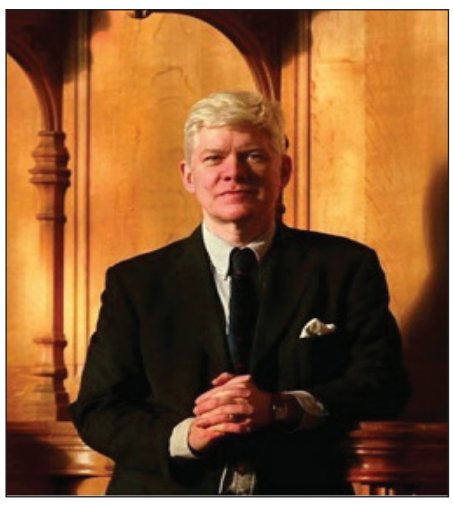
THE IRISH ROVER

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"The Future of the University"



Professor John Haldane

Tim Bradley
Staff Writer

There is a difference between knowledge and understanding. In the modern higher education system, it is important to reevaluate the role of the university in cultivating the human person. The human person can best be formed through a balance of seeking better welfare and promoting the mind.

John Haldane, Professor of Philosophy and Director of the Centre for Ethics, Philosophy and Public Affairs at the University of St. Andrews in Scotland offered these thoughts in his December 4, 2012 lecture at the Eck Hall of Law. The lecture was sponsored by the Office of the President and the Nanovic Institute for European Studies.

University President Rev. John I. Jenkins, CSC, heartily welcomed Haldane to the University to discuss, "The Future of the University: Philosophy, Education, and the Catholic Tradition," a particularly important issue at a place such as Notre Dame.

Haldane began with a loosely sketched observation on what it means for a university to be Catholic. One way is for it to be Catholic in its origin, like St. Andrews or Notre Dame. Another is for its practices, particularly its liturgical practices, to be those of the Catholic Church. A third respect is for it to be sacramentally Catholic, and a fourth respect is for it to have a view about human nature that operates on the principle that grace perfects nature.

Haldane went on to discuss the teaching of philosophers such as Plato, Aristotle, and Aquinas on the role of learning and teaching in understanding, and also the idea that human excellence and happiness require self-understanding and virtue. Catholic universities, as described above, seek to promote human excellence and happiness; as such, they also must work to promote understanding.

Developing this idea further, Haldane cited the ideas of philosophers such as Matthew Arnold, Newman, and Mill. "Arnold saw education as an essential means of the transmission of high culture, in contrast to technical training." Newman thought that universities were not to engage in research, and that the

continued on page 6

Spreading the Mission of Holy Cross

Kat Stultz
Staff Writer

I knew something was up when I got an email saying that the Holy Cross Spirituality class I had registered for was canceled. I soon learned that Fr. Drew Gawrych, the instructor for the class, was going to Rome.

Fr. Drew left for Rome at the beginning of this spring semester. The Holy Cross Vocations website states that "Fr. Andrew Gawrych, CSC, joined the Office of Vocations staff in 2010 after serving as deacon and then parochial vicar at St. John Vianney Catholic Church in Goodyear, Ariz."

Following his graduation from Notre Dame in 2002, Fr. Drew joined the Congregation of Holy Cross, and in 2007

continued on next page

The Orestes Brownson Council

Josh O'Brien
Staff Writer

Most Notre Dame students would admit that they are not as informed as they should be on Church teachings. To address this reality, a group of friends decided to create a club that would cultivate a deeper understanding and appreciation of Church teachings on campus.

The club was begun in 2003 and named after Orestes Brownson, the famous Catholic writer and preacher whose remains are buried in the crypt of the Basilica of the Sacred Heart. A convert to Christianity, Brownson spent his entire life searching for the truth. He is the perfect namesake for this club as club members become inspired to a better understanding of the Catholic faith, spreading this spirit to the Notre Dame community.

The primary work of this club is accomplished in weekly meetings, during which members of the club discuss a reading for that week. The club draws its readings from perennial works of the Catholic tradition like St. Augustine, John Newman, John Paul II, Brownson, and other great Catholic writers.

Each year the club has specific themes that serve to direct their inquiry. Last year the focus was on American Catholic higher education. The club worked with Notre Dame professors to compile a reading list of books that every Notre Dame student should read, and a list of books that could serve as an introduction to his or her discipline.

The club also began work on a course-consulting program, in which underclassmen consult upperclassmen about selecting courses that would contribute to a Catholic liberal education.

Club president Andrew Lynch said that this year's theme is on religious liberty because of "the increasing attacks on religious liberty in the United States. Notre Dame's lawsuit against the HHS mandate led the club to promote understanding of religious liberty and its importance for the Church and society."

Junior club member Timothy Kirchoff said, "The discussions at the regular meetings are very open." He went on to say that the openness of the club is largely due to the fact that club was formed to "discuss readings, not to push an agenda." The readings that are chosen are very substantive and open to many interpretations, and no one should be afraid to come join in the discussion.

The council's other primary function is sponsoring various lectures, films and conferences that enrich the intellectual

continued on page 6

40 years of Roe: the legal background



Professor Amy Barrett

Erin Stoyell-Muholland
Staff Writer

Professor Amy Barrett, Professor of Law at the Notre Dame Law School, gave a talk entitled "Roe at 40: The Supreme Court, Abortion, and the Culture War that Followed" on January 18, 2013 in the Oak Room of South Dining Hall. This was a part of the "Professors for Lunch" series and this particular talk was hosted by Notre Dame's Tocqueville Program for Inquiry Into Religion and the Constitutional Studies minor.

Over the course of the lunch, Barrett gave an overall background of the legal aspects of *Roe* v. *Wade* and how this has affected both the pro-life and pro-choice approaches toward the issue of abortion.

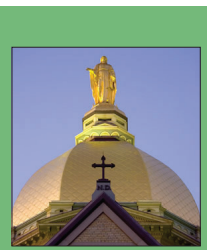
She started by giving the background under which *Roe* was decided. In 1973, the year that *Roe* was decided, states had already begun to liberalize abortion laws. Many states had begun to allow abortion in the cases of rape, incest, and health of the mother.

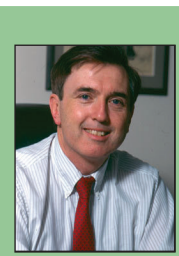
Roe challenged a Texas statute that only allowed abortions if the life of the mother was in danger. This is important to distinguish from the health of the mother which includes both physical and emotional health.

The Supreme Court overturned this statute on the basis of a right to privacy. The Constitution is not explicit on the right to privacy and this idea is drawn from the Fourteenth Amendment which says that "nor shall any State deprive any person of life, liberty, or property, without due process of law." The Supreme Court has

continued on page 6

INSIDE

Evangelization at Notre Dame

Joe Lindsley Page • Page 3

The paradox of persons

Campus • Page 5

Beyond civility: cultivating rhetorical virtues

Faculty Column • Page 9

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THE FINE PRINT

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

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

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

"Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations."

-Jeremiah 1:5

The "next step" is an uncertain one

BOB BURKETT
Editor-in-Chief

MICHAEL BRADLEY
Executive Editor

The decision to form a GLBTQ student organization is one of the most momentous decisions Father Jenkins has made in his tenure as president. On December 5, 2012, Notre Dame formally announced its establishment of the GLBTQ organization along with the pastoral plan "Beloved Friends and Allies." The pastoral plan was formed in response to a repeated call to address the needs of the GLBTQ community led by campus groups like the 4 to 5 movement and Progressive Student Alliance.

"Beloved Friends and Allies" outlines a plan for the creation of a student GLBTQ organization. The student-run organization would draft its own constitution and gain formal university recognition. It was created to serve the needs of the GLBTQ community and allow straight allies to participate in the group. Additionally, a Student Development Professional will be hired to oversee the group, promoting group autonomy and accountability. Finally, the Core Council will be dissolved and replaced with a diverse committee of students and faculty serving as an advisory body on GLBTQ issues to the Vice President for Student Affairs Erin Hoffmann Harding. None of these newly-formed elements may formally contradict Catholic teaching, and the student organization will not be allowed to program political or social activities compromising Notre Dame's Catholic identity, according to the plan.

The plan admirably addresses the complexities of homosexuality. According to the Church, "homosexual orientation cannot be considered sinful" (Always Our Children, USCCB 1997). It is important to note, however, "the distinction commonly drawn between the homosexual condition or tendency and individual homosexual actions" (The Pastoral Care of Homosexual Persons, 1986, #3). Homosexuality becomes sinful only and always when one chooses to act, through participation of the will, on such inclinations. GLBTQ individuals, like all persons, are therefore called to chastity in accord with their state in life, and the organization should ideally assist its members in living chaste lives. If the group is to be truly successful from a Catholic perspective, the image and likeness of God and innate human dignity of every person must be considered alongside "the disciplined development of the theological virtue of charity, the cardinal virtue of justice, and the moral virtue of chastity in lives of self-giving love" (Ministry to Persons with a Homosexual Orientation, USCCB, 2006).

The pastoral plan quotes, in one paragraph alone, three pastoral documents from the United States Conference of Catholic Bishops (USCCB) and the *Catechism* on the essential need for "respect, compassion, and sensitivity" with regards to these issues. Whatever it may be on these issues, the university is neither unsympathetic to nor ignorant of the range of challenges which students face in struggling with their sexuality—and students struggling with homosexual attraction are not the only students struggling to live chastely by any stretch. The pertinent question is this: Is Notre Dame willing to embody the plan's lofty rhetoric by making concrete efforts to promote it even when such promotion would be countercultural and unpopular, especially amongst its own campus family? As we argued in a previous *Rover* editorial on the "hookup culture" at Notre Dame, the answer to this question is not clear.

Indeed, there will be a number of challenges in maintaining the Roman Catholic authenticity of the club. The first of these challenges is the club's agreement to "avoid any political or social activities that might compromise Notre Dame's Roman Catholic allegiance and commitments." It is unlikely that all leaders of this organization agree with Catholic sexual teachings. Furthermore, one can hardly say that Notre Dame will be able to censor the speech at every meeting when topics such as gay marriage come into discussion, as they surely will, nor should Notre Dame be able to do so. These concerns are not unique to Notre Dame—a similar club proposal at the Catholic University of America, CUAllies, was recently rejected on the grounds that it might become an advocacy group and that CUA could not fairly "police" the club because to do so would be to infringe on its freedom of self-governance.

Alasdair MacIntyre expresses another concern best in his well-known *After Virtue*. MacIntyre holds up the therapist as a paradigmatic relativistic profession. The therapist—or counselor—is not tasked with orienting their patients toward the good, but rather is employed to help the patient achieve whatever end upon which that patient has decided. The therapist is not concerned with ends but with means, not with rightness or virtue but with efficiency and achievement.

One can fairly wonder whether a similar dynamic might not come into play with the counseling and broadly supportive services as defined in the pastoral plan. Despite the pastoral plan's official language, one wonders whether "questioning" students will be encouraged to live chastely, or whether they will be encouraged to embrace a self-identity—and the adoption of identities always begets actual choices—counter to the call to chastity and charity expressed in the pastoral plan.

Whatever one's perspective on the pastoral plan, this is certain: the choice of the Student Development Professional will be crucial. The criteria for the Professional will be one "who embraces the University's Catholic mission...with other campus units providing programs and initiatives for GLBTQ and heterosexual student support, holistic development, and formation, and with the officers of the new Student Organization." This Professional is essential in ensuring that the plan's implementation matches its goals on paper. We hope that the designated students and University leaders assigned to the task will select the right person for the job.

