THE IRISH ROVER

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Feast of Saint Colette

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University shuts down ND Fund to Protect Human Life

Michael Bradley
Executive Editor

University administrators have decided to shut down the Notre Dame Fund to Protect Human Life.

In an email sent on October 15, University Vice President for University Relations Lou Nanni informed members of the Fund's governing committee that the university would not allow the Fund to continue under its existing governing structure. He explained that the Fund would be permanently closed to future donations but that the spending of existing funds would continue until they were exhausted.

The Notre Dame Fund to Protect Human Life was signed into existence four years ago in an agreement between Nanni and Bill Dotterweich, donor and alumnus. At the time, the university agreed to Dotterweich's key proposal that the Fund be governed by an independent, self-replacing committee composed of leading long-time pro-life faculty.

In a National Catholic Register interview, Dotterweich underscored the importance of this provision in the wake of the university's honoring of President Obama.

"The fund committee is independent and self-replacing so that the pursuit of fund goals can be assured, regardless of a particular direction the university administration might take," Dotterweich said. "This assures our donors that their money will be spent on defending the sanctity of life. Many alumni and friends of Notre Dame who have become disaffected with the administration . . have found, in the fund a vehicle whereby they can continue to financially support their beloved university."

The Fund's administration was placed within the Center for Ethics and Culture (CEC), which itself is situated within the College of Arts & Letters. Then-director of the Center, Dr. David Solomon, was named chairman of the Fund's governing committee.

Other faculty members comprising the committee are Father Bill Miscamble CSC, the founder and president of Notre Dame Faculty for Life; Carter Snead, law professor and current director of the CEC; and Elizabeth Kirk, former associate director of the CEC and advisor to the student Right to Life club. Dr. Daniel Philpott succeeded Dr. Daniel McInerny,

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Assessing the accommodation

Bob Burkett
Editor-in-Chief

The saga of the Department of Health and Human Services (DHHS) insurance mandate and struggle for religious liberty continued on February 1, when President Obama announced two substantive revisions to the mandate in an attempt to establish a broader religious "accommodation."

First, the Obama administration changed the definition of "religious employer" in the mandate. The original definition consisted of three criteria: an organization primarily concerned with "inculcat[ing] religious values" and primarily employing and serving people of

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Beloved bishop passes away

Sandra Laguerta
Religion & Ethics Editor

Bishop Emeritus John Michael D'Arcy of the Diocese of Fort Wayne-South Bend died last Sunday in Fort Wayne after a battle against cancer. The beloved bishop was 80 years old, dying on the 56th anniversary of his first Mass.

Born in 1932 of Irish immigrants, Bishop D'Arcy began studying for the priesthood at the age of 17 in Brighton, Massachusetts. He was ordained on 2 February 1957 in Boston, and from 1965-1968, D'Arcy studied spiritual theology at the Pontifical University of Saint Thomas Aquinas, also known as the Angelicum. He earned a Doctor of Sacred Theology in 1968 and was a professor of spiritual theology and a spiritual director at Saint John's Seminary for the next 17 years.

Before being installed as the eighth bishop of Fort Wayne-South Bend in May 1985, Bishop D'Arcy was an active priest in the Diocese of Boston and was ordained an as an auxiliary bishop there in 1975.

In a eulogy at the Mass of Transferral in South Bend's Saint Matthew's Cathedral yesterday, Father Ed O'Brien, a priest from Connecticut and long-time friend of the late bishop, described Bishop D'Arcy's tenure in the Archdiocese of Boston as courageous in the face of the sexual abuse crisis: "When the scandals broke in Boston, he was almost a single voice crying in the wilderness, writing very direct, honest letters to the cardinal" against the reassignment of an accused priest.

Fr. O'Brien continued, "When the Freedom of Information Act got a hold of the letters, Bishop John Michael D'Arcy emerged as a hero across the country in taking a courageous stance almost alone, and by himself." Bishop D'Arcy's bravery and steadfastness in the truth were also witnessed in Fort Wayne-South Bend: when initial reports of sexual scandals were being released, D'Arcy immediately held a press conference before anyone asked him to, and spoke and acted openly, honestly, and with transparency.

According to Fr. O'Brien, Bishop D'Arcy's excellent efficacy as a bishop was rooted in his 10 years at a parochial assignment: "…first communions, weddings, counseling troubled kids, families in crisis… what a pastoral sense he had!"

Although Fr. O'Brien believed that Bishop D'Arcy was on the "fast-track," D'Arcy loved his diocese of Fort Wayne-

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Patristics and pasta

Nathaniel Gotcher
Staff Writer

Father Brian Daley, SJ Catherine F. Huisking Professor of Theology at the University of Notre Dame, spoke at an informal gathering of the Theology Club, on January 30.

After a dinner at North Dining Hall, club members met in the North Lounge of Malloy Hall to hear Fr. Daley's reflections on the theological movements of the 20th century and his recent reception of the Ratzinger Award. He was introduced by club president Theresa Gorman, who referred to the Ratzinger Award as "the theology equivalent of the Nobel Prize." Joking that he does not know why he received it, Fr. Daley explained that the award goes to theologians who do theology that Joseph Ratzinger, now Pope Benedict XVI, appreciates.

Fr. Daley began his somewhat informal lecture with a quote from CS Lewis' introduction to a translation of a work by St. Athanasius, pointing to the importance of reading old books and original sources. He explained that certain 20th century French theologians, members of a *resourcement* movement, wanted a return to early theological sources, especially scripture and the



Fr. Brian Daley, SJ

Church Fathers. The resulting theology, Fr. Daley said, focused on "the value of history, of development…of evolution," which caused many contemporaries to view it as modernist and subversive. However, Fr. Daley explained that "the emphasis of this *resourcement* approach is to say that we come to truth in history."

With this overview of the *resourcement* movement, Fr. Daley segued into relating how he became interested in patristics. Having loved Latin and Greek in high school, he maintained an interest in old books and languages that at first was merely "superficial." Then, being introduced to Cyril of Alexandria, he began to explore the Church Fathers more in depth.

Fr. Daley then discussed the issue of "social" Catholicism as proposed in

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THE FINE PRINT

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

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

"You have enemies? Good. That means you've stood up for something, sometime in your life."
-Winston Churchill

Sometimes standing up means standing alone



MICHAEL BRADLEY
Executive Editor

This weekend, the Identity Project of Notre Dame (idND) will host its 8th annual Edith Stein Project at McKenna Conference Center. The fundamental question of this year's conference is "what does it mean to be beautiful?" Formed largely in response to the *Vagina Monologues* with an initial conference theme of "Redefining Feminism," the project "hopes to recognize the importance of our choices with respect to our human dignity," according to its mission statement. The statement reads further: "Informed by Catholic tradition, the Identity Project believes there are certain fundamental truths about the human person. We look to empower persons to live holistic lives consistent with these truths."

In the case of the Edith Stein Project, empowerment consists in communicating the truths of human dignity that form the basis of a certain way of living. Empowerment is a chief fruit of evangelization.

Notre Dame is an institution that wants to empower people—its students, faculty, staff, graduates. When Fr. Sorin reported to his religious superior, Blessed Father Basil Moreau, that he envisioned his newly-formed Notre Dame blossoming into "one of the most powerful means of doing good in this country," he was not far off the mark. Notre Dame has as many means at its disposal as any university in the world.

When university president Father John Jenkins, CSC, delivered his inaugural address in 2005 at the Joyce Center, he echoed Father Sorin's aspirations. "Let no one ever again say that we dreamed too small," Fr. Jenkins declared.

Over the past decade Notre Dame has certainly dreamt big about its academic reputation, the size of its research budget, and the success of its sports teams. In fact, Notre Dame has not only dreamt big. It has become big—in all these areas. At the same time, many people question whether Notre Dame is dreaming too small where most it matters—about its character and conduct as a Catholic university; indeed, as the leading Catholic university in America, and probably the world.

Our university is surely aware of the great religious responsibilities which come with this high status. It can be a beacon on the hill, the great force for good that Fr. Sorin hoped it would be. Especially in the context of the Church's New Evangelization, Notre Dame occupies a singular role in the American Church, and—as I suggested—across the globe.

As a modern American university rooted in Catholic tradition, Notre Dame finds itself in a bind. It wants to be mentioned in the same breath as the Ivies, but as a Catholic university, it has to be ambivalent about the comparison. We are, thank God, a far cry from hosting a Sex Week comparable to the one which Yale graduate Nathan Harden describes of his alma mater in his book *God and Sex at Yale,* or from endorsing clubs such as Harvard's recently approved sadomasochism club, "Harvard College Munch for the BDSM" ("floggers are my favorite," one female club member offers). But the trends at play at these troubled Ivies are at play across the nation, and Notre Dame will not be exempt from the pressures and ideologies that have corrupted Yale and Harvard in this regard.

Fr. Jenkins possesses a bully pulpit. By virtue of Notre Dame's prominence as a first-class research university, as a football power (finally, again), and most of all as the nation's premier Catholic institution of higher learning, people will listen when Fr. Jenkins speaks. In some recent public presentations, Fr. Jenkins has chosen a particular theme and made it into a trademark of sorts. He will shortly finish a book on it: that better persuasive efforts for dialogue need to replace sharp, polarizing argumentation.

I don't think anybody disagrees with him. But when the conversation is about moral truth or natural law, one must be as unflinching as Sir Thomas More was in refusing to violate his own conscience (formed according to the Church's teachings) in the face of pressure from Henry VIII. It is no coincidence that the American Church has turned to St. Thomas as an exemplar of religious conscientiousness during these times of the HHS mandate; it has not done so simply because More refused to violate his conscience, either. More was as civil, amicable and conciliatory of a statesmen and individual as you could ask someone to be. He deeply angered and even offended many fellow statesmen (who took offense at his allegedly overly-scrupulous and pious approaches to politics) and friends by not swearing to the Act of Succession. More spoke truth to the power of a king and lost his head for the sake of his soul.

Will Notre Dame speak truth to the power of a hostile culture and keep its soul for the sake of converting hearts?

It must do so. Notre Dame can best serve the Church and the world by being unashamedly committed to the truth, beauty and goodness accessible through its Catholic faith. In order to do that, Notre Dame must be prepared to offend a lot of folks, however graciously it presents its beliefs.

Too often, the result of ambitions to discourse civilly—to avoid offense—is a relativistic, or at least private, presentation of what one believes; a subjective offering of "what works for me." Positing objective truth—proclaiming that there are goods and virtues which we must all share, rather than that there are preferences and values which we may or may not find pleasing—offends many in a culture in which heightened individual sensitivity is king. Heaven forbid that one make a "thou shall" or "thou shall not" statement in the public sphere regarding the common good. Of course, heaven doesn't forbid it; it commands it, and commands us to proclaim it as well.

America scorns much of what the Church has to say; simply observe the mocking tone in which students talk about *Du Lac*'s policies. This shouldn't be surprising. It is not the first time that living out one's convictions incurs a large social cost. Notre Dame wouldn't be in bad company if it stood up for something that the culture deems offensive.

Has Notre Dame made a peep about the meaning of marriage, or lent its considerable resources to that crucial debate? Notre Dame wants to be a head above other universities—as well it should. Does it have the courage to stand up for issues when its peer institutions are all sitting down?

The language that Notre Dame employs concerning its Catholic heritage when explaining its internal decisions to the outside world is often tepid, even apologetic. Notre Dame treats its Catholic commitments, *at times*, not as intelligible and good statements about reality, but as tribal Catholic customs, speaking of them as one speaks about familial customs that aren't really reasonable but are just...well, tradition.

In the *Fellowship of the Ring* (the movie version, at least), Frodo and Galadriel share a powerful moment. "I cannot do this alone," Frodo complains of bearing the One Ring. "You are a Ring-bearer, Frodo," Galadriel answers. "To bear a Ring of Power is to be alone."

To be a true witness to the faith in modern America is, regrettably, often to be alone in some regards. To be a university faithful to *Ex Corde Ecclesiae* is, sometimes, to stand alone on certain issues.

"If you do not find a way, *no one will,*" Galadriel challenges Frodo; for that statement is nothing less than a challenge. Fr. Jenkins recognizes a similar challenge, to resist the urge to throw Notre Dame's lot in with Yale and Harvard. He said in 2006, "I believe that either we will be the University that combines the highest levels of academic discipline with a rich Catholic tradition or *no one will*, and the world will do without." He's right.

Notre Dame has failed in its Christian duty to be a light to the nation more than once recently, but to quote Galadriel again, "yet hope remains while the Company is true." Notre Dame is home to some of the nation's most ardent Catholic academics and young people, as Notre Dame's recent record-breaking number of March for Life attendees demonstrates.

This weekend too, students, faculty and attendees will come together at the Edith Stein Project to evangelize and empower in a sensitive, compassionate and unflinching way. Not everyone will agree with their message, and that's just fine. As St. Paul reminded us this Sunday, true charity "rejoices with the truth." After all, you can't empower someone if you are afraid to offer what they are missing. You can't evangelize if the Good News you choose to share is yesterday's news.

Michael Bradley is a junior studying philosophy & theology. He lives in Dillon Hall with the three best roommates he could want. Contact him at mbradle6@nd.edu.

Women in combat

Jonathan Liedl
Managing Editor Emeritus

The Pentagon's recent decision to lift the longstanding ban on women participating in combat roles has been met with a torrent of criticism. Unsurprisingly, some arguments against the change in policy are better than others.

Those arguments that are lacking have the same underlying deficiency: a tendency to rely almost entirely on appeals to the physical differences between men and women. The common thesis in this type of opposition to placing women in combat runs along these lines:

The core concern is the physical differential between men and women. Combat duty is strenuous and physically demanding, and I'm not the first person to notice that men and women are built differently.

Such arguments are further substantiated with anecdotal evidence, including accounts of physically-fit women who were nonetheless unable to endure the exacting bodily toll of life in the infantry. If the physical strain was too much for a woman who was among the most physically fit females in the Marine Corps, then clearly all women should remain banned from combat. Or so the theory goes.

Stringent standards are currently in place that would bar anyone from serving in the infantry if he was not physically capable. Unless these standards change, which military officials suggest is unlikely, women would have to meet the same physical requirements that men are required to meet before they could be cleared for combat duty. Therefore, if it's the case that all women are, in fact, physically incapable of the rigors of service in the infantry, they will inevitably not meet the standards currently in place. But then why the insistence on banning women from combat duty? Isn't there a *de facto* ban already in place?

