THE IRISH ROVER

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Feast of James Oldo

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Living stones

Nick Mahan
Staff Writer

Editor's Note: This article is shorter version of Nick Mahan's piece, the full text of which can be accessed online at www.irishrover.net.

On March 8, 18 midterms-weary but excited Notre Dame undergraduates departed for Jerusalem, Israel as a part of the Notre Dame theology department and Campus Ministry's "Holy Land Lenten Pilgrimage" program. The program involved not only walking on the ancient stones that Jesus walked, but forming relationships with the living stones of that region—namely, the Palestinian Christians indigenous to the Holy Land. Today, these Christian communities are struggling under the weight of the Israel-Palestine conflict.



Mahan's group at the University of Bethlehem

Americans know that Israelis (predominantly non-Arab) have won the publicity battle against Palestinians (of predominantly Arab descent). Popular media would have Americans believe that the Israeli government is a crucial ally, and that Palestinians and Arabs all want "to push Israel into the sea." For the students on this pilgrimage, though, it became clear that such a view of the Israeli-Palestinian conflict is not only very one-dimensional, but also very inaccurate.

Have Palestinians been totally blameless in this conflict? No; there are those who

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Final exhibition for fine art

Madeline Roe
Managing Editor

The 2013 BA, BFA and MFA candidates' exhibition and opening reception showcased some of Notre Dame's finest creative talent in the visual arts on April 7. The candidates presented their culminating works that, along with a formal defense, contribute to receiving their degrees. The BFA and MFA work was displayed in the Snite Museum of Art and the BA work in the Isis Gallery of O'Shaughnessy Hall. The visual art ranged in media from the standard fine art forms like paintings (which were anything but standard) to innovative multimedia art installations and product design projects.

Following the opening reception, the department of art, art history and design announced its annual awards in the Snite's

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Men of Zahm are men of faith

Becca Self
Staff Writer

One might think that any story involving college-aged men and axes cannot possibly end well, but surprisingly enough, Zahm House provides a notable exception. In the 2012-2013 academic year, several Zahm residents began a faith-based fellowship group called Zahm Militant. The group is not yet well-known around campus, a rarity for Zahm, but it is only a matter of time.



Zahm Militant members chopping wood

Zahm House is famous at Notre Dame and beyond for many reasons, the most profound of which is the residents' pride in their namesake, Father John Zahm, CSC. They have good reason to be proud of him. In a 1922 article in the *Catholic World*, Father John Cavanaugh, CSC described Fr. Zahm as a "gentle priest" with a "heroic militancy for Christ." He also claimed: "I regard Fr. Zahm as the greatest mind produced by the University in its long career, and perhaps the greatest man in all respects developed within the Congregation of the Holy Cross since its foundation." So what is Zahm Militant, and how do the members follow in Fr. Zahm's remarkable footsteps?

Madeline Roe, managing editor for the *Irish Rover* and fiancée of the group's cofounder, explained: "The men of Zahm gather on Thursdays for Mass and then a community-building activity specifically geared towards becoming Catholic men." Recent activities include learning how to chop wood, change tires, grill and 'dress to impress.' The idea was hatched over the summer when several residents

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Seeking HArmony

Lilia Draime
Culture & Thought Editor

Thirteen months ago, Humor Artists (HA) and Halftime, perennial favorites in the realm of Notre Dame student entertainment, engaged an audience at Washington Hall as they performed improv skits and *a cappella* songs against a backdrop of tension and discord. The groups returned to Washington Hall to set aside their differences in the April 13 show *Perfect HArmony*.



Members of* Perfect HArmony *perform

The show featured the talents of both groups, with Halftime singing songs like The Beatles' "Help!" and Alex Clare's "Too Close", and HA performing skits including "Four Corners" and "Sounds Like a Song." The clubs teamed up for a number of songs and games, such as HA's musical game "Do-Run-Run" and an *a cappella* montage of every song ever.

"Not only were the groups spectacular in their own fields, but I was very impressed with the Halftime members' improv comedy abilities as well as the HA members abilities to sing *a cappella*," noted sophomore attendee Tim Hankins. "It was a fantastic show and I would love to see another joint performance between these two amazing groups."

Perfect HArmony was not simply a collaboration of the two groups; it was a story of friendship, camaraderie and betrayal. It began with the groups showcasing their friendship through Halftime's president, Dagny Nagengast, and HA member Brian "Brodgers" Rodgers. Their best friendship (immortalized on coordinating

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THE FINE PRINT

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

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

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

"God withholds Himself from no one who perseveres."
-St. Theresa of Ávila

The year in review

Bob Burkett
Editor-in-Chief Emeritus

For the past year I have had the privilege of working with the *Rover* staff and it has been a pleasure continuing to grow with the community in each successive issue.

First, it is important to note that Notre Dame operates within a unique tension between the Catholic faith and the ways of the world. Christians are called to engage the world, but it is important that they do not conform, remaining distinct. Notre Dame's attempt to carefully live in the world without conforming to it was most evident in the creation of an LGBTQ organization. While the pastoral plan "Beloved Friends and Allies" will be firmly rooted in the Catholic faith, it is important that the practical implementation and everyday function of the group are in conformity with the truths of the Catholic faith.

While this organization should be used to foster inclusion at Notre Dame by treating males and females with SSA as equals, it should not be used to condone acting on SSA. Many are offended by this statement because they feel that the condemnation of acting on SSA is a condemnation of the individual who acts; however, a proper understanding of the Church teachings will make it clear that this is not the case. It is important to separate the subjective circumstances of the actor from the objective morality of the act. I do not struggle with SSA, nor can I ever comprehend all of the factors (life circumstances, past experiences, etc.) that have affected an individual with SSA throughout his or her life. The Church's teaching accounts for this—subjective circumstances can limit the culpability of the actor who performs the action. This is why the Church has never definitively confirmed that any individual has been damned for eternity.

Yet despite the complexities of culpability faced by individual human circumstances, this does not change the objective morality of the act as something that is truly and definitively wrong. As such, when the Church condemns wrongdoing, it is criticizing the action more so than the actor. Almost every good person has performed evil acts in his life and has inclinations to do so; this does not make him a bad person nor this invite the personal condemnation of the Church. Life is too complex to easily classify individuals into "good" and "bad" categories, but the Church's morality is fair in classifying actions in terms of "right" and "wrong." Separating the action from the person expounds Catholic morality in an amenable fashion to those who claim Catholics are anti-gay—a claim which seems to imply the condemnation of the actors rather than the actions.

Similar to the tensions between Catholic morality and individuals with SSA, perhaps the tensions inherent in Notre Dame's struggle to maintain a Catholic identity can be ironed out through a deeper intellectual exploration of what it means to be a Catholic university in an ever-changing world. If no deeper understanding of negotiating this tension can be gleaned from intellectual exploration, the University has a duty to err on the side of the Catholic Church and *Ex Corde Ecclesiae* would be the ideal model to do this.



Michael, left, and Bob, right, conduct* Rover *business

Two articles, "The Bald and the Beautiful" by Caroline Corsones and "Girl Talk" by Kaitlyn Kennedy, can be accessed online at the *Rover*'s website.

Michael Bradley
Editor-in-Chief

Reflecting on the academic year, I can summarize it with one word: perspective.

There has certainly been no dearth of events this year that have required, or put things into, perspective for me. This year has been anything but dull - the presidential election (and its attendant stock arguments about abortion and other moral issues), the national discussion about the meaning of marriage, the Boston bombings, and the resignation of an old pope and the election of a new one are just a few events that attest to this.

A few such issues merit individual mention.

Pennsylvanian abortion practitioner Kermit Gosnell's unthinkable and horrendous actions have gone largely unreported by major news outlets in the past three months, as his trial for various alleged crimes—including first degree murder and the killing of newborn babies by snipping their spinal cords with scissors—has gone unnoticed by too many. More shocking than the lack of state oversight of Gosnell's practice is the media silence on what should not be kept quiet.

As the Supreme Court continues to hear oral arguments about whether it should redefine marriage for federal purposes through judicial fiat, the future of this bedrock societal institution hangs in the balance in a very real way. Many Americans dismiss as ridiculously wide of the mark at best and downright disingenuous at worst the argument that affirming male-male or female-female sexual relationships as marriages will strike a blow at the heart of an already shattered marriage culture. But such dismissals were common at each of the previous steps, all of which have proved disastrous to the marriage culture, as is borne out by numerous empirical data, to redefine marriage: no-fault divorce, the explosion of contraceptive use, an embrace of abortion as an acceptable, if regrettable, family practice, ideological movements that tore apart mother from child and both from father. Now the state is considering making fathers optional.

But cutting through the midst of the many rightfully controversial discussions have been remarkable displays of unity and compassion. Most recently, Notre Dame students and faculty gathered in the Geddes Hall chapel on a half-day's notice to pray for those affected by the act of terror that shook Boston and the hearts of all Americans.

In the past, I've had a hard time reconciling all of the aforementioned events of a school year, understanding them in light of each other. But this year I've learned many a life lesson: about discernment, about my relationships, about my own failings, about the complex nature of every person's faith journey.

I owe a great deal to a certain group of adults for teaching me humility, one of the greatest forms of wisdom—"humility is nothing but the truth," as St. Vincent de Paul once said; people without whose guidance, wisdom, mentorship and prayers I would be a very sad person. The older I get, the more I learn from my parents (mom, take note of this. . .). I am blessed to know so many wonderful Holy Cross priests who dedicate their lives to "humble labor in God's vineyard," as Fr. Drew Gawrych likes to say. I am grateful to all my professors, but most especially to Monsignor Michael Heintz, Cyril O'Regan, John Cavadini, David Fagerberg and John O'Callaghan for opening my mind to so much new knowledge and for being powerful witnesses and role models to the Catholic faith.

Notre Dame is far from perfect, as any reader of the *Rover* will surely pick up on. It's not difficult to be critical of a university with so much potential for good. But it's impossible not to feel very blessed by the wonderful people and efforts to be found at Our Lady's university. It's important to keep that in perspective.

The *Irish Rover* is proud to announce that Michael Bradley, our executive editor, will be the editor-in-chief for the 2013-2014 school year. He has been approved by the *Irish Rover* Board of Directors and is responsible for all content in this issue. We congratulate him and wish him the best of luck.

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Seeking HArmony

to break up their friendship.

Alec persuaded Grace to sing Dewey Cox's racy "Let's Duet" with Brodgers, which sent Dagny into a fit of jealous rage. The groups split, Alec proposed to Grace, and Brodgers made new t-shirts proclaiming him and Dagny "worst enemies." Through the intercession of Halftime's Mikey Pilger, HA's Saad Khan, and Saad's alter ego Rahim Khan, Alec and Grace's plan was exposed, Dagny and Brodgers' friendship mended and the HArmony restored. The show concluded with a joint performance of The Muppets' classic "Life's a Happy Song."

"My favorite part was when the actors got together in the end and became friends again," senior Alvin Hu happily offered.

"It was an incredibly rewarding experience getting to play such a large role in the show," remarked Rodgers. "Halftime was great to work with. While Dagny and I aren't best friends in real life (yet), her and Mikey were on board straight from the beginning. Members of Halftime were excited with the opportunity to get to play some improv games and take a step outside their normal concerts."

Rodgers explained that he and Vanthournout approached Halftime over winter break with a few specific songs in mind for a joint show, and they enthusiastically arranged and learned the music for the performance.

"We worked very hard to achieve the 'Perfect HArmony' that was present between the groups in our show!" expressed Kelly Ryan, a singer for Halftime. "I participated in last year's performance as well. I loved performing with HA last year, but it was a lot more fun this year because I already knew the Humor Artists. I was definitely more excited to collaborate after the success of last year's show! It was so cute

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Point-counterpoint: the current state of Christian persecution

In her recent book, T*he Myth of Persecution: How Early Christians Invented a Story of Martyrdom*, released March 5, Notre Dame theology professor Candida Moss discusses the nature and historical accuracy of persecution and martyrdom accounts in the life of the early Church, and how the legacy of martyrdom has impacted modern Christian perspectives on persecution. Here, Moss and professor Dan Philpott debate the reality and meaning of modern Christian persecution, both in the United States and abroad.

How we speak about persecution

In recent years the persecution of Christians in America and around the world has become a recurrent element in politics, social commentary and international news reporting. From the reporting of the horrifying and morally reprehensible treatment of Christians around the world (often in Muslim or communist countries) to the insistence of American politicians and media pundits that there is a "war on Christianity" in modern America, the treatment of Christians is very much at the forefront of Christian consciousness.

The language of persecution is grounded in reality. Journalists and activists—spearheaded by the early efforts of Michael Horowitz and the continuing work of John Allen—have rightly drawn attention to the violence, oppression and aggression experienced by Christians living in non-Christian countries. In North Korea, China, Vietnam, Russia, Saudi Arabia, Nigeria and Iran—to name but a few countries—Christians face real violence, danger and even death. Just in the past two weeks reports have emerged of new violence against Christians in Nigeria and Egypt, both situations I discussed in my most recent book. The situation in these places is dire and, studies have shown, only grows worse. These are flagrant human rights violations and their experiences demand our attention and action.

At the same time, we need to exercise good judgment and moderation in the identification of persecution. Not every Christian who dies tragically and violently in a foreign country is the victim of persecution. And it is not necessary to set every tragedy in the apocalyptic framework of the struggle between good and evil. Nor should we allow a particular interest in Christians to obscure the broader historical context of these events. The persecution of Christians in China is less one front in a "global war" than it is one facet of the Chinese government's censorship of religion in general. Failing to adequately contextualize such incidents means that the plight of other groups, in this case the Falun Gong, is obscured by the claim that Christians have it the worst. If we want to help Christians in China, we should recognize that this situation is caused by the specifically Chinese mistreatment of religious organizations of any type, not by a global war on Christianity.

There is no question that there are Christians around the world who are persecuted for their beliefs. But Christians in general are not. With respect to the United States, much of this language appears overwrought. Bill O'Reilly's recent claim that there is a "war on Easter" sounded almost like an elaborate joke. And no one could truly think, as some have claimed, that the Vatican is launching a "crusade" against nuns. Are there political movements and proposed legislation that—in some aspects—conflict with the teachings of the Catholic Church? Yes, but there always were. These are issues that are debated in the public square. Lines of communication between the USCCB and the current administration are open and Catholics are not "under attack." We can resolutely disagree without resorting to the shrill and inflammatory claim that we are "persecuted."

Moreover, is it reasonable to imply that the situation facing Catholics in North America is anything like that facing Christians in China? Is it even sensible to define persecution today as being ridiculed, as the Apostolic Nuncio to the United States Archbishop Carlo Maria Viganò did in a speech in November 2012, when Christians in other parts of the world face real violence?

I would argue that it is not. Practically speaking, the use of the category of persecution to describe the experience of American Christians—be they "progressives" or "conservatives"—obscures and dilutes the experiences of those facing real violence. To give but one recent example: on January 26, 2012, the day that Newt Gingrich stated in a debate that he had entered the race for the Republican nomination in order to fight the "war on Christianity," a report emerged of 35,000 Christians being forced to flee their homes in Nigeria. The Christians were forced to leave, it was reported, by the Islamic group Boko Haram. In media reports the mass exodus of thousands of people in Nigeria received considerably less attention than Gingrich's reference to the war on Christianity. This is in part the result of the American media's (and people's) lack of interest in national affairs, but at the same time it demonstrates the extent to which the rhetoric has trumped reality.

This example illustrates that the description of Christianity's encounters with political views, secularism or competing ideas about governance and education as "persecution" does not draw attention to the struggles of those facing real violence. It cannibalizes them. When the political and ideological disagreements experienced by Christians in America are understood as part of a global war on Christianity, then the dramatic differences between these relatively benign challenges and the authentic human suffering of Christians in other parts of the world are too easily conflated. The suffering of Christians in Tehran is not the same as the "war on Christmas" here in America. This easy shift from foreign, to global, to domestic persecution effectively colonizes the experiences of people in other parts of the world. The heavy mantle of persecution hangs as lightly on the indignant shoulders of western Christians as the emperor's new clothes. But we should worry that these are garments manufactured at high cost and out of sight by un-credited workers.

