THE IRISH ROVER

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DART Like a Champion Today

Staff Editorial

"University teachers should seek to improve their competence and endeavour to set the content, objectives, methods, and results of research in an individual discipline within the framework of a coherent world vision," Bl. Pope John Paul II wrote in his 1990 apostolic constitution on Catholic universities, *Ex Corde Ecclesiae*. "Christians among the teachers are called to be witnesses and educators of authentic Christian life, which evidences attained integration between faith and life, and between professional competence and Christian wisdom. All teachers are to be inspired by academic ideals and by the principles of an authentically human life."

Recognizing the important role professors can play not only as instructors but also as mentors and models, the *Rover* staff presents the following recommendations for courses offered in the 2014 fall semester.

Applied Mathematics

Mark Alber will be teaching "Mathematical and Computational Modeling" next semester. If you are interested in applying mathematics to real world situations, this is the class and the professor for you.

Ankita Jain is offering "Topics in Applied Mathematics" next fall. Jain is always willing to help outside of class and give her students the best opportunity to learn. If you need another math course, definitely think about adding this one.

Zhiliang Xu will be teaching "Numerical Analysis" in the fall. This is an interesting course for those who enjoy learning about applications of Taylor Expansion to numerical algorithms. Xu is always looking for ways to help his students and he is always available outside of class to patiently work through problems with you.

Art Studio

If you're looking to fulfill your fine arts requirement, **Bill Kremer**'s ceramics class is a great option. His sense of humor, openness to student creativity and flexible teaching style make ceramics an excellent choice for students of all artistic capacities.

Economics

Timothy Fuerst will once again be teaching "Principles of Macroeconomics" next fall. This course satisfies the university requirement for social science and is also required for economics majors and a number of other disciplines. As the course title suggests, students will get a "big-picture" look at how the economy works and at what drives economic growth. Fuerst is a relative newcomer to Notre Dame and is enthusiastic about the mission of the university. He is one of the most-cited economists in the world.

Joseph Kaboski is offering a writing-intensive economics seminar, "Introduction to Economics and Catholic Thought," next semester. The course focuses on papal encyclicals comprising the modern Catholic social teaching tradition and applies them to contemporary economic issues. This course is particularly important for students studying economics at a Catholic university such as Notre Dame.

Rover advisor **Eric Sims** will return to teaching "Intermediate Macro Theory" next fall. This course builds upon micro foundations to place the consumer, firm and government within a model that can explain economic growth and variation. A central aim of the course is to understand business cycles and what drives them. Sims is a wonderful teacher with a talent for connecting with students and making the material interesting. He also likes to talk about football, so the fall is the perfect time to take his class.

James Sullivan will teach the "Intermediate Micro Theory" course, required for all economics majors. This course focuses on the economic decision-making process of both consumers and firms, and builds a micro foundation for all further study in economics. Sullivan is an engaging teacher with an ability to make difficult material more accessible and interesting. He also directs, with **Bill Evans**, the Lab for Economic Opportunities, which seeks to discover research-driven solutions to poverty in the US.

Education, Schooling and Society

John Schoenig works in the Institute for Educational Initiatives with the ACE program, and teaches one undergraduate seminar each semester on education law and policy. A graduate of ND law school, he is passionate and articulate about the complexities of the education sector today. Anyone interested in law or education has a lot to gain from taking this class.

English

John Sitter is one of the most distinguished English professors at Notre Dame. Taking "Introduction to Literary Studies" with him would be a great way to enter into the English major. Sitter really cares about your future endeavors, and

continued on page 6

On both sides of the screen

Rebecca Self
Religion & Ethics Editor

Promoting honest conversation about pornography through panel discussion

As a much-anticipated Notre Dame women's basketball game was beginning in the Joyce Athletic Center, hundreds of students and faculty instead filled the Hesburgh Library's Carey Auditorium. People lined the back and sides of the packed room to hear four people talk about their experiences with pornography: a former pornography star, a former producer, a former addict and his wife.

The March 31 event was a product of the collaborative efforts of several individuals, the Institute for Church Life (ICL) and the Gender Relations Center (GRC).

While the GRC was not involved in planning the event, it was invited by the ICL to be a cosponsor. According to Dr. Christine Caron Gebhardt, GRC director, the Center has an interest in encouraging students to "be part of the discussion."