The reality is that, although women are clearly physically different than men, a truth that renders most of them ill-suited for combat, a small number of them *are,* most likely, capable of meeting the physical requirements for entry into the infantry. On what grounds could anyone possibly exclude such a woman from combat duty if the only recourse is to say that women aren't physically capable of infantry duty *when a woman has just proved she is?* Clearly, justifications for comprehensively banning women from combat that rely primarily on generalized differences in physical ability crumble in the face of such a scenario.

A more appropriate critique is one that appeals to more than just the physical. Joe Carter's article for *First Things*, entitled "Battles are Ugly when Women Fight," is an excellent example of such an argument, although Mr. Carter refers to it as more of a "lament" than anything else. The title of the article refers to a passage from C.S. Lewis' *The Lion, the Witch, and the Wardrobe,* a story that persistently reminds us that its wisdom is for more than just the kids. Carter describes the relevant text as follows:

Peter receives a sword and a shield, Susan receives a bow and arrow and a magical horn that will summon help whenever it's blown, and Lucy receives a dagger and a magic vial that restores the health of anyone injured. Later, before the White Witch's army, Father Christmas tells the sisters that he has given them these weapons only so that the girls can defends themselves "in great need…for I do not mean you to fight in the battle." Lucy is offended, believing her bravery is being questioned, but he tells her, "That is not the point…battles are ugly when women fight."

Whether one agrees with Lewis' assessment or not, the difference in focus is immediately noticeable. Lewis doesn't say that "battles are *lost* when women fight" or that "battles are *not* as *efficient* when women fight." There is no attention paid to the abilities of women combatants or the outcome of conflicts in which they participate (indeed, Lucy may very well be a more effective warrior than the songbirds and small rodents that make-up Aslan's followers). Instead, Lewis focuses on the *nature* of these conflicts, by appealing to such abstract concepts as "ugliness," and therefore to the standard of beauty. Ultimately, Lewis, and subsequently Carter, are making a case against women in combat based on the perceived incompatibly of the *nature* of women and the *nature* of war (It should be mentioned that Lewis' literary account of female warriors is mixed—after all, Orual of *Till We Have Faces* was an especially capable combatant. Though, perhaps, the ethics of Glome are not as elevated as those of Narnia).

Of course, an argument that cites such abstract concept as the nature of the sexes has no place in modern American political discourse, an arena where relativism is the only absolute and the few metaphysical terms that seem to carry any weight are "equality" and "choice." This is an unfortunate reality that Carter recognizes all too clearly.

"My views are [hopelessly out of touch], I'm afraid, and I suspect there are others as well, both men and women, who think that when the Creator made us 'male and female' he meant for there to be some distinctions in roles," Carter wrote. "Men, for example, were created to be self-sacrificial protectors of the family, and by extension, of the nation. Forcing women into that role will not lead to more freedom but rather to less equality, more violence toward women, and a general degradation of humanity. As Lewis said, battles are ugly when women fight. But societies that send their women off to war are even *uglier."*

Carter says that placing women in combat situations is lamentable. I, admittedly, do not have the depth of understanding on this issue to definitively agree (or disagree) with him. But what is clearly worthy of our lament is the absence of serious ethical discussions about policy within mainstream American discourse, a deficit made evident by the fact that a predominant counter-argument to the proscriptions of progressivism is not that they violate objective standards of truth and goodness, but that they don't make for "effective" policy.

This piece originally was published on Ethika Politika on January 28 and is republished with permission.

Jonathan Liedl is a 2011 graduate of Notre Dame. You can reach him at jonathanliedl@gmail.com.

No Plan B for religious freedom

John Kennedy
Guest Contributor

The October 25 issue of the Rover *included a front page article reporting the lawsuit filed last fall by Autocam Corporation, a Grand Rapids-based global manufacturing company, against Kathleen Sebelius, secretary of the Department of Health and Human Services, in response to that department's insurance mandate Autocam was one of less than a dozen for-profits to do file suit. That article can be accessed online in Volume 10 Issue 5 of the archives at www.irishrover.net.*

Does health care reform mean forcing family businesses run by Christians to pay for drugs and procedures they believe are immoral, including drugs like the "morning after pill," Plan B, and Ella, a derivative of the abortion drug RU-486? Are life-ending drugs more important than life-saving ones?

According to the Department of Health and Human Services, the answer is yes. Let me share the reasons why we firmly believe that decision is wrong, indeed, at odds with our country's finest traditions, and the terrible predicament in which this mandate has placed my family.

Since I founded Autocam in 1988, my family has sought to operate the company in keeping with our deeply held religious beliefs.

We have always treated our employees well because our faith teaches us that each person is made in God's image. Consequently, we offer high wages and exceptional benefits even in tough economic times.

No Autocam employee pays a premium for our award-winning health care plan provided he or she participates in our wellness program, as do 91 percent of employees. We provide 100 percent coverage of preventive care. Other benefits include $1,500 in matching funds dollar for dollar in each employee's health savings account (HSA) toward an annual deductible of $2,000 (single plan) or $4,000 (family plan).

Motivated by that same religiously inspired respect for human dignity, we've ensured that our benefit plan does not fund services, including contraception, sterilization and abortion, that are prohibited by our beliefs. Our faith requires that we draw this line. Otherwise, we'd be writing monthly checks for drugs and procedures that we believe are wrong.

We've strived to respect our employees' freedom while remaining true to ourselves and our faith. But, sadly, times have changed. By requiring Autocam to pay for all FDA-approved contraceptives, the HHS mandate forces us to pay not only for contraceptives but also sterilization and "emergency contraception" like Plan B, Ella, and IUDs. The latter are designed to reduce the probability of conception and, if conception occurs, to prevent the embryo from attaching to the wall of the womb, which we believe terminates a human life. Thus, my family's current options are each unthinkable: 1) cancel our benefits plan; 2) bankrupt Autocam; or 3) violate our conscience.

Some have recommended that we drop our benefits to avoid the vicious predicament we face. It looks like an easy way out. Terminating our plan would save approximately $5.6 million, even after paying the fine for dropping coverage.

This option, however, would be like throwing our employees to the wolves. Lacking the tax advantages of employer-sponsored coverage, our employees could not secure comparable coverage, even if we added the money saved to their paychecks.

Similarly, we would gladly sacrifice personally to be able to continue our current plans, though we don't believe our beliefs warrant punishment. But that's not an option according to the federal government. Our only other choice is no choice at all, because it's simply impossible for us to bear the fines imposed for noncompliance: $100 per day per employee, or about $20 million per year. Autocam would quickly collapse, destroying our employees' livelihoods and forcing us to abandon our lifelong vocation.

In comparison, compliance with the mandate bears a relatively minimal price tag, about $100,000 per year. But the moral cost is incalculable: We believe that financing these drugs and procedures jeopardizes our very salvation. This is not about money. So what is it about?

The specious rhetoric of the "war on women" conflates coverage with access, yet such bombast has no application to our situation. Though we object to the mandated coverage and counseling, we do not seek to interfere with access. By offering excellent wages and benefits, including generous contributions to employee HSAs, the plan already permits employees to purchase all mandated services.

Even committed advocates of contraception, so-called emergency contraception, and sterilization should admit that forcing employers to purchase these services is far from the only option available. If the goal is truly to improve access, why ignore the many alternatives that do not burden the religious liberties of American families?

Moreover, the mandate reflects false priorities. The Obama administration has mandated 100 percent coverage for these controversial drugs. Similar provisions for medically necessary drugs like insulin or heart medications are entirely absent. If women's health is truly the priority, why not mandate full coverage of life-sustaining insulin rather than life-ending drugs?

Even those who disagree with our beliefs should pause and consider whether such large claims for federal administrative power will not force them to pick their own poison in due time. If the government can force a hospital, school, or business to pay for drugs at odds with our deepest moral values, what else can be coerced?

Our nation is at its best when we practice genuine tolerance and respect our constitutional freedoms. Our nation is at its worst when those in power compel compliance with highly controversial mandates demonstrating ruthless disregard for the dignity of their fellow man and the religious freedom enshrined in our First Amendment.

John Kennedy is founder and CEO of Autocam and Autocam Medical, two global manufacturing companies headquartered in Grand Rapids, Michigan. The Kennedys are plaintiffs in Autocam *v.* Sebelius, *one of 43 cases with over 110 plaintiffs challenging the HHS mandate. This column first appeared in the* Washington Post*'s On Faith website on January 24 and is republished with permission.*

When does morally significant life begin?

Nick Mahan
Staff Writer

On Friday, January 25, the 40th annual March for Life commemorated the 40th anniversary of *Roe* v. *Wade*. In the nation's capital, over half a million pro-life advocates congregated to peacefully protest abortion. Some argued on behalf of their cause in a number of ways. Many of the arguments were powerful in their own right, emphasizing the humanity of the unborn at various stages of development, but few arguments extended to the conviction that morally significant life begins at the moment of conception.

In 1973, the *Roe* v. *Wade* decision gave US women the legal right to abort for any reason during the first six months of pregnancy, leaving it up to the states to decide the conditions during which abortion is legal after the point of fetal viability. This point of viability—the point when a developing child is "potentially able to live outside the mother's womb, albeit with artificial aid"—is roughly defined by doctors as 23 weeks (or 6 months) of gestation. That said, state definitions range from 20 to 27 weeks, and the best neonatal intensive care teams have saved infants born as early as 21 weeks to date.

Such questions of gestational limits to abortion, along with related questions of when and on what terms abortion is legal, continue to challenge state legislatures. However, these questions all fall short of a more central question, a question that *Roe* legislators and lawmakers today have failed to explicitly answer: at what point in the developmental process of a human being, from conception to birth, does morally significant life begin?

The *Roe* decision lacks an explicit answer to this question, leaving the decision in the hands of American mothers-to-be during the first six months of pregnancy. After six months, legislation in most states seems to imply that a viable fetus is a morally significant being, worthy of protection under the law. Specifically, many states outlaw late term abortions (unless the mother's life is at stake, in which case the decision is in the mother's hands.) Some states also require parental notification for pregnant minors, and may mandate the disclosure of abortion risk information to the mother prior to conducting the abortion.

At the same time, whether explicitly stated or not in the law (most often not), at least 38 states' fetal homicide laws, 23 of which apply to even the earliest stages of pregnancy, seem to imply that the personhood of an unborn child begins at conception. While most of these laws focus on the harm done to a pregnant woman and the subsequent loss of her pregnancy rather than the rights of the developing child, the fact remains that under such laws, should a mother and her unborn child be murdered, the murderer can essentially be prosecuted for murdering two people.

In Pennsylvania, for example, fetal homicide is defined as crimes against an unborn child (which is explicitly defined as an individual organism of the species Homo sapiens from fertilization until live birth) including criminal homicide, murder, voluntary manslaughter, and aggravated assault of an unborn child. Simultaneously, abortion is legal in Pennsylvania up until 24 weeks of gestation. It could be said, then, that such states recognize the personhood of an unborn child from conception when mother and child are murdered, yet deny the personhood of the unborn should the mother choose to terminate her pregnancy. In that sense, state fetal homicide laws lie in evident contradiction with current abortion laws, highlighting the need for legislatures to formally answer the question of when morally significant life begins.

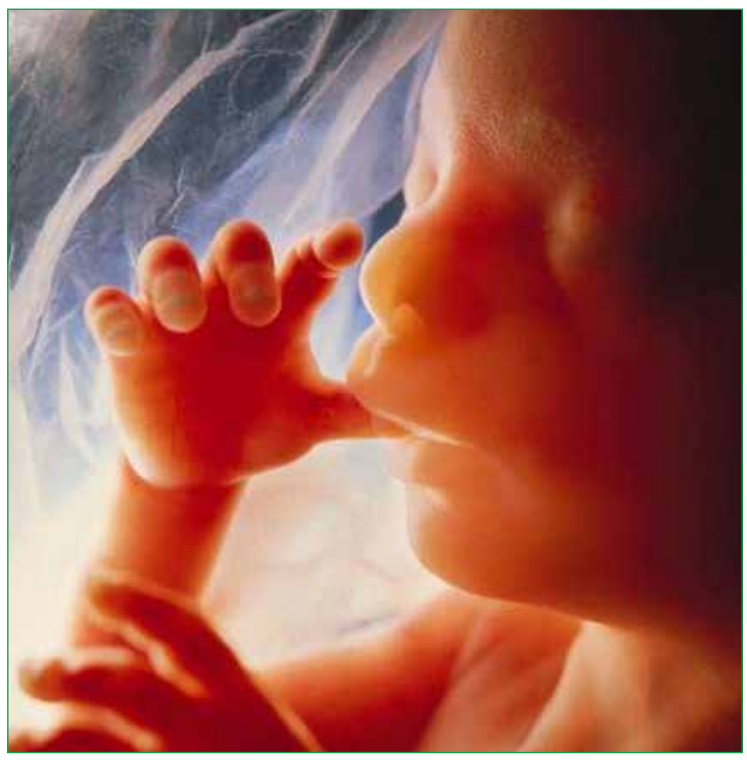
The Catholic Church has been clear on its stance that morally significant life begins at conception. In fact, the Church fosters continued dialogue between scientists and ethicists, seeking the interrelation of faith and reason.

At the junction of these two disciplines, Dr. Paul Scherz, a graduate student at Notre Dame with a PhD in Genetics, is pursuing a doctorate in moral theology. Specifically, Scherz is studying the Catholic tradition's resources for thinking about moral issues that arise in relation to scientific advances.

Scherz argues, "one must be careful when trying to use scientific results to argue ethical matters that one does not ask more from science than it can deliver. Whether "morally significant life" begins at conception is primarily a theological and philosophical question. It depends on what you define as morally significant life, which in turn deals with complex questions of how the mind and body are connected, what is the status of the soul, when does ensoulment occur, what is personhood, etc."

> "The most important insight is that development is a process that starts at conception. Every event later in development that might be chosen as the beginning of moral significance can be connected to earlier or later steps in the process that have just as much claim to importance." - Dr. Paul Scherz

Scherz goes on to say that the question is not so much "How does science support the pro-life or pro-choice position?" as it is "Is science consistent with one's ethical position?"



Scherz follows this thought by pointing out that "a position holding that morally significant life begins at conception is not inconsistent with contemporary developmental biology, and some aspects of developmental biology raise problems for alternative positions. The most important insight is that development is a process that starts at conception. Every event later in development that might be chosen as the beginning of moral significance can be connected to earlier or later steps in the process that have just as much claim to importance."

> Even while laws punish fetal homicide, scientific discoveries reveal the continuity of early human development, and pro-life moral thought further grounds moral significance from conception, abortion is legally protected.

