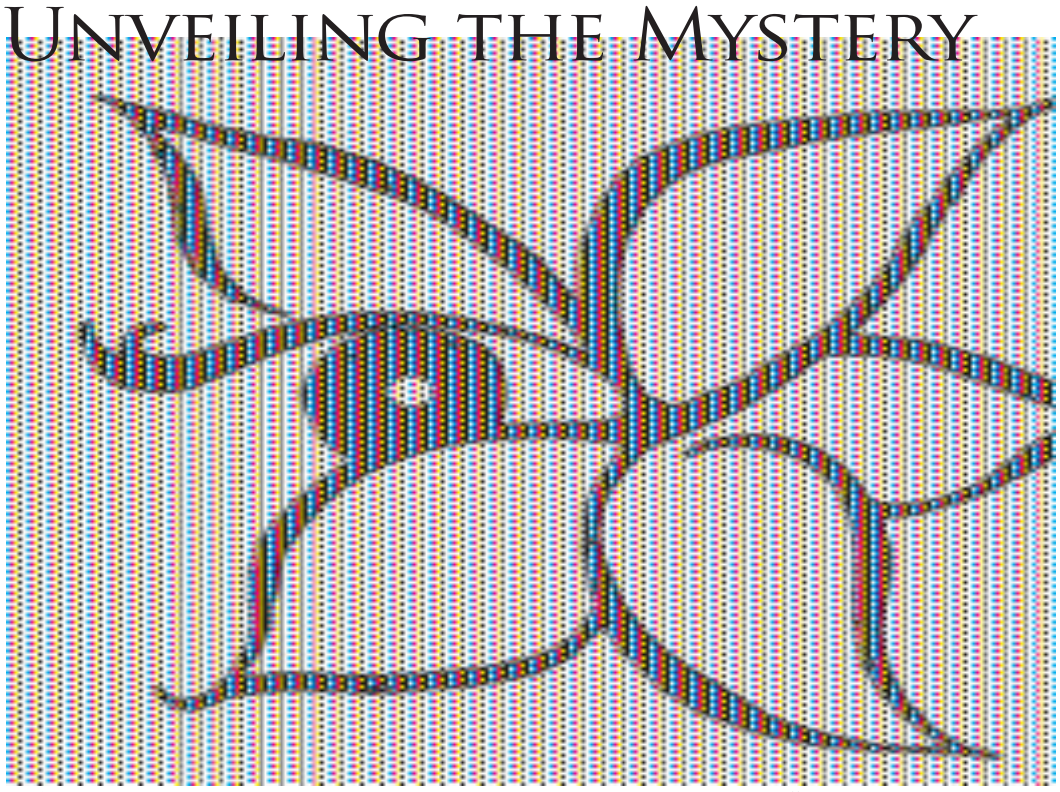
Yet therein lies another trap, namely, that we congratulate ourselves on having mastered the discipline of waiting, of getting good at waiting, of awaiting what we cannot possibly deserve as though it were a reward for good waiting. That is the outward form of waiting, perhaps, but not the poverty of spirit that the Gospel calls "blessed," that knows that not even an infinity of perfectly behaved waiting can earn us what we are waiting for. Many times we wait, believing that our waiting entitles us to a reward, even if it is a spiritual reward, or experience, or consolation. We wait, all the while telling God exactly what we are waiting for, dictating the terms of our patience, bored because God has something else in mind and our waiting really amounts to just so much resisting. If we have to wait, we want to be in charge of the waiting. The poor, at any rate, cannot afford to romanticize waiting, for they know all too well that no matter how long they wait, they have no control over whether it will bear any fruit or not. Likely as not, they will be given the runaround and told to get lost. True waiting is not a discipline to master, but poverty of spirit.

What are we waiting for in Advent, then? The opportunity to congratulate ourselves for an excellent four weeks of waiting? A seal of approval on our waiting? Considered more deeply we are waiting for the coming of someone who has already come! We are waiting for something that, paradoxically, we can remember. Our waiting is at once a remembering. We are waiting for someone whom, we know, need never wait for anything or anyone, who can dictate the terms of all waiting, for He is the King of the Universe, as we celebrate on the last Sunday of the liturgical year. Kings do not have to wait. They are waited upon. But we remember that this King said that he had come, not to be waited upon, but to wait, not to be served, but to serve, and to give His life "as a ransom for many." This is someone who did not suddenly appear in glory, but who waited in the womb nine months, who waited with His Mother, and who waited to grow up as all children do, and then waited until His "hour" had come to reign. He, who need never wait, became with us someone who had to wait, sometimes fruitlessly. And in the end, in a gruesome parody that the poorest of the poor know all too well, He was served not wine but vinegar by someone whose waiting on Him was an obeisance of mockery, as He himself waited to die. So much for being waited on.

We wait now as an act of remembering His waiting. Our waiting is in the first place not awaiting but remembering, a contemplation of the ineffably precious waiting of the Son of Man, who decided to spend His ineffably precious time waiting for us, waiting with us, waiting on us. We contemplate the triumph of this waiting in the Resurrection, which enables us to see it as none other than the unconquerable "long-suffering" love of God who is faithful to His promises and remembers His mercy. Contemplating this waiting, we can never seize it for our own, as a personal accomplishment, but only allow ourselves to be attracted to it and formed by it. Contemplating this waiting, we can allow ourselves really to wait, not for a fulfillment that is just the flip side of the mastery of a spiritual "skill," but for a fruit of true love, hitherto unimagined, that He will allow to grow in our hearts now, if we can bear to wait. This growth He will bring to full fruition in that banquet to come, where there will be no waiting or waiting on, but where waiting itself will have been transfigured into the substance of eternal life.

John C. Cavadini teaches theology at Notre Dame and is a member of the Rover*'s council of advisors. When he is not teaching, he can more often than not be found impatiently waiting in line at Starbuck's.*

MODERN BEAUTY
UNVEILING THE MYSTERY



Pope Benedict XVI says that our attraction to beauty is a power that "***unlocks the yearning of the human heart, the profound desire to know, to love, to go towards the other, to reach for the beyond.***" But how can we define something that encompasses the beauty of ***Mother Teresa***, the beauty of ***Marilyn Monroe***, and the beauty of the ***Mona Lisa***? How are we to attain that beauty which "unlocks the yearning of the human heart?"

Now accepting abstracts for submission! See our call for papers online. Abstracts are due December 15.

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To see or not to see?



JOHN GERARDI
Editor-in-Chief Emeritus

The Thursday before Thanksgiving, I learned from a friend that Marija Pavlovic-Lunetti was coming to the Joyce Center to have a Marian apparition. She is one of the "seers" of the alleged Marian apparitions taking place continuously since 1981 in Medjugorje (a small town in southern Bosnia-Herzegovina). The public was invited to pray with her and watch the apparition happen.

I went to the event as a reporter, and as a longtime skeptic of these apparitions. I think there are good reasons for skepticism.

First, every local bishop from the Diocese of Mostar (where Medjugorje is located) has refused to support the apparitions' authenticity since they began. In spite of a few offhand, unofficial, favorable comments by Bl. John Paul II about Medjugorje, the Holy See has never given any official recognition to the apparitions.

Secondly, the "seers" all have financial stakes in the apparitions, which I find suspicious. All of them have made a good deal of money off of international speaking circuits, and they all have ownership stakes in hotels, hostels, and retreat centers for pilgrims. This is in contrast to St. Bernadette (Lourdes) and Sister Lucia (Fatima), who both took vows of poverty after their apparitions.

