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University announces changes to Mendoza enrollment

Madeline Gillen
Managing Editor

Nation's top business school to revamp admissions policies



The Mendoza College of Business (MCOB) announced a change in its admissions policies on February 26. This new policy places a cap on students admitted to the business school (550 per graduating class), a policy already adopted by most other elite private undergraduate business programs in the country. With 550 business majors per graduating class, however, MCOB will retain the highest percentage of business majors of all of these schools.

Furthermore, this new policy requires prospective students (high school seniors as well as transfer students) to be vetted for pre-approval to the business school. This policy also opens the business school for the first time to transfer students.

Though First Year of Studies (FYS) will remain intact (and all students admitted to Notre Dame as freshmen will still gain admission to FYS rather than a particular college), pre-approved business students will automatically enter MCOB upon completion of freshman year. The university press release announcing the change states that students who do not gain pre-approval will be evaluated on "academic performance to date at Notre Dame or elsewhere, a written statement addressing the reasons the students want to pursue a business major, and a holistic evaluation the University currently provides to all applicants for first-year and transfer admission."

This new admissions policy will involve collaboration between MCOB, the Admissions team, and FYS. It will go into effect for the freshman class of 2015.

A Necessary Cap

The press release begins with the words, "[i]n response to the growth of its undergraduate business school..." Professor of Finance Martijn Cremers reinforced this statement, saying that a cap on the number of students is indeed necessary for the health of the business school and the flourishing of its students:

"Mendoza has become a bit 'too successful' in recent years, at least in terms of the number of students who are interested in taking our classes and doing a business major," Cremers told the *Rover*. "This hopefully means that we are doing a lot of things right, and if so, I think the whole university is better off for it. But it also provides a significant challenge."

Dean Roger Huang of MCOB told the *Rover* that "enrollment has been shooting up substantially. [Thus] we targeted 550 as the long run average of the Mendoza College." He continued by saying that a projected 35 percent of sophomores of the 2014 class will declare a business major.

Huang explained that the faculty are stretched and facilities are not adequate: "In the short run we can

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What is marriage?

Timothy Bradley
Politics & Economics Editor

Panel discussion addresses questions at the heart of the marriage debate

Roughly 230 members of the Notre Dame and local communities gathered on St. Patrick's Day in Debartolo Hall 101 for the panel discussion: "Marriage, the Church, and the Common Good: Philosophical, Pastoral, and Social Reflections." The event was sponsored primarily by the Tocqueville Program for Inquiry into Religion and American Public Life and the *Irish Rover*. Notre Dame senior Michael Bradley moderated the discussion [*Editor's note: Bradley is Editor-In-Chief of the* Rover].

Four scholars spoke on the panel, addressing the fundamental questions of what marriage is, why it matters, how public policy should reflect these understandings and how the Catholic Church can contribute to the discussion of this foundational institution.

Ron Belgau is a graduate student in philosophy at Saint Louis University and founder of the website *Spiritual Friendship*. Sherif Girgis is co-author of *What is Marriage? Man and Woman: A Defense*, a JD candidate at Yale and PhD candidate in philosophy at Princeton. Ryan T. Anderson is Girgis' co-author, a PhD candidate in political science at Notre Dame, William E. Simon Fellow in Religion and a Free Society at the Heritage Foundation, and editor of *Public Discourse*. Jennifer Roback Morse holds a PhD in economics from the University of Rochester, taught at Yale and George Mason, and is the founder and president of the Ruth Institute.

Belgau began the discussion by acknowledging that "debates over same-sex marriage are extremely polarizing." As a gay Catholic who embraces the Church's teachings on sexuality, Belgau emphasized the need for a positive pastoral example for men and women who have same-sex attractions. He noted the experience many people have of "homosexual sins

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Coulter's controversial campus visit

Lilia Draime
Executive Editor

Conservative figure's invitation draws campus fire

At the end of February, news broke that the Notre Dame College Republicans (NDCR) have invited conservative pundit Ann Coulter to be the featured speaker at the club's annual Lincoln Day Dinner on April 10, 2014.

NDCR president Mark Gianfalla explained to the *Rover* the decision to invite the controversial and polarizing figure to campus.

"Our decision to invite Ann was based on the attention that she could bring to social conservative issues that are at the heart of our mission here at Notre Dame and that often slip under the radar at Notre Dame," Gianfalla noted, citing the HHS Mandate, same-sex marriage and religious liberty. "[O]ur club believed that Miss Coulter is well-suited to address our members with intelligent discourse on these important issues."

Gianfalla expressed that the NDCR feels they are defending the Catholic mission of the university through the promotion of social conservatism. Coulter, he said, is capable of bringing "attention and energy" to social issues in the American political arena that matter most to students at a Catholic university.

NDCR sends over 40 invitations to prospective speakers each year, usually active and retired politicians. Securing a nationally renowned speaker, Gianfalla lamented, is often difficult because of the club's limited budget. He asked Coulter in person about a potential visit when he met her over winter break, and she "was happy to be following up President Obama who drove equal controversy for the wrong reasons. She also took a significant price cut in her speaker's fee."

Gianfalla asserts that the club of over 1,000 members is "ecstatic" to host Coulter, but reactions from others on campus range from fury to disappointment.

Gianfalla dismissed the string of

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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.

"One sees clearly only with the heart. What is essential is invisible to the eye."

– Antoine de Saint Exupéry

Campus musings

MICHAEL BRADLEY
Editor-In-Chief

Since we last published a month ago, there have been a number of interesting campus happenings. So, with my penultimate editorial as Editor-In-Chief of the *Rover*, I want to address some of these concerning campus trends.

Ann Coulter's visit to campus

Full disclosure: I had never heard of Ann Coulter prior the campus buzz surrounding her invitation to Notre Dame on behalf of the Notre Dame College Republicans to speak at the annual Lincoln Day Dinner. But some research and reading later, I have difficulty discerning why Coulter makes an ideal candidate to speak to members of the College Republicans on this campus. With respect to what political or cultural issue(s) is Coulter better qualified or better equipped to discourse than other conservative figures who are not nearly so incendiary and polemical? I fear that the College Republicans are doing themselves a disservice, and making themselves easy targets for criticism and caricature, by hosting Coulter on campus, where the state of civil discourse is already bad enough. Within the arenas of political and ideological controversy, presenting oneself or one's constituency as being of good faith and goodwill is difficult enough. This decision will not bear much good fruit for either the College Republicans or the Notre Dame community.

A final note: One student who has ardently called for the rescindment of Coulter's invitation in an *Observer* column claims that "as a Catholic university, we are all better than honoring a woman who so clearly contradicts Notre Dame and all that it stands for." How ironic that this student (I adduce from her other *Observer* writings), as well as others who agree with her Coulter treatment, would defend Notre Dame's 2009 invitation to Barack Obama.

The conversation about marriage at Notre Dame

Speaking of civil discourse, the slew of *Observer* Viewpoints that have addressed marriage-related topics in the past month betray an almost unique failure in understanding and charity. For all their touted accomplishments, many students at Notre Dame—or at least those who choose to pursue discussion through op-eds, which is admittedly a small sample size—evince little to no understanding of what principles "the other side" is committed to when it comes to marriage and related civil and legal topics.

This illusion, or self-delusion, of knowledge cripples active investigation into the worldview in light of which fellow students are so passionate about this issue. In the name of a more civil and fruitful discourse, more students should make an effort to get inside the fundamental commitments according to which someone else's (differing) perspective on marriage and the family is intelligible as something other than ill-will or "bigotry." As things stand, few student advocates indicate much commitment to dialogue, civility or pluralism—each while claiming these values for her own side and castigating the other side for lacking them. Would that more members of the Notre Dame community took a leaf out of President Obama's book in recognizing that people of reason and goodwill occupy both sides of this debate.

A group of students is trying to effect such an exchange of intellectual empathy through its programming, including Monday evening's program—"Marriage, the Church, and the Common Good: Philosophical, Pastoral, and Social Reflections (see front page)"—and two conferences that will be held here on April 3 and 4-5: "For Richer, For Poorer, For Marriage: The Definition and Importance of Civil Marriage," (see page 11) and "The Family in History and Modern Society," respectively, both at McKenna Conference Center. The video recording of the former event will be online shortly, and registration for the latter two can be found online at the *Rover*'s website.

Anyone interested in signing a petition addressed to Father Jenkins and other administrators, urging them to take public and sustained action in defense of the Catholic vision of marriage that the Church and Notre Dame both espouse, can also do so at the *Rover*'s website.

Lenten Sacrifices

It's an annual phenomenon that is as reliable as the sun's rising: Students will complain about meat not being served in the dining halls on Fridays. Some of these students are Catholic. To these I say: Life's pretty tough as a Notre Dame student, and this unjust mortification is simply another in a long line of physically grueling punishments to which we're put by virtue of attending school here.

"Academic Freedom"

In response to the March 17 marriage panel, I received several angry emails from alums who claimed that Notre Dame is clearly no longer committed to academic freedom. In what did they ground this claim? The fact that all four panelists on Monday hold Catholic teaching on marriage to be true. One of my interlocutors went so far as to call Notre Dame a "Magisterium Protection Society."

Behind these claims and others like them is a lurking proposition concerning where, exactly, a commitment to "academic freedom" fits into a Catholic university's broader mission and institutional vocation. Sadly, the proposition is that a Catholic university's mission can be reduced to its commitment to fostering "academic freedom."

It is difficult to understand what is meant by academic freedom, but if we have it at Notre Dame, it doesn't mean that all professors are free to espouse their professional opinions on matters scholarly and public without repercussion: It's an open secret that the tenure process includes political and popular elements and considerations as well as academic ones. The administration finds ways to professionally marginalize tenured professors who cross the party lines. Such marginalization takes many forms: minimal pay raise, no sabbatical, no promotion to academic committees, no university dollars sent the way of one's institute or organization.

Presumably, these actions are not unique to Notre Dame, but surely they are constraints on the common understanding of academic freedom. Maybe we would be better off guiding the limitless bounds of academic inquiry according to a reasonable mission—say, a Catholic mission and institutional vocation to educate the mind, body and spirit in the Catholic tradition—rather than popularity, politics and profit.

Blue is the Warmest Color

On Valentine's day weekend, the DeBartolo Performing Arts Center (DPAC) featured the film *Blue is the Warmest Color*. *Blue* has been critically-acclaimed as a realistic, modern love story, taking home a plethora of prizes from various film festivals.

Its plot? A French minor (15) falls in love with and enters into a sexual relationship with an older female student.

One film sequence features a 10-minute sex scene between the two women, a scene that has been described by the lesbian author of the graphic novel on which the film was based as "pornographic," and which has been described by various movie critics as "extremely voyeuristic." The two lead actresses have revealed in an interview that they would never work with the director a second time and were very uncomfortable during its filming: One described it as "*horrible*" and the other emphasized, "We were really *suffering*."

DPAC's Mission Statement reads in part, "The DeBartolo Performing Arts Center facilitates learning reflective of Notre Dame's distinctive liberal arts tradition through the informed exploration of universal truths and beauty."

DPAC Senior Associate Director Ted Barron explained in an email to the *Rover* that "The cinema's curatorial process involves many factors. To decide which films will be screened at the cinema, we review journals ... preview films at film festivals and consult peer academic institutions. *Blue is the Warmest Color* was selected as part of the Browning Cinema's Spring 2014 season because it is one of the most critically acclaimed films of the year."

"The cinema's partnerships with academic departments ... directly support the University's academic and Catholic mission," Barron concluded.

Blue is indeed one of the most critically acclaimed films of the year. But when asked in what way the showing of *Blue* "directly supports" the university's Catholic mission and what in the curatorial process bespoke an engagement with Notre Dame's Catholic mission as opposed to entirely secular standards, Barron replied, "I have nothing more to add." In response to the same questions, university spokesperson Dennis Brown echoed, "We have nothing further to add."

* * *

This occasion illustrates the larger problem. The administration is unsure of how to reconcile its commitments to freedom of thought and expression on the one hand and its commitment to Catholic mission on the other. The administration's unwillingness (or outright refusal, as is often the case) to make its rationale concerning this tension transparent and public only suggests that it has no real idea how to integrate Catholic values and academic values. But doing just this is the province and project of the Catholic university.

The first facet of Father Jenkins's recently-announced strategic plan "A Legacy Expanded" is "to ensure that our Catholic character informs all our endeavors." One hopes that the administration reflects more seriously on how to do so.

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Marriage panel

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[being] graded on a very different scale than heterosexual sins." In light of this tendency for homosexuals to feel marginalized, Belgau noted the importance of discussing ways for these people to respond to God's calling and to use their particular gifts within the Church, with a particular emphasis on spiritual friendship—understanding the Church's teachings as offering a positive vocation for same-sex attracted people.

In contrast with the negative precept to not engage in "gay sex," Belgau said that a deeper understanding of the Church's teaching on chastity can provide a positive vision for same-sex attracted persons. To be chaste, Belgau explained, is "to be able to order our sexual desires in accordance with right reason, in accordance with the plan that God wrote into creation that is known through right reason but which is also revealed to us in the Church."

Belgau concluded by discussing the importance of mercy as related through the St. Patrick's Day Gospel reading. "If we respond to this call to bear witness in a way that recognizes our own sin, recognizes our own struggle, then we have a very different witness to give to our culture," he said.

Girgis began by noting that "The Church's theology of marriage is not just a theology—it is an ethic," which incorporates political philosophy and espouses a vision of the common good. "What marriage is," Girgis stated, "is something that can be known by reason, not just by revelation." No vague notion of equality can provide any conclusions about what marriage really is or how it should be enshrined in law, Girgis explained

He described two competing views of marriage, which he called the revisionist view and the conjugal view. Under the revisionist view, marriage is distinguished from other forms of personal communion by an emotional union of varying degree or intensity. This view of marriage fails to account for the norms of marriage that most people on both sides of the debate acknowledge—that is, monogamy, permanence and exclusivity. If the revisionist view is true, Girgis argued, there is no reason in principle to pledge permanence because whatever intense emotional union exists between two people is not necessarily permanent. There is no reason in principle to expect sexual exclusivity, because some people find that they foster stronger emotional unions with multiple sexual partners. Finally, he argued, there is no reason in principle that marriage should be restricted to couples, as a group of three people can foster some sense of intense emotional union.

The revisionist view of marriage, Girgis said, is not inherently sexual. In principle, it is replaceable with other types of activities that also foster emotional union. The failure of the revisionist view to account for the common norms ascribed to marriage suggests that it is not the true vision of marriage.

Girgis offered the conjugal view of marriage as the alternative. This view is characterized by the comprehensive union of spouses on all levels of their being. Their union consists in unifying acts, unifying ends and unifying commitment. As a comprehensive union, marriage involves bodily union in the marital act. Just as all the parts of an individual's body coordinate towards a single end—the sustaining of biological life—so too do the bodies of husband and wife coordinate in the marital act towards a unifying end—the creation of a new human life. "Only in the marital act do a man and woman themselves make up a single whole, coordinated towards a single end," Girgis argued.