In other words, the continuous nature of embryonic development is such that, beyond the moment of conception, science has not revealed a discrete moment at which one could claim that the developing embryo is endowed with or has achieved a state of personhood or moral significance. For the pro-life cause, then, it follows that legislatures should protect life from conception onward.

Professor O. Carter Snead, of the Notre Dame Law School, whose principal area of research is public bioethics, advances this point from a Catholic perspective: "Modern embryology confirms that the life of the human organism begins with the union of gametes (sperm and egg) of his or her parents. From conception, there emerges a complete, living, self-directing, integrated, whole individual member of the human species, who, given the proper environment, will (if all goes well) move herself along the trajectory of human biological development from embryo, to fetus, to neonate, to child, to adolescent, to adult."

Some argue, however, that in the absence of a scientific and legal consensus, such difficult moral decisions should be left up to individual citizens. In this situation, pro-life individuals would hope that people would err on the side of life. That said, while personal autonomy is a core value in American society, so too is the protection of the rights of individuals, especially the vulnerable (e.g. the unborn). This brings us back to the need for lawmakers to formally define when morally significant life—life worthy of protection under the law—begins.

Dr. Phillip Sloan, Professor Emeritus in Notre Dame's Program of Liberal Studies and the Program in History and Philosophy of Science, offers the perspective of a Catholic, pro-life philosopher originally trained in biology and chemistry:

"It is not that a person is there [at the moment of conception] but *human personhood* is there *potentially* in the sense that the human soul, as form, is intimately and immediately there with the cell matter, and is being realized in the developmental process."

Sloan's epigenetic perspective on the developmental process of the human embryo highlights the fact that, at the moment of conception, the fertilized egg that will eventually develop into an adult human being is by no means a fully formed *human person* at that moment, but has immediately a "soul" or "*personhood*" or "moral worth."

Catholics like Sloan believe that, whatever label you give it, human moral significance extends to the strong and the powerless. The Congregation for the Doctrine of the Faith's *Instruction Dignitas Personae on Certain Bioethical Questions* writes, "The reality of the human being for the entire span of life, both before and after birth, does not allow us to posit either a change in nature or a gradation in moral value, since it possesses full anthropological and ethical status. The human embryo has, therefore, from the very beginning, the dignity proper to a person."

Snead writes, "The central animating claim of the pro-life movement is that each human being is intrinsically equal in basic dignity simply because of who he or she is as a member of the human family. Each human being is valuable and irreplaceable, regardless of her age, size, location, race, sex, usefulness (or burdensomeness) to others, her possession or lack of certain favored physical or mental capacities, or the worth assigned to her by others. It is worth pausing for a moment to focus on the radical and distinctive nature of this claim. The moral status of each human being is, according to this view, unconditional and noncontingent. It does not wax and wane according to the judgment or interests of others, in light of physical, mental, or circumstantial criteria that such others might establish."

Despite these arguments, as a country we have poured energy into disputing the intricacies of when and on what terms abortion is legal. Even while laws punish fetal homicide, scientific discoveries reveal the continuity of early human development, and pro-life moral thought further grounds moral significance from conception, abortion is legally protected. Given the fact that the humanity and due rights of embryos can be so easily overlooked, the dominant impulse has been to prioritize personal autonomy. Yet if Americans wish to give fair weight to these complementary values, our legislatures must formally answer the question of when morally significant life begins.

Nick Mahan is a sophomore biology and applied and computational mathematics and statistics major from Keough Hall. When he grows up he wants to be just like Mike Bradley.

Cheers & Jeers

John Cochran
Humor Guru

CHEERS



Kevin Ford

HHS mandate revisions – Is that the shining light of bipartisanship and a kept promise from the Obama administration? Perhaps, say the least cynical among those combing over the new revisions to the HHS mandate. Some revisions over the more objectionable provisions in the mandate (especially those that affect Notre Dame) may be done away with, but many believe rescinding the mandate is the only way to fully preserve religious liberty. A rather tentative cheer to be sure, but this *is* politics, after all.

Kevin Ford – Orbiting the earth from 230 miles up, Notre Dame alumnus ('82) and astronaut Kevin Ford is midway through his mission command on the International Space Station. In true Domer fashion, he has adorned the inside of the vessel with a yellow "Explore Like a Champion Today."



Ray Lewis

JEERS



Deer antler spray – I was surprised when I saw ESPN running a hunting story and even more surprised when I learned what the article was actually about. A few U of Alabama football players, as well as all-world Ravens linebacker Ray Lewis, used the performance-enhancing substance derived from deer antlers, alleges a deer antler spray salesman. A Johns Hopkins professor claims the substance in question—IGF-1 (a potent anabolic hormone)—is basically ineffectual if applied orally, as the spray would be. However, the weirdest part of the story is that Ray Lewis' very tenuous relationship to this PED is the thrust of greater scrutiny than certain, uh, conspicuous events a few years back during another Super Bowl...

Super Bowl commercials – Admittedly, I am not the commercial-watching aficionado that many of my friends are, and thus my expectations were characteristically low. It seemed advertisers sought the lowest common denominator through (mostly sexual) shock value. There were a few gems. For example, Leon Sandcastle and the Budweiser Clydesdale (queue the obligatory, teary-eyed *awww* from my readers of the fairer sex).

The halftime show – hearing Beyoncé during the halftime show only made me long for the halcyon, less-musically-bereft days of my (Destiny's) Child-hood. A bad pun, but you know what I mean…right?

Permission to laugh

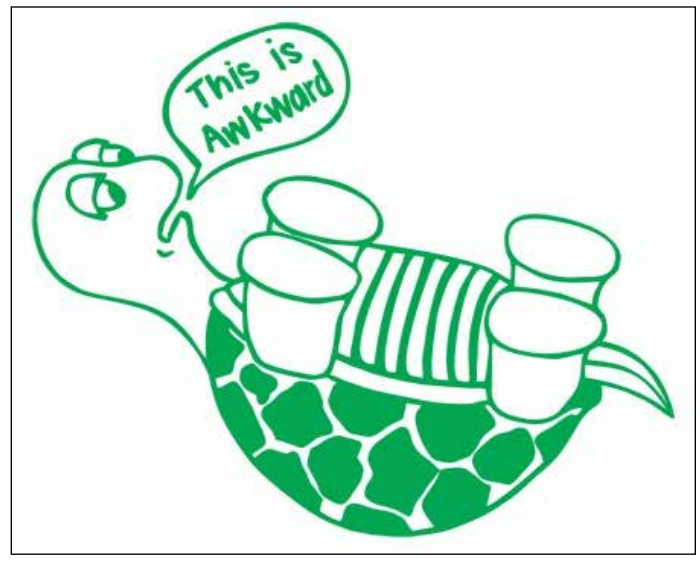
Michael Jackson
Staff Writer

Ever gotten caught in that awkward situation when the friend with whom you're walking bumps into some friends you don't happen to know? You kind of slink to the side as your friend talks to these people about what seems to be completely worthless in comparison to the awesome trip/weekend/birthday about which you had previously been talking. Or worse, have you ever been with a friend who seems to have a perpetually vibrating phone while you're walking with him or her? You feel so minimized that you might have a better conversation if you just walked in the other direction and texted him or her what you were thinking. In honor of these situations I've created of a list of "are you stupids...?" Then I've listed out the small adjustments to the situations that include a little R-E-S-P-E-C-T!

First awkward situation listed above when your friend bumps into people you don't know. You of course whip out your phone to suggest that you can keep yourself occupied while he or she blabs on about some random professor, some cute guy/girl, or the weather. You know that you're the real friend, and you should be treated as such.

If you've ever been the perpetrator of this uncouth behavior there are several respectful solutions so as not to offend either the friend with whom you're walking or the people you bump into.

1) Ask the friend with whom you're walking if it's okay to briefly stop to talk. 2) If he or she seems uncomfortable limit your encounter to a hello or "I'll call you (text you) later." 3) If you do stop to talk, LIMIT it to 1 minute because no friend wants to stand there and feel neglected. 4) Always introduce your friend to the people you've just bumped into. It's a sign that you recognize you've interrupted your original conversation and value the time of all involved.



The second situation involves a friend who is upset at you because of something you did or said, or at least he or she is upset because of some perceived grievance against you. Nothing bothers me more than when a friend texts me that he or she is upset at me and unloads via text message. Texting is a great tool, but there is no way you can read body language or sentiment in a text. This is especially problematic when one of you reads far more into a message than he should. If you enjoy making messes of your day then start a texting conversation with a friend whom you are upset. You'll both get more fiery by the minute and likely end up with carpal tunnel syndrome. Are you stupid?

There are quite a few respectful ways to deal with this situation, and the most obvious of these I've listed first.

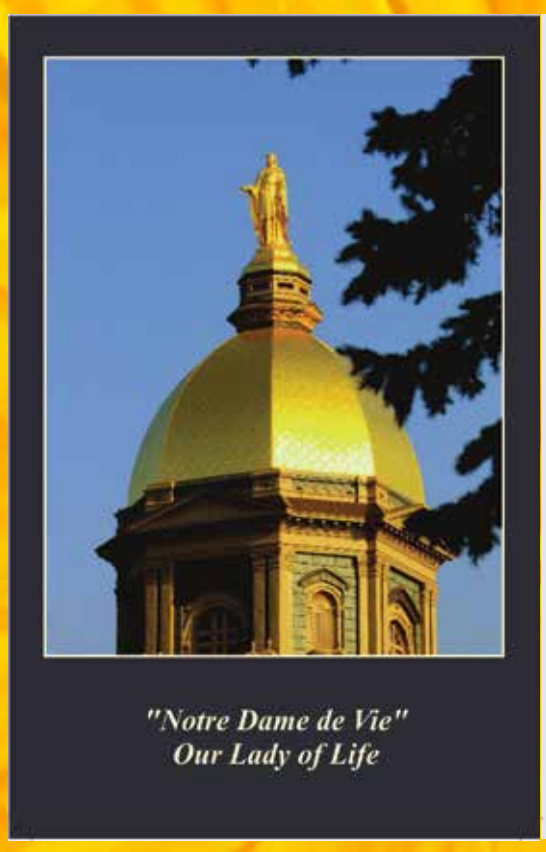
1) Resist the urge to text something stupid! 2) Simply text that you would like to talk about something that is bothering you, and you would like the friend's help. 3) Do not be accusatory or text anything that could be misconstrued. 4) Offer times to meet with the friend with whom you're upset, and go out of your way to make it happen. 5)Resist the urge to text something stupid!

While there is of course the obvious "don't answer your phone while with your friend unless it's extremely urgent," that is not the next "are you stupid?" In the age of Facebook and Twitter it might be easy to think you really do have 20 or even 30 close friends. I think that one can reasonably have 7-10 close friends and maybe three or four very close friends. Why, you ask, do I say this? Well ask yourself how many of your friends' birthdays you actually remember. Exactly.

What are some of the tests you should give yourself to check in on your friendship with 7-10 people? 1) Do you remember important days for them? 2) Their parents may struggle to remember your name, but do you struggle to remember their parents' names? 3) Do you know what you do that makes them smile or that really irritates them? 4) Are you concerned for their good above all things such that you might even offer some correction or accept criticism from them? 5) What is going to happen with that friendship in your remaining years in school, and where will it go after graduation?

This article is brought to you by the hundreds of *fakebook* friends you have. So ask yourself the next time you're spending quality time with good friends and you're tempted to do something stupid, "am I stupid?"

Michael Jackson is... wait, his name is Michael Jackson? Michael Jackson is excited that Coach McGraw just got her 700th career win! Contact him at mjackso7@nd.edu.



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!

ND Fund

continued from front page

former associate director of the CEC, when he left Notre Dame to teach at Baylor University.

Each member of the Fund board was named in the agreement and approved by the university in 2009.

Since its inception, the Fund has grown into one of the most successful pro-life entities on campus.

Project Guadalupe, an initiative that seeks "to form the next generation of pro-life leadership," consists of the development of a pro-life curriculum and the two-week summer Vita Institute for recent college graduates and professionals.

The Fund also annually awards the Evangelium Vitae Medal to an outstanding pro-life leader. Recipients are honored at a banquet with a $10,000 dollar prize and a beautiful medal. Recent recipients include Richard Doerflinger and Helen Alvaré.

Additionally, the Fund has annually subsidized the cost of transportation for Notre Dame students travelling to the March for Life in Washington DC. Student attendance at the March this year doubled last year's figure. The Fund also contributed $500 to any faculty member requesting assistance in attending the March.

The Fund also hosts biannual Bread of Life dinners, bringing together students and pro-life faculty to discuss life issues over dinner.

This fall, after four years of successful operation, the administration decided that the Fund's governing structure violated university policies regarding the stewardship of donations. Consequently, the decision to disallow future donations was communicated in October to the Fund members. When the Fund runs out of expendable donations, it will shut down.

When the university proposed that the Fund to Protect Human Life be placed under the sole leadership of the CEC's current director, Snead, the board (including Snead) declined to recommend this proposal to Dotterweich and he refused to accede. In place of the Fund to Protect Human Life the university established the Notre Dame Right to Life Fund, situated it within the College of Arts & Letters, and placed it, according to university administrative policies, under Snead's leadership.

In a January 4 letter addressed to Fund to Protect Human Life donors, Solomon explained his board's objections.

"We also argued that we were not convinced that the Fund did violate university policies regarding fund accountability since all expenditures from the Fund were subject to various levels of oversight from other administrative units. Their response was that the University had simply made a mistake in approving the Fund in the first place and that they now wished to correct this mistake."

Fr. Miscamble, who will sit on the Fund to Protect Human Life's board until its current expendable donations run out, wrote a statement in which he addressed the issue.

"This action was justified on weak procedural grounds supposedly to correct arrangements that had operated well and in full accord with university policies for four full years. There had not been a single problem in the operation of the ND Fund over this whole period," he wrote.

Rover inquiries to Nanni and Dean of the College of Arts & Letters John McGreevy on the matter were forwarded to University Spokesperson Dennis Brown for response.

"The University recently established the Notre Dame Right to Life Fund in accord with our long-established policies regarding the stewardship of donations it receives for any purpose," Brown wrote in an email. "An earlier iteration of this fund, the Notre Dame Fund to Protect Human Life, was created with a governing structure that did not conform to these policies."

He continued, "specifically, the fund was directed by a committee that was incorrectly given autonomy to administer it free from any oversight by a University department. We do not believe it was a mistake to establish the previous fund. Instead, our position is that a mistake was made in the way it was established."

