THE IRISH ROVER

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The value of a Catholic education

Kate Hardiman
Associate Campus Editor

A look inside the Echo and Alliance for Catholic Education programs

The prevalence of the aphorism "those who can, do; those who can't, teach," has declined in recent years, as education has taken center stage in politics. Yet, there are still those who overlook the vital role of teachers in society. The role of education today is even more important than in past generations, as the degeneration of the nuclear family and shifting cultural mores greatly impact children in their most formative years. Schools, specifically those strongly rooted in the Catholic tradition, have the ability to provide the values lacking in a culture that no longer evangelizes.

Pope Francis, in his recent address to the Notre Dame Board of Trustees and other leaders, stated, "I express my gratitude for the commitment which the University of Notre Dame has shown over the years to supporting and strengthening Catholic elementary and secondary school education throughout the United States."

The University of Notre Dame has a particular mission in the future of Catholic education, and through the Echo and Alliance for Catholic Education programs (ACE), it is affecting great positive change.

What are Echo and ACE?

Echo and ACE are Notre Dame's primary vehicles for the advancement of Catholic education both in the United States and throughout the world. Program graduates of Echo, which is integrated into the Institute for Church Life, go on to serve the Church not only as teachers but also as leaders in Church ministry. ACE is a separate entity housed in the Institute for Educational Initiatives, and it focuses primarily on the training of teachers and formation of school leaders. Both programs culminate in a masters degree and require summer training programs during which participants live, learn and pray in community here at Notre Dame's campus.

The Echo program

Echo's mission as articulated on its website is to "form leaders and serve the church, fostering development of individuals as people of faith and lay ecclesial ministers." Participants, called apprentice catechetical leaders, earn a tuition-free masters degree (MA) in theology upon graduating from the two-year program.

A fundamental facet of the program is the mentor-apprentice relationship, in which mentors are matched to one apprentice for the duration of their two-year immersion. Mentors are certified at a host diocese's highest level and typically have three or more years of service in parish catechetical leadership. The evolving relationship between apprentices and mentor insures a basis for growth from a positive role model.

Though hailing from a variety of disciplines, apprentices typically have an undergraduate background in theology. While studying with Echo, they live in a community of faith in which meals, prayer, ministry and household responsibilities are celebrated together. A focus on community lends itself to the sharing of joys and challenges of everyday life and of a faith that both unites and sustains. Typical coursework includes biblical studies, the history of Christianity, liturgical studies, moral theology, systematic theology and catechesis. Additionally, the program promotes pastoral courses and community outreach through ministry to families and young adults.

Graduates work in parish ministry, youth ministry, diocesan leadership, multicultural parish ministry, adult faith formation or Catholic schools. Echo makes both regional and national professional development opportunities accessible. Many apprentices attend national conferences dedicated to pastoral and catechetical praxis, greatly enhancing their learning experience.

John C. Cavadini, Professor of Theology and Director of the Institute for Church Life, founded Echo in 2004. He cites his experience teaching introductory theology as the foundation for his interest in creating the program.

In an interview with the *Rover*, Cavadini said that he "came across a student who knew what 'reincarnation' meant, but had never heard of 'Incarnation.' I realized how shockingly little knowledge of the Catholic faith there is among our undergraduates, over 80% of whom are Catholic, and about 50% of those went to Catholic high schools and the others to parish catechetical programs. It seems like evidence of a great failure in the Church. Pope Benedict referred to this as an 'educational emergency.' I founded Echo to try to begin to remedy this emergency of ignorance."

Cavadini has written extensively on the theology of the early church, established the Notre Dame Vision program for high school students, the Sustaining Pastoral

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Defining marriage in the Hoosier state

Alexandra DeSanctis
Associate Politics & Economics Editor

Indiana Senate Passes Marriage Protection Amendment

The Indiana Senate passed the controversial Marriage Protection Amendment—or HJR-3—on February 17, just weeks after the amendment was diluted to make it through the House of Representatives. First passed by both chambers in 2011, the proposed constitutional amendment defined marriage as between one man and one woman, and provided "that legal status identical or substantially similar to that of marriage for unmarried individuals shall not be valid or recognized."

This year, however, the House changed the amendment, omitting this second sentence. The state has already legislatively defined marriage as between a man and woman, and does not recognize any nonmarital relationships as legal equivalents to marriage.

Unsure if the measure would pass the House, some state Republicans bucked GOP leadership and sided with Democrats to remove the highly contentious second sentence of the amendment. This moderated version of the amendment passed the House in a 57-40 vote three weeks ago.

With the House approval, the amendment went to the Senate Rules Committee, which voted 8-4 on February 10 to send the amendment to the Senate floor. Three days later, the Senate moved to adjourn without reverting the amendment back to its initial form, thus sending the version without the second sentence to a final vote on Monday, February 17.

In order for a constitutional amendment to appear on the Indiana ballot in November, it must have been passed by both the Indiana House and Senate, in the same form, in two consecutive, separately-elected legislatures. Because the Senate passed the amendment in the House-modified form rather than the form passed in 2011, the measure cannot be included on the ballot this year.

Freedom Indiana, a coalition founded in August 2013 to defeat the amendment, believes that the content of HJR-3 would prevent Indiana from providing equality

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Notre Dame to revisit core curriculum requirements

Michael Bradley
Editor-In-Chief

Committee tasked with gathering internal feedback, gauging faculty interest

A university committee is currently gathering internal feedback from professors regarding potential changes to Notre Dame's core curriculum requirements.

Father Robert Sullivan, the Associate Vice President of the Office of Academic Mission Support, is chairing the committee.

According to Jeff Speaks, Director of Undergraduate Studies in the Philosophy Department, "the university is revisiting all of its core curriculum requirements."

"I'm on a committee which is part of [the review] process," Speaks told the *Rover*. "I recently emailed my colleagues to get a sense of their views about the university two-course requirement [in philosophy]. That's the extent of the internal discussion so far."

When asked what the response from the philosophy faculty has been, Speaks said that "like most issues in academics, opinions are mixed. Most favor [the current two-course system]." He related that his own thoughts on the question of reform are "undecided."

When contacted for comment, Fr. Sullivan responded that "the deliberations of the committee are closed to all media."

"When we wrap up at the end of the semester, there should be something for public consumption," he concluded.

University Spokesperson Dennis Brown told the *Rover* that the review "is simply a part of the University's recurring decennial curricular review process."

John O'Callaghan, a professor in the philosophy department and Director of the Maritain Center, said of the university curriculum that "a part cannot be understood except in its relation to the whole."

"It would be a good thing for departments that will offer required courses in the colleges and university

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THE FINE PRINT

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

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover*'s Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover*'s policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief, Michael Bradley, 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.

"No, the man of science is not intellectually hampered because he happens to be a man of faith and of strong religious persuasions…His faith shields him from danger as the beacon-light protects the mariner from harm, but it in no wise restricts his freedom of thought and action."
–Fr. John A. Zahm, C.S.C.

Resolving "gender issues" at Notre Dame

MICHAEL BRADLEY
Editor-In-Chief

The recent student body elections provided a predictable occasion for a great deal of student grumbling about the poor "gender relations" at Notre Dame.

References to such problems often take the form of diatribes against one or more of the various institutional components of the *status quo*: parietals, same-sex dormitories, Catholic "moralism," or something similar.

Very often, such complaints come from the mouths of students who discern *structural* impediments to the realization or actualization of healthy "gender relations." These structures, they say, are the "direct cause" of poor "gender relations."

By contrast, every student whom I know who is very satisfied with his "gender relations" at Notre Dame says (or doesn't say) two things. First, these students never speak of "gender relations" at all. Second, none of them thinks of any aforementioned component of the *status quo* as relational inhibitors. Instead, they understand them as reflections of (if not facilitators of) the norms, goods, virtues and actions that constitute healthy relationships.

(Of course, the number of students whom I know is very limited; I am not making claims that depend in any way on unanimity of opinion. Rather, I am illustrating a real contrast between perspectives.)

Most of my friends are very satisfied with their relationships, which they root in reference to their own relationship with God. They focus on particular persons in their lives, and strive to build their relationships on firm ground, not the sand of raucous weekend activity. Rather than fretting about abstract "gender relations," they focus on fashioning themselves into the sort of person they wish to befriend, or to date, and then *seek out* like-minded persons in places where they are to be found, realizing that healthy relationships are the product of sacrifice and a shared commitment to self- and other-cultivation.

But if for the moment we accept abstraction, what makes for "healthy" "gender relations?" What relational norms guide and facilitate the realization of whatever goods the individuals in relationship come together to realize jointly? What is the nature of those goods? What virtues of character does one need to positively realize those goods, given the guidance and facilitation provided by those norms? And what activities foster the formation of those virtuous habits?

Are these questions that students reflect upon seriously?

Fortunately, those who decry "gender relations" at Notre Dame suggest rather directly what their vision of "healthy" "gender relations" is. A reliable representation of this vision can be found in Stephen Hawn's Feb. 5 *Observer* Letter to the Editor, "Is that a girl?" There, Hawn—a junior—writes,

"She asked me what I considered to be controversial, so I named the obvious topics: same-sex dorms, parietals, lack of condom distribution on campus, the quota that 50 percent of our faculty must be Catholic. She replied by saying that the administration would never change…

"You might have guessed I think Notre Dame is on the wrong side of every controversial issue I named above. I think it is exceedingly clear that the segregation of the sexes here at Notre Dame is the direct cause of its abysmal gender relations. Interactions with the opposite gender are largely restricted to classes and weekend nights.

"But per usual, a rigid interpretation of the antiquated social teachings of the Catholic Church is more important than the welfare of the student body."

Echoes of Hawn's final sentence are heard in Gary Caruso's latest *Observer* Viewpoint, dated February 14, called "Rushing into romance." There, Caruso writes:

"At campuses like Oral Roberts, Liberty University and Notre Dame where moralistic dogma permeates the lifeblood of the institution and hangs like a raincloud over the student body…"

Hawn's and Caruso's argument, like the broader narrative it parrots, is regrettably unreflective; regrettable in part (but only in part) because it is thrust upon incoming students, who inherit a web of dogmatic beliefs that are remarkably self-fulfilling. What I mean is this: Any student who comes to hold these views is very likely to have "abysmal" "gender relations," for the reason that any student who locates the "direct cause" of his "gender relations"—for ill or for good—outside of his own character, and who fails to reflect seriously on the questions mentioned above, is sure to miss the real source of whatever legitimate relational difficulties he encounters at Notre Dame.

At the heart of argumentative conclusions like Hawn's and Caruso's—that Notre Dame hinders and hurts "gender relations" through its 'Catholic rules'—is one metaphysical premise and one normative premise, an "is" and an "ought."

The "is" premise is that no non-subjective substantive norms guide and inform relationships: only procedural ones do.

By substantive norms I mean those standards that comprise the *goods* in which healthy relationships consist. As Carson Holloway wrote in his January 31 *Public Discourse* essay, "Liberalism's Biggest Lie," the substantive norms of sexual relationships are marriage and procreation. Substantive norms of friendship include intellectual and spiritual unity in pursuit of and participation in various goods.

By procedural norms I mean those standard understandings according to which relationships "proceed" in a contractual manner.

So, relationships (of all stripes, but especially those that are sexual in kind) are sufficiently "healthy" when the parties involved give and obtain consent to relate according to a shared understanding of what they hope to achieve. The *Observer* editorial staff expressed this sentiment succinctly when it wrote in its September 26, 2013 Viewpoint, "Changing sexual assault culture," that "you deserve someone who fully consents to be with you, and they deserve to be asked for consent." "Be with" in this context can only mean one thing, and so can the sentence itself: Consent is all that matters when it comes to sexual expression. (One immediately notices that reflexive sexual expression automatically qualifies as non-objectionable by this standard.)

The "ought" premise is that Notre Dame ought to enforce a culture in which procedural norms are respected, but non-subjective substantive norms—and whatever penal or structural expressions those norms take on in within an institution—are abandoned or downplayed.

The conclusion that Hawn and Caruso, who represent a non-negligible perspective, draw is that *Notre Dame* is responsible for "abysmal" "gender relations" here, rather than those selfsame students whose perspective on relationship is no more robust than a need for mutual agreement about what is desirable.

The dissatisfaction with "the way Notre Dame is" is nothing other than an extension and externalization of those individuals' rejection of non-subjective substantive relational norms. As such, these students locate the problems with "gender relations" *out there*: somewhere beyond themselves. In doing so they ensure that they spend less time cultivating the sorts of virtues that make for healthy relationships—"self-control, respect, maturity," as my little brother use to scold me when I would tease him too much—and more time persisting in whatever habits and activities are detrimental to the formation of character.

The solution to Notre Dame's "gender problems" is a recovery of non-subjective substantive relational *norms*, which frame and facilitate the pursuit of shared *goods*, in which persons participate by means of virtuous *habits*, which are fostered by and through meaningful *activities*. More robust condom distribution on campus won't quite do the trick, nor will being able to spend the hours between 2 and 7 a.m. in somebody else's dorm room, nor will sharing a bathroom or study lounge with a member of the opposite sex.

Hawn writes that "interactions with the opposite gender are largely restricted to classes and weekend nights." One can see how Hawn is dissatisfied, if this is his experience at Notre Dame.

What one cannot understand is how a student's failure to participate in social activities apart from parties (for this is surely what "weekend nights" means here, given Hawn's earlier statement that he felt "surprise" at "actually hearing a girl's voice in the hall when it's not after 10 p.m. on a weekend night,") can be pinned on Notre Dame rather than to the individual.

More likely, the plethora of opportunities that offer students occasions on which to come together in environments that are conducive to the establishment of relational roots that last—meaningful conversations, stimulating lectures, intellectually-oriented conferences, liturgical events, and so forth—are being ignored by those who need them most. Alasdair MacIntyre made a similar observation during his keynote lecture at the ninth annual Edith Stein Project, which far too few Notre Dame students attended, two weekends ago.

Thus, the dissatisfied are left only to complain about structures, rules and penal codes. This is only a kicking of the can: There will always be something else, something "out there," that fails to please, that sullies one's plans.

GK Chesterton was once asked what was wrong with the world. He is said to have responded quickly and simply, "Dear sir, I am."

Those students who find themselves dissatisfied with "gender relations" at Notre Dame would do well to take note.