Third, the apparitions were a battlefront for issues of ecclesiastical politics in Bosnia-Herzegovina. In 1975, the Pope issued a decree for how parishes in the region would be divided up between the bickering Franciscan and secular clergy. It angered some of the Franciscans, who thought they received too little. "Mary's" messages, beginning in 1981, were used as justification for certain Franciscans, who acted as the seers' spiritual directors and ran the new pilgrimage sites, to disobey the local diocesan bishop in sometimes outlandish ways (e.g., hostile takeovers of parishes within the diocese). As a result, the Holy See kicked many of them out of the clerical state.

Fourth, and most importantly, there's no way that Mary could have said or done some of the things the seers claim. Apparently, "Mary" has encouraged disobedience to the local diocesan bishop some 13 times. There are times when "Mary" has contradicted herself, and when the seers clearly lied to ecclesiastical authorities about the content of her messages. "Mary" has made statements that do not comport with Catholic doctrine, and other statements that are frankly silly. "Mary" even defended as innocent one of the disgraced Franciscan priests whom the Holy Father had already removed from the clerical state because he had fathered a child out of wedlock with a nun. She said that this priest should continue to offer Mass, even though the Pope had stripped him of that right.

In spite of these grave problems with the apparitions, I realize that a lot of good has come out of Medjugorje, and that most people devoted to it are very good Catholics. It has helped many of them grow in holiness and virtue, and resulted in a number of conversions. How does one explain all of this if the visions are inauthentic? Simple: people at Medjugorje go to Mass a lot, pray the rosary a lot, adore the Blessed Sacrament a lot, and go to Confession a lot. Good things naturally result from when these sources of grace are tapped.

Anyway, to the event itself. I walked into the Joyce Center at about 5:55p.m. The JACC was somewhere between 1/3 and 1/4 full, so I figure 3-4,000 people were there. Much of the crowd seemed to be senior citizens, with a large number of married people and children—not many students. Near the middle of the basketball court a dais was set up with a large statue of Mary, and a kneeler in front of it.

An event organizer greeted the crowd and gave the schedule of events. He noted that there was another event in the JACC around 8pm, and that the organizers had promised to get the crowd out by 7:45.

This small scheduling point floored me. Exactly how, I asked, is this seer able to schedule when the Mother of God will appear around the availability of the Joyce Center? I always thought, with Marian apparitions, that the apparition-er dictated the whens and wheres of her arrival to the apparition-ee. It seemed awfully convenient that Mary could appear seemingly at the seer's whim.

There was little that was particularly noteworthy about the event itself. We prayed a rosary, with Pavlovic-Lunetti (a modestly dressed, middle-aged woman with bleached blonde hair and a heavy European accent) leading two decades of the rosary in Italian and her native Croatian. The crowd knelt down in anticipation of her receiving the apparition; in Croatian, she led the crowd in prayer until she suddenly fell silent. The apparition had begun.



St. James Church in Medjugorje

The crowd was silent. After five minutes, she made the sign

continued on page 12

Children of Mary hosts Norbertine canons

SAM BELLAFIORE
Staff Writer

Two Norbertine priest-monks visited the Notre Dame campus November 7 to 10 to attend the Center for Ethics and Culture Fall Conference. While here, they introduced students to the Norbertine order and, specifically, community and life at St. Michael's Abbey in Silverado, California.

The student organization Children of Mary hosted a meet-and-greet with Fr. Ambrose Criste and Fr. Claude Williams on November 7 in the Knights of Columbus building. During dinner, the priests in white habits explained various aspects of their lives as canons regular, or priest-monks.

St. Norbert, they explained, founded the Order of Prémontré in 1120 in an effort to reform what he saw as clerics' excessively worldly lives. The Norbertines or Premonstratensians live a monastic life centered around the Mass and Liturgy of the Hours.

Fr. Ambrose elaborated on the five pillars of Norbertine life — praising God in choir, care for souls, penance, devotion to the Eucharist, and consecration to Mary. The canons take vows of poverty, chastity and obedience. Most chant the Liturgy of the Hours in community, using a form of chant particular to the Norbertines. They fast regularly, pray the rosary together, and have a daily hour of Eucharistic adoration.

Seven canons who had fled Soviet rule in Hungary founded St. Michael's Abbey in 1958. The community, headed by an abbot, currently has about 20 seminarians and 50 members who have taken vows. Fr. Ambrose, the abbey's novice master, explained that formation as a canon regular can take at least 10 years. During that time, including four years in Rome, a man studies philosophy and theology. He takes other classes including Latin, Greek, and Gregorian chant. Their theology textbook is St. Thomas Aquinas' Summa Theologica in Latin and some canons continue academic training after their ordination.

In addition to their contemplative life, the canons are involved in active public ministries. The community runs St. Michael's Preparatory School, an all-male boarding high school where canons teach and serve as administrators. The Norbertines also work in prisons and parishes, offer retreats and spiritual direction, and operate an annual summer camp.

Fr. Claude Williams, former vice dean of the school, is now the abbot's liturgical master of ceremonies and also works at a parish where several other Norbertines minister. He addressed the challenge of living a monastic rule while working in a parish, explaining that the canons at his parish communally pray the Liturgy of the Hours and celebrate Mass each morning before they leave for their other daily work. Their contemplative life is primary and the goal of their whole ministry.



Norbertines

The St. Michael's Norbertines are especially interested in the liturgy. Fr. Ambrose and Fr. Claude spoke of their work to "pray the Mass" and help others do so. All canons celebrate Mass in the Ordinary Form; many also celebrate in the Extraordinary Form. Fr. Claude described how the Norbertines help celebrate Extraordinary Mass Froms at all parishes in southern California. Fr. Claude also says a Spanish Mass at his parish.

The Norbertine liturgical life piqued students' interest. Many asked the canons about their liturgical practices. Christina Serena, a sophomore philosophy and theology major who attended the dinner, recalled, "What I liked most about the Norbertines was that their love of the liturgy causes them to put a lot of attention into praying it correctly in order to make the Truth and beauty of the liturgy most apparent to those whom they serve." Zachary Harris, a senior studying physics and aerospace engineering, also attended the dinner. He said, "I think it's wonderful that there are some groups maintaining some of the more ancient traditions of the Church because they are an important part of our history and can be very beautiful."

Throughout their stay, Fr. Ambrose and Fr. Claude met with students for discussion including vocations, the Norbertines. and student life. Harris described them as "joyful, amiable people" and said he is "continually amazed at the variety of ways to live out the call to holiness (which provides the Church universality)." He further "learned that the Norbertines live out this call through a beautiful life of contemplative prayer and service to the community."

This was Father Ambrose's first visit to Notre Dame. He was "expecting to find a place with very little Catholic identity." He continued, "The president's infamous visit of a few years ago, and especially the media coverage of that event, had really given me a skewed impression of the school. Instead, I found a thriving Catholic university!"