However, when asked, Brown did not dispute Fr. Miscamble's objection that all Fund activities and expenditures were already subject to university oversight. He simply said, "anything related to expenditures, administrative oversight or other matters is ancillary to the need to align the governance of the fund with University policies."

Fr. Miscamble argued that "the ND Fund had been established through a formal contract between the founding donor and the university, but that contract was cast aside when it was no longer deemed appropriate or necessary by certain university administrators."

Solomon encouraged donors in his letter to continue supporting Notre Dame's pro-life efforts by contributing to the Right to Life Fund. He expressed his confidence that Snead and the CEC will continue the good work that the Fund to Protect Human Life began and will continue its programs.

Regarding the newly-created Right to Life Fund, Brown said that "the new fund, like its predecessor, has the same objectives—education and programming pertaining to the dignity and worth of human life, especially in its beginning stages." Brown added, "again, there has been absolutely no change in the purpose for which both of these funds were established, and any suggestion that Notre Dame has lessened its commitment to supporting the Church position on the sanctity of life would be false and a misrepresentation of this matter."

Despite the university's statement, Fr. Miscamble noted that "the administration decision struck at the very heart of what made the Notre Dame Fund to Protect Human Life so attractive to donors—namely the assurance that their generous donations would be committed to pro-life activities at Notre Dame and that they would not be subject to the interference of administrators who have proved unenthusiastic in their pro-life commitments in the past."

"The first thing that must be said is that the Notre Dame administration's decision to slowly choke off the ND Fund to Protect Human Life was not done with any thought for or consideration of pro-life efforts at the university," Fr. Miscamble said. "The decision damages the entity that has done the most to promote pro-life work on campus in recent years."

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

Patristics and pasta

continued from front page

resourcement theology, reading a passage from Henri de Lubac. This new "social" Catholicism contrasted with previous ways of thinking about Catholic life in which the the personal salvation of the believer was emphasized.

The emphasis of the *resourcement* on historical developing theology and its social aspect, Fr. Daley said, was initially rejected by the theologians of France and even the Vatican. De Lubac was forbidden from teaching and so dedicated his life to writing. Priests were forbidden from attending ecumenical conferences. Fr. Daley went on to explain that within a few years, many of the ideas expressed at these conferences were becoming acceptable. In fact, Fr. Daley pointed out, this *resourcement* theology became highly influential in the development of the documents of the Second Vatican Council, especially with regard to the historical nature of belief and the social responsibilities of Christians.

The talk drew about 20 students from different fields of study. Zach Harris, a senior engineering and physics major, enjoyed Fr. Daley's narrative of how he came to study patristics as a continuation of a classical high school education in Greek and Latin.

"I'm definitely going to try to take to heart Fr. Daley's advice to 'read one old book for every new book,'" Harris said. "As one of the few non-theology majors in the group, I appreciated his ability to speak in a relatable way, with sincerity and serenity, even when he was talking about subjects unknown to me."

Jonathan Gaworski, a sophomore in the philosophy-theology joint-major program, was intrigued by Fr. Daley"s view of patristics as a subject in theology. Gaworski said, "Fr. Daley's talk offered a new perspective on the discipline of Dogmatic Theology as both historical and systematic. Patristics…is often classified as historical theology, yet the Church Fathers were very systematic in their thinking. Similarly, Thomas Aquinas is often considered the first systematic theologian, yet he was well-versed in the theological history of the Patristic Period. Fr. Daley emphasized a more synthetic approach to theology, looking past the artificial categories which have emerged in the past century."

At the end of the talk, members of the Theology Club posed questions to Fr. Daley about the nature of *resourcement* and posed general questions about the study of theology. Desserts were shared, and the students received a blessing from the Jesuit Father.

Nathaniel Gotcher is a fourth-year architecture student and RA in Morrissey Manor. He is a part-time monarchist and proud of it. Contact him at ngotcher@nd.edu.

The astronomer's God



Dr. Phil Sakimoto
Faculty Contributor

It was a clear and quiet evening as I walked home to my graduate student apartment. Having just passed my comprehensive exams in astronomy, I looked up at the sky thinking, "I now know everything there is to know about the Universe." Of course, I didn't mean *everything*. But in terms of overall understanding, passing those exams showed that I knew as much about the Universe as did anyone else on Earth. Then I looked again and thought, "So what? What's in it for me?"

One reason I took up the pursuit of astronomy was that I wanted to understand everything in the Universe. And, in that case, I meant *everything*. I said that being an astronomer gave me the license to study anything at all, since everything is encompassed within the Universe. But is it?

The astronomer's universe is a strictly physical one, mediated by the laws of physics and chemistry. There is no place in it for things that cannot be examined through a telescope or in a laboratory. It is an unimaginably vast and magnificent place, but it can also be an incredibly empty and lonely place. That evening, it seemed to have nothing to do with me.

In recent centuries, the trend in Western thought has been towards separation and division. We define academic disciplines and then split them into ever finer specialty areas. This has not always been the case. After all, we refer with envy to the Renaissance Man, the scholar who encompassed all of what we now call separately religion, science, philosophy, rhetoric, mathematics, and so on. When did they all become separate? Was it, in fact, due to Copernicus?

There is an apocryphal story that goes like this. Copernicus said that the Earth was no longer in in the center of the universe; the Sun was in the center. Galileo, with his telescope, proved that this was true. The Catholic Church, upset with the Earth no longer residing in the central, privileged place, condemned Galileo. And thus the people of science and the people of faith began a fight that continues to this day. You can find various versions of this story routinely recounted in introductory astronomy textbooks. In my younger days, flush with the knowledge of all that there is to know about the Universe, I taught it too.

But since coming to Notre Dame, I have learned differently. Galileo was a faithful and knowledgeable Catholic. The Church leaders were not particularly concerned with the location of the Earth. Galileo was unfortunately caught up in the struggles for Church authority in the Counter-Reformation era.

But, over the centuries, the idea that the Church was against science and science was against the Church arose and persisted. As a young scientist, I had this ingrained into me along with the unwritten Culture of Modern Science: Science is the only believable way to prove anything. That which cannot be proven by science cannot be true. Therefore, the idea of God and the doctrines of religion cannot be true.

Why does the Culture of Modern Science not see the flaws in its own arguments? If Modern Science deals only with strictly physical phenomena, then how can it rule out the existence of things that are not strictly physical? Would it not be more accurate to say that Modern Science is simply unable to determine the existence or non-existence of non-physical phenomena?

In defiance of the Culture of Modern Science, I began to explore the faith. I wandered through various mainstream Protestant churches. I had a modest conversion experience. I fell into fellowship with the campus ministries clustered around the borders of my secular university. I was troubled by the seeming contradiction of seeking Christ while acting as a scientist.

Then came Bob Russell. Dr. Robert J. Russell, founder and director of CTNS—the Center for the Study of Theology and the Natural Sciences—holder of doctoral degrees in physics *and* theology, and ordained minister in the United Church of Christ. He came to give a talk at one of the campus ministries. I spent a long time talking with him. His self-appointed mission was to reconcile faith and science at the highest levels of philosophy, theology, and metaphysics. His then nascent Center has since then become a world leader in faith and science dialogues among academicians and priests conducted, among other places, at the Vatican.

More important than any particular idea that Bob espoused was the mere fact that he was doing what he was doing. He was declaring that there is no conflict between science and religion, he was betting his career on that declaration, and he understood at a very deep level what he was talking about.

I became a dues-paying member of CTNS. I began to explore the literature on faith and science. I encountered the Creationists who claimed that scripture, interpreted literally, proved that evolution was not true. I learned that their arguments were based in flawed theology, flawed science and flawed logic. I saw that their loud voices were, nevertheless, the basis of the prevailing public perception that science and religion were incompatible. I saw that they were the foil that caused many scientists to rail equally loudly against the veracity of religion—any religion.

Then I learned another truth about scientists. Interviewing for what would become my first faculty job, I listed CTNS on my resume under professional memberships. There it was, right after "American Astronomical Society," and "Astronomical Society of the Pacific." I put it there, honestly, just to see what would happen.

The answer was . . . nothing. Nothing, that is, until during a break between interview meetings, a senior physics professor waved me into his office, deliberately closed the door, and whispered, "what is this Center for the Study of Theology and the Natural Sciences you have on your resume?" It seems that he was a Christian, was very interested in how one might reconcile faith and science, and was absolutely not going to say so publicly.

This became a pattern. Publicly, everyone studiously ignored that little entry in my resume. Privately, those scientists who were believers were greatly intrigued. That pattern persisted for the next two decades of my career.

During those two decades, I continued to explore aspects of the faith. I was baptized into the United Church of Christ. I sought salvation through good works among the homeless on the streets of Washington, DC. I seemed to repeatedly move more deeply into the call of one or another Protestant church and then, for reasons I couldn't explain, draw back. Then, through a convergence of family and personal issues—and perhaps the hidden hand of God—I came to Notre Dame.

I began to learn about the depths of Catholicism, depths that are often hidden from public perception. I came to see that most Catholic doctrines are about truth in a very fundamental way: absolute truths not swayed by public opinion. I wanted to learn more. I joined a Rite of Christian Initiation for Adults class at a local parish. It was there that I learned the *real* truth: the barriers to seeing truth were hidden within me.

How can I see the existence of God, let alone accept that presence, when I am held back by the evil that lies within? For if I accept the existence of God, then I have to confront the existence of that evil. But if I discover the true conversion that happens in the Sacraments of Reconciliation and the Eucharist, then perhaps I might allow the evil within to be replaced by the very presence of the living God.

With that conversion, my role as a scientist changed. Instead of pridefully proclaiming that, as a scientist, I could discern the very nature of the universe, I said instead that my role as a scientist is to uncover that which we, as human beings, might humbly discern about the nature of God's creation.

This brings us to the fundamental question raised in every introductory astronomy class: is this universe in which we live—and the fact that we, as human beings, are in it—a statistical happenstance of nature or a purposeful creative action? Having come to grips with the existence of God, I could say that it is certainly a purposeful creative action, albeit carried out over billions of years. But, still, what did that have to do with me?

Then came Lenny. Leonard DeLorenzo, theologian and Director of ND Vision. He wanted to use the Notre Dame Digital Visualization Theater—the DVT—to inspire a retreat on the theme "Your God is Too Small." After many trials and revisions we created a presentation that Lenny calls *Sacramental Creation*.

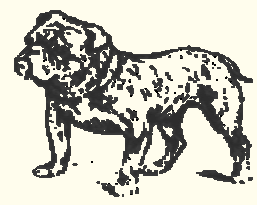
The presentation is a simulated journey through the entire observable universe, created by using navigation software to explore the astrophysical data sets kept in the DVT's computers. I pilot the audience on this journey and serve as a scientific tour guide, explaining where we are and what we are seeing. Lenny is the interpreter, offering prayers, meditations, and readings that evoke the mystery of a God who can create this immense universe and yet care for each and every one of us.

The dialogue of our two voices, in a very visceral way, fills the scientist's universe with the very presence of the God who is love. Each time we present this dialogue to a new audience, I realize that in a very unique and unexpected way I have found the answer I was seeking.

As a young scientist, I had this ingrained into me along with the unwritten Culture of Modern Science: Science is the only believable way to prove anything. That which cannot be proven by science cannot be true. Therefore, the idea of God and the doctrines of religion cannot be true. Why does the Culture of Modern Science not see the flaws in its own arguments? If Modern Science deals only with strictly physical phenomena, then how can it rule out the existence of things that are not strictly physical? Would it not be more accurate to say that Modern Science is simply unable to determine the existence or non-existence of non-physical phenomena?

Dr. Philip Sakimoto directs the Program for Academic Excellence in Notre Dame's College of First Year of Studies. Formerly, he managed national education programs for NASA in Washington, DC.

It behooves a good watchdog to bark.
Good Rover.



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

Breaking the silence: Talking about abortion

Erin Stoyell-Mulholland
Staff Writer

As we remember the 40th anniversary of *Roe v. Wade,* the topic of abortion is as prevalent as ever on college campuses. One courageous young woman's efforts demonstrate this fact. Tianna Spears, a 20-year-old college student at North Carolina State, recently launched a campaign called the Beautiful Pain Movement, a movement that seeks to bring healing to those suffering from the wounds of abortion.

Spears says that she was inspired to do something after watching a friend's pain after having an abortion. Spears wrote "I saw her pain, heard it in her voice, saw it accumulate and drip from her eyes." She realized there was a great need on college campuses and recognized the current lack of resources available to her peers.

In February 2012, Spears started an on-campus support group to provide a non-judgmental place for women and men to come together and discuss their experiences with abortion. The group claims no religious or political affiliations and does not take a pro-life or pro-choice stance.

Their gatherings serve as a place where anyone can come to heal from the pain that accompanies an abortion experience. The main purpose of the movement is for people to be able to share their stories. There is no sort of professional counseling, nor does Spears possess any qualifications other than personal experience.

One of the main goals of the Beautiful Pain Movement is to end the silence surrounding the topic of abortion. Abortion is a subject that is very polarizing in America, and as a result many people become silent in order to avoid conflict. Spears hopes that this campaign will bring more awareness to the needs of post-abortive women, specifically the desire to talk about the experience of abortion.

Spears hopes that the program will continue to grow and is currently in the process of pursuing nonprofit status for the organization so as to spread the word to other colleges. She said:

"I would say the biggest success of the movement so far has been all the strong and courageous people I've met and the amazing stories I've heard. This past year has been the best year of my life. I've met so many inspiring people with stories that you could not even imagine and watched them become stronger and wiser people with an amazing journey and story."

Similarly, this year, Notre Dame's Right to Life Club has been focusing more of its efforts on providing help for post-abortive women and men.

During the fall semester, posters were placed in all the men and women's dorms with tear-slips for a phone number to call. These posters said "I [She] had an abortion and now I feel… ambivalent, confused, relieved, nothing, scared, angry, unsure, numb, sad. No matter what you are feeling, you are not alone."

Some Resident Assistants in female dorms were surprised to see how many of the tear-slips had been taken off the posters. One RA said "I knew people were having sex, but I didn't realize that so many women in just one hall (and possibly a few visitors) would be faced with either the decision to have an abortion or needing post-abortive help. It shocked and saddened me, and I hope that those girls got the help they needed. I wish the issue was discussed more around campus so that it wouldn't seem so taboo."

The posters hanging around the dorms also have helped spark conversations among the residents. With the posters as a prompt, it seemed easier for women to be able to have conversations about abortion and their views and experiences. This type of conversation should be encouraged so that more women are able to express their feelings on the issue without judgment or stigma.