Candida Moss is professor of theology. She can be reached at cmoss@nd.edu.

Martyrs are for real

Had you by chance attended the daily 5:15 p.m. Mass at the Sacred Heart Basilica this past November 5, you would have been surprised by an unusual event: the Apostolic Nuncio to the United States, Archbishop Carlo Maria Viganò, blessed a replica of an icon depicting Christian martyrs. The original icon is displayed in Rome's Basilica of San Bartolomeo as a witness to Christian martyrs. Soon, its replica will hang in our own basilica, likewise as a witness.

Were you were to read Notre Dame theology professor Candida Moss' new book, *The Myth of Persecution*, however, your surprise might turn to skepticism. Moss casts a suspicious eye on the Christian practice of remembering martyrs. More often than not, she claims, contemporary Christians invoke persecution not to inspire but to manipulate. They portray themselves as victims in order to advance their political agendas and in so doing inflame bitter polarization and constrict constructive dialogue. Frequently they invoke the martyrs of the ancient Roman Empire, who loom largest in today's Christian imagination. This comparison, though, is dubious, she argues. Most of the early church's martyrs turn out to be fictitious, while its few actual martyrs were killed for reasons more complicated than direct hatred of their faith. Moss warns against a persecution complex and stresses the complexity of persecution.

Go take a look at the icon, though. Your surprise will evolve further when you see that the martyrs depicted hail not from the first, second, and third centuries but rather from the twentieth century. You will notice El Salvador's Archbishop Óscar Romero, murdered by his government for speaking up for the poor and for victims of violence. You will see Mexico's Miguel Pro, a Jesuit priest killed by a brutally anti-clerical government in the 1920s. Be sure not to overlook the Martyrs of Buta, Burundian seminarians who were slain for refusing to separate themselves into Hutus and Tutsis. Over 100 figures are depicted in the icon.

More Christians were martyred in the twentieth century than in all previous centuries combined, estimate David B. Barrett and Todd M. Johnson, two of the world's leading religious demographers. The trend has not slowed in the 21st century. Though the numbers are uncertain, at least thousands and quite possibly tens of thousands of Christians are killed for their faith every year—in China, Pakistan, Indonesia, Sri Lanka, North Korea, Saudi Arabia, Egypt, Mexico, Nigeria, Colombia, Iraq, Vietnam, India and many other countries.

Christians are not the only sufferers of religious persecution. So are Baha'is in Iran, Muslims in Gujurat, India and Hindu Tamils in Sri Lanka. Some 75 percent of the world's population inhabits countries that deny religious freedom, the Pew Forum reported in 2010. Still, Christians comprise the lion's share of the lion's den and are estimated to be 80 percent of the world's victims of persecution. Contrary to the title and thesis of Moss' book, there is nothing mythical about Christian persecution.

What of America? Moss points to our contemporary culture wars as a site of strained claims of persecution. Persecution is indeed too strong a word for the predicament of today's American Christians. In recent years, however, courts and bureaucracies have begun to restrict religious freedom to a degree that is "unprecedented" in American history, as the US Catholic bishops put it. Emblematic is the Obama Administration's "HHS mandate." In Canada, Western Europe and Australasia, Christians have faced even sharper restrictions, ones redolent of nineteenth century settings of religious repression like France's Third Republic or Germany during Bismarck's *kulturkampf*. The United States has not reached this condition, but the rationale behind recent years' restrictions points in this direction. Religious organizations risk "becom[ing] mere tools for the exercise of government power, morally subservient to the state, and not free from its infringements," as Notre Dame president Father John Jenkins, CSC, explained Notre Dame's lawsuit against the Department of Health and Human Services.

Moss is right that persecution is complex. In the past century, as in the early church, Christian were not always killed strictly *in odium fidei*, out of hatred for their faith. Archbishop Romero was murdered for speaking out against the Salvadoran government, Father Maximilian Kolbe, after changing places with a condemned prisoner at Auschwitz, and Father Pino Puglisi for raising his voice against the Sicilian mafia. Martyrs are no less martyrs, though, for such indirectness. As the Catholic Church recognizes more and more, history's martyrs may well include those killed for a witness to peace and justice arising from their faith.

True, sometimes martyrdom is manipulated. But let us not identify a phenomenon with its abuses. Crowning the martyr icon is a vision of the martyrs in heaven with Jesus, atop a banner that reads "through the great tribulation." When martyrdom mimics the martyrdom of the Lord himself, it culminates not in the manipulation of victimhood but rather in a resurrection that overcomes victimhood and creates new possibilities. The martyrs of the past century manifest this constructive path. Their deaths have served to build ties between Christian churches, forge friendships between world religions, draw attention to injustices and witness to the power of self-emptying love and even forgiveness in the face of violence. Moss acknowledges such possibilities but only briefly, in the penultimate paragraph of the book. Just as she has little to say about today's many martyrs, she has little to say about what the Church most wants us to notice about them: the renewal that God achieves through their sacrifice.

Unconvinced? Go take a look at the icon.

Daniel Philpott is an associate professor of political science and peace studies. He can be reached at jphilpot@nd.edu.

Ovaries aren't Catholic: : One of the 10 things I wish I'd known in college

Suzy Younger
Guest Contributor

I wish someone had told me. I wish someone had given me the truth, about my body, about my health, about my fertility, about my options. I wish someone had been there for me. But they weren't. If they had, perhaps my story would have been different.

Like many women I know, the physician I saw for my health issues had only one solution for my situation: go on the Pill. So I did. After all, didn't he know best? He had seemed so confident that this would solve my problems. Without even examining me, he had written me a prescription for the Pill—a triple dose in fact. So I tried it. But instead of relief, my problems remained and now I experienced a myriad of side-effects as well. Eventually I took myself off of the Pill and began a quest for something better, for authentic and complete healing. A quest for hope.

I battled heavy periods, abnormal bleeding, incapacitating bouts of hormonally-induced depression and anxiety attacks, irritability that strained even my closest relationships, shed more tears than I can count and ultimately endured years of infertility before I would come to learn what I know now: the truth.

The truth that saved my hopes of one day becoming pregnant. The truth that healed my body and mind. The truth that restored my spirit. The truth that indeed saved my life.

Finding the Creighton Model Fertility*Care* System and NaProTechnology was the answer I was looking for. A scientific system that allows a woman to observe her body's biomarkers and therefore monitor her own gynecologic and reproductive health. A system that telegraphs abnormalities in her cycle and guides her physician in identifying, diagnosing and treating the underlying medical conditions she faces. A system that offers effective alternatives to the Pill. A system that works to restore and protect her fertility, not suppress it as is the case with hormonal contraceptives. A system that empowers a woman with knowledge of her body and herself. A highly-effective system that can be used by couples to achieve or avoid pregnancy. A system that is morally acceptable to people of all faiths. My mind was blown. Why had I never learned this before? Why was no one talking about this?

This powerful women's health science has healed me and changed my life—so much so that I left a career in higher education and went back to school to become a Fertility*Care* Practitioner. Now, in my work at Saint Joseph Fertility*Care* Center, I am able to share with others the information that I so wish I had known years ago.

So here we go. The 10 things I know now and wish I had known in college:

1) Ovaries aren't Catholic

Know what? Ovaries are not Catholic. Ovaries are non-sectarian. They don't care if they are in the body of a Catholic or an atheist. They function according to science. What I share here is not just for Catholics. It's science and it's for everyone, regardless of faith or lack of it.

2) Women are empowered when they chart their cycles

It's embarrassing how little most of us women know about our bodies and how they work. Charting your cycles changes this. For me it was as if a veil was lifted. For the first time I really understood myself. In charting you come to understand the inner workings of your body. You understand why you can't stop crying one day and yet feel ready to take on the world the next. You understood how various choices you make positively or negatively affect your health. You understand precisely how and when you could become pregnant. With knowledge comes empowerment.

3) The Pill is not the only way. There are effective alternatives.

We are bombarded by the message that the Pill is essential to a woman's health—that it is the only way to address her gynecological issues. That's simply not true. I have lost track of the number of my patients that I have seen healed through NaProTechnology's alternatives to the Pill. Many of them are walking this campus—your fellow Notre Dame students, faculty and staff.

4) Women deserve something more than a Band-Aid.

Hormonal contraception for medical purposes is little more than a Band-Aid. It suppresses a woman's fertility cycles and manipulates them to appear regular. In doing so, however, it masks the real issues and fails to correct them. When the "Band-Aid" is removed, the issues are still there, unhealed. NaProTechnology on the other hand is a cooperative approach to women's health. It allows the woman and her physician to observe her cycles in their natural state, see where things are not working properly and then work to address and heal those specific areas—not mask the issues or suppress her entire fertility.

5) Now is the time to address your health concerns!

Don't wait until you are ready to start a family to address your gynecologic health concerns. I firmly believe that if my issues had been properly diagnosed and treated when they first appeared in my early 20's, I would have been able to have biological children by now. Instead, because my conditions remained masked by the Pill, and I didn't know about NaProTechnology, healing was delayed by 10 years. Get help now.

6) You're not crazy!

Ladies, have you ever experienced any of the following symptoms before your period starts: irritability, depression, crying easily, breast tenderness, bloating, weight gain, carb craving, headaches, fatigue or insomnia? Gentlemen, do you know a woman in your life that fits this description? This is called premenstrual syndrome (PMS) and it is no joke. It is a legitimate medical condition that can destroy a woman's quality of life approximately one week per cycle. That's approximately 25 percent of her life! She's not crazy, she just needs help. NaProTechnology is 95 percent successful in alleviating or completely eliminating PMS without the use of antidepressants. In all seriousness, it has saved my life.

7) You can go green with your health

Organic and environmentally-sustainable living is a hot topic. So as you carefully select your organic, non-hormonally altered foods, consider this: an 8-oz steak from a steer given a hormone implant contains 45 percent more estrogen (5.1ng) than a steak from a non-implanted animal (3.5ng). By contrast, *just one* birth-control pill contains 35,000ng of estrogen! So for a woman on the Pill, that's the hormonal equivalent of eating 3,431 lbs of beef from a hormone-implanted animal, every single day! Doesn't that put it into perspective? To go green with your health, consider natural family planning and Pill-alternatives for medical purposes.

8) Natural Family Planning is scientific and it actually works

When used to avoid pregnancy, the Creighton Model Fertility*Care* System is as or more effective than the Pill and more effective than any barrier method such as a condom—99.5 percent (method effectiveness), 96.8 percent (use effectiveness). When used to achieve pregnancy, 70 percent of couples of normal fertility are pregnant within in the first cycle and 98 percent by the sixth. For those couples struggling with infertility, nearly 80 percent can become pregnant within the first year. This is nearly three times more effective than in vitro fertilization and other artificial reproductive technologies.

9) Men need to know this!

The information provided by Fertility*Care* and NaProTechnology is absolutely pertinent to men. Not only can a man can better understand the conditions under which he could become a father, but also because knowledge of a woman's health helps him understand, support and assist the women in his life be they wife, girlfriend, sister, mother, or friend.

10) Faith and Science, not Faith versus Science

Fertility*Care* and NaProTechnology stand on their scientific merits alone. But I want to point out that faith and science are not in conflict here. In this area of women's gynecologic and reproductive health, faith and science agree. One does not diminish or exclude the other. This system allows one to be faithful to the teachings of the Catholic Church while having effective family planning options and access to excellent medical care. It's the best of both worlds.

The need and desire for this authentic view of women's health and fertility are abundant. Now it's time to respond. Count me in.

*Suzy Younger is a Fertility*Care™ *Practitioner and Manager of Saint Joseph Fertility*Care™ *Center at Saint Joseph Regional Medical Center. She may be reached at youngesu@sjrmc.com or (574) 335-6472.*

Why I don't want to work

Rebecca Inman
Staff Writer

When I was a freshman I lived in a quad with three girls from very different backgrounds with very different world views. One of the girls would have long discussions with me on the subject of feminism and women's place in society. Her lifelong dream was to become a doctor and to make a huge contribution to medicine. In her mind, the value of her education here at Notre Dame was defined by the career paths it would open up for her.

One day I confided to her that I've never really had a determined career path that I want to pursue. My primary goal is to get married and to have children, and I want to stay at home to raise those children as well as I can. By the end of our conversation, my roommate told me that I, by having "no ambition, but to be a stay at home mother," was wasting scholarship money that could go to someone who "actually wants to DO something with their life." My roommate thought my education was not valuable since I didn't want to do anything "practical" with it. Why be educated if all you want to do is raise children?

I will comment only briefly on my roommate's poor reasoning. First, there are few things more practical and meaningful than raising a child well from birth to maturity. Motherhood is the practical art *par excellence*. Second, the judging the value of an education based on how well it prepares one for the servile arts is a recent phenomenon. A liberal arts education is an education that makes you free, because it develops your ability to discriminate and discern the truth, not because it prepares you for servile work.

That being said, my roommate's views, prevalent though they may be, were—and still are—odd to me. I find it shocking that women are now looked down upon for wanting to stay home to care for a family. Feminism no longer strives simply to make women equal to men by giving them the opportunity to work and enter professions that were formerly closed to them. Feminism now means that women *must* join the "workforce" and be as ambitious and successful as men, otherwise they are wasting their lives "doing nothing."

This new feminism is certainly not liberating, nor is it pro-woman. It seems "anti-woman" to insist that a woman should only receive an education if she has a professional career she wishes to pursue. My education is valuable insofar as it develops my mind and insofar as it makes me better able to raise my future children.

My hope for the future is that people will again appreciate the value and importance of stay at home mothers. Women who want to stay home with their children are performing a labor of love that deserves to be commended as much, if not more than, as women who become doctors or lawyers or politicians. By realizing that there is nothing shameful or antiquated about being a stay at home mother, women will ultimately become more liberated, rather than more constrained.

Rebecca Inman is a senior majoring in the Program of Liberal Studies. As a result of being born and raised on Guam, she is really good at cutting pineapples. Contact her at rinman@nd.edu.

Cheers & Jeers

John Cochran
Humor Guru

Cheers


Professor David Solomon

Professor David Solomon: The popular philosophy professor was recently honored by the The Center for Bioethics and Culture and the Paul Ramsey Nominating Committee as the 2013 recipient of the prestigious Paul Ramsey Award for Excellence in Bioethics. Solomon is the founder and director emeritus of the Notre Dame Center for Ethics and Culture (CEC) and a longtime member of Notre Dame's philosophy department. Current CEC director Carter Snead had this to say of Solomon upon hearing of his selection: "We all owe him a debt of gratitude for his courage, his vision and his friendship."

US Senators: In a bizarre and uncharacteristic moment of clear, unemotional thinking, US Senators blocked Obama's recently proposed gun-control bill. Sadly, knowing our representatives, this is likely to be a cheer with a rather short expiration date.


Margaret Thatcher

Margaret Thatcher: In memoriam. The first female, and longest serving prime minister of United Kingdom during the 20th century, Thatcher successfully governed throughout the 80s and 90s with a brand of conservatism that earned her the nickname the "Iron Lady."

Jeers


Kermit Gosnell

Melissa Harris-Perry: In a promotional piece for the Propaganda Department of the Communi… *news network* MSNBC, commentator and part-time race-baiter Harris-Perry remarked that "we have to break through our kind of private idea that 'kids belong to their parents'… and recognize that kids belong to whole communities." Yikes.

Kermit Gosnell: Abortions tend to be jeer-worthy around here, but the heinousness of the 'abortions' performed by this physician are beyond description. Major news coverage has been less-than-forthcoming (no surprise), but perhaps the details of the case will spark a franker discussion of this issue—and more robust protection of the most innocent among us.