The quality and level of discussion of justice among the Ethics and Culture Conference's participants impressed him. Fr. Ambrose said he hopes to visit campus again. He explained, "What I enjoyed the most was

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To all Notre Dame faculty, staff and students:

Please join the following members of the Notre Dame community at the March for Life in Washington, D.C., on January 25, 2013



Philip Bess
School of Architecture

Gerard Bradley
Law School

Jeff Burks
Accountancy

John Cavadini
Theology &
Institute for Church Life

David Cavalieri
Aerospace Engineering

Daniel Costello
Electrical Engineering

Joanne Cunningham
Biological Sciences

Robert Cunningham
College of Engineering

Fr. Bill Dailey, C.S.C.
Law School

Mary Daly
University Life Initiatives,
Institute for Church Life

Patrick Deneen
Political Science

Fr. Terrence Ehrman, C.S.C.
Theology

Angela Engelsen
Center for Ethics and Culture &
Accountancy

William Evans
Economics

Fr. James Gallagher, C.S.C.
Office of Vocations,
Congregation of Holy Cross

Rob Gimello
Theology

Judy Hutchinson
Office of International Studies

Joseph Kaboski
Economics

Peter Kilpatrick
Dean, College of Engineering

Judy Madden
Campus Ministry & ACE

Fr. Bill Miscamble, C.S.C.
History

Walter Nicgorski
Program of Liberal Studies

James O'Brien
Accountancy

John O'Callaghan
Philosophy &
Jacques Maritain Center

Brett Perkins
Campus Ministry

Daniel Philpott
Political Science & Peace Studies

Thomas Pratt
Electrical Engineering

Adrian J. Reimers
Philosophy

Jim Seida
Accountancy

Eric Sims
Economics

O. Carter Snead
Law School &
Center for Ethics and Culture

David Solomon
Philosophy

Craig Tiller
Facilities Design and Operations

Fr. Michael Wurtz, C.S.C.
Congregation of Holy Cross

Michael Zenk
Office of Research

Sponsored by University Faculty for Life and the Notre Dame Fund to Protect Human Life

Providing for those who choose life

Kellie Raddell
Staff Writer

A story of dedication and great love lies behind Mary's fiat, her "yes" to God. By saying yes, Mary chose to accept God's will and welcome the life He gave to her. She put her life at risk in a time in which unwed pregnant women were outcasts and could even be stoned to death. Mary's willingness to accept God's plan should be a model to all of us in the challenges we face.

Our culture today is quite different than the culture in which Mary lived. Today, we are surrounded by shows such as "16 & Pregnant" and "Teen Mom" which portray teen pregnancy as something of a joke. Teen pregnancy is still a very prevalent issue today; it is an issue that is often overlooked even though it affects so many high school and college students.

Notre Dame students who become pregnant as undergraduates are often overwhelmed by fear of what others will think and how the University will handle the situation. Thankfully, our Lady's University is ready to care for students who are pregnant, much like God and Joseph provided for Mary. Notre Dame is unique from many other Catholic universities in that *Du Lac* strictly forbids premarital sex but also allows a safe refuge for girls dealing with an unexpected pregnancy.

When Gabriel announced to Mary that she would "conceive in her womb and bear a son," he also calmed her fears with a message of peace and reassurance. Students who find out they are pregnant can also be reassured by the resources available to them. The Women's Care Center in South Bend is close to campus and works closely with the university in providing free, reliable pregnancy tests. If a test is positive, a counselor is always available. On campus, the University Health Center also provides free pregnancy tests 24 hours a day.

On staff are two excellent Pregnancy Support Advocates who are willing to meet with students anywhere, on campus or off campus, for confidential guidance and support. In addition, RAs, ARs, and Rectors are always available to provide a safe and confidential space to go and talk. Their help in a situation always begins with an open heart and an open mind, ready to walk alongside the individuals involved. Then, they are able to provide a plethora of opportunities and services for those involved through the University.

Like the angel that visited Joseph to guide him and help him discover how to best care for Mary, there is counseling available for men and women at the University Counseling Center. Women can learn about what pregnancy is going to be like, receive nutritional guidance, and referrals to physicians in South Bend through the University Health Services. Men can also talk to a counselor on what to expect, how to deal with pressure from friends and family and what the next step should be.

Just as Mary stayed at her cousin Elizabeth's, it is also possible to be mentored by a couple from South Bend who have recently had children. Women always have the option of taking a leave of absence if they decide it is the best thing for them, but they are welcome to stay at Notre Dame, and should know that the University will do everything they can to help make adjustments to coursework, housing, etc.

It is important as a student body and as a pro-life university to make sure that we are accepting of all pregnant mothers. No matter the circumstances, both the mother and unborn child need respect and care. They are both important members of the Notre Dame family that should be celebrated for the joy and dignity that they bring to our community. It is just as important to the pro-life cause that all babies are born into a world where there is support and care as it is to fight for the end to abortion. Through promoting a culture on campus of respect and support for pregnant mothers, we can truly make a difference in promoting a culture of life.

Kellie is a senior at Notre Dame majoring in psychology. She is looking forward to spending time with her family during Christmas. You can contact her at kraddell@nd.edu. For more information on supporting pregnancy, visit pregnancysupport.nd.edu.

Promoting human development at Notre Dame

Tim Bradley
Staff Writer

The Kellogg Institute for International Studies sponsored a lecture titled, "How Can a University Promote Integral Human Development?" on November 15 in the Hesburgh Center for International Studies. The lecture was given by former president of Catholic Relief Services (CRS) Ken Hackett and included commentary by Notre Dame alum Ray Offenheiser, president of Oxfam America, an international relief and development organization.

Paolo Carozza, Professor of Law and director of the Kellogg Institute, kicked off the event, stating that the theme of human development has "always been one of the key focuses of the institute since its inception." While the Kellogg Institute's attention has been focused elsewhere of late, Carozza said that the institute is trying very hard to catch up with studies of human development.

Having been introduced as a graduate of Boston College, Hackett garnered a few laughs by offering his thanks and, speaking to his frequent visits to Notre Dame as a result of Notre Dame's important efforts in human development, saying that "It's getting to feel like home!"

Hackett began by stating that Notre Dame should think about human development from the perspective of the Catholic Church, channeling the focus and energy of the New Evangelization into development efforts. He discussed the ways in which Catholicism looks different in different places -- For example, the contrast in cultural primacy between the Asian Church and the Latin American Church. To develop an international strategy for human development, those involved in such efforts have to consider the realities of inculturated faith around the world. According to Hackett, "Catholic universities, like Catholic charitable organizations, are a critical part of this New Evangelization."



Ken Hackett

Hackett described in more detail what exactly is meant by human development, and why universities have an important role to play. Human development is very complex, he said, and, "It ain't easy!"

British economist Owen Barter has suggested that the traditional way of looking at human development has not been satisfactory. Rather than measuring human development in purely economic terms, society should focus on integral human development: the development of the whole person rather than just a person's economic standard of living. Hackett offered four building blocks of human development: economics, democracy, religion, and community engagement. He said that even this breakdown fails to grasp the complexity of integral human development, but it is a good start.

Connections between universities are critical, and even more important are connections with real practitioners on the ground. Of Notre Dame Hackett said, "This great university has connections to real, significant, and trusted assets on the ground that are being mobilized." Hackett cited the Holy Cross presence in many places across the world, the ACE program's contribution to the reorganization of Catholic education in Haiti, and the Eck Institute for Global Health as examples of Notre Dame partnering with the worldwide community in a way that promotes human development.

Hackett further elaborated on ways in which Notre Dame and other institutions can help. Using empirical data to delve into and compile best practice methods would be an extremely useful contribution, he said. Furthermore, researching aid effectiveness from the private sector and offering recommendations for efficient use of available resources are two more ways in which Notre Dame can provide invaluable assistance. Hackett believes that "Catholic colleges and universities, and Notre Dame in particular, have much more to offer public policy than we have seen. You can change policy. Notre Dame does have something to offer."