We do not condemn the pastoral plan on its face but are cautious and even wary of how it will be implemented. We, along with our local Bishop Kevin Rhoades (whose published statement in response to the plan can be found online), constructively challenge the university and its students to uphold the integrity of the plan's mission, and we pray for its faithful execution. We hope that the plan will fulfill its dual purposes in making Notre Dame more respectful of the inherent dignity of every human being while simultaneously providing the resources necessary to encourage GLBTQ individuals, and indeed all students, to live out chastely their vocations of charity.

Contact Bob and Michael at rburkett@nd.edu and mbradle6@nd.edu.

continued from front page

Holy Cross mission

was awarded a Master of Divinity degree from Notre Dame. He was ordained to the priesthood in 2008, and "in addition to his vocation ministry, Fr. Andrew has written several books on Holy Cross spirituality."

Fr. Drew lived in Keough Hall during this fall semester, aiding his friend and fellow confrere Fr. Pete McCormick CSC with the weekday Masses, including the special root beer float Mass on Wednesday nights. He also served as spiritual director for many of the men in formation of Holy Cross and was an Associate Director in the Office of Vocations.

When I recently talked with Fr. Pete about Fr. Drew's departure, he stated that "Holy Cross does many good things, but needs a broader, global perspective." The Congregation of Holy Cross has done a great job in many apostolates, but it is imperative that the Holy Cross mission and message reach out to a wider audience. This is where Fr. Drew comes in.

The details of Fr. Drew's position in Rome are still being worked out, though Fr. Pete did say that Fr. Drew's duties will likely include "packaging and distilling information about Holy Cross to a wider audience in print, online, and in policy." Those who have heard Fr. Drew's homilies know he is a great fit for the task at hand.

I recently watched one of Fr. Drew's interviews on Salt and Light Catholic Media Foundation's website. During the interview he said that to live out his vocation is to "bring, bear, and be God's light to others." He has done so through his service to the Congregation of the Holy Cross and I know he will continue to do so in Rome.

Fr. Drew spoke in a homily this fall about claims on our lives, and how these claims will always be present. This is very true of him, and through his example I have learned that we live out our vocation by responding in obedient love to those claims on our lives. In another homily he used the comparison of a dancing couple: we cannot try to lead with God; we must let Him lead us. Rome is making a claim on him until June, at which time he may return to Notre Dame. Fr. Drew is letting God lead him through the process.

Kat Stultz is a sophomore theology and pre-health major who lives in Welsh Family Hall. She tends to make puns that evoke laughter from very few people. Perhaps a career as a stand-up comedian is not in the cards.... offer advice at kstultz@nd.edu.

Evangelization at Princeton and Notre Dame

Gabby Speach
Editor-in-Chief Emeritus

After graduation last May, my classmates and I dispersed across the globe—some to teach, some to study, some to work. I fell into the last group when I moved to Princeton, New Jersey to start a job in September.

Though Princeton is home to the largest and most organized Catholic chaplaincy among the Ivies, its campus atmosphere starkly contrasts with Notre Dame's. As one might expect, its student body is religiously diverse, with students professing Judaism, Islam, Buddhism, Hinduism, various forms of Protestantism and Roman Catholicism. Many students are atheists.

What both campuses share, though, is common to all colleges and universities: a large population of young adults seeking the truth about God, the world and human nature. This thirst makes the work of evangelization essential to campus life.

How deeply that thirst can be quenched with the Truth that is Christ depends much on a school's religious status, or lack of one. Here in Princeton, I've seen anew how this status directly shapes the effort of Catholic students to spread the gospel—and as I'll argue, differences between Princeton and Notre Dame show us that Notre Dame's leaders, professors and students have a special evangelical responsibility.

Princeton doesn't fund Christian sects or the Catholic chaplaincy. So, while entering Catholic and Protestant students may be able to join organized religious networks, they arrive at Princeton without institutional support for Christianity to make them feel at home.

In the classroom, too, Princeton Catholics often feel reluctant to discuss their faith openly. Their minority status at a secular school where professors and peers are often hostile to their beliefs makes citing them, or trying to explain them, a daunting and uncomfortable effort.

When it comes to conversions, Evangelicals draw more students than Catholics. Catholics not well-formed in their faith or struggling with doubts about the Church are often attracted to the Evangelical network—a fun, socially active group that offers students Bible studies and praise and worship opportunities. Some Catholic students remain Catholic but choose to receive their spiritual formation from the Evangelical community.

This may be true in part because of how practicing Catholics are perceived at Princeton—a group somewhat alienated from the rest of campus because of its orthodoxy, often displayed in fealty to the Church's teachings on controversial issues. The most frequent converts to Catholicism are students already close to the Church intellectually (e.g., Episcopalians) or students drastically far from it (e.g., atheists).

Without institutional support, personal interaction is the most promising approach to evangelization at Princeton. Leading by example and being a good friend—living out the love of Christ—are the most effective ways of bringing peers to Christ and His Church.

Still, Princeton's diversity challenges this effort. Across campus, Catholics meet with basic misperceptions of their faith that they must try to correct—for example, the myth that everything the pope says is infallible. And since many students know nothing about Catholicism, the preliminary task of basic instruction confronts any Catholic Princetonian.

Notre Dame offers a completely different playing field. Non-Christian and Protestant students have at least some knowledge of things Catholic, owing to the school's religious homogeneity and Catholic affiliation. The latter's fixed structures across campus—Masses in every chapel, meatless Fridays in the dining halls during Lent, the safe haven of the Grotto, and so on—make the practice of Catholicism and other religious activity natural.

Yet despite this aura of religiosity, many students enter Notre Dame as baptized Catholics without a firm understanding of the Church's teachings (myself included). While raising matters of faith in the classroom is welcome, or at least understandable, unless these students seek catechesis, they often develop serious questions or doubts about Catholicism during their four years.

> "Notre Dame's president should use his public capacity to articulate the Church's teachings clearly—thereby giving students one more anchor point in their search for the truth. America's young adults are not at risk of absolutism or fanaticism, but of lukewarmly accepting, or doubting, the existence of moral absolutes."

The most important task of evangelization at Notre Dame, then, is to minister to these students. Catholic students more sure of their faith are called to help those less so. To this end, loyal friendship and witness by example are just as critical at Notre Dame as they are at Princeton.

This is not to say that questioning should be stifled or disdained. Nor is it to say that believing, practicing Catholics should friend doubting or non-practicing Catholics simply to convert or "revert" them. It is merely to point out that Notre Dame's community is closer than many to the communion of saints on earth—where all of us, no matter how far we feel from Him, are on the path to Christ who loves us more than we love ourselves, and it is right to lend each other a hand when we trip or lose our way.

Individual efforts to evangelize should be accompanied by institutional ones. At Princeton, this is impossible. At Notre Dame, it is essential. To ensure that students graduate with a clear understanding of Catholicism, I would suggest that the theology requirement be predetermined: Students should take not only Foundations of Theology, but also a course on the development of doctrine since early Christianity—particularly on issues of human sexuality, social justice, war, bioethics and marriage.

Additionally, Notre Dame's president should use his public capacity to articulate the Church's teachings clearly—thereby giving students one more anchor point in their search for the truth.

Father Jenkins has recently defended "persuasion" as "the cure for incivility" and "demonizing our opponents" in the *Wall Street Journal*, and last year spoke of "epistemic humility" to an audience at Emory University, but these arguments are neither timely nor addressed to the right crowd. America's young adults are not at risk of absolutism or fanaticism, but of lukewarmly accepting, or doubting, the existence of moral absolutes. The podium at Emory and the pages of the *WSJ* could have been better used to proclaim that truth exists and in one Being.

Archbishop Chaput drove home the importance of evangelization in a recent address to campus ministers. "No matter how black the darkness is," he said, "no matter how deep the cultural confusion, no matter how ignorant persons are of the Creator who made them, young adults at their core long to give themselves to Someone higher than themselves." Rather than let questioning students stray farther from the God they yearn for, those who consider themselves faithful Catholics at Notre Dame should help these young men and women see the truth and beauty of their faith.

Gabby Speach, a 2012 graduate, is Managing Editor of Public Discourse. *Console her about Manti at gspeach@alumni.nd.edu.*

Nurturing a culture of life on campus

Alexandra Westby
Staff Writer

As Catholic author Matthew Kelly, says, "The best way to defend life is to celebrate life." This describes the fundamental goal of the Joys of Life Team, a new commission within the Notre Dame Right to Life Club. The Joys of Life Team (JOLT) emerged from the need to create a more positive pro-life image for the club to increase its outreach on campus. Monsignor Jim Lisante told young adults at the National Teens for Life Convention, "Be joyous that you are a pro-lifer, but bring your joy into the debate, too, and don't become negative, critical, nasty or put down others because they don't see things the way you do."

The fight to end abortion can sometimes be seen as radical and incriminating, but JOLT aims to bring a new outlook to the cause of the club. Keeping the focus away from what is bad about abortion and tending towards what is so good about all life allows the Right to Life Club to be more inviting to everyone, including those who are unsure where they stand on the issue. The joy in life itself is something that all people can agree on regardless of the situation. Life is where God manifests himself, so it is inherently joyful. Therefore, it is only natural that the Right to Life Club celebrates this fact in their defense of all life, from the womb until natural death.

The Joys of Life Team also aims to see all sides of the abortion crisis. In their mission to promote the joys of life, they try to help everyone affected by abortion. JOLT furthers this mission by collaborating with the Right to Life Club's Motherhood Resources Commission in reaching out to mothers. They act to support women in crisis pregnancies and show them their options so that they do not feel that they have to resort to abortion. JOLT also tries to extend their positive outlook and support to women who have had an abortion so that they may heal.

To promote their message, the Joys of Life Team hosts events through the Right to Life Club that are open to all students. These events are meant to celebrate life, create awareness, support women and the Right to Life Club. At the start of the 2012 school year, they held their annual Life Fest, which had the sole purpose of generating excitement for what both Joys of Life and Right to Life had in store for the whole school year. Life Fest had food, games, and music, distributed information about the Right to Life Club and women's resources, and raised money for the Women's Care Center of South Bend. To kick off Respect Life Week 2012 in October, Joys of Life distributed their signature yellow smiley face balloons as a way of reminding everyone to celebrate life. Later in the week, JOLT invited students to write cards of encouragement to women in crisis pregnancies and congratulations to new mothers. JOLT also has a few projects coming up for National Adoption Awareness Month in November, and for Christmas.

Day to day, JOLT tries to remind everyone of the joy of each life and to celebrate the little things. The team runs a Twitter feed @JoysofLifeND for people to share their own daily joys as well as read others' to make every day a celebration. It is through their events and these small efforts that they hope to bring a more joyous attitude to the pro-life mission both on campus with the Right to Life group and elsewhere. With this outlook, the Joys of Life Team strives to create the best defense for life.

Alexandra Westby is a woman of mystery. Contact her at awestby1@nd.edu.

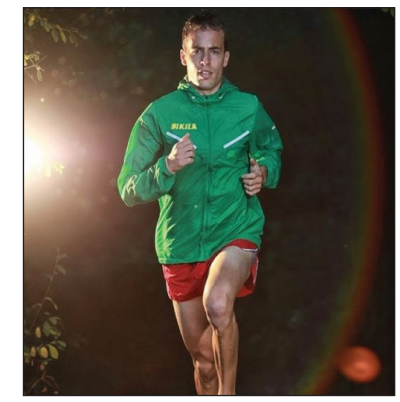
Cheers & Jeers

John Cochran
Humor Guru

Cheers

Music and the Sacred: This new website is the official blog of Sacred Music at Notre Dame. If you are involved with Sacred Music here at ND, are knowledgeable about the subject and fancy yourself a writer, the blog is welcoming new articles to edify its burgeoning reader base. If you are interested, please contact Professor Carmen-Helena Téllez at ctellez1@nd.edu.