Whoever bombed the Boston Marathon: Rounding out the awfulness that is this issue's jeer section is the terror attack during the Boston Marathon. While the crime needs no further elaboration, Americans once again displayed their true spirit, from the marathoners who donated blood immediately after finishing the race, to the heroic first responders.

Permission to laugh

Michael Jackson
Staff Writer

My job through "Cheers and Jeers" and "Permission to Laugh" has been to entertain through writing about the funny things (or at least what I perceive as funny things) that occur on campus and in life. Yet, sometimes we require a more sincere reflection on life events. This column, of course, comes in the wake of the bombings at the Boston Marathon this past Monday, April 15, 2013. In the early evening I messaged my friend Michael, who I knew was likely at the marathon, to see if he was okay. He posted that he had been 50 yards from the site of the second detonation. He said that he was completely intact, but it was the others he had spent several hours helping who were not doing so well. People were bloody and many were missing pieces and parts. My friend found a family—a father, a son and a daughter who were in terrible condition. The father had been shocked from the blast, and he instantly lost his hearing. The little girl ran with Michael away from the blast, but she was complaining that her leg hurt. Both she and her brother had suffered catastrophic leg injuries so gruesome that Michael did not want to even detail.

The response to such heinous acts as these justifiably ranges from agonizing grief to unmatched hatred and anger. We of course ask who could do this, and even more obviously, why would they do this? We likely will not know the answer to these questions for some time, but we will know the true extent of our



humanity and the love of those around us. In moments such as these, and there have been far too many already in recent years, we are reminded of what is actually important. Notice that there was no discussion in the aftermath of what style of clothes people were wearing, what phone models they had, or how much money was in their pockets. What it boils down to is that we share in our flesh, blood, and most especially, in our fleeting life on this planet. We are not white or black, Latino or Asian, or Red Sox fans or Yankees fans. We are all struggling human beings. With family in Boston and as Red Sox follower, I know that I was most moved by the tribute at Yankee Stadium that evening that a ribbon featuring the clubs' logos together was displayed on the scoreboard and outside the stadium. It was a gesture of compassion and a reminder of our humanity and struggle together. *The Chicago Tribune* also posted a section on its sports page with the lines 'We Are Chicago Red Sox, Chicago Celtics, Chicago Bruins, Chicago Patriots, and Chicago Revolution." Such signs indicate that life is and will always be more than a box score or the outcome of a game.

The father of the 8-year old boy killed in the blast put it best when he asked for prayers as his family simultaneously grieves and recovers. The call to prayer is not something to be sloughed off as a mere sign of sympathy. In prayer we will seek to grieve well, to recover well, and to help others recover well. We will help ourselves and others to do this through the small joys and even difficulties of daily life—through laughter, tears and love for each other. This is why you always have permission to laugh, permission to cry, permission to be yourself, and permission to be fully human.

Michael Jackson is a contingent being and can be reached at mjackso7@nd.edu.

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Seeking HArmony

that the storyline from this year's show was 'part two' of last year's!"

Ryan, Rodgers and Vanthournout remarked that the disdain between HA and Halftime was manufactured for the show. Rodgers noted that Halftime's Mikey Pilger is a close friend, and Vanthournout remarked that "rehearsal would be quite the nightmare" if the groups did not commingle.

"Halftime and HA LOVE each other. It's definitely a mutual love affair. We all appreciate the talents of the other group and are always excited to watch them perform," Ryan assured.

HA was recently named Notre Dame's 2012-2013 Club of the Year.

"We were honored to be named club of the year," Vanthournout said. "I think it really comes down to the expansion that the club has undergone over the last few years: my freshman year (I'm a junior) we had about 12 shows a year at Legends and the library, this year we've had over 30 in our usual spots as well as dorms and off campus venues like Laugh Comedy Club. We've also done shows at Hannah and Friends and local schools."

Lilia Draime is a sophomore history major who is and always will be the optimist, the hoper of far-flung hopes, and the dreamer of improbable dreams. Contact her at ldraime@nd.edu.

Leaving home

Trezlen Drake
Faculty Contributor

However painful the process of leaving home, for parents and for children, the really frightening thing for both would be the prospect of the child never leaving home.
–Robert Neelly Bellah

I have travelled a bit in my adult life. At last count, I've been to 43 states and 16 countries. It's ironic since I never planned to leave my home in North Carolina. As a little girl I told my mother that I would take care of her when I grew up. Luckily, she made it clear that that wasn't my job.

I was 16 when I *really* left home. I had been accepted into a residential science and math high school for my junior and senior years. Despite the fact that it was an honor for me to attend this school, neither my mother nor grandmother were thrilled about me living an hour away from home for the next two years. Until that moment, all of my trips were with family or were school-related and short term. Now I'd be gone for six-week blocks of time without parental supervision. Despite my family's concern, this was the best thing to happen to me.

At my new high school, I went from a big fish in a little academic pond to a little fish in a big academic pond. I quickly learned that my math and science skills were average when pitted against fellow nerdlings. I was no longer able to cruise through my English classes without reading. I had to actually crack open a book to accomplish anything in my Russian class. All of these issues would have been rectified easily if I would look at the syllabus and do my work, but I was too enamored with all of the new and different people, the likes of whom I would never encounter in my small town.

Eventually, my survival instinct kicked in. I had always gotten good grades in school and wanted to continue that trend. I also wanted to remain at my new high school; a "D" was considered a failing grade. If I failed, I'd be sent home to my old high school and, I thought my chances of getting into a good college would decrease. So I dug into my studies and, with the help of a few new friends, completed my junior year and was invited back for senior year.

When it was time to begin my college search, I was determined to stay in North Carolina—or Virginia at the furthest. I had no interest in leaving home. Luckily, I had a guidance counselor who appealed to my sense of adventure. When I refused to consider Colby College because it was in Maine and therefore too cold and too far away, he suggested that I let them bring me to campus first and then return to North Carolina to go anywhere I wanted. Best. Advice. Ever.

That February, when I boarded the flight for Portland, Maine, it was only my second trip by airplane. I'd just returned from a failed recruitment trip in upstate New York; I didn't like the people and was happy to go back home where I belonged. The trip to Maine was totally different. When I exited the airplane, there were heaps of beautiful, clean snow everywhere; it was exactly zero degrees. I was sure I was already in love.

The admissions representative, who eventually would give me driving lessons in his jeep, picked me up at the airport and drove us north to Freeport. I got to see the flagship LL Bean and eat Ben & Jerry's White Russian ice cream. By the time we got to campus, I felt at home and was sporting a bit of a crush, if one can crush on beauty, nature and a college.

That weekend passed in a happy blur. Every student that I met was genuine and kind. Every staff member was beyond welcoming and helpful. And my Russian class—yeah, I planned to major in Russian and Soviet Studies—was exciting and fun! When I got my acceptance letter and a full academic scholarship, my only question was how to get myself and my things from North Carolina to Maine. Convincing my family was a different story.

My mother wanted me to stay closer to home, to go somewhere in North Carolina. My grandmother worried that I'd never learn to cook or take care of a home and family. But I would not be dissuaded. To attend Colby, I was willing to endure distance from family and holidays at someone else's dinner table. I got my wish, but things didn't work out as planned.

I'd envisioned the North as a paradise of sorts. I dreamed of the Underground Railroad (geography wasn't my strong suit) and freedom from familial constraints and expectations. I expected Maine to be all things magical and new. What I got was something quite different.

I was welcomed to Colby in a way that would horrify even my redneck friends. Someone from a darkened car full of cowardly boys called me the N-word and told me to go home; no one in my small rural southern community would have dared! I quickly discovered that people in the "safe" place where I planned to spend the next four years were dismissive, disbelieving or indifferent.

I ended a promising career as a Russian linguist when I realized that the head of the department was an obnoxious, overbearing bully to me and many of my classmates. We made sure he didn't get tenure but, heartbroken, I "defected" to American Studies. And I had to endure the attempts of well-meaning administrators trying to "correct" my speech because they thought my southern accent was undignified and ignorant.

Any one of these incidents, or numerous others, would have been a good reason to go home to North Carolina. But my pride wouldn't let me quit. What would I do if I went back home? How would I deal with failure? And the I-Told-You-So of people who thought I should have stayed home from the beginning? So I stayed in Maine. And I'm glad that I did!

At Colby, I got to meet so many people that I never would have known had I remained home, people who are bonded to me forever because of our connection to Colby. I began standing up for myself and addressing the discrimination and "jokes" that could have distracted me from my goals and kept me from seizing opportunities.

I learned to swim and ice skate; I'm not the best, but I know how! I got my first passport and traveled to Russia and Ukraine twice, using my 3.5 years of Russian numerous times to get myself and my friends un-lost and fed. I toured England with my chorus one spring break and sang my first (and only) international solo. And I grew up a lot. I began to figure out who I am and what I like; I matured in a way I couldn't with my family directing my every move.

My time in high school and at Colby prepared me for so much more than I anticipated. Sure, I had an educational foundation that equipped me for anything, including degrees in law, theology and library science. But, those experiences also prepared me for life away from home and away from my family. I learned to be an independent adult. I learned to schedule my time, pay my own bills and ask for the things that I want. I learned to ask for and receive help.

I have traveled as far away as Kazakhstan and Kyrgyzstan, where I learned that I could eat as much as I wanted and still lose weight because of all the walking and, unfortunately, Giardia. I lived in Alaska for three years working, dodging moose and taking ridiculously early morning calls from family who always forget the time difference. And when I left Alaska, I drove home through Canada by myself, again dodging moose and staring into the sun. It was scary and fun!

Honestly, in each new chapter of my life, I have been terrified. What if something happens and I have to go to the hospital? What if nobody likes me? What if I fail? I nearly hyperventilated the morning I begin my trip from Alaska. I remember breathing deeply and coaching myself through basic steps–insert the key, start the car and shift into gear–to get on the road. Seriously!

But I've also been tenacious about seeking opportunities to advance, learn and grow. I have learned so much from each new adventure that I am practically undeterred. What if something good happens? What if I make lifelong friends? What if I succeed? What if I change the world–even just for myself? Not many people get these opportunities, so why not take the ones offered?

Whenever I see a new opportunity, I still subconsciously hear my guidance counselor's advice, "Why not go so you can say that you've been? Then come home and do whatever you want." I still think this is the best advice.

Even if you "fail," you have made progress. You have a story to tell and you know something new about yourself. The only true failure is letting your fear keep you from trying. You can most always return home. But be sure that when you go back it's because things didn't work out; don't go home just because you were afraid to try

Many of life's failures are people who did not realize how close they were to success when they gave up.
–Thomas A. Edison

Professor Drake is a research librarian in the Kresge Law Library. She teaches legal research and specializes in international and foreign legal research. She can be contacted at tdrake1@nd.edu.

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Living stones

want peace and reconciliation, and those who want violence on both sides. Yet drawing on the words of Hannah Hemphill-Barrett of the Notre Dame theology department (the leader of this pilgrimage and source of most of the insights I gained from my pilgrimage experience), as a Christian one has the responsibility to defend the downtrodden. As she put it, if one day another state were to gain control and power over the region and used that power to oppress Israelis, she would then advocate for the rights and human dignity of the Israeli people.

In response to her experiences on the pilgrimage, sophomore Megan McCormick commented, "Having been to the Holy Land, I feel what Americans most need to know about the Israeli-Palestinian conflict is that the vast majority of Palestinians are not the dangerous "terrorists" so often depicted by Western media. Palestinians want peace. But they need, above all, a voice in political matters—one that would help to minimize these publicized acts of violence. While the conflict is not one-dimensional, many innocent Palestinians have been harmed, and their reputation tarnished, for Israel's security."

In fact, among the abuses that Israel has justified in the name of national security, the most damaging has probably been Israel's continued settlement of more and more Palestinian land. Despite the disapproval of the United Nations, the Israeli government discretely endorses the Israeli settlement of Palestinian territories in the West Bank, effectively eliminating the possibility of a two-state solution.

Another "national security" feature that Notre Dame pilgrims became acutely aware of was the wall dividing Israel from the Palestinian territories. Crossing this wall on a daily basis, the student pilgrims learned personally just how easy it is for those with American passports to cross the checkpoints that control traffic through the wall. In contrast, for Palestinians who work in Israel on a daily basis (and who must acquire permits to do so), the process of going through the wall can add a substantial amount of time to their commutes, not to mention the humiliation of being treated as a criminal just for going to work.

ND student pilgrims had the opportunity to interact with students affiliated with the Palestinian Conflict Resolution Center (in Bethlehem), where they learned more about how the wall affects Palestinians and the Israeli-Palestinian conflict at large. The official Israeli term for the wall is the "separation barrier," which implies the need to separate the two populations because of the threat of bombings against Israelis and a supposed historic animosity between them. Many Israelis claim that the barrier has virtually eliminated terrorist attacks in Israel. By contrast, many critics of "the wall," as they call it, note that it is far from complete and has many gaps in it, gaps that any determined terrorist could navigate to carry out an attack, and thus only serves to cripple Palestinian economy and morale. Such was the opinion of the ND student pilgrims' new friends at the Palestinian Conflict Resolution Center, who emphasized the wall's role in alienating the two peoples, hindering Israelis from seeing their Palestinian neighbors as fellow human beings.

If this level of inequality seems too tired to be happening again in a nation as young as Israel, look no further than at movements by Israeli settlement leaders to establish a separate bus line for Arabs. While this story was covered by mainstream news sources, other stories of radicalism and violence among Israeli populations are less familiar to the American ear.

The need for better awareness among western society was especially clear when the Notre Dame pilgrims had

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Informal study: thousands access pornography over ND network

Erin Stoyell-Mulholland
Staff Writer

In October 2011, the *Irish Rover* ran a story on university policies regarding access to and regulation of pornography over Notre Dame's wireless network. In response to *Rover* inquiries seeking clarification of university policy on pornography use, university spokesperson Dennis Brown stated for that story, "When brought to our attention, we reserve the right to investigate any claim of inappropriate use of technology resources by a student or employee, and when we find a violation we can and will assess an appropriate sanction… The university relies on the integrity of our students, faculty and staff to abide by this and other policies."

One academic year later, Notre Dame senior Christopher Damian sought to inquire into how well students abide by these policies. In an informal study, Damian surveyed more than 400 Notre Dame students, soliciting responses through the Facebook group of each class and random student emails selected from Notre Dame's online directory.

In the survey, 63 percent of men and 11 percent of women responded "yes" to the question, "Have you ever viewed pornography over the Internet while on campus at Notre Dame?" In the second question, "Do you have friends who have viewed pornography over the Internet while at on campus Notre Dame?" 86 percent of men and 37 percent of women responded "yes."

Although the survey provides only a very cursory look at pornography use at Notre Dame, Damian believes that his results are significant.

"On the one hand, I only gave students a 'yes' or 'no' option to both of the questions," Damian said. "Some students wanted to have more answer choices. On the other hand, I was only seeking to find out how many students had accessed pornography over Notre Dame's wireless network. Further studies would have to determine frequency and context of use."

Dr. Anne Pilkington, associate professional specialist in the mathematics department at Notre Dame, noted that "more women than men replied," which "might indicate a response bias." Damian agreed, stating, "The numbers for men who have viewed pornography are probably significantly higher. About twice as many women responded to the survey as men. Still, if the results of this survey are accurate, then more than 2500 undergraduate men and 400 undergraduate women have viewed pornography over Notre Dame's wireless network. With a margin of error of about ±8.14 percent for men and ±5.76 percent for women, these numbers could increase to more than 2840 and 760."

When Damian contacted Brown regarding his survey's results as they relate to Brown's 2011 statement on Notre Dame's pornography policies, Brown responded, "We stand by our previous statement and have nothing to add."

Dr. Christian Smith, professor of sociology and the director for the Study of Religion and Society at Notre Dame, said that pornography has become very common for emerging adults.