Marriage is oriented towards a whole range of goods, especially new life. "The very act that makes marital love is also the kind of act that makes new life," Girgis said. This makes marriage comprehensive in its unifying ends—oriented towards procreation and the wide sharing of domestic life.

Girgis continued, noting that marriage is also comprehensive in its unifying commitments, to permanence, exclusivity and monogamy. This comprehensive commitment ensures the authenticity of the unifying marital act oriented toward the unifying ends of procreation and family life.

How does this relate to the Church's witness on marriage? "This vision of marriage makes it clearer that the sexual ethic of the Church is not just a grab-bag of morals. It's not something you can pick and choose from … You should not seek the experience of comprehensive union without the reality of comprehensive union," Girgis said.

Anderson addressed why marriage matters from a public policy perspective. "Marriage exists as a policy institution to unite man and woman as husband and wife to be mother and father to any children their union might create," he said. "Whenever a baby is born, a mother will always be close by." The question for public policy is whether a father will be close by, too, and for how long.

Anderson emphasized the unique importance of mothers and fathers. Citing a wealth of social science evidence built up over the last 40 years, Anderson highlighted that gender-differentiated parenting is important to child development, for both boys and girls. "Marriage makes a difference, and being raised by a mother and a father makes a difference," he said. This is what gets government into the marriage business, because "the sexual union of man and woman can create a child and that child needs to be raised."

Anderson detailed ways in which redefining marriage negatively impacts the marriage culture. These consequences follow from the law's role as a teacher and from the fact that "ideas have consequences, and bad ideas have bad consequences." Redefinition would exacerbate the problem of absentee fathers. "How will the law teach that fathers are essential when we've changed to law to make fathers optional?" Anderson asked.

He noted that religious liberties are also at stake, alluding to the growing number of cases of private business owners being coerced to provide services for same-sex wedding ceremonies.

Morse situated contemporary challenges to the conjugal view within the more longstanding narrative of the sexual revolution. By the "sexual revolution," Morse had in mind two primary ideas: "First, the Sexual Revolutionaries hold that society ought to separate sex and procreation from each other, and from marriage. Second, the Sexual Revolutionaries teach that men and women are completely interchangeable for all significant purposes."

This revolution is wrong-headed, Morse argued, because "it is completely irrational to believe that we can create a society around the premise that sex is a sterile activity."

"Marriage, lifelong sexual exclusivity and the whole sharing of life, creates a social expectation and support structure to unify people for a lifetime," she said. The idea that men and women are interchangeable is also false, she continued, based on social science evidence.

"Another corollary of the Revolutionary ideology is that adults are entitled to any sexual relationships they choose, and the children will be fine," Morse continued.

Morse argued that it is not the government's business to accommodate adults in pursuing any desired sexual experiences, but that the government's business in marriage is to provide generational justice for children so that they can be known by their mother and father.

The Catholic Church contrasts these dominant ideologies of the sexual revolution. "The Catholic view says every child is a gift from God. The Revolutionary view says every child is a choice, a problem to dispose of if you don't want one, and a commodity to obtain if you do want one," Morse explained.

"We believe that God loved the universe into existence, that God wishes us to participate in this love. We believe that marriage between one man and one woman is a symbol of God's faithful covenant with his people. We believe that every sexual act is deeply meaningful…We believe that the human body is a temple of the Holy Spirit, not a toy, or a shell, or an empty vessel," she concluded.

A 30-minute question and answer session followed the panel presentation.

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Coulter visit

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outraged *Observer* Viewpoints, claiming, "Many of Coulter's statements are based on experience and fact, yet a good amount of people ignore those facts in the effort to defend being 'politically correct.'"

Several professors also raise some crucial questions to the *Rover* about what Coulter's impending visit means to the university.

"A student group is entitled to invite whomever it may wish to visit campus. However, I think the invitation of Ann Coulter is unfortunate and regrettable," said Patrick Deneen, Professor of Political Science. "Ms. Coulter has achieved prominence through rhetorical excess that aims to polarize or offend, but rarely educates. She contributes to a political culture that is divisive and that too often is satisfied to demonize opponents rather than engaging in constructive exchange."

Deneen continued, "I think there would be many thoughtful, if still partisan, voices who would positively contribute to our community of civility, exchange and reflection."

Professor Laura Hollis from the Mendoza College of Business had a slightly different take:

"I don't agree with everything Ann Coulter says. When I disagree, it's often over the *way* she says things. But even when I disagree with her, I respect her. Because she is *brave*, and we *need* brave right now. One of the things that concerns me most in our country is the constant effort by self-appointed word police to ban this word and that word, and the expression of this idea and that idea. In lieu of government censorship, we now have widespread social media efforts to create pariahs out of anyone who says *anything* that offends *anyone*. Colleges and universities are rife with 'speech codes' and 'speech zones' … Any opinion with which someone disagrees can be castigated as 'hate speech.'



Ann Coulter

"It's dangerous, and it's absolutely un-American," Hollis continued. "Ann says what she thinks—and she doesn't pull any punches. Would I say things the same way? I doubt it. But so what? That's what the 'marketplace of ideas' is all about."

Professor John Duffy of the Department of English expressed that he is "not really interested in Coulter. She's a huckster who has found success selling a virulent speech to people who like it."

He went on to say: "It is increasingly rare in our culture to have a space like a university where we can argue about big questions, and we're obligated to honor the university's commitment to different views. This is a moment to reflect on what kind of discourse we value and how that discourse fits into the university's mission. We need to determine if we are asking the right questions and attempting to argue productively about deep issues concerning how to heal, unify, and enlighten. At the end of the day, Coulter will leave, and we will still be Notre Dame."

How Coulter's visit will impact campus remains to be seen, but Gianfalla is firm on NDCR's stance.

"To those who believe we are driving a wedge between the student body [with the invitation of Coulter]: We are not creating a wedge by inviting a partisan speaker to speak to a partisan club, but those who vociferously object and cry offense are creating such a wedge. In no way and under no circumstances will we rescind our invitation," Gianfalla concluded.

Lilia Draime is a junior history major who loves the 1980-something Spaceman in The Lego Movie. *Talk to her about spaceships at ldraime@nd.edu.*

The evolution of the Notre Dame education

KATE HARDIMAN
Associate Campus Editor

Notre Dame focuses on "strategic hiring" in the scientific disciplines to solidify its role as a research institution

Through its recent allocation of funds and new hiring initiatives, Notre Dame is heavily emphasizing its role as a Catholic research university, as it commits many resources to new scientific endeavors.

The administration announced the Advancing Our Vision (AOV) program in 2011, promising to commit $80 million in internal resources to 14 different research projects. The AOV website states, "there will be collaborative efforts to advance our vision of Notre Dame as a powerful force to heal, unify, and enlighten our world."

An integral part of the AOV program is the Strategic Hiring Initiative, which creates 80 faculty positions in key areas of research. In the press release detailing the initiative, University president Father John Jenkins, CSC, stated, "by thinking and investing strategically, we will continue our momentum."

With 8 of the 10 projects selected by the AOV program being scientific disciplines, the university is investing heavily in the quantifiable disciplines of science and engineering, rather than the humanities.

Projects created include chemical, bio-molecular and electrical engineering; analytic chemistry; biochemistry; nuclear physics; computational data science; applied and computational mathematics and statistics; non-embryonic stem cell research; global history and economics. Of the aforementioned, only the latter two are housed in the College of Arts and Letters. John McGreevy, the dean of Arts and Letters, is quoted on the AOV website as saying that "everyone recognizes that the whole university is sacrificing to enhance our research capacity and profile."

The fewer number of faculty positions created for the College of Arts and Letters highlights the effects of these sacrifices. Yet the Departments of Economics and History are excited for the investments in their futures.

Professor Patrick Griffin, chair of the History Department, said in an interview with the *Rover* that "the endorsement of the AOV program will synthesize areas of history with certain hires and allow the department to focus not only on national processes, but also global ones." Griffin is thrilled to welcome the history department's newest faculty member, Gabe Paquette of Johns Hopkins, a specialist on empire in the old world and the new.

The AOV website further states, "Father Jenkins and the university's leadership have worked to define the university's vision and direct our energies toward realizing our future. This has influenced such decisions as whom we've hired, the building construction we've undertaken, and the types of students we've recruited."



The past three decades have seen a serious reduction in the ratio of Catholic faculty hires to total hires (although in the past handful of years the general downward trend of the Catholic faculty composition has been stayed, hovering at about a nominal 55 percent); the announcement of much new building construction; and most importantly, an influx of students looking forward to their careers early in their undergraduate lives. This lattermost shift is evidenced by the recent announcement of more stringent application standards to the Mendoza College of Business.

The evolving mindset of undergraduate students mirrors, or perhaps is formed by, the investments of the university in research and scientific disciplines, as well as the culture in which their academic and professional aspirations mature. Less emphasis is placed on reading the great books and classic authors. These texts' and authors' ability to expand, cultivate and train the mind in analytic thought are neglected, according to some longtime members of the university community.

Program of Liberal Studies Professor Emeritus Walter Nicgorski, who taught at Notre Dame for nearly five decades, commented in an interview with the *Rover*, "I am not in a position to know just what the University needs to do to be the great research university its leaders seek, but I sense a tremendous imbalance in how this University is presenting itself in these days.

"There is a continuous drumbeat of emphasis on a certain kind of research. Such imbalanced rhetoric

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Business school changes

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adjust to everything, but it is not sustainable."

He continued: "This cap is about educating students the right way. We don't want to just reach students and not be able to do so properly. We will be able to do that if we have the long term average."

Furthermore, the business school must be kept at a size that can accommodate the students taking business classes through the Business Economics minor, the Integrated Engineering and Business Practices Program, and the Science Business program.

"We need to be able to maintain those offerings," Huang stated. "Right now with our growth we would have to curtail these offerings."

Furthermore, Huang emphasized that this was a "university wide decision, emphasizing that this decision is best for Notre Dame as a whole.

Senior accounting major Annie McDonough questioned the need to limit the Business School.

"Since the business school has done so well and has helped boost people's opinions of Notre Dame, why would we want to limit the potential for that to grow even more?" McDonough asked.

Huang responded to this basic idea thus: "We must ask: at what point do we start losing balance? We are a comprehensive university. We are not a Notre Dame college of business. We are a true university in every sense of the word."

Huang continued, "This is a rebalancing of our student enrollment. Just so that all the programs are balanced. Just as we have to have balance within the business school, when other programs are out of line in terms of having more seats."

Cremers concurs.

"I agree that the implementation of some kind of limit is necessary, as the resources available to the undergraduate program at the business school are limited, and have to remain limited in order to keep a balanced undergraduate program at the overall university. I understand and support that. The limit should improve the experience for the students that are doing a business major and hopefully makes it easier for non-business majors to take electives in Mendoza."

The curricula of the business majors themselves will not change because of the cap. Furthermore, students majoring in Science Business and other programs like it will not have to go through the pre-approval and approval process.

Approval & Discernment

The press release states, "After the first year, a small number of students who were not pre-approved to major in business will be allowed to do so." Students vying for this small number of spots include not only freshmen who did not gain pre-approval, but also students who intended to major in another discipline but want to trasnfer to business, as well as transfer students from outside the university.

"My main question is thus whether the new admission policy strikes the right balance between the proportion of students that is pre-approved before they arrive on campus versus the number of open spots available at the end of the freshman year," Cremers explained.

Senior accounting major John Maniaci voiced similar concerns.

"I came in pre-med and switched to business after my first semester ... I appreciate the idea that you can be pre-admitted into Mendoza if you apply into the business school outright, but I would argue that more spots should be left open for individuals who choose to switch majors upon coming to Notre Dame," he said.

Huang spoke to this concern: "Letting them know up front is better than letting them know at the end of freshman year. If you do it up front then people that all they want to do is business, then if they aren't admitted they will go elsewhere. But if they say 'it's Notre Dame, I still want to come' they will come."

Sophomore accounting and Program of Liberal Studies major Colin Devine voiced doubts about accelerating the process of discernment in a harmful way.

"I know I have benefited greatly from deeply considering dropping both of my majors at various times as this crucible has taught me much about myself and what I want to learn from my education," he said. "I worry that this recent decision, as well-intentioned and necessary as it is, will rob students of that crucial time on campus when their answer to the question: 'What are you studying?' is an honest 'I don't know.'"

But in Huang's eyes, freshman year will still be one of discernment for prospective business majors: "Freshman year will be a discernment period. The discernment period is still meaningful in that they can always opt out if they change their mind and don't want to be in business after a year."

He continued: "The admissions team is going to make materials available to make discernment" easier. He noted that the admissions team is going to make counseling avaliable as well to students as they apply to Notre Dame."

This will enable students to understand certain aspects of different business majors better. For example, it will enable accounting majors to know of the CPA and all the requirements ahead of time.

Dean Hugh Page of First Year of Studies and Donald Bishop of Admissions emphasized classes as the venues through which students who are not pre-approved can distinguish themselves. Additionally they both iterated the theme of discernment.

Page said that students will be considered for admission based on how they make use of their courses during freshman year in respect to three purposes. "The first is discernment: i.e., the process by which one considers—at least from a theological point of view—the matter of intellectual calling," Page explained. "The second is that of exploration: the responsibility we bear, individually and collectively, to engage those intractable problems and mysteries that have fired the imaginations of women and men throughout the ages. The third is that of formation: the shaping of character and values through sustained intellectual engagement with ideas forged in the epistemological domains constituting the university's core curriculum."

Bishop elaborated.

"The other key element will be [the students'] statement on why they want to study business. We also think the first-year advising will assist many in understanding more clearly their motivations for business or other majors," he said. "We also plan to establish a more active research effort to show the high placement outcomes of other majors ... too often parents and high school students think more simply and feel that being a business major is the only way to get into a fast-track higher quality first job ... we can show with better effort in research that many of our non-business majors have career options and first job options that people would view as exceptional."

Madeline Gillen is a senior history major living in Welsh Family Hall who loves reading fiction. What is your favorite fiction book? Let her know at mgillen@nd.edu.

CHEERS & Jeers

MEADOW JACKSON
Humor Apprentice

CHEERS

Spring Break: No alarms. Hibernating for as long as you please. The full-sized refrigerator filled with all the food your parents bought because you were coming home. The unlimited Netflix marathons (*House of Cards*, anyone?) that can never happen during the semester. Free laundry.

Spring in places other than South Bend: Dear Sun, it's been a long time my friend. Birds chirping. Wearing shorts for the first time in ages. Wind that doesn't freeze your face off. Remembering what a tan looks like (rarely seen out here in the tundra).