Hackett offered this advice in closing: get in sync with the direction of the Church, continue to study nontraditional approaches to human development, engage with people and build strong relationships founded on trust, collaborate with CRS and other similar institutions, and make a deliberate effort to influence public policy. He concluded, "The powerful good that this university can ignite is amazing! The potential to make lasting contributions is within your grasp."

Offenheiser agreed with and reinforced Hackett's strong message while offering a few comments of his own. He emphasized that development work is complicated and requires long-term relationships and commitments. He concluded by reminding his audience of the enormous value of Catholic social teaching in the public policy discussion, and encouraged Notre Dame to continue to demand that people in positions of power exercise a moral voice.

> "Rather than measuring human development in purely economic terms we should focus on integral human development; the development of the whole person rather than just a person's economic standard of living."

Tim Bradley is a freshman theology and economics major who did not move for hours after Thanksgiving dinner. If you felt the same way and would like to talk about it, contact him at tbradle5@nd.edu.

The art of analysis

Ellen Roof
Culture & Thought Editor

The Student Union Board brought television-featured criminal profiler and author Pat Brown on November 7 to discuss her work on fascinating criminal profiling cases. Her 2010 book, *The Profiler*, has been a great success, and this February her new book, *The Murder of Cleopatra*, examines the death of Cleopatra, making use of historical profiling.

Brown began her talk by expressing the misrepresentation the popular television show Criminal Minds has given profiling."We do not travel in private jets and we don't have the computer guru Garcia to find out all the key specifics for us," Brown laughed. Brown stumbled upon this career after she rented a room in her house to a man she suspected of being a criminal. She immediately liked the idea of becoming a profiler. "Profiling is very exciting to me because it's all in the mind — it's a puzzle and I want to figure it out," Brown explained.

To pursue her interest, Brown read nearly 400 books and received a master's degree in criminal justice. To be a good profiler, one must be able to logically analyze behavioral and physical evidence. "And you can't let talking to killers freak you out, either," Brown added. Actually, there isn't a distinct curriculum to become a profiler. Brown developed the first course to become a profiler — an online curriculum consisting of five courses that are specific to criminal profiling rather than criminal justice or forensic psychology. As far as career opportunities in profiling are concerned, Brown stated there are almost no jobs in the field. Most profilers, like Brown herself, are professors who take cases on the side.



In her discussion, Brown highlighted several interesting cases on which she has worked on in the past. While describing what took place in the crime, Brown also described how she drew those conclusions. Brown's eye for detail and great intuition helped her solve many crimes.

In one case, a mother stabbed her two children and then proceeded to call 911 as a cover for her actions. Brown explained that when a killer calls 911 in order to escape suspicion for a crime, he or she will focus on less important details first, thinking they need to fabricate a story right away for the 911 responders. In the aforementioned case, the mother's first words to the operator were, "Someone has broken into my house." Most worried mothers would begin with the fact that their children have been stabbed, but this mother first wanted to make the operator think someone else was at fault. Thus, with the phone conversation transcript, and additional evidence, Brown deduced that the mother was the killer.

Brown said that criminal profilers should work with police in the very beginnings of criminal investigations. "Profilers need to be there with the detectives from the start to point the investigation in the right direction, to pick up on clues before it's too late. Each big police department should have one criminal profiler working with the team," she said. Brown found that when she worked on a cold case, the theories she proposed were often rejected by the police, who may have taken her theorizing as a way of mitigating their efforts or proving them inferior. "If profilers were involved from the beginning, no feelings would be hurt, and crimes would be solved more quickly and efficiently," Brown earnestly suggested.

Ellen Roof is a sophomore majoring in psychology and business. Contact her at eroof@nd.edu to rave about the success of our football team.

Medjugorje

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of the cross and stood up to address the people. Apparition over. The whole thing felt almost like a liturgy, very well-scripted, as if she had done all this a thousand times before.

Oddly, she didn't talk about what happened in the apparition. She didn't relay "Mary's" message. She thanked everyone for inviting her, said a few other nice things about Notre Dame, and…yep, that was about it. It seemed anticlimactic.

The organizers then asked if people would be willing to "donate" money to cover Pavlovic-Lunetti's flight. A couple hundred check books came out. Ah ha. So that's what keeps this all going.

The Holy See is finally launching a real investigation into Medjugorje, and is scheduled to render a decision on the authenticity of the apparitions in the next year or so. I pray that the followers of Medjugorje will accept the Church's ruling, no matter what it may be.

John Gerardi is a third year law student at Notre Dame. He is also the luckiest man alive and is getting his fiancée an AWESOME Christmas present, because she deserves it. This article is an excerpt from Gerardi's blog, Christifidelis Laicus, which can be accessed at http://xpflaicus.wordpress.com. Contact John at jgerardi@nd.edu..

Norbertines

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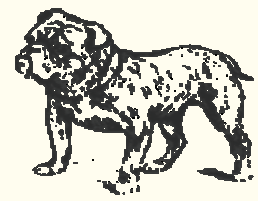
the opportunity to meet so many faithful and enthusiastic young Catholic men and women. It's evident to me that the students at Our Lady's University are able to grow tremendously in their faith and devotion, and they obviously encourage one another to do so. Deo gratias!"

The canons are planning to build a new abbey and school seven miles away from their current site. Further information on the Norbertines of St. Michael's Abbey is available at stmichaelsabbey.com.

Sam Bellafiore is a sophomore studying philosophy and vocal performance. He firmly believes every person should have a chant buddy. If you are in need of a chant buddy, contact him at sbellafi@nd.edu or shout across the quad at that guy singing and conducting to himself.

It behooves a good watchdog to bark.

Good Rover.



Interested in writing for the *Rover*?

Write us at ndirishrover@gmail.com

Gridlock

continued from front page

into campaigning for money. In addition, when items were up for debate on the House floor, it did not matter what specific issue was being discussed because the politicians always came back to the fundamental divide — the role of government. According to Allen, the Democrats look at the Republicans and ask themselves, "Do these guys really believe what they are saying?" On the other side of the aisle the Republicans look at the Democrats and think, "I can't believe that all they do is pander to voters." Neither party seems willing to attribute good-faith motives to the folks across the aisle.

Allen described this fundamental misunderstanding as the "beginning of the causal chain of reasoning that eventually has led to these two parties locked in combat over what it means to be an American." There will always be some fundamental argument regardless of the specific topic being debated, mainly due to the fact that each party is stereotyped: the Republicans are inattentive to evidence and unconcerned about Americans struggling to get by, whereas the Democrats infringe on personal freedom and create a culture of dependency.

Allen went on to provide examples of the fundamental differences between the parties in the areas of health care, the budget, climate change, and the war in Iraq; he concluded that most of these differences are reconcilable. Allen noted several things that need to change in order for the fundamental clash between the parties to be alleviated: greater respect for evidence, more tolerance for ambiguity, acknowledgement of consequences and recovering a shared concept of the common good. It is hard to compromise if there is no agreement about what counts as expertise and evidence, as well as if people continue to demand absolute consistency from people in office when reality demands flexibility.

In closing, Allen remarked that many of these political differences derive from religious differences. "We build our churches in politics," he said. Religion and politics are not separate but are instead complementary. Despite the differences between the parties and what all evidence would indicate, Allen remains an optimist. "I feel that cooperation and self-reliance in politics is the path forward for all to work for," he said.