"It is just a part of very many emerging adults' lives, whether in the background or foreground," he said. "Porn has become the new 'sex education' for very many teenagers, not only concerning facts about 'the birds and the bees' but defining what is normal in relations between the sexes and sex 'techniques.'"

Rev. Jim King, CSC, director of Campus Ministry, also noted the pervasiveness of pornography.

"Pornography has grown as a problem as it has become increasingly prevalent and easier to access. It's the nature of the temptation. The easier something is to get away with or rationalize, the harder it is to resist," Fr. King said. He also noted that confession can help people "admit things, deal with them and have a 'prodigal son moment,'" but that some people may need more help.

"If it becomes addictive—and hopefully before it reaches that point—people need to be honest with themselves and become proactive the same way they would with an eating or alcohol issue… If it becomes habitual, a person should seek counsel and help," Fr. King concluded.

Damian suggested that limitations by the university can help.

"If the university is going to monitor illegal downloading, I don't understand why it can't monitor access to pornography," he said. "It's one thing for the University to trust students to abide by minor policies or policies that don't need to be enforced for various reasons, but thousands of students on this campus have freely accessed pornography without any real incentive to avoid it. I wouldn't suggest adding harsh penalties for students who do, but I would like to see the university be more proactive in helping students to live out their sexuality in healthy and holistic ways."

Tim Kirchoff, a junior, did note one positive aspect of the survey. "The most surprising thing about the survey, as far as I'm concerned, is the proportion of people who are apparently fully aware that porn can be accessed through ND's internet, and choose not to access it. Perhaps this is not as extraordinary as it seems, and perhaps results at other schools would be similar, but it is clear that a good proportion of both Notre Dame men and women deliberately choose not to use pornography. I'd call that, at least, a good thing."

Erin Stoyell-Mulholland is a sophomore theology major who has an elaborate plan to take down Bob Burkett. If you would like to contribute to the shenanigans, email her at estoyell@nd.edu.

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Living stones

the opportunity to meet with Palestinian students at the University of Bethlehem. These students had hopes for their futures despite the ramifications of second-class citizenship on their job opportunities (for example, the man who works at the front desk at the Tantur Ecumenical Institute, where the ND student pilgrims stayed, was a Fulbright Scholar, yet clerical work was the best employment he could find). That said, the University of Bethlehem students did cite some injustices that they experienced on an everyday basis. For example, two students recounted an instance when they had been stopped three consecutive times at checkpoints on their drive to school; another told the story of a student from Gaza who was blindfolded at a West Bank checkpoint, dumped at the Gaza border in the night and subsequently not allowed to return to her studies at Bethlehem University, because the Israeli court ruled that she was a threat to Israel. Still others cited the difficulties of gaining permission to seek medical treatment in Israel as a Palestinian, as well as the fact that even ambulances are regularly held up at checkpoints.

Shockingly, even Palestinians who attain Israeli citizenship are quite literally given the number "2," rather than "1," on their identification documents.

How does the Israeli-Palestinian conflict relate to the holy sites that the ND student pilgrims visited? First of all, the spiritual impact for each of the pilgrims cannot be understated.

Professor Gabriel Reynolds sums up the sort of experience these pilgrims had in as many words as one can sum up such an experience: "Christians who visit the Holy Land will never read the Bible the same way again. Yet the experience of visiting the Holy Land is not only a sort of archaeological tour. Pilgrims are part of a lived faith and in a mysterious way they encounter the Lord in the places where he walked, suffered, died, and rose again. Praying side by side with other pilgrims gives one a foretaste of heaven."

With that in mind, ND student pilgrims also learned about the communities that safeguard the holy stones that they visited—without which they may not have been able to walk the places where Jesus walked. Hemphill-Barrett remarked, "Western pilgrims are woefully unmindful both of the fact that many Palestinians are Christians and that the sites that pilgrims seek to venerate are often the home parishes of those Christians."

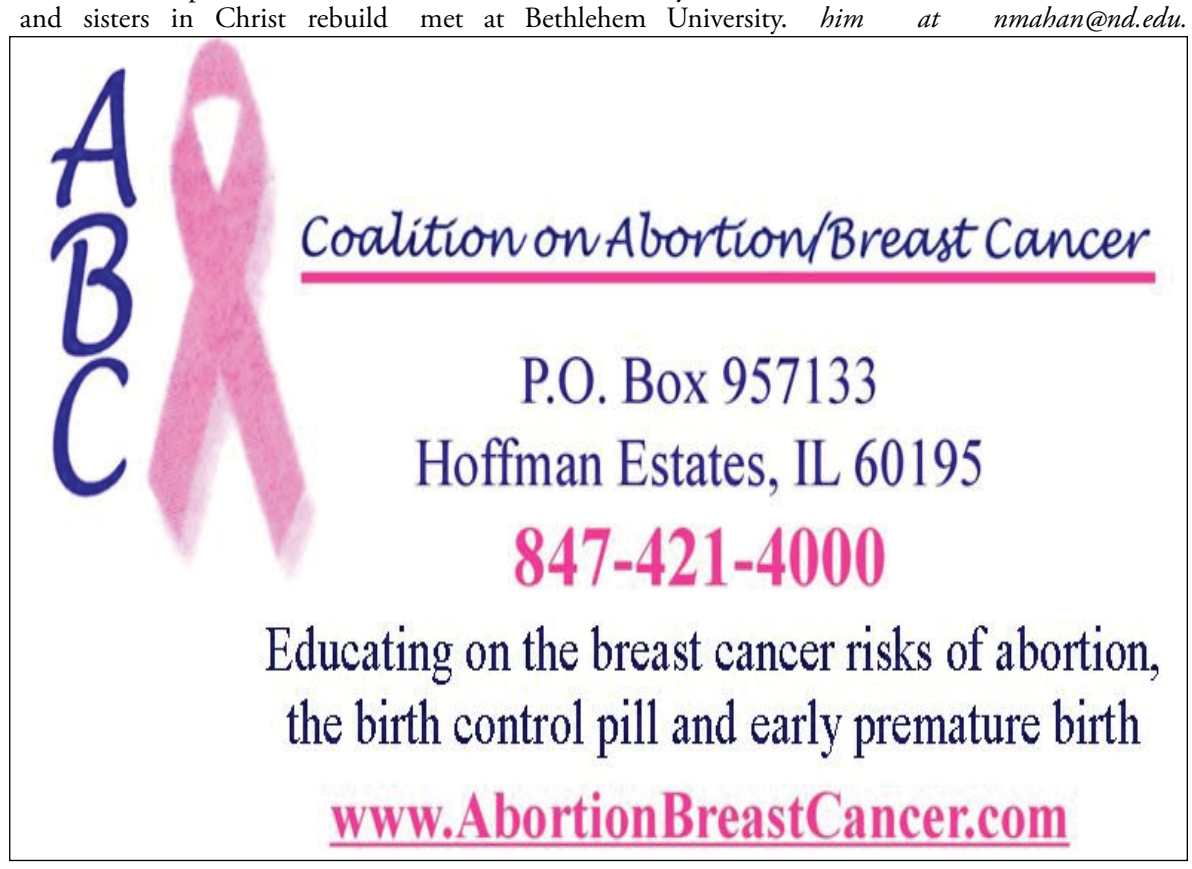
Furthermore, although Christians like those of the Melkite Catholic community that Father Chacour belong to have lived in the Holy Land for centuries, it is not surprising that the Christian presence in the Holy Land continues to diminish dramatically; as Palestinians, these Christians live as refugees or second-class citizens in their homeland.

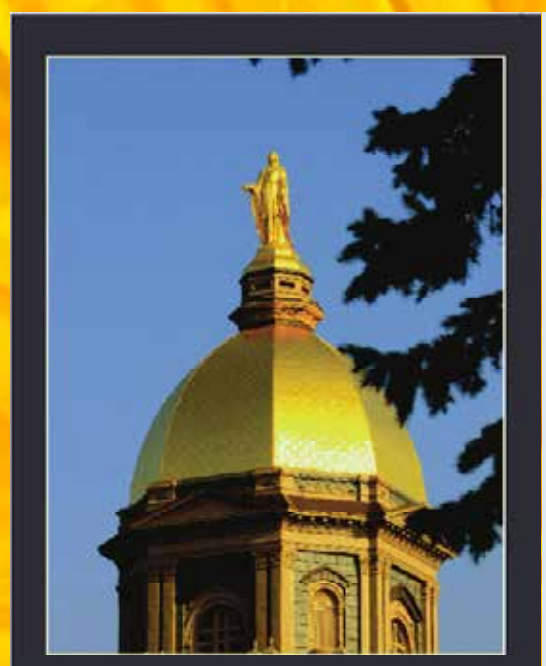
Hemphill-Barrett added, "American Christians owe it to these Palestinians to reconsider their unreflective support of Israel in order to build up the body of Christ in the Holy Land. If Palestinian Christians knew and felt the support of their Christian brothers and sisters around the world, perhaps they could more courageously witness to their faith in the Holy Land and resist the temptation to emigrate. As Benedict XVI put it: 'the Middle East without Christians is not the Middle East' (*Ecclesia in Medio Oriente*)."

How can Americans help Palestinians and Israelis mend their relations? How can Christians help their brothers and sisters in Christ rebuild the dignity of all people in the Holy Land? The ND student pilgrims' meetings with Melkite Catholic leaders gave them an opportunity to ask that very question. To Archbishop Elias Chacour and Father Yacoub, the best thing American citizens can do personally is spread the word about the treatment of Palestinians and thereby hold our media and policy makers to higher standards.

ND student pilgrim Becca Self, a freshman and editor for *Irish Rover*, commented, "I was so humbled to realize all the liberties I have that are withheld from the Palestinian youth we met at Bethlehem University. Conversations with you and our fellow pilgrims taught me how much of a blessing Notre Dame truly is. Now I'm looking for ways to reach my friends in their ignorance and/or apathy, because the people in the Middle East are 'out of sight, out of mind,' right? I want to be part of the global church and treat our Palestinian and Israeli brothers and sisters like members of the body of Christ."

Nick Mahan says: Make tea not walls. Contact him at nmahan@nd.edu.





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

The Notre Dame Fund to Protect Human Life
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continued from front page

Zahm Militant

communicated with Father Jim Gallagher, CSC, currently a priest-in-residence of Zahm, about the need for a setting in which students can discuss what it means to be men of God. He said that they "needed to do something," even though their plans had yet to take shape.

Today's culture tends to downplay or subvert the Christ-like aspects of manhood, and as Fr. Jim said, "Young men need to work hard to move against the grain and become men who are attentive to the needs of others and to their relationships with the Lord and one another." The students who founded Zahm Militant chose the powerful name because it "helps to reflect the need to remain strong in their efforts." The name also echoes the phrase that Catholic theologians often use to describe the church on earth, the Church Militant, because of the reality of spiritual warfare in this life.

What does it mean to be a man of God?

Vocation is a common topic of reflection at Notre Dame, which is both a blessing and a curse. Many students feel both internal and external pressure to discern where their passions and talents lie before they make important choices regarding careers, relationships, continuing education or volunteer service. It is good that they desire to do God's will, but they would benefit from the realization that God is more concerned with *who* they become than *what* they do. Fr. Jim has an understanding of vocation that underlies all the choices that college students face. He has worked extensively with young people who simply desire to be men and women of God. According to him, "Personal vocation is the path that draws us more deeply into becoming who we were created to be."

This is the aim of Zahm Militant.

Fr. Jim described the mission as twofold: to help the men of Zahm "grow in the knowledge of who they are in God," and "to become more rooted in Christ through the Eucharist." The latter aspect of Zahm Militant is developed through liturgy and communal prayer, while the former is lived out in camaraderie. By forming authentic male friendships, young men can learn about themselves and how they relate to God. While women generally prefer to build friendships simply through conversation, men tend to bond during activities such as basketball or, for the more creative, wood-chopping. That creativity is characteristic of Zahm House.

What can be expected of Zahm Militant in the future? Fr. Jim has high hopes for the program, but knows that all fruit takes time to grow: "The hope is not that we are producing great men of God through one year of gatherings and programs but that we begin to raise awareness of this need and set them on a path to continue this growth." Scott Opperman, the hall's rector, said that the first Zahm Militant retreat was a "huge success." It is sure to be a popular event next year.

The retreat, like the weekly meetings, included 'manly' activities, which Fr. Jim says have a "threefold purpose"; besides bringing men closer to Christ and closer to who they were created to be, some of the skills are just "handy for guys to know how to do."

Perhaps the unused fireplaces in South Dining Hall could better serve others with some firewood from the Zahm Militant woodpile, just as the world would benefit from the Zahm Militant's spiritual zeal.

Becca Self is a business major in the First Year of Studies. She will be experiencing severe symptoms of domesickness soon, so contact her at rself@nd.edu for consolation and/or commiseration.

continued from front page

MFA BFA BA Show

Annenberg Auditorium. Among the winners in the Masters of Arts program was Erin Daly (MA) for the Radwan and Allen Riley Prize in Art History for her paper on "Ruben's Head of Medusa as an Emblem of Early Modern Cabinets of Curiosity." In the Masters of Fine Arts program, sculptor and printmaker Justin Barfield received the "grand prize" of the night—the Walter Beardsley Award chosen by the director of the Snite Museum, Charles Loving. "This award is completely subjective," stated Loving warmly, and the crowd laughed alongside him in nervous anticipation for one of the only cash prizes of the night, and the sole prize for MFA work. The entire audience burst in applause and stood in ovation for his joyous reception of the award.

Among the 6 candidates for MFAs, Justin's work stands out (quite literally, from the wall). In essence, his work is multi-media installation sculptures that comment on the economic collapse through his portrayal of industrial decay. The rusty, copper-colored I-beams jut out of the clean and calm gallery wall. In places the wall is made to have a gaping hole with its remnants spilling out. Despite the beams' intrusive, chaotic criss-crossings in space, they illogically present the illusion of floating, as almost elegant delineations of space. Here is the irony of the piece: The I-beams, traditionally weighty, industrial metal materials, are actually made of paper. Thus, Barfield plays with the viewer's perception of reality. Art breaks the realistic set of expectations that are ultimately constructed by a viewer's interaction with the world, and Barfield invites us to enter into that imaginary space to re-construct our notions of the possible.



Justin Barfield's installation

The MFA award recipients included Brandon Keelan for both the Judith A. Wrappe Memorial Prize and Emil Jacques Gold Medal of Fine Arts; Alisa Rantanen for the Emil Jacques Silver Medal of Fine Arts; and Cyril Bennett for the Radwan and Allan Riley Prize in Design.

Rantanen's project fuses traditional and cutting-edge technologies of documentation through a "memory connection reference" called "Amber." Like a touch-screen tablet attached to a sketchbook, the technology would sync the physical and digital information—handwritten notes, digital photographs, ticket subs—to bring the convenient storage and sharing capabilities of digital documentation with the sentimentality and emotional presence of crafted text and objects. "I first conceived of the idea from my Moleskin notebook," Rantanen said. "The technology isn't there yet, though," but, given the success of digital programs that appeal to personal expression like Instagram and blogging platforms, her concept is an exciting possibility for the future.

Bennett's product design, on the other hand, is marketable today and was shown in its fully realized form in the Snite. Called "RO. Roll Out. Ride On," the detachable bag sits on the bike's back tire to provide convenience of large cargo capacity that bicyclers desire. Bennett targeted a large audience of many socioeconomic positions so that, no matter how much groceries needed to be transported or what kind of bike one owns, becoming an environmentally and health conscious biker is easy with "RO." The display featured a sleek city bike as if it were a sculpture itself in front of three gorgeously designed informational posters.

Among the Senior Bachelor of Arts candidates, Sade Murphy received the Radwan and Allan Prize in Studio Art; William Bass received the Eugene M. Riley Photography Prize; Samantha Bradley received the Mabel L. Mountain Painting Prize; and Breeana Stachowski received the Fr. Anthony J. Lauck, CSC Award.