March for Life: On January 25th, Notre Dame students (led by the Right to Life Club) will travel to DC to march and proclaim the sanctity of all human life. Notre Dame Right to Life has been accorded the honor of leading the March this year: an indication of Notre Dame's important role in the pro-life cause.


Ivan Fernandez Anaya

Ivan Fernandez Anaya – In the mood for a positive sports story (sorry, ESPN)? Last month, the Spanish runner was in second place when the leader unwittingly stopped short of the finish line, thinking the distance race was over. Instead of capitalizing on this mistake, he allowed the frontrunner, Abel Mutai, to finish first. Score one for sportsmanship.

Jeers



More Gun Control – President Obama tasked Vice President Joe Biden with spearheading new measures to reduce gun violence. When Obama sat down last week for a press conference to reveal this strategy, he was flanked by children who purportedly sent in letters pleading for gun control. Leaving out the politicization of the Sandy Hook school shooting and the irony of this administration's call for crack-downs on straw purchases of firearms (does Eric Holder à la Fast and Furious ring a bell?), what irritated me most was the inspiration drawn from elementary school-aged children. I couldn't figure out which was worse: that the administration was actually taking advice from pre-teens, or that this advice may actually be intellectually superior to that which is housed in the federal government (and that is not an endorsement of the children's letters…).

Notre Dame's Lawsuit against the HHS mandate: Hang on, stay with me on this one guys. Sure, district Judge Robert Miller Jr. dismissed Notre Dame's lawsuit on the grounds of prematurity (and the implicit "trust the government on this one"), but the root of this whole mess was the Obamacare bill. Then-Indiana Representative Joe Donnelly, an ND alumnus himself, wavered on voting yes for the bill (due to its provision for abortion funding), that is, until he received a call from Fr. Hesburgh—yes, that Fr. Hesburgh. Why file lawsuit against that which you helped to implement?

Permission to laugh

Michael Jackson
Staff Writer

Is it still "in" to talk about the football season and the 'ship experience? Well, I'm going to be fashionably late because in this edition of "Permission to Laugh" we will also be talking about time. First, we begin with the streamers flying and the presentation of the Coaches' Trophy to Alabama that awesome night of January 7, 2013—yes, I said awesome because it was. As I left Sun Life Stadium clad in that ridiculous orange-winged band uniform that I have come to love I noticed quite a disparity in emotions between the two sets of fans. First, amongst the loyal Notre Dame fans there was obvious disappointment, but not the disappointment of a 6-6 season or even of a gut-wrenching loss to the likes of Michigan or Michigan State. Among the faces I also saw people smiling and laughing—people talking about what an amazing season it had been from singing Wild Rover in Ireland to thanking Touchdown Jesus for pushing the Pitt kicker's double OT field goal wide right. Even I was smiling and laughed at the fact that one of my fellow seniors had overheard some freshmen say "So this is what it feels like to lose." Then there were the Alabama fans who absolutely stunned me with their response: seeming indifference. Are you kidding me? I don't care that you have won it three out of the last four years. Express some positive emotion and make me feel badly about losing more than I already do. Perhaps my experience was an isolated incident of exiting the stadium, but I think we were happier in losing than they in winning.

My mother always said growing up that if I learned anything in my sports career that it would be how to lose. At Notre Dame I received an excellent education in that from our beloved teams of 2008, 2009, and 2010. Actually, what she meant was that she hoped I would learn to place losing in its proper place. In twenty-two years of existence I think only Cubs fans have had more experience. I think that the best way to put our loss to Alabama in perspective looks like the following:

Many good stories have storybook endings from which we come away with that "feeling." Many of the best stories, however, don't end quite the same way: obstacles become too much, heroes die, and yes, sometimes games are lost. Yet, they capture our attention because WE delve into them, WE become a part of them—page by page, chapter by chapter, game by game. And when those storybook endings aren't to be, we can find that our greatest joy comes not from the end but on the darn good story that was told cover to cover.

Now I move on to a discussion of time and how this season and our experience of it fit into it as individuals. When I say the word time your initial impression is probably to think of the current clock time, the year, or the start of your next appointment. Yet, in many cultures the ticks of the clock are quite irrelevant. Those who have studied abroad in South America or in some Asian countries might understand. "Productivity" is seemingly sacrificed in the name of three hour dinners, naps, or walks. This is quite possibly because for these cultures time is based on events, not the clock. Punctuality means arriving by morning, afternoon, or even a range of days for a meal or a gathering. It does not mean arriving by a pinpointed time for which one should get frustrated if the other is two minutes, five minutes, or an hour "late."

When I view my life, I often consider how time would continue were I no longer to exist. I do not mean this in a morbid sense, and you need not call the authorities as a result of this statement. I merely consider the fact that classes would still start at 0930 on Tuesdays and Thursdays, dinner at my house would still be at 1815, and the basketball games would still start at 1930. Yet, if I view these as events not so much as happening as the time ticks away but as events that "define time," I have a happier outlook *on* time. And this my friends, is why I think that as Notre Dame fans, we were much happier in defeat than the Alabama fans in victory. In the experience of the pep rallies, the tailgates, the pregame and halftime shows, and dare I say even in watching our team lose one game, we did not merely see another season tick through time, but we viewed the season as an event—a story—for perhaps the first time in a long time. Only we can dictate how this "time of our lives" starting in Dublin and concluding in Miami, is remembered during the "time" duration of our lives.

Michael Jackson is a fifth year senior and a jolly old fellow. Contact him at mjackso7@nd.edu.

The paradox of persons 40 years after *Roe*

Gerard V. Bradley
Faculty Contributor

Abortion is the great civil rights issue of our time because it raises—uniquely and compellingly—the foundational question about law and justice which every society faces. It is the question: *Who* is the law for? For *whose* benefit do we plan and build and apply this vast apparatus we call the "rule of law?" The question is foundational because it is prior, in status and importance, to the question: What shall the law be? It is foundational because answering it correctly is essential to justice. Anyone can see that even the most refined arrangement of legal rights and duties counts for naught, if the strong can with impunity manipulate the foundational question, and deny the benefits of law to those they wish to exploit.

Jurists as far back as Justinian in the sixth century correctly saw that law is for *persons*, not the other way around. Persons are the point of law; law is their servant. Persons are not for the state, or for the fatherland, or for the glory of the common law. These beneficiaries—these persons—are not entities identified through policy analysis. They are not the sums of interests balanced, the deliverables of a vast progressive agenda. The older jurists saw, too, that the question of "personhood" could not be an intra-systemic riddle, solved by a feat of technical legal reasoning, and answered with a legal fiction, or term of art—as if the law could be as impervious to the reality of persons as Chancery was to justice in *Jaundice* v. *Jaundice*.

Being prior to law and indispensable to justice, the foundational question must be answered according to the truth of matter: everyone who really is a person, counts in law as one.

Seeing the parity here is not perforce to see the truth. To ask the right question is not straightaway to get the right answer. Serious and good people have been wrong about when persons begin, for example, due to their misunderstanding of human reproduction. (Knowing nothing of egg and sperm, Thomas Aquinas famously thought that people began about forty days into a pregnancy when movement within the womb is first detected.) Their societies sanctioned injustices, for which these misguided people bore no subjective guilt and which their openness to truth permitted them to eventually correct. It is entirely another matter to say that the law is opaque to, and even uninterested in, the truth about who counts as a person. This is the sin of *Roe* v. *Wade*, as it was of *Dred Scott* v. *Sandford*.

Clear-headed jurists through the centuries would have gasped, therefore, at Ronald Dworkin's view that the question—who counts as a person?—is like a membership application to the Rotary Club. Do those who already count want to open up the rolls? *As if justice was not demanding anything of us*. They would have been staggered by John Rawls' argument that the "just" abortion policy for America is that which respects the right of everyone in the argument to be heard respectfully—*already subordinating a fundamental issue of justice to a secondary one (protecting persons' lives to "civil discourse.")* They would naturally have rejected President Obama's message on the 2012 anniversary of *Roe*, when he said that we must "continue our efforts to ensure that our daughters have the same rights, freedoms, and opportunities as our sons to fulfill their dreams." The President spoke utterly without irony only, of course, about sons and daughters who survived the womb. Besides, no one's son has anything like the "rights, freedom, and opportunities" of everyone's daughters, when it come to the life or death of *their* child.

Justinian and his successors would have been horrified by the pettifoggery of the *Roe* Court, which set upon the foundational question about persons with the zeal of a clerk, and with the charity of a highway robber. I shall shortly unpack this sad operation, and identify its three components. For the moment it suffices to say that the Court undertook to authorize the use of deadly force upon a class of beings without ever concluding that the victims were not really persons. The Court tried, in other words, to suppress the foundational question—as Dworkin, Rawls, Obama and so many others have tried to do.

It is the great accomplishment of the pro-life movement to have resisted this suppression, to have kept alive the spirit of justice and to have promoted, in season and out of season, a willingness to face unafraid its demands. The fruits of this effort, along with the revelations of neo-natal and genetic science and some signal legal successes, provide an opportunity to exploit a portentous flaw in *Roe*'s jerry-rigged edifice.

The protagonist of the possibly epic Supreme Court reconsideration of *Roe* will not be a Good Samaritan or a heroic state official. He will be a bad man, one who has killed his own unborn son or daughter, a man like Scott Peterson, who currently resides on Death Row in San Quentin Prison. This protagonist's aim will not be the aim which brings many thousands to march in Washington every year at this time. He is no champion of human rights. He simply wants his conviction reversed. But his constitutional arguments would nonetheless force the Justices to confront, as they never have before, the foundational question they suppressed in 1973.



Professor Gerard V. Bradley

The protagonist might be Airman First Class Scott Boie. Boie married his girlfriend shortly after learning that she carried their child, but he was never happy about the pregnancy. Before long, Boie asked her to have an abortion. When his wife refused, Boie bought some Misopristol, an abortifacient commonly used in lawful chemical abortions. He ground the drug into a powder and secretly put some of it into his wife's food and drink on four different occasions. She soon miscarried. After admitting what he had done during a secretly-recorded conversation with his wife, Boie pleaded guilty under the federal Unborn Victims of Violence Act to the lesser offense of attempting to kill his child. Boie was dishonorably discharged, and sentenced to nearly ten years in prison.

Airman Boie says that it won't do to declare that *he* is never justified in seeking to avoid these harms by doing what *she* is never even asked to justify, namely, killing *their* child yet unborn. He argues that *once* the legislature has decided to treat the unborn as homicide victims, the law may not hold *him* responsible while completely exempting *her* for doing the same thing. It is not, they could readily allow, that the presence of the child within the mother's body makes no difference. It does, and so if pregnancy itself threatens her life or presents a serious menace to her physical health, a pregnant woman would be legally, if not morally, justified in securing an abortion. Even so: Boie and cohort maintain that the pregnancy difference must too be subject to overarching principles of equal protection of the laws.

Airman Boie is right: the *Roe* abortion-on-demand regime is itself discriminatory, and violates the Constitution's Equal Protection Clause. His challenge—or the challenge of someone else convicted of "feticide"—threatens to undo *Roe* v. *Wade itself*.

It will be awkward (at least) for the Court to now take up the foundational question it has long suppressed. But the Justices have no feasible alternative. Airman Boie and the like raise Equal Protection challenges which go through the personhood matter. These challenges deserve a conscientious response.

It may be scarcely imaginable that the Court could now declare that the unborn are *not* really persons, that human life deserving respect does *not*, in truth, begin until birth, and that these judgments are conclusive upon state legislatures and Congress. It may be scarcely imaginable that the Court could escape the dilemma presented by Airman Boie by declaring the UVVA—and by implication, all its state counterparts—unconstitutional. These laws and many others based upon the truth about unborn persons are permanent fixtures of our legal system. Sonograms, pre-natal medical developments, DNA research, and a replenished commons sense all show that what the unborn are, we all once were.