Student Kellie Raddell, the ND Right to Life Commissioner who works with post-abortive programs, said: "On campus, it is important that we offer real and effective programs for healing and forgiveness after abortions. Some students have had abortions themselves, and statistically, most know someone who has had an abortion."

College-aged women are the largest group of women choosing abortions, yet silence often engulfs the subject, especially on a Catholic campus such as Notre Dame. In the spirit of Spears' movement, Notre Dame's Right to Club is trying to improve efforts to provide help to those in need of healing and hopes to continue improving these efforts in the upcoming years.

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.

Women's Care Center welcomes Notre Dame family

Olivia Balmert
Staff Writer

One can feel the spirit of the Notre Dame family alive and well on campus, within alumni gatherings, and at sporting events all over the country. This spirit is not contained, however, to campus. One place where Notre Dame students increasingly find this sense of the community is at the Women's Care Center in South Bend.

Even without ND paraphernalia plastered on every available surface of the center, volunteers nonetheless find themselves feeling right at home among the people of the South Bend community who operate and visit the Women's Care Center. The sounds of friends chatting and children giggling accentuate a familial feeling reminiscent of the campus buzz on a home football weekend.

The Women's Care Center is a non-profit organization that offers support to young women who are in crisis pregnancies. Counselors sit down with each client and listen to her unique concerns and challenges. Although the staff of the Women's Care Center does not have all the answers, the counselors are committed to giving unconditional love to their clients and promising to remain with the women every step of the way.

In a sense, the Women's Care Center attempts to fill the role of supportive family member that some clients may lack. Their continued support allows women to find hope and to trust that they can still reach their goals and dreams despite the challenges of unplanned pregnancy. Women are encouraged to finish school so they can gain a sense of self-sufficiency, and expectant mothers who are considering adoption can also pursue this option at the center.

Women meet with their counselors throughout pregnancy, but also after their children are born. The center provides ultrasounds, medical check-ups, and child care. Each time a woman visits the center she earns coupons redeemable for strollers, baby clothes, car seats and other supplies at the "Crib Club." New parents can also earn bundles of diapers by attending various classes that present helpful information for new parents.



Women's Care Center in South Bend

According to the 2010 Annual Report, Women's Care Centers served over 16,700 women in a single year. The organization now has nineteen locations in four different states and has grown tremendously since its founding in 1984. The founder, Janet E. Smith, was herself a Notre Dame faculty member, linking the center and the Notre Dame family from the beginning.

Today the university's Right to Life club continues to support its kindred association by holding fundraisers, hosting baby showers, and sending students to volunteer at the center. Volunteers play with children during parenting classes, work at the Crib Club, and help manage the various donations that arrive at the center daily.

As word has spread among students about this wonderful special service opportunity, the number of volunteers at the Women's Care Center has doubled since last semester. One reason for this increase is doubtless the sense of belonging tangible at the three branches of the Women's Care Center located here in South Bend.

The Notre Dame Avenue location, just down the road from the golden dome, is itself a renovated home. The lovely brick facade and cheerful flower beds are reminiscent of the quintessential "grandmother's house." Inside, smiling faces and holiday decorations abound and one almost expects that a plate of cookies and a glass of milk will be waiting on the kitchen table. The atmosphere fosters a familial sense that unites employees, clients and volunteers.

Many of the student volunteers also appreciate the opportunity to interact directly with the women of South Bend and support them in their decision to accept the joys and challenges that come with welcoming a new life. In a recent interview, current volunteer Christiann Tavatis expressed her delight in actively participating in the Right to Life movement beyond attending club meetings. She says of her involvement at the Women's Care Center, "it is great to know that I'm helping an amazing organization that works to protect the sanctity of life."

Student volunteers who are new to the Women's Care Center this semester have had similarly positive experiences. Teresa Laubacher says of her initial impressions of the center, "it was amazing to see the welcoming and encouraging environment at the Center, as well as the inspiring amount of resources provided for its clients. Places like the Women's Care Center are a blessing for the communities fortunate enough to have them, and I am privileged to have the opportunity to spend time [there]."

The Women's Care Center is indeed a blessing to the communities of South Bend and Notre Dame. In fact, over the past three decades the Women's Care Center has grown into the largest pro-life pregnancy resource center in the nation. Volunteers have the opportunity to learn from this wonderful organization and see how approaching each client with love and acceptance can bear great fruit. After graduation, students can share this knowledge with similar organizations all over the country, spreading the culture of life, which is the aim of the Right to Life Club of the University of Notre Dame.

Olivia Balmert is a sophomore majoring in Theology and Biology. Her favorite things include raindrops on roses, whiskers on kittens, bright copper kettles, and warm woolen mittens. She also likes to boast that she has already climbed every mountain in Northern Indiana. Contact Olivia at mbalmert@nd.edu.

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HHS

its own religious faith. Under the new accommodation's definition of a religious employer, the two latter criteria have been discarded; instead, the Internal Revenue Service definition of a religious organization—a house of worship—remains.

According to the DHHS, "this proposal would not expand the universe of employer plans that would qualify for the exemption beyond that which was intended in the 2012 finally rules." Houses of worship are therefore the only organizations that are truly exempted.

Another accommodation was offered for religiously-affiliated organizations that do not meet the above criteria. The DHHS claims that non-profit organizations with conscionable objections "would not have to contract, arrange, pay or refer for any contraceptive coverage to which they object on religious grounds." Instead, the insurance company would provide separate individual health insurance policies "without cost sharing, premium, fee or other charge."

According to the DHHS, no extra costs will be necessary because "insurance companies would be insuring the same set of individuals under both policies and would experience lower costs from improvements in women's health and fewer childbirths."

In response to the accommodations put forth by the Obama administration, groups including the *New York Times*, American Civil Liberties Union and NARAL Prochoice America have provided their support and praise. A *Washington Post* columnist even went so far as to write that the compromise "ought to be taken by the nation's Catholic bishops as the victory it is."

Some legal scholars are inclined to disagree. Gerard V. Bradley, professor of law at the University of Notre Dame, remarked on the complexities of the rules.

"One can say with confidence the following: 1) religious hospitals are, as before, *not* exempt 'religious employers'; 2) religious charities are very likely not exempt either, unless they are run out of a church or are very tightly integrated with a church. So, a parish or even a diocese's Saint Vincent De Paul operations would probably be an exempt 'religious employer,' whereas Catholic Charities would not be; 3) the new proposal may (or may not) make it more likely that parish grade schools are exempt 'religious employers.'"

With regard to Catholic higher education, Bradley argued that "it is certain that Catholic colleges and universities do not qualify as exempt 'religious employers'...the proposal adds some additional layering to the earlier attempts to insulate the schools, but nothing of decisive moral significance is included."

Other critics of the plan include religious liberty law firms such as the Becket Fund and the Alliance Defending Freedom and political analysts such as Yuval Levin.

Levin wrote that the plan, "like the versions that have preceded it, betrays a complete lack of understanding of both religious liberty and religious conscience...the government has forced a needless and completely avoidable confrontation and has knowingly put many religious believes in an impossible situation."

The United States Conference of Catholic Bishops (USCCB) has yet to release a detailed statement, noting that it "welcome[d] the opportunity to study the proposed regulations closely" and "look[ed] forward to issuing a more detailed statement later."

The plan has been additionally susceptible to critique by for-profit organizations that also have conscientious objections to the HHS Mandate, like Hobby Lobby and Autocam Corporation.

Matthew Schmitz of *First Things* wrote in defense of such organizations, "the Obama administration believes that conscientious objections to contraception should prevail in the non-profit sector, but not in for-profit corporations. Why? Do employees of non-profits need contraception less? Do conscience claims of their leaders matter more? Why are tax-exempt organizations granted more rights than those which pay taxes?"

Ronald J. Colombo, professor of law at Hofstra University, wrote that the distinction between non-profit and for-profit organizations is a "convenient rule of thumb, but when it comes to constitutional matters such as freedom of religion it's not appropriate. There are for-profit corporations that are much more religious than non-profits."

Colombo argued that current state and federal laws have "impede[d] the ability of business enterprises to adopt, pursue, and maintain distinctively religious personae." Without the ability for businesses to display or conform to a distinctly religious character, "religious expression and practice is restricted to the private quarters of one's home," a condition that entails that "religious freedom does not truly and fully exist."

Schmitz also argued that the for-profit sector could at least receive the same application of the accommodation issued in the non-profit sector. He wrote, "contraceptives will be 'seamlessly' provided to employees of non-profits in a way that does not impinge on the consciences of employers. Say, though, that the administration's claims are made in good faith: Why not provide the same 'seamless' accommodations even to for-profit corporations?"

Despite the administration's accommodations, it is evident that there are a number of religious, non-profit and for-profit objectors. Having rejected the proposal, it is up to the American bishops and other conscientious objectors to respond. The problem remains: How are the objectors to respond in a way that can bring about a greater protection of their religious liberty?

Archbishop Charles Chaput of Philadelphia leaves us with this thought, "one of the issues America's bishops now face is how best to respond to an HHS mandate that remains unnecessary, coercive and gravely flawed. In the weeks ahead the bishops of our country, myself included, will need both prudence and courage—the kind of courage that gives prudence spine and results in right action, whatever the cost. Please pray that God guides our discussion."

Bob Burkett is a senior who currently resides in Dillon Hall. He thinks that the Bengal Bouts represent a great cause and that everyone should donate to help the Holy Cross Missions in Bangladesh. For questions, comments, or boxing tips he can be reached at rburkett@nd.edu.

Edith Stein Project

Register Now for the 8th Annual Edith Stein Project!

Modern Beauty: Unveiling the Mystery

Sessions include:

Beauty, Healing, and Human Flourishing (Feb. 8, 1:00pm)
Margaret Laracy, Institute for Psychological Studies

Verily: Redefining the Woman's Magazine (Feb. 8, 2:15pm)
Kara Eschbach, Co-Founder, Editor-in-Chief & Publisher,Verily Magazine
Ashley Crouch, Relationships Editor, Verily Magazine
Janet Sahm, Co-Founder & Style Editor, Verily Magazine

Pizza Dinner with Bishop Rhoades (Feb. 8, 6:15pm)
Following dinner, Bishop Rhoades will give a brief reflection on Mulieris Dignitatem

Edith Stein and the Feminine Genius (Feb. 8, 7:30pm)
Colleen Carroll Campbell, Journalist and author of My Sisters the Saints

Beauty and the Sacramental Life (Feb. 9, 11:45am)
Tim O'Malley, University of Notre Dame

Is it possible to find the woman of my dreams? (Feb. 9, 2:00pm)
Mark Houck, Co-Founder & President of The King's Men

The Nuptial Nature of the Spiritual Life (Feb. 9, 3:15pm)
Msgr. Michael Heintz, University of Notre Dame

Also featuring talks from ND professors: Carmen Helena Tellez, Keith Egan, Patrick Deneen, and Lawrence Cunningham

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Sponsored by The Identity Project of Notre Dame

Beloved bishop passes away

continued from front page

South so much that he wrote to the Apostolic Nuncio. In his letter, D'Arcy wrote, "Your Archbishop…I'm immensely happy here. I love being with my priests. I feel I relate to the people of this wonderful diocese and so, your Excellency, I earnestly and firmly request that I never be considered for promotion to another diocese."

When Bishop D'Arcy met the Nuncio in Washington DC at the bishops' conference, the Nuncio immediately remembered his letter, the kind of letter which Fr. O'Brien does not think the Nuncio receives often. Fr. O'Brien described Bishop D'Arcy as "a humble, prayerful, Jesus [and] Gospel-centered man who rose to great heights."

Before the final blessing at the Mass of Transferral, Bishop Kevin Rhoades, successor of Bishop D'Arcy, also shared a few words after thanking the late bishop's family for their presence, as well as for the presence of numerous bishops, priests, religious, and lay faithful. Bishop D'Arcy is survived by two sisters and several nieces and nephews. Bishops from Boston, Joliet and an Episcopal Bishop from the Diocese of Northern Indiana were in attendance, as well as religious superiors from the Congregation of Holy Cross and the Sisters of Saint Francis of Perpetual Adoration, to name a few.

Bishop Rhoades comforted his sorrowful faithful by reminding them of the deep spiritual bond that still remains between the living and the dead, between them and Bishop D'Arcy. With great affection and admiration, Bishop Rhoades emphasized Bishop D'Arcy's faithfulness, noting that D'Arcy took to heart the words said to him upon the reception of his episcopal ring at his ordination: "Receive this ring, the seal of fidelity: adorned with undefiled faith, preserve unblemished the bride of God, the Holy Church."

"Bishop D'Arcy's fidelity to his spouse, the Church, was unfailing. He loved the people of our diocese with all his heart and poured out his life in self-giving service to his spouse in imitation of Jesus, the bridegroom, who gave his life for his Bride, the Church…A good shepherd after the heart of Christ, [he] poured out his life for love of his people until the very end. He offered his prayers and sufferings these past several weeks for the people of our diocese," said Bishop Rhoades.

Fondly recalling celebrating Mass on the Feast of Saint Thomas Aquinas with Bishop D'Arcy only a week earlier, during which time the late bishop began also to preach when Bishop Rhoades only stopped for a second mid-homily, Rhoades described D'Arcy as "always the wise teacher, reflecting with us on the Word of God even in his last days…and what he shared was more profound

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Modern Beauty: Unveiling the Mystery

Becca Self
Staff Writer

"Late have I loved you, O beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you." Saint Augustine penned these profound words over a thousand years ago. It would be good to learn from his regrets, so as not to repeat them. In order to facilitate the same type of reflection that brought Augustine closer to Christ, the Identity Project of Notre Dame (also known as idND) will host its annual conference on the topic of "Modern Beauty: Unveiling the Mystery" on February 8 and 9 in McKenna Hall.

According to Father Bill Miscamble, CSC, the Edith Stein Project is "among the most important student-organized gatherings on campus because it allows students to focus on some of the most important matters that they should consider during their college years and to wrestle with central questions regarding how to live a good and virtuous life."