While each of these candidates showcased beautiful work, Bradley's photo-realistic paintings were a standout. Each portrait captures a person, from the shoulders up, in a moment of surprise. The older woman looks away while pursing her lips; the boy seems distracted by a shiny object; the girl squints—all with disregard for the viewer. And yet with what attention their painstakingly detailed rendering demands! The curly hairs on the older woman's head, in particular, illustrate the complexity of these apparently nameless individuals. With the blankness of background that is simply solid color and the range of emotion each expression potentially elicits, Bradley's detailed portraits are, however richly accurate and generous with the visual information, mysterious.

The reception was true to form as a social celebration of contemporary art, including delectable cheesecake bites and the edgy atmosphere of fashionable people populating the galleries. All artwork is currently on display at the Snite and Isis Gallery until May 19.

Madeline Roe is a senior double majoring in art history and English. She is proud to be a proselyte of Justin Barfield's photo-printmaking class. Contact her at mroe2@nd.edu.

Pro-life and non-Catholic

Kristina Flathers
Staff Writer

For those of you who know me, you may be aware that I am the newly-elected co-secretary of Notre Dame Right to Life; however, you may not be aware that I am not Catholic.

It surprises an unexpected number of people—especially my close friends—that I am pro-life but not Catholic. Two Thanksgivings ago, I stayed with my best friend who holds political beliefs on the opposite side of the spectrum from me. Even less like me, she avoids discussing politics and religion with people who hold different viewpoints.

Thus, I had not really had the opportunity to share my beliefs with her in general, and for the two years that we were friends prior to this visit, she had assumed that I was Catholic. Side note: In keeping with her personality, she did not actually ask me if I was Catholic. Actually, it was her mom who asked.

Once I think about it, I guess this assumption is not that odd. I have gone to Catholic school since the sixth grade, can defend the Catholic faith as if it were my own, freely chose to attend the University of Notre Dame and am passionately pro-life.

However, when I ask my friends why they assume that I am Catholic, they overwhelmingly reply that it is not because I go to Notre Dame but because I am pro-life. This assumption begs the question of why being pro-life carries a Catholic connotation.

I honestly do not know the reason, but here are some ideas. Perhaps it is because the Catholic Church is by far the largest social service agency in the world, lobbying for all of its causes, including the pro-life one, from Washington DC to the UN headquarters.

Maybe it is because different iterations of the Catholic pro-life voice speak through many different Catholic and pro-life groups—including new ones which are constantly being formed. Is it because the media likes to paint all pro-lifers as religious zealots? Do pro-lifers too often argue from the standpoint of religion?

Now for the elephant in the room: How am I pro-life if I have no "religious background on which people could claim that my brain was morphed into a non-thinking pile of jelly?" Well, besides having some dramatic moments in my own life regarding abortion, which I will not describe here, I approach the issue as I would most anything else—rationally.

I mix rationality with my being avidly pro-woman. I surprise a lot of my pro-choice friends when I tell them that I am pro-life because being pro-life is a more rational stance to take on the issue of women's rights than being pro-choice. Yes, you read that right! I am pro-life because I am pro-woman.

Quick disclaimer: The arguments for either side are certainly more complicated than what I portray here. I could write an entire newspaper about the different nuances of each point I make in this article, but space is rather limited, so please understand.

Let me clarify that I am pro-woman because I believe in what the original suffragists did: We women are not just sexual beings. We are also intellectual and emotional. We possess the utmost dignity, as well as to have our basic human rights respected. Those rights include life, liberty and the pursuit of happiness. Thomas Jefferson, a natural rhetorician, ordered the rights in this precise way for a reason. We cannot have liberty or a chance at happiness without first having life, which obviously applies to everyone.

Many of the original feminists echo this sentiment. For example, Alice Paul, author of the original Equal Rights Amendment [ERA] (1923), opposed the later trend of linking the ERA with abortion by asking, "How can one protect and help women by killing them as babies?"

I posit that there are two types of people in the world: those who alleviate the symptom, and those who address the root problem. Fancying myself as one of the latter, I think that abortion is merely a symptom of, and not a solution to, a bigger issue: society misleading women.

Society promises women there is a way to have "safe" sex; however, the truth is that pregnancy still can and does happen despite the use of contraception. According to the Feminists for Life, one in 10 college women becomes pregnant each year.

From listening to the surrounding debate and reading viewpoints, it seems to me that pro-lifers are actually the ones who respect a woman's dignity enough to give her the cold, hard truth, which I have grown to appreciate as a sign of respect and love.

Along with this truth, pro-lifers also offer a plethora of information and resources. Much of the rhetoric of the pro-choice lobby claims that abortion is a safe procedure with no everlasting consequences, no physical or emotional side effects.

Wanting facts, I present many statistics proving overwhelmingly otherwise. A study of 1,800 women appearing in the *Journal of the National Cancer Institute* (1994) found that women having abortions increased their risk of getting breast cancer before age 45 by 50 percent, not to mention the 200 who have died directly from legal abortions since 1973.

A Christchurch Health and Development study (2006), a secular study performed at the University of Otago, New Zealand that has been in existence for 35 years, showed 42 percent percent of post-abortive women suffer from depression within four years of their abortions. Planned Parenthood has begun to acknowledge this and offers its own version of post-abortive support.

The side effects are much greater and more numerous than what I discuss here, but I hope this shows that abortion hurts women. As the original feminist Susan B. Anthony wrote in *The Revolution* (1896), "[Abortion] will burden her conscience in life, it will burden her soul in death; but oh, thrice guilty is he who drove her to the desperation which impelled her to the crime!"

Being pro-life and pro-woman, I want to help heal society so that abortion will no longer be prevalent. Most who hold the pro-choice viewpoint would agree with this goal, but I cannot remember the last time I heard a pro-choice advocate addressing the root problems of society that lead to abortion.

Rather, those who are pro-choice advocate contraception and abortion, which are ways to change women in order to fit the mold that society has set for them. On the other hand, I want to change society to fit the needs of women, and not the vice-versa.

Thus, I think that the pro-life position is more concerned about the well-being of women and has a better vision in the long-run. This includes first recognizing that abortion is not the way to combat the subjugation of women.

Rather, we must empower women by building a culture of life and respect that affirms the dignity and worth of each individual. Most people immediately think that I am talking about the child, but I am also including women in this statement, and even men.

Empowering women involves reshaping society so that husbands and boyfriends see male examples everywhere of those who respect their women enough to stay by their side and support them during pregnancy and parenthood. It also requires us to accept the idea that mothers can balance their education and career plans with parenting.

Is this not true progress? This security and respect embodies the true empowerment of women. Telling women that abortion makes women happy because it gives them control over their bodies—and thus every other aspect of their lives—is simply a lie with disastrous consequences. Perhaps it is told because we as a society do not want to change the way we treat women. After all, change is difficult.

Women deserve better than abortion. You do not have to be Catholic to agree.

Kristina is a sophomore economics major from Monterey, CA, and she cannot wait to see her three-month old nephew when she gets home. Contact her at kflather@nd.edu.

A defense of celebration

Stephen Wandor
Staff Writer

"The best way to defend life is to celebrate life." This quote from Matthew Kelly became the mantra for our club this year and, in many ways, should be the motto adopted by the pro-life movement. As many of our speakers and events this year highlighted, cultural change is effected not through powerful slogans or logical arguments but through love. As pro-lifers we must first show love to both the woman and child. Without this focus, nothing else matters. This is why we put such an emphasis on celebrating life.

This past year the Notre Dame Right to Life club has sponsored many events and activities that have furthered the call to love and celebrate life. By volunteering at the Women's Care Center, club members have had the opportunity to support members of the community through their crisis pregnancies and also learn how necessary it is to provide love and care for these women. Life extends beyond the womb, and the club has worked to promote a celebration of life at all stages by attending dance parties at Hannah and Friends with mentally disabled children. Trips to Portage Manor to play games with the elderly has given the club another opportunity to rejoice in the gift of life.

Outside of regular volunteer work, the club has hosted many seminars and lectures to engage students in learning about the beauty of life and how it can be better defended. From Gianna Jessen to Abby Johnson, the speakers have provided a witness both to how precious life is and how we can build a culture of life in the Notre Dame community and in the world. The seminars have allowed the pro-life message to be explored in small intimate settings where students and faculty can have frank discussions on how the pro-life message affects areas from philosophy to architecture.

Beyond service and education, the final aspect of cultivating a pro-life culture is prayer. Through monthly Respect Life Masses and weekly rosaries at the local abortion clinic, the club fosters a prayerful plea to end abortion and other offenses against human dignity. This often overlooked component of the movement is essential, because in the end we must place all of our hope in God.

Though these events and activities have provided a groundwork for building a new culture of life, we, both as a club and as a movement, cannot believe that we have done 'enough.' As Ms. Winn of the Feminists for Life pointed out during her lecture, we as students must ensure that the university is putting in place all the policies necessary for pregnant and mothers and mothers with children to be successful at Notre Dame. Furthermore, as a movement, we need to develop resources and options that provide life affirming care that can compete with Planned Parenthood in every area.

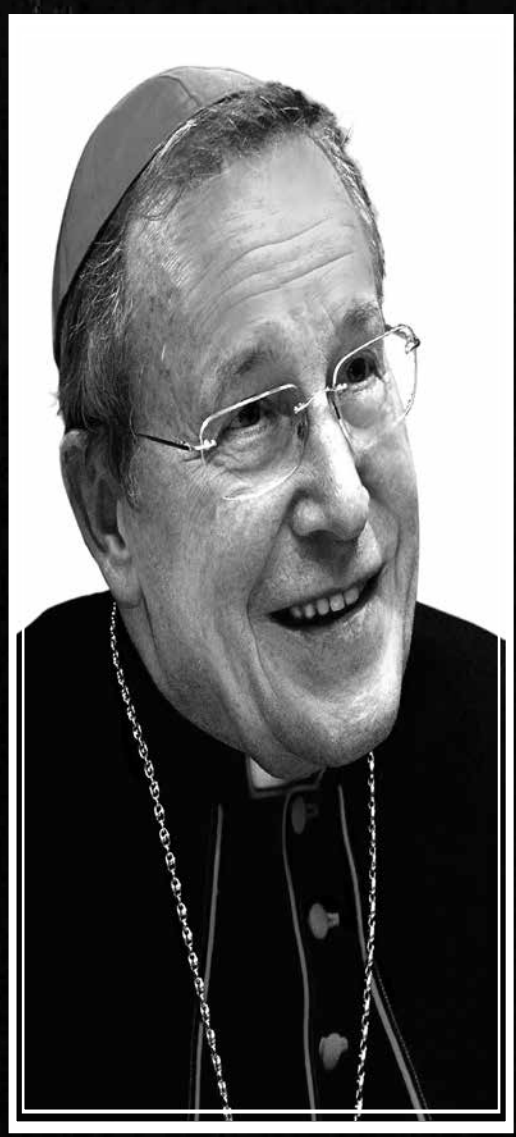
We as a society need to begin seeing what life really is—an immeasurable gift from God with value and dignity that must be respected in all its stages. This means providing love and support to all of our neighbors. As a movement, we cannot solely focus on the legality of abortion. Love and celebrating life are also essential and will change hearts and minds, which is more important than changing laws. If we can change the culture, so too the laws will change. The Right to Life club has challenged the Notre Dame community to enact this change and will continue working with Our Lady's university. We firmly believe being pro-life is not a political stance—it is a way of life. Let's live it!

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

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Pacem in Terris after 50 years: a windy city conference

Santiago Legarre
Guest Contributor

Harvard professor Mary Ann Glendon was a student at the University of Chicago in 1963 when Pope John XXIII published his encyclical *Pacem in Terris*. On the night of April 4, 2013 she showed a yellowish, "original" copy of the document to a surprised audience at the University of Chicago. She had purchased it for 50 cents only days after its publication—a momentous time that she recalled with visible emotion. She believed that the encyclical on establishing universal peace on earth had received a world-wide positive reaction. "Even the *New York Times* liked it," she added.

Glendon's speech was part of the remarkable opening session of yet another conference to celebrate the 50th anniversary of *Pacem in Terris*. Organized by the Center for Civil and Human Rights at Notre Dame Law School and The Lumen Christi Institute at the University of Chicago, the event took place in Chicago on April 4 and 5, 2013—the first day at the Max Palevsky Cinema of the University of Chicago and the second day at a downtown hotel. Notre Dame professor Paolo Carozza, director of the Kellogg Institute for International Studies, provided the opening remarks. In the meantime, professor Doug Cassel introduced the event back on Notre Dame's campus, where the law school provided a live webcast.



***Mary Ann Glendon and Santiago Legarre with Glendon's early copy of* Pacem in Terris**

An address by Roland Minnerath, Archbishop of Dijon, France, preceded the opening panel, which also included professors Joseph Weiler and Russell Hittinger. Weiler, who teaches at New York University Law School, is widely known in more recent times for his active involvement in the *Lautsi* case, in which the European Court of Human Rights accepted his expert view that the presence of crosses and crucifixes in Italian classrooms does not infringe on any of the human rights protected by the European Convention on Human Rights.

Weiler, a notable Jewish legal scholar, spoke comfortably on Catholic social doctrine. The preparatory work for his path-breaking book, *A Christian Europe*, led him to read all of the papal encyclicals of the 20th century—a sweet task, he expressed, as he invited his (likely) mostly Catholic audience to join him. He concluded that his favorite document is *Pacem in Terris*.

Hittinger, a member of the Pontifical Academy of Social Sciences and a professor at the University of Tulsa, urged the public to read the encyclical. Hittinger is currently working on a book on the evolution of Catholic social theory and doctrine during the 19th and 20th centuries.

A highlight of the conference was the presence of two cardinals—and not just any cardinals. Jean-Louis Cardinal Tauran, who offered the dinner's initial remarks at the University of Chicago's Quadrangle Club, is the cardinal proto-deacon who announced the name of the new pope. His voice during his Chicago speech sounded the same as when we heard him utter the word "Francesco" from St. Peter's balcony. On the second day of the conference, Cardinal Tauran celebrated his 70th birthday. He told a group of us after lunch that he had received a call from his office in Rome, where he presides over the Pontifical Council for Interreligious Dialogue, to let him know that Pope Francis himself had rung to greet him and that the pope wished to meet upon his return

The Archbishop of Chicago, Francis Cardinal George, was also present at the conference; he actively participated and hardly missed any of the sessions. In addition, he celebrated a Mass for the conference participants at St. James Chapel, Quigley Center, at 7 a.m. on Friday. Perhaps the early time, coupled with the conference's typical late hours, resulted in a small turn out for an outstanding, first-hand explanation of the conclave. In his homily, Cardinal George explained the overwhelming task of the electors: to turn the keys of the kingdom over to a new successor of Peter. During the conclave the electors guard the keys as they exercise their choice for the next pope with freedom.

The Chicago conference to celebrate *Pacem in Terris* gathered many other remarkable speakers, including Jean Bethke Elshtain, professor of social and political ethics at the University of Chicago, and Dan Philpott, professor of political science and peace studies at Notre Dame. Around 100 participants gathered from all around the country, including a significant Notre Dame contingent. An interesting array from several different departments, the Notre Dame participants, like the attendees at large, comprised many divergent ideological viewpoints. Still, as the title of the encyclical letter reflects, a commendable peace spread over the magnificent event.

Santiago Legarre is a visiting professor at the law school and a professor of law at Pontificia Universidad Catolica Argentina. Contact him at santiagolegarre@uca.edu.ar.

Finding Neverland

Colin Devine
Staff Writer

My mom found the bookmark while she was cleaning my room. Words can have an amazing effect, and these ones almost knocked her down. On the bookmark, her 8-year-old son had written the following statement: "I'm thinking magic isn't real." It was quite an emotional challenge for me to write that; I was immersed in the *Harry Potter* series at the time. After my repeated attempts to make light issue forth from the stick I was brandishing as a wand, I was forced to accept one devastating conclusion: Magic wasn't real. It has taken me 11 years to see that I was wrong.