The address was followed by a question and answer session which included questions on the possible moderation of voters indicated by the defeat of polarizing candidates such as Indiana Representative hopeful Richard Mourdock, term limits for congressmen, and a Constitutional amendment to manage the amount of money involved in political campaigns.

Tim Bradley is a freshman studying economics and theology. He lives in St. Ed's, where, unlike in government, everyone gets along great! He can be reached at tbradle5@nd.edu.

A different view of Chicago

Grace Urankar
Staff Writer

This fall break, I received a shock.

My confrontation with new culture began on one of the many buses of the Chicago Transit Authority (CTA). We were twelve students at various points in our academic life spans, operating as a unit through the Center for Social Concerns' fall seminar, "Latino Community Organizing Against Violence." We came from a variety of majors, interests, and life experiences. However, there was something dissimilar between us and everyone else on the bus - this was a side of Chicago we had not seen before.

As we progressed into the city, I recalled the information digested in our previous classes. In some ways, Latinos are thriving in Chicago: a strip of West 26th Street in the Latino-populated Little Village neighborhood is the second-highest source of revenue in the city, following only the Magnificent Mile. However, like many minority groups, the Latinos are often pummeled by poverty and stricken by violence. In a city known for being one of the most segregated in the country, Latinos are often on their own in trying to better their communities; for instance, 14 Little Village women went on a 19-day hunger strike in 2001 to draw attention to the community's need for a high school. In our hometowns, change is much more manageable. Our class read about community organizing, social psychology, Catholic social teaching, and theories behind social change; however, these concepts did not become real until I was on that bus.

Riding the CTA, I realized that our journey this week would not be limited to the Latino population, as the course title implied. The African-American community is also in great need of healing and struggles with many of the same problems. The most difficult problem for me to stomach is the prevalence of gangs, which accounts for the vast majority of community violence. In a documentary that we viewed entitled "The Interrupters," camera time was split between African-American and Latino gangs. The film followed these so-called "interrupters," often former gang members, who try to intervene and prevent situations from escalating. It is clear that violence is universal, but even more striking is the characterization that "violence is one of the greatest infectious diseases." This observation was made in the film by Dr. Gary Slutkin, an epidemiologist and founder of the CeaseFire and Cure Violence organizations. As the week progressed, this quote never left my mind. Is there any treatment or cure for this disease plaguing so many communities in our country?



Grace and her seminar group in Chicago's Little Village

If I learned anything over that week, it is that there is no "silver bullet" to youth violence and other urban issues. However, as a class, we witnessed a great deal of steps in the right direction - despite all the hardship and difficulty. The various programs of the Southwest Organizing Project, such as "Parents as Mentors" and "Teen Reach," encourage parental and community involvement in education. The Kolbe House Catholic Jail Ministry provides thousands of inmates with religious resources, but most of all, hope. Through the unique work study program at Cristo Rey Jesuit High School, Latino students can afford a Catholic high school education; furthermore, they have their sights set on attending college--something totally off the radar for their peers on the streets.

We had a great deal to learn from these leaders of the organizations we visited--these people had often been in the same positions as their clients. Take Richard, for example. He never saw his childhood as dysfunctional; he thought it was normal to live with mattresses on the floor among rats and roaches. First affected by mortality in sixth grade when a classmate died, he joined a gang to protect himself from the senseless violence he observed in his community. After being kicked out of the house by his parents, he only "went harder gang banging," figuring death on the streets would be an honorable end. He identified this period as being "addicted to the streets," only being taken to metaphorical rehab when he was wounded and paralyzed by a rival gang's bullet. Still he continued in the gang, until he realized the pain he caused his mother and family. This began his self-transformation, recognizing that he never truly believed in himself as a gang member; he poetically shared that "dream or destruction starts in your mind." Today, Richard works for the the Schwab Rehabilitation Hospital's "In My Shoes" program, which educates students on the challenges facing paraplegics. It would be simpler to say this was the only amazing story we heard, but every individual we met was extraordinary.

Within the course, my individual research was focused on the strength of the family. Time after time, we heard stories of broken homes: a father in and out of jail, a mother addicted to drugs, a sibling already in a gang. Most often, there was a combination of these scenarios. The most unfathomable tragedy to me was shared by a parent mentor: after telling a student on the playground that she loved him, he responded that no one had ever told him that before. Observing this dynamic was incredibly startling; I have never felt so blessed to be raised by two loving parents who encourage me to pursue education, but even more simply, tell me that they love me.

My greatest lesson from the "immersion" experience is the resiliency of the human spirit. One moment sticks out to me from that first bus ride. As my luggage-laden companions and I boarded the near-capacity bus, one Latino man jumped up to offer a seat. My fellow traveller politely declined, but not before one smaller man quickly did the same. Only about seven or eight, the boy followed his father's example of chivalry and, upon retaking their seats, was rewarded with praise and a kiss on the head. With the observations I have since made about family life, I am thrilled to have seen and learned from this small and meaningful moment. Furthermore, I realize that no matter who we are or where we come from, all of us are just trying to do the best we can with what we have. We all share the ability to love our children deeply, our friends faithfully, and strangers inexplicably. All of us as humans are inherently good; we just need our society to reflect it.

Grace Urankar is a junior Religious Studies major at Saint Mary's College. She returns to the Rover *after a hiatus to participate in the Saint Mary's musical,* The Secret Garden*, which goes on this weekend. She relishes this opportunity to shamelessly plug an incredible production: please visit saintmarys.edu/tickets for information. Otherwise, criticize Grace's journalistic integrity at gurank01@saintmarys.edu.*

A "glee"-ful season

Kristina Flathers
Staff Writer

Notre Dame's oldest and perhaps best-known choir, the Notre Dame Glee Club, entered its busiest season, holding its annual Fall Concert on Friday, November 16. Although later in the year than usual, the concert had no trouble filling the Leighton Concert Hall at the Debartolo Performing Arts Center. Included in the mingling crowd were many Glee Club alumni, who joined the current Glee Club onstage to sing the closing Alma Mater and "Notre Dame Victory March." Scott Boyle, a 2012 alumnus, joked afterward that he should have done vocal warm-ups and changed into his tuxedo at intermission.

The Glee Club pleased its eager listeners with classical and liturgical choral music, Barbershop Quartet numbers, Irish spirituals, folk songs, and more. The performance even brought audience members to their feet whistling with a new rendition of Cathy Richardson's "Here Come the Irish." Many of the pieces performed were part of the Glee Club's newest album, "Rocky Road to Dublin," which was released in August and sold during the concert's intermission.

Sophomore Glee Club member Paul Kuczynski praised the concert's success.

"We were not sure exactly who would show up since our concert was so late this year, but overall, the concert went very well and we had an amazing crowd! [Our fans] rock, and they had a good time, which makes all of the hours of practice and repetition worth it," Kuczynski said. "We had been working on the fall concert pieces since September, so it was nice to perform after all that time for other people who appreciate music."


Glee club performers

Luckily for Kuczynski and others like him who enjoy Glee Club music, the Fall Concert was only one in a long list of Glee Club events for this season. In the week leading up to the concert alone, the Glee Club also sang the national anthem at Baraka Bouts, for the residents of Holy Cross Village, and at a wedding in the Basilica. It even had a master class with the King's Singers, a two-time Grammy-winning men's *a capella* group from England. Moreover, Christmas is right around the corner, which means non-stop Christmas caroling around campus for the Glee Club. It is a good thing that Kuczynski and company enjoy Glee Club's rehearsals, which are held Monday through Thursday for about 75 minutes at a time.