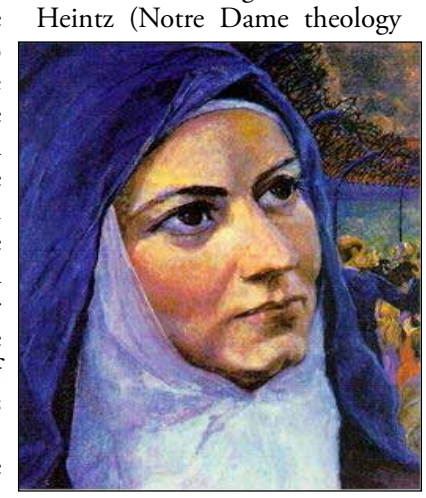
In addition to weekly meetings and speaker events throughout the academic year, the members of idND organize an annual conference inspired by the writings of Edith Stein to "explore our fundamental desire for beauty and its proper role in our lives, particularly in the way it affects our relationships with other people, with ourselves, and, ultimately, with God" (idND website, 2013 conference description page). The members of idND chose Edith Stein as their model because she "celebrated women's unique gift to act as instruments of empathy in her writings and through her exemplary life" (idND website, mission statement page).

Saint Teresa Benedicta of the Cross, born Edith Stein, was a Jewish volunteer nurse, radical suffragette, and writer who converted to Catholicism and eventually entered the Carmelite order. One of the first women admitted to university studies in Germany, Stein excelled in philology and philosophy, and had a particular interest in women's issues. She later became the leading voice of the Catholic Women's Movement in Germany before her death at Auschwitz in 1942.

The Edith Stein Project began 8 years ago out of a "desire to show the relevance of Catholic teachings to modern dilemmas," said one member of idND. The Project's founders began planning the first conference in 2004, which came to fruition in 2006. One of the prime motivations for the Edith Stein conference, called "Redefining Feminism," was the performance of the controversial "Vagina Monologues" on Notre Dame's campus. The "Vagina Monologues," then a popular show on American college campuses, included a series of soliloquies by female characters about their sexual experiences. Some of the monologues are expressions of great profundity, such as a Bosnian refugee woman who describes her rape at the hands of captors. Most of the play, however, treats sexuality in a promiscuous, flippant tone, and seems to promote or at least condone behavior that is inconsistent with the inherent dignity of women. Since then, the Edith Stein Project has become a mecca for high school and college students, functioning as an intellectual and spiritual retreat where they can learn how to grow up gracefully.

Sophomore Katherine Stultz is a member of the Venue and Hospitality Committee for this year's conference. She hopes that the talks will resonate with Notre Dame students, helping them overcome obstacles unique to college students. To explain what she believes to be the heart of the project, Stultz synthesized two quotes attributed to Saint Augustine and Pope Benedict XVI, respectively: "Love is the beauty of the soul," and so "we need to summon up the humility to allow ourselves to be loved." Here Stultz draws attention to the openness necessary to benefit from the conference's discussion of beauty and love as fundamental elements of human dignity.

This posture of humility and openness needs to involve the intellect as well as the heart. Thus the list of presenters includes individuals who have successfully incorporated truth, goodness, and beauty into their professional and scholarly ventures. Monsignor Michael Heintz (Notre Dame theology



St. Teresa Benedicta of the Cross

professor and rector of St. Matthew Cathedral in South Bend) is looking forward to conversing "with the participants in my little talk about… the intimacy and vulnerability of married love." He will be speaking on the "nuptial nature of the spiritual life" on Saturday afternoon from 3:15-4:15.

As Msgr. Heintz's topic exhibits, the conference has much to offer to both women and men. Lisa Cotter is a well-known speaker who works for FOCUS, the Fellowship of Catholic University Students, who was also a keynote presenter at the SEEK conference in Orlando in January. During the Edith Stein Project, she will be giving a talk entitled "Why Women Do That." What man could not use a little enlightenment in that arena?

According to the idND website, "there are many paradoxes in our quest for beauty- we want to be attractive, but not vain; we want to be secure in our natural appearance, yet we constantly try to reconcile ourselves with societal standards." This statement rings true for men and women alike.

Junior Timothy Kirchoff attended the past two conferences, entitled "Irreplaceable You: Vocation, Identity and the Pursuit of Happiness" and "Encountering Vulnerability: Courage, Hope, and Trust in the 21st Century." He also served as the bridge between the Notre Dame Knights of Columbus and the Edith Stein Project planning committee. Of his experiences with the project, Kirchoff said, "there are always a number of excellent 'gender-neutral' presentations as well as a number of highly engaging presentations specifically for men."

Furthermore, because the mission of the Edith Stein Project primarily involves the dignity of women, it is especially relevant to men. Through his participation in the conference, he realized that human dignity is not an abstraction but a call to action on behalf of all his brothers and sisters. Kirchoff said he came to see his responsibility as a man as "putting my time and talents at the disposal of others—not by waiting for opportunity to come to me, but by keeping my eyes open for people and situations that I might be able to help." He went on to express gratitude for his "deeply concerned" peers who work so hard to make the conference relevant to all the participants.

At its heart, the project aims to unite men and women, conservative and liberal, religious and nonreligious, in the examination of what it means to be human. Sophomore Advertising Committee member Carolyn Perez said, "The Edith Stein Project isn't only for women or scholars or Catholics. It's an opportunity for anyone to engage in a conversation about beauty." In fact, the project's panel presenters include male students who have submitted essays on the "philosophy of mystical beauty." Their original work will be featured on the morning of the second day of the conference.

Participation at the conference in recent years has ranged from 200 to 300 participants, including participants from around the country. Conference organizers anticipate a similar attendance this year. But will Notre Dame students attend?

Sophomore Jordan Russell, Advertising Committee Member, certainly hopes so. She believes the broad range of topics concerning beauty will reach the hearts of a diverse audience, "help[ing] us all grow to become more authentic men and women."

Fr. Miscamble said that the Edith Stein Project "is always stimulating and provocative," and that he urges "all Notre Dame undergraduates to attend the conference and to engage the speakers."

Stultz knows how busy college life can be. As a dedicated student-athlete, volunteer, and daily Mass-attendee, she understands that time is a student's most valuable resource. Her advice to anyone considering attending the Edith Stein Project next weekend is simply this: "Whatever talks you can make it to will be so worthwhile."

Visit the McKenna Conference Center website to register (free for ND/SMC/HCC students, staff, and faculty). Registration optional but encouraged. Registered participants will receive a free copy of Helen Alvaré's Breaking Through: Catholic Women Speak for Themselves *courtesy of* Our Sunday Visitor.

Becca Self is an English and Business major in the First Year of Studies. She loves reading poetry in her spare time, as long as she didn't write it. Please send her some material for a rainy day at rself@nd.edu.

The 2013 Notre Dame literary festival

Ben Hiles
Staff Writer

From the humble beginnings of a 1967 literary conference discussing the work of William Faulkner, the Notre Dame Literary Festival (NDLF), presented through the Student Union Board (SUB) has taken on the true meaning of a festival over the years. As a celebration of literary works, NDLF works to incorporate different aspects of the literary spirit each year by bringing in authors from all genres and pairing them with other fun events for students.

In recent years, however, NDLF has become somewhat of a forgotten event. When asked, most students were oblivious to its existence. This is not taking anything away from previous festivals in terms of quality or effort, just that its status as a premier event on campus has diminished with time. With this in mind, the main goal of the 2013 festival was to increase awareness. Everything started with attracting a "big name" author to campus—this year Alice Sebold fit the mold. After securing Sebold, the next step was to create appealing events both before and after the reading.

The festival had three events take place during the week of January 21. The first was a panel



Alice Sebold

on literature in the real world, discussing the popularity of contemporary versus canonical texts among other things. It was a small affair, yet the depth and breadth of issues presented by both students and professors made for a thought-provoking discussion.

Sebold, author of *The Lovely Bones*, read one of her private works in the coffeehouse setting of the LaFortune Ballroom for NDLF's main event. She delivered an engaging reading that drew around 50 students and was followed by a book signing.

The closing event, in partnership with the Humor Artists, was an improvisation, based on the Harry Potter series, entitled "HArry Potter Goes to HAgwarts." Approximately 300 people attended the event, laughing out loud at the insanity that ensues naturally in improvisational comedy.

Overall, the 2013 Notre Dame Literary Festival attracted more students than previous years, working towards objectives of increasing both attendance and awareness. SUB hopes to continue this success at next year's festival.

Ben Hiles is a business and French major who thinks running is fun. Email him at bhiles@nd.edu to discuss nature's godsend: Rice Krispies.

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"Measuring and Getting Results in Non-Profits"

Tim Bradley
Staff Writer

The Mendoza College of Business hosted two Notre Dame alumni on January 29 for a panel discussion on "Measuring and Getting Results in Non-Profits." The lecture, which was moderated by Marc Hardy (Director, Nonprofit Executive Education, Notre Dame), was part of the "Making a Living Making a Difference" discussion series.

Hardy introduced Dan Morrison, the CEO and Founder of Citizen Effect, and Angela Smith Cobb, the Director of the New Options Project at ROI Ventures, to "address a topic that is rapidly gaining attention in the non-profit sphere"—measuring and getting results in non-profits. More and more pressure mounts on non-profits by donors and the public to explain their business models and how they are using their money.

Morrison spoke first and began by giving a brief history of his post-college work experience. He first worked for a for-profit firm and loved the experience. Simply put, he was working in Japan, making good money and meeting cool people. At the same time, Morrison recognized that the work he was doing did not have anything to do with his beliefs and virtues. As a result, he decided to enroll in graduate school to broaden his horizons. He also visited India and spent some time with the "poorest of the poor" through The Self-Employed Women's Association of India (SEWA), a trade union for poor, self-employed women workers. During this time Morrison partnered with a woman through SEWA to install a well in a rural village. In many of these villages, women spend several days every month walking miles and miles to fetch water. He described how something as simple as installing a water well could transform the lives of people of the village.

Perhaps unsurprisingly, this time marked a pivot point in Morrison's life. He discovered the "desire to become a platform for people to connect with communities in need, through funding or service." Thus, Citizen Effect was born. The organization is Morrison's non-profit company and is dedicated to projects such as the one that he completed during his days working with SEWA.

"Like the typical entrepreneur, I didn't care about measurement or impact at first," said Morrison. "You do everything based on passion, not metrics and measurements." But, as Morrison quickly learned from talking with potential investors, it is important to have a solid grasp of what impact you are making in your market. This impact comes on two levels: mission impact—impact on people—and business impact—earned revenue, donations, etc. Morrison knew very clearly what impact he was looking for on the mission side and how much money he needed to positively impact the community in terms of employment, amenities and education.

The trickier side turned out to be the business impact side. Investors demand a very clear business model and plan and because Citizen Effect emphasized the mission side more than the business side, the company struggled. Despite having impacted tens of thousands of lives, Morrison feels Citizen Effect has thus far come up short of its expectations. The question is whether the mission concept or the business model is responsible for the organization not reaching its goal. The challenge all non-profits face is finding the balance between business and social impact. Many non-profits would love to focus only on helping people; however, the reality is that running an efficient non-profit is comparable to operating a successful business.

Smith Cobb offered an additional perspective to Morrision's wisdom. She stressed that when one works in non-profits, "You are always in the mindset of your mission. Despite this you have financial responsibilities." This is where the clash between business and heart can come into play. The pressure is always there to measure results by scale. Smith Cobb stressed that the New Options Project is not focused on scale—that is, how many people they are impacting. She focuses on providing a more efficient marketplace for young adults who are at a disadvantage for gaining employment and helping these young people connect to employment pathways. "Getting them that first job is not success; we want to get them on the pathway to advancement."

The New Options project group examines influence rather than scale. Signs of success for them include their ideas permeating other companies in the market and employers changing their perceptions of the disadvantaged young adults seeking work. Smith Cobb summed up her beliefs on measuring and getting results in her work, "First, we as innovators at non-profits must recognize what we need to measure. Second, we should focus on measurement of outcomes rather than impact. This is a really good moment for all of us to be thinking about our motives and our work, because that is what will help us to reach our ultimate goal: change."

Smith Cobb described situations where the head and the heart can come together to further the cause of non-profits. When selling an idea to investors, you cannot simply rely on quantifiable aspects; the core of non-profit success lies in the qualitative aspect. Some things in this world cannot be measured and are not tangible. When pitching to investors, Smith Cobb said that it is important to "paint a holistic picture. It is all about knowing the market but with a qualitative aspect. Stories illustrate the data, and in this way you create a story." Morrison added, "Don't just rattle [the data] off; you have to tell a story" to attract investors. It comes down to appealing to our humanity.

In closing, both Morrison and Smith Cobb emphasized the economic necessity of non-profit firms. The reason most of these firms are non-profit is their genuine desire to help and to cause change—and also because the markets they serve do not offer the possibility of turning a profit. Otherwise some for-profit firm would have entered the market. Non-profits do what they do despite the financial difficulty of working in these markets—they do these things out of love. Their main goal is not to give money but to give tools that allow people to improve their lives. Smith Cobb concluded, "There is an important message in the blend of head and heart. It's up to us to be the ones who fuse the ideas of head and heart, always keeping the core mission goal at the center of the work. When we get the pressure to forget about the human side, we have to rebel and preach the gospel of the heart and the head."

Tim Bradley is a freshman majoring in economics and theology. To learn more, contact him at tbradle5@nd.edu.

Politically Active? Notre Dame students lead 40th annual March for Life

Alexandra DeSanctis
Staff Writer

While intelligent, Notre Dame students are often criticized for being intellectually complacent and conservative; subsequently, they are supposedly reluctant to be engage in protests and other controversial activities. This criticism, however, is not applicable to many Notre Dame pro-life supporters.

This past January 25, 615 Notre Dame students and faculty left the comfort of South Bend to attend the annual March for Life in Washington, DC. Braving the 13 hour bus trip and the cold streets of our nation's capital, the Notre Dame contingent set a record for the most University attendees in the school's history.

This year marked the 40th anniversary of the Supreme Court decision *Roe* v. *Wade*, the 1973 case that legalized abortion in all 50 states. In light of this fact, it was a particularly significant year for the March for Life and an even greater success for Notre Dame in marking historic attendance levels.

The trip to Washington was sponsored by the Notre Dame Right to Life Club but was open to all Notre Dame, Saint Mary's College, and Holy Cross College students. Through the efforts of the club's leadership, Notre Dame was offered the distinct honor of leading the March. 50 of the attending students were selected to carry the iconic March for Life banner and lead the crowd of over 650,000 people.



Notre Dame students lead the 2013 March for Life

Jen Gallic, President of the Notre Dame Right to Life Club, offered some perspective on the planning that went into organizing the trip. "I wanted to ensure that every single student on campus knew about the March," she said. "I had set a goal of bringing 500 students."

The club's Vice President of Communications, Stephen Wandor, spearheaded an advertising campaign that included posters and banners throughout campus, ads in the *Observer* and the *Irish Rover*, and the use of social media. These efforts succeeded; when registration for the March closed, officers realized over 600 students had signed up.