Rockne Mountain High

Matthew Balkey
Columnist Emeritus

Going on two years in the real world, I am no longer privy to every Viewpoint war and lecture series, but occasionally some news of Our Lady's University achieves escape velocity and imposes itself upon the extended Notre Dame family.

The Campus Crossroads project is one such story.

The institutional impact of the project is being actively marketed as an intersection between football, academics, student life and campus infrastructure; as such, it finds interest with virtually everyone who has ever been associated with Notre Dame.

Consequently, there are two criteria by which to judge the success of this project: (1) the degree to which it unifies and strengthens these disparate disciplines under a single programmatic approach, and (2) the quality of the result in its relationship to the surrounding campus.

The alumni to whom I have spoken express a failure on the part the university to adequately articulate why, pedagogically speaking, putting sacred music in near proximity to football produces any particular benefit to sacred music, or to football. While the buzzword "interdisciplinary" is all the rage—and certainly merits some of the hype, as it concerns cooperation between different academic units of the university—the stadium connection seems tenuous at best.

There is a perception among us would-be donors that this is driven in part by the stark reality that it is easier to solicit donations for a stadium expansion than for an anthropology lab, and therefore the university is "piggybacking" underfunded initiatives on the massive fundraising engine that is Notre Dame football. There is nothing inherently wrong about that, but please don't insult our intelligence by veiling it under platitudinous contrivances.

In addressing the project's architectural manifestation, I am constrained by what information and renderings the university and its chosen architects have made public thus far. In terms of design, they are consonant with the recent work at the Purcell Pavilion and its jawab cousin, the Compton Family Ice Center, which I reviewed as a student in May of 2011. Much of what I said then remains applicable to the Campus Crossroads Project; those interested can find the archived article online at the *Rover*'s website.*

The stadium itself appears virtually unchanged in its essentials. Some cosmetic adjustments to concessions and restrooms appear to be the order of the day, along with the conversion of some bleachers in the upper section between the 40 yard lines to chairback seating. The primary focus is on the three new structures abutting the stadium on the west, south and east sides, and the permanent deactivation of Moose Krause Circle as a public thoroughfare. These buildings are explicitly styled after the original "House the Rockne Built," still visible beneath the stadium concourse.

In a unique nod to the 1920s and 30s in which Notre Dame football achieved national prominence, the massing of the three pavilions is terraced back as if subject to the New York City planning laws that generated such landmarks as the Empire State Building and Rockefeller Center. Arguably the most successful ensemble of buildings in 20th century urban planning, the NBC connection and the Rockne/30 Rock allusion probably didn't hurt, either.

Alas, the comparison seems to end there. The 1930s bowl of the stadium was reputed for its half mile circumference; without permeability, each subsequent renovation only increases the distance to navigate around its hulking mass. It's a stark contrast with Rockefeller Center, where public spaces of 5th Avenue and the interstitial plazas are more famous than the actual buildings.

At Notre Dame Stadium, the challenge, therefore, lies primarily in the resolution between these pavilions and the adjacent structures. The west building exemplifies this struggle to relate. The neighboring DeBartolo classroom building lacks the hierarchical discipline to feature a true façade, but the frontage along the present Moose Krause Circle is indisputably the rear, adorned with garage bays and air intake vents. The "fishbowl" computer lab could be made the centerpiece of a much-needed rebadging, except that access is restricted to a circuitous route from inside DeBart. In short, it is going to take significantly more than simply eliminating the road to make the proposed canyon between DeBart and the expanded Notre Dame Stadium an attractive pedestrian space.

Lastly, I wish to stress that, while the sheer expanse of this undertaking directs our attention to the footprint of the stadium, the proposed 9-story ascent of the trio constitutes the most significant alteration to Notre Dame's *skyline* since the construction of Grace and Flanner Halls in 1969.

I remember coming back to campus one fall and going to an evening soccer game. Having been accustomed to Mount Nittany growing up, I forgot for a moment that I was in Indiana and found myself facing west toward the sunset, admiring the looming shadow of a familiar mountain in the distance. I thought "Oh, how nice, they built a mountain for us over the summer," before I did a facepalm and realized I was looking at the double-domed silhouette of the Joyce Center.

As if haunted by Father Sorin's admonition against "dreaming too small," the administration now seems intent on building a bigger, better mountain. And so, someday soon, I will return to campus to discover that the undulating, Appalachian contour of the Joyce Center has been subsumed beneath the craggy heights of what I hereby dub "The Rockies."

*Balkey's Spring 2011 article can be accessed at http://www.irishrover.net/?p=1096.

Matthew Balkey, B.Arch. '12, is an architectural associate at Mark P. Finlay Architects, AIA in Southport, CT. If you have a comment about this article, send it along to mbalkey@alumni.nd.edu. If you have a cool $10 million to drop on a house, please direct your inquiry to MBalkey@markfinlay.com.

Echo and ACE programs

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Excellence Program and many others.

"Echo is forming leaders who can train the trainers, who can organize catechetical education for front line catechists, so there is a ripple effect," he explains. "The vast majority of Catholics do not go to Catholic schools, so it is absolutely crucial to the life of the Church that parish catechetical programs dramatically increase in quality. Echo is Notre Dame's contribution to this effort."

Cavadini commented that the Common Core legislation, an education initiative in the United States that details what K-12 students should know in English language arts and mathematics at the end of each grade, "will not affect Echo, as we are involved only in teaching Theology or Religion." He favors "Catholic schools coming up with their own core, based in our own traditions of thinking about education...it would be based in a spirit that was more conducive to integrative thinking, and to spiritual values."

The ACE program

ACE's website communicates that it "responds to the needs of the Church's educational mission through service to children in elementary and secondary schools and strives to sustain, strengthen and transform Catholic schools." It is one of Notre Dame's most far-reaching enterprises, involved in hundreds of schools, dozens of Catholic dioceses and several foreign countries. The White House has honored ACE and other universities have built upon its model to form the University Consortium for Catholic Education, an organization that created an innovative community of primarily Catholic universities committed to the service of children in PK-12 Catholic/parochial schools.

Reverend Thomas R. Scully, CSC, and Reverend Sean McGraw, CSC, co-founded ACE in 1993 with the hope of forming generations of committed, faith-filled Catholic school teachers. The four main branches of ACE are its Service Through Teaching Program, Remick Leadership Program, English as a Second Language Program and Teaching Exceptional Children Program. The Remick Leadership Program is the largest of its kind in the country, having produced over 230 educators who are leading in 41 states and 65 dioceses. Since its founding, ACE has revitalized underperforming Catholic schools with more than 1,200 teachers.

Like Echo, ACE is a two-year program featuring summer sessions grounded in teaching, community and spirituality. It integrates graduate-level coursework with an immersion teaching experience in an underperforming Catholic school. Graduates are eligible for state licensure after graduation and many continue to teach, while others seek positions in school administrations.

Father Lou DelFra, director of spiritual life for ACE, emphasized the influence of community on Catholic education. He told the *Rover*, "In all the Gospel accounts of the calling of the first disciples, Jesus calls these first disciples in pairs—community is part of discipleship from the start...our teachers are sent out on a difficult mission. It is not easy to be a first-year teacher, especially in an under-resourced school in an unfamiliar place. All the more important, then, that this ministry is undertaken with the support of others in community."

Some Catholic schools in the ACE program have adopted the Common Core educational initiative. Father DelFra declined to comment on its recent implementation in ACE schools.

Graduates' feedback

Scott Boyle, a first-year apprentice with Echo, commented to the *Rover* that he "was drawn by the prospect of getting to share my life" and "resound deeply" in the lives of others. He mentioned that "a lot of people ask me what 'Echo' means. And I tell them that it actually doesn't stand for anything. Rather, it points us towards the Greek word for 'catechesis': *kata-echein*. Broken down, the word loosely means, 'to resound deep within.'"

Boyle stated that "nothing is as pretty as it is presented in the classroom, but there is a certain beauty in working in the trenches. Working to build something that hasn't been built or putting your efforts to help dream ideas that have not been dreamt is immensely satisfying for me."

William Liedl, a second-year ACE teacher, stated that "my community in Tulsa this winter were like family to me. They were always there to listen to your struggles and to help you find your way." On the annual December retreat when he was feeling overwhelmed, Liedl said, "I got to spend a lot of time in prayer and silent reflection as well as getting to see other ACE communities that I hadn't seen since the summer. It put things in perspective and helped connect me with the very real support group that surrounded me."

Liedl offered a unique perspective on the nature of the graduate classes offered in the summer.

He felt that "the online assignments were so out of touch with our present situations in the classroom...For me it was hard to give high priority to my graduate work while I was trying to live in community, working over 70 hours every week as a teacher, and expected to give to my school community in the form of coaching and after-school programs." Yet, Liedl affirmed that "ACE is a fantastic program, the work that they do for under-resourced communities is fantastic and the people in the program get so invested in their school communities."

Catholic education's unique role

Father Joe Corpora, the director of ACE's University-School Partnership, spoke to the incomparable value of a Catholic education in an interview with the *Rover*. Father Corpora's particular initiative involves integrating more Latino children into Catholic schools, as 70 percent of Catholics under the age of 35 are Latino, while only 3 percent send their children to Catholic school. He recognizes the shifting foundation of the Church from its Eurocentric roots, and hopes to help a whole church adjust to a new culture.

"Catholic schools help people become fully human, because once they know they are fully loved by God, they can't escape that knowledge," Fr. Corpora said. He believes that opening new Catholic schools, and keeping existing ones open, will keep parishes vibrant and ensure the future of the church.

Father Corpora declined to comment on ACE schools' implementation of Common Core standards.

"Catholic schools represent an amazing gift to both our Church and our country," Fr. DelFra commented. "At their best, they form active members of our Church, and also active citizens of our society. They form students who both love God, and love their neighbor."

Kate Hardiman is awesome! Contact her at khardima@nd.edu.

Not your typical breakfast

MICHAEL BRADLEY
Editor-In-Chief

Student Fellows enjoy breakfast, conversation with Clarence Thomas

Bright and early on Tuesday, February 4, 11 students gathered for breakfast in the Morris Inn's Hesburgh Private Dining Room. Anxiously lounging near the buffet display, they cast periodic nervous glances towards the doors, anticipating the arrival of the man who would make this breakfast exceptional.

Supreme Court Justice Clarence Thomas' visit to Notre Dame was a quiet one, free of fanfare and public appointments on campus. Brought to campus by professor Rick Garnett of the Notre Dame Law School, the Justice—who joined the Supreme Court in 1991—made room in his schedule to begin the day with members of the Tocqueville Program for Inquiry into Religion and American Public Life.

Professor of Political Science Philip Muñoz, director of the Tocqueville Program since 2011 and founder of the Constitutional Studies Minor, envisioned events such as this breakfast when he started the Tocqueville Fellows program in autumn of 2013.

"There were a couple ideas behind the creation of the Tocqueville Fellows," Muñoz explained. "We wanted to make sure our undergraduates had a chance to meet and talk in depth with our visiting speakers."

Kerry Hunt and Elizabeth Argue, both senior political science majors, are the Tocqueville Program's inaugural endowed fellows.

Hunt, the 2013-2014 Frank Potenziani Fellow, explained to the *Rover* why she values being a Tocqueville fellow.

"The fellowship is important because it bridges a gap that tends to exist between students and faculty," Hunt said. "It's one thing to go to a professor's office hours, but quite another to have discussions about contemporary issues outside of the academic setting. The fellowship creates a setting where that's possible, and I'm really grateful for that."

Argue, the 2013-2014 William Orosz Fellow, concurred.

"The Tocqueville fellowship program is an invaluable opportunity for undergraduate students to meet in smaller settings with speakers who come to campus," Argue said. "Through these events, we have met with scholars of all types and in varying fields. We usually receive one of their books before the event, so we are able to ask them questions about their work. I have learned a lot from these academic discussions and have grown to appreciate [how] knowledgeable they are in their fields."

The Tocqueville Program acquired copies of Thomas's 2007 best-selling autobiography, *My Grandfather's Son: A Memoir*, for each of the attendees, which enabled the students to converse with Thomas about his upbringing, outlook and life experiences. The Justice spoke candidly about the consequences of the Affordable Care Act, the "free love" mentality and illegitimacy that tore apart his family and his difficult childhood in segregated Georgia.



Justice Thomas, center, poses with Professor Muñoz and the Tocqueville Fellows for a post-breakfast group photograph.

Lavarr Barnett, a senior at Holy Cross College who is entering law school next year, cherished the chance to meet Thomas in person.

"I enjoyed the breakfast because it gave me the opportunity to see a different side of Justice Thomas. As with many public figures, the information that is usually available comes from certain media outlets, which fail to paint the whole picture," Barnett noted. "He seemed to genuinely enjoy speaking to and hearing from the students that were in attendance. Both his candor and his attentiveness showed that he was enjoying our conversation."

Barnett was not alone in being surprised, perhaps pleasantly, by the Justice's personality.

"Breakfast with Justice Thomas was surprising in many ways," Argue recalled. "I read his autobiography and was a bit nervous to meet the angry and bitter man whom he portrayed in the book. As we shared breakfast together, however, I soon realized that he is a joyful man with a witty sense of humor and a humbly righteous demeanor. He showed a genuine interest in our lives as we introduced ourselves and was not afraid of sharing his."

Thomas left a similar impression on Hunt.

"My expectations about Justice Thomas mainly came from what I read of his memoirs, so I anticipated someone who was accessible, but who was serious-minded," she told the *Rover*. "He was definitely warm and approachable, but I found him much more humorous than I had expected. I remember being surprised at the frankness of his book, but he framed his directness with witty remarks that made it very natural and unassuming."

Barnett, who has been accepted into Notre Dame's Law School, noted that while opportunities like these do not come along often, "they allow us as students to gain valuable, practical knowledge that we can use moving forward."

Hunt agreed.

"Because visiting speakers specialize in different topics, they challenge me to think about new ideas and to consider them from different perspectives," she said.

"The Fellowship program is an integral part of our efforts to create a small intellectual community at Notre Dame focused on the study of great ideas," Muñoz explained. "The speakers we bring to campus tend to speak on topic of broad public interest, not narrow academic questions.

"Justice Thomas's visit is a great example of that."