Kuczynski looks forward to what the season holds and never misses a "beat" in advertising his next concert.

"Now that we're done with the fall concert, we get to start on Christmas carols for our Christmas Concert on Saturday, December 8. It should be a rollicking good time, so if you didn't get a chance to make it to our Fall Concert, make sure to grab a ticket to one of our Christmas concerts!" the singer commented. "They sell out quickly, and all the proceeds go to a wonderful cause: the South Bend Food Bank!"

Come take a well-deserved study break and see the Glee Club's Christmas Concert next Saturday. If this last one was any indicator of how good it will be, then it will be a "Glee"-ful performance indeed.

Kristina Flathers is a sophomore and can be reached at kflather@nd.edu. Needless to say, she enjoys listening to Glee Club performances.

Toppling dictators 101

Scott Englert
Politics Editor

Among the most pressing and troublesome topics in foreign policy today is the presence of dictators and authoritarian regimes. On Tuesday, November 27, Srdja Popovic attempted to address this problem in a lecture entitled, "How to Topple a Dictator."

Popovic, one of Foreign Policy's Top 100 Global Thinkers, reached fame as the founder of "Otpor!," the Serbian youth movement that surged to over 70,000 members and eventually toppled dictator Slobodan Milosevic.

Currently, Popovic operates the Centre for Applied Non-Violent Action & Strategies (CANVAS), an organization he and others founded to encourage peaceful revolutions. Past and present clientele include numerous persons from hotspots including Iran and Venezuela. The lecturer joked that he and other "Serbian Militants" gained recognition after being "mentioned by Chavez after the referendum."

Popovic began by describing his initial involvement in Serbia. "That was about the necessity," he said. "You only have two choices: one – listen to the common sense and advice from your parents and leave, two – follow your heart and fight back."

Popovic discussed 2011 as a year containing "events which reshaped the planet." More specifically, it was a "Bad Year for Bad Guys." Comparing the tumult to Monty Python and the Flying Circus, he asked the audience if they would have ever imagined "people in New York protesting liberal capitalism inspired by Arabs."

Popovic remarked on the general futility of violent revolutions. "53 percent of nonviolent campaigns were successful. In contrast, only 26 percent of violent campaigns were successful," he noted. According to Popovic, these statistics are especially understandable when one considers that while "there is no such thing as a copy-paste revolution…there are universal principles" for resolutions. He explained that "the way you win a nonviolent struggle is by gaining numbers." Consequently, consider the following alternative scenario exemplary of attempts at violent revolutionaries: "who do you know who could spend a summer on the jungle during monsoon season?"

In marked contrast, Popovic described his own experience in Serbia,"If you are arrested, 50 grandmas immediately call every landline at the police station asking for your release," he laughed.

The potential success of nonviolent resolutions becomes ever more apparent "when one considers other principles: the holy trinity [of such movements] is unity, planning, and nonviolent discipline," Popovic explained. Moreover, "unlike serbs, who needed to learn step-by-step, you can learn faster now… we [the Serb revolutionaries] are officially the worst planners in the world."



Popovic also expanded upon other peaceful revolutionary principles and, in doing so, corrected many of the myths often portrayed by the media. One such example is the perceived possibility of spontaneous protests. "There is no spontaneous and successful nonviolent revolution," Popovic said. Regarding great revolutionary leaders, he acknowledged their potential to help but dismissed their presence as integral to success.

In addition to the "holy trinity," Popovic described other elements of successful nonviolent revolutions, such as peer pressure. He mused that in Serbia, "if you haven't been arrested, no one wants to play football with you." Additionally, "laughtivism, the power of humor in nonviolent struggle," can also mitigate the fear spread by authoritarian regimes.

Popovic himself employed laughtivism during his time in Serbia. He vividly described one particular scene, during which revolutionaries "put a coin in the barrel and get the chance to show your love for the president." At first glance, persons paying to hit a picture of a dictator's face attached to a barrel seems trivial; however,the scene escalated when the authorities became involved. "You bet they [the police] did the most stupid thing," Popovic said. "They arrested the barrel." The barrel being carried into the police vehicle became a mainstream story.

Another prominent example of laughitivism involved Russian citizens using LEGO and Kinder plastic toys holding signs protesting what they perceived to be a biased election. The next day, town authorities stopped the protest, commenting that the toys could not legally protest "because toys are made in China and are not citizens of Russia."

During a question and answer session, Popovic further endorsed the need for ingenuity and nonviolent revolutions. Disappointed at the escalation of violence in Syria, he compared the rebels' strategy to fighting Mike Tyson, "The guy will eat you alive. First, he will eat your ears," Popovic joked. He added seriously, "you don't want to fight Mike Tyson in boxing… you want to play him in chess."

Despite these atrocities, Popovic believes that the future is bright, "We will keep hearing about 'people power,'" he said. "And it will keep changing the world."

Scott Englert is a senior political science and economics major. He encourages all persons to attend the annual Notre Dame Women's Water Polo Blue-Gold game on Tuesday, December 4. Regardless of the score, the Irish will win! Contact Scott with comments or questions at senglert@nd.edu.

"Narrow Tailoring": nothing to do with suits

Becca Self
Staff Writer

Martin Luther King, Jr. dreamed of a society in which children are judged "not by the color of their skin, but by the content of their character." Is this ideal undermined or strengthened by the practice of affirmative action?

Several dozen students, faculty members, and administrators gathered for a forum sponsored by the Multicultural Student Programs and Services on November 7 to learn about the Supreme Court Case *Fisher v. University of Texas*. Abigail Fisher's lawsuit against the University of Texas was heard on October 10. A decision is not expected until June 2013, but the case is creating significant debate over the value of affirmative action policies at universities throughout the country. Visiting Assistant Professor Veronica Root provided a brief background of the legal precedent for the *Fisher v. UT* case, and Donald Bishop, Associate Vice President of Undergraduate Enrollment, explained Notre Dame's admission policies in light of the affirmative action debate.

The 1978 Supreme Court ruled that fixed quotas of minority students are unconstitutional, but established the principle that a university may practice affirmative action if it meets the following three criteria: First, there must be a compelling government interest for the cause, which is diversity in the case of affirmative action; second, the policy must be narrowly tailored to achieve its goals; and third, the policy must use the least restrictive means available.

Fisher sued the University of Texas (UT) for not adhering to a 1978 Supreme Court ruling regarding the affirmative action policy of the University of California-Davis. Many people believe that Fisher is suing UT for discriminating against her on the basis of her Caucasian ethnicity, but that is not the case. Fisher instead contested the way in which UT evaluates applications, believing that their policies violate the second criterion laid out in the 1978 Supreme Court ruling. Fisher argues that UT's student evaluations are not "narrowly tailored" to their goal of increasing diversity, and therefore are unconstitutional.

Even though UT established a program in 1996 by which the school guarantees acceptance to the top 10 percent of every high school graduating class in Texas, the school's current level of of diversity has not matched its numbers from prior to the 2000 Supreme Court decision *Hopwood v. Texas*, which forced UT to eliminate race as a factor in the admissions process.



Diversity, however, is a challenging concept to pin down, especially when one is thinking of increasing it: for example, how would one define "Hispanic?" The idea of affirmative action is to provide equal opportunity to members of minority groups that have been treated unfairly in the past. Does the descendant of a wealthy Spaniard fall within the Hispanic spectrum? Individuals vary widely on what they believe constitutes minority status, and this is one reason that affirmative action is an "emotionally charged" topic in America today.