"We are supporting the goal of the event as it relates to the mission of the GRC to create dialogue about how to support students in forming healthy relationships," she said. "As the panelists will discuss, pornography harms relationships and the dignity of human persons 'on both sides of the screen.' It is our hope to raise awareness about pornography as a social justice issue—its links to unhealthy relationships, sex trafficking, sexual assault, body image distortion, etc."

The panel discussion, which lasted over two hours, was taped, and a video of the panel discussion will be available online.

Leonard DeLorenzo, director of the ND Vision program within the ICL, the panel on pornography clearly falls under the auspices of the ICL said: "The heart of our mission is a commitment to evangelization and healing. There are wounds that people carry that relate to the phenomenon of pornography—these wounds are sometimes quite hidden. We care about this issue because we care about the people it affects. If we

continued on page 12

Students receive sacraments of initiation

Lilia Draime
Executive Editor

Bishop welcomed 43 into Full Communion, complete initiation

Clad in rose-colored vestments, Fort Wayne-South Bend Bishop Kevin Rhoades presided over a March 30 Mass in which 43 members of the Notre Dame and Holy Cross College communities received Sacraments of initiation.

"I am always impressed by these students who are willing to commit themselves to Christ in such a public fashion," said Basilica Rector Fr. Peter Rocca, CSC, concelebrant of the Mass. "Their public witness is so powerful, and I am always humbled by their commitment to live the Catholic faith in such a public way."

Bishop Rhoades' homily likewise served as encouragement for both initiates and the Notre Dame community. "We're all on this journey of faith. Lent began as a journey of catechumens to baptism … and is a return to the Lord as children of light … Our candidates have been chosen by God and equipped for service in God's kingdom," he proclaimed. "When we receive the light of Christ, our lives are changed. We receive wisdom, and He fills our hearts with the light of his love."

These 43 students comprise three different formation groups, Assistant Director of Sacramental Preparation and Catechesis Brett Perkins explained to the *Rover*: Candidates, Catholic Candidates and Confirmandi.

Candidates and Catholic Candidates, composed of 12 and 9 students respectively, were both formed through the Rite of Christian Initiation of Adults (RCIA) process. The Candidates preparing for Full Communion with the Catholic Church were already baptized Christian Protestants, while the Catholic Candidates were baptized Catholics completing their initiation into the Church through the Holy Eucharist and Confirmation.

The 22 Confirmandi, formed through

continued on page 10

INSIDE:

A Pornified Culture

The Joe Lindsley Page, p. 3



Catholic, conservative immigration

Campus, p. 11



THE *IRISH ROVER*

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THE FINE PRINT

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

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

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

"And when I am lifted up from the earth, I will draw everyone to myself."

-John 12:32

It behooves a watchdog to bark

MICHAEL BRADLEY
Editor-In-Chief



Fifty *Irish Rover* articles and four years ago, I set foot on Notre Dame's campus for the first time as a student. Now I write my final article as a member of the *Rover*'s editorial staff.

In the past year, I've tried to grow the *Rover* as a campus actor and as a community while sustaining and improving the paper's quality of reporting and editorial writing. We've expanded our online presence significantly—drawing nearly 9,000 visitors to our website in March, and establishing social media outreach—and have revamped the paper's aesthetics in an effort to make the *Rover* a central and attractive voice in campus discussions.

I have tried to draw attention (however imperfectly) to the dynamics that infect university life and threaten the university's intellectual apostolate, while at the same time growing the paper as a *community* and a campus actor. To the latter end, the *Rover* has sponsored or cosponsored a number of popular events this year, public and private, the purposes of which have been the enfranchisement of Catholic student leadership at Notre Dame, and a deeper intellectual and vocational engagement with the pressing needs of leadership and witness.

To the former end, I've focused in my writing on Notre Dame's pervasive careerist culture; administrative failures to offer "uncompromising witness … to the Church's moral teaching," as Pope Francis challenged it to do in January; on pastorally disastrous strategies that harm the very students they are meant to serve; on typical campus assumptions and habits that inhibit healthy relationships; and on the treasure trove of formative and discernment opportunities offered by various departments, institutes, and the Congregation of Holy Cross.

Above all, I've sought to ground the paper's identity in its mission to defend and uphold the Catholic mission and character of the university we are serving. Vague insults from the editorial members of the *Observer* aside, the *Rover* provides a much-needed complementarity to campus discussion, and endeavors to be a thoughtful forum that engages concrete issues rigorously from an informed Catholic perspective.