The Tocqueville Program will be announcing its call for 2014-2015 Fellows applications shortly after Spring Break.

Contact Michael Bradley at mbradle6@nd.edu.

New School for Global Affairs intended to boost Notre Dame's Catholic mission

CHARLIE DUCEY
Staff Writer

A preview of ND's newest addition

In addition to the proposed expansion of Notre Dame Stadium and the construction of a new academic building to be named in honor of Father Jenkins, CSC, the University of Notre Dame administration is considering plans for a new college to stand alongside the present five—the School of Global Affairs.

University Provost Thomas G. Burish announced the plans in a letter to the faculty dated April 19, 2013, which outlined a rationale for the creation of another academic branch within the university.

"A new School of International [Global] Affairs is one way through which our global aspirations could be advanced, as they have at many other top research universities," Burish wrote.

The letter also summarized the findings of the International Affairs Working Group, a faculty committee assigned to assess the feasibility of the new school.

"Above all, they recognized a distinctive Notre Dame vision and curricular niche that could address problems facing humanity, the advantages of creating a 'whole that is greater than the sum of its parts' in international affairs, the positive effects on associated departments, and the potential to transform Notre Dame into an even more international university than it already is," Burish further wrote.

Planning an entirely new school involves questions of funding, curriculum content and faculty. Dr. R. Scott Appleby, the Director of the Kroc Institute for International Peace Studies, has been working through these questions as director of academic planning for the proposed School of Global Affairs.

"We are very early in the process of discussing and designing curriculum for the School," Appleby explained. "We would likely start with an undergraduate supplementary major in Global Affairs, which would include a rigorous language requirement, a capstone seminar, and likely some kind of internship opportunity or requirement."

Appleby does not anticipate that the new School will take over any areas of study in the College of Arts and Letters. "Rather, the School and the College will work closely together to create a series of courses that will be taught by professors in the College and by new faculty appointments to the School," Appleby said.

Appleby foresees the School of Global Affairs collaborating closely with the institutes on campus that currently engage with international issues.

"The Kellogg Institute for International Studies and the Kroc Institute for International Peace Studies will be pillars of the new School, and they will work closely together, integrating development, democracy and peace studies," Appleby said. "These two large institutes will collaborate on new projects within the School, especially ones engaging Latin America and sub-Saharan Africa."

"In addition, the other international institutes—Keough-Naughton, Nanovic and Liu—will lend additional regional expertise to the School—in Ireland, Europe and Asia, respectively," he continued.

Father Bill Miscamble, CSC, Professor of History at Notre Dame, recognizes the importance of cooperation among the new School and the university's international institutes, but he also sees a need for a distinguished mission informed by Catholic social teaching.

"There are plenty of Schools of International Affairs in the U.S. and hardly the need for another one unless it has a distinct focus and purpose," Fr. Miscamble said. "This will be a key challenge for the planned school at Notre Dame. Will it be able to integrate comprehensively into its endeavors a distinct Catholic approach that supports and aligns with the broad mission of the university? "

Within this network of international studies, the School does promise to bring its own specialization: a focus on the role of religion in global affairs.

"The School will educate and train professionals for the purpose of advancing integral human development — a model for human flourishing articulated in Catholic Social Teaching," Appleby said. "In keeping with Notre Dame's mission to place scholarship in service to the common good, the School will specialize in the design and implementation of effective responses to poverty, war, disease, political oppression, and other threats to human security and human dignity."

In the area of finances, the April 2013 Feasibility Report stated, "the total estimated cost of the School, calculated at full capacity, ranges between two to two and one-half million dollars annually and would require an endowment fund of fifty to sixty million dollars." This figure does not include the capital costs for constructing facilities, which Appleby said would be housed in the newly announced Father Jenkins Hall to be built on the south side of campus.

While the time frame for the School of Global Affairs remains in development, the Feasibility Report projected that an entering class of 20 first-year graduate students would begin their studies in 2016. For undergraduate studies, the initiation of the supplementary major has yet to be decided.

Earning a degree through the new School would prepare students for careers in global public service, primarily working through non-governmental organizations (NGOs) and non-profit organizations. The Feasibility Report also discussed the possibility of joint degrees with business, law, engineering, or with PhD programs in disciplines such as economics, political science, or sociology, which would make important contributions to the career prospects of graduates of the School.

Charlie Ducey has an identical twin. They look alike. Contact Charlie at cducey@nd.edu.

CHEERS & Jeers

MEADOW JACKSON
Humor Apprentice

CHEERS

The Olympics. Alright, so maybe we're not always at the top of the medal count and our president doesn't neglect governing the country to attend all the events, but that doesn't make the Sochi games any less amazing. I think I may have even seen Vladimir Putin attempt to smile.



Valentine's Day. The day when all the couples go do something cute and everyone else gets together to complain about it. But who cares? Whether you're single or not, it's a free excuse to eat your weight in chocolate and watch as many sappy Netflix movies as possible with absolutely no judgment.

Siegfried Day of Man. You may have noticed that many insane(ly classy) men were running around in t-shirts, shorts and flip flops last Wednesday, collecting money for the homeless of South Bend. I offered $20 bucks to the first one brave enough to make me a snow angel.

Jeers

#SochiProblems. If you're feeling jealous of the Olympic athletes, just remember that at least Notre Dame has working toilets and the elevator is actually there when the doors open.

The Notre Dame Bubble. Hold your breath, in case I burst the bubble—Notre Dame is not the only thing in the greater South Bend area. Shocking, I know, considering we have our own zip code. Though we all have a tendency to stay on campus in our own little world, maybe it's time to give South Bend a chance. (FYI, Fiddy's beats dining hall food every day of the week.)

Single Awareness Day. Getting flowers from "Your Secret Admirer" and then, hours later, finding out they're from your parents. That's okay, I'll just sit in my dorm room and wait for love to come knocking on the door. And when I open it, I'll say, "Sorry, my roommate's not here right now."

Meadow Jackson is a freshman French major. If you have any witty suggestions, want to donate to her flex point fund (is that a thing?), or wanna build a snowman, please contact her at mjacks12@nd.edu. She will only respond to haikus.

Permission to laugh

A day in the life

DECLAN FEELEY
Humor Guru

A look into the typical day of an average Notre Dame student

8:30 a.m.—First alarm rings. *Snooze.*

8:45 a.m.—Second alarm rings. It's okay, I washed my hair yesterday. I can sleep a little more. Snooze.

9:00 a.m.—Third alarm rings. Deep internal struggle. Do I really have to go to class? You know, college isn't just about grades. I bet I could just sleep through this class and be fine. Look at Bill Gates! He dropped out after all. In a lot of ways, not going to class makes me more like Bill Gates. If I ever want to be successful, I should sleep in!

9:05 a.m.—Get up. Weight of student loans overpowers desire to stay in bed. Cry softly.

9:15 a.m.—First Class. Something about organic molecule thingies that combine with other elemental thingies to produce light or plasma or something ridiculous like that.

10:00 a.m.—A 15 minute break which gives me absolutely no time to do anything whatsoever.

10:15 a.m.—Literature class. Not bad. Play Mario Kart throughout.

11:00 a.m.—Finally, my first real break. Time to make up all that homework that I couldn't do last night because *How I Met Your Mother* was on and I just couldn't say no to one more episode...or 6.



12:00 p.m.—Lunch Time! In-depth psychological struggle over whether or not to have dessert. Decide that eating doughnut > being healthy and successful.

12:45 p.m.—Yoga at the Rockne. Stare in amazement at the fact that other people are actually able to bend their legs over their heads. Resolve to become more flexible, then realize that effort is far too difficult. Decide instead to eat less. This resolution will last until dinnertime.

1:50 p.m.—Last class of the day. Philosophy class. Would actually be a great class if you could pronounce any of the philosophers' names. Instead, hide in the back of class and don't participate.

2:50 p.m.—Get invited to play basketball with your friends. Become very excited, until you remember the last time you played was in middle school. And your mandatory trophy was for Best Effort.

3:00-11:30 p.m.—Procrastinate, while the impending doom of all of your work hangs over you.

11:30 p.m.-3:00 a.m—Attempt to do all of your homework...badly.

Repeat schedule *ad infinitum*.

Declan Feeley is a freshman theology and finance double major whose interests include writing and investment theory. Declan can be contacted by email at dfeeley@nd.edu.

The résumé generation

Rebecca Self
Religion & Ethics Editor

Hi, I'm Becca, and I am a sophomore political science major and education minor, a liturgical commissioner in Welsh Family Hall, a newspaper editor and a Writing Center tutor.

So what?

If you just skimmed over my "typical Notre Dame introduction," I do not blame you. While it takes a lot of breath to say—or ink to print—at the end all it provides is a vague idea that I am probably around twenty years old and literate.

The people who know me best smile when I say I am a political science major, for two main reasons. The first is that I have only been studying political science for a few weeks. The word "major" implies some sort of expertise, I think, which I definitely do not have.

The second is that I have sworn, on multiple occasions, to never again say "I am" a political science major, but rather that "I am studying" political science and education, among other things.

I am amazed at the number of interactions I overhear on campus each day in which someone says, "I'm econ" and the other person responds with something like, "Oh so you're really savvy with money," or "I'm in Liturgical Choir"—"So you went to Catholic school all your life?" It is both comic and tragic to hear students provide a single-phrase intoduction like, "I'm pre-med" or "I'm an archie," as if their chemistry and drawing classes tell us all we need to know about them.

Every day, we describe ourselves and others in ways that either do not reflect the truth or reflect such a small portion of it that it fails to give a fair representation of reality. In a culture that celebrates diversity, inclusion and tolerance, why can we not celebrate the complexity of the human person instead of slapping labels on ourselves and each other?

We are all weighed down by the numerous nametags around our necks. Society teaches us from a young age to identify with our class year, our sports, our extracurricular activities and now dorms and coursework.

It really is quite funny. We assign ourselves all sorts of attributes when we are introducing ourselves to others—things that we *want* to be, or are in the process of becoming or could be but are not.

Of course, many of us *are* passionate about our fields of study and our intended professions. But why do we stress about finding our niche at Notre Dame when we are not advanced enough to have a specialty? Why do we characterize people based on their randomly-assigned residence halls? Why do we need a sound-byte introduction to feel comfortable in the world?

We are the résumé generation.

We are told in middle school to seek out leadership, athletic, academic and service experiences to pad our resumés for selective high schools. Once we get there we are pushed to take as many honors and AP classes, serve in as many clubs, log as many hours and gather as many titles as we possibly can to make ourselves attractive to the best colleges and universities. In college we choose life paths that try to balance what we love with what will make us marketable, and stay busy with activities that we can mention in job interviews and personal statements.

All of these experiences, of course, can be fruitful and meaningful. We often pursue them primarily for the knowledge we can gain, the good we can do or the formation we can receive. But the question is, if something more important came up, could we not do those things and still feel secure? Even though we like all (or most of) the things that keep us busy, how hard would it be to say, "I don't need to be an officer in any club this year; I'm learning leadership in my friend group" or "My time will be better spent visiting my grandparents than building a house in rural Kentucky"?

It is not easy, because we are the résumé generation.

Becca Self is a sophomore studying political science and education. She is on the path of becoming a high school teacher. Encourage her or share horror stories at rself@nd.edu.

And we danced all night to the best song ever

Annie Bodien
Staff Writer

"...at the origin of every human being there is not something haphazard or chance, but a loving plan of God."
—Pope Benedict XVI

People outside the pro-life movement often believe that the movement focuses on just one thing: ending abortion. While fighting the terrifying issue of abortion is an important part of being pro-life, the movement espouses a much broader message: to honor the simple beauty and importance of all human life as a gift from God. This message is powerful, but can come across as an unhelpfully broad task.

I wondered: How could I live out the pro-life mission of respecting the gift of all human life?

One Saturday night in November, I took a chance at answering this question.

While my friends were heading out to dinner, picking out outfits in which to dance the night away at Legends or going to cheer on the Notre Dame men's hockey team in Compton Ice Arena, I found myself driving over to library circle to pick up a group of volunteers to head to Hannah and Friends for my first dance party.

Hannah and Friends is a nonprofit organization that works to improve the quality of life for children and adults with special needs. The organization strives to emphasize the *different abilities* of each individual instead of focusing on finding a solution for disabilities. Their mission is one founded on enhancing the beautiful life of each person in the community, a mission that seems to align perfectly with the pro-life movement.

We arrived at Hannah and Friends and hesitantly walked through the doors. Our nerves and hesitation did not last long, because the moment we stepped in the doors we were welcomed with open arms. I was bombarded with smiles and hugs from members who wanted to get to know me right away. The simple joy of living without worry was palpable. As the night went on, we shared laughter, dance moves, stories, pizza and plenty of hugs. It became the most wonderful example of how to "do small things with great love," as Mother Theresa once said.

The people at Hannah and Friends were an incredible example to me of how to live life to the fullest. One young girl in particular, Elise, became my buddy as we made up a secret handshake, took plenty of "selfies" and even created a dance move. At one point in the night she turned to me and in the most sincere way asked if I would be her friend.

My heart melted as I happily accepted. Elise and the other members of Hannah and Friends powerfully showed how to appreciate and love every person for who he or she is. They expressed a simple love without even giving a second thought to whether we were "cool enough" or important enough to pay attention to. They demonstrated a respect for every human life as a unique gift from God by openly accepting each of us with Christ's love.

I went to Hannah and Friends to give my time, but I left having gained an immense amount from the experience. I found the answer to my question about how to live out the pro-life mission of respecting the gift of all human life. The simple answer is to love all of humanity with an open heart, as Christ would. Hannah and Friends encapsulates the core mission of the pro-life movement, demonstrating the importance of all human life as equally beautiful creations no matter how big or small or 'differently abled.' All life deserves to be celebrated as a unique piece of God's plan.

Annie Bodien is a junior psychology/pre-health major who will more than likely be a Disney Princess one day. She is currently studying abroad in Roma, Italia touring European castles. Feel free to contact her with worldly questions and concerns (or if you want an autograph) at abodien@nd.edu.

Marriage amendment

continued from front page

to all citizens. Campaign spokesperson Jennifer Wagner said that the coalition believes that changing the amendment in this way would be to include anti-freedom language in the state's founding document.