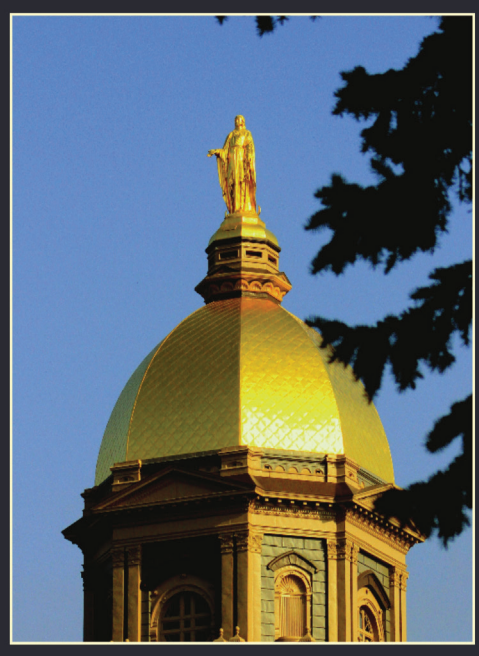
To say "scarcely imaginable" is not to say "unimaginable." The pro-choice dogmatists on the Court might yet cling tenaciously to abortion rights. They might venture into the deep and sweep away this latest threat to what they consider the non-negotiable demands of women's equality.

Perhaps then the paradoxes of persons exposed by the feticide defendants have greater purchase upon the Court's conservatives, upon those Justices who recognize the injustice of abortion and who have long regarded *Roe* as an albatross around their necks. These men profess varying degrees of faithfulness to the original understanding of constitutional provisions. They have, however, shown little inclination so far to take up the challenge which the plain meaning and original understanding of the Fourteenth Amendment squarely places in front of them: counting the unborn as constitutional persons because they are really persons. *Their* characteristic philosophical reticence is usually well-founded. But "usually" is not "always."

Neither can this question of personhood be put off any longer. If not now, when? For abortion is not only the great civil rights issue of our time. It is the greatest human rights tragedy in America's history. It is now over 55 million dead by lawful abortion since *Roe*, and counting. That is a hundred times the number of Americans killed in combat during World War II. That is many millions more than all the persons enslaved in the course of American history. In abortion, a person is killed outright. Abortions victims never get to experience a mother's love, to wonder at a sunset, to praise God—as slaves, could, and did.

"If not now, when? For abortion is not only the great civil rights issue of our time. It is the greatest human rights tragedy in America's history. It is now over 55 million dead by lawful abortion since Roe, and counting. That is a hundred times the number of Americans killed in combat during World War II. That is many millions more than all the persons enslaved in the course of American history."

This article is an excerpt from Bradley's piece that will appear in full on January 25 on Public Discourse*, and is used with permission of the author and the Editor of* Public Discourse*. Gerard V. Bradley is a Professor of Law at Notre Dame.*



"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!

Orestes Brownson

continued from front page

atmosphere of the University of Notre Dame in order to promote positive change. Last year the council hosted lectures on the new translation of the Mass and on religious liberty.

This fall the club sponsored the "My Alternative Lifestyle: On Being Gay and Catholic" lecture, given by Ron Belgau, a Ph.D candidate from Saint Louis University. In his lecture Ron talked about how he lives in accordance with the Catholic Church's teaching on sexuality despite the fact that he is gay. The club is planning more lectures to be featured in the spring.

In past years the club has sponsored other lectures and meetings between faculty and students. In 2009, the club sponsored a talk given by Professor of Law Rick Garnett about the selection of President Barack Obama as that year's commencement speaker. Also in 2009, the club sponsored a talk given by Father Hesburgh on the changing role of the Catholic laity.

Students who are interested in the Orestes Brownson Council or who want to know the weekly readings can contact president Andrew Lynch by email at alynch4@nd.edu.

Josh O'Brien is a freshman English and Russian double major who loves to wear pajamas to class. If you share this love, email him at jobrie17@nd.edu.

Roe *at 40*

continued from front page

interpreted this right to liberty as including the fundamental right to privacy.

Barrett said that one of the reasons that this decision was controversial was that in the past all cases dealing with the right to privacy drew from consensual situations such as marriage or the use of contraception. Abortion deals with the life of a child so it differs from the earlier case relating to privacy.

The ruling of *Roe* was extremely broad. It stated that there could be no restrictions on abortion in the first trimester and in the second and third trimesters it could be regulated by the states.

Another case that reached the Supreme Court was that of *Doe* v. *Bolton* which challenged the Georgia abortion law that had three restrictions on abortion. In order to obtain an abortion a woman had to have a judgment of a doctor that agreed with her decision to abort. This judgment had to be confirmed by two other physicians. Then the abortion had to be performed in an accredited hospital. This law was also struck down by the Supreme Court for being too restrictive.

The ruling of *Roe* called into question the institutional capacity of the Supreme Court. Those in favor of the court working in this fashion say that it protects the minority. Those who are against it hold that the Court is ill-suited to make these moral judgment calls when the subject matter is not explicitly stated in the Constitution.

Justice Byron White wrote in his dissenting opinion in *Roe*, "I find nothing in the language or history of the Constitution to support the Court's judgment. The Court simply fashions and announces a new constitutional right for pregnant women and, with scarcely any reason or authority for its action, invests that right with sufficient substance to override most existing state abortion statutes."

This type of moral decision by the Court created a backlash against *Roe* by both the pro-life and pro-choice sides. Barrett said "In legal scholarship, this is called Roe Rage." Pro-choice proponents believe that without *Roe*, abortion would have continued to become more accessible without the strong backlash that followed in the wake of *Roe.*

Casey v. *Planned Parenthood* was another key case in developing the abortion laws. This case cut back against *Roe* in deciding that the state has an interest in the life of the fetus. The court held true that before viability no restrictions may be imposed, but that regulations on abortion may be imposed as long as these regulations were not substantially infringe on the right to privacy expressed in *Roe.*

Barrett then expressed her opinion that it is very unlikely to overturn *Roe* no matter who sits on the Supreme Court. She then asked the question "If the Court doesn't [overturn *Roe*], where does this leave the state?" In recent years, states have been passing more regulations in the interest of the fetus. This includes ultrasound laws, waiting periods, and parental consent.

The real battleground according to Barrett is over public funding. Currently the Hyde Amendment prohibits most public funding for abortions, but it is possible that this could be overturned.

Ultimately Barrett said, "whether or not *Roe* gets overturned is irrelevant." If *Roe* is overturned, the question of abortion will return to the state level and could still be legal depending on the state.

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

"The Future of the University"

continued from front page

object was to teach universal knowledge; in other words, the role of colleges is to diffuse and extend knowledge rather than advance it. Mill thought that the goal of the university is not professional education but to make capable and cultivated human beings. This Newman-Mill-Arnold view is indeed very similar to the Plato-Aristotle-Augustine view of education.

This view has several implications for the present day. Modern universities could be said to operate for the sake of economic prosperity on the macro level by creating people fit for higher-paying jobs. Modern universities also place a huge focus on research. In fact, the word "research" has somewhat lost its true meaning. Research is not finding facts, Haldane said, it is instead making an original contribution to a specific field. Today, it is hard to find a distinction between teaching and researching. The Newman-Mill-Arnold view rejects this notion. There is a difference between scholarship and research, and there is a distinction between cultivating minds for wisdom rather than for doing specific research.

Haldane noted that it is unrealistic to think that universities will ever return to the Newman-Mill-Arnold way of thinking, but, "there is something to be said for rebalancing the university away from research and more toward teaching." Returning to Newman, Haldane emphasized again the fundamental importance of the university in the education of the young person in order to achieve understanding because that understanding is ordered toward a further, eternal end.

In exclusive comments provided in an interview, Haldane addressed two aspects of this view that are especially important for a Catholic university such as Notre Dame: "First, and most obviously, teaching Catholic culture and Catholic contributions to culture more generally, and second, teaching this in ways that take account of the idea that grace perfects nature."

In light of these important functions of education, Haldane noted some problems in the higher-education system that prevent even Catholic universities from successfully contributing to a person's development and wisdom. "There is a crisis in higher education in the Western world. It has several elements: the fact that a university education is not necessarily a secure foundation for subsequent employment, the cost of running and attending colleges and universities, and a growing bureaucracy… Universities have been growing in size and we are reaching a point where this is unsustainable."

A further problem is the emphasis on research. "[Research] is a laudable aim but modesty and realism caution against the idea that the mass or even the majority of academics are, or could be, genuinely creative. On that account I think it is worth recovering an understanding of the nature and value of scholarship."

"This takes us back to Arnold, Mill, and Newman and the idea that education is primarily about understanding, not fact gathering." Universities, particularly Catholic universities, ought to reevaluate their priorities and renew their focus on education of the whole human person ordered toward an eternal end.

Tim Bradley is a freshman studying theology and economics. He likes events that the Office of the President sponsors because of the really nice refreshments afterwards. Contact him at tbradle5@nd.edu.

They have eyes to see but do not see

Denis Nolan
Letter to the Editor

An unholy madness has seized certain sections of the Catholic media when it comes to all things Medjugorje. Any stick is good enough to beat the reported apparition. Its visionaries are too this-worldly and too mystical. Its messages are too banal and too "different". Its followers are too "common" and too elitist. As the critics see it, arguments are not worth wasting on the apparition. Ridicule, sarcasm and relentless flippancy are all that it deserves. A perfect example of this august genre is the recent hit piece on Medjugorje from John Gerardi, the editor-in-chief-emeritus of the *Rover*. [*Editor's note: Gerardi's piece can be found online at the Rover's website under Volume 10 Issue 7*.] Like others of its kind, the article demands less a reasoned response than an exorcism.

But since I am not an exorcist, I will confine myself to the deliverances of reason. I should start by noting that the article seems unfamiliar with any of the central sets of evidence in favor of Medjugorje. Let's consider just five:

The entirely extraordinary phenomenon of six individuals transfixed by someone "other" at a specific time every day over a period of decades (today only two continue to receive the daily apparitions)—remember they were tested by skeptical scientists with noises, lights, brain scans and the like during the ecstasies.

The staggering volume of pilgrimages to Medjugorje and the multitude of conversions and healings. Pilgrims included thousands of priests, nuns, bishops and cardinals—a traditional sign of the authenticity of a supernatural event.

The testimony of three great spiritually sensitive leaders to the authenticity of Medjugorje — Pope John Paul II, Mother Teresa and Fr. Gabriel Amorth. Fr. Amorth is the world's most active exorcist with 30,000 exorcisms to his credit. To those who say that Medjugorje is a deception of the devil, Fr. Amorth, who knows more about the devil than most, says that Medjugorje is a fortress against Satan.

The unique standing of Medjugorje in the history of apparitions, given that the Vatican has directly taken over its investigation. Critics had predicted for years that the Vatican was on the verge of condemning it only to be confounded when Rome appointed its own distinguished panel to investigate it: a sign of its universal magnitude. At the same time, the Church permitted (and permits) private pilgrimages to Medjugorje.

The Pharisee-Sadducee axis: Jesus was attacked by the ultra-orthodox Pharisees and the ultra-liberal Sadducees but embraced by the common people. Medjugorje is attacked by the ultra-conservatives and the ultra-liberals with the arguments used by each group canceling out the arguments used by the other. Only the common people (who are disdained by both ultra-conservatives and ultra-liberals much as the Pharisees and the Sadducees dismissed the masses) embrace Medjugorje because they see with open minds and open hearts without being blinkered and blinded by pre-set conditions and biases.