Toward the end of the forum, an audience member asked Root, "How do we start to erase the feeling that a person of color's gain is a white person's loss?" This question gets at the heart of the emotional and political drama surrounding the *Fisher* case. Root, an African American woman, shared how she responds to the rejected white students who claim that minorities "took their spots" at selective universities: "I didn't take your spot, because I'm not you. They want different people. It wasn't your spot to have."

Bishop supported Root's claim that universities are seeking out diversity in their applicants, especially when "diversity" refers to more than race. According to Bishop, Notre Dame is "certainly moving forward" in its goal to "develop leaders for all sorts of communities" and "influence fairness in the world." Whatever the result of the *Fisher* case, Bishop is confident that Notre Dame's policy will not be altered significantly because the University has a "robust system" of evaluating applications that incorporates affirmative action into the greater goal of increasing diversity in all its forms. He is grateful that the "government has not dictated how private universities recruit and prioritize" during the admissions process, because Notre Dame's discretion in this process is integral to the admission team's ability to build the community of scholars that feeds into one of the most active, involved alumni networks in the world.

Bishop also refuted the idea that standardized tests are the definitive way to prove a student's qualifications to a university: "The assumption that SAT scores define talent is nonsense," he said. He gave a striking example of one National Merit Scholar named Ted Kaczynski, also known as the Unabomber, who was "not really good with people." Clearly standardized tests are not the most reliable indicators of an individual's preparedness for higher education.

Bishop challenged current Notre Dame students to cultivate their work ethic and strive to balance their gifts with the needs of their communities:

"You have high potential. Are you using it?"

Becca Self is an English major in the First Year of Studies. She is so proud of her recently acquired football knowledge that she is willing to discuss sports with anyone, anytime. Contact her at rself@nd.edu.

Who's who at Notre Dame: Lilia Leyva

Michael Bradely
Executive Editor

Sometimes I can't help but laugh at how small of a world Notre Dame can be. When I walked into a first floor office just inside Coleman-Morse's south doors, looking to say hello to a high school cross country coach of mine who works there, I instead was greeted by a friendly lady whom I did not know. As luck would have it, we discovered that I had run with her son Juan in high school. Out of that morsel of commonality, the next "Who's who" was born.

Lilia Leyva was born in Mexico just south of the Texas border, in the city of Nuevo Laredo in Tamaulipas. Her family (she was one of four children) moved to South Bend when she was young, and she grew up on the west side of the city. After attending Washington High School, Lilia began working at the Ponderosa Steakhouse on Lincolnway.

"By nature I'm very energetic and I'm kind of hands-on," Lilia said of how she was attracted to the food service industry. "Basically I started working part-time when I was in high school in food service and I enjoyed it and was working hard."

Down the road, a friend of Lilia's suggested to her that she apply to work with Notre Dame's Food Services department. Lilia seized the opportunity to land a job with great benefits and applied. She was accepted, and for nearly three years she worked in the Huddle. Eventually, though, she wanted a change.

"I wanted something a little more consistent," Lilia said, referring to both her working hours and the nature of her work. She secured a position with the Building Services department (which was eventually subsumed into the Campus Services department) – a job that came with many perks but at a cost.

"As a mother [of four], I'm grateful for the more consistent schedule now," Lilia said of her Monday through Friday 8 to 5 schedule. "And I enjoy working around people. I think the best thing honestly that I like about my position is the interaction with the students and staff. It's nice to work in a building that houses Campus Ministry, Academic Services for Student Athletes, and First Year of Studies."

On the other hand...

"Having an office job is very difficult because you feel, I don't want to say isolated, but you do," Lilia confessed. "It's a little different than Food Services and Building Services, in which I supervised and collaborated quite a bit."

Having worked in Coleman Morse for about two years now, Lilia has settled into her role of building program manager, a position which she described thus: "As program manager I take care of reservations in the building for student activities. I address maintenance issues in the building." She enjoys getting to know the student managers. "From 4 in the afternoon to 8 we have students and it's nice to talk about their classes and their life." Lilia is also responsible for scheduling every event that takes place in Coleman Morse.

As far as her current position is concerned, Lilia reflected that perhaps the only negative aspect was her inability to grant the many requests (to change the temperature of specific rooms, for example) of the folks who operate within the building.

"There are things I can't control and sometimes I feel bad about what I can and can't do, and sometimes I feel bad when I see them in the hall, but hopefully they get over it," she said sincerely about her inability to change the temperatures due to university energy policies.



Lilia, left, with her daughter Cassandra

When asked what she likes about working at Notre Dame in general, Lilia had a ready answer.

"I was pretty happy before coming to Notre Dame," she said. "But I've been at the university since 2004 and I really enjoy the campus atmosphere. It's a nice place, and the possibilities for professional development through [the Human Resources department] are great, whether it be pursuing degrees or learning second languages. I appreciate that. Notre Dame really care about its employees. I'm pretty happy with the benefits--health benefits, tuition benefits, benefits in general."

When asked about what she likes least about her job, Lilia thought silently for a time. Finally, "I think sometimes you have to be patient in terms of waiting for opportunities." I asked her what she meant. "I like this position, but I'd really like to get into counseling," she admitted. I've always wanted to work in a high school, counseling, definitely in an academic setting. Sometimes it's easier to come in straight from the outside, rather than transfer from department to department."

To that end, Lilia is hoping to enter a Master's in Social Work program soon and, after earning her degree, get into general counseling. When asked where she'd like to be in 10 years, Lilia replied, "Here at ND counseling and work here until I retire."

If Lilia found herself with the microphone at a crowded home football game, with the opportunity to share with Notre Dame students advice from her own life, she would tell them, "Don't procrastinate! Besides that, work hard, challenge yourself, but make sure you balance work and socializing and have fun. There's a lot of pressure, a lot of competitiveness here, and I see it in the students. When you're here you're always competing. But you have to have fun and sometimes you make mistakes. That's part of life and learning."

We chatted a bit more about student life at Notre Dame, how Juan is doing, and our experiences as South Bend residents. As I walked out of her office yesterday morning, I reflected on how many wonderful employees grace the Notre Dame community with their talents and hard work – and how few of their stories we as students know and appreciate. So next time you find yourself in CoMo, stop by the office and get to know the managers who run the place. You probably owe them thanks for your favorite study spot.

Michael Bradley is a junior who has thoroughly enjoyed writing "Who's who" this semester. Contact him at mbradle6@nd.edu.

continued from front page

HEI hotels

more difficult to approach.

"Both of my knees are injured and I don't have time for church or family anymore. I check between 50 and 100 rooms every day, get written up if I can't finish, and then am given more work," Olivas revealed. "We came here to fight, and we will fight until we win."

Their testimony and Beyer's research raise important questions about the morality of Notre Dame's investment in HEI. Chief Investment Officer Scott Malpass declined an invitation to speak at this event, and was not present to defend his investment decision.

Instead, Georges Enderle, Professor of International Business Ethics in the Mendoza College of Business, and Bill Purcell, associate director of the Center for Social Concerns and associate director of the minor in Catholic Social Tradition, gave short presentations in support of Beyer's message.