The written word is proving an ever more powerful tool in this century of the media; platforms for self-expression abound, whether in the form of 140 characters, a self-made blog or an independent campus publication. Organized, polished, thoughtful communication is essential to the flourishing of the intellectual community here at Notre Dame, and I've tried to deepen the *Rover*'s participation as a well-respected contributor to campus dialogue.

Working with the paper for four years has also afforded me insight into what is, by far, the most alarming dimension of Notre Dame's present situation: the administration's rigid opaqueness and refusal to render publicly accountable its rationale and decision-making vis-à-vis Notre Dame's Catholic character. This total lack of transparency allows the administration to operate relatively autonomously: Since students and professors alike are largely left in the dark concerning central decision-making, those constituents cannot directly criticize the rationale. We can only question, and be suspicious of, the opaqueness.

One of the university's highest-level administrators, a Vice President, told me very frankly in the fall that he ignores my media requests for comment—which simply take the form of, "How does this or that action or decision comport with the university's mission statement and Catholic identity?"—because he "feels trapped by the questions." Another Vice President recently informed me that her schedule for the next *four weeks* does not admit of a 20-minute space in which to have a brief conversation about her administrative decisions.

Ask a question of an administrator about how Notre Dame's decisions comport with its Catholic character, and you are sure to receive either no response, no response of any substance, or a confused response.

This confusion runs all the way to the top of the university. Witness Fr. Jenkins's answer to a question he was posed in February at the Town Hall meeting, concerning the university's decision to comply with the HHS mandate:

"Our complicity is not an evil so grave that we would compromise our conscience by going along," Fr. Jenkins said on February 24 at Washington Hall. "I don't see this as a scandal because we are not giving out contraceptives."

Yet Fr. Jenkins and Notre Dame argued *precisely* the opposite points in their lawsuit requests as reasons for seeking relief, which the judges rejected in part due to a perceived *lack of sincerity* on Notre Dame's part.

Not many influential administrators at Notre Dame are possessed of a coherent vision of what it means to be a Catholic university, or have much of an idea in what the university's institutional vocation as an intellectual apostolate essentially consists.

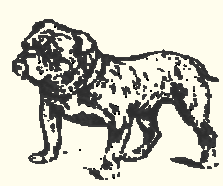
The *Irish Rover* is trying to do something about that fact, with professionalism and clarity. As I move forward from my time with the paper, I know that next year's staff will continue to take up this challenge.

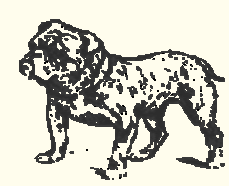
It behooves a watchdog to bark. Good Rover.

Michael Bradley lives in Dillon Hall and is graduating in May with a BA in philosophy & theology. Contact him at mbradle6@nd.edu.

The *Irish Rover* is proud to announce that Lilia Draime, our Executive Editor, will be the Editor-In-Chief for the 2013-2014 school year. She has been approved by the *Irish Rover* Board of Directors and will be responsible for all content in the April 24 issue. We congratulate her and wish her the best of luck.

Two additional articles can be accessed at www.irishrover.net, "Feminism, Law and Religion: My 'At Bat,' " by Abigail Bartels and "Priest, Prophet, 'King,' " by Michael Infantine.







Arrested development: The destruction of masculinity in a pornified culture

Octavia Ratiu
'11 Alumna



The modern world of pornography is a force to be reckoned with: Porn consumption has never been higher in the history of the internet age, with content that is more graphic and violent than ever before. Porn draws almost 40 million daily users (70 percent men and 30 percent women), comprising almost 40 percent of all internet traffic. According to statistics reported in The Witherspoon Institute's 2010 report, *The Social Costs of Pornography: A Statement of Findings and Recommendations*, 66 percent of men ages 18 to 34 visit a porn site every month, and it is estimated that between 40 and 50 percent of regular internet porn users ultimately develop signs of sexual addiction. More men than women view porn (at least at this point in time): A 2007 survey of American college students showed that 70 percent of the women in the sample had never looked at porn, compared to just 14 percent of their male peers. Accordingly, the porn industry is huge: 4 billion dollars a year is spent on video pornography, more than that on football, baseball, and basketball *combined*. To put it simply, our culture is oversexed; our culture has become "pornified," as writer Pamela Paul put it in 2005. What does this mean, and why should we care?