As noted, Mr. Gerardi addresses none of this. In his blog, he does repeat an apocryphal tale from veteran Medjugorje critic E. Michael Jones about one of the visionaries being startled during an apparition by someone present, an allegation cooked up by Jean Louis Martin, a notorious critic of Medjugorje, without any substantiation. Mr. Gerardi also says that since John Paul II was wrong about Fr. Maciel of the Legion of Christ, his positive judgment on Medjugorje is meaningless, even though Medjugorje is a matter of supernatural discernment as opposed to an appraisal of the sincerity of another human being (Jones had similarly dismissed John Paul's opinions on the matter). Jones, whose arguments are wittingly or unwittingly used by Mr. Gerardi in his piece, recently made the comment that "the Jews rejected Christ, and in rejecting Christ they rejected Logos, and in rejecting Logos—the Reason for the universe and its redemption—they became, not only as St. Paul puts it, 'enemies of the entire human race,' but foes of the moral and political order of the universe. As a result, the Jews engage in continual anarchy against reason and truth." (http://www.realjewnews.com/?p=476). If Mr. Gerardi agrees that Jones has gone beyond the pale here, can he still support Jones' judgment on Medjugorje?

So what is the nub of Mr. Gerardi argument?

"Most importantly, there's no way that Mary has said some of the things these people claim she has said. Apparently, Mary has encouraged disobedience to the local diocesan bishop some 13 times. Given that the most famous things Mary ever said were 1. silence, and 2. "Let it be done to me according to Thy will," I'm guessing that disobedience to lawful authority isn't generally her cup of tea. Also something Mary probably wouldn't do: threaten a local bishop. Apparently she threatened that she and her Son would punish the local bishop if he didn't approve the apparition. The Medjugorje seers seemed to wise up after these "declarations" received bad press; they then began publishing messages from Our Lady that tread much safer ground: e.g., that Mass, the Rosary, the Eucharist, and Confession are Good Things. Wow, thanks Mr. Obvious!

Mr. Gerardi is a third year law student but the tone and content here are unlikely to hold water in a court of law. "Apparently" the Blessed Mother has encouraged disobedience. But we are not given any actual instance of what is the "most important" part of his argument. The visionaries have been exemplary in their obedience to the Bishop despite being maliciously attacked and slandered by their Shepherd. And they have never said that the Bishop would be punished for not approving the apparition. Yes, Vicka expressed sympathy for the Franciscans in the early days of the apparition. If Sister Lucia could ask the Popes to take certain actions since almost the start of Fatima, is it unbecoming of Vicka to express her opinion about a relatively small matter to her Bishop? (And Vicka turned out to be right. More than 10 years later, on March 27, 1993, in case No. 17907/86CA, the highest tribunal of the Holy See—the Apostolic Signatura Tribunal—declared the bishop's actions against the Franciscans to be unjust and illegal.)

Mr. Gerardi also makes much of the fact that none of the Bishops of Mostar have nice things to say about Medjugorje. He seems not to know that this is entirely irrelevant and actually cuts the other way. In an unprecedented action, the Vatican removed Medjugorje from the jurisdiction of the Bishop of Mostar, an action that indicated what the Vatican thought of the opinion of the Bishop of Mostar. And surely Mr. Gerardi is aware that the Bishop of Mostar was initially in favor of Medjugorje and abandoned this favorable position under pressure from the Communist authorities (although this was known for years, the supporting documentation is now available).

Mr. Gerardi's other salvoes are too cringe-worthy to repeat. He should study a history of Marian apparitions if he wants to try to understand what is going on at Medjugorje. For instance, not every visionary became a priest or a nun. St. Bernadette and Sr. Lucia are two who did but there are plenty who did not. Marriage happens to be a sacrament and the family is the foundation of society.

As a penance for his piece, may I humbly suggest that Mr. Gerardi prayerfully reflect on Marija's testimony which can be found at www.marytv.tv.

Denis Nolan is a graduate of Notre Dame and the author of several books on Medjugorje. including Medjugorje and the Church *(Queenship Publishing) which carries a Nihil Obstat and contains testimonies from Blessed Mother Teresa of Calcutta and hundreds of bishops and cardinals, including eight letters written by Blessed Pope John Paul II. Denis is the founder of MaryTV, an internet television ministry (www.marytv.tv) dedicated to spreading the messages of Our Lady of Medjugorje.*

The victory of the non-violent man

Becca Self
Staff Writer

Addressing a standing-room only crowd in Geddes Hall's Andrews Auditorium, distinguished Dominican priest-scholar Reverend Timothy Radcliffe presented his lecture "Can Christianity Touch the Imagination of Our Contemporaries?"

Professor John Cavadini, director of the Institute for Church Life, introduced Fr. Radcliffe as a priest and scholar of Catholic Christianity whose written works "wear their erudition lightly." That is also true of Fr. Radcliffe's speaking style. He was simultaneously a witty, profound intellectual and a simple father-figure, addressing his family about matters of great importance.

In essence, Fr. Radcliffe proposed that the call to be disciples and witnesses is "not so much an intellectual challenge as an imaginary one." he recounted his recent attendance at a debate between Richard Dawkins and Rowan Williams, the former Archbishop of Canterbury. In his opinion, the debate "never quite took off" because, while Williams could agree with most of what Dawkins said, the renowned atheist scientist seemed "incapable of entering the Christian imagination" and so had no room to find common ground with a more expansive worldview than his own.

Fr. Radcliffe's nuanced discussion of the Christian imagination included references to film, music, and drama. Many people today recognize and imbibe John Lennon's famous lyrics, "Imagine there's no heaven; it's easy if you try," or Madonna's "Jesus Christ will you look at me, don't know who I'm supposed to be." Fr. Radcliffe asked, "how do we reach them?" and taught that the use of "us versus them" language—calling non-Christians



Fr. Timothy Radcliffe, OP

"them," for example—was counterproductive to the goal of evangelization. One must do more than repeat "God is love" and "Christ died for our sins," because religion is "boring if abstract."

Fr. Radcliffe echoed Pope Benedict XVI in stressing that the "scandal of particularity" is what touches hearts: "We need to remind people of the proximity of God in this world of insecure identities." Fr. Radcliffe proposed the paradox of death and resurrection as the only fulfillments of human imagination.

As Pope Benedict wrote at the beginning of his encyclical, *Deus Caritas Est*, "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction." Fr. Radcliffe illustrated this concept beautifully with stories of people he has known over the years as they encountered truth, goodness, and beauty. One leitmotif of his lecture referenced the film *Of Gods and Men* about 20th century Catholic martyrs in Algeria. After viewing the film with a group of atheist and agnostic friends at Oxford, Fr. Radcliffe said he "would bet that everyone in that cinema saw some sort of paradoxical victory of goodness." The power of that film, according to Fr. Radcliffe, lay in the "victory of the nonviolent man." He asserted that our duty as disciples is to communicate Christian truth "dramatically but nonviolently, because the beauty of doctrine makes no sense apart from the drama of death and Resurrection… We need to be the most creative artists of our time."

Fr. Radcliffe criticized many current popular films. "We still don't get it," he said, as popular films such as *Avatar* and *Sherlock Holmes* demonstrate how the good guys squash the bad, and yet lack a satisfying end because

continued on next page

Married couple discusses vocations, challenges

Kyle Sladek
Staff Writer

This article is the third installment in a series that will interview various individuals and couples about vocation, discernment, and the celebration of diverse forms of holiness. Here, Professor of Theology Tim O'Malley and his wife Kara speak about these topics. This is the an excerpt from the full interview, which will be posted online at irishrover.net.

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

Tim: I didn't discover my vocation to marriage in one unique definitive moment in which I knew that I was to be married. For that matter, the same is true about my life as a professor. Marriage did not come to me as a concept; that is, I never felt called to marriage in general. Instead, I felt called to marry Kara. This calling came about as I began to realize (through our time of dating and engagement) that Kara increased my capacity to love. I suppose then the intermediate steps in the process are: does this relationship (or in the case of discernment to the religious life, this religious order or diocesan priesthood) lead me to a deeper capacity to love? Does it actually turn me into a more committed disciple?

Kara: I have not had any extreme 'a-ha' moments when it comes to vocation; rather with each new turn or step it is a gradual growth of certainty that this is the right path. I always imagined myself married someday, but my vocation to marriage became concrete in my relationship with Tim. I couldn't imagine myself married to someone else. We grew into our vocation to marriage with one another, if that makes sense (kind of like how two trees that grow close together might end up entangled in one another).

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

Tim: I had a general sense of vocation as calling rather early in my high school career; but it was primarily wrong. I thought that God would forcibly interrupt my own actions, to show me the precise way that my life should unfold. It was not until I read Augustine's Confessions my freshman year of college that I saw vocation less as an external interruption of human freedom and more as a commitment to self-gift, to a radical love. And that God was not forcibly entering into my life, ensuring that I would choose what God intended for me.

Kara: I probably had never even really heard the word, except in passing, until I was in college. I was abruptly forced into contemplating it when I signed up for this great summer job, NDVision, in 2002 (the first year of the program). That experience was a crash course in vocation, and through that first summer, the ways in which I imagined my life unfolding broadened and deepened. After that experience, I began to look critically at what I was doing at Notre Dame, to take courses that challenged and interested me and to begin to contemplate if there was a profession out there that would bring me joy and fulfillment.

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

Tim: I'll start with marriage specifically. The most fulfilling aspect is simply being in the presence of another human being, whom you share such a deep history with. My wife and I have known each other for over nine years now; we can be in the same room together for hours and never speak a word. We relied upon one another when we moved to Boston and didn't know anyone else. We took care of each other as we tried to have a child but couldn't. And now, as we're raising our adopted son, our history continues in a rather new and surprising way. But what has remained constant is our commitment to be with one another. This aspect of my vocation, the delight of being in the presence of another, has also shaped my career as a teacher. I genuinely delight in being in the presence of my students—and this capacity to enjoy the presence of another was given to me by my wife.



Dr. Tim O'Malley and his wife, Kara

Kara: Right at this very moment, it is seeing my husband interact with our new son. There is something intensely beautiful about just being in the presence of people that you love so much. In particular, our marriage for me has been a source of consolation, of inspiration, of joy, of laughter, and of openness to unforeseen possibilities. The ways in which Tim loves me help me to be more loving to others in my life, and to do my work well. I look forward each day to eating dinner with my husband (a little more challenging with a newborn) and being able to talk—to unpack our days, give and receive advice, work through issues, and just enjoy being together.

What is the most challenging aspect of your vocation?

Tim: The most challenging aspect of marriage (this is speaking at a general rather than a specific level) is committing to another human being for the rest of your life, when you don't know what the rest of your life will involve. The commitment to marriage, even when it's difficult, is actually what stretches our capacity toward deeper love. It's easy to love when you're falling in love; when everything is "rainbows and bunnies" in a relationship. It's harder when you encounter disappointment, the stress of work, the exhaustion of raising a child. Here is where the commitment to marriage challenges one in a good sense to open up toward further love.

Kara: There is a kind of death when you commit yourself to another person in this way. When I give myself over to love, I must become a new person, my old habits broken, my identity transformed, my control of my life lost. I still make decisions for myself, but I make them through the lens of my husband and my son. That is not difficult, per se; it becomes more natural over time as we grow together. However, it is never easy to hand over a part of yourself to someone else, which is why we are lucky that the sacrament of marriage strengthens us through grace to be more loving and open people.

What role does prayer play in your vocation?