Spotify: The broke college student's alternative to iTunes and piracy. Well-played Internet, well-played.

Jeers

Spring Break Homework: "No other professor will be cruel enough to assign them work over break, so they'll have plenty of time to do this pointless and time-consuming assignment," said every professor on campus. We have better things to do. Yes, doing nothing counts as a better thing to do.



Alarm Clocks: And even worse, those people who wake you up five minutes before your alarm is supposed to go off.

Evil Squirrels: You know the ones I'm talking about. They sit there with their beady little eyes and stare into your soul, waiting for you to make a wrong move. Silent. Motionless. Deadly.

Meadow Jackson is a freshman majoring in sleep deprivation and caffeinated beverages. If you have any cheers, jeers or otherwise humorous suggestions, please contact her at mjacks12@nd.edu.

Permission to laugh

Midterms: Then and now

DECLAN FEELEY
Humor Guru

A look at students' perceptions before and after midterm week

Inside the brain of John, the average Notre Dame student, during his midterm week and the week following:

Monday Night (Before first Midterm): Where did the time go? I had the entire weekend to study; yet somehow I only managed to make it through my notes from the first week. Why oh why did I watch an entire season of *Family Guy* in one day? Curse Netflix's 6-second load time between episodes! Calm down, calm down. I just have to study all night, not go to sleep, and I will be able to at least get a C on this test. All-nighter, here we go.

Monday Night (During Spring Break): Why did I worry so much? That test was not bad at all. There were only three essay questions, and everyone else had just as much trouble as me. That all nighter? Big mistake. It's the first day of spring break and I am sick as a dog from the lack of sleep. Besides, all I did that night was mess around on Facebook and look up "10 things to do if you fail out of college."

Tuesday Night (Before Midterm): Oh no! I completely failed that exam today. I am staying in my room all day to study for my next one. Dinner time? Cheetos and Ramen are good study food, right? Can't sacrifice the time to leave my room. Must study harder!



Tuesday Night (During Spring Break): Why did I eat Cheetos for dinner? Who in their right mind could think that was a healthy choice? I thought I promised myself to workout everyday in college and only eat green beans and kale. This wasn't even my first midterm week!

Wednesday Night (Before Midterm): This is it. Tomorrow is Chemistry. The fate of my life, and more importantly, my career rests on this test. If I do not get at least a B, I will be shunned by society and forced to live in the wilderness. Onward, soldier!

Wednesday Night (During Spring Break): Chemistry was impossible, but guess what? People left the room crying so I don't quite feel as bad. As long as everyone failed, things will be just fine. Besides, Chem is just an intro course anyways, and all the upperclassmen say it is designed to weed out people who don't really want to major in science. I am sure I did fine.

Thursday night (Before Midterm): Last test tomorrow. It's in that foreign language I didn't want to take but my dad thought would be important for business relations. Hopefully, with a bit of bluster and some carefully placed adjectives, I can nail it.

Thursday night (During Spring Break): Nope. Winging it did not work at all. Oh well.

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.

Campus Crossroads Project: Monument to identity drift

John Lyon
Guest Columnist

The University of Notre Dame's recently announced $400 million Campus Crossroads Project proposes splicing academic and student activities structures onto the football stadium, with mediating accommodations for potential benefactors. The Project would by design complete the process of establishing a second geographical focus for the university campus. Should the Project become actual, it would be a celebration in stone of the apparent drift of the university over the past three-quarters-century or more. This second geographical focus would be an outward sign of the inward disposition moving the university, willy-nilly, away from one central spiritual and intellectual center to an elliptical orbit about two foci.

That this generalization is more than a mere caricature is at least indirectly evidenced by statements announcing the purpose of the Project. To this evidence more direct and personal testimony might be added. Over the past 7 decades, 11 members of my family, spread across three generations, have attended Notre Dame. Some have even taught here. We have witnessed the drift.

There should be little question of which is tail and which dog in the proposed architectural hybrid. The whole Project might seem to be akin to affixing the Porch of the Stoics or the groves of the New Academy to the walls of the Colosseum. But a more extended and perhaps more appropriate analogy comes to mind.

In that peculiar, self-distanced American autobiography, *The Education of Henry Adams*, a memorable chapter titled "The Dynamo and the Virgin" celebrates the near-fatal irruption into Adams' psyche of the phenomena of radioactivity and the generation of electrical energy. In the presence of the stories-high dynamos at the Paris International Exhibition of 1900 Adams claims that he found himself lying on the floor with "his historical neck broken by the sudden irruption of forces totally new." These machines, Adams continues, were a "revelation of mysterious energy like that of the Cross; they were what, in terms of medieval science, were called immediate modes of the divine substance."

The energy, the power, the sheer force that once emanated from the Virgin and enabled, for example, the construction of the Gothic cathedrals, Adams found transmogrified into or replaced by that force generated in the silently humming forty-foot high dynamos. Mysterious new forces, forces somehow akin to those once infused into man by the Cross and radiating through the Virgin Mary, had been unleashed upon the world, while the cathedrals became museums.

What some fear is that the completion of the Campus Crossroads Project would be, like the Paris Exhibition of 1900, a monumental display of the process of the transmutation or replacement of energy. In this case the segue would be from the Virgin to the dynamic of the commercial-athletic complex, a transmutation perhaps to be epitomized by the installation of a "JumboTron," the "Feelies" of *Brave New World* on electronic steroids. Upon the Project's completion, then, one could briefly traverse in space the traverse in time that Adams felt. One could move from the Grotto (Adams did admit that some Virginal force still seemed to emanate from Lourdes), or a chapel, or the Basilica, seeing and hearing what once dominantly moved the university, to a parking lot next the metastasized stadium and find oneself lying on one's back, with one's historical neck broken, *feeling* what moves it now.

A brief personal observation might be of use here. I believe that I have observed at Notre Dame the sort of evolution of energy that Adams noted in his autobiography. When I was a student at the university in the earliest 50s I had the sense that much of what many faculty members had to transmit to me they had learned on their knees. When I returned to teach late in the next decade I did not have the same sense about my colleagues.

Now the commercial-academic-scientific-technological complex does not recognize the knees as a primary organ of learning. And my sense of change upon returning to Notre Dame might be attributable in part to my having become slightly less naïve in the intervening years. But these years were years of significant change for the university. In this period, for instance, the administration apparently came to what it felt were necessary terms with leading foundations for the sake of increased access to academic affluence. And at the end of this transitional period came the noted Land of Lakes Conference. The Conference was concerned with intractable issues involving academic freedom, university governance and the relation of the Catholic university to the Church. Its "Statement," though focused on the "nature and role of the contemporary Catholic University," was not noted to have been issued "ex corde ecclesiae," shall we say.

Perhaps an institutional drift toward elephantiasis, specialization of function, re-orientation and re-hierarchization of priorities is inevitable at a modern university, even a Catholic one. Perhaps the Land of Lakes "Statement" and the antecedent negotiations with foundations were most prudent. Perhaps the Campus Crossroads Project should be celebrated. Perhaps.

Perhaps we should also recall that, in many traditions, it was at the crossroads, a place "between the worlds," that suicides were buried.

John Lyon earned his BA and MA from the University of Notre Dame (1954, 1955) in History and Literature and his PhD from the University of Pittsburgh in 1966 in the same subject. He has taught and held administrative posts at Notre Dame with the Program of Liberal Studies and the Graduate Program in the History and Philosophy of Science.

Confessions of a(n accidental) club president

Timothy Kirchoff
Staff Writer

I'm one of those seniors who still doesn't have concrete plans for after graduation, but those who know me well most likely saw that problem coming from a mile away. I've never been one to plan my life out in advance. I've always been more concerned about figuring out the next week or month than the next four years, much less the rest of my life. Perhaps, then, it is ironic that I should have ended up as Director of Rodzinka, a student group dedicated to promoting on-campus discussion of healthy relationships, marriage and family life. There couldn't be a sharper contrast between me and the previous two directors of the club in this respect: both of them, when they took on the responsibilities of leadership, knew that they would soon have the opportunity to put what they learned through the club to good use in their own impending marriages, whereas I had never so much as gone on a date; I had no interest in preparing for marriage because I had never thought far enough ahead for the question to seriously present itself in my mind.

So how did I end up on the leadership track for a club with such a narrow vocational focus when I had yet to make even minimal progress in my own vocational discernment? Step by unintentional step. I started out simply by attending the meetings, mostly because I enjoyed the company and the format: A professor would share experiences and advice about marriage and family life over an informal dinner-discussion. Part of me enjoyed interacting with professors outside of a classroom setting, and part of me simply enjoyed the company of the sort of people that event attracted. Despite the fact that I did not have a particularly strong interest in the club's subject matter, I decided that I was nonetheless a part of the club community, and that I was therefore willing to help out in any way I could.

In the spring of my sophomore year, "helping out in any way I could" included identifying and inviting a speaker to fill in for another who had cancelled, and when that event turned out well, I was put in charge of inviting most of the speakers for the next semester. The next year, when the then-director was preparing for graduation, I was the person most familiar with the fundraising, planning and advertising process for the club's dinner-discussion series, so I found myself taking on the directorship, and with it, primary responsibility for the club for the next year.

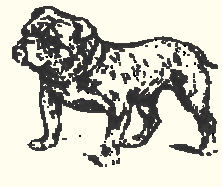
Taking charge of a club when I had so little understanding of the sheer importance of its mission had what might be called interesting results: although I did not have a very clear sense of the questions the club ought to discuss and therefore made some missteps—not least in the process of inviting speakers. This knowledge of my relative ignorance led me to depend more on the feedback of the other club members, which in turn probably led to more interesting discussions than if I had gone entirely based off of my own nascent questions about the challenges and rewards of marriage and family life. Furthermore, I came to a better appreciation of the fact that a club is not defined by its events, but by its community: The more I let perspectives other than my own inform my leadership, the more everyone took away from the events, and the more people invested themselves in the club's ongoing conversation.

I don't always anticipate all of the consequences of the commitments I make. For example, when I promised my friend Michael that I would write a column for the next edition of the *Rover*, I didn't expect that it would lead to me staying up until 2 a.m. for two consecutive nights writing and re-writing it. I did not anticipate when I first started volunteering at Knights of Columbus steak sales that my willingness to help in the absence of any better idea of how to spend my football Saturdays would be mistaken for leadership potential and that I would end up as Deputy Grand Knight my junior year. I certainly did not think when I started attending Rodzinka's dinner-discussions that I would ever invite speakers for it, much less take on the responsibility of planning an entire year's worth of dinners.

I certainly don't resent being entrusted with these responsibilities, however—I have learned immeasurably from them. I have learned a great deal about my strengths and weaknesses as a leader, particularly with respect to building an environment in which people are comfortable expressing their desires and opinions freely. Moreover, each meeting over the course of the last four years added something to my understanding of the burdens and benefits of marriage and family life. I still don't know whether or not I'm called to marriage (much less to whom), partly because I'm still not very good at looking that far ahead, but I have nonetheless gained a great deal of wisdom by taking on a leadership position that was so far outside of my comfort zone and initial expectations.

Tim Kirchoff is a senior with more than a few extra flex points. If you'd like to help him spend some, contact him at tkirchof@nd.edu.

It behooves a watchdog to bark.



Good Rover.

An entrée to relationship: Olivier Latry and sacred music

Liz Everett
Campus Editor

Organ performance highlights connection between South Bend and Paris

The sounds of the organ reverberated off the walls of the Reyes Organ Hall on Tuesday, February 25 when Olivier Latry performed twice for a packed audience. One of three titular organists at the Cathedral of Notre-Dame in Paris, Latry is one of the most distinguished in his field. The event was sponsored by the Nanovic Institute and had to be selective in its invitations, due to space restrictions and the calibre of the performance.

Latry came out to the audience to explain his "very strange program" of music, which spanned several time periods and genres. His last piece was an improvisation on a tune that had been revealed to him only moments before. Carmen Tellez, Professor of Music at Notre Dame, commented on this improvisation:

"I attended the 7 p.m. performance, which ostensibly was slightly different from the 9 p.m. performance in that Monsieur Latry improvised on Notre Dame's victory march. At 9 p.m. he improvised on a Syriac song transcribed on the spot by Professor Tala Jarjour. The improvisation I heard was like the rest of the recital, played with great verve, virtuosity and wit."

Though a notable event in and of itself, this performance was a symbolically important concert for the developing relationship between the University of Notre Dame and the Cathedral of Notre-Dame in Paris. "An official partnership has not yet begun," Tellez told the *Rover*. "What we have is several conversations and a great interest from individual artists on both sides to initiate regular exchanges and potentially ambitious projects. Anthony Monta and Professor Craig Cramer have entertained this possibility for a while now, specifically concerning potential exchanges for organists. In my capacity as director of the choral conducting program and of our elite ensemble Notre Dame Vocale, I traveled to the Cathedral last summer to meet with its maitrise of distinguished choral conductors that includes Lionel Sow and Sylvain Dieudonné, and we discussed possible long-term collaborations. Everyone thinks this collaboration is very natural, and we are all going to work towards it."

The *Rover* had the opportunity to speak with Anthony Monta, Associate Director of the Nanovic Institute, about Latry's visit.

***Irish Rover:* Why are you excited about Olivier Latry's visit to Notre Dame?**

Anthony Monta: For many reasons. I'm excited primarily for our students. Imagine a one-on-one teaching clinic for a student athlete—say, a point guard spending an hour with Michael Jordan, or a quarterback with Joe Montana. We have world-class teachers at Notre Dame in every field, and we can amplify what they do by bringing in eminent practitioners from Europe.

Mr. Latry for example is a musician of the very highest calibre. He is widely regarded in musical circles to be one of the very best organists and organ teachers in the world. It is exciting that our students will get to hear and learn from an undisputed master. They all clamored for participation in the masterclass, so they had to draw names randomly from a hat. Three of the four students selected were in their first year of studies. Can you imagine how exciting this will be for them? It's exciting to see them so inspired.



Oliver Latry

How does this performance fit in with the mission of the Nanovic Institute and with the other events it puts on throughout the year?

The mission of the Institute is to create a home for students and faculty to explore the evolving ideas, cultures, beliefs, and institutions that shape Europe today. Mr. Latry's position is at the center of one of the Church's, Europe's, and world's great and influential musical institutions. I'm sure many of your readers know that Notre Dame de Paris was the first place where singers and composers who knew how to harmoniously combine different melodies sung at the same time ("polyphony") produced such music that gained international circulation and prestige. Even today, Notre Dame de Paris still serves as a focal point for anyone with compositional aspirations, especially in sacred music.

Moreover, Notre Dame in Paris has not sat still: it has evolved and remains a very active and central node in Europe's musical network. The cathedral now employs a group of musicians and teachers like Mr. Latry who, aside from their dazzling brilliance as players, are exuberantly supportive of new music written for the Church at the highest level. There is a tremendous vitality there at the moment that is also extremely astute—a rare combination. At the Nanovic Institute, we want Notre Dame to be in touch with that kind of place. We were fortunate to be in a position to help make it happen.