The success of the ad campaign sent organization efforts into overdrive. The club's March for Life coordinator, Andrew Lynch, was tasked with the details and logistics of bringing such a large group. Chris Damian, the Vice President of Events, put in countless hours assuring that transportation and lodging would accommodate the abundance of students.

Overwhelmed by the record-breaking numbers, club leadership had to find a second lodging space for students as the usual parish could not fit the enormous turnout. The customary bus company had to outsource to other companies for the 12 buses required to send everyone; however, these logistical challenges only made the final success more rewarding and made the students more grateful for the opportunity.

"While every year I hope it will be the last time we have to go," said freshman Frankie Cipollone, "the March has always been a fun time hanging out with friends and standing up for what we believe in."

Freshman Hailey Vrdolyak agreed, "I went to the March because I felt it was my duty as a citizen to defend innocent life. The fact that it was snowing and freezing cold made it a worthwhile challenge."

"It was great to see such a display of support from Notre Dame," sophomore Jamie Towey commented after returning from the trip.

Freshman Joe Kelly also appreciated the experience. "Coming from a big Catholic family, I've always been especially aware of the pro-life movement," Kelly remarked. "Abortion is the greatest tragedy in America today. Once you accept the fact that the unborn child is a human life, it is impossible to ignore the fact that over a million babies are killed every year by abortion. Anything I can do to help change the culture to one of life is well worth my time and effort."

Reflecting upon the March, Gallic seemed pleased. "I had never been so proud to be part of the Notre Dame community as when I looked back and realized that not only were we leading the March, but we also had one of the biggest groups there," she said.

"The size of our group," she continued, "was a great testament to the culture of life on campus and to the importance of pro-life issues to college students today." Notre Dame's historic presence at the March provided an emphatic voice of support to the pro-life movement and set the bar high for years to come.

Alexandra DeSanctis is a freshman political science major who has a fish named Fish. She loves to wear her jeans tucked into her socks. If you wear socks, email her at adesanct@nd.edu.

Of faith and fandoms

Lilia Draime
Staff Writer

It is hard to be a fangirl. The emotional trauma wrought by my fandoms is almost unbearable. My favorite characters are constantly throwing themselves off hospitals, getting hit by unforgivable curses, and losing the lengthy but inevitable battle with human consciousness. On the rare occasion that they live, their existential crises rip my heart out.

The only thing more difficult than being a devout fangirl is being a Catholic fangirl. As I delve deeper into the worlds of *Doctor Who*, The Avengers, and angst-ridden young adult fiction, it is becoming increasingly more difficult to reconcile my faith and my fandoms.

Most of the television shows, movies, and novels that are ingrained in my psyche are explicitly Godless. Religion is denounced openly, characters put faith exclusively in other characters, and morality is arbitrary. Loyal followers tend to view the secularized canon as gospel. My convictions are not challenged, but instead are blatantly denounced.

One may dismiss this and simply watch, read, and listen. Secular fiction is not the problem. Rather, participation in the fandom is the slippery slope. Signing into blogging platforms like Tumblr and seeing new production stills, gag reels, and theories pop up on your Dashboard is exciting and encourages digging increasingly deeper into fiction. Reminders of the more profound themes running through various plot lines encourage fans to find beauty in the ordinary and love themselves; it fosters a real sense of community among "Whovians," "Sherlockians," and "Hiddlestoners."

Unfortunately, escapism becomes a hallmark of participation in the pseudo-religion of the fandom. Followers hang onto the every move of writers, actors, and producers, filling in any gaps they can find. All the "feels" that cannot be contained by fangirls and fanboys frequently manifest in raunchy fan fiction and alarmingly suggestive fan art. Bloggers openly fantasize about being whisked away by their favorite fictional characters or middle-aged actors. Discovering that this is so commonplace really reinforced the all-encompassing nature of fandom participation. This escapism is in directly contests the faith I hold so dearly. The sexual perversion and Godlessness are cringe-worthy enough, but what really bothers me is the treatment of suffering.



Doctor Who

Pain is presented as inescapable and purely negative. In John Green's *The Fault in Our Stars*, for example, adolescent cancer patient Augustus Waters argues, "All salvation is temporary… No one's gonna buy them forever, Hazel Grace, but my life bought them a minute. And that's not nothing."

It hurts to see *Doctor Who*'s Rose Tyler, *Sherlock*'s John Watson, and *The Perks of Being a Wallflower*'s Charlie languish so greatly. I am unashamed to say that I have cried hysterically all sixteen times I have read *Looking for Alaska*. There seems to be a belief among the fandom, though, that suffering over ill-fated fictional characters somehow diminishes real personal suffering. While these characters deal with molestation and suicide, I angst over philosophy papers and finding a formal date. Clearly, there is a disconnection between fact and fiction.

Suffering is one of the best ways to grow closer to God, but growth is stunted when we only see ourselves as defective. Even attempting to fathom real solutions to everyday anxieties is made almost impossible as we cast ourselves as minor supporting characters in our own lives. Spending so much time in a world of fantasy cultivates an attitude of "why me?!" Why do I have to be the socially anxious, underappreciated outsider? Where is my letter to Hogwarts, my mad man in a blue box, and my Great Perhaps?

Granted, the stories we latch onto often validate the very real doubts and fears that we vulnerable young adults find difficult to effectively articulate. Fiction is cherished as a precious and personal mode of self-expression; we identify with Miles Halter, the Winchester brothers, and Dr. Horrible as we anxiously wait for our lives to begin making sense.

Fandoms become a poorly fitting crutch for young fans seeking moral guidance. It is considerably less daunting to simply read a book than to make oneself even more vulnerable by engaging in deep and personal discussion. I would be lying if I said that I did not spend a mortifying Frosh-O weekend curled up in bed with my copy of *Paper Towns*, that I do not blog GIFs of the Reichenbach Fall, or that I have not consistently ignored exam weeks with *Sherlock* and *Doctor Who* marathons. Still, there is an emptiness that comes with turning the last page or returning to the menu on Netflix.

There is no growth that comes with avoiding the daily pressures of academics, relationships, and personal eccentricities. I am in the middle of the most spiritually rich community that I have ever been a part of, and it is only through the active pursuit of self-discovery that I have found the courage to address such concerns.

I came to Notre Dame with a TARDIS full of baggage, but engaging in the spiritual community has reinforced the notion that I have needs that cannot be satiated by any work of fiction or the community surrounding it. No fandom can ever replicate the profound peace I feel after an evening of deep prayer at the Grotto or a particularly illuminating conversation in the Cavanaugh chapel.

Ironically, some of the most profound advice I have gotten in recent months is from *The Perks of Being a Wallflower*. Mr. Anderson, protagonist Charlie's English teacher, tells him to actively participate. And that is what I am trying to do. I am participating more, trusting myself more fully to God and coming to know Him through the beautiful people and opportunities in my life.

This does not mean that I am ready to leave my fandoms. I enjoy flailing too much for that, plus I am still anxiously awaiting series three of *Sherlock*. But further participation in my fandoms will mean even greater participation in my faith. The two forces are still in tension, and reconciliation is an ongoing process as I progress in my faith journey. The balance between my favorite Time Lord and the Lord Jesus Christ is always moving closer to where it should be.

Lilia Draime is a sophomore history major whose collection of Captain America paraphernalia is dangerously close to being out of hand. Tell her it's okay at ldraime@nd.edu.

Faith in a foreign land

Ellen Roof
Culture & Thought Editor

Notre Dame offers students the incredible opportunity to study abroad in a variety of different countries. Many students discover some differences in faith life abroad as compared to faith life on campus. As students eagerly await the announcement of acceptances to study abroad programs, it is interesting to take a closer look at students' experiences of Catholicism abroad.

Junior Libby Boswell spent last semester in Rome, where she did not notice a significant difference in the faith of American college students versus international college students. "I saw a lot of young people at Mass in various countries, but I never really had the chance to speak with them individually about their faith," Boswell said. She did, however, feel that studying abroad helped strengthen her own faith.

Boswell noted that in regard to Catholicism abroad, the most striking aspect for her was how her faith helped her feel she was a part of the international community. "When traveling around Europe and going to countries where I didn't speak the language, it was easy to feel pretty out of place—going to Mass was a familiar comfort abroad," she said.

Attending Mass abroad highlights the unity of the Catholic Church. "I tried to attend Mass in as many countries as I could, and every time I did it was an amazing experience," Boswell explained. "My friends and I would be in a beautiful European church, surrounded by strangers who spoke a different language than we did, but we still felt a connection to these people because of our common beliefs. I felt like Catholicism was a unifying factor between people of different countries and backgrounds."

Senior Maggie Kakenmaster experienced a new type of faith life in terms of diversity during her semester abroad last year in the UK. "I joined the Catholic Society at the university I was abroad at and found a faith community that was incredibly diverse, built of students from all over the world and with many different stories about how faith has played a role in their lives," Kakenmaster noted.

"While I love the faith life at ND, it severely lacks diversity and tends to be so focused on very serious events." Kakenmaster confessed. "It's so important to have bible studies, adoration, meditation, etc., but it's also important to foster the feeling of true community throughout all of the members of the faith community." After Sunday Mass Kakenmaster would travel with the Catholic society to serve lunch at the homeless shelter, followed by a bowling trip later in the afternoon. The group went to a short Mass each Tuesday, followed by meditations and a casual dinner where they could talk about subjects other than theology as well. Kakenmaster felt these outings and group discussions promoted greater group camaraderie and added to her faith life by creating stronger friendships with fellow Catholics.

Kakenmaster did miss the "excited, passionate American worship music" compared to the music abroad, which "was significantly more somber and Gregorian in nature."

Junior Mary Kate Veselik studied abroad this past summer in Rome. "Rome is an extremely religious city, obviously, so faith was all around us. Faith was definitely a part of the daily lives of the Romans, more so than it is here," Veselik noted.

She found the biggest difference in the Masses to be the language barrier. While she recognized the appropriate times to sit, stand, and kneel, it was difficult to completely follow the Mass in French and Italian. Veselik additionally noted that "the churches are sights for visitors, so the whole time services are going on people are milling around and touring the churches."

Ellen Roof is a sophomore business and marketing major who found the most exciting part of the Super Bowl to be Beyonce's halftime performance. Email her at eroof@nd.edu.

The St. Jerome Book Review: "Way to Happiness"

Bob Burkett
Editor-in-Chief

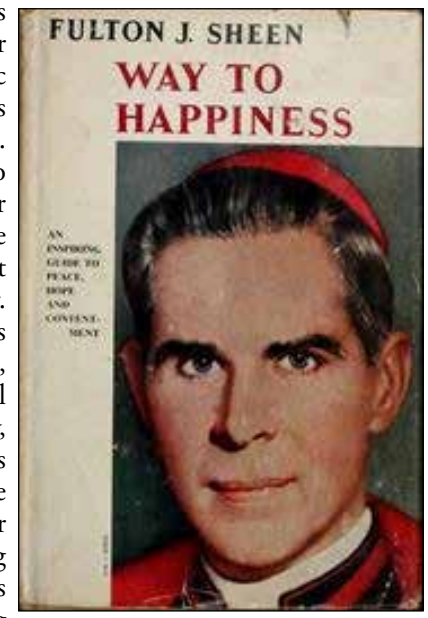
Fulton J. Sheen was a Catholic American Archbishop who was given the title "Venerable" by Pope Benedict XVI in June 2012 and is on his way to beatification. During his life he was best known for his weekly Sunday night radio show *The Catholic Hour* and his 1950s television series entitled *Life is Worth Living*. Sheen also authored 20 books, including his practical guide for everyday life, "The Way to Happiness: An Inspiring Guide to Peace, Hope and Contentment."

Sheen wrote this book with children and adults of all ages in mind. In Sheen's own words, the purpose was "to bring solace, healing and hope to hearts; truth and enlightenment to minds; goodness, strength and resolution to wills." Sheen applies the moral and spiritual principles of Catholicism to everyday problems to achieve these ends.

Indeed, the *Way to Happiness* reveals the Catholic conception of the good life. The true "way to happiness" is through a more perfect love of God and neighbor. A preview of the Table of Contents reveals the diversity of ways in which this love can be perfected. Love is reflected everywhere, whether it be work, children, romantic love or everyday interactions with our fellow human beings. Archbishop Sheen hopes to teach us how to properly order our lives so that in each of these dimensions we can perfect our love of God and neighbor.

Despite the fact that it was originally published in 1953, the book's descriptions of social pathologies of selfishness, envy, covetousness and jealousy are as prevalent today as they were in the past. Sheen functions as a doctor of the human soul, providing rational and spiritual diagnoses of the problems and addressing the steps to find their cures.

For example, human beings seek contentment. The main spiritual disease causing discontent is egotism. In order to be content one must accept his own place in life and recognize his own limits. Archbishop Sheen says that the key is realizing that God endowed us with certain abilities and created us in a specific place and time. Thus, faith in God's loving plan—



especially his trials —allows us to be content with ourselves and our limitations. Furthermore, Archbishop Sheen writes of the importance of a good conscience and a mortification of desires. If one is to be content, they cannot be guilty because of moral failures. Limiting our desires also prevents an unhealthy attachment to material objects.

Aiding Archbishop Sheen's concise and simple elucidations of modern moral complexities are his extensive use of concrete analogies. As an example for discontentment, he tells the story of a bird and canary who envy one another and choose to switch places. The fish is placed in a cage and the canary is placed in water. Neither is happy because they have not been created for those environments, showing us that God places us in circumstances and places according to our natures and abilities.

A simple, pocket-sized and short book of only 170 pages, *The Way to Happiness* is both quickly read and easily grasped despite the profundity of the messages communicated. It is an ideal book for meditation, but can also be a useful aid in everyday life. The beauty of the simplicity and concreteness of the work is that the truths expressed could be equally understood by both an adult and a child.

The only complaint I have about the book is that I wish it was longer and had a chapter specifically dedicated to strengthening Catholics to overcome conflicts with others. Much of the work focuses on the cultivation of the inner life, but the difficulty of living such a life is too often overlooked. Another chapter could have been beneficial in addressing how to respond to the opposition to the Catholic way of life and encouraging Catholics to persevere in their hardships.

Overall, I would highly recommend this book for Catholics of all ages interested in deepening their faith and learning to live it out more practically in everyday life. The wisdom Archbishop Sheen provides is simple yet powerful and everyone will gain at least a few new spiritual insights from reading this book.