Enderle proposed that it is time for people, not just governments, to take initiative to protect workers. The law, he explains, is not enough. Individuals and institutions — consumers, unions, investors, companies, and governments — must be proactive in taking responsibility for promoting human rights and the dignity of work. As an influential institution, Notre Dame should pressure HEI to reconsider some of its policies.



Dr. Gerald Beyer

Purcell took a more faith-based approach to the issue than did Enderle, noting a crisis of leadership resulting from the tense relationship between culture and faith in western society today. He emphatically argued that this issue is an opportunity for Catholics to raise their voices and passionately promote CST.

"Are we really connecting this issue to life at Notre Dame," Purcell asked, "or are we existing in a vacuum? You are the future leaders of this world. How can we work beyond this disconnect and take leadership?"

Addressing issues of this nature is essential, and the panel provided several suggestions for ways in which Catholics can be more proactive to realize fair workers' rights. Joining a parish financial board and investing in companies that endorse CST are two of the easiest ways to affect change.

On campus, students and faculty were encouraged to engage in a factual and objective dialogue about the relationship between the Catholic faith and Notre Dame's financial interests. Students interested in supporting the cause can contact Chris Glueck, a student leader of the Campus Labor Action Project, at cglueck@nd.edu.

Beyer proposed that if Notre Dame cannot engage in a constructive discussion, more serious action must be taken.

"Catholic social teaching requires us to stand in solidarity with workers, personally and as investors. Investment is a moral and cultural choice," Beyer explains. "Notre Dame should have more influence. If HEI doesn't address these concerns, Notre Dame should consider divestment to make a prophetic statement."

Lilia Draime is a sophomore English and history major living in Cavanaugh Hall. She hopes to be Peter Pan when she grows up. For any leads on where to find the Lost Boys, contact Lilia at ldraime@nd.edu.

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

Have a suggestion?

Write us a letter at ndirishrover@gmail.com

Chris Badger on faith and football

Rich Hidy
Sports Editor

Notre Dame freshman Chris Badger has had an unusual and unlikely road to where he is now.

As a 21-year-old freshman from Provo, Utah, Badger has travelled a long way to become a defensive safety on the championship-bound football team. A Spanish major residing in Dillon Hall, Badger is also an active Mormon and attends weekly church services with Manti Te'o. Badger is always willing to share his faith story with those willing to listen.

After committing to Stanford three years ago, he reconsidered his choice and decided against playing for then-coach Jim Harbaugh. He instead took his talents to South Bend to play for Charlie Weis. Badger then left football temporarily to participate in his Mormon mission by teaching the people of Ecuador. "The people of Guayaquil, Ecuador, better get ready. 'Cause a storm of love and truth is coming," Badger said before leaving for his mission.

He returned to Notre Dame a changed man this year to continue his studies and play the game he loves for head coach Brian Kelly. The *Rover* recently had the opportunity to discus Badger's spiritual journey at Notre Dame, and how his life as a first year student on campus is currently going.

Hidy: How did you decide to commit to ND?

Badger: When I was getting recruited I had first committed to Stanford the spring of my junior year of high school. I had a lot of offers to play at places like LSU, Florida State, Oregon, and others, but thought Stanford would be best. In May of that year I got a call from a Notre Dame assistant coach telling me the school had seen my highlights and wanted me to take a visit there. It was funny because the day before he called I had been on YouTube looking at highlights of my favorite player, Tom Zbikowski, who was a safety for Notre Dame. I decided that summer to take a visit with my Dad to see what ND had to offer. On my visit I was completely taken away and had an amazing feeling that this was where I needed to be. I committed to Notre Dame right after I left.

What were your feelings when you first got to ND?

When I first got to Notre Dame I had seen Rudy and watched a few games and knew a little about the history of the school, but there was so much more I had no idea about. I had no idea how great of a school it really is. I realized the beauty of the campus. I felt at home and loved the spirituality and beauty of everything on campus. I felt like I could be a great part of the community at Notre Dame and that I would fit in well.



Badger on the field

How was the transition between growing up in Utah and coming to play at Notre Dame?

Utah is definitely a lot different than the Midwest. It was tough not looking up and seeing the mountains and being so far away from my family at first. I started at Notre Dame early in the spring of 2010. I graduated high school early. What really helped me was I had a great group of friends on the team, but especially a great group of friends in my hallway in Dillon hall. Manti's support as another Mormon who I could relate to and go to church with, and who lived right down the hall from me definitely helped as well.

How important was your mission to you even to delay playing football?

The decision to serve a mission in the church is very personal. It's something every Mormon needs to decide if it's right for him or her. At first, when I got to Notre Dame, I wasn't sure if I was going to serve a mission. What really gave me that desire occurred when I started to read the Book of Mormon. Even though I grew up Mormon I had never really read it and didn't know if it was true. I decided I needed to read the book and that it would help me. I was going through a tough time since I pulled my hamstring in spring practice, and when I read the Book of Mormon and the Bible, it completely brought me closer to Jesus Christ.

Every time I read I found something that applied to my life and felt as if God was speaking to me. When I prayed and asked God if it was true, a warm and loving feeling came over me, which is something that's hard to describe. I guess I matured a lot that first semester I was here and I realized that I owed everything in my life to Jesus Christ, and that if I served him and taught other people his gospel it would bring me and the people I taught happiness and love. It was tough because I love football so much and I knew it would be hard to give it up for two years, but I know many people that have done it and have had successful careers afterwards. It was something I needed to do and right now I'm completely blessed, and I have four more years to play football. So everything has worked out.



Chris Badger, freshman safety

What does your faith mean to you both on the field and off it?

My faith means a lot to me. Everything I know and who I am as a person is owed to the Gospel of Jesus Christ. It puts my priorities in line and reminds me what's really important. As for on the field my faith teaches me to believe in myself, to trust God above all things and to do my very best. My favorite scripture in the Book of Mormon is from a prophet named Alma who said in Alma 37:6-7,

Now ye may suppose that this is foolishness in me; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls.

This scripture verse definitely applies to football and doing all the little things the right way, and applies to life in general.

What is it like to be only one of two players on the team who is Mormon? How do both you and Manti participate in the religion at school?

I enjoy being one of only a few members of the church on the team. There are definitely a lot of people out here in the Midwest and at school here at Notre Dame who don't know many Mormons and haven't heard much about what we believe in. I love answering people's questions and just trying to be a good person to everyone. Manti and I go to church together every Sunday at 9 a.m. It's just right down the road in Mishawaka. Anyone who has questions can email me at cbadger@nd.edu and Manti and I can give you a ride if you want to come with us to a service. We love people to come with us and it's always an uplifting experience.

How have you enjoyed this historic season?

I've had a lot of fun this year. It's been great for me getting back from my mission. I've worked really hard to get back in shape and become the best player I can be. I'm grateful that through all of the practices we've had I haven't had any major injuries and that I've been able to help our offense by playing on the scout defense. There's a great feeling around the team and everyone is excited. It's special to be a part of. We have a great group of guys.

What are your expectations for yourself in the next three years at Notre Dame?

I expect myself to give all that I have to this program. I'm going to work as hard as I can to prepare myself physically and mentally so that when I get the opportunity to play, I can take full advantage of it and show my skills. It was my football instincts, my tackling and hard hitting, and my toughness that earned me all of my scholarships, and I expect to play at a championship level these next 3-4 years here at Notre Dame.

Rich Hidy is in the First Year of Studies program with plans to become a Business major, and could be the good luck charm for the Notre Dame football team this year. Contact him at rhidy@nd.edu.

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