This visit fits in with other events we sponsor throughout the year in that, like all our visits, this one aims to put Notre Dame students and faculty into a working relationship with people and institutions in Europe that share our desire to educate the mind and heart together, to the highest level of excellence, and for the common good. The common good in this case is the musical culture of the Catholic church and its inclusivity. The Church still has artists with the highest abilities and aspirations. Why are they not heard? Are they welcome? If so, how can they be supported and their good influence felt? As Mr. Latry said himself, it is natural for us to work together on this.

How were you able to reach out to Latry and secure this performance?

Gradually, with pleasure, and a lot of help. A relative of Mr. Nanovic's at the French Cultural Services in New York paved the way for an introduction. I visited Mr. Latry in Paris in the loft at Notre Dame twice, most recently for nearly a full Sunday in 2011. Monica Caro, my colleague at Nanovic, a legal eagle, shepherded the contract through General Counsel and Mr. Latry's agent. Melanie Webb and our staff at Nanovic are whizzes at logistics. Professors Craig Cramer, Carmen Tellez, Margot Fassler, Peter Jeffery, Michael Driscoll, Duncan Stroik, Carter Snead, and other faculty were supportive with their time and assistance. Professor Cramer especially should be thanked for allowing the Fritts organ to serve as the field for Mr. Latry's at times hair-raising athleticism. Andrew McShane and Fr. Peter Rocca at the Basilica were an important help, as was of course Anna Thompson, Ted Barron, and the terrific staff at the DeBartolo Performing Arts Center. Last, I want to mention Joseph Vitacco of JAV Recordings in Brooklyn and Daniel Brondel, organist at St. Patrick's Cathedral in New York, both of whom came through with great kindnesses.

Liz Everett is a senior PLS and English major, and is happy that she got to catch up on her mystery reading over spring break. Contact her at eeveret1@nd.edu.

Right to Life: Graduate student life and family life

Erin Stoyell-Mulholland
Staff Writer

Official university policy states, "As a Catholic University, Notre Dame is committed to fostering a family-friendly environment for its graduate students, one that makes it possible for those students to balance successfully their parenting responsibilities and their academic pursuits."

But is the University living up to its mission? When it came to how well Notre Dame is assisting its graduate students, members of the Notre Dame community claim a range of perspectives. I spent time in conversation over the past few weeks with both graduate students and administrators who support them, in order to better understand the challenges facing graduate students.

One of the biggest problems that graduate students face is insurance. Insuring dependents is tremendously expensive under Notre Dame insurance, so the majority of married graduate students have spouses and children enrolled in Medicaid. This is a workable solution for many students, but problems persist for others. For example, the pregnancy coverage provided by Medicaid only covers pregnancy-related health concerns. So, if a pregnant woman on Medicaid were to have some other health issue while on this coverage, she would be forced to pay all of those expenses out of pocket.

Another tough issue for graduate students with children is childcare. If both spouses are in graduate school, then childcare becomes an issue, especially for children under the age of two. The Early Childhood Development Center (ECDC) on campus provides childcare starting at the age of two, and its sliding tuition scale makes it a generally affordable option. For those who have a child under the age of two, however, childcare is more difficult. Infant care tends to be both costly and difficult to find.

Likewise, my conversations revealed that resources for married students with families seemed scarce. Notre Dame does provide some great resources and opportunities for this segment of the population, but no consolidated list of these resources exists. One of the students I interviewed mentioned that many of the links on a website about family life on campus were broken. Curiously, there is a similar problem with resources for pregnant undergraduate students. Although Notre Dame is fully committed to supporting all those who choose life, this commitment is not always communicated.

The most promising testimonies I heard revealed that Notre Dame's culture tends to be very supportive of those who choose to parent as graduate students. In particular, the community at University Village is regarded as an environment where those students thrive and are able to come together to support one another. But even those students who live off-campus related that their peers are generally receptive towards news of a pregnancy. Although pregnancy is certainly viewed as a challenge, many of the graduate students found that their professors and peers usually tend to view it as a blessing, instead of a hindrance. I believe that this culture stems, in part, from the Catholic character of the university; in the future, administrative changes could be possible to align more with campus culture.

Through conversations, a few initial ideas of how to address the needs of the graduate student population were raised. One, which would be fairly easy to implement, would be to create a network of undergraduate students who would be willing to babysit for graduate students. Undergraduates rarely get the opportunity to see children, and many undergraduates would jump at the chance to babysit. By creating such a childcare system, both the undergraduates and the graduate students can benefit. This setup also increases the interactions between the two groups and creates an environment in which these interactions becomes more commonplace. Right to Life's Parenthood Commission is exploring ways to implement such a program.

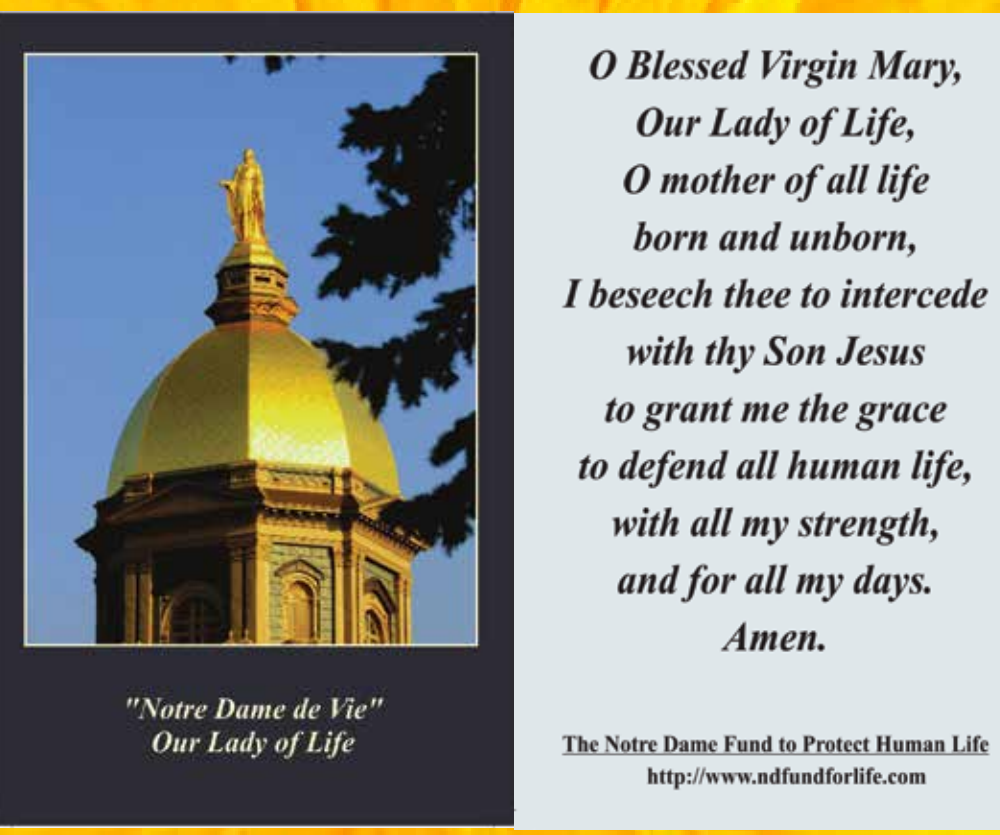
On the administrative level, looking into changes in the insurance policy would be a worthwhile venture. Because the University is self-insured, tweaking the relevant policies to make them more affordable for graduate students' dependents must be possible.

Likewise, the administration should look into funding for parenting students. With the Pregnant and Parenting Assistance Fund no longer actively seeking donations, researching how to best assist financially those students is a worthwhile endeavor. The Right to Life club would be very interested in assisting those students in any way possible, whether through fundraisers on campus or reaching out to

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Join the *Rover* staff!





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

The Notre Dame Fund to Protect Human Life
http://www.ndfundforlife.com

FIGHTING IRISH??
WE FIGHT FOR LIFE!!

For a free supply of "Notre Dame de Vie" prayer cards, email your address and quantity needed to bill@dotterweich.com. Send a supply to your mom!



The Church as counter-culture

Patrick J. Deneen
Faculty Contributor

Above the east portico of the Basilica are engraved the words, "God, Country, Notre Dame." The engraving honors Notre Dame's sons who perished during World War I, but has come more generally to indicate the close connection that has been forged between Notre Dame—and, by extension, Catholicism—and the land to which generations of Catholic immigrants streamed, America. Catholics have gone from being deeply suspect to their WASP countrymen (Senator John F. Kennedy had to explain why he would not follow the Pope when he ran for President) to becoming the most patriotic Americans of nearly any constituency in the United States. Only at Notre Dame are the Preamble of the Constitution and duly famous lines of the Declaration of Independence read aloud before each home football game.

But there is a growing unease today among many thoughtful Catholics whether the seemingly easy relationship between Catholics and America will continue. Even as Catholics have achieved comfort, success and prominence in America, American culture has increasingly moved in a direction that makes this easygoing "at-homeness" increasingly difficult.

At the most obvious level, the needlessly hostile efforts of the Obama administration to provoke a battle with Catholics and Catholic institutions with the promulgation of the HHS Mandate came as a surprise to many Catholics who assumed that they had secured a sufficiently influential place at the political table to avoid such impositions. And the advancing gay marriage and gay rights movement is generating a complex of conflicts between both Church institutions and individuals who increasingly feel themselves to be bullied and shouted down with accusations of bigotry and intolerance—for holding firm to beliefs that have been at the heart of the faith and the Western tradition for thousands of years.

But these are only some of the most obvious contemporary challenges to Catholicism. At a deeper and more pervasive level, America is becoming an increasingly strange land to Catholics for whom their faith is most defining. American culture has become deeply degraded, with many popular shows, movies and music raining down constant pornography and encouraging pervasive materialism. Increasing numbers of institutions are defined by narrow utilitarianism that equates success with material gain—perhaps chief among them our institutions of higher education, a problem from which Notre Dame is hardly immune. Recent surveys show that a succession of generations are becoming more individualistic, less "relational," more detached and disengaged, with "Millennials" (approximately ages 18-32) showing among the lowest comparative rates of marriage and religious affiliation of any generation in American history. The wealthy and successful are "seceding" to concentrated areas of wealth and privilege (even as they lament the growing economic divide from a safe distance). The "culture" is apparently failing on every front.

In 1981, the philosopher Alasdair MacIntyre (now emeritus professor at Notre Dame) published his landmark book *After Virtue*. In that book he described how modern philosophy, in its embrace of "emotivism" (or relativism) and its rejection of Aristotelianism had ushered in a civilization that had lost the capacity to speak about the common good and build up practices that aimed at the cultivation of virtue. He concluded the book with a paragraph that has continued to haunt many of his readers, arguing that the modern world was entering a new "Dark Ages" that resembled that time during the decline of the Roman empire. MacIntyre wrote:

"A crucial turning point in that earlier history occurred when men and women of good will turned aside from the task of shoring up the Roman *imperium* and ceased to identify the continuation of civility and moral community with the maintenance of that *imperium*. What they set for themselves to achieve instead – often not recognizing fully what they were doing – was the construction of new forms of community within which the moral life could be sustained so that both morality and civility might survive the coming age of barbarism and darkness…. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without grounds for hope. This time however the barbarians are not waiting beyond the frontiers; they have been governing us for some time. And it is our lack of consciousness of this that constitutes part of our predicament. We are waiting not for Godot, but for another – doubtless very different – St. Benedict."

St. Benedict of Nursia was the founder of the first monasteries that became the "lifeboats" that sustained the arts and practices of civilization during the long Dark Ages, teaching, healing and sustaining a culture as Roman civilization collapsed. MacIntyre suggests that our new Dark Ages will require new monastic forms, communities in which the vital practices of civilization and virtue are sustained in an age that is not even conscious of its own barbarism.

If MacIntyre is right—and there are few days that pass that do not seem to further confirm his diagnosis—then a difficult challenge especially faces Catholic institutions, including (and perhaps especially) Notre Dame. Notre Dame's nearly 175-year history has been devoted to lifting up a poor immigrant population into the ranks of prominence, influence and wealth in a new land. It has been wildly, improbably successful in this effort. There is good reason why Catholics are especially proud and patriotic Americans, for this land has been very good to them. However, if indeed we are part of a broken *imperium*, then like the earliest Church, meeting in the catacombs while the persecution unfolded above, or like the monastic movement, which preserved civilization in the unfolding Dark Ages, it may be that the Church and its institutions will need to learn anew the art of living "beside" the *imperium* as a kind of "contrast-society" to the pagan culture in which it finds itself residing.

If this is true—and to arrive at this conclusion requires serious and even terrifying reflection, of which I see little in evidence in much of our daily campus life—are we prepared to equip our students for such a future? Can we even begin to outline what living in such a "contrast society" might look like? Are we—faculty and the more permanent members of this community—prepared to explore and even model such a "contrast society" for our students?

At the very least, we would need to begin to think seriously about how such a "contrast society" might look. We would need particularly to focus on three areas: culture (including education), community and economy. For, especially in these three areas, we view around us the devastation wrought by the modern *imperium*, and the lack of real alternatives in our purported era of freedom and choice.

A "culture" is not a colorful piece of clothing or a recipe with strange spices, but a comprehensive way of life. A signal part of a culture is "doing it yourself"—to the extent that one "consumes" culture, one is likely participating in an "anti-culture," a mirror-image of what a culture seeks to achieve—the full flourishing of virtuous human beings, meaning a direct engagement in the "practices" of culture. Are we making our own music, our own poems and stories, growing our food and cooking it with recipes learned from childhood, cultivating inherited traditions that we carefully pass on to our children? Or do we experience "culture" as individuals, usually looking into an individually-sized screen? Do we "cultivate" or do we "consume"? What would it mean to prepare our students to live lives embedded in rich and comprehensive cultures?

We use the word "community" with ease, often meaning people with a shared interest or even grievance, but a community is to be found in a place over a long period of time—often extending backwards and forwards for generations. Communities are places of memorial and remembrance, anticipation and expectance, gratitude and obligation. Americans are good at building the simulacra of communities, pop-up Eddy streets that look like an ancient downtown, but are organized around transience, convenience and impermanence. We have moved out of Bedford Falls for the suburbs of Bailey Park, not realizing that the cost of our back patios and attached garages was that when we lost $8,000, we would no longer know our neighbors well enough to ask for their help. How would we teach and model for our students what it would be to live in a real community as they begin their lives as adults and form their own families?