Whenever I reflect on my first year at Notre Dame, the *Rudy* theme song immediately begins playing in my head. It seems odd that when we attempt to draw conclusions from our life experiences, we "reflect" upon them. Reflection involves the bending of both light and of memories. I could write this article about how amazing my freshman experience has been, all the friends that I have made, all the wonderful things I have learned, how fun football games are or how much I'll miss Notre Dame over the summer. I'm sure most would enjoy reading it and would walk away reassured that everyone at Notre Dame is in fact as happy as they act like they are. But it would be a lie.

Heresy! A Notre Dame student who has something negative to say about his experience? Let me finish. I have loved my time here, much more than I expected, but I do believe there is at least one problem we all have at Notre Dame, even though very few of us take the time to look in a mirror to see it.

There seem to be three answers to the hastily exchanged "How are you?" questions one hears around campus: "tired," "busy," and "good." I don't think I've ever heard someone answer that they were having a rough day or week. This may seem to be an entirely innocuous phenomenon; however, I think it is quite significant. An outsider might think that everyone is happy all of the time and that anyone who has bad days or experiences any negative emotions is somehow abnormal. Throughout my life, college was the Promised Land, the place where life would finally make sense. I was able to dispel any feelings that life wasn't as it should be by reminding myself that in college it would all work out. After all, how many of us were told that "Your college years will be the best of your life"? If that statement is true, and we recognize that college life isn't perfect, we must accept that life will always have its challenges.

I think many of us at Notre Dame are incredibly reluctant to admit that there are things wrong with us. Everyone thinks everyone else is leading a flawless life, while no one truly is. We've created a culture where the hard things of life are swept under the rug so we don't have to deal with them. A quintessential Notre Dame experience, dorm Mass, exemplifies this phenomenon. During the prayers of the faithful, students are able to vocalize all the doubts, difficulties and struggles that we are all enduring every day. Through people's prayers, we catch glimpses of sick parents, anxious siblings, depressed friends—but only briefly. Then at the exchange of peace, everyone exchanges an enormous hug with all of their friends. I often forget that these are the same people who just offered their prayers and revealed their challenges. Of course, greeting each other with such enthusiasm and joy is a very good thing, but I wonder how many of us have pulled a friend aside after Mass to ask more details about his or her sick grandmother. I believe that God hears all of our prayers, but that doesn't change the fact that we all could spend a lot more time listening to each other too. When Jesus needed his friends most in the Garden of Gethsemane, he returned to them three times in a row to find them asleep. I hope that when our friends come to us, they don't find us sleeping.

All of this seems to paint a negative image of friendships at Notre Dame; this is in no way my intent. In my 8 months here I have met many more caring, generous and loving people than I have met in my entire life. It is precisely because of the richness of the community that I have such high standards for Notre Dame friendships. I wish Notre Dame students would realize that all of us have problems much bigger than our course registration time or the weather. The reality is that we all need each other.

A quotation from GK Chesterton demonstrates my point. He writes, "Comradeship and serious joy are not interludes in our travel. . . Rather our travels are interludes in comradeship and joy, which through God shall endure forever."

Re-enter the magic. One of the things that has always fascinated me about *Harry Potter* is that even though the characters have magical powers, their lives are just as confusing and difficult as ours. Magic cannot permanently solve any problems. One of the most beautiful passages in the entire series occurs near the end of the last book. Dumbledore tells Harry, "That which Voldemort does not value, he takes no trouble to comprehend… Of love, loyalty, and innocence, Voldemort knows and understands nothing. *Nothing.* That they all have a power beyond his own, a power beyond the reach of any magic, is a truth he has never grasped." The most powerful magic doesn't involve spells, potions or flying broomsticks. Maybe we've been looking for magic in all the wrong places. Perhaps the most magical thing we can give a friend is to ask them how they're doing and truly care about his or her answer.

The most magical thing about being a student at Notre Dame isn't the sun reflecting off the golden dome or the atmosphere on football weekends. The most magical part is that for four years, we are all comrades together on our journeys. Reckers' milkshakes, long talks in the dining hall, football games, SYR dances, late-night talks about life and all the wonderful things we do with our friends are not interludes in our Notre Dame experience, but rather our brief years at Notre Dame are interludes in our lifetime experience of friendship and joy. I wish I could change what I wrote on that bookmark 11 years ago because today I definitely believe that magic is real. Thank you all for helping me to see the value of human friendship.

Colin Devine is a freshman studying PLS and business. He wants to learn a good magic trick. Email him at cdevine1@nd.edu if you can help.

For Notre Dame

Madeline Gillen
Campus Editor

For Notre Dame: Battling for the Heart and Soul of a Catholic University, *a compilation of articles and talks written over the past 20 years providing unique insight into life at Our Lady's University written by Rev. Wilson (Bill) Miscamble, CSC, will be released by St. Augustine's Press early this May. Fr. Miscamble is a Notre Dame history professor at Notre Dame who will celebrate his 25th ordination anniversary this spring. Campus Editor Madeline Gillen conducted the following interviews with Fr. Miscamble and philosophy professor David Solomon, author of the book's foreword. This is an excerpt of their interview, the full text of which can be accessed online at www.irishrover.net.*

Gillen: *For Notre Dame* includes a range of articles and talks spanning 20 years of your time at Notre Dame. What unifies all these pieces?

Fr. Miscamble: This is a book that asks its readers to reflect deeply upon the ongoing struggle to determine the present mission of Notre Dame and its future course. Notre Dame's mission as a Catholic university has been the subject of significant debate for at least the past four decades. I have been a participant, to some extent, in what I call the battle for the heart and soul of Notre Dame for at least half of that time. This collection brings together some of my written and spoken contributions to this debate. I trust that my deep commitment to see Notre Dame develop as a truly authentic Catholic university gives these varied pieces a real unity and coherence.

The title of your book, *For Notre Dame*, seems very fitting, as you have devoted your life to Notre Dame as a Holy Cross priest and professor in the history department. Is your book composed of a mix of priestly and professorial addresses?

Your question prompts me to clarify that in the Congregation of Holy Cross I seek to use my training as a historian, and whatever are my talents for teaching, as a part of my fundamental calling as a priest. Of course I also preach and celebrate the liturgy but I have never seen myself as having a bifurcated calling in which I switched hats from "professor" at one moment to "priest" at another. My teaching and my scholarship from the outset were subsumed within my priestly calling. [That is why I ask my treasured students to address me as a priest rather than as a professor!] My aim is not only to improve minds but to shape souls. I hope to nurture not only the intellectual lives of my students but also their religious and moral lives. I wish I had done this better over the years and I apologize especially to my present students for the limitations of my efforts.

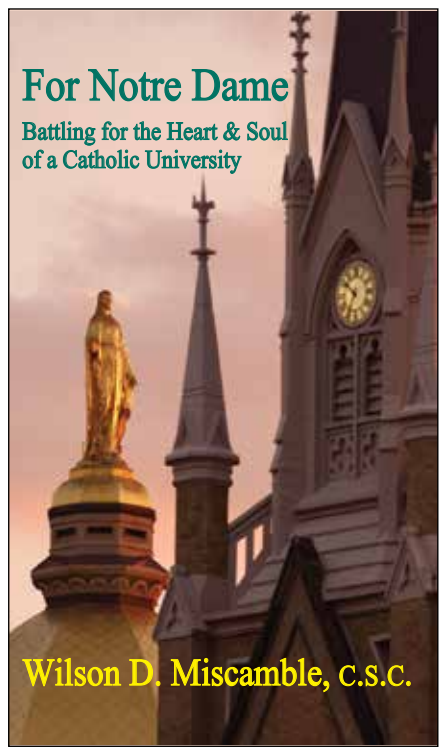
That said, I want to suggest that some of these pieces are more "academic" through their focus on ways to build a Catholic university and on the role and responsibility of faculty within it. Others are more explicitly "pastoral" in which I offer counsel to students and also address matters concerning the priesthood and Holy Cross. A third important category would be more "polemical" pieces in which I address some of the controversies that afflicted Notre Dame in recent years, such as the decision to honor president Obama and the attempt to appoint a pro-choice trustee to the Board [of Trustees].

In your introduction you state: "I seek to deepen understanding of the university so that its fundamental challenges can be faced honestly and a better course charted for it." What are some of these challenges?

The major challenges that confront Notre Dame are tied up with the university's willingness to pursue a distinct course so as to be an institution engaged on a great quest for truth, goodness and beauty. In profound ways Notre Dame must be a university in which students encounter Christ.

In meeting this challenge the university must reject the path of conformity that leads to an unimaginative imitation of what occurs on the campuses of supposed "preferred peer" schools. Our school should be an intellectual bastion where what Benedict XVI called "the dictatorship of relativism" does not prevail. Sadly, the temptations to conform are notable and they have not always been resisted here. The perceived "costs" of not accommodating to the dominant secular educational model can seem significant. But Notre Dame must accept the challenge and resist worshipping before the "golden calf" of the *US News and World Report* rankings, with all that implies. It must assuredly refrain from disguising itself as a genuine Catholic university by maintaining only the elements of the Catholic "neighborhood"—for example, residential life, campus ministry, etc.—while allowing the crucial Catholic "school"—the academic heart of the university—to deteriorate.

I argue in my book that in order to meet these formidable challenges Notre Dame must unequivocally adopt *Ex Corde Ecclesiae* as its essential guide. It must grasp at a deep level that it operates "from the heart of the Church." Such an institution will pay close attention to the essential questions involved in the daily operation of all universities—what is taught and who teaches it? Notre Dame now faces crucial challenges concerning both its curriculum and the composition of its faculty. It must work much harder to hire faculty—Catholics and non-Catholics—who are deeply supportive of its mission and prepared to provide a genuine Catholic education for its students. It must offer an education that allows its students to grasp the complementary nature of faith and reason, receive a deep understanding and love for the truth, and



gain a clear appreciation of the Catholic moral and social vision. There is much to be done to meet these challenges!

What is the most important advice you offer students in your book?

Permit me to say initially that I am grateful to have had the chance to teach Notre Dame students for over a quarter of a century. I have been the beneficiary of their goodness and their friendship. My own good teachers over the years have modeled for me integrity, honesty, perseverance, intellectual and moral courage and a profound commitment to the truth, and I can only pray that in some ways I have modeled these virtues for my students. I hope I also have conveyed my desire to follow the path of Jesus so as to serve them as a teacher. My aim is to awaken and to deepen each student's sense of his or her own giftedness and then to challenge them to use their gifts well in the service of others. I try to call forth my students to live out their vocations as Christian disciples so as to make some difference in the world.

Let me simply add that my essential "advice" to students here is that they view the world and their education through the lens of faith. They should be students on a quest for genuine meaning who want the distinctive education that Notre Dame should provide. They should not be content to drift through this place content to obtain some limited "vocational" training—whether it be pre-med or in the business school—but rather they should be asking how are they responding to God's call in their lives. Students (and faculty!) must not be afraid to live our faith openly and publicly at Notre Dame. We must avoid sequestering it into some private sphere, as so many Christians do. I hope the counsel in my book encourages students in this way.

I recently wrote an editorial on women at Notre Dame. Do you speak to this topic in your book?

Thanks, Madeline, for introducing a topic that is not addressed well in any explicit way in my book! Now let me assure you that my general counsel to students which I mention above is aimed at *both* women and men, but I only touch on specific issues regarding women in certain essays, including in my open letter to Father Jenkins on *The Vagina Monologues*. In that piece I noted that much of the violence against women in our society results from a sick view that separates sex from love and genuine relationship. The fallout from this deeply distorted view includes the commodification of sex, the portrayal of women as objects and the blatant refusal of some men to treat women with dignity and respect. This view of sex is obviously evident in the superficial and exploitative "hook-up" culture on campus, in which casual sexual relations are treated as the norm.

In short, I give some time to diagnosing aspects of this important matter but not enough to setting out positive prescriptions to aid young Catholic women in living out the full beauty of their Christian vocations, in the way you call for in your *Rover* editorial. Over my years at Notre Dame I have encouraged my female students to appreciate their innate dignity and worth and to respect themselves rightly and I have been blessed to come to know some amazing women. But I readily concede that it has not always been an easy path for these women. Your call for Notre Dame "to celebrate the beauty of women from a Catholic perspective" should surely be heeded. In a properly shaped curriculum here all students—women *and* men—should be exposed to a coherent presentation of the Church's beautiful teachings on human sexuality and on the true nature of marriage.

In the meantime let me pick up on your own suggestion and encourage women here to read contemporary authors like Helen Alvaré and Colleen Carroll Campbell and also to participate in the important work of the Edith Stein Project. So let me conclude with that mention of the project which I know is so dear to your heart, and one which I am very glad to have participated in in past years.

* * * *

Professor Solomon, If you had to give a two-minute summary and sell of F*or Notre Dame*, what would it be?

Prof. Solomon: Father Hesburgh in his long tenure as president at Notre Dame led the university toward a position of academic prominence that made it quite clearly the most academically distinguished Catholic university in this country—and probably in the world. Since he stepped down as president, the primary question about our future has been, "What next?" In particular, every sensible person who loves Notre Dame has pondered the question, "How do we continue to 'move up the rankings' set by secular disciplinary associations while retaining the distinctively Catholic character of the university?" This has been *the* question at Notre Dame, especially for the last 30 years. And there has been, of course, sharp disagreement about the answer to this question. Father Miscamble has been the leader of those who think that the policies carried out over this period have been for the most part based on a wrong answer to this question. He has been at the forefront of those who think the university leadership both in the administration and on the board of trustees has, in spite of some notable successes, been insufficiently attentive to matters of faculty hiring, especially the hiring of outstanding academics whose research and teaching stands in an appropriate relation to the Catholic intellectual tradition as it might be manifest in the different disciplines. Father Miscamble is in many ways perfectly suited to carry out this leadership role. Anyone who cares about Notre Dame will want to read this book—those who agree with it and, perhaps more importantly, those who don't.

While Fr. Miscamble's book assuredly has points of note for non-students in the Notre Dame community and for others engaged in Catholic education, what is the particular merit of his book for students?

At a time when we are led by men who use phrases like "the business of college athletics" and "the Notre Dame brand", and by corporate figures who have never smelled the chalk dust of a seminar room, it would be good for students to understand what is really at stake in current debates about Notre Dame's path to the future. You may love or loath Father Miscamble's ideas, but no one who reads this book can doubt he is talking about matters that should be of central concern to us all.

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"Town and Gown" event connects university and city

Owen Smith
Staff Writer

"Town and Gown" is a phrase used to describe the two groups of a college town, the "town" being the city's full-time residents and the "gown" being the college students and faculty. The relationship between the two in the South Bend community was discussed on April 11 in the Hesburgh Library's Carey Auditorium.

The event, entitled: "Town and Gown: A Conversation with Mayor Pete Buttigieg and Student Body President Alex Coccia," was put on by Siegfried Hall. Students and townspeople alike gathered to talk about opportunities for strengthening their relationship and discuss issues regarding Notre Dame and South Bend's reciprocal influences.

Buttigieg, who has been in office for 15 months, said that we are at an important moment in the city, a "dividing line between past and future." He admitted that anytime a city and a school share space, there will be tension, but he also noted that this is an opportunistic time for South Bend's institutions and economic activities.

South Bend is becoming a technology center, according to the mayor. He added that the success of the education and healthcare sectors has created a robust economy in the city. These economic factors are reasons that South Bend is becoming a place that students will want to explore more, work in and possibly stay and live in after graduation. Buttigieg said that the housing prices are affordable and the job market is good. From his experience growing up in South Bend, he said that "South Bend makes its marks on people and tugs them back." He even suggested that students spend a summer of service in the South Bend community, claiming that the environments here are just as "interesting and challenging" as those that are abroad.