Although religious arguments against pornography abound, increasingly more critiques of the interpersonal wreckage of pornography are coming from secular voices in public discourse. "For most of human history," feminist Naoimi Wolf wrote in 2003, "the erotic images have been reflections of, or celebrations of, or substitutes for, real naked women. For the first time in human history, the images' power and allure have supplanted that of real naked women. Today, *real naked women are just bad porn*" (my emphasis). Indeed, porn may be determined problematic according to arguments that appeal not only to morality but also to our basic biology.

Dubbed "the new narcotic," pornography is very much a physical matter, rooted in the biological complexity of our sexual structure, according to neuroscientist William Struthers in his 2009 book *Wired for Intimacy: How Pornography Hijacks the Male Brain*. Porn sacrifices relationships with real women for the allure of an image of a woman on a screen, a pattern akin to what Struthers calls "a consumption of sexual poison that becomes part of the fabric of the mind." These effects are exacerbated by the response of the specifically male neurological makeup to porn's pervasive objectification of the female body.

From a biological perspective, viewing porn fundamentally changes the way our brains see each other: the brain picks up sexually relevant cues, triggering arousal and a series of events that deepen neurological pathways of habit formation. Each time an unhealthy sexual pattern is repeated, this pathway is neurologically (and emotionally) eroded into a trough. So when an adolescent male uses porn, he begins to set in place a neurological habit that creates a strong neural association between the images, arousal and sexual release. When activated simultaneously over and over, this constellation of environmental stimuli reinforces a neurological groove that makes viewing porn pleasurable in a biological sense.

Furthermore, the male brain on porn increasingly generates testosterone in order to heighten sexual desire. If porn is viewed often enough, the brain can be thought of as always in a "ready" state to interpret just about *anything* as a trigger for sexual fantasizing (whether it's explicit porn or a girl in class whose skirt is a bit on the short side). These neurobiological findings of porn have dizzyingly high social costs for men in particular, including: lower attraction of females to male porn users, real-life sexual incompetence and dissatisfaction, increased rates of depression, desensitization to violence and habituation to increasingly extreme forms of porn.

Underlying these costs is the broader argument that porn prevents the formation of masculinity and healthy sexual identity in adolescent males, the most impressionable users of pornography. The dangers of porn are only amplified by increasing cultural confusion about what "being a man" really means (cf. any tongue-in-cheek BuzzFeed listicle), as well as a worrying lack of male role models through broken family structures and modern technological isolation from wider communities. This leaves the young adult male essentially alone in his attempt to construct a model of authentic masculinity. The sense of the masculine grows as it is challenged, but without frequent and instructive challenges (ideally, from fathers or father-figures) it runs the risk of becoming at best, stagnant, at worst, warped. The most pernicious form of this warped masculinity comes in the temptation of pornography, which Struthers says "hijacks a man's mental world" and impedes his progress toward becoming the best man he can be. As a result, we have today a generational arrested development of young males who remain in the emotional stages of boyhood.

Moreover, our culture has repeatedly diminished a crucial aspect of manhood by misconstruing it as "feminine": that is, the male need for intimacy. Based on a relational anthropology of the person, we ought to examine how this misunderstood aspect of the masculine makeup contributes to the way young men relate to one another, and in so doing, form their own sense of masculine identity with which they present themselves to the world.

Erik Erikson, 20th century developmental psychologist known for his theory on psychosocial development, provides a helpful structure for the adolescent search for identity in his 1968 work *Identity: Youth and Crisis*. In the search for a sense of continuity, Erikson says, adolescents must "install lasting idols and ideals as guardians of a final identity." In order to combat the uncertainty of this stage, the adolescent "looks most fervently for men and ideas to have *faith* in, which also means men and ideas in whose service it would seem worthwhile to prove oneself trustworthy." Thus Eriksonian personality theory posits that the primary struggle facing an adolescent is that between identity and role confusion. Indeed, successful development of identity in adolescence sets the stage for the next crucial battle in young adulthood between intimacy and isolation.

If no appealing examples of positive identity are offered to the adolescent, then the choice of a negative identity becomes attractive. Such an identity, Erikson asserts, is "perversely based on all those identifications and roles which, at critical stages of development, had been presented to them as most undesirable or dangerous and yet also as most real." This concept of negative identity, I believe, encompasses the identity gained through the experience of viewing porn, for each entry into the world of porn further cements the idea in the male adolescent's brain that this *is* the real world, and that the women in these pictures and videos *are* real women. The fleeting sense of novelty and control during this experience draw him back for more until these virtual escapes form an intrinsic part of reality and identity for the adolescent. After all, as embodied beings, our thoughts translate to actions, which, when repeated often enough, become the habits by which we understand ourselves and form the identities we present to others.