And perhaps most difficult, how could one begin to minimize one's participation in the economy of the *imperium*? We all need to make a living and provide for our families. But are there ways of doing this that minimize our participation in an economy of consumption and waste, one that continuously generates more wants and requires constant dissatisfaction? Can we shield our children (and ourselves) from the pervasive message that the answer to all life's problems is "more"? Can we participate in an economy in the original meaning of that word—one based in, and generative of, a "household"—attempting to transform the modern home into a place of *production* rather than *consumption*? How would we begin to teach our students how this end might be achieved—which would require ultimately a good economy embedded within a culture and a community?

Notre Dame has been exceedingly good at teaching several generations how to participate in the *imperium*; does it have the self-knowledge and ability to prepare itself, and our students, for a time when we may need to learn to live in contrast to it—teaching by example of something different and better, like the earliest Church in ancient Rome? For what does it profit a man if he gains the whole world, but loses his soul?

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Education at Notre Dame

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has surrounded the announcement of the Advancing Our Vision Program and the 80 new faculty positions," Nicgorski continued. "There seemed to be no effort to relate this initiative to the full mission of the University and specifically to the quality of undergraduate education that can be potentially transforming and that has long been the heart and soul of this University. It seems that Father Jenkins moved subsequently to correct some of this imbalance in his recent elaboration of the Strategic Plan for the University which elevated to prominence its Catholic dimension and its deep commitment to undergraduate education."

Philosophy Professor Alfred Freddoso emphasized the importance of a core liberal arts curriculum in his presentation "A Public School in a Catholic Neighborhood," delivered at Notre Dame in summer 2010. Freddoso stated then, "within any given university this core ensures that students are, at some point in their undergraduate career, thinking about a common set of important intellectual issues and reading a common set of worthwhile books … this sort of education leads one to see that intellectual formation in itself is an ongoing and life-long affair."

Similarly, Professor Emeritus of Philosophy Alasdair MacIntyre wrote in his book *God, Philosophy, and Universities*: "contemporary research institutions cheat their undergraduate students by failing to provide them with a foundation of generalists that would give them the needed context for their training as specialists in a particular discipline."

Another concern, assuaged in part by Fr. Jenkins's recent Strategic Plan announcement earlier this month, is that the university's ongoing investments in research are not driven by Notre Dame's Catholic character.

"The Catholic intellectual and moral tradition," Fr. Jenkins stated in the press release, "are the University's points of greatest distinction from many other fine research institutions." The Strategic Hiring Initiative's website stressed the administration's desire to draw faculty and scholars to Notre Dame who will, "provide our students with an unparalleled undergraduate education, contribute research and scholarship, and do all this in a university community informed by its Catholic mission."

Kate Hardiman is a freshman majoring in the Program of Liberal Studies and economics. She hopes that people in the distant future will still read the great books. Contact her at khardima@nd.edu.

Compliance questions

Christopher Damian
'13 Alumnus



On February 12, the Seventh Circuit Court of Appeals held an oral argument in Notre Dame's case against the HHS mandate. Among the more surprising moments was Judge Posner's question to Notre Dame attorney Matthew Kairis, asking whether the use of birth control was a mortal or a venial sin. Even more surprising was the admission of ignorance by Kairis, a graduate of Notre Dame's Program of Liberal Studies, followed by Judge Posner's answer that it is a mortal sin.

Among the more difficult questions for the legal profession is the way in which its moral perspective is to interact with those of its clients. Robert Vischer has written that legal theorists tend "to steer clear of any explicitly extralegal conceptions of morality, opting instead to focus on client autonomy, client loyalty, political legitimacy, and justice understood as legal merit." He argues that embedded in this focus, however, is an implicit morality that has at times exacerbated clients' problems, rather than relieved them.

During the clergy abuse crisis, Vischer wrote, "reliance on lawyers contributed to the Church's utter failure to exercise its duties of pastoral care." The legal profession's aggressive posture, focus upon minimizing settlements, resistance to transparency and frequent recasting of victims as responsible for their own injuries, often precluded the Church from truly acting as the Church. Rather, the pastoral morality of Christianity was supplanted by the adversarial morality of the legal profession. When Oklahoma governor Frank Keating resigned as head of a commission investigating the crisis, he said that the bishops had "turned to their lawyers when they should have looked into their hearts."

This is not to suggest that the Church should disregard legal precautions and considerations. Rather, as US District Judge Patrick Schiltz has pointed out, the Church's lawyers "must always consider the impact of their actions not just on the verdict ... but also on the ability of the church to conduct its ministry after the lawsuit ends."

For the first time in its more than 170-year history, the University of Notre Dame is offering contraceptives in its healthcare plans. In the midst of ongoing litigation, the university has decided—temporarily, it hopes—to comply with the federal requirement. Otherwise, the university risks fines of roughly $250 million per year. This compliance is surprising to some, especially given the university's claim that it cannot comply "without violating its sincerely held religious beliefs."

The compliance raises important questions regarding the present nature of this claim. The university has done what it claims it cannot do, so we are faced with two alternatives: Either the university has chosen to act inconsistently with its beliefs, or it has discovered a previously unarticulated and acceptable mode of compliance. We ought not disregard the possibility of the latter. Undoubtedly, the university has sought excellent legal counsel, and it has continued to seek remedy against the mandate in the courts. For legal purposes, it is quite likely that the university can comply and still maintain its religious objection. Compliance is not necessarily legal capitulation.

Thus, the university's objection is likely to still stand legally. For legal purposes, Notre Dame can comply while being consistent with its convictions. This does not guarantee that compliance will allow for consistency in other realms, however. We ought not be fooled into believing, like the Church's attorneys during the clergy abuse crisis, that legal considerations should provide the primary framework for our actions. Quite the contrary: Notre Dame's philosophical and theological commitments must dictate the framework of its legal proceedings.

Of course, some have already made the kinds of arguments the university needs in order to comply while maintaining its mission. In a petition against Notre Dame's lawsuit, many students and professors have argued that the "doctrine of double effect allows as morally permissible actions which are not intrinsically wrong, even if they have foreseen harmful effects." Unfortunately, these petitioners have overlooked section 2370 of the *Catechism*, which states that any action seeking "to render procreation impossible is *intrinsically evil*." Still, these are the kinds of arguments the University needs, even if this particular argument is fatally flawed.

The university cannot pretend that its actions are acceptable simply because they are legally consistent; rather, they must be philosophically and theologically consistent with its mission in order to be legally permissible. Notre Dame's argument against the HHS Mandate is that the regulation is unjust to religious institutions. If we take seriously Martin Luther King Jr. and St. Augustine's belief that "an unjust law is no law at all," then we ought to take seriously our ability and perhaps duty to refuse compliance. Absent certain extralegal justifications, both the university and its attorneys have failed their duties to Notre Dame, to the Church and to justice. Such a justification may exist, and I hope the university and its attorneys have found it. If they have, I'm curious to know what it is.

Christopher Damian graduated from Notre Dame with a BA in philosophy and is currently pursuing a JD and an MA in Catholic Studies at the University of St. Thomas. He blogs at universityideas.wordpress.com.

Dialoguing on diversity

Catriona Shaughnessy
Staff Writer

A review of the powerful, student-run *Show Some Skin* performance

Though the "Notre Dame family" is a means of identity cited by what seems like everyone associated with the university, individual experiences of those of different race, class, sexuality and faith do not always live up to the standard touted by the campus community.

These generally unspoken stories of struggles with identity and difference on campus are brought to light through *Show Some Skin: Be Bold*, a student-run stage production catalyzing discovery and appreciation of diversity.

Show Some Skin has had a significant influence on Notre Dame's campus since its inception three years ago. With every single showing of the performance selling out, it is evident that students are eager to engage in the dialogue regarding diversity on campus. Sophomore Clarissa Schwab, director of this year's production, commented to the *Rover* on the appeal of *Show Some Skin* for its audience:

"People want to hear these stories. You could hear them other ways, through the internet, etc. But they are drawn to it because it is their own community; this is Notre Dame. We love to talk about things going on within our space."

The show is comprised of a series of monologues, which are submitted by anonymous writers within the Notre Dame community. The student producers, assisted by faculty advisors Dr. Cecilia Lucero, Professor Nicole McLaughlin and Film, Television and Theatre's (FTT) Kevin Dryer, supply a variety of prompts in order to aggregate as many perspectives as possible.

Edith Cho, founder and former director of *Show Some Skin*, emphasized to the *Rover* the immeasurable appreciation the production staff has for the anonymous writers.

"*Show Some Skin* has, thankfully, earned the respect and trust of these anonymous writers in community that we will respect their view despite their biases and value what they have to say," she remarked.

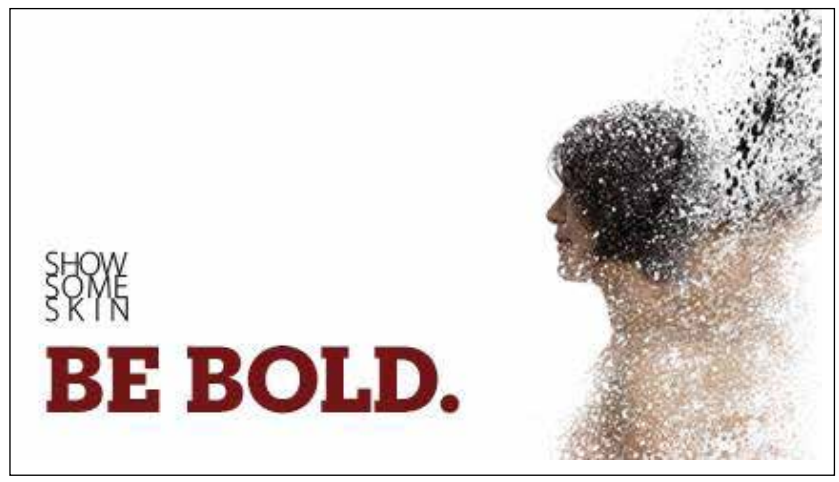
Each year, *Show Some Skin* features an entirely new cast of actors, many of whom have no previous acting experience. Jen Ho, an actress in this year's production, attested to the impact of the novelty of relating her personal experiences to her performance.

"I do not have much acting experience, so because of my same experiences, I definitely felt more pressure to convey these issues the author wrote so well to the audience to the best of my abilities," Ho said. "Hearing the audience's reactions for each line I performed was exhilarating. For some reason, it never crossed my mind that they would really listen to what I had to say, but they did."

Ho delivered a moving monologue titled "Watermelon Clouds," which addressed the tendency to make overgeneralizations based on preconceived stereotypes. The monologue, enhanced by the production's transition from Carey Auditorium to the DeBartolo Performing Arts center, parodied this phenomenon by relating it to equating watermelons to clouds.

"'Watermelon Clouds'," Ho told the *Rover*, "is a monologue that I can 100% relate to. Every situation the writer wrote in the monologue has actually happened to me in real life at Notre Dame, believe it or not. I cannot count the number of times people have asked if I eat dog, or what it tastes like, nor can I count the number of times that guys would think 'eating with chopsticks' is a great skill to have when 'picking up Asians'."

Above all else, *Show Some Skin* has been a building process resulting in a dynamic identity that allows for the incorporation of a wide variety of themes and experiences within the community. The production serves as a vessel for these stories, a stepping-stone for their entry into the Notre Dame dialogue.



"We are a soundboard for the complex marginalized voices, complicated identities, exploring what they would like to say. We enable them to reach out to the people that they want to tell to be more supportive. Whatever their message is, each story is a different angle," Cho explained.

The monologues are a highly effective medium for introducing these topics to campus conversation. The highly personalized, emotionally-charged method of storytelling creates an expressive, cathartic means of articulating the pain experienced by community members from discrimination and alienation.

Schwab told the *Rover*, "To actually have a face, face not equaling the writer, but having a personal account being personally said through a medium which is storytelling by means of actual voice-that's what draws people in. To have this story coming out of an actual person and have that experience unfold before them is what makes *Show Some Skin* special."

According to Schwab and Cho, the future of *Show Some Skin* is full of possibility and new opportunities for engagement. The production is opening campus dialogue to broad issues, but the mission of this movement is far from complete.

"*Show Some Skin* made me realize that each year the voices teach us more, how much we need this on this campus and how much more work there is to be done. This is not to be the end of the discussion. This is not enough," said Cho.

Catriona Shaughnessy is a freshman who lives in Farley Hall. She plans to study psychology, and she enjoys dancing across North Quad and savoring her go-to dining hall treat of froyo mixed with her cereal of choice. She can be contacted at cshaugh2@nd.edu.

The Pope Francis challenge

Alexandra DeSanctis
Associate P & E Editor

Morrissey Forum explores Notre Dame's call to missionary discipleship

Only one year into his ministry, Pope Francis has issued a challenge to Notre Dame: Uphold the Catholic faith by your example of missionary discipleship. The 2014 Morrissey Forum, held on March 3 in the Carey Auditorium, approached this topic head-on with a discussion entitled "The Pope Francis Challenge to Notre Dame: Preserving Catholic Identity and Mission."

The event featured speakers Martijn Cremers, Professor of Finance; Patrick Deneen, the David A. Potenziani Memorial Associate Professor of Constitutional Studies; and Gerard Bradley, Professor of Law. Discussion was moderated by senior Michael Bradley [*Editor's note: Bradley is Editor-in-Chief of the* Rover].

Reverend Ronald Vierling, MFC, Rector of Morrissey Manor, explained to the *Rover* that the annual Forum began at a time when "Student Affairs stressed the integration of the academy into residential life, expanding the notion that we are always a learning community whether that learning takes place in the classroom or in the hall."

Since its establishment, the Morrissey Forum has focused on topics especially relevant to campus, such as, "The Obama Administration HHS Mandate and the Implication for Religious Freedom."

On January 30 of this year, Pope Francis received university president Father John Jenkins, CSC, and members of the Notre Dame Board of Trustees at the Vatican. The Pope delivered a brief statement during the visit and his words have since been extensively examined, both at the university and in the national media.

Because Notre Dame is widely seen as the nation's leading Catholic university, the Holy Father's words hold special import for administration, faculty and students alike.

"The Holy Father's address to members of the Board of Trustees and other administrators encourages reflection on the Pope's concerns in light of the present campus reality," Rev. Vierling said. "Catholic identity and mission are obviously foundational to Notre Dame and are elements which set it apart from its secular counterparts."

Pope Francis commended Notre Dame for its "outstanding contribution to the Church in [the United States] through its commitment to the religious education of the young and to serious scholarship inspired by confidence in the harmony of faith and reason in the pursuit of truth and virtue."

His statement was not all praise, however. He demanded that Notre Dame maintain its commitment to "missionary discipleship… reflected in a special way in Catholic universities, which by their very nature are committed to demonstrating the harmony of faith and reason."

The Pope continued: "It is my hope that the University of Notre Dame will continue to offer unambiguous testimony to this aspect of its foundational Catholic identity, especially in the face of efforts, from whatever quarter, to dilute that indispensable witness."