James Brokaw, Knott Hall's Academic Advisor for next year, is planning on getting an internship in South Bend. Brokaw said of the event, "It was an affirmation that all I really have to do is get on the bus and find one," referencing the ease of getting involved locally.

Coccia said that a top priority for him has been to make sure that students feel safe and welcome in their city. He said that making students aware of the opportunities in the city, like dining and performances, will make them feel comfortable. He noticed a real desire among students during his presidential campaign to become more involved in the community.

Buttigieg encouraged students to explore South Bend in order to find some great offerings that they may not have known about, such as the Hispanic restaurants that have been popping up on the southwest side of town. He also suggested places to volunteer, such as the Center for the Homeless, La Casa de Amistad, and Big Brother-Big Sister. The mayor told students to explore these diverse cultural and service opportunities and to follow their passions. Coccia echoed this statement, saying that the volunteering experiences that he has done during his time at Notre Dame have instilled in him an appreciastion for the city.

Coccia mentioned that one thing that the university can work on is getting freshman introduced to the city right away. He said that a bus tour of the city for freshman during their orientation would allow them to see the cultural, service and employment opportunities in the area, and to get involved in South Bend from the start. Buttigieg said that while one of his administrative goals is to make South Bend a real college town, it is currently more like a "town with colleges in it," meaning that the connection between students and the city still has to be developed. He said that Eddy Street Commons has been a great example of what a college town can offer in that it is a mixed use, pedestrian-friendly area where students can meet to dine and shop.



Professor Robert Schmul, left, moderates discussion with Mayor Pete Buttigieg, right

Michael Fernandes, Siegfried Hall's Academic Commissioner, organized the event. "This is a basic issue that affects everybody," he said, adding that discussing the state of affairs between South bend and the university is "a conversation that we need to have."

Coccia shared that his favorite experiences in the South Bend community include volunteering at the Perley Elementary School through the Read to a Child Program. As a member of the fencing team, he has also been able to participate in the Notre Dame Experience Program, through which athletes volunteer out in the community. "I know so many athletes have built so many great experiences through that," he remarked.

Coccia also emphasized an idea that the student government would like to implement. A "Student Government Night Out" would allow ND students to go to an event in South Bend along with members of the student government. The students would be able to have meaningful conversations with their government representatives and get to know them while also enjoying a night out in the city. Coccia said that this will be modeled after the "Mayor's Night Out" experiences that Buttigieg is using to connect South Bend citizens to his administration and the community. Coccia suggested that events like South Bend Silver Hawks minor league baseball games would be attractive to students.

Buttigieg was impressed by how interested Notre Dame students have been in the South Bend community. "It's really encouraging to me that students care" he said. He added that the relationship that the university and the city are building would have been "unthinkable" just a couple of decades ago, and that now is the time to continue fostering a strong relationship.

Owen Smith is a freshman entering the College of Arts and Letters who is undecided as far as a major. If you have any suggestions for what he should major in, or if you just want to say hello, contact him at osmith1@nd.edu.

The politics of adapting to climate change

Katelyn Doering
Staff Writer

Associate professor Debra Javeline of the department of political science presented "The Most Important Topic Political Scientists Are Not Studying: Adapting to Climate Change" on April 11 at the Hesburgh Center for International Studies. In her presentation, Javeline emphasized the importance of interdisciplinary contributions to the discussion about our environment.

Javeline began by presenting evidence supported by a number of scientific, political and commercial groups that "climate change is a reality, past and present." Radical climate deniers in fact manipulate data, favoring smaller cycles and ignoring larger trends over the past hundred years. She argued that the future debate needs to center around how the problem of anthropogenic, or human-caused, climate change may be improved through policy solutions.

To highlight the urgency of the problem, Javeline offered evidence including numerous effects of climate change, mainly adverse weather patterns and disaster events, ranging from extreme drought to rising sea levels, uneven rainfall patterns and infrastructure damage due to melting permafrost. Many of these adverse effects are unique to local ecosystems, but their overall consequences are diverse and threaten the safety and well-being of people around the world, especially those in the poorest communities.

Javeline noted that these recent events occur in the present and provide direct evidence of an anthropogenic, increasingly troubling trend. Moreover, scientists may draw conclusions about climate change solely from these directly observable events rather than controversial climate projections.

As the title of the presentation suggests, Javeline's main focus was on adaptations to climate change implemented through policy. The term "adaptation" refers to methods of coping with climate change as a long-term reality, rather than trying to intervene to reverse or mitigate the process.

Adaptation is necessary, argued Javeline, not only because climate change is a reality but because it addresses other environmental and social needs. She described an intriguing set of adaptation options that can be locally implemented. Farmers can plant different, better crops and water them with drip irrigation systems. Urban planners can build green alleys with better drainage and encourage residents to plant rooftop gardens. Governments can invest in emergency warning systems and better energy infrastructure. In extreme cases, populations can relocate.

These adaptations are difficult to affect through policy since they involve high levels of uncertainty about potential need and effectiveness. Since these investments are also quite costly, governmental and industrial actors may hesitate to implement them. Javeline pointed out, however, that the problem of climate change is simply too threatening of a reality to ignore, and argued that education about the benefits of these policies is crucial. In order to solve the problem, people would need to overcome their short-term interests to recognize the scientific need for such improvements.

According to Javeline, political scientists studying a variety of different fields have a unique perspective on the problem of climate change. These "intuitions and insights," as she called them, can improve the discussion and help promote policy improvements. The problem is relevant not only to obvious fields like comparative politics, but also to researchers studying federalism, international development, public opinion and the role of the media.

She notes that political research can be the most helpful in explaining variations in adaptation across regions and countries. Many factors such as relative vulnerability and cultural concerns cause policy decisions to differ, but the effects of these variables have not been researched and verified.

Javeline's informative presentation helps to illuminate the need for more climate change scholarship within the political world, for the good of both current and future populations who will suffer from threats to the environment.

The event, sponsored by the Kellogg Institute for International Studies, was affiliated with the conference on "Climate Change and the Common Good," presented the week of April 8 and sponsored by the Reilly Center for Science, Technology and Values. The conference approached the topic of climate change from several angles, including public policy, the media, national security and Catholic social teaching.

Katelyn Doering is a sophomore political science major who adores Shakespeare. She is "exceedingly well read" (Henry IV) and "as merry as the day is long" (Much Ado About Nothing). Contact her at kdoering@nd.edu.

Who's Who at Notre Dame: Jerry Miller

MICHAEL BRADLEY
Editor-in-Chief

Many of you will immediately recognize the friendly fellow in this picture. Jerry Miller, or "Jerry from LaFortune" as he is sometimes recognized, is a member of an elite echelon of campus figures who can be known by a single moniker. I first met Jerry my freshman year here, and since learning that he is not a student, I have often wondered what his story is. So I sat down with him a few weeks ago in the LaFortune basement to find out.

Jerome "Jerry" Miller, who shares his name with his grandfather (the mayor of South Bend from 1972 to 1976), has grown up in South Bend. After graduating from Adams High in 2010, Jerry decided to forego college for the opportunity to work and grow outside of academic commitments.

"I've got a big future ahead of me, without college," he told me. "I have a future in the South Bend Mishawaka area. I have a big future ahead of me."

"I see myself maybe getting into the power plant industry in the future," he continued. "I'm going to be fine either way."

I asked Jerry about the source of his confidence in the future. He told me that he was diagnosed with Asperger's syndrome (AS), an autism spectrum disorder characterized by difficulties in navigating social situations and restricted and repetitive patterns of behavior or interest, in 2002.

"It was hard growing up," Jerry admitted. "It was harder to understand things. I couldn't really understand much about myself growing up, even though I'm more high functioning than others with my disability."

Jerry's AS medications didn't seem to be helping much. He gained a lot of weight and struggled to overcome his Asperger's and its associated side effects. But since switching medications two years ago, things are looking up. He lost a "ton" of weight, he told me, has felt "much happier" and considers his "mental illness beaten."

"I guess you could say my confidence in the future comes from what I've accomplished so far," he responded in answer to my confidence question. "If I can conquer that, I can conquer anything. I've got it really good. I believe in second chances. People mess up."

So how did it come to be that Jerry is a fixture of the Notre Dame student center? How did he start hanging around Notre Dame?

Turns out that Jerry was neighbors with a certain former student, named Brady Quinn, in 2005. Brady invited the Miller's to a backyard barbecue, and a love for Notre Dame was born.

Getting to know Brady and other ND students "drew me towards Notre Dame, kind of just made me curious about college life," Jerry reflected. Getting to know Brady also had another lasting effect—Jerry now volunteers with the first aid team at home football games and describes himself as a "fan of any sport."

Notre Dame quickly became a place that Jerry felt at home amongst the campus community. And the feeling is reciprocal. "A lot of people do think of me that way," admitted Jerry with a slightly sheepish chuckle when I suggested that he is a local legend of sorts.



Jerry Miller

What has being a part of the Notre Dame community meant to Jerry? In a hyperbolic word, everything.

"I never had many friends in high school, but I always had Notre Dame, Saint Mary's and Holy Cross," he said appreciatively. "I'm still in contact with friends who have graduated from these schools."

Despite not being a student, Jerry seems to have a good grasp on the nature of student life here—and the ways to cope with stress.

"ND's tough, it's stressful," he said. "It's supposed to prepare you for the real world, and not just academically. It's kind of scary, but you have to have fun. But I'm hoping I can brighten people's days, make them smile with a joke," he said when asked about his self-perceived role in the community.

"It's just the right thing to do. You do good. I understand the simple things in life, right from wrong. And I've seen kids mature here really fast. I've even told people I'm proud of them, making decisions of knowing right from wrong." In connection with these statements I asked Jerry about whether, or how, the centrality of faith at Notre Dame has affected him.

"It doesn't matter what religion you are, you can find good people here. A lot revolves around character. That's what the ND family is about though—*character*."

Aha. The ND family: A phrase that has come up in each and every "Who's Who" interview I've conducted, and one about which I was planning to ask Jerry. He beat me to the punch.

"People who work here, students who go here. . . I think it's great. People are friendly. These are the values of the Notre Dame family. Friendliness, good character. In the dining hall, here [LaFortune], the athletic department [where Jerry is not an unfamiliar face], people are friendly."

"This is what I appreciate most about the Notre Dame family. The friendships, the opportunity to learn the costs of things through my job, learning the values of life," he continued. When asked about his least favorite facet of Notre Dame, he paused for a while. "Nothing really comes to mind."

I asked Jerry what he would say if he were selected commencement speaker for the graduating class.

"Believe in yourself, have faith in yourself and always keep a good spirit," he began. "In your four years here, work as a family and a team, that's what we do at Notre Dame. Whether you're an athlete, an average joe, on a scholarship or not, we're a *team*."

"There's no 'I' in team but there are two in spirit. One is having a good spirit towards others, the other is a good spirit about yourself."

He said this so smoothly and without hesitation that I asked, suspicious, whether he had come up with that on his own. He had indeed. But then again, knowing Jerry a little better now, that doesn't surprise me at all.

Michael Bradley's day has been brightened many a time by chance encounters with Jerry. Contact him at mbradle6@nd.edu.

The London Report: in a new light

LIZ EVERETT
London Bureau

The last month of being abroad is a very strange experience because it forces you to look at the place you've been living in, the place you've been referring to as home, in a new light—the light of leaving.

The familiarity of the streets and the buildings is shaken as you begin to see them with new eyes. You appreciate their beauty and novelty in the way you did when you first arrived, when every time you stepped out of your door a new, exciting adventure awaited you. This freshness lasted for several weeks, and you crammed as many things into your days as possible; there's so much to see, so much to do! More quickly than you expected, your life settled into a routine, and you felt like you'd always been here, that there was no other place you could possibly be at this time. This was home, and every time you thought about how much time you still had left, it was thrilling.

April is the cruelest month. With it comes the panic of papers and finals and trying to cram as many things into your weekdays and weekends as possible. In the midst of this chaos, the London Program decided to hold a talk entitled, "Taking Your New Home Back Home With You." A few of my friends and I attended, lured by the promise of a great reception afterwards, which did not disappoint. The actual lecture, by Samuel Wells, an Anglican priest and the current Vicar of St. Martin in the Fields, was far beyond any of our expectations. He started off the discussion by asking the audience to consider how they would answer the question, "What is the fundamental problem of human existence?"

Wells asked several people to share their answers, which ranged from death to selfishness and greed, to scarcity to grasping at happiness. For most of them, they were based on a sense of limitation that if we could only overcome, the world would be a better place. Then Wells gave his own answer: isolation. The limitations we have as humans are opportunities for breaking down the barriers of isolation to form communities. He illustrated this distinction with the example of encountering a homeless person on the street. Assuming that you want to help, you have four options:

1. Working for that person: Talking to a member of Parliament or starting a homeless shelter would be examples of this.

2. Working with that person: community organizing, in which you take into account the opinions and experiences of a wide spectrum of homeless people.

3. Being for that person: writing an angry op-ed column about the horrors of homelessness.

4. Being with that person: buying him or her a cup of tea and drinking it together, talking on a more equal level.

Clearly, there is a distinction between how one addresses the homeless person when one is "for" or "with." If you are for someone, you see their homelessness as a limitation that you must correct. In contrast to this, working or being with someone first acknowledges their humanity and does not assume from the outset that their very existence is a problem that must be solved. "I think relationships are the only ways to avoid tragedy," Wells said, emphasizing the power of simply being with someone to combat their isolation.

The recent events in Boston made me reconsider some of the points that Wells made in his talk, especially about technology, which he saw as generally seeking to fight limitation rather than isolation. He ended his lecture with the statement that "technology is a commitment to making the world better without [necessarily] having to make yourself a better person." Wells' point is valid in that many people try to use technology as an excuse for not becoming a more virtuous person, but this is certainly not always the case.

Technology is merely a vehicle that depends upon the person using it. And this week, we got to see technology used in a way that furthered community and bettered all those who used it.

Very soon after the bombings at the end of the Boston Marathon, after the victims were rushed to the hospital and the police started informing the massive crowd that had assembled, a few bystanders decided that they would like to help out, in any way they could. Hostels and hotels had filled up quickly, and someone decided to start a simple Google spreadsheet in order to compile information for people to get lodgings for the night, or even just a hot meal and a shower. According to Will Oremus, a blogger who followed the progression of the Google doc, "The spreadsheet went up at 5:39 p.m., asking volunteers to post their name, contact information and a brief description of what amenities they could offer. By 5:42 p.m. there were more than 100 responses. By 6 p.m. the list had ballooned to 1,000 and people were adding their names at a rate of more than one every second. As of Tuesday afternoon, 24 hours after the first explosion, more than 5,500 people had signed up to open their homes to anyone affected by the blasts."

The spreadsheet is filled with offers of couches, meals and transportation from those in the surrounding Boston area. It did not stop here, however. People from across the country were given the opportunity to get involved, even if it was only to express their concern or offer prayers for those affected. None of this would be possible without the simple technology of a spreadsheet, which was able to unite a nation responding to a tragedy. The contributors to this Google doc were acknowledging the physical limitations of the people they were serving, but also simply being with them in their time of need by offering prayers and words of support—using limitation to combat isolation. As my abroad experience nears its end and my eyes are reopened to the city around me, I am inspired to look at other aspects of the world in a new light as well, especially in terms of the responsibility of using technology.

To read the full article by Will Oremus, please visit: http://www.slate.com/blogs/future_tense/2013/04/16/boston_marathon_bombing_in_google_drive_doc_locals_offer_warm_beds_fuzzy.html.

Liz Everett is a junior PLS and English major studying abroad in London for the semester. Contact her at eeveret1@nd.edu.