"We want to send the message that Indiana is a welcoming, hospitable place," she said in a statement to the *Rover*, "not a state where LGBT residents are less protected under law."

Walter Nicgorski, Notre Dame Professor Emeritus of Program of Liberal Studies and Political Science, told the *Rover* that he spoke in favor of the amendment before the South Bend Common Council.

"Under our U.S. Constitution and Indiana Constitution, the judgment of the people should be the critical consideration in whether a state should see encouragement of traditional marriage in the public interest," he stated. "Tolerance is one thing, but holding up a homosexual relationship as equivalent to a heterosexual relationship and as one having the approval of the state would not be healthy to the future of family and societal life."

Wagner said that Freedom Indiana was pleased with the legislative decision to remove the second sentence of the amendment.

"[It] would have permanently prohibited civil unions, domestic partnerships and other legal protections," Wagner noted, "and we remain hopeful that lawmakers will vote down the amendment entirely."

Michael Polito, a Notre Dame graduate student studying Political Science, argued that lawmakers should reinsert the second sentence.

"Essentially identical language appears in the constitutions of a dozen and a half other states, including neighbors Michigan, Ohio, and Wisconsin," he argued. "If the Senate does not re-insert this language, however, it should still pass the bill and deal with it again next year. We can't let the perfect be the enemy of the good."

Patrick Mangan, Executive Director of Citizens for Community Values of Indiana, told the *Rover* that the Supreme Court decision in *Windsor* sets strict parameters for valid exercises of state authority in defining marriage.

"If a state tries to create civil unions that are requisite to marriage but without the title, while defining marriage as between one woman and one man, this will be found unconstitutional," Mangan explained.

"SCOTUS has in effect required the States to choose between the traditional definition or a different one altogether, but it does not allow States to cut the baby in half by having both a simple definition—one man one woman—and civil unions at the same time," he continued. "Those who fail to understand this distinction, and who try to compromise because of a misguided and uninformed sense of 'compassion' by allowing civil unions, are undermining the future of marriage as between one man and one woman."

Wagner spoke to the efforts of thousands of community leaders, job creators and Indiana citizens to oppose the amendment, brought together under the umbrella of Freedom Indiana.

"Since our campaign launched last year, lawmakers have heard those voices endlessly via phone calls, letters, emails and in-person meetings," she declared. "HJR-3 is extremely damaging to our state and to the those who proudly call Indiana home."

Mangan argued that the results of this controversial legislative process will have a profound effect on the nation in years to come: "The battle to preserve marriage as God designed it will go on. What happened in the Indiana House and Senate will have serious moral, ethical, political and spiritual consequences."

Though Indiana voters will not decide on the amendment at the ballot box this year, strong voices throughout Indiana continue to ring out on both sides of the controversial issue.

Alexandra DeSanctis is a sophomore political science major with a minor in constitutional studies. Contact her at adesanct@nd.edu.

Notre Dame at a crossroads: Misplaced priorities and a flawed vision

Fr. Wilson D. Miscamble, CSC
Faculty Contributor



The recent announcement of the Campus Crossroads Project has been met mainly with a certain air of resignation as to the inevitability of the Project, despite a good deal of private criticism over aspects of the proposed building scheme. Such acquiescence is unfortunate. This Project must be opposed forcefully. Not only is it poorly conceived and designed, but it damages the true mission of the university. It is a grossly wasteful expenditure of money that reveals in telling fashion the misplaced priorities of the Jenkins administration. Furthermore, the building mania it manifests gives the illusion of movement and progress at the university while distracting from Notre Dame's essential mission.

In attempting to explain and justify the Crossroads Project, Notre Dame's Director of Athletics, Jack Swarbrick, has argued that the three enormous buildings bolted on to the football stadium offer evidence of the "integration of athletics into the academic mission of the university." This is Orwellian doublespeak. What the Project instead reveals is the subjection of the academic mission of the university to the needs of the all-powerful axis of athletics and development. It represents a definite retreat from the Hesburgh vision of keeping our fabled football program in an important but supportive role at the university. It clearly demonstrates that the tail of the athletics juggernaut wags the supine dog of the academic enterprise of the university. The academic administrators who signed off on this proposal typically highlight the "goodies" in it that come to their 'divisions' in an effort to placate and pacify, but they are unconvincing.

Let us be clear on the ultimate purpose of this massive construction proposal. It is to gain 4,000 luxury or premium seats in the stadium. These seats are already being crassly marketed to potential donors, as in: "We need to talk about getting you access to the new luxury seats." Of course, such seats are especially attractive to the new "corporate friends" Notre Dame is working so hard to make—those who will use the seats to 'entertain' clients while incidentally taking in a Notre Dame football game, and so forth. Eliminate the luxury seating, and there is no way that Notre Dame would pursue such an ill-considered scheme. It is easy to appreciate the reasons why, as the present plans are damaging to the beauty and ethos of the campus and an enormous misuse of money.

The proposed three buildings appear to have been influenced in their design by the Fascist architectural style. They look like something Albert Speer might have worked on in his early period. I suppose such buildings are erected as statements of wealth and power and are meant to overwhelm. However, they serve mainly as a demonstration of institutional self-aggrandizement that carries an unmistakable message of *nouveau riche* excess. It is a bad message for Notre Dame to convey to its students. And, the suggestion that the stadium will be the center and crossroads of campus is similarly ill-chosen. The Basilica and Our Lady atop the Dome must always remain at the heart of Notre Dame, and the campus must radiate out from them. There is already a crossroad in the present design of Notre Dame's campus but it would appear that our administrators have forgotten about it.

The wastefulness of the proposed scheme is easily appreciated when alternative proposals to it are considered. A beautiful academic building in a less disruptive setting and which would accommodate anthropology, psychology, music and sacred music, could be constructed for $40-50 million. A wonderful and more expansive student center with Rec Sports facilities and space for career services could be constructed for $70-80 million—and this assumes that the present Rolfs Center really is needed as a practice facility for the basketball programs, which is a matter that surely deserves further investigation. (Do 30 varsity athletes really need the whole building 24/7? One of those teams performs splendidly under the existing arrangements. Besides, what actually goes on in Purcell Pavilion all day, anyway?) Such buildings could be built in a more measured way and in a manner that interfered less with the educational endeavor on campus than the present disastrous construction plans. Furthermore, the renovated Haggar and Crowley Halls and space vacated by the exit of social science departments from Flanner Hall provide significant additional space for various uses going forward.

Perhaps some scaled-back variation of the proposed East building might also be constructed to match the present press box accommodations. This would allow space for the digital media center (which assuredly is mainly to serve athletics), some entertainment/hospitality space and some premium seating. Surely $60-70 million could finance such a building which would blend well into the present stadium and leave the area around it less congested on game days. Admittedly, there would not be as many luxury seats, but some additional entertaining of our corporate friends could be done in Club Naimoli in the Purcell Pavilion and in O'Brien's of the Compton Center, which are within easy distance of the stadium. Those who wished could wander over to the present 'fields of marigold' seats to take in as much of the game as they liked. (I gather these seats are being reclaimed at present from long-time season ticket-holders to facilitate just this.)

Before the university sets off down the path of spending $400 million (and with the inevitable cost of over-runs, probably $450 million) on this poorly planned Crossroads effort, serious consideration should be given to a more modest proposal that costs half as much and brings a better and more attractive result. Does Notre Dame really need this enormous, wasteful expenditure to provide luxury seating for its corporate friends? Does it need its campus dominated by three ugly behemoths?

Reconsideration assuredly will not come easily to the Notre Dame administration that regrettably has adopted some of the worst features of contemporary corporate style in its crass commercialization of the university. The talk now is of branding and marketing and education is increasingly thought of as a product. Nonetheless, serious faculty along with dedicated students who truly love the best of Notre Dame, and our wonderful committed alumni, should raise their voices in opposition. Independent members of the Notre Dame Board of Trustees should raise some serious questions of this proposal. Might even some of the generous donors who are undoubtedly already lined up to put their names on these ugly structures demand something better?

Much more is at stake here than a debate over buildings. This is about what kind of university Notre Dame will be. The building mania at Notre Dame is meant to show a university on the move and to reveal a "boldness of vision," to quote Father Jenkins. This is but more of the public relations doublespeak that regularly emanates from the Notre Dame administration. It is essentially empty.

In the end a bold vision for Notre Dame will be forged more by what goes on within its buildings than by the buildings themselves. A bold vision for Notre Dame would be shaping our students to be true missionary disciples who understand well what truly matters in life and who can keep the pursuit of wealth and corporate power in proper perspective. Yet, buildings still matter. They tell us much about the kind of institution we are and might become. The Campus Crossroads Project is the wrong path for Notre Dame.

Fr. Bill Miscamble is a Holy Cross priest and professor history at Notre Dame and a member of the Rover*'s board of faculty advisors. He serves as the Paluch Professor of Theology at Mundelein Seminary during this academic year, after which he will return to his teaching at Notre Dame.*

Core curriculum

continued from front page

curricula to be clear about just how their parts—their required courses—stand in relation to the curricula of the colleges and university that we move to if that is what we are going to do," he continued.

Under the current curriculum system, every undergraduate student must satisfy two course requirements in both philosophy and theology.

Curtis Franks, Associate Professor of Philosophy, told the *Rover*, "The most common complaint I hear voiced about the core curriculum is that it is a vestige from a time when the University had a different identity. The core curriculum is unlike what students at 'peer institutions' are navigating, and for this reason should be viewed as antiquated, even as an obstacle in the University's mission to become an ever more excellent venue for educating college students.

"I disagree with this sentiment from top to bottom," he emphasized.

O'Callaghan expanded on his thoughts to the *Rover*.

"[The academic departments] have a responsibility to be specific about how the goals of their courses—not just formal goals of reflection, analytical thinking, and good writing, but material goals of content—stand in relation to the goals of the curricula the university and colleges adopt as required," he explained. "On the other hand those departments cannot fulfill that responsibility of specifying their relations as parts to the whole, unless the goals of the colleges and the university are clearly enunciated."

Franks expressed his hope that Notre Dame will root its curriculum reform in its Catholic identity.

"In general I think it is a good idea to find ways to allow the Catholic identity of the university to help shape the makeup of its faculty and the structure of its curriculum. This is the sort of thing that Notre Dame can do most effectively to forge a unique identity, so that in meaningful ways it will have no peer institutions," he argued.

"For these reasons, my hope is that the current review of the core curriculum will lead to its strengthening. If some of its contours are deemed vestigial or out of date, I hope that this judgment is made against the standard of the University's own current vision and not against a standard set by other universities. Notre Dame stands to gain much more by further distinguishing itself from other universities than by striving to 'keep up' with them," Franks concluded.

Monsignor Michael Heintz, Director of Notre Dame's Masters of Divinities program and Professor of Theology, stated that "the review of the core curriculum is really a critical moment in the course of the University's history, in particular undergraduate education.

"I can speak only of the importance of the theological component of the required curriculum: a formation in the discipline of theology is essential and grounds the student within a living Tradition of reflection, thought and praxis," Msgr. Heintz told the *Rover*. "It is my hope that the review will serve to strengthen theology's essential place and role within the curriculum."

As the committee continues its work, the future of the present two-course systems for philosophy and theology hangs in the balance. The professors who commented to the *Rover* call the review an opportunity for improvement, but remain cautious about its execution.

"I hope to see (but fear I won't see) a robust reflection upon and discussion of what we are trying to do as a whole in what we like to call Catholic education," O'Callaghan lamented.

"It seems to me that the core curriculum is the right sort of thing for the University to reexamine at this time, not because of its faults but because of its potential," Franks said. "It does have faults, I believe, some that I think I can identify and doubtless some that I haven't noticed."

He concluded, "I hope that the current review process is focused more on new ways to make concrete the ideas that motivate the current core curriculum and less on revising those ideas themselves."

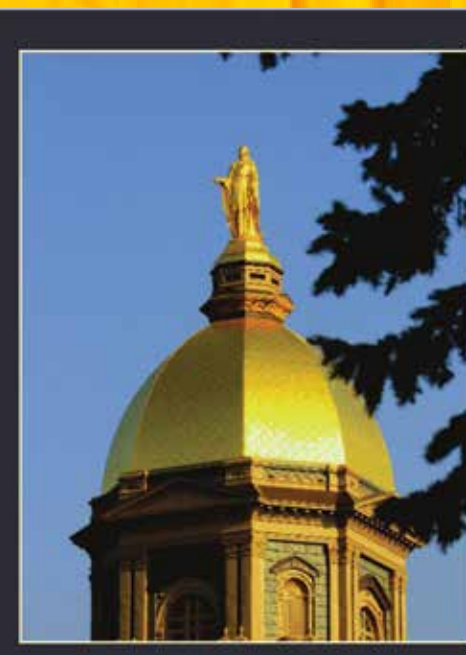
Turn to page 13 to see the entirety of Franks' statement to the Rover.

Michael Bradley is a senior studying philosophy and theology living in Dillon Hall. He thinks the joint major's curriculum is just fine, and hopes that it doesn't change. Contact him at mbralde6@nd.edu.

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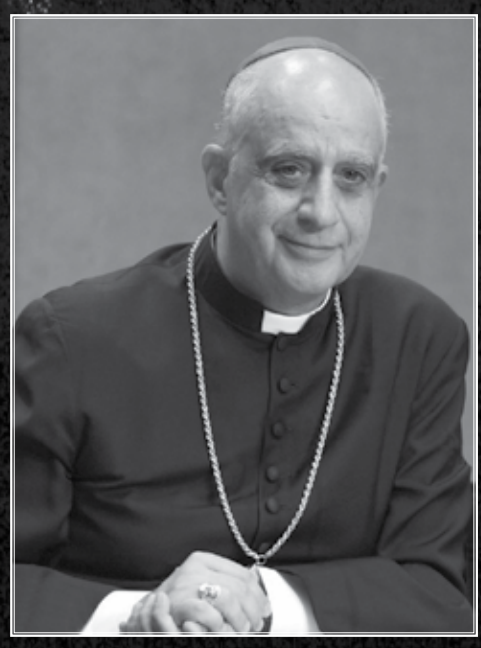
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Created for more: Campus Ministry tackles "The Lost Art of Dating"

Grace Urankar
Staff Writer

Lecture addresses how to date in contemporary environments

Imagine that there was a way for young people to find healthy, fulfilling relationships in the way that God intended. The dreaded "hookup culture" would disappear, and people would more fully understand how to respect themselves and each other.