The discussion at this year's Morrissey Forum concentrated on the call to missionary discipleship, and the challenge that Notre Dame faces—and will increasingly continue to face—in upholding this mission.

"The purpose of the forum was merely to jump start what many of us hope will be an extended conversation on this topic of vital importance not only to Notre Dame but to the Church at large," said Rev. Vierling.

"The Pope issues a real challenge that I see much more as an invitation for all of us," Cremers said during the panel. He emphasized that Notre Dame can answer this call by ensuring that all professors and students understand the Catholic faith and integrate it realistically with academics, so as to make our university an effective missionary.

Deneen argued that the Pope's challenge to Notre Dame is two-fold. "Discipleship means faithful adherence, as much as humanly possible, to the teachings of Christ in the Gospels, and the Church's efforts to understand this throughout history," he said. "The missionary dimension means this discipleship has to be engaged in the world, not simply true to itself, but to speak to a world that is highly mistrustful and will often hate the message of the Gospels."



Professors Bradley, Deneen and Cremers with Michael Bradley

"Pope Francis is calling Notre Dame especially to a very high role and mission, vocation and apostolate," Bradley stated. "How things go here at Notre Dame is profoundly important to American society and the American Church. There is so much at stake."

But is it possible for Notre Dame to fulfill this call to missionary discipleship while still flourishing as a major research university?

"I think it's a challenge worth taking up," Deneen asserted. "This means being true to itself and not simply conforming to the model of the research university that exists in the world. We must be bold and unique and willing to be distinctive—that's scary to be alone and be something different.

Cremers addressed the challenge from the perspective of the Mendoza College of Business. "The challenge is to make the Catholic network at Notre Dame more widespread, particularly in business," he said. "People see business as value-neutral but that's not at all true—there is something distinct that we can offer the world."

"It would be easy to conform, to market and organize ourselves in a non-Catholic way," Deneen added. "Students can be disciples and engage the world without accepting and conforming to the world's definitions of success. This is where our greatest challenge will lie going forward. If we don't get this right then in the end we will have no chance in some more controversial areas."

Bradley maintained that Notre Dame must cultivate a sense of indifference to the demands of society. "Not for the purpose of being different or indifferent," he clarified, "but so it can give the sharp countercultural witness that our world is going to require of us. The jury is out on when Notre Dame will be that kind of lean, mean, witnessing machine."

This challenge is especially evident in the Health and Human Services mandate, which requires Catholic institutions to provide contraceptives and abortifacient drugs in employee healthcare plans. Notre Dame graduate student Eduardo Andino asked the panelists how Notre Dame can answer the Pope's call to missionary discipleship with respect to this divisive and prescient issue.

"What is at stake in the mandate as a matter of Notre Dame's calling—what the limits of its material cooperation are—has precisely to do with the state of our society, what the mandate represents and the coming winter of discontent that the mandate portends," Bradley emphasized in response. "Notre Dame's entire responsibility as a participant in the American culture is part of what it means to be morally responsible."

"Notre Dame is being forced by the government, even remotely or indirectly, to provide something that we are convinced hurts people," Cremers agreed.

"This is not the last challenge Notre Dame will be receiving from an increasingly secular government and society that views the teachings of the Catholic Church as anathema and unacceptable in contemporary American society," Deneen warned. "How we act now is indicative of how we will respond as we are continuously and perhaps even more deeply challenged as we go forward."

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FOR RICHER
FOR POORER
FOR CHILDREN

The Definition and Importance of Civil Marriage

Thursday, April 3, 2014 | 12-7 p.m.

McKenna Conference Center, University of Notre Dame

Students for Child-Oriented Policy is pleased to announce its first annual conference, which will gather student leaders from across Indiana to form a statewide network of advocates for marriage, properly defined, as a child-oriented civil institution that specially serves the poor.

Notre Dame's Catholicism at a crossroads

Hailey Vrdolyak
Associate P & E Editor

Lecture addresses how to reclaim university's Catholic identity

The Chester and Margaret Paluch Lecture hosted at the Union League Club of Chicago on March 11 featured a presentation by Father Bill Miscamble, CSC, titled, "What is the Future for Notre Dame?".

Father Miscamble, Professor of History at Notre Dame and the 2014 Paluch Professor of Theology at Mundelein Seminary, was joined by Father Robert Barron, President of Mundelein Seminary, in his discussion about what it means to be a Catholic university.

Father Miscamble noted a tendency to deny that Catholic schools will continue down the same path of secularism as many Protestant schools: "If you're looking for PR fluff you've come to the wrong place."

In his presentation, Fr. Miscamble drew on Pope John Paul II's apostolic exhortation on Catholic education, *Ex Corde Ecclesiae*, in describing the important mission of Catholic universities as a part of the Church, to evangelize and influence contemporary culture.

Catholic universities must distinguish themselves as places of unique teaching and seek the understanding of the whole of reality insofar as the whole world is God's creation, Fr. Miscamble said.

"Scholars must seek the truth responsibly as part of the search for truth and God," he continued. "All disciplines must be connected."

In these institutions, Catholic beliefs cannot be separated from teaching and study.

"Students must have an informed view of what is good and be challenged to live good lives where faith is not sequestered into some private domain," Fr. Miscamble declared.

As Fr. Barron articulated, this trend was advanced in large part because of the 1967 Land O'Lakes conference, at which Catholic university leaders gathered to discuss the role of Catholic institutions in modern higher education.

"Catholicism by its very nature cannot be positioned by any institution alien to itself," Fr. Barron said, because Catholicism speaks of God, who is the act of "to be" itself.

The Land O'Lakes statement assumed that modern Catholic universities were universities first and Catholic second, Fr. Barron said. When universities appeal to the virtues of openness and dialogue, as Notre Dame did in honoring President Obama at the 2009 commencement ceremony, "[t]hey are operating out of the Land O' Lakes assumption that the ideals of the modern university trump the ideals of Catholicism."



Concern for national rankings and lack of interest in the philosophical vision of Notre Dame has slowly led to a form of "beige Catholicism" that has given up what was distinctive and countercultural about Catholic institutions.

Father Miscamble believes there is still hope for Notre Dame: "There is so much right with Notre Dame to allow it to recover from the fraying of its Catholic identity which has occurred, as evident with the decrease of Catholic faculty and fragmentation of its curriculum."

Father Miscamble told the *Rover*: "This idea that there can be some distinction between Catholicism and the university needs to be put completely to rest as we fashion this new Notre Dame that emerges from the heart of the Church."

He suggested four areas where Notre Dame can improve to salvage its Catholic identity: mission, faculty, curriculum and student life.

There must be a clear articulation of the mission; all mission statements are meaningless unless they actually shape the university. This vision should influence the decisions of all the participants of the university, Fr. Miscamble argued.

"We are linked to the institutional Church and indeed are glad precisely because of that," He exclaimed. "Catholic universities' very existence represents an implicit critique of the highly secularized elite culture."

This mission, Father Miscamble explained, cannot be accomplished without a faculty that shares in this mission, because they necessarily influence what is taught.

"When a faculty is hostile to the mission of the institution, its attenuation is likely. When a faculty is passive, the mission is likely to be anemic. But when a faculty is committed, there is every likelihood that the mission will be fulfilled," he explained.

If Catholic universities cannot distinguish their curriculum from those of secular schools, then they are not upholding their Catholic identity.

"Surely we must give attention to providing core curriculum that might provide some sense of what an educated Catholic should know, including about the existence of God, about the ultimate ends of the human person and the proper goals of society and how they might be reached," Fr. Miscamble asserted.

Student life, though, needs to supplement the teachings of the curriculum. Father Miscamble emphasized that "Catholic colleges and universities must notably draw students into good and constructive ways of living and away from the hookup culture and gross abuse of alcohol that characterizes too much of campus life."

"The most crucial task facing Notre Dame today and going forward is to preserve and enhance its Catholic mission and identity. This certainly is the challenge that Pope Francis put before the Notre Dame trustees," Fr. Miscamble concluded. "There are already plenty of schools where intellect has managed to detach itself from morality. Let our institution be different."

Hailey Vrdolyak is a sophomore political science and Spanish major who enjoys catching sharks. To talk to her about any type of fishing, contact her at hvrdolya@nd.edu.

Town Hall-goers tackle tough topics

Hailey Vrdolyak
Associate P & E Editor

Administrators and students meet to explore controversial initiatives

In an effort to keep undergraduate students informed on new building plans and initiatives, the Notre Dame administration held a Town Hall meeting on February 24. The meeting consisted of presentations by University President Father John Jenkins, CSC; Erin Hoffman Harding, Vice President of Student Affairs; and Hugh Page, Dean of the First Year of Studies.

Father Jenkins announced new renovations, namely two new residence halls behind Pasquerilla East and Knott, additions to the Hesburgh Library and a new multi-disciplinary research facility, all in addition to the Campus Crossroads project, which will add three buildings to the football stadium, including offices, departments and a new student center.

Diversity was also a key issue addressed by the three speakers.

Father Jenkins cited diversity as a deeply important issue that "can slip through the cracks." For this reason, he established a presidential diversity committee to, as he said, "deepen fairness, monitor progress and look into the welcoming character of campus."

Harding, the second speaker, announced a new diversity initiative, the Spirit of Inclusion, which "speaks to the aspirations of the community to be welcoming." According to Harding, students want the statement displayed prominently in residence halls, and it will be exhibited by the end of the semester.

Page likewise added: "Diversity is a moving target and something we have to constantly be attentive to."

Page also announced that a core curriculum committee, which meets every 10 years, is in the process of a review to address the strengths and weaknesses of the current core curriculum.

Once the speakers opened the floor to questions, students raised crucial concerns about goings-on at Notre Dame.

Senior Madeline Gillen [*Editor's note: Gillen is the managing editor of the* Rover] asked about the purpose of the Campus Crossroads project and how football and sacred music will improve each other by coming together in one area.

Father Jenkins responded: "What we're trying to do is bring people together. Our ticket revenue will allow us to take out debt. Athletics help us pay for academic purposes, but it's not about that. It's a bold program, and what we want to accomplish is interaction for students to be part of a single enterprise."

Eduardo Andino, a graduate student studying theology, asked what Notre Dame plans to do in the legal battle over the HHS mandate. He cited US Court of Appeals for the 7th Circuit judge Richard Posner's observation that Notre Dame's temporary compliance is not the best evidence that the university is committed to resisting the mandate.

"Our complicity is not an evil so grave that we would compromise our conscience by going along," Jenkins claimed, noting that it would cost Notre Dame $1 million per day if it did not comply.

Regarding Father Jenkins' response, Andino later told the *Rover*: "I'm not sure that I totally agree with what he refers to as the prudential decision to comply. Both reason and unanimous witness of USCCB bishops show that this is not an acceptable solution. It still does implicate the school in purchasing insurance that provides the materials. It is a question of objective moral wrong that we can't, in good conscience, comply with."

Sophomore Colin Devine questioned how Notre Dame is taking up Pope Francis' challenge to maintain a Catholic identity, especially as the university complies with the HHS mandate. He further suggested that the university should better keep students up to date on this issue.

According to Fr. Jenkins, Pope Francis urged Notre Dame to continue its contributions to education. Of keeping students updated about the mandate, Fr. Jenkins remarked, "I think students will get sick of hearing every development by email."

Freshman Ben Swanson, concerned that Notre Dame had not considered every option before complying with the mandate, inquired about how this decision can be reconciled with the university's Catholic identity and mission in the eyes of both the student body and the rest of the world.

"We're complying under protest," Fr. Jenkins responded. "We feel this is an infringement on religious freedom, but we have a variety of factors to consider, like legitimate government authority." Father Jenkins sought to draw a distinction between Notre Dame giving out contraceptives directly and a third party distributing them: "I don't see this as a scandal because we are not giving out contraceptives."

Junior Mark Gianfalla asserted that the money used for the Campus Crossroads project could have been better spent paying the penalty of non-compliance with the HHS mandate. He asked why this money is not being spent to restore current structures.

Harding responded that the university has spent $50 million on residence halls, saying, "I measure success in our halls in terms of community."

"There are a lot of people with a lot of needs, and we're trying to respond to it," Fr. Jenkins added.

Gianfalla, dissatisfied with the response, told the *Rover*: "They didn't address the issue of misallocation of capital. One of biggest issues with Crossroads is that money needs to be raised from scratch. Capital is going over the heads of residence halls to new structures that replace space. New halls cover overcrowding, but not renovation."

"I thought the questions were very good. It's just about clarifying for the students what we're trying to do," Fr. Jenkins told the *Rover*. "I thought it went well, but it ultimately depends on what the students thought."

Contact Hailey Vrdolyak at hvrdolya@nd.edu.

Confronting theodicy

VICTORIA VELASQUEZ
Associate R & E Editor

Faculty, students and visitors discuss the age-old problem in philosophical context

This weekend, the Notre Dame Department of Philosophy presents its second conference to confront the widely debated question: "If God is good and powerful, why does evil exist?"

Taking place on Friday, March 21 in the Eck Visitor Center Auditorium and Saturday, March 22 in DeBartolo Hall, the conference will be open and free to Notre Dame, Holy Cross and Saint Mary's students and faculty.

Speakers come from among the most insightful of voices on the philosophy of ethics, attempting to tackle the difficult problem of evil. John Hare from Yale University will give the first lecture on Friday, followed on Saturday by Laura Garcia from Boston College, and Bruce Russell from Wayne State University.

Although no information is currently available about the particular topics each speaker will address, the array of speakers promises a meaningful discussion of the theme of the conference.

In a comment to the *Rover*, David O'Connor, Associate Professor of Philosophy and Concurrent Associate Professor of Classics at Notre Dame, acclaimed Garcia as a scholar who "has long been a vigorous and insightful voice for Catholic views of ethics."

Garcia received her doctorate from Notre Dame and taught at Rutgers University, Georgetown University, the University of St. Thomas, the Catholic University, Calvin College and Notre Dame. According to the Boston College faculty department webpage, she is widely published on topics in philosophy of religion and ethics, and has a particular interest in exploring life issues and the vocation of women.

John Hare, who studied at Oxford University and received his doctorate from Princeton University, is the Noah Porter Professor of Philosophical Theology at Yale. According to O'Connor, Hare has visited Notre Dame many times and has many friends among the faculty. He is considered "one of the most well-regarded scholars in the country who teaches and writes about ethics from a theological point of view."

Among his repository of books, Professor Hare has written on topics regarding ancient philosophy, as well as contemporary ethical and moral theory. As stated in his biography on the Yale Divinity School website, Hare can offer a "nontechnical treatment" of issues of moral philosophy.

O'Connor did not comment regarding the final speaker, Bruce Russell, who serves as professor and chair of the philosophy department at Wayne State University. Russell specializes in ethics, epistemology and the philosophy of religion.

Jim Sterba, Professor of Philosophy at Notre Dame, organized the conference with generous funding from the John Templeton foundation.