Tim: Prayer, especially the Eucharist, plays an essential role in my vocation. Participating in the sacrifice of Christ at the Mass throughout our married lives, we have learned to offer our wills to the Father through the Son. We have learned to enter more deeply into the depths of our own sorrows, as an act of faith. The Eucharist capacitated us to adopt a child, to sign up for foster care. The logic of love revealed in the Eucharist continues to shape our vocation; to pray deeply at the Eucharist is what keeps our marriage spiritually vital.

Kara: Prayer has always been the essential element of discernment. It is something that I turn to in times of joy, of searching, and of disappointment. I have never found easy answers in prayer (it is kind of like trying to see in the dark)[,] but have found that over time, the way is gradually revealed through attention to the signs of God in my life.

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

Tim: Two cautions. First, vocation isn't about discernment; it's about commitment. Don't fall victim to an addiction to discernment that ends up hurting other people, of endless nights of angst. When you're dating someone, really date them, asking yourself how you might commit (even in this limited way) toward loving another person. Second, don't let vocation become spiritualized. Christian marriage (and parenthood) is as much about paying bills, changing diapers, taking the trash out, and cleaning toilets as it is about reflecting the love of Christ and the Church. In fact, only through these concrete actions (which are rather mundane and properly so) will one reflect the love of Christ and the Church. It should be said that the same romanticization is as possible with the priesthood, with the life of a professor, etc.

Kara: Start with the concrete. How can I be fully and totally open to this person, this ministry, this community, this job, etc., that is in front of me right now? I think we too often present only three options for vocation (marriage, religious life, or single life), but in reality we each live out our vocation in remarkably distinct ways. The ways in which Tim and I understand our vocation to marriage might be vastly different than those of our friends. Finally, make the commitment. Any vocation will come with dark nights; it is the commitment that gives you the strength to get through the hard times.

Kyle Sladek is a senior philosophy and theology major.

Radcliffe

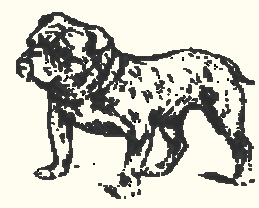
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new bad guys will inevitably show up. Fr. Radcliffe challenged his audience to ask the hard questions which provoke one to "take the next steps into the mystery" where the incarnate God "rules from the cross."

When Christ encountered people in the Gospels, He frequently asked such questions as "what do you seek?" or "why are you weeping?" Fr. Radcliffe encouraged every Christian to ask similar questions during his encounters with non-believers. "All preaching springs from listening," he said. As one of the French martyrs in Algeria wrote in his last testament, Christ is "not a stranger" to the challenges we face in this life. The particularity of the Incarnation, which lies near the heart of Christianity, is every Christian's responsibility to share with his fellow man. Fr. Radcliffe succeeded in uniting imaginations and intellects for just an hour in this talk but his message certainly will resonate for weeks and months to come in the hearts of those who heard him.

Becca Self is an English and Business major in the First Year of Studies. She is realizing that as an aspiring writer, it is important to know whether people enjoy reading her work or not. Please contact her at rself@nd.edu with any scornful or laudatory comments.

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Beyond civility



JOHN DUFFY
Faculty Contributor

Civility occupies a curious place in contemporary American culture. The less it is observed, the more we seem to value it. Whether it is Rush Limbaugh calling a Georgetown graduate student a "slut," or Glenn Beck joking about killing a public official with a shovel, or Bill Maher calling former governor Sarah Palin a—well, you can look it up—each fresh insult to public discourse is followed, almost reflexively, by an appeal for greater civility.

Such appeals are frequent given the toxic nature of our public arguments. During the recent "fiscal cliff" negotiations, for example, Speaker of the House John Boehner reportedly pointed a finger at Senate Majority Leader Harry Reid to say, "Go f*** yourself." For his part, Reid had called Boehner a "dictator" the previous day, and has called former president George W. Bush a "loser" and a "liar." And many recall Congressman Joe Wilson famously interrupting President Obama's speech to a joint session of Congress to shout, "You lie!"

Neither can we comfort ourselves by imagining that it is only the rich and powerful who revel in in noxious rhetoric. The rest of us are not much better. Visit the comments section of any website devoted to the recent Manti Te'o controversy for examples of the casual cruelty that is so rampant on the Internet.

Not even Notre Dame is immune to such distempers. When the Most Reverend Daniel R. Jenky, Bishop of Peoria and one of Notre Dame's Fellows of the University (and former rector of Dillon Hall), denounced what he called President Obama's "radical, pro-abortion and extreme secularist agenda" and declared that the president "seemed intent on following a similar path" to the governments of Hitler and Stalin in their dealings with the Catholic Church, 163 Notre Dame faculty signed a public letter reproaching the bishop for "ignorance of history, insensitivity to victims of genocide, and absence of judgment." This in turn prompted a backlash in which the faculty signatories were accused of "scandalous" misrepresentation of the bishop's remarks, of making "astonishingly simplistic and defamatory" accusations, and of engaging in "ritual denunciation, bullying, and a petulant tantrum." Hardly civil exchanges.

[Here I must pause to disclose that I was a principal in that particular public storm. I contributed to the authorship of the faculty letter, collected signatures from faculty colleagues, and signed the letter myself. For those interested, I elaborated on my reasons here: http://www.ndsmcobserver.com/viewpoint/why-i-signed-the-letter-1.2863970#.UPl-8KHXnKA.]

I do not write, however, to re-litigate the Jenky controversy. Rather, I write to note that civility may be one of those things we esteem so highly, as Andre Comte-Sponville wrote of generosity, because we are so lacking in it. More to the point, I write to suggest that civility may have worn out its welcome in American discourse, may be past its due date. The time may have arrived for us to move beyond civility and seek other values to guide our speech and writing.

This seems counter-intuitive, certainly. If civility were a stock, would it not be at an all time high? Pundits and politicians routinely call for greater civility in public discourse, authors write best selling and scholarly books about the topic, and universities establish entire institutes to promote it. Indeed, civility would seem a universally affirming term, one of those "warmly persuasive" words, as Raymond Williams wrote of "community," "that seems never to be used unfavourably and never to be given any positive opposing or distinguishing term." We can all agree, one might think, that civility is a general good and a condition to which we should aspire in our public and private communications.

Except that we don't. We don't all agree, that is, on what is meant by civility and whether it is a general good. Conservative critics, for example, have denounced liberal calls for civility as "the new censorship," a term offered by a caller to the Rush Limbaugh Show. Conservative author Mark Levin argues that civility is a "political tool" used by those who wish to "silence" conservative voices. Victor Davis Hanson decries liberal hypocrisy in appeals for civility, arguing that while the Left castigates conservatives for fostering a "climate of hate," its own inflammatory rhetoric is unrestrained. For their part, liberals criticize President Obama for placing too great a value on compromise and contend that civility is overrated in political combat. When it comes to civility we are like those, to rewrite Auden's verse, who would "honor if we can/The [civil] man/Though we value none/But the [uncivil] one."

> "The word virtue, of course, sounds quaint to our ears. More, it has been tainted in contemporary discourse, associated with the worst of Victorian morality and certain sanctimonious pundits. These are not the conceptions of virtue I invoke here."

And yet we do come to interactions with others in the expectation that certain values will guide the exchange. We expect to be treated fairly, and assume we are fair in our treatment of others. We expect others to be honest in their dealings with us, and we tell ourselves that we are honest in return. We admire the practices of consistency, generosity, and good judgment, and we value those who display them. There is a word for these practices. They are examples of what the ancients called *virtues*.

The word virtue, of course, sounds quaint to our ears. More, it has been tainted in contemporary discourse, associated with the worst of Victorian morality and certain sanctimonious pundits. These are not the conceptions of virtue I invoke here.

I am thinking instead of how the moral philosophers define virtue, as a character trait, a disposition, a way of living that, as Rosalind Hursthouse puts it, "goes all the way down" in defining the character of the moral agent. Virtues are those characteristics, such as truthfulness, humility, and courage, that provide answers to the questions "how should I live my life?" and "how should I act in this situation?" Plato and Aristotle examined the virtues in their writings, and philosophers from Thomas Aquinas to Alasdair MacIntyre have explored virtue-based approaches to ethics. Virtue-based ethics emphasizes the character of the individual whose moral choices are guided by habits of mind and heart that help one live a good life.

For our purposes, the virtues also offer a set of values to guide our speech and writing. Let us call these rhetorical virtues, or the communicative practices that contribute to the moral growth of the individual and, not incidentally, the development of a healthy public discourse.

> "For our purposes, the virtues also offer a set of values to guide our speech and writing. Let us call these rhetorical virtues, or the communicative practices that contribute to the moral growth of the individual and, not incidentally, the development of a healthy public discourse."

To practice rhetorical virtue is to understand that speaking and writing are not merely instrumental but are fundamentally ethical activities. This means that we are obliged to ask certain questions of ourselves before we speak or write: how does our speech—if we speak, for example, to argue or critique—reflect the virtues of respectfulness or generosity? How does our writing—when we write, say, to inquire or appeal—express the virtues of open-mindedness or good judgment? Both the ancient and Christian traditions recognized the cardinal virtues of practical wisdom, justice, temperance and courage. To what extent do these and related virtues animate our words? How do we deflect the opposing impulses, the rhetorical vices that would drag us into discourses of cynicism, mockery, and bitterness?

Such questions move us well beyond vague, largely unrealized hopes for civility. In their place is a more robust, more particular, and more demanding set of commitments. The rhetorical virtues require not merely that we persuade or exhort, the traditional ends of rhetoric, but that we communicate in a manner consistent with living a moral life. Our arguments become more than vehicles for persuasion. They become scenes of honesty, tolerance, even kindness. Nor does this mean we sacrifice our passionate convictions. Indeed, we express these more fully in the knowledge that we are speaking or writing as ethical beings—or at least trying.

Are these practical aspirations? Are they productive? Will our personal commitment to the virtues of discourse result in John Boehner and Harry Reid embracing one another in a spirit of authentic bonhomie? (No.) Will it moderate the toxins of talk radio? (Don't hold your breath.) Will it convince me that Bishop Jenky chose his analogies wisely or convince others that I did not respond to the Bishop's sermon by making "astonishingly simplistic and defamatory" accusations? (Probably not.) Simply to name a virtue is not to live it, and what constitutes good judgment or wisdom will always be disputed.

What the practice of rhetorical virtue will do, however, is teach us that our rhetoric speaks more to our character than our opinions. Beyond that, a commitment to rhetorical virtue will help us learn how to argue even the most divisive topics—of politics, sexuality, religion—with regard for the worth of those with whom we disagree. Should we learn those lessons and model them for others, we might yet become, as Quintilian had it, good people, speaking well. And that may lead us someday toward a genuinely civil discourse.

Notre Dame students interested in reading more about Virtues of Discourse can visit the Center for Social Concerns website: http://www3.nd.edu/~socconcn/about/VirtuesofDiscoursePledge.shtml. For a complete list of references in this essay, contact the author at jduffy@nd.edu.

John Duffy is an Associate Professor of English and the Francis O'Malley Director of the University Writing Program at the University of Notre Dame.

Four more years: Students react

Scott Englert
Politics Editor

President Barack Obama formally began a second term on Monday, January 21, announcing "we must act." Obama, who defeated former Governor Mitt Romney last November, continues his tenure at the helm of a nation facing a wide array of challenges both foreign and domestic.

Obama's to-do list is undoubtedly long, and, as Notre Dame senior George Alcorn notes, his second-term success will at least partially dependent upon his relationship with Republican leadership. "Hopefully some of the political brinkmanship between Obama and House Republicans lessens during the president's second term, but I believe the situation will continue to make compromise on economic issues difficult," Alcorn said. "I fear Obama's recent focus on increased gun control may further solidify opposition between the two parties. Still, the Republicans did lose the presidential election."