For Campus Ministry's Bree Haler, this world could become a reality with a reintroduction to dating.

Haler, Assistant Director of Evangelization, discussed "The Lost Art of Dating" in the second installment in Campus Ministry's latest project, a Theology on Tap series.

Students appreciated the chance to discuss this common issue.

"Talking about the theory and practice of dating is not very common, especially on our college campus where perceptions of dating and relationships tend to be skewed," shared senior Meredith Holland.

An initiative that began in 1981 in the Archdiocese of Chicago, Theology on Tap programs are now offered internationally in more than 40 Catholic dioceses. The program seeks to reach young people by discussing theology in an informal setting, such as a restaurant or bar.

The Notre Dame events are held at Legends of Notre Dame restaurant and pub. Other topics include "Reconciliation: Why Should I Seek It?" and "Truth vs. Relativism: Why It's Not Enough to 'Agree to Disagree'."

Haler received a Masters of Arts in Theology from Notre Dame's Echo program in 2011. Originally from Indianapolis, she graduated from Indiana University in 2009.

"I think Bree is someone we can all relate to," remarked senior Ali Quinn. "She did a good job of balancing theology and life, and overall her talk was very applicable to our lives."

"I appreciated the opportunity to be able to engage in this conversation, particularly through the lens of my Catholic faith, and hear Bree's thoughts and suggestions as a female mentor," added Holland.

Haler categorized dating attitudes on campus in three ways, borrowed from the research of Boston College's Kerry Cronin. The first is a pseudo-married couple, one in which the relationship exists in a vacuum, with the couple only acting as "we" and dissociating from healthy friendships with others.

Second is hookup culture: Haler noted that "the hookup culture social script is so prevalent that we don't understand it anymore." She defined it simply as "physical intimacy where emotional intimacy does not exist." The final category is a response to dissatisfaction with the previous two, called "opting out."



Pope Emeritus Benedict approves of combining drinking and theology.

As students struggle to form successful or healthy relationships, Haler explained that "the answer we are searching for is right in front of us." Drawing from writings of John Paul II, Haler argued that "God has hidden in us the key and secret to love." She elaborated on this point using Michelangelo's *The Creation of Adam*—to reach Eve, Adam must first form a relationship with God.

Haler also incorporated philosophical principles into her argument. She remarked that many Catholics think the Church should adapt to the times, but encouraged the listeners to understand that the teaching is "meant to liberate us to love."

She warned against utilitarianism in relationships, which is evidenced in the hookup culture. Using the example of ignored Facebook invitations in illustration, Haler noted that "we want to keep doors open, but not wanting to commit is selfish."

Engaging and entertaining, Haler eventually shared her "non-Catholic doctrine" beliefs about dating. Two general rules responding to dating ambiguities were "if you ask, you pay" and "you must ask people out in person."

She specified that the first phase of dating should not be on campus or exceed 90 minutes—"it's not special," "friends make you answer questions you haven't even answered on the date," and "you're probably not as interesting as you think you are after an hour and a half."

The dynamic evening included small group discussion and a question-and-answer portion. Haler fielded topics such as spiritual attraction, courtship and women making the first move.

When asked how to transition from a friendship to a relationship, Haler recognized that it could be awkward at first, but "if it doesn't work out, it won't be awkward forever." She also invited participants to be authentic in sharing themselves with others, advocating for the "raw and unedited" nature of face-to-face conversation. She promoted a culture that accepts dating invitations: "even if you're not sure, one date will not kill you. It's a way to say, 'thank you for having the guts to ask me out!'"

Haler finally challenged all of the participants to ask someone on a date: "You have the power to change the culture on this campus. And it starts with asking someone out."

Maybe hookup culture will disappear after all.

You can find more information about the "Theology on Tap" series at Notre Dame at http://campusministry.nd.edu/about-catholicism/theology-on-tap/.

Grace Urankar is a senior religious studies major at Saint Mary's College who is slowly succumbing to senioritis. Ask her how Ms. Haler's challenge went at gurank01@saintmarys.edu.

Honoring the foundational vision

Abigail Bartels
Staff Writer

University celebrates the 200th anniversary of our founder's birthday

From celebrating a beautiful Mass in his honor to serving authentic French cuisine, the university plunged full force into a yearlong celebration of Father Edward Sorin's birthday.

In an email to the student body, University President Father John Jenkins, CSC, highlighted some of Fr. Sorin's most inspirational qualities: "We will celebrate his vision for Notre Dame, his ministry as a Holy Cross priest, and his zeal for building a great university. In so doing, I hope we will deepen our own commitment to making Notre Dame even more, in his words, 'a means for good.'"

Father Bob Loughery, CSC, rector of Sorin College, echoed these sentiments in his homily for the Mass celebrating Father Sorin's 200th birthday.

"He left work for us to do," he reminded the congregation.

Father Loughery spoke of the tradition of rubbing the foot of the Fr. Sorin statue located in Sorin College. "We rub the foot because we are on the path," he said, encouraging the Notre Dame family to act as "disciples on a mission" to spread Catholic teaching.

Notre Dame's founding was part of a large effort by religious congregations to bring the Catholic faith to America. Father Sorin was one of many priests, brothers and sisters who worked tirelessly to build parishes and schools across the New World.

It was this greater effort that brought Kathleen Cummings, Professor of American Studies and Director of the Cushwa Center for the Study of American Catholicism, to learn more about Fr. Sorin.

"It amazes me—the energy and the vision that not just Fr. Sorin, but his contemporaries had...I think it's wonderfully inspirational, not just professionally, but also personally, in my own faith life," she stated. "We could look at his arrival as a monumental event in a much larger phenomenon of the transplantation of the European church on American soil."

The Cushwa Center will host an event next fall looking at missionaries who travelled to the Midwest, including Fr. Sorin.

Father Jim King, CSC, Director of Campus Ministry, also noted Fr. Sorin's work for the Congregation and for Notre Dame. Father King quoted the Holy Cross Constitution: "'Our mission sends us across borders of every sort. Often we must make ourselves at home among more than one people or culture, reminding us again that the farther we go in giving the more we stand to receive.'"

Father King explained the connection between these words and Fr. Sorin, saying, "Even though those words were written more than 140 years after he arrived in the U.S. he was one of the first among Holy Cross religious to grasp their meaning in making a home here for himself, the seven brothers who came to Notre Dame with him, and thousands of students, faculty, and staff who have landed here since."

Yet, as Fr. King noted, there was more to Fr. Sorin than a brave missionary and visionary.

"More importantly, he was an intensely devoted priest whose first impulse was to dedicate this institution to the Mother of God and entrust it to her care…it is devotion to our Blessed Mother that has guided us through many trials here at Notre Dame. As [Father] Ted [Hesburgh, CSC] likes to say, 'It's her University.' Father Sorin thought so too, and we should never forget that," he said.

President Emeritus of the University, Father Monk Malloy, CSC, believes that Notre Dame has not forgotten Fr. Sorin's vision for the university: "If Sorin came back today and he looked and did a tour of the campus, he would have said, 'I knew it all along!'" he said.

Father Malloy also commented on the "legends and lore" that have resulted from the actions of the "audacious, self-confident Sorin." He recounted the story of the Main Building burning down and Fr. Sorin responding, "'This is a sign from the heavens [that] we built too small.'"

During Fr. Malloy's four undergraduate years at Notre Dame (1959-1963), his class created some legends and lore of their own regarding Fr. Sorin. It was one of Fr. Malloy's classmates who stole the Sorin statue that is now bolted to cement in Sorin College. The statue reappeared twice during the time it was missing: once on a remotely controlled boat on one of the lakes, and once when it was lowered into a football game by a helicopter.

Perhaps these antics were not quite what Fr. Sorin had in mind with what many call his unlimited vision; one cannot deny, however, that a student with such imagination could certainly have found inspiration in the tenacity of the founder of our university.

As the university continues the year-long birthday celebration, students should remain, as Fr. Malloy described Fr. Sorin, "shrewd in taking advantage of special celebrations." If the recent feast at the dining hall was any indication, one would be shrewd indeed to take advantage of them.

Abigail Bartels is a sophomore studying political science, theology and gender studies. Thanks to this combination, she just read a fascinating article on matriarchy in Vodou theology as shown in Brooklyn. If you're interested in reading it, contact her at abartel2@nd.edu.

Welcoming the stranger in our midst?

JOHN VANBERKUM
Staff Writer

Immigration at Notre Dame draws support, criticism from student groups

Notre Dame expressed its change in policy towards undocumented students that amplified the conversation about immigration among students and faculty in a statement on August 22, 2013. Faculty, especially in the Institute for Latino Studies, have been involved for years in efforts to better serve the immigrant students at Notre Dame, and now several student groups are joining in their work to confront these issues for themselves.

As Timothy Matovina, Professor of Theology and Executive Director of the Institute for Latino Studies, explained, "The goal of every student, every faculty member, should be to leave Notre Dame better than we found it. And that should be in every aspect of this Catholic university...and in the mission of addressing diversity. We as teachers let you students down if we don't give you opportunities to broaden your horizons, and that's why we have a movement toward immigration and, more generally, diversity here at Notre Dame."

In his 14 years at Notre Dame, Matovina has observed strong efforts by the university to be more open to a larger demographic, but he cites the need to make greater efforts to accommodate students from working-class, immigrant families. Often at Freshman Orientation, these students are without the resources to go off campus to buy furniture, food or warmer clothes; the same is true for items like football tickets.

Matovina above all emphasized that at Notre Dame, immigrant students are not accepted "to fill a quota." All students admitted to Notre Dame have superior academic, athletic, artistic or leadership abilities.

Student groups have also recently become very involved in immigration. Founded in 2013, the Student Coalition for Immigrant Advocacy (SCIA), led by junior Juan Rangel, has made efforts to address the changing policies of the university towards immigrants, especially the undocumented. SCIA was founded after a visit to Notre Dame by Cardinal Roger Mahony in October 2011 in an effort to bring Notre Dame, Saint Mary's and Holy Cross together for events and projects concerning immigration.

SCIA works closely with the Center for Social Concerns, the Institute for Latino Studies, the Progressive Student Alliance, Movimiento Estudiantil Chicano de Aztlán (MEChA) and the College Democrats. Its main goals are to promote educational resources on immigration and participate in political advocacy. Rangel explained that many services for students are still needed, including "legal help, someone to turn to, or if they are facing concerns on campus, or want to get more information… Even before they arrive."

Rangel also proposed "training admissions staff" to pay more attention to this population in their high school visits, "so that students around the country know that this is an option."

Matovina and Rangel are working together to partner Notre Dame students with high school students at St. Anthony High School in Milwaukee, Wisconsin, "to encourage more Latino students to apply and be accepted to private universities and possibly Notre Dame," Rangel said. The hope is to have Notre Dame students act as mentors to promising Latino students to guide them through the college application process. Often, their parents cannot navigate the all-English system.

SCIA was also responsible for organizing the NDream Immigration Celebration rally on October 4, 2013. University President Father John Jenkins, CSC, and student body president Alexander Coccia spoke on the policy to accept undocumented students and the importance of offering undocumented students the full benefits of Notre Dame's financial aid.

On the other side of the issue, Mark Gianfalla, president of the College Republicans, told the *Rover*, "We are in slight opposition to the university's position. For a while it's been a taboo subject in the Republican Party."

He expressed some concern that Student Government is taking a partisan, left-leaning stance on this issue.

"A lot of students are still very apprehensive to the fact that Notre Dame is admitting undocumented students. There is a loud outspoken minority, however, that makes their point very well known," Gianfalla explained. The College Republicans have not yet hosted events concerning immigration, but they hope to focus more on the issue as the Republican Party defines their stance more clearly.

SCIA, in conjunction with other groups, is hosting Immigration Week from February 24-28. The schedule includes cultural awareness events, a debate between College Democrats and College Republicans, political advocacy, service work at La Casa de Amistad in South Bend and a Mass. These events serve as a prelude to a conference held at Notre Dame from March 2-5, "The Church and Immigration."

Father Jenkins will introduce the conference, which will include talks by Dr. Alfredo Quiñones-Hinojosa, an undocumented migrant farm worker turned leading brain surgeon at Johns Hopkins; Guatemalan Bishop Alvaro Ramazzini; and Nancy Foner, who will compare immigration past and present.

John VanBerkum is a sophomore political science and philosophy major living in O'Neill Hall. Contact him with comments or questions at jvanberk@nd.edu.

All the world's a stage, but these players come to Notre Dame

CAROLINE CORSONES
Culture & Thought Editor

An exploration of Notre Dame's connection with the touring group, Actors from the London Stage

An outsider walking in on last week's performance of *As You Like It* may have found himself in a state of utter confusion, witnessing audience members sitting on the edges of their seats as an actor has a wrestling match with what appears to be a hat.

What this onlooker does not know is that the Actors from the London Stage (AFTLS) has the audience entirely convinced that this inanimate object is in fact a living, breathing human being. AFTLS is a group of five British actors who travel across America performing Shakespearean plays.

What many students do not realize is the extent of Notre Dame's connection to this touring group. According to Peter Holland, the academic director of the program and the Notre Dame McMeel Family Chair of Shakespeare Studies, "We're responsible for booking the tours, their flights, and the whole of their work in the U.S." He went on to say, "Their last week of rehearsal occurs at Notre Dame. They play here first before taking their play to other campuses."

"I feel very privileged to be that (American) base for one of the oldest Shakespeare touring companies in the world," Scott Jackson, the Executive Director of Shakespeare at Notre Dame, explained to the *Rover*. "The first time [AFTLS] came [to Notre Dame] was in 1990, with the production of *As You Like It*."

It is safe to say that audience members found this year's play just as captivating as the one performed twenty-four years ago.

"Their performance showcased their talents especially when they had to switch characters and take on a completely new persona," said sophomore PLS major Catherine Clark. "It also demanded more intellectual involvement from the audience due to lack of props and costumes. I liked that it was challenging and more thought-provoking."

Holland agrees with this perspective: "It's about our imagination in the audience meeting the actors' imagination on the stage. The words have more power when you don't spell it out in what you see. That's the thrill."