Welcome to the cove

Tim Bradley
Staff Writer

"South Bend would be nothing if it wasn't for Notre Dame!" Sadly, that is a sentiment one hears far too often around these parts. Well folks, sorry to break it to you, but South Bend would indeed be *something* rather than nothing, even if Notre Dame were not around. Yes, people still care about this city, invest in it, and live in it (even in the winter). Nowhere is this more evident than Andrew Berlin's 2011 purchase of the South Bend Silver Hawks baseball team. Berlin, who is the Chairman and Chief Executive Officer of Chicago-based company Berlin Packaging, has already invested $4 million of his own funds to renovate Coveleski Stadium in downtown South Bend. You thought South Bend had nothing to offer? Think again, and go check out the new Splash Pad down at The Cove.

The Silver Hawks are the single-A minor league affiliate of the Arizona Diamondbacks and are entering their 26th year as a franchise. According to team president Joe Hart, the team was originally called the South Bend White Sox because its initial major league affiliate was the Chicago White Sox. In an interview with the *Rover*, Hart said that "In the late '90's the team name was changed to the South Bend Silver Hawks as a result of an affiliation change to the Arizona Diamondbacks." Why Silver Hawk, one may ask? And, for that matter, what is a Silver Hawk? Some would be tempted to answer, "a silver hawk, as in the bird." Alas, that is not correct as the team is, in fact, named after an automobile. The official team website explains that the name was changed to Silver Hawks in 1994 "as a tribute to the Studebaker Silver Hawk automobile that was once manufactured across the street from the stadium from 1957 to 1961."

Do not think that this franchise has not faced adversity; the South Bend weather often hurts home attendance early in the season, and before Berlin purchased the team in 2011, the team was experiencing low attendance rates that were seriously hurting the organization. Berlin's willingness to invest in The Cove has been vital in turning the franchise around. "The fan base we know is here, but for some reason it hasn't attached itself to the ballpark. The crowds used to be there, and they can come back," said Berlin, who is also an investor in the Chicago White Sox.

According to Hart, in the last two years "there have been approximately $5.8 million in improvements made to The Cove. We felt that to get the facility up to the standards that would attract people, and especially those with families, we needed to make improvements that would enhance the ballpark experience."

The aforementioned Splash Pad (for kids) is among the new improvements. It has 16 fountains and was a big success in 2012. "We consider it the mini Bellagio of South Bend," Hart said. Another new feature is the inflatable play zone for kids. "We purchased 7 gigantic inflatables including a 28-foot slide, a bounce house, an obstacle course and much more."

In addition, all of the old aluminum bleacher seats have been removed and replaced with individual theater style seats. "We felt it was important to provide the most comfortable seats that we could," Hart explained.

An additional $1 million was used to renovate an old synagogue building that sits just outside the left-field fence of the ballpark and convert it into the new team store. "This franchise has never had a walk-in team store to display and promote team merchandise. It is an amazing building that was built in 1901," Hart said. And this one's for all you adults out there: A brand new Tiki Hut was built in 2013 for fans 21 and over. Hart once again had the scoop: "It is a full service bar and deck area. In 2012, we felt like we took care of the kids and the families, so for this year we wanted to take care of the adults with their own play area."

In 2012 the team drew just over 189,000 spectators to home games, which was a 68% increase over the 2011 season. The attendance goal for 2013: 250,000. "We know that this is another big jump, but we are an aggressive thinking organization that is never going to be satisfied, so we will continue to work on increasing our attendance," said Hart.

The investment made by Berlin in this franchise, coming in the midst of an economic downturn, shows that South Bend is not the dying city that many seem to think it is. Hart sums up the new direction the franchise is headed since Berlin took over at the helm: "The financial investment made by [Berlin] shows he is committed to this team and to this region. It is almost unheard of for an owner to invest over $4 million into a publicly owned facility. We knew improvements needed to be made, and by us investing it shows the community that we are serious about the facility, and it helps with the long-term health of the franchise."

Please visit the Silver Hawks website, http://www.milb.com/index.jsp?sid=t550, to see this season's schedule and special promotions.

Tim Bradley is a South Bend native whose fastball was supposedly clocked at 93 mph on the radar gun at the Cove during a 5th grade field trip. He is still hoping that a Major league team will take notice of this fact and give him a shot at the big leagues—he might even help the Cubs bullpen! Contact him at tbradle5@nd.edu.

Rich Hidy's mock NFL draft

Richy Hidy
Sports Editor

The 2013 NFL Draft is just a week away, and many draft boards are still in flux in anticipation of next Thursday's national frenzy inside Radio City Music Hall in "The Big Apple." Notre Dame's football program, one of the top in the nation, expects to have two prospects taken in the first round: middle linebacker Manti Te'o and tight end Tyler Eifert. The big question is not *if* these two franchise players will be taken in the first round, but *where* in the pecking order of 32 picks. Here is my attempt at predicting the first round with the *Irish Rover*'s first edition of a future annual tradition of a mock draft.

1. Kansas City Chiefs: Luke Joeckel. The Chiefs are starting this season fresh with Alex Smith at quarterback and a bookend left tackle, who will be a steady player protecting the blindside for years to come. Joeckel excels in pass protection and is athletic for a tackle.

2. Jacksonville Jaguars: Dee Milliner. The Jaguars need more help than just at corner, but Milliner will help stabilize the 21st rated passing defense. Milliner was a shut-down player in the SEC.

3. Oakland Raiders: Geno Smith. This pick may be the shocker of the draft. Dennis Allen has yet to get his guy at quarterback and will bring Smith in to compete with Matt Flynn and Terrelle Pryor. Smith started the season hot but leveled off to throw for an impressive 4,205 yards and 42 touchdowns. The big question is if can he lead a team to success with locker room charisma.

4. Philadelphia Eagles: Sharrif Floyd. The Eagles continue to bolster their defensive line after drafting Fletcher Cox last season. Floyd had only three sacks last season but shows the quick burst to be a havoc-wrecker at the NFL level.

5. Detroit Lions: Eric Fisher. Fisher is another great prospect in a deep class of offensive linemen. Brian Kelly coached Fisher and moved him from tight end to the offensive line for Central Michigan, where he began to become a standout pass blocker.

6. Cleveland Browns: Chance Warmack. Warmack punished Irish defenders in the National Championship game and may be the best player in the entire draft. His position as a guard drops him down to sixth where the Browns will use him to protect a 30-year-old second-year quarterback.

7. Arizona Cardinals: Ezekiel Ansah. Ansah has the upside to become Jason Pierre-Paul 2.0. He stands at 6'6 and had 4.5 sacks last season after starting to play football in college. The upside is huge and new head coach Bruce Arians will take that chance.

8. Buffalo Bills: Cordarrelle Patterson. The Bills have had some trouble finding a complement to Stevie Johnson, and with a new quarterback getting the nod in Kevin Kolb, this team needs as many pass catchers as it can get.

9. New York Jets: Dion Jordan. The Jets go back-to-back defensive ends after Quinton Coples was selected last year. Jordan is 6'7 and has pass rushing production with five sacks last season.

10. Tennessee Titans: Jonathan Cooper. This year's offensive line class rises above all other position groups, and Cooper is right behind Warmack in ability.

11. San Diego Chargers: Lane Johnson. The Chargers need someone to buy Phillip Rivers time in the pocket, and the 6'7, 303 pound Johnson has the pedigree to do so after playing for Bob Stoops at Oklahoma.

12. Miami Dolphins: Barkevious Mingo. Mingo is an athletic rusher who has a quick burst off the line of scrimmage. Defensive coordinator gets a



Manti Te'o

toy to utilize on third downs after the Dolphins went on a spending spree this offseason.

13. Tampa Bay Bucs: Star Lutulelei. After being projected as the top player before the season began, Lutulelei drops here after testing positive for a heart condition. This could be the steal of the draft.

14. Carolina Panthers: Sheldon Richardson. He will be used as another pass rusher for the Panthers, who already have Charles Johnson and Rookie of the Year Luke Keuchly on that defense.

15. New Orleans Saints: Jarvis Jones. Jones doesn't test well but has incredible game tape and 14.5 sacks from last season.

16. St. Louis Rams: Bjorn Werner. You can never have too many pass rushers and Jeff Fisher will continue to build around his big-play defense.

17. Pittsburgh Steelers: Arthur Brown. Brown is very underrated after transferring to Kansas State and becoming a tackling machine.

18. Dallas Cowboys: Manti Te'o. The Cowboys need a face of the defense to go along with DeMarcus Ware. Te'o is a hard worker who Jerry Jones will appreciate.

19. New York Giants: Demontre Moore. Moore is a speed rusher who gave AJ McCarron nightmares after tearing up the Alabama offense last season.

20. Chicago Bears: Tavon Austin. The Bears get a playmaker for Jay Cutler to allow Brandon Marshall to get open more often.

21. Cincinnati Bengals: Kenny Vaccaro. The consensus top safety will fill in for Chris Crocker to add to the weapons Mike Zimmer's sixth rated defense already has.

22. St. Louis Rams: DeAndre Hopkins. The Rams take the third best receiver available in Hopkins, who has sure hands and big play ability.

23. Minnesota Vikings: Jonathan Hankins. Kevin and Pat Williams are no longer able to team up to plug up holes in defenses, so the Vikings turn to Ohio State's best defensive player.

24. Indianapolis Colts: Datone Jones. Jones had 5.5 sacks last year and the Colts will use him to replace Dwight Freeney.

25. Minnesota Vikings: Xavier Rhodes. After taking Harrison Smith last season, the Vikings select a physical corner who will help continue to build that defense into a future powerhouse.

26. Green Bay Packers: Eddie Lacy. The Packers take one of the best available in the powerful rusher Lacy. Lacy gives the Packers a workhorse in the backfield.

27. Houston Texans: DJ Fluker. Three Alabama linemen will be drafted early in this draft and Fluker is a secure run blocker on the right side.

28. Denver Broncos: Alec Ogletree. Ogletree is great at covering receivers and tight ends and will slide a little bit because of off-field concerns.

29. New England Patriots: Eric Reid. The Pats need secondary help and Reid fits the bill of a hard-hitting safety, much like Rodney Harrison.

30. Atlanta Falcons: Tyler Eifert. The Falcons select the future replacement of Tony Gonzalez. Eifert and Gonzalez will make for a pass catching combination to rival the Patriots'.

31. San Francisco 49ers: Desmond Trufant. The brother of Marcus Trufant, Desmond can run with any receiver and should fit well in Jim Harbaugh's scheme.

32. Baltimore Ravens: Keenan Allen. The Ravens need a replacement for Anquan Boldin and Allen will be suitable in that category. He might have the best hands out of any receiver this year.

Rich Hidy is freshman entering the business school in the fall with a minor in journalism. He will be back for more as the Sports Editor of the Rover *next year. Send him your draft predictions at rhidy@nd.edu.*

The Irish Rover
Rover extra
Sing Her Glory and Sound Her Fame
April 18, 2013

A fond farewell to *Rover* seniors



SCOTT ENGLERT

is the *Rover*'s graduating Politics editor. From Nashville, TN, Scott spent his four years at Notre Dame with great company in Siegfried Hall. He will return home this summer to grilling out, drinking copious amounts of sweet tea, and spending time with his family. This August, Scott looks forward to departing to our nation's capital to study law at Georgetown University Law Center.



MADELINE ROE,

an art history and English double major, is tremendously grateful for the adventures of her undergraduate experience. She never would have imagined that transferring from Tulane University in her hometown of New Orleans would bring the opportunities to serve in Honduras and study abroad in Germany, Paris, and London… or the laughter and love of her Notre Dame companions—including a proposal from her lifelong best friend, Peter Flores. Madeline is sad to leave the *Rover* after one short year of editing shenanigans but ecstatic to continue her journey with Peter in Tampa, Florida. She has aspirations to pursue law and contribute to the arts.



Sandra enjoying the annual* Rover *Christmas party



Bob and John bowling at the Dillon Stache Bash



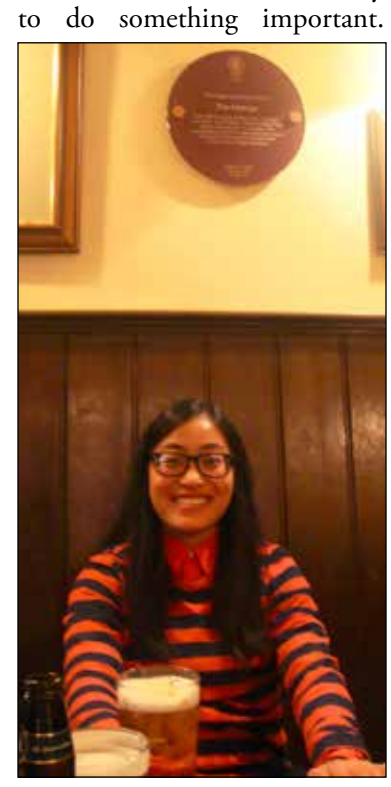
BOB BURKETT

Though legend holds **ROBERT EUGENE BURKETT** was born fully bearded, reeking of expensive cologne and fully clothed in Notre Dame apparel, everyone's favorite hirsute editor was born in the Indiana town of Carmel, approximately 130 miles from the Golden Dome. Over time, he grew in wisdom and stature, and through the grace of God, was accepted at the University of Notre Dame. Once on campus, Bob established himself in the classroom majoring in anthropology and political science and playing interhall football while also working at the *Irish Rover*. Heeding the call to service, Bob will travel next year to Detroit with the Jesuit Volunteer Corps, mentoring at-risk youth at the Covenant House.



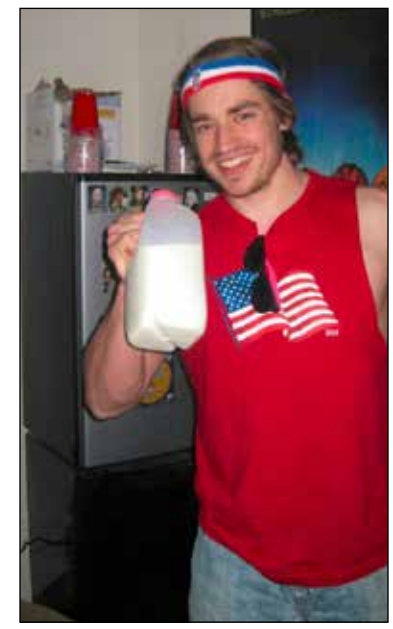
MICHAEL JACKSON

is a 5th year senior and Notre Dame is *finally* getting rid of him! He hails from Steubenville, Ohio by way of Yokosuka Naval Base, Japan and was a member of the first class from Duncan Hall, Notre Dame's second on-campus hotel. After graduation he'll be taking his talents to DC where he will be working in something unrelated to his studies in chemical engineering and philosophy, namely consulting. Perhaps he will continue to play his saxophone and referee a little basketball as well. Known for writing a humor column about many things that were never actually funny, Michael will likely continue to tell stories that widely miss the mark and perhaps put a few of them in writing. Now, you just won't be subjected to reading them. He vows to move back to Notre Dame one day to do something important.



SANDRA LAGUERTA,

a theology and medieval studies major, has been with the *Irish Rover* since 2010 and reigned as the Religion and Ethics editor this past year. Almost going to the University of Florida four years ago, Sandra attributes her attendance to the University of Notre through the Blessed Virgin's intercession, and thus continues to strive to be her most faithful yet unworthy servant. Grateful for all of the professors who have taught her and the friends she has made, Sandra hopes to visit Notre Dame from time to time after graduation, if only to see the new organ and floor at the Basilica of the Sacred Heart. Next year, Sandra will be taking a bite out of the Big Apple as a junior fellow at *First Things*.



It was a dark and stormy night when **JOHN MICHAEL COCHRAN** pulled Excalibur from its stone, making him the new Humor Guru of the Irish Rover. His two favorite sounds are the sidesplitting laughter of the *Irish Rover* staff and the twang of good country music. When he's not hitting the books or getting swoll, John can be found performing research with stem cells in the lab. He will bring his old Southern attitude, love of techno music, and strict diet of biscuits and gravy to Houston, Texas, where he will begin medical school next year.



Madeline's adventures abroad in the Swiss Alps