Many argue that agreement in Washington is dependent upon a change in Republican leaders and tactics. Indeed, the Grand Old Party's future seems mixed. Despite losing the White House and failing to take the Senate, Republicans maintained control of the House of Representatives and continue to possess the majority of state governors. Yet, the presidential race demonstrated that the party faces an increasingly fluid and challenging voter demographic. The potential for change in Republican strategy and ideology gives Alcorn reason for optimism.

"In order to potentially make the party more attractive to voters, Republicans leaders may deem it necessary to alter their approach to certain issues and move the party closer to the center, which could mean more cooperation between the two parties," he said.

Even if Obama and Republican leaders are able to compromise, they still must confront a number of difficult issues. Alex Li, a senior currently applying to medical schools, shared his thoughts. "I think Michelle Obama's bangs are the most significant event in President Obama's second term," Li said.

Jokes aside, Li expressed concern for and a rational understanding of the Patient Protection and Affordable Care Act.

"The Patient Protection and Affordable Care Act takes $132 billion from medicare policies and $62 billion from healthcare payments to fund the expanded coverage. This has the potential to drastically lower the salary of doctors and drive even more physicians away from primary care," he remarked. "And this is when the US is already saturated with specialized orthopedic surgeons and suffering from primary care physician shortage."



President Obama sworn into office

Neil O'Dougherty, a senior economics and mathematics major, is additionally concerned with several others issues.

"In my view, President Obama needs to address two issues: immigration and medicare. Our current policies toward immigrants are what Mayor Bloomberg of New York called 'suicidal.' We continue to deny permanent residence to both high-skill and low-skill individuals who have a lot to contribute to American society and prosperity," O'Dougherty expressed. "The second issue that Pres. Obama must address is skyrocketing medicare expenses. That means that he needs to make serious entitlement reform a priority."

Senior Stephen Wandor believes the nation also faces a moral crisis.

"I believe the country's greatest challenge is the spread of emotivism and moral relativism. We see this in many different areas from the gun debate, to religious freedom, to abortion, to health care and the economy. Most political debates on these issues focus on superficial aspects, but the disagreements are much deeper than just legislative. To govern a country there needs to be a moral base from which laws can be developed," Wandor stated.

Despite such challenges, students are also hopeful for the next four years. O'Dougherty said that compromise is possible concerning immigration.

"Though President Bush tried to reform immigration in his second term without success, I think that this is one area where Obama could have a lot of success because it has a lot of bipartisan support," he said.

In contrast, O'Dougherty conjectured that success will be difficult to achieve in fixing Medicaid.

"Unfortunately, President Obama has never made this a serious policy concern and he is thus not very likely to solve the single largest reason that our national debt is on an unsustainable path," he lamented. "While Obamacare may optimistically curb healthcare costs, it does not address demographics: our country has fewer workers paying into medicare and an increasing number of retirees collecting benefits. I suspect that Obama will not consider serious structural reform beyond lip service to cutting the debt."

Wandor shares mixed feels concerning the probability that President Obama achieves solutions.

"I believe President Obama has the ability to solve many issues if he so chooses. He is a great orator and people love listening to him. He is also a very likable man who has plenty of political clout," Wandor said. However, "despite this, he has not focused on finding a moral basis from which to govern, nor do I believe he will look to solve this issue in the near future."

Scott Englert is a senior political science and economics major with plans to attend law school next year. Currently, he is attempting to stay warm amidst the ever sub-zero temperatures. For advice on staying warm or comments about the article, please contact him at senglert@nd.edu.

One size fits all? America and democracy in the Middle East

Tim Bradley
Staff Writer

Is promoting democracy in the Middle East a mistake? Do all people truly desire to be free? These were the questions posed by author, lecturer, and former university administrator Dr. John Agresto while delivering a lecture at the Hesburgh Center for International Studies. The lecture, sponsored by the Kellogg Institute and the Undergraduate Constitutional Studies Minor, was delivered on January 17.

Agresto was introduced by Dr. Vincent Phillip Muñoz, director of the new undergraduate minor in Constitutional Studies, who noted that, "March 20, 2013, will mark the ten year anniversary of Operation Iraqi Freedom."

Muñoz was glad to welcome Agresto to campus to discuss the worthiness of promoting democracy in the Middle East. At the request of former Secretary of Defense Donald Rumsfeld, Agresto has been involved with education reform in Iraq since 2003.

Agresto began by discussing his background in liberal education, including serving as president of St. John's College in Santa Fe for 11 years.

"I tend to be a fairly conservative person, and I adhere to many conservative beliefs." Among such beliefs is the idea justice does not change from one place to another, "Originally I believed that both cultural relativism and historicism are wrong; I now want to modify these beliefs."

Agresto explained while self-evident truths may indeed be true, they may not be self-evident to every person. To demonstrate how this can be, Agresto described a conversation he once had with a college dean from the University of Baghdad. This dean did not understand why Americans were interfering in Iraq. Agresto replied that he believed the Americans were doing the right thing by helping the Iraqis. The dean's retort: "No one leaves home and country and family to go to another country to help. It's unnatural."

While this dean struggled to understand why the Americans were in Iraq, Agresto, as a civilian working for the Pentagon, "was not only an actor on the ground but a strong believer in [America's] efforts there."

Part of this belief stemmed from America's historical track record of democratic nation-building. From Germany, Italy, and Japan after the First World War, to various eastern European countries, to East and West Germany after the Second World War, America has demonstrated a capacity and zealousness for the process of outsourcing democracy.

Americans believe that democracy is the system in which all people want to live, if given the choice. Hence the source of the belief of many Americans in Iraq in 2003 that planting the seeds of democratic rule in the Middle East was good.

Meanwhile, Agresto said, the gap between expectations and reality was only growing wider. Some functions of a democracy, such as a party system, were in place, but other important components, such as cooperation and peace, were absent.

The people of Iraq realized that democracy is simply another way of arranging power and the end result could be either good or bad. While the Americans gave the impression that creating and sustaining a democratic country was easy, Agresto learned that, "there [are few things] harder [than] to create than a good democracy. Autocracy is easy, but a liberal and just democracy is hard to make and harder to maintain."

Agresto argued the answer to the question, "Don't all men wish to be free?" is not yes, as many would assume, but no.

Some people prefer other goods to freedom. "Some would rather be holy or safe rather than free. Some men kiss their chains." Agresto argued that this question is not the right question to ask. Instead, one should ask, "Do you want your neighbor to be free?" In a place such as Iraq, Agresto believes the answer to that question would be no, and as such, the prerequisite trust needed to build a liberal democracy is absent.

Democracy takes on the character of its people. Liberal democracy is close to impossible to create when there is no patriotism, love of neighbor, or willingness to compromise. Government does not create the culture; rather, culture allows the creation of a government fitting of it.

Of all the things that Agresto learned during his time in Iraq, one of the most important is that cultures are different and cultures matter. Freedom and democracy have cultural preconditions and in some places these things are absent. As such, Agresto has taken a pessimistic view on the future of democracy of in the Middle East: "The tumultuousness of the Arab spring will not lead to a calm, steady democratic way of life," he said. Instead, things will get messier during a period of increased oppression against minorities.

In the end, if the culture of a nation does not provide the necessary foundation for democracy, "the promotion of democracy may well hinder cultural change more so than the autocratic regime before it." Such a lesson will be important for America to remember in confronting future challenges.

Tim Bradley is a freshman studying theology and economics. He aspires to join the Harlem Globetrotters and bring smiles, not democracy, to all nations. Contact him at tbradle5@nd.edu.

Sexual abuse scandals in the Catholic Church

Ellen Roof
Culture & Thought Editor

Earlier this week Dr. Kathleen McChesney spoke in McKenna Hall on the important issue of sexual abuse in the Catholic Church. Sexual abuse scandals have haunted the Catholic Church for quite some time, bringing negative media attention and somewhat tarnishing the Church's reputation. McChesney had the chance to help the Church establish clearer policies about the prevention of sexual abuse and outreach to victims of past abuse.

Protecting the vulnerable has been an issue close to McChesney's heart since the beginning of her career. McChesney has been a strong leader in the Federal Bureau of Investigation, acting as a Special Agent and heading field offices in Chicago and Portland. She was appointed Executive Director of the Office of Child Protection for the United States Conference of Catholic Bishops (USCCB) following her thirty-two years in law enforcement.

McChesney began her talk by stressing that sexual abuse of children is not exclusively a problem in the Catholic Church. The nature and scope of this issue is widespread. Sadly, most cases occur within families. Children who suffer from sexual abuse are most often abused by trusted adults, whether these adults are parents, counselors, or even priests.

McChesney discussed the extensive suffering victims of this sexual abuse from clergy experience. "There is a physical harm, a psychological harm, and a spiritual harm. For victims, there is a connection between the Church, God, and the abuse." McChesney noted that victims react differently to the abuse. Some use their faith to overcome the tragedy, while others lose their faith in God and their trust in humans. "This terrible secondary tragedy, losing one's faith, is what makes this issue even more terrible," McChesney stated.

In recent years, the Church has put forth great effort to help the victims of abuse and to prevent any future abuse. Initially,



Dr. Kathleen McChesney

the bishops' idea of fixing the problem was to settle, treat, and transfer. First, the bishops would apologize extensively to the victims and his or her family, promising nothing like this would happen again. Next, the accused clergy member would be sent for treatment. It was once believed that sexual abusers could be "cured," which we now know is not the case. Treatment centers can remove some of the contributing behaviors that lead to abuse, such as alcoholism, but cannot truly cure the offenders. After the treatment, the accused clergy members were generally transferred to other dioceses, where they were once again in the position to potentially abuse.

The USCCB has commissioned further investigations into the nature and scope of sexual abuse and the causes and context of the abuse, learning a great deal about how to better prevent these crimes from happening. Since 2002 there has been great progress in reaching out to prior victims of abuse, offering them counseling and help in any way possible. The Church has also completed background checks of over two million clergy, educators, and volunteers. Additionally, over two million adults and five million children have been trained in age-appropriate courses dealing with sexual abuse—how to recognize it and what to do about it.

McChesney praises the great strides the Church has made in fixing this problem, but emphasizes that any number of sexual abuse cases—no matter how low—is still too high. She challenged all those involved in research to look into what causes people to sexually abuse others in order to end these crimes once and for all. "People ask me whether the Catholic Church is a safe environment for children, and I truly believe it is," McChesney stated. "For the Church to continue nourishing children, however, we must continue to protect them from any potential harm."

Ellen Roof is a sophomore majoring in psychology and marketing. Email her at eroof@nd.edu to complain about the recent freezing temperatures and reminisce about being tan.

Helen Keller, Anne Sullivan and assisted suicide

James M. Thunder
Guest Contributor

It would be interesting to know if I am wrong in my assumption that most Americans know the story of Helen Keller (1880-1968). My assumption would be wrong if you are reading her story here for the first time.

While Helen Keller was in college, she told the story of her childhood in the 1903 *Story of My Life* and she appeared as herself in the silent 1919 film *Deliverance*. Her childhood was also the subject of the 1959 Broadway play, *The Miracle Worker*, and the film by the same name in 1962 starring Patty Duke (Astin) as Keller. There were as well the 1979 and 2000 remakes of this film for television.

In 1904, Keller graduated from Radcliffe. The 1984 TV movie, *The Miracle Continues*, depicted Keller's college and young adult years.

In 1964, President Johnson awarded Keller the Presidential Medal of Freedom. Her native state, Alabama, honored Keller by placing her image on the US quarter in 2003, placing a statue of her in the US Capitol in 2009, and naming a hospital after her.