Even though limited amounts of props and a barren stage may seem to be setbacks, sophomore English major Emma Shannon reported, "With their limited cast and sparse stage, AFTLS gave more than enough in a performance that I won't ever forget." Shannon saw the actors' performance of *Othello* last fall.

Sophomore Psychology major Mark Garcia commented on the effectiveness of the small cast: "By using only five actors/actresses, it showcased the talent of each one playing multiple different characters, offering a unique take on performing."

Perhaps the most beneficial aspect of having the actors here at Notre Dame is not their time spent on the stage, but their time spent in the classroom.

"They work in classes all over campus—architecture, engineering, law school, business," Holland further reported. "They teach how to present yourself, your project, and your ideas."

Henry Weinfield, a PLS professor, brought the actors in to his Shakespeare and Milton class: "I look at Shakespeare as literature, being more interested in the philosophical themes. [The actor who came to my class] loosened up the students and got them attuned to certain aspects of the play that I wouldn't have been able to."

Sophomore PLS major Maggie McDowell experienced a class with an actor as well.

"Jennifer Higham [who played Rosalind] helped us work with the text from an actor's perspective rather than from an academic perspective, and it was interesting to see how many different ways there are to approach the same speech," she noted. "Actors look to breathe life into Shakespeare in a way I'm not sure academics do."

Shannon agrees: "We were reading *Othello* at the time, and we had Iago as our teacher for the day. I distinctly remember the whole class being in a circle on our knees. We recited one of Iago's monologues in iambic pentameter, keeping the rhythm by slapping our hands on the ground. It was very powerful because we could actually hear which words stood out from the text. It allowed us to connect to Shakespeare rhythmically and allowed the text to come alive."

The touring group not only brings delight to community audience members twice a year, but also teaches students from all different academic backgrounds how to bring text to life. In reply to Rosalind's question in Act 4, Scene 1, in *As You Like It*, "Can one desire too much of a good thing?"

No, Rosalind, one cannot…if we are speaking about AFTLS coming to Notre Dame.

Caroline Corsones is a sophomore English major with a minor in secondary education. Her hair is so curly that she once ran for a student government position with the slogan, "Big Hair, Bigger Ideas." Contact her at ccorsone@nd.edu if you would like to further discuss AFTLS…or if you have hair care tips.

The "trinity of business"

Hailey Vrdolyak
Staff Writer

Professor Cremers delivers First Lecture

The First Lecture Series is a student-designed initiative the goal of which is to bring together students and faculty members who are actively pursuing Notre Dame's Catholic mission. The series combines faith and reason in the professor's personal expertise and philosophy in order to develop appreciation for Notre Dame's unique mission.

Finance Professor Martijn Cremers delivered his First Lecture on Thursday, February 6. Cremers said he joined the Notre Dame community to develop his understanding of business in light of Catholic social teaching.



Professor Martijn Cremers

"One of the reasons our business school here at Notre Dame is so well-regarded is because of the education in ethics it provides, and Professor Cremers is an example of why this is the case," stated senior Tim Kirchoff, organizer of the First Lecture Series.

Cremer's talk was based on "Corporate Governance and Catholic Social Teaching," a senior finance elective he currently teaches. The course covers the "purpose, priorities, and practice" of business in the context of Church teaching. Cremers argues that these three aspects form "the trinity of business," which he connects with Catholicism.

In his lecture, Cremers asserted that a trinity can only be understood through the relationship between all of its parts. Catholic social teaching is concerned with the trinity of seeing, judging and acting, and the business equivalent includes purpose, priorities and practice.

Purpose involves seeing a mission or vision, while priority encompasses judging which values or criteria will be used to achieve the mission. Practice includes acting with virtue in regards to growth. If all three aspects are consistent, the business has integrity; if all three aspects are good, it possesses virtue.

To clarify how to understand business in the context of Catholicism, Cremers illustrated each of the three aspects of the trinity of business with Gospel parables .

To demonstrate purpose, Cremers used the parable of the rich fool. Jesus criticizes the rich man, not because he acquired wealth unjustly, but because wealth was his *only* interest. Cremers contended that business cannot be an end in itself: Its true purpose must be to serve the common good.

The Church strongly defends the right to private property, but this does not mean that property can be used in any way that pleases the owner. Rather, the ownership must have another purpose to promote human flourishing.

Cremers used the well-known parable of the Good Samaritan to convey his argument about priority. This parable relates the necessity of just relationships, especially in the business world. Just relationships are primarily understood in two forms: distributive justice and commutative justice.

Distributive justice pertains to the responsibility of distributing goods and services to society or, in business, deciding how means and resources are used. On the other hand, commutative justice is found when each party obtains equal value from a transaction and neither side is abusing power or control.

Based on these forms of justice, help is given according to need, relationship and merit. The Samaritan recognizes the need of the injured man and provides for him in proportion to both this need and the relationship between them.

In this way, business leaders, too, are responsible for promoting human flourishing by supplying help according to need, relationship and merit.

"Whatever we do in business, we should think first of the human person," Cremers explicitly stated.

Using the parable of the talents, Cremers illustrated practice, the third aspect of the business trinity. This parable teaches the responsible use of every gift. Cremers related this parable to the principle of subsidiarity, according to which issues are addressed at as local a level as is possible.

In other words, people should have the freedom to resolve their own problems whenever they are able. From a business perspective, this principle allows firms and people to make their own decisions, which furthers human flourishing and promotes individual creativity.

Cremers concluded that "business is business of the human person," and must allow people to flourish from the just relationships formed in the context of a common purpose and mutual benefit. Virtuous businesses provide opportunities for people to develop the gifts that God has given them, and use freedom for the purpose of the common good.

"I benefit so much from other faculty across the whole university here, and from teaching to Notre Dame's students," Cremers said.

Hailey Vrdolyak is a sophomore political science and Spanish major who uses a freckle on her hand to tell left and right. To talk to her about being directionally challenged, email her at hvrdolya@nd.edu.

One nation under God: Lincoln's Second Inaugural Address

Katelyn Doering
Staff Writer

Professors for Lunch event explores Lincoln's providentialism and its impact

Michael Zuckert, Nancy Reeves Dreux Professor and Department Chair of Political Science, presented a talk entitled "Providentialism and Politics: On Lincoln's Second Inaugural Address" on Wednesday, February 12, for the Professors for Lunch series. The event, located in South Dining Hall's Oak Room, coincided with Lincoln's birthday.

In his presentation, Zuckert compared the political theology of Julia Ward Howe's 1861 song, "Battle Hymn of the Republic," with that of Lincoln's second inaugural address from March 1865. Both works typify Civil War-era political literature and rely on providentialism, a conviction that God's judgment governs history, to find meaning in the causes and events of the war.

Zuckert argued that the religious elements of Lincoln's second inaugural indicate a new providentialism, displaying a distinctive interpretation of the moral issues and imperatives facing Americans who supported the Union cause.

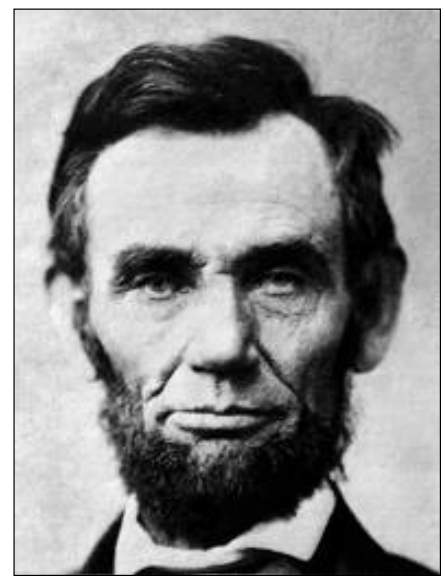
Zuckert proposed that Howe and other abolitionists wanted to transform the early war effort. They employed strong religious language to articulate the morally just outcome of their struggle and to encourage commitment from others in the North.

The language of "Battle Hymn" presents the Civil War as a crusade against slavery in which God is unequivocally on the side of the Union Army. The popular patriotic song uses biblical imagery comparing the sacrifice of the Union soldiers to that of Christ, and compares Southern slaveholders to the "serpent" whose head the North aims to crush.

The political theology of Lincoln's second inaugural, Zuckert continued, constitutes a different understanding of the war's religious meaning. The speech acknowledges that slavery was one main cause of the war, but emphasizes that reality is more nuanced than the Battle Hymn indicates.

At this point in his presentation, Zuckert introduced political science graduate student Mark Hoipkemier. Hoipkemier, who wore a black tailcoat and resembled Lincoln, apologized that "his stovepipe hat was still at the haberdasher's" and performed a convincing dramatic reading of the second inaugural to emphasize its rhetorical elements.

After Hoipkemier concluded, Zuckert enumerated the ways in which Lincoln's providentialism is unique. Lincoln does not deny that God's hand was visible throughout the course of the war, but he interprets the evidence of God's justice differently than abolitionists like Howe.



Men, Lincoln purports, cannot be certain that they understand God's aims in history; if God sided with the Union from the beginning, the war would not have taken its long and destructive course. According to Lincoln, God always acts with justice even if His aims are unintelligible to us.

Clearly, Zuckert argued, Lincoln believes that "both the North and the South are implicated in the injustice of slavery." Through both action and inaction, Northerners share the guilt of the Southern slaveholders, despite viewing Southerners as enemies of God who must be defeated as a matter of religious duty. Lincoln's desire for "malice toward none" recognizes this mutual guilt and emphasizes reconciliation and peace for both sides.

Zuckert explained that Lincoln's rhetoric lays the groundwork for a conciliatory postwar Reconstruction policy, and advocates for its support both in Congress and among the people.

Lincoln's understanding of providence led him to conclude that vengeance is the prerogative of God, who alone sees men's actions and knows true justice. Therefore, Lincoln's policy was one of charity and moderation, seeking a quick restoration of the relationship between North and South, guaranteeing the freedom and dignity of slaves and promoting mutual respect between former slaves and slave owners. Though his plan would meet with opposition from radical members of Congress who shared the political theology of justice espoused by the Battle Hymn, Lincoln established a contrary vision for the victors' behavior.

Zuckert noted that religion and public life interact in such a way that there will always be tension between our commitment to what is right and our temptation to align God's purposes with our own projects of justice. Lincoln's wish, Zuckert said, is that we combat this tension with a spirit of charity, not of malice.

Elizabeth Argue, a senior studying political science, helped to organize the event and enjoyed hearing Zuckert's perspective on Lincoln's contribution to American political life.

"Professor Zuckert is a very thorough Lincoln scholar who looks at [Lincoln's] writing and speeches with an honest eye," she said.

Professor Philip Muñoz, the Tocqueville Associate Professor of Religion and Public Life in Political Science and Director of the Tocqueville Program for Inquiry into Religion and Public Life, praised Zuckert's study of Lincoln's speech. "Lincoln was the savior of the Republic in many ways," Muñoz stated.

Moreover, as the director of the Constitutional Studies minor, Muñoz has noticed the impact of the Professors for Lunch events: "These events enhance students' intellectual life beyond the classroom."

Zuckert agreed, having participated in three Professors for Lunch events.

"We are reaching a different audience," he said, and this discussion is an effective "extension of the classroom environment."

Katelyn Doering is a junior political science major whose favorite president is Abraham Lincoln. Needless to say, she enjoyed this talk. Contact her at kdoering@nd.edu.

The core curriculum: One opinion

Curtis Franks
Faculty Contributor



The most common complaint I hear voiced about the core curriculum is that it is a vestige from a time when the university had a different identity. The core curriculum is unlike what students at "peer institutions" are navigating, and for this reason should be viewed as antiquated, even as an obstacle in the university's mission to become an ever more excellent venue for educating college students.

I disagree with this sentiment from top to bottom.

Modern universities face a number of challenges nowadays, from MOOCs, from cost-benefit analyses of the market value of a college degree, from a growing sentiment that a good portion of course content falls somewhere on a range between ideological posturing and straight-up political propaganda, etc. For several good reasons, we within the academy might not take these challenges seriously. But there is one good reason to take them very seriously: the fact that, increasingly, other people do. We could argue about whether or not considerations like these are ill-founded, but it doesn't seem to me that such a debate would do much to benefit anyone. We could, instead, ask why these challenges exist in the first place, and to what extent the very fact that these questions have been raised is an opportunity for universities to redefine themselves. My own amateur diagnosis is that universities invite these sorts of misgivings, and not unreasonably, when they become disenchanted with their own unique missions and begin to view themselves as competitors in a marketplace of higher education.

One of the things I like the most about Notre Dame is our (often bold) unwillingness to conform to the practices of other universities. To take one example, many people find it odd that university faculty are not, as they are elsewhere, more directly involved in admissions and other campus life decisions. I have come to understand that this reality reflects a deliberate choice to make the university's commitment to "educate the whole person" concrete. If this phrase is to be more than a slogan, there have to be occasions in decision making about whom Notre Dame educates, as well as how and to what end Notre Dame educates students, when specialists in other than intellectual matters take the reigns.

One can reasonably ask whether such phrases ought to be more than a slogan. I definitely think they should. I am not a Catholic, not even a Christian, and in fact I have not managed to understand very much at all about Catholic Social Teaching or Christian doctrine. I would not even feign an understanding of what it means, in these traditions, to "educate the whole person." But in general I think it is a good idea to find ways to allow the Catholic identity of the university to help shape the makeup of its faculty and the structure of its curriculum. This is the sort of thing that Notre Dame can do most effectively to forge a unique identity, so that in meaningful ways it will have no peer institutions. It is the sort of thing that will allow Notre Dame to define its own goals on its own terms and project an identity that is immune from the sort of cultural critique aimed at a monolithic, but amorphous "world of higher education."

> "...in general I think it is a good idea to find ways to allow the Catholic identity of the university to help shape the makeup of its faculty and the structure of its curriculum. This is the sort of thing that Notre Dame can do most effectively to forge a unique identity, so that in meaningful ways it will have no peer institutions."

For these reasons, my hope is that the current review of the core curriculum will lead to its strengthening. If some of its contours are deemed vestigial or out of date, I hope that this judgement is made against the standard of the university's own current vision and not against a standard set by other universities. Notre Dame stands to gain much more by further distinguishing itself from other universities than by striving to "keep up" with them.