Sterba said that he found it surprising "that relevant resources that could similarly advance discussion of the problem have not yet been utilized."

The purpose of the conference, he described to the *Rover*, is "to bring to bear the yet untapped resources from contemporary moral theory to advance the discussion of the problem of evil."

O'Connor also explained the main idea behind the conference in a comment to the *Rover*:

"The so-called 'Problem of Evil,' that is, understanding how a good and powerful God can allow evil in the world, has been much discussed in contemporary analytic philosophy of religion. But much of this discussion has been motivated by current approaches in metaphysics and epistemology, rather than directly by approaches in ethics. In general, metaphysical and epistemological approaches will focus on puzzles about how to conceive God's power; ethical approaches are likely to focus more on how to conceive God's goodness. In both cases, we hope we can understand the mysterious goodness and power of God better by reflecting on human goodness and power, where our knowledge is more intimate and grounded."

Presented via the arguments of philosophers such as BC Johnson, David Hume and JL Mackie, the "problem of evil" is a concept familiar to most first-year philosophy students.

Shannon Chiao, a freshman finance major, reflected on her experience discussing Mackie's famous essay, "Evil and Omnipotence," in her university-requisite introductory philosophy course. "I thought the discussion was insightful since I never thought about how God and evil can and do [co] exist and how incompatible that may seem."

In his claim against the existence of an all-good, all-powerful God, Mackie argues against several so-called "fallacious arguments" that defend God's goodness and power in the midst of the existence of evil, including the defense that evil is a necessary counterpart to good.

Mackie's argument and those of similar philosophers have posed a challenge to many theists' understanding of God as omnipotent and wholly good. On the other hand, some of the most highly regarded theologians of the Catholic Church, including Saints Augustine and Thomas Aquinas, have ardently defended the existence of a good and powerful God.

Chiao responded to Mackie's essay with a simple statement of faith, affirming the belief that "God is omnipotent in a way which we cannot interpret or use human understanding to define his divine power; God has plans for everyone, and we should not doubt his omnipotence or challenge the coexistence of God and evil in the world."

For anyone interested in delving into the contemporary approach to a long-debated question, there is an opportunity for open discussion following each speaker's lecture. Sterba welcomes undergraduates to attend, and will reserve the first question from the audience for an undergraduate student.

Victoria Velasquez is a freshman majoring in English. She realized her life dream this spring break in Orlando, FL. Contact her with any info on Disney princess auditions at vvelasq2@nd.edu.

Curvaceously confusing

DYLAN STEVENSON
Staff Writer

Grade curving is anything but simple

There is no uniform principle for curving grades at Notre Dame.

The *Rover* set out to answer three key questions about the nature of grade curving at Notre Dame: First, what grade curving actually is; second, what the purpose behind grade curving is; and third, to what extent it is used in the university as a whole. The answers are far more complex than one might imagine.

Catherine Pieronek, Associate Dean for Academic Affairs in the College of Engineering, spoke to the difficulties in understanding precisely what grade curving is.

Pieronek requested that the *Rover* define grade curving, in response to which the reporter cited the definition put forth by Kelly Roell in her online About.com article "What is grading on a curve?" There, Roell defines grade curving as the adjusting of grades to a pre-determined distribution of grades amongst students in a class.

"That is something that is employed (to my understanding) in Mendoza … we don't do that in engineering," Pieronek explained of Roell's definition, which Pieronek said aligned more with "forced grade distribution." Pieronek went on to note that the College of Engineering operates on a different definition of grade curving; if the class mean is a C, then one standard deviation above the mean would be a C+, one below would be a C-, and so on.

The second question about the purpose of grading on a curve was primarily addressed by Professor Thomas Stapleford of the Program of Literary Studies. Stapleford explained that one grades on a curve if "a) you believe the student body is reasonably consistent in abilities and work ethic from year to year, and b) you have a class large enough to assume that your students form a fairly representative sample of the student body as a whole." This test has interesting implications when considered with the findings from the third question, the university-wide use of the curve.

Regarding the application of grade curving across the university as a whole, one line appeared repeatedly: Both Pieronek and Stapleford mentioned that their departments had "no formal policy" with regard to grade curving, and so "different professors do it differently."

In addition, Stapleford was quick to point out that classes in the Program of Liberal Studies do not match criterion b) because of their small sizes, ergo there is no need to grade curve whatsoever in his department.

Thus among the Mendoza College of Business, the College of Engineering, and the Program of Liberal Studies, one supposedly uses a forced grade distribution, another grades mathematically along a bell curve, and the third does not curve at all.

The lack of formal policy in individual departments means that professors are at liberty to adjust any curves as they see fit. Seeing as there are wide varieties both within and between departments regarding the understanding and extent of grade curving, it can be said with some degree of certainty that grade curving is a fairly sporadic process at Notre Dame.

Furthermore, class size variance across departments and programs contributes to the lack of uniform policy. Stapleford said that the average PLS class size was about 25 students, while *Bloomberg Businessweek* reports that average class size in Mendoza is 33 students. *US News and World Report: Education Colleges* also points out that 11 percent of Notre Dame classes contain over 50 students.

These statistics provide a microcosm of the diverse classes at Notre Dame in terms of size and make-up, justifying a case-by-case basis for the manner in which grade curving is applied. The fact that different departments have a different approach to grade curving, and different professors within said departments mix and match, can be explained by looking at the numbers. It appears that discretion really is the better part of valour.

Dylan Stevenson forgot to submit his byline last time, and apologises for that. Tell him all is forgiven at dsteven5@nd.edu.



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

Write us a letter at ndirishrover@gmail.com

Have a suggestion?



"To bring the Gospel to all"

Abigail Bartels
Associate Culture & Thought Editor

Archbishop Salvatore Fisichella presents the much-anticipated 2014 Keeley Vatican Lecture

A crowd of students, professors and faculty flooded the Hesburgh Center Auditorium for the annual Keeley Vatican Lecture on February 26. The crowd, ranging from students sitting on the steps to front-row attendee Father John Jenkins, CSC, listened attentively to speaker Archbishop Salvatore Fisichella, President of the Pontifical Council for Promoting the New Evangelization and Titular Archbishop of Vicohabentia.

The director of the Nanovic Institute, Professor A. James McAdams, introduced the lecture as one of the ways the Institute tries to bring "unusual and extraordinary people" to the university. The purpose of the lecture and of the Nanovic Institute, he explained, is "to send Notre Dame to Europe and to bring Europe to Notre Dame."

After the introduction from McAdams and a welcome from Fr. Jenkins, Archbishop Fisichella took the podium to address the topic of the lecture, "The Role of the Church in Contemporary Society."

The Archbishop began by discussing the relationship between faith and politics, commending Catholics on both their long history of contributing to their countries and their active engagement in democracy. He then turned to look at the problems that face Catholics—especially American Catholics—today.

Archbishop Fisichella warned the audience about a "progressive loss of our religious sense" in society. He pointed to a long-established history of different societies trying to discredit the Catholic Church, implying that this "loss of religious sense" is no new phenomenon.

As he explained, the Romans declared Christianity an illicit religion because it did not fit with their ideal of polytheism. If Christians during this time had simply obeyed the Romans and given incense to Caesar, many martyrdoms would have been avoided, but capitulation would have invalidated the witness of the Gospel.

The Archbishop also examined the concept of faith as a private practice with public consequences. He said that the limitation of faith to simply a personal practice completely separate from public action is based on a "basic premise that a Christian could never accept: isolating faith from life."

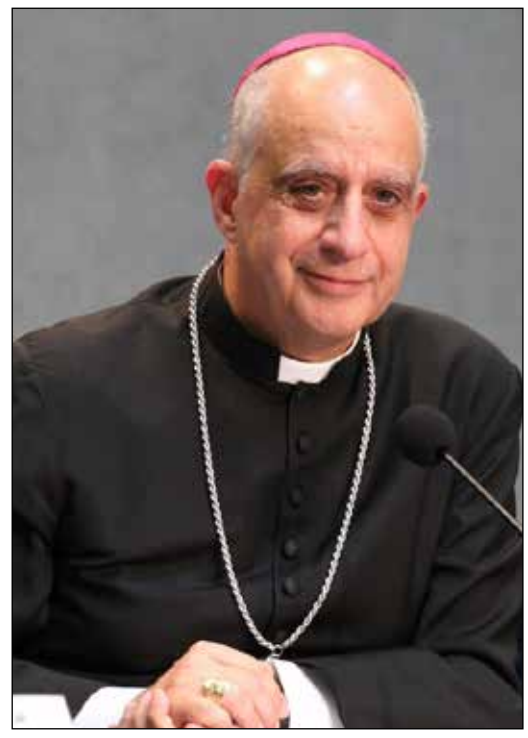
This separation goes directly against the ideals of the Church: "All Christians … are called to show concern for … a better world." Both the Church and the state are dedicated to the same humanity and work to serve people facing the same problems.

Yet these problems are shifting.

"We are experiencing today a substantial modification of the basic concepts of Western culture … [such as] nature, world, man, God, space, infinity, time, eternity, freedom, truth, law, justice," the Archbishop explained.

The redefinition of these foundational concepts has resulted in a new culture, as well as a new generation that views everything as acceptable under the new paradigms of thought; one individual's truth, the Archbishop lamented, is not necessarily true for another individual.

The US's Catholic presence has become even more crucial



Archbishop Fisichella

to the conservation of objective truth as this new culture boasts relativism while simultaneously stripping Catholics of freedom of religion in the public sphere. Archbishop Fisichella urged his listeners to root out any indifference over politics, to speak out and to challenge the redefinitions of ethical issues.

The role of the Church in contemporary society is to promote ethics, he claimed: "Ethics means promoting and defending life from its beginning until its end."

Archbishop Fisichella reminded the audience that even within a society that dismisses or even persecutes Catholic faith, "Our principle task is to bring the gospel to all, and may we never be content until it has reached even the last person in this world."

Abigail Bartels is a sophomore Political Science major who planned on being a marine biologist until she found out you have to like biology to do that. To discuss dolphins from a non-scientific admirerer perspective, email her at abartel2@nd.edu.

Art show explores faith in immigration

Tommy Anderson
Staff Writer

A review of "INMigration: Beyond Borders, a Visual Journey," presented by the Notre Dame Center for Arts and Culture

Although labeled with the dreaded taboo of "off-campus," the Notre Dame Center for Arts and Culture is well worth the trip for true art lovers. Its most recent theme of exhibits, "INMigration,"—a combination of 'in migration' and 'immigration'—showcases artwork inspired by Latino migration.

The goal of the exhibit is to present the mindset of an immigrant through artwork, portraying the obstacles and harsh conditions one encounters in his transition into the United States. A central component of overcoming these obstacles is faith, a theme present in much of the artwork on display.

One of the most fascinating works of art on display is a woodcut by Juan de Dios Mora called "En la Mira de esos demonios Devoradores," which translates to "In the watch of the devouring Demons." The piece shows a fierce creature that is a combination of a horse, dog, eagle, hog and shark. This intimidating animal holds in front of his face a small rope with an apple on the end, apparently enticing the viewer. A small fence stands between the viewer and the creature, apparently showing that the difficulty in coming to the US is not physically entering the country, but rather adapting to American life and maintaining culture all with the dream of a better life in view.

Another work, a digital print by Delilah Montoya entitled "El Guadolupona," shows a man in prison whose back was the focus of the piece. Covering the man's entire back is a tattoo of the Virgin Mary with her hands together in prayer. Below the tattoo, the man's hands are also together, only his are together in handcuffs.

Likewise, a small etching called "Transitions," a collage pencil work showing dozens of small figures, represents the arduous journey to the United States. Guns, helicopters, sharks, handcuffs and water mold together in this sketch in a sort of haze, most likely symbolizing the confused and fearful mindset of immigrants on their trek.



"En la Mira de esos demonios Devoradores'" Juan de Dios Mora (woodcut) 2010

"La Marcha de Lape Liberty," a screen print created in 2006 by Tony Ortega, features several faceless immigrants waving the American flag, marching into the US under the Statue of Liberty. Interestingly, Lady Liberty stands on the back of an immigrant in the background.

Two pieces were also taken from a series of 6 images made by Ramiro Rodriguez. His intention with the series, he told the *Rover*, is to "[juxtapose] the image with quotes from the Bible." His first artwork, "Just a Minute," shows an immigrant farmer reclining against a tree on a hot day. This was inspired by a real event in which an immigrant worker died after a long day's work. The text under the image reads, "Do not mistreat an alien or oppress him, for you were aliens in Egypt" (Exodus 22:21).

Rodriguez's second artwork, "Fallecio el Señor Urbano," shows a portrait of an immigrant, and beneath is it the verse, "The alien living with you must be treated as one of your native born" (Leviticus 19:34).

Rodriguez's artwork is part of the larger movement in Latino art, Borrando la Raya, or "Erasing the Line." Additionally, his artwork runs through a studio called "Consejo Gráfico" which is a group of independent print studios that has formed to advance the legacy of Latino artwork.

The works selected for the INMigration art show present a fascinating exploration of faith and the journey to the United States. Through the art, viewers may see the complexity of the way immigrants understand their journey across the border and their hope for a new life.

Tommy enjoys writing articles on important issues and going to movies alone, not always by choice. Contact him at tander18@nd.edu.

Right to Life

continued from page 7

potential donors. But there would have to be some mechanism in place to disperse the funds.

Another aspect of funding that should be considered is how the graduate student funding is dispersed. Those students who are parenting should be able to extend their funding past the typical limits. It seems unreasonable to assume that a parenting graduate student will be able to finish a degree in the same amount of time as a non-parenting graduate student.

Our Catholic mission calls the university to do more to than we are to support these graduate students. We must be able to say that we are truly living out our Catholic mission to the fullest, and I believe that at this time, there is much room for growth.

Erin Stoyell-Mulholland is a junior theology major who receives approximately 32 emails from Michael Bradley every day. If you share a similar plight and would like to participate in a plan to flood Mike's inbox, email Erin at estoyell@nd.edu.

Finding your voice: The vocational calling of Steve Warner

Michael Infantine
Staff Writer

Editor's note: This article is part of a series of interviews with men and women in the Notre Dame community who have responded to God's call to holiness in different ways. Here, Steve Warner shares his own vocational journey as well as advice for discernment.

***Irish Rover*: How would you describe vocation in a general sense?**

Warner: There is a marvelous etymological and musical way to understand the word "vocation": "finding your voice." I have come to appreciate greatly what it means to find your voice—whether you are a university president, a composer, a teacher, a poet, a scientist, an ethicist or a vocalist. "Finding your voice" means embracing what God created you to be, owning your strengths and your weaknesses and putting them to service, for both your Maker and for the People of God.

What is the mission of the Notre Dame Folk Choir, and what role do you play as its director?