Stamps bearing Keller's image have been issued by countries throughout the world, including by the US in 1980. Several countries have streets named after her. And in 2005, India produced a film about her, entitled *Black.*

Why all of this attention? Because Helen Keller became both blind and deaf after an illness when she was 19 months. She was taught to communicate at age 7, and she went on, during a long life of 88 years, to contribute to our lives.

Apparently no one told the story of Helen Keller to the identical Belgian twin men, age 45, cobblers both, who sought and obtained assisted suicide in Belgium in December. Belgian suicide law requires the aspiring victims be subjected to unbearable pain in order to be granted a suicide. The men's pain was mental, namely, that they were deaf, and becoming blind. They were not yet blind. Being 45, they were not near the end of their natural lives. Their conditions were incurable but not terminal.

Apparently, too, no one told the story of Helen Keller to Jacqueline Herremans, a member of the Belgian Commission of Euthanasia, who said about the twins that "they would not have been able to lead autonomous lives, and that with only a sense of touch they had no prospects of a future." (The senses of smell and taste are ignored.)

It was with good reason that Not Dead Yet was founded in the mid-1990s. Its members are persons with disabilities who advocate against assisted suicide in vehement opposition to Peter Singer's articulation of criteria for what constitutes a human being.

Many people associate the word Talladega with NASCAR racing and the 2006 movie *Talladega Nights: The Ballad of Ricky Bobby.* My background—as someone who lived three years with 11 teenage boys with mental and physical disabilities, and who served for 5 years as a director of the Chicago Bar Association's Legal Clinic for the Disabled, Inc., housed in the renowned Rehabilitation Institute of Chicago—causes me to associate the word Talladega with the town's famous Alabama Institute for Deaf and Blind.

Reading of the story of the Belgian twins, I was reminded of my paternal grandmother who became blind when she was a young mother. But she raised 5 children. I was also reminded of my good fortune in appearing in Juvenile Court in Cook County (Chicago) on the Child Abuse and Neglect "calendar" before Judge Stephen R. Yates. After Judge Yates received a diagnosis of Lou Gehrig's Disease (amyotrophic lateral sclerosis or ALS), he continued to judge and to teach. He died at age 60, not of assisted suicide.

While you may not have known, or known about, Judge Yates, we have all heard of, listened to, or read books by the cosmologist Stephen Hawking (b. 1942), who has a condition like Lou Gehrig's Disease.

I assert that the Belgian twins could have lived, and lived well, despite being blind and deaf. Note that they were becoming blind over several years so they had plenty of time to prepare for their new situation. Apparently they used two years of this time to shop for a doctor who would help them commit suicide.

But let me turn your attention from the person or persons with disabilities to their doctors, relatives, and caregivers. The inspiration for these people would be Anne Sullivan (1866-1934), "the miracle worker," played in the 1962 film by the late Anne Bancroft (1931-2005) and in the 1979 remake by Patty Duke Astin. Sullivan had grown up destitute and in an almshouse. She was 20 years old, nearly blind and a graduate of a school for the blind, when she traveled the long distance from Massachusetts to Alabama to teach the 7-year old blind-and-deaf Helen. She and Helen Keller were to become companions for decades.

Twenty years after Anne's death, Helen published a tribute to her in *Teacher, Anne Sullivan Macy: A Tribute by the Foster Child of Her Mind* (1955). There have been several biographies of this great teacher: Nella Braddy, *Anne Sullivan Macy: The Story Behind Helen Keller* (1933), Sarah Miller, *Miss Spitfire: Reaching Helen Keller* (2007), Marfe Ferguson Delano, *Helen's Eyes: A Photobiography of Annie Sullivan, Helen Keller's Teacher* (2008), and Kim E. Nielsen, *Beyond the Miracle Worker: The Remarkable Life of Anne Sullivan Macy and Her Extraordinary Friendship with Helen Keller* (2009).

At Anne's passing, Helen held her hand. And so, Helen had switched roles and had become Anne's caregiver. For their part, the Belgian twins decided that they would rather commit suicide than care for any other human being, including their surviving parents and brother, who had pled with them, in Dylan Thomas' words of 1951, "Do not go gentle into that good night… Rage, rage, against the dying of the light."

This article appeared online in the American Spectator. *It has been reprinted here with the author's permission. James M. Thunder is a former resident of Dillon Hall and a 1972 graduate practicing law in Washington, D.C.*

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Notre Dame seniors brace for NFL draft

Rich Hidy
Sports Editor

With a historic rebound season complete and a devastating loss in the championship behind them, many Notre Dame football seniors are preparing for a future at the next level. The NFL is only for the nation's elite, so credit these players for their commendable playing ability and growth over the past four years. The NFL Draft is a tricky process to understand—some of the best college players go undrafted. It is difficult to judge where many players' stock will hold come April with the Senior Bowl and NFL combine approaching, but there is still the ability to somewhat put the pieces of the puzzle together. The 32 teams in the league will target players throughout the seven rounds who exhibit supreme athletic ability and have the upside to have long productive careers. Many teams are looking for the next Ray Lewis or Tom Brady; players that can command either side of the huddle for decades. Let's take a look at Notre Dame's NFL ready players and the rounds I believe they will hear their names called.

Braxton Cave: The anchor for the Notre Dame offensive line performed extremely well all season. While a positive blocker in both the run and pass, Cave excels in downhill run blocking. The line was a strong point for the Irish and good centers are a rare commodity in the NFL. I see Cave being selected in the fifth round based on his ability to develop into at least a serviceable player with the upside to eventually be a solid starter.

Tyler Eifert: The best tight end in college football this season is guaranteed to be a first round draft pick. He has hands made of glue and should be a good blocker as well. The acrobatic catches he has made all season long will certainly attract a team with a pass-happy offense. The league is moving in the direction of tight ends becoming stars and Eifert fits said category. Eifert compares favorably to a Jimmy Graham-type player and could become a 1,000 yard receiving tight end.



NFL Commissioner Roger Goodell

Theo Riddick: He came up huge this year returning to the running back position from wide receiver, which he played during his junior season. Riddick's versatility is his greatest strength. He can play slot receiver, catch the ball out of the backfield, and run between the tackles. Riddick is shifty and I think his ceiling is becoming a solid backup in a running back rotation. He will not make flashy runs and break many tackles but teams will like his attitude and college numbers. Riddick should be taken somewhere in the sixth round and can make an immediate impact wherever he is positioned.

Cierre Wood: I am not really sure why Wood decided to leave school and declare for the draft because if he had returned for his fifth year on campus, he could have been at least a mid-round pick next year. Wood is an explosive, home-run hitter at the running back position. There is no doubt about his talent, but he didn't get as many carries this year - a fact which will concern many teams. Wood was also suspended for the first two games this season, does not often catch the ball, and his blocking could also be a concern. Based on his athletic ability, look for Wood to go in the fifth round. He could be a sleeper in this draft if he reaches his full potential.

Manti Te'o: Obviously the most well known and talented player in the senior class, Te'o was projected to be a top 10 draft pick up until the National Championship. His struggles against Alabama are well-known to Irish fans; that said, he has all the instincts to become a great middle linebacker and some think he could be the next Ray Lewis. Te'o also possesses tremendous leadership skills. The hoopla surrounding the fake girlfriend story may scare some teams, but Te'o should still be drafted by the early second round at the latest - similar to where Rey Mauluga was drafted a few years ago. Needless to say, Te'o would be a steal in the second round .

Zeke Motta: Motta has started to gain more recognition for his solid play. He manned the strong safety spot extremely well and rarely gave up a big play on the back end. Motta is a similar player to Harrison Smith, who was drafted in the first round last year. He won't get many interceptions, but Motta is a sure tackler and has a nose for the ball carrier. Motta will test well at the NFL Combine and somebody will take him in the third round.

My predictions for players who will be undrafted free agents: Mike Golic Jr., Kapron Lewis-Moore and Jordan Cowart.

Rich Hidy is a First Year of Studies student who plans to become a business major next year. With the football season finished, he has now devoted his undivided attention to Notre Dame basketball. Contact Rich at rhidy@nd.edu.

Who's who at Notre Dame: Marilyn Coleman

Colin Devine
Staff Writer

We could all learn a lot from Tolkien's The Lord of the Rings. Often the most ordinary things are also the most extraordinary. It is not one of the great heroes that saves the world, but Frodo Baggins, an "insignificant" hobbit. G.K. Chesterton penned these words in the early 20th century: "The most extraordinary thing in the world is an ordinary man and an ordinary woman and their ordinary children." I think most would initially disagree with this idea. However, I am convinced that Marilyn Coleman, a South Dining Hall monitor whom most of us have probably looked at 500 times but never seen, would realize the truth and beauty of Chesterton's idea. As I interviewed Marilyn, I was struck by her sincerity, sentimentality, and simply beautiful story.

Marilyn was born in Indiana some years ago. (My mom and sister drummed it into me from the time I was born that one of the questions you never ask a woman is how old she is.) The first memory she shared with me involved an achievement she and a group of friends accomplished when they were 16. She told me that there used to be a racetrack with a run-down concession stand in South Bend. "Everyone told them" they would be unable to run the concession stand, but they started one up and ran it effectively. It was touching to see her genuine pride still shining over this accomplishment after several decades. The concession was also the place where the romance of her life would begin.

He was the twenty-three year old racecar driver, and she was the concession stand operator near the track. Sounds like the first lyrics to a Fun. song, I know. Some of Marilyn's friends encouraged her to initiate contact with Andrew, which she proceeded to do—by sending him a Christmas card. I was surprised, because I hadn't ever imagined a Christmas card could serve as a romantic spark. In such a communication-laden age, there is something pure and admirable about this relationship that began in such a quaint way.

Before their relationship really took off, the army sent Andrew to Germany for further schooling. Many would assume the relationship ended here, for after all, there was no Facebook for them to keep in touch. But it didn't. They wrote each other letters virtually every day the whole year he was stationed in Germany. Perhaps their relationship thrived because they had to work hard so to get to know each other better.

Andrew returned home a year later and promptly proposed to Marilyn. When she showed the ring to her mother, she was told sharply to "send that ring back." At this point in the interview Marilyn chuckled and said mischievously, "I didn't," and she was married at age seventeen. I suppose you could say that Marilyn was the "lord" of that ring.

Marilyn told me few details about her life after her wedding. She and Andrew raised three children together, all of whom are happy and successful today. She told me that her husband retired at age forty-nine, and they moved to New Mexico (Andrew hated the snow) where they spent ten fantastic years.

I was aware that she hadn't said anything that indicated Andrew was still alive. Her eyes filled with tears as she described his death in 1995, after two heart attacks. A love like that, spanning the decades, is truly an extraordinary thing.

When I asked Marilyn why she was at Notre Dame, she told me, "It's like the theatre—once it gets in your blood, you're hooked." She has worked here for twenty years. Marilyn says her co-workers are "like family," and reflected "everyone seems so close here." It struck me that people like Marilyn are why so many students share this sentiment about Notre Dame. The student body changes annually, but Marilyn and others like her who truly love Notre Dame help to make this place a home.

I think most would agree that our world needs some saving. I'm tempted to think that the "great" entrepreneurs, businessmen, lawyers, politicians, or peacemakers are the solution and our hope. Marilyn made me rethink this. The most ordinary people are the extraordinary ones. The next time you walk into the dining hall, freezing and ready to sit down, stop for a moment, for you are about to talk to someone extraordinary. When that kind lady swiping your card asks you how you're doing, look her in the eye, answer, and return her smile. After all, you just spoke with a Frodo Baggins of Notre Dame.

This is Colin Devine's first article for the Rover. *He doesn't believe that anyone will read his byline, and so dares anyone to prove him wrong by emailing him at cdevine1@nd.edu.*