Overall: 9/10

Email Bob Burkett at rburkett@nd.edu to discuss more ways to happiness.

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



Who's Who at Notre Dame: Michele Gelfman and Diane Scherzer

COLIN DEVINE
Staff Writer

I eagerly stepped onto the scale at the beginning of Christmas Break, hoping that I had finally defeated my fast metabolism. Surely if anything would enable me to gain weight, it would be the infamous "Freshman Fifteen." Alas, metabolism - 1, weight gain - 0. However, I quickly realized there could be more reason for this than my metabolism- perhaps my physical education classes were doing more than I ever thought.

I was shocked and a little frustrated when I heard that Notre Dame required all freshmen to take six units of Physical Education (PE). After all, as a college student, isn't it my prerogative to determine how (if) I stay in shape? I soon understood that Notre Dame maintains this policy because they truly care about educating, in the fullest sense of the word, every student that dwells beneath the golden dome.

This feeling was completely corroborated after interviewing two of Notre Dame's PE teachers, Michele Gelfman and Diane Scherzer. They both vehemently insisted that they see their work as a vocation. Hearing their stories was quite inspiring as I came to appreciate just how many people at Notre Dame care about me as a person, not merely as a number. I asked Diane and Michelle how they ended up at Notre Dame, and was struck by the similarities in their stories.

Diane knew, at a young age, that she wanted to be a teacher. During her freshmen year of high school, she had to write a paper about what she wanted to be when she grew up. She wrote the paper about becoming a teacher. That dream was realized, and Diane is now in her twenty-second year of college teaching. However, she might have never ended up at Notre Dame were it not for a phone call she received from an old friend.



Diane Scherzer , left, with Michele Gelfman

Michele has been involved with college education for thirty-six years, many of which were spent at Notre Dame. She has served as the head tennis coach at Notre Dame, Western Illinois University, Beloit College and Valparaiso University, and was also the director of tennis for the international Special Olympics. Given that track record, it wasn't surprising to hear that she is a USPTA certified tennis pro. Around forty years ago, Diane and Michele met through a mutual friend and immediately connected over their love of coaching. Around twenty years ago, a vacancy opened up in the Notre Dame physical education department and they needed a very versatile person. Michele knew exactly to call. Diane moved from North Carolina and has been enjoying the South Bend winters for twenty years now.

It was clear to me that both Diane and Michele believed in the importance of physical education, but I wonder where their passion originates. It is definitely important that students stay healthy and take care of themselves, but there are other reasons that physical education is so crucial. Diane observed that PE teaches students that "it's okay to fail. You can learn from [failures] and from successes." Broadly speaking, Notre Dame students have been incredibly successful before coming here, so there is something humbling and helpful about participating in a new activity. Anyone who was in my ice-skating (or as I call it, coordinated-falling) class knows I am speaking from experience. Michele also observed that she sees real improvement on the students' part by the end of her PE sections. Michele specifically mentioned she had novice students in her beginning fencing classes who went on to make the Notre Dame team. Having a whole host of eclectic experiences is an integral part of a well-rounded freshman year, and both Diane and Michele realize this.

Since both Diane and Michele have been here longer than any students, I was curious what they thought about the typical Notre Dame student. Diane reflected that they are "really incredible kids. It's amazing how much they've accomplished." She also observed that during her time here, she has seen the students become "more accepting of others' differences."

One of the most extraordinary things about Notre Dame is how much everyone loves it here. Diane reflected how great it is to "go to work and enjoy your colleagues." Michele shared with me that students still contact her ten and even twenty years after they graduate. She went on to say that the "students make my day." She corrected herself and said, "No, they make my week." Finally she realized, "They make my life. It's because of them I do what I do."

What a statement. It is people like Diane and Michele that truly embody the words of our alma mater, "And our hearts forever, love thee Notre Dame."

Oh, and avoiding the freshman 15 is nice too.

If anyone wants to help Colin gain the freshman 15, they can buy him a Reckers milkshake anytime. Contact him at cdevine1@nd.edu.

The London Report: on homelessness



LIZ EVERETT
London Bureau

I love living in London for the semester. I love living in a big city for the first time in my life, having been born and raised in South Bend. And I love walking across bridges. For those who don't know, Notre Dame students studying abroad in London stay across the Thames river from Trafalgar Square, where our classroom building resides, in the heart of the city. So I cross one of several bridges several times a day and walk the busy, crowded streets. It's exciting and new and different. It's also opened my eyes to the problem of homelessness in a way I've never encountered before. And I'm not sure what to do about it.

On a given day, I pass between 5-10 homeless people sitting on the streets, holed up in an underpass, or leaning against the side of a bridge. In the hustle and bustle of rushing to class or carrying home groceries from the store, it is easy to stare straight ahead, to become blind and deaf for a few convenient seconds. Other times, when you make eye contact on a slow meander on a rare sunny day, these people become anything but convenient. Because you realize that they are people, each with his or her own story, with the same eyes that watch you pass by day after day. And all of a sudden your senses refuse to falter for that convenient moment, and begin to work properly.

What is the proper response to this? I cannot help everybody, but that certainly does not excuse me from helping somebody. And yet what are the criteria I used to judge who is worthy of my eighty pence? Why was the old man sitting on Stamford Street any more deserving than the other hundred people I have passed in my few weeks here?

Actual numbers for homelessness are difficult to gauge, because there are many hidden sleepers that are hard to account for. According to the Thames Reach, a London-based charity that works with homeless men and women, an estimated 450 people sleep rough on any one night in London, and 5,678 different people slept rough over a year in London (2011-2012).

There are of course others who have noticed this problem and are doing much more about it. The Missionaries of Charity have a house in Southwark, and they go out into the streets 6 days a week, ministering to those in need by giving food, coffee, and blankets. They run a soup kitchen out of their convent on Sundays, and run a hostel for single homeless men aged 30-60 with low support needs, particularly those who have been sleeping rough in the streets.

Renée Roden, a junior theater and theology major studying in London for the semester, recently became involved with the Missionaries of Charity house in London, where she volunteers on Sunday afternoons in the soup kitchen.

"I initially became interested because I will be working with the Missionaries of Charity this summer in Calcutta, and I jumped at the opportunity to work with them here," Roden said. "But then as I became more aware of the problem of homelessness in London, it became easier to cope with passing people on the street."

Programs such as the Thames Reach and the Missionaries of Charity are certainly a start, and perhaps the best way to address the widespread issue of homelessness, barring any sort of legislation or social reform. In their own way, each program responds to the homeless men and women they encounter with compassion and love, treating them with dignity. The Thames Reach seeks to support them in a variety of ways, not simply on meeting their immediate physical needs, but help them develop new skills and possibly reconnect with family or friends.

One of my favorite quotes is from author Kate DiCamillo, who links the art of writing and telling stories to the art of paying attention to the people around her, "I cannot control whether or not I am talented," she writes, "but I can pay attention. I can make an effort to see." Being in London so far has challenged my efforts to see, especially when it would be so much easier to do otherwise.

Liz Everett is a junior PLS and English major studying in London for the semester. She averages about four cups of tea a day. Contact her at eeveret1@nd.edu.

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Beloved bishop passes away

than anything I've ever said."

Bishop Rhoades concluded, "Bishop D'Arcy kept watch as a good shepherd of his flock… always seeking the glory of God and the salvation of souls…He was always truly a man of God, a holy bishop. We have prayed this evening that he may receive the award of his labors: not another bishop's mitre, but an unfailing crown of glory from the Lord. Thank you, Bishop John, for your witness of holiness and your example of fidelity. May Christ the good Shepherd welcome you in his presence and may you rejoice forever in the company of the saints in heaven."

On Thursday, February 7, reception of the body and Morning Prayer will take place in the Cathedral of the Immaculate Conception in Fort Wayne. A Rosary will be prayed at 5:00 p.m. followed by Evening Prayer at 7:00 p.m. The Notre Dame community will also be offering a Mass for the late bishop in the Basilica of the Sacred Heart at 5:15 p.m. Further visitation of the body will take place on Friday from 9:00 a.m. to 11:30 a.m. at the Cathedral in Fort Wayne, with the Funeral Mass at noon. A reception will follow immediately at the Grand Wayne Center.

Sandra Laguerta believes that one of her most formative moments during her four years at Notre Dame was meeting Bishop D'Arcy at the Edith Stein Conference her freshman year. She is ever grateful for Bishop D'Arcy's love and encouragement to stand strong in the faith, and thanks God for such a holy bishop. Email her at slaguert@nd.edu.

ND Crew gears up for spring sprint

Rich Hidy
Sports Editor

At one of the premiere NCAA athletic institutions in the country, not everyone can earn a scholarship to participate in a sport. The University of Notre Dame men's club crew team is one of the best ways for typical Notre Dame students to continue or even begin intense athletic competition at an extremely high level.



Men's Varsity 8+ Grand Final, Midwestern American Collegiate Rowing Championships, MI, April 2012

"As a team and a club, we are very much concerned with 'leaving a legacy', so to speak, and I think that this is one of the most unique aspects of the club," junior rower Gabe Griggs said.

"It is not often that you get to help build something like this."

The sport accepts undergraduates from anywhere on campus, and although it is not a varsity sport, the crew team trains year round and competes against varsity and club programs across the country. Only the top collegiate rowing teams in the country such as Washington and Wisconsin are funded with scholarships for rowers. The volunteers on teams like Notre Dame are preferably tall, lean, athletic, and eager to work on a daily basis.

"The Notre Dame Men's Rowing Team is special because it brings together a group of motivated and talented students who are committed to training and competing at the regional and national levels with other club and varsity crews in the country," sophomore coxswain Christina Gutierrez said. "What is especially remarkable is that almost all of our team members had no experience with rowing prior to coming to ND, and certainly no one on the team was recruited to row here from high school because we are a club team. Given our strenuous, year-long training schedule, I think the intensity and commitment that the rowers bring says a lot about the character and dedication of people we have on the team."

The crew team prepares for two seasons of competition throughout the year. The fall season, which concluded in late October, featured tournaments in Massachusetts and Iowa, among other places. The Irish finished sixth at the Head of Charles Regatta in Cambridge, Massachusetts against many teams that recruit premier rowers who have been rowing for years. The spring season is the culmination of all the hard work put in throughout the fall and winter's weight and endurance conditioning. The teams race to stop the clock as soon as possible in the 2k sprint events.

"I think our team has the potential to accomplish a lot this year if we continue sticking to our training, under the guidance of our coach, but it will certainly not be easy to beat some of the varsity crews out there that have more team members, bigger budgets, and better facilities than we do," Gutierrez said.

The Irish have to be creative in order to put together the best team that allows them to have a chance at finishing high at tournaments.

"The men's crew team is obviously different from a varsity sport in that we are a club team. While some may view this as a disadvantage, I tend to enjoy this aspect of the team. We are not only the athletes, but we also have direct influence over the direction of the program," Griggs said.

"Furthermore, each member of the team is choosing to be on the team—considering how much work we put in, this is not a light decision—and this enthusiasm for the sport and the program is very present," he continued.

"I love being a part of the team because it provides me a group of friends outside of the friends in my dorm and the friends I have from classes or other clubs," Gutierrez said. "We practice six days a week and so we spend a lot of time together as a team not only at practice, but also at daily dining hall dinners, as well as on the road trips we take to different regattas throughout the year."

The spring slate begins on March 23 when the Irish travel in state to Indianapolis for the Purdue Duel Regatta. The season runs all the way through late May when the academic year is already concluded with the final ACRA National Championships in Georgia.

"We are very confident in the work that we have put in on the water, on the ergs [rowing machines] and in the weight room," Griggs said. "And, in the vein of the 'one game at a time' mentality, I do not have any concrete expectations with regards to how we will place in our races. I do know that we are putting in more work than we ever have before as a team, from top to bottom."

> "If you want to achieve excellence as a team, you have to learn to deal with people, compromise and check your ego at the door. These are tangible, real life lessons that I learn everyday." - rower Gabe Griggs

Head Coach Phil Brunner, a Notre Dame graduate who rowed for four years in South Bend, knows how to facilitate a tight-knit community of club members all working towards the same goal. The members of the crew team need to learn how to manage their time with the rigors of a Notre Dame education along with attending practices with perfect attendance and only a single off day.

"The education of mind, body and spirit is a real thing, not some abstract cliche, and a great deal of this education comes outside the classroom," Griggs said. "If you want to achieve excellence from a personal standpoint, you have to grind, grind and grind."

The crew team has 8 practices a week including two morning lifts. Rowers can also attend two optional practices, bringing their weekly total up to 10.

Spring season traveling includes stops in Tennessee and Philadelphia for tournaments against different university sponsors from all regions of the United States. The team is split up into three categories: novices, varsity rowers, and coxswains.

"Because of how substantial our work is, we are especially proud to be a part of something that is greater than ourselves. This is especially apt when you consider that a boat cannot be carried by a single person, it takes all nine people in a boat to win the grand finals. This certainly contributes to a closeness within the team," Griggs said.

Novices are made up of young rowers entering their first experience with the sport and trying to learn the ins and outs in order to represent the team in large stage venues, where 8 varsity rowers represent each boat. The coxswains are central to the entire operating process of the team. Most of the coxswains are females who control the rest of the rowers from the front of the boat.

"As a coxswain, it is my job to lead the boat by calling out the different commands necessary during a race and steering through the course, and so it requires a lot of trust from the rowers," Gutierrez explained. "I think having so many practices weekly allows us more time to get to know one another so that that sense of trust becomes even stronger. I also lead yoga with the team a few times a week, which I feel fortunate to have the opportunity to do, knowing that I may not have the opportunity if I wasn't a part of the team."

Rowing is not just a sport at Notre Dame that anyone can volunteer for; it can truly be considered a way of life for these students athletes.

"If you want to achieve excellence as a team, you have to learn to deal with people, compromise and check your ego at the door. These are tangible, real life lessons that I learn everyday," Griggs said.

These lessons learned through competition in the sport will benefit the rowers after graduation and in the rest of their lives.

Rich Hidy is a First Year of Studies student. He knows about sports of all sorts. For further discussion about any and all things sports, he can be contacted at rhidy@nd.edu.

> "What is especially remarkable is that almost all of our team members had no experience with rowing prior to coming to ND, and certainly no one on the team was recruited to row here from high school because we are a club team. Given our strenuous, year-long training schedule, I think the intensity and commitment that the rowers bring says a lot about the character and dedication of people we have on the team."
> -coxswain Christina Gutierrez



Junior Captain Matt Rhodes, Spring Break Training, Oak Ridge, TN, March 2012