A lot of people think that the word "folk" in our name describes a genre of music we like to sing, as if we simply did songs by Bob Dylan or Peter, Paul and Mary; or that the term came about because the choir was formed close to that period of time in American pop culture. But they would be incorrect.

The vast majority of our music is material that can be sung by everyone; thus, it belongs to the people—the "folk." Our goal is to create music that helps the assembly members themselves "find their voice" and enter into a relationship with God. My task, as steward of the Folk Choir, is to make sure that we are constantly engaging, encouraging and enabling congregational song.

What is the importance of music in worship and liturgy?

I cannot imagine praying without singing. But that is a personal response, perhaps biased around my own experiences.

Music is an incredibly powerful way to express realities, whether they be joyful realities, sorrowful ones or statements of our story of faith. Putting what we believe into song makes those beliefs more present to us, more tangible, more visceral. And so it is quite understandable that church leaders over the ages—from "Tra le sollicitudini," issued by Pope Pius X, to "Music in Catholic Worship," put forth by the US Catholic Bishops in 1972, as well as many other publications—stress the importance of song wedded with prayer.



Steve Warner

How does the ministry of the Folk Choir fit into the larger mission of the Church as a whole?

The goal of the Folk Choir is not music *per se*. Music is a means, not an end. Music is a means to deepening a relationship with God, a way to evangelize in a most powerful way, a way to embrace beauty and grace and wed it to the Word.

Evangelization is key. We are not meant to squander our gifts, keeping them, "like a light under a bushel basket." We are meant to take our gifts to the world. As Pope Francis says, embracing the joy of evangelization is one of the key components of being a Christian.

What is your personal vocation story? What steps led you to where you are now?

I earned a Bachelor's Degree in Religious Studies from St. Michael's College in Vermont. At the same time, I had to earn my way through college by singing in lounges—think Billy Joel's "Piano Man" with all its cast of characters. That work formed me as a guitarist, and it allowed me to get through college without a huge debt over my head. But it also opened me up to the desperation of lonely people, people who simply hung around in bars because they had no place to call home.

In the midst of this stint, I had an opportunity to travel overseas with a very accomplished entertainer. That experience was a negative one, opening me up to the underbelly of the entertainment industry—yet it showed me that, if I were to use my musical skills, they needed to be put to the service of the Church, and not to mere entertainment. I came back from that trip resolved to complete my degrees in religious studies and liturgy.

Two years later, I arrived at Notre Dame, and the following year, founded the Folk Choir.

Did you ever seriously consider another vocation or career?

When I decided to move into ministry, the year was 1977, and I was in New England. The notion of paid, professional lay people was almost unheard of at that time. Even when I began my studies at Notre Dame, there was barely any scholarship money available to the laity. So my parents were very concerned about this move. My father, in particular, felt I was making a serious career mistake. But I never questioned what I was meant to do.

What role does prayer play in your vocation?

There are people I know in music ministry that actually cannot "double task"—in other words, their prayer life is separate from their work. I cannot do that. Over the years, I've learned that all the decisions that go into my liturgical work, even the routine, mundane ones like putting a capo on a guitar or organizing my choral folder, are all part of prayer.

The Trappists say: "Ora et labora." "Work and prayer." Mine would be slightly different: "Ora est labora." If I am true to the gospel and to the spiritual journey, my work is prayer.

What is the most fulfilling part of your vocation?

Standing in front of the Folk Choir every week is one of the greatest blessings of my life. Even on my worst days, I never cease to wonder or give thanks for the energy and selfless commitment of these remarkable men and women. They truly are ambassadors of faith to me.

What is the most challenging part of your vocation?

I am a composer, and writing is a deeply personal thing—kind of like taking your faith journal and putting it out on a billboard. It is never an easy process, approaching the Word of God and having the audacity to put it to song. I would say that this is one of the more challenging parts of my vocation. And yet the risk-taking has also led to great reward.

Michael Infantine is a sophomore studying PLS with a minor in Netflix. Contact him at minfanti@nd.edu.

Track and Field hurdling into the ACC

Alicia Czarnecki
Staff Writer

Irish Track and Field team hopes to give the ACC a run for its money

In the midst of the Indoor season, the Notre Dame Track and Field team is hoping for a strong entrance into the Atlantic Coast Conference (ACC) after a successful career in the Big East. The Irish will face new competition, including North Carolina, Florida State, Clemson and Maryland.

Last year, the women's Track and Field team claimed their second program title in the Outdoor competition, taking first in the Big East Championship. The women's team has finished in the top three at the Big East Championship meet 11 times in the last 18 years. The men's Track and Field team finished second behind Connecticut, making an impressive jump from 6th to second place with their performance on the final day. Both teams look to bring tough competition to their new position in the ACC, and hope to continue doing well in this new conference.

Ihuoma Nwaogwugwu, a junior thrower from Marietta, GA, has been a member of the Notre Dame Track and Field team since her freshman year, and she looks forward to the tough season with the new ACC competition.



"The team is strong, and we have good depth, so I think we will do well if we continue to stay strong and work towards our goals," she told the *Rover*. "The key word is *team*, the coaches really build a family within the program, and there is a real sense of community, belonging and support."

The Irish Track and Field program is set apart from other schools by the bond that the athletes form, a closeness that Nwaogwugwu said is essential.

Nwaogwugwu related her favorite moment with the Track and Field team: "I love when we are on trips, away from the Notre Dame realm together with the rest of the team, it is fun to see new places and the competition is always nice."

The team is aiming to accomplish great things this year in the ACC, hoping to place high in both the Indoor and Outdoor Championships. Nwaogwugwu's personal goals for this season are to throw in the mid-18 meters by the end of the indoor season, and in the 50s for the outdoor season. She also hopes to make it to the Conference meets in both seasons.

Nwaogwugwu is not competing with the Track and Field team as a scholarship athlete, but she was not ready to give up the sport after graduating high school. The team has given her the opportunity to continue competing in a collegiate setting.

The athletes on the Irish Track and Field team have a rigorous schedule, practicing at least 6 days a week and lifting three times a week. This in addition to traveling to meets almost every weekend. Notre Dame only hosts four home meets every academic year (all of them indoors at the Loftus Sports Center) so the team members are constantly on the move. They also participate every night in training table (sharing meals with other athletes in a private dining room in North Dining Hall), and in various team events throughout the year.

Nwaogwugwu is a mechanical engineering major and a resident of Pasquerilla East Hall. When asked how she manages to balance competing on the Track and Field team and pursuing her engineering degree, Nwaogwugwu responded, "School is difficult even if you are not an athlete, so you have to have drive to do it. It is bad some weeks, but in the end it all is worth it."

The Irish will compete next in Texas in the Texas Relays and the Victor Lopez Invitational on March 26-29.

Alicia Czarnecki is a freshman Environmental Engineering major. She is also a proud PE Pyro. Contact her at aczarnec@nd.edu.

Football makes big offseason coaching changes

Kyle Mulholland
Staff Writer

A look at the newest members of Brian Kelly's coaching staff

The 2013 football offseason saw major changes occurring in Notre Dame's coaching staff. As both offensive coordinator Chuck Martin and defensive coordinator Bob Diaco went off to be head coaches elsewhere (Miami University of Ohio and University of Connecticut, respectively), Coach Brian Kelly and the Notre Dame football team made some big moves to recruit the talent that the Irish need to build the team up to another run at the National Championship.

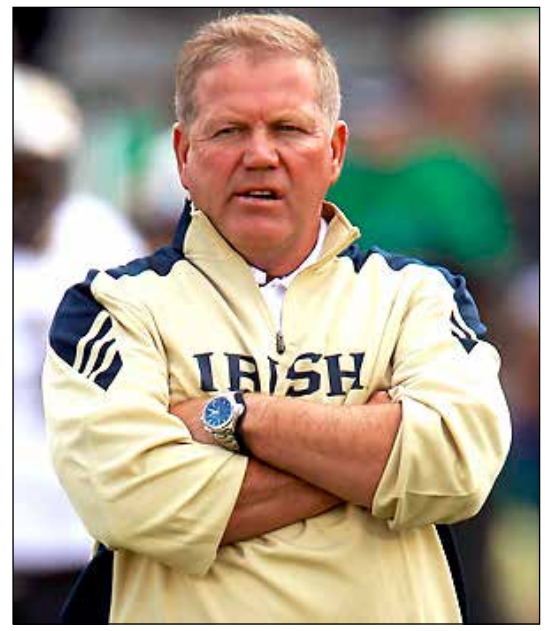
Some of the movement came from within the program, as Mike Denbrock moved into the offensive coordinator position, but a lot of outside experience was brought in. Brian VanGorder was recruited to lead Notre Dame's defense as coordinator, and Matt LaFleur came on board to be the quarterbacks coach. Both coaches come with extensive and diverse experience at both the college and professional level, and both had previously coached under Kelly.

"I think it's awesome that everybody's worked with Coach Kelly before," junior Michael O'Brien explained. "Coaching chemistry plays a huge part in team chemistry, and to know that they've worked together before and want to work together again should mean great things for Notre Dame football."

Starting with the offensive side of the ball, Notre Dame passing game coordinator/outside wide receivers coach Denbrock was promoted to Notre Dame's offensive coordinator role. This was a fairly logical step—Denbrock served as the interim offensive coordinator during the New Era Pinstripe Bowl. The Irish put up 494 total yards during that game, including 175 rushing yards against the nation's fourth-best rushing defense.

Denbrock's Notre Dame coaching career includes time served as the tight ends coach before moving on to coaching wide receivers. Denbrock helped develop Tyler Eifert into a first-team All-American, Notre Dame's first tight end since 1991 to gain that distinction. Upon moving to the outside wide receivers, Denbrock worked directly with TJ Jones, who went on to be one of the best wide receivers in Notre Dame history.

Denbrock will continue personally coaching the wide receivers, but the quarterback coaching role will now be taken up by LaFleur. LaFleur has been involved with offensive production throughout his entire career. One of his most notable roles was as the Washington Redskins quarterback coach, where he worked directly with Robert Griffin III and Kirk Cousins en route to Washington's 2012 NFC East title, the team's first since 1999.



Coach Brian Kelly

LaFleur was also an offensive assistant under Kelly at Central Michigan in 2004 and 2005.

"This is a tremendous opportunity to once again work with Coach Kelly—who I believe is the best head coach in the country," LaFleur told reporters. Kelly reiterated the enthusiasm, saying "The competitive drive to succeed was on display every day during his time with me at Central Michigan. I'm thrilled to have him on our coaching staff."

On the defensive side of the ball, VanGorder is coming to Notre Dame to step up as the defensive coordinator. VanGorder coached linebackers at Grand Valley State 1989 - 1991 (Kelly was assistant head coach 1987 - 1990 and head coach 1991 - 2003). VanGorder comes to Notre Dame with extensive defensive coordinator and linebacker experience, including as the linebacker coach under Brian Kelly at Grand Valley State between 1989 and 1991.

VanGorder is no stranger to success, as demonstrated during his time with the University of Georgia and the Atlanta Falcons. In 2002, VanGorder helped lead Georgia to a 13 - 1 record on the way to an SEC Championship and a Sugar Bowl victory, as well as winning the Capital One Bowl and the Outback Bowl over the next two years. While defensive coordinator in Atlanta between 2008 and 2011, the Falcons were always above .500 and went to the playoffs in 2008, 2010 and 2011, including claiming the NFC South championship in 2010.

As Kelly builds up his coaching staff, the Irish continue to look forward to the 2014 football season. Under the new leadership of VanGorder and LaFleur and the continued leadership of Denbrock, the Irish are certainly in in a position to make a big entrance when the season begins.

Kyle Mulholland is a junior residing in Duncan Hall studying computer science and economics. He doesn't always wear a scarf when he bowls, but he always bowls when he wears a scarf. Contact Kyle at kmulholl@nd.edu.

Irish Men's Golf looking to perfect its swing

Jake Kildoo
Staff Writer

Men's Golf team optimistic about spring season despite trials in the fall

Under head coach Jim Kubinski, the Irish Men's Golf team has high hopes heading into the spring portion of their season. After fall tournaments that, admittedly, lacked a bit of luster all around—despite some outstanding individual performances and rounds—this optimistic squad hopes to put together some impressive tournaments in the more important spring campaign.

This group is quite young, with as many as three freshmen in its starting lineup at times this fall. Looking ahead, this youthfulness is advantageous, as these more novice players culled valuable experience during the fall season.

Junior standout Tyler Wingo was glad to speak with the *Rover* about his prospects for the coming spring:

Irish Rover: **What do you all do to train over the winter break?**

Wingo: Most of our team members are from warmer states like California, Georgia, Arizona and Louisiana. This lets us practice over winter break freely as we would in the beginning of the fall season. Also, most people play in some type of amateur tournament that allows them to further refine their skills. In terms of the off-season, we have a great indoor facility with a chipping and putting area, heating hitting bays, and a simulator. This allows us to maintain our form with the cold weather. Additionally, we have some traveling practice opportunities, which were in West Palm Beach, FL, and Austin, TX, this semester before the start of our season. This combination helps to get our game in proper shape before our first tournament.

What sorts of goals do you have, both personally and as a team, for this spring?

Personally, I want to win an event this spring and not have a finish outside the top 20 in every tournament. Team-wise, we have a goal of winning the ACC championship then making it through NCAA regionals into NCAA Finals where we will make a run at the national championship. Obviously, going in to every regular season tournament this spring we have the goal of winning and that is another objective our team has.



Golf senior Niall Platt

You seem to have a very young team right now, on the whole—do you think this is a good thing or a bad thing?

I think having a young team is great. For one, it shows that we have a great deal of talent and these younger players will develop into something very special with four years of college golf experience. Like I said earlier, the most important thing is experience. With that comes comfort, which will allow our team to be successful this spring and over the next couple of years. Also, just because someone is young does not mean that they do not have the skill set to compete at the highest level. I have seen some very impressive showings from the underclassmen this year in qualifying and tournaments, which makes me very excited for the future of ND golf.

Does the shift from the Big East to the ACC make conference more or less competitive for you all?

The ACC is a stronger golf conference than the Big East. It does not really affect our regular season play, but does have an impact on the postseason. I think this increased competition is great for our team and has only enhanced our focus and practice in order to compete in this conference.

What would you say makes the Notre Dame golf program what it is? What makes it unique or special?

The ND golf program is very special in my opinion. For one, there is an emphasis on winning and perfection in technique that I think resonates throughout our athletic program. Additionally, our team has great practice and workout facilities that allow for players to push themselves to the limit. The most unique aspect I think is our team dynamic. We have a very cohesive team from the coaches down to the players, which lets our team play freely and to the best of our capabilities. I think this is because of the student-athlete that ND attracts and the players we recruit.

The Men's Team finished 7th overall at the San Diego Classic and fifth at the Talis Park Challenge on March 16. They next compete at the Lone Star Invitational on March 24.

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