But this is not to say that the core curriculum is in no need of review. My students routinely express dissatisfaction with their theology and philosophy requirements. My understanding is that their attitude is not due so much to the fact that they have to take classes in these departments as with their impression that the classes they end up taking are not as rewarding as they'd hope they would be. I think I know why. In my own department, we speak of "majors level courses" as distinct from the rest of our curriculum. There is a sense in which a great many of our courses are specifically designed for students who are only enrolling in a philosophy course under duress. The cycle is self-perpetuating. If we design classes in this way, our classrooms will not likely be effective forums for educating our students. Their feeling of duress is for that reason justified. If the idea driving the two course philosophy requirement is that every student should get a bit of exposure to the sort of education a student of philosophy receives, that this sort of exposure will contribute to their holistic education, then I applaud the idea even as I report that it is not fulfilled by the current state of affairs.

So it seems to me that the core curriculum is the right sort of thing for the university to reexamine at this time, not because it of its faults but because of its potential. It does have faults, I believe, some that I think I can identify and doubtless some that I haven't noticed. In general, I suspect that it is hard to predict how curricular initiatives will be put into action, what sort of feedback on the part of instructors and students will ensue, and how this will result in successful or unsuccessful implementation. But I think it would be unwise to be conservative at this time. I doubt that much is to be gained in the seemingly low-risk strategy of minimizing our distinctiveness, scaling back the unique features of our curriculum. I hope that the current review process is focused more on new ways to make concrete the ideas that motivate the current core curriculum and less on revising those ideas themselves.

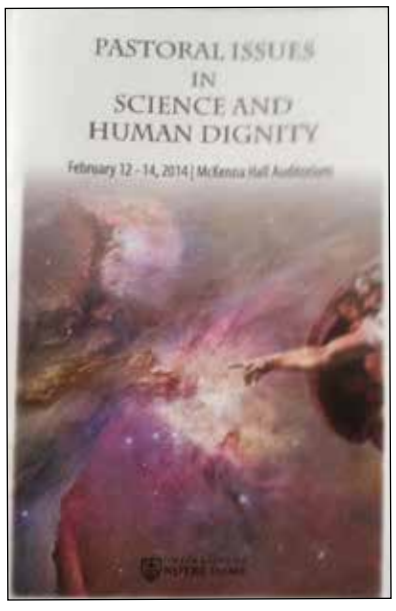
Curtis Franks is a Professor of Philosophy at the University of Notre Dame.

Church leaders discuss science and human dignity

Madeline Gillen
Managing Editor

Institute for Church Life gathers dozens of bishops, experts to discuss contemporary issues

The Institute for Church Life welcomed an array of Church leaders to campus this past weekend for the "Pastoral Issues in Science and Human Dignity" conference. Professor John Cavadini, Director of the Institute for Church Life and consultant member of the USCCB Committee on Doctrine, organized and funded the conference, which was co-sponsored by the Institute for Church Life and the USCCB Committee on Doctrine.

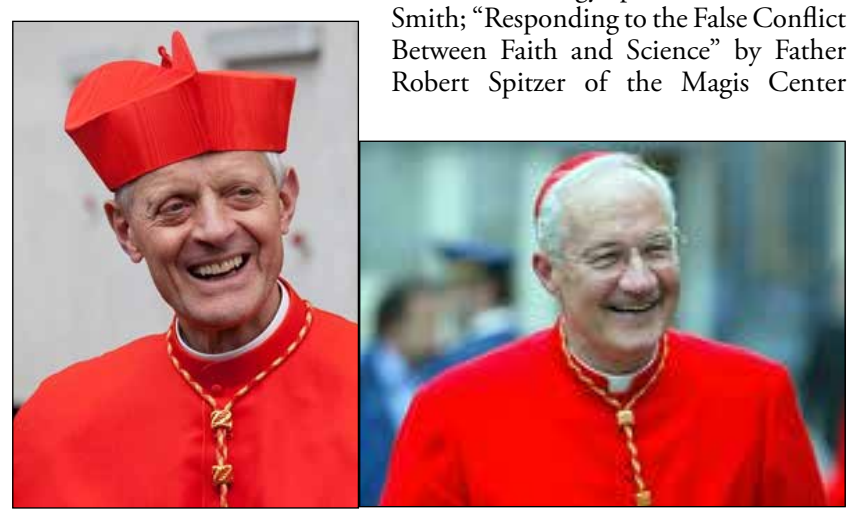


The symposium program stated: "The purpose of this symposium is to help bishops and their diocesan educational officials explore some of the fundamental theoretical issues in the relationship between science and religion, and some of the practical issues that flow from the interaction between science and religion."

Cavadini explained to the *Rover*, "The conference was not open to the public except by invitation because it was a conference intended mainly for the bishops themselves plus advisors of theirs in education." Along with hosting the event, Cavadini offered a talk entitled "Pastoral Antidotes to the New Atheism."

The fifth co-sponsored conference of its type, the February 12-14 gathering included a variety of talks, a presentation in the Digital Visualization Theater (DVT) in the Jordan Hall of Science, daily Morning Prayer and Mass on Thursday celebrated by Bishop Kevin Rhoades of the Diocese of Fort Wayne-South Bend.

The keynote address, offered by his Eminence Marc Cardinal Ouellet, was entitled "Bridging Science and Faith: Strengthening the Sense of Human Dignity Today." Cardinal Ouellet is the Prefect of the Congregation for Bishops and President of the Pontifical Commission for Latin America, and Archbishop emeritus of Québec. His Eminence Donald Cardinal Wuerl, recently in Rome with the Notre Dame delegation visiting Pope Francis, offered the conference welcome and introduction.



Donald Cardinal Wuerl and Marc Cardinal Ouellet

Further talks included "How American Youth (Mis) Understand Science and Religion" given by Notre Dame's Sociology professor Christian Smith; "Responding to the False Conflict Between Faith and Science" by Father Robert Spitzer of the Magis Center of Reason and Faith; and "The Explanatory Limits of Modern Science for Public Bioethics" by Professor O. Carter Snead of the Notre Dame Law School.

For more information about Institute for Church Life Programs, visit their website at icl.nd.edu.

Madeline Gillen is a senior living in Welsh Family Hall. Email her at mgillen@nd.edu with gift suggestions for her new nephew Damian.

The greying dome

Letter to the Editor
Anonymous

Dear University of Notre Dame,

One was too many a long time ago.

I recognize that you are trying to step up your game—pledges outside dorm doors, posters in academic buildings, a website with a grayscale picture of a haunting dome. You may be making other efforts as well—streamlined procedures, new case manager hires, making more information available to the students; who knows what is going on behind the mask of the Main Building.

I wish I knew. I wish I had some proof that you were addressing this issue from its sources (pornography, the hook-up culture, rape-prone gender relations on campus, and many more) instead of applying band-aids to the problem in the form of cards for students to sign. I have faith in you. I think you are trying to change. I just wish I knew.

See, I have a vested interest in stopping this problem. I know you do too. I know everyone on campus does, whether they realize it or not. But I have my own interest. It's an interest that is mine but not mine alone.

I became a victim before I came to this campus. For 7 years of my earlier life, I stayed that way. Those 7 years are etched into my mind even more strongly than they are etched into my body. The day after I turned 18, I moved away from all of it. For a few months, I existed in a state of limbo, waiting to determine the rest of my life.

The day I received the acceptance letter was a day like none other. Everyone talks about the joy, the enthusiasm, the hollers of excitement. I had all that too. I was thrilled, jumping up and down, having a private dance party on the street next to the mailbox. I was just like every other student—coming with both talents and pain to a place that would be my home for the next four years. Also, personally, I was coming to the first long-term home I had ever had, and I couldn't wait. I downloaded at least four versions of the fight song. I scraped enough money together to pay for season football tickets. I wore a blue dress with a golden bracelet to graduation. I packed up, left my broken history behind, came to Notre Dame, and began what I hoped would be a new life.

Then I started getting the emails. I started hearing stories. I met people. I met victims, sometimes on purpose. I met perpetrators, always by accident. I cried with the first and panicked at the second, little parts of me dying with each encounter as my safety and my home changed color before my eyes. The Golden Dome was turning black.

I came here because, as a professor once told me, college is supposed to be an environment where people can safely face challenges. I came here because this was a home, where most people cared about other people and where treasure troves of knowledge were everywhere and where you can find pizza or rare books at two in the morning and where hugs were just hugs. I was so enchanted by the Notre Dame Family that I lost sight of the fact that you, Notre Dame, are still a human family. Still doomed to the darkness of those who make up your humanity, just like my family before.

That's my story, but it's the story of many on this campus, the story of those who came here looking for hope, looking for opportunity, looking for a part of humanity that proved their convictions wrong. And there are those among us who reinforce those convictions whenever they violate basic human dignity by construing silence as a yes or simply ignoring a no.

At graduation, I want to look back at my years here as a time I spent in a safe place that gave me the ability to challenge myself. I love so much about Notre Dame—the football games, the artistic performances, the professors who have entire classes over for dinner, the midnight snowball fights, the fact that you can find coffee at any hour of the day, the dusting of snow on the Dome late on a winter's night. But for one in four women and possibly as many men, there will be a demon who lurked during their four years here.

Notre Dame is a community. When something affects one of us, it affects all of us. Sexual assault is a monstrosity facing our campus, and as a survivor, I ask that you take it as seriously as possible. In order to educate the minds, bodies and spirits on this campus, I beg you to tell us how you plan to pull out the roots of the presence of sexual assault at Notre Dame. I believe and hope that you have a plan beyond that which we as students have seen. I am asking you to support that belief.

Please make more educational information available as to the policies and procedures surrounding the too-frequently-mixed issues of alcohol, parietals and sexual assault. Please follow up with students who signed cards and, in the lucky case that their dorms did not simply run out, received pamphlets. Please actively investigate those persons on campus using Notre Dame's internet network to view pornography, a source of inspiration and inadequate consolation for rapists or simply unhealthy sexual individuals. Please provide more self-defense and rape defense classes than the two currently offered. Please reevaluate your efforts to curb the rampant hook-up culture on campus; the pervasive acceptance of irresponsible consumption of alcohol and of casual sexual encounters on this campus forces you to encourage bystanders in the situation to "intervene"—to be the judges of what is consensual and what is assault. Please realize that when you ask students to stop potential sexual assaults in the form of drunken hook-ups, you ask them to go against the social culture of the campus. Please assess your response to that increasingly dangerous culture.

Beyond all of that, please prove to us that you are taking action. Please share with us the number of sexual assaults that are reported by your students, not only the number reported on campus. Please tell us not just the number of perpetrators who are found guilty of assault or rape throughout the year, but also what punitive measures the university took against them so we know whether rapists still live among us on this campus. If the numbers of assaults and perpetrators are decreasing, you will give us a sense of security we currently lack. These numbers will only scare us if they are increasing. If this is the case, we have a right to know how safe or unsafe we really are.

One was too many a long time ago. The scars that line the inside of my thighs remind me of that every day. I hope this letter serves as a reminder to you.

Please take off your mask so our perpetrators have to take off theirs.

Sincerely,

A survivor

The Pope Francis Challenge: Notre Dame and Catholic Identity



O. Carter Snead
Director, Center for Ethics and Culture

Martijn Cremers
Professor of Finance, Mendoza College of Business

Patrick J. Deneen
David A. Potenziani Memorial Associate Professor of Constitutional Studies

Monday, March 3 at 7:30 p.m.
Carey Auditorium at Hesburgh Library

Sponsored by Morrissey Manor

Who's Who at Notre Dame: John and Lila Ritschard

Maggie Duncan
Staff Writer

It is the day before Valentine's Day, and snow lightly tumbles to the ground across campus. Students rush to purchase flowers everywhere, and Flex points have purchased pounds upon pounds of candy in preparation for the following day. The night before Valentine's Day, though, one of Notre Dame's most well-known couples sits behind two of the card-swiping machines in South Dining Hall.

Meet Lila and John Ritschard—the dinnertime card-swiping, happy-birthday-singing joke-making duo of Notre Dame. While many students recognize them by sight, the story of how they met and wound up at Notre Dame is a bit less obvious.

When asked about how they met, John replied emphatically, "That's a long story."

Lila giggled in response, recalling details about the exact day they met. Lila worked at a beauty shop, and John was looking for a deal on a haircut—little did he know that he would get a wife along with it.

"You know, it was like the weather today. We had a bad snowstorm in January. I can remember the day, it was January 13, 1999," she smiled. "I went in to cancel my appointments, and he came stumbling in in the snowstorm with a coupon for a free haircut. That's how we met."

Did he receive what he wanted? John said yes: "I got my free haircut!"

"But it ended up being the most costly one he's ever had, because he got me," Lila corrected her husband. "I was known as the coupon bride."

Lila and John were both previously married, but widowed before they met each other. The couple has now been married for 15 years. When asked about how they came to be together, Lila had a simple response: "It was just God's will."

Their two families seem to have joined together. John and Lila both had children of their own, and now have a large family.

"Between the two of us, we have 19 grandchildren, 25 great-grandchildren, and we just got our first great-great grandchild," they explained.

The look on my face must have spoken to how impressed I was, because John quickly chirped, "Yeah, we're old!"



South Dining Hall card-swipers Lila and John Ritschard

Of these many children and grandchildren, Lila and John have their own connections to Notre Dame—a grandson-in-law currently studies biochemistry, and one grandson graduated last year. Beyond their own family, Lila and John definitely feel the strength of the family life here at Notre Dame as well. They rightly see themselves as a big part of it.

"Working here has changed my mind about the university in a lot of ways," Lila noted. "I have so much respect for it. The students here are our future. I worry, though, when they come through and say I've stayed up to this hour or that hour for this test. I say, don't do that to yourself. You know the material, you took the notes, you went to class. You're not going to fail. You may not get a 100 percent, but you're not gonna not pass."

John begins the playful banter that many know to be typical of the dining hall couple.

"Yeah, she's the mom type. I'm dad. We're mom and dad to a lot of kids. We try to interact, I joke with them."

"I love it when it's their birthdays," Lila added.

"I had five of 'em tonight with birthdays and I give 'em a candy bar and Lila sings to them."

"Oh I scream. I mean, I sing like a bucket of bolts," Lila said.

John continued, "We get all the students behind waiting in line involved in it to sing to them. They're not home with Mom and Dad, we're Mom and Dad, we give them a gift. A little candy bar."

While John and Lila love to joke with the students, they do have some serious advice for the people they see every day at the dining hall.

"The one thing I would tell every student is I know it's easy to get down and think you're failing. That's a human trait. Through faith, all you have to do is remember one thing: God does not make a mistake, so you're not a mistake. Number two: stay close to Him and He's not going to let you down," Lila shared.

When I asked John, he had the same sentiment.

"Similar. We agree on everything."

Lila wanted students to know that she keeps them in her mind: "We pray for the kids everyday that whoever comes through our doorway we ask God to just watch over them, guide them, hold them, lead them, teach them and speak to their hearts."

The couple knows that the care in their relationships with students is not one way.

John and Lila talked about John's time in the hospital last year. It was a very rough period for them, but one of the most important things that came out of it was the blessing the student body was in supporting them. For that, they are very grateful.

Leaving the dining hall on that night before Valentine's day, I had learned two very important lessons. One, you never know where love will find you, or when. Second, you never know where a free haircut will take you.

Maggie Duncan is a freshman in McGlinn. If you have a coupon for a free haircut she could use before the snow ruins her hair, contact her at mduncan5@nd.edu.

All you need to know about the Irish football Class of 2018

Rich Hidy
Sports Editor

A glance at the Fall's incoming class of Irish football recruits

Another year and in comes another recruiting class for the Irish in 2014. After graduating the most winning senior class since 1995 with 37 victories, the Irish have supplemented their roster with 23 players hoping to make an impact on the field as early as next season. The class features 15 four-star recruits and 10 in ESPN's top 300 players. The 2014 recruits were rated just outside the top ten by ESPN at eleventh, but this class has serious depth on the offensive and defensive fronts. The future for these players is bright, according to national pundits who believe the foundation of a team lies on the offensive and defensive trenches.

It is difficult to judge how high school players will transition to the NCAA game, but certain indicators can give hints on the subject. The key for any coach is to develop the talent coming in and enhance the players' abilities to help them produce on the field. Here are some of the Irish prospects to take note of as the offseason continues.

Most ready to contribute immediately:

1. Nyles Morgan—Morgan is the pride of the class. He is rated as fifth-best inside linebacker in the country, and will almost certainly earn playing time on Brian VanGorder's defense in his first year. Since Dan Fox and Carlo Calabrese both have graduated, the Irish are in need of a run stopper in the middle of the linebacking corps. Morgan fits the bill with his 6'2 frame and sub-4.8 40-yard dash. He hails from Crete, Illinois and chose Notre Dame over national powerhouses such as Ohio State, Oregon, Oklahoma and Alabama.

2. Tyler Luatua—This may be out of necessity more than anything. Luatua will be expected to contribute immediately because of the surprising news that Troy Niklas delivered following the season that he would be turning pro. Niklas was a key blocker and emerged as a pass-catcher this past season for the Irish. Luatua is the third-best tight end in the nation and can play the H-back role that has become so popular in the NFL with teams that employ multiple tight end sets. Luatua is quick off the line and although he is not a fully polished player, he may be shifty enough to crack the starting lineup. Ben Koyack and Luatua would be a more-than-serviceable tight end group.

3. Nick Watkins—He might be my favorite prospect in the entire class. Watkins is from Dallas and is part of a state recruiting system in Texas that knows how to produce major talent. Watkins has the size that you look for in a model corner. At 6'1 and 180 pounds, he will be able to deliver the requisite physicality to compete with taller receivers on the outside. The Irish lose senior captain Bennett Jackson to the NFL, but return KeiVarae Russell, who enjoyed a breakout 2013 season, especially in the Pinstripe Bowl. Pairing Watkins with Russell on the outside will present teams with a young and hungry duo to face. Both are sound coverage players who may develop into playmakers who can create turnovers.

Next in line:

1. Corey Holmes—Holmes played in another elite recruiting state in Florida at a school that faces top competition, St. Thomas Aquinas. Although Holmes is slight and will need to gain some weight, he won't be too far behind last year's wide receiver commits who were able to earn playing time, Corey Robinson and William Fuller. Holmes runs a 4.48 40-yard dash and has the ability to stretch the field and make contested catches against defensive backs. I wouldn't be surprised to see Holmes sit for a year with Torii Hunter Jr. back following his injury redshirt season, but Holmes will certainly be expected to contribute beginning in 2015.

2. Alex Bars—The second-most-heralded prospect that Notre Dame was able to land is a 6'6, 285-pound tackle, who had offers from the likes of Florida, Georgia, LSU and Ohio State. Bars is in a similar camp as Holmes, and will almost certainly need to gain weight to be on one of the bookends on the offensive line. Until he gets up over 300 pounds though, it will be difficult for Bars to deliver the punishment to college linemen that he was able to deliver in high school based on his raw talent and technique. He will be a multi-year starter eventually for the program.

Dark Horse Prospects:

1. Daniel Cage—Cage didn't get the attention that many of his peers in this class did, but he may carve out a niche early in his career as a dependable defensive tackle. Cage didn't play top competition at Winton Woods in Cincinnati, which may have contributed to his rating outside of the top 300, but he may be on the field relatively quickly. His 6'3, 290-pound frame leaves room to grow and the opportunity to make an impact up the middle while lining up on the inside.

2. Jhonathon Williams—A former Missouri commit who will play on the outside of the 3-4 system at the rush linebacker spot, Williams can exceed the potential given to him nationally in a few years if he shows an ability to get to the passer. His length at 6'5 is reminiscent of Ishaq Williams, so if Ishaq Williams and the coaching staff can help the freshman develop, Jhonathon Williams might end up playing some major snaps.

Rich Hidy is a sophomore Marketing major and journalism minor. Contact him with article suggestions or to become a staff writer at rhidy@nd.edu.

QUICK STATS

14: States represented by Irish prospects

8: Prospects listed at 6'5 or above

1: The lone quarterback in the class is Deshone Kizer, a duel threat weapon from Toledo. Kizer stands at 6'5, and is a good fit for Brian Kelly's spread system.

Olympic Games underway in Sochi: TJ Oshie, Ashley Wagner, and the XXII Winter Olympics

John McMackin
Associate Sports Editor

An update on the events of the Winter Olympics in Sochi, Russia

Sochi, Russia, a city famous for being Russia's largest resort destination and the site of this year's Winter Olympic Games. Competition began on Thursday February 6, but the opening ceremonies were held on Friday. While the big news initially was whether NBC host Bob Costas would be able to continue broadcasting with an acute case of pink eye, other stories have quickly developed.

Unfortunately, the prevailing topic of conversation amongst American social media sites Twitter and Buzzfeed has not been so much the Olympic games and the athletes, but the problems the host city has encountered in preparing for the games. A twitter account has cropped up (@SochiProblems, with over 350,000 followers) purportedly run by Canadians, which is dedicated to promoting these issues.

With broken elevators, exposed wires in bathrooms, missing shower curtains, grossly impure water, hotel rooms that when opened are already occupied and in use, massive culling of stray dogs, toilets without stalls, athletes having to force their way out of locked bathrooms, and not-quite-paved roads, the city did not quite look ready leading up to the games. Then came the opening ceremonies and the missing Olympic ring, which was allegedly scrubbed out of the Russian telecast of the event. Needless to say, Sochi had a rough start.

At least one Olympic historian (see David Wallechinsky and his interview in *The Christian Science Monitor*) thinks that this is really nothing other than standard operating procedure where the Olympics are concerned. In fact, a current school of thought is growing that the hyper-sensitive focus on the problems and failings of the Sochi games has more to do with opposition to Russia as the host country rather than issues with Olympic facilities themselves.

Many point out that Athens had similar issues leading up to their summer Olympic Games in 2004, but the issues with Sochi are much greater than merely a case of bungled infrastructure. Leading up to the games, it seemed that Vladimir Putin and his organizers in Sochi were trying to enrage or at the very least exasperate the international community with bizarre statements regarding homosexual persons.

The Olympics have started, though. Hopefully the prestige of these international competitions that only occur every two years will provide enough excitement and enthusiasm to overshadow these larger issues. After all, what kind of person wants to see the Olympics fail? So the torch has been lit, and victors have been crowned, or rather given medals.

Sage Kostenbury of Couer d'Alene, Idaho achieved the great distinction of winning the first gold medal of these games. He defeated Staale Sandbach of Norway and Mark McMorris of Canada in Slopestyle to climb the podium first. However, Kostenbury's fame was quickly eclipsed by what has been identified as the great Olympic Meme of this year, Ashley Wagner's reaction to her figure skating score. Wagner took fourth in the event behind a competitor who fell during her routine. Needless to say, Wagner did not receive the score she anticipated and everyone around her knew it. Deadspin.com has already named Wagner's reaction its "Moment of the Olympics."

The most thrilling part of the Winter Olympics, though, is always the fierce competition between the curling teams. Both United States teams have struggled early on against European powers, the men falling to Norway by a score of 7-4 and the women losing to Switzerland by the same score. In fact, for American fans of curling, it's been a rough winter Olympics thus far. The men have only succeeded against Germany and Denmark, while the women's team has only defeated Japan through round-robin play.

Ice hockey has gone significantly better for both the men and the women. In the preliminary games, the woman defeated Finland 3-1 but lost to arch-rival Canada 3-2. The women got back on point against Switzerland, shutting them out by a score of 9-0. The men had no issues with Slovakia, finishing them off 7-1. The excitement for the men's team came against the Russian Federation, when T.J. Oshie scored the winning goal for the US in an extended and gripping shootout. The men's team cruised to a 5-1 win against Slovenia the next day.

As of the writing of this article, the United States is in seventh in the total medal count with four gold medals, four silver and 8 bronze medals. The US trails Germany (7 gold, three silver and two bronze), the Netherlands (five gold, five silver, and 7 bronze), Norway (five gold, three silver and 6 bronze), Switzerland (five gold, one silver and one bronze), the Russian Federation (four gold, 7 silver, five bronze) and Canada (four gold, 6 silver, four bronze).

John McMackin is a sophomore history and Theology major. If you would like to contact him you can find the door in Keenan Hall with a stag head on it. Alternatively, his email address is jmcmack1@nd.edu.

Irish up to bat in the ACC

Kyle Mulholland
Staff Write

The Notre Dame Baseball team starts its debut season in the ACC

As Notre Dame athletics begin to settle in to the Atlantic Coastal Conference (ACC), the Notre Dame Baseball team is preparing to step up to the plate and make a splash in its first season of ACC play. Looking to shake the dust off of a 2013 season that saw the team take runner-up in the Big East and narrowly miss the NCAA tournament, head coach Mik Aoki and his team are on a quest to prove themselves in the new conference.

The biggest change that the Irish face this season is playing in the ACC. Last season when the Big East sent two teams to the NCAA Baseball Tournament, the ACC sent 8. Four of those teams advanced all the way to the College World Series in Nebraska, placing ninth or higher in the nation.

"There's no question that we're taking a big step up," Aoki stated. Although the move to the ACC is going to test the skill, depth, and talent of the team, the increased level of completion has Aoki excited, as he elaborated, "From a baseball perspective, I think this is really a positive move for us, for our program."

The student body is excited about the move as well. "I'm excited to see what Notre Dame can bring to the ACC," said junior Alec Domotor. "I thought we could've won [the Big East Championship] last year, so if we play strong this year I'm sure we have a chance at taking the ACC title."

Aoki will certainly have a lot on his plate as he seeks to play well and see success in the ACC. The ACC Baseball Preseason Coaches' Poll places Notre Dame fifth in the 7-team Atlantic Division, and those challenges continue at the national level. Aoki is trying to send the Fighting Irish to its first NCAA tournament appearance since 2005, when it won the Big East tournament. Aoki, who has gone 88-80-1 with Notre Dame, will not only have to lead his team against one of the toughest conferences in the nation, but also against some of the toughest programs in the nation, including non-ACC powerhouses such as UCLA and Florida Atlantic.

However, such a daunting lineup does not phase the Irish fan base. "That's why athletes come to Notre Dame," said freshman Caleb Johnson, long-time Notre Dame sports fan. "[Notre Dame] consistently schedules its games at the highest level. To be the best, we play the best, and baseball is no exception."

The lineup for the Fighting Irish is going to look a little different this year than the 2013 roster. Gone are the star infielders Eric Jagielo and Trey Mancini, who were drafted in the first and eighth rounds, respectively, of the Major League Draft. Also drafted was Dan Slania, Notre Dame's closer of choice for the past three seasons. Jaglielo hit .321 over three seasons for the Irish, knocking 27 home runs and recording 124 RBI, while Mancini hit at a .345 clip with 28 home runs and 136 RBI. Slania's talents on the mound were also a huge asset for the Irish over the past three years, in which he claimed a 1.71 earned run average with the Irish, racking up 100 strikeouts and setting the Notre Dame record for saves, with 30.

Although the Irish lost a fair amount of talent from last year's team, the incoming recruits offer the opportunity for the Irish to grow anew. One such asset is the left-handed hitter Robery Youngdahl, a junior transfer from Kansas State. Youngdahl will step in at right field and also see some time on the mound. Youngdahl has already opened strong on the Irish roster, going 2-for-4 in the season opener against #24 Florida Atlantic, connecting for a home run and three RBIs.

Two big names coming in on the Notre Dame freshman recruiting class are second baseman Cavan Biggio and catcher Ryan Lidge. Both players were drafted in the 2013 draft, Biggio going in the 29th round and Lidge in the 40th round, but they instead chose to start for the Irish. Incidentally, these two recruits already have connections to the Major Leagues—Biggio (and his brother Conor, an Irish centerfielder) is the son of Astros standout Craig Biggio, and Lidge's cousin is closer Brad Lidge, who won the World Series in 2008 with the Philadelphia Phillies.

Although the Irish have their challenges ahead, they are nothing that the team will not relish and tackle head on. The Irish have the talent and drive to make waves in the ACC and at the national level, and no doubt have an exciting season in store for their God, their Country and their Notre Dame.

Kyle Mulholland is a current junior residing in Duncan Hall studying computer science and economics. He maintains a healthy collection of two ND soccer scarves. Contact Kyle at kmulholl@nd.edu.