Erikson's discussion of the difficulty in adolescence of creating and preserving identity rings truer today, perhaps, than when he first wrote it, considering the current lack of a healthy cultural and social support system for the modern male teen or young adult. The necessary difficulties of navigating relationships with his female peers at school, for example, just may not be worth the trouble when he has constant, free and anonymous access to the objectified women in porn. As he compares the obligations of real-world relationships to the "freedom" from accountability in the virtual realm (all the while battling the insecure sense of identity in adolescence) it should hardly be surprising that he prefers the online world of fantasy. After all, he's the one in control, right? He may be alone, but at least he calls the shots with each effortless click. Erikson even goes so far as to say that the "youth who is not sure of his identity throws himself into acts of intimacy which are 'promiscuous' without true fusion or real self-abandon." What's missing here is an opportunity for the young man to be vulnerable in the *real* world with *real* women.

Erikson's work urges us to consider the full trajectory of adolescence and how modern pornography is toxic to the process therein of healthy identity development, especially for young males. The robust ideological commitments that society should present to youth in the form of continued traditions are today either absent or rendered meaningless in an individualistic and emotivist culture. Navigating the consequent vacuum through the isolating world of porn has severe implications for the adolescent male, whose isolation spurs withdrawal from the social interactions and commitments needed to develop his relationally masculine identity. We must call for a renewed culture that will mitigate the struggles of youth by offering instead an account of "the good life" as it relates to the person conceived as rational, volitional, emotional and ultimately relational.

Such a conception of human nature and culture is reflected in Covenant Eyes, an internet accountability software company that began in 2000 based on the concept that behavioral change related to viewing online porn comes through relational accountability rather than the superficial use of technological filters. Instead of using a "filter mentality" that simply blocks access to porn sites, Covenant Eyes holds its customers accountable for their online histories by setting them up with "accountability partners," often family members or close friends, who have access to their online activities. Accountability without filtering, according to this logic, allows us to choose virtue freely of our own accord—striking the root of the problem—whereas filtering without accountability is simply a "prison of safety," a flimsy Band-Aid solution that is hardly sustainable. Companies like Covenant Eyes help to renew our culture and our place in it because it operates on an anthropology of the person that respects the autonomy of the individual within the broader context of relationships with our family, friends, and communities. Initiatives like these can effectively help those troubled by porn, especially young adolescent males who crave both freedom and relationships with others.

I'd like to expand on the arguments I've sketched above in a final reflection. We *do* live in a "pornified" culture that at our every turn pressures us to choose such instant pleasures of the modern age. In gratifying these temptations we run the risk of warping the alignment of our will with what is good, what is true and what is beautiful. It does not follow from this that we are passive products of our society, and thus excused from the choices we make. Rather, we form ourselves through our own choices, which impact both ourselves and the communities of which we are a part. Wrong action is never private, simply because we are not private beings, but relational creatures whose happiness is contingent on the happiness of those around us. Although to some extent we are all products of the culture in which we live, we are, each of us, individually accountable for the choices we make. And here enters the blessing of being human: that although we may choose incorrectly, we are never so far removed from our human agency (aided by grace) that we cannot still choose the light shining in the darkness.

Octavia Ratiu is a second-year doctoral student in clinical psychology at the Institute for the Psychological Sciences in Arlington, VA. She is a proud 2011 Notre Dame alumna with a double major in PLS & Pre-Med (now Pre-Health). This article was adapted from her presentation for a pornography panel at the 2014 Edith Stein Conference. Contact Octavia at octavia.ratiu@ipsciences.edu.

CHEERS & Jeers

Meadow Jackson
Humor Apprentice

CHEERS

Holy Half. You are all beautiful, inspiring people. But those girls at mile 10 who held signs with Benedict Cumberbatch's face on them were by far the most motivational thing I have ever seen.

Rugby. It's like football. Except without helmets, pads and possibly with a greater amount of athleticism. So, basically, it's nothing like football. (Irish Pride!)

Sundays. The day on which you get to worship Jesus, do all of your homework and intentionally or accidentally break all of your Lenten resolutions.

Jeers

Indian Winter. It's like Indian Summer, but just when you think winter is over, bam! Another 20 degree morning and three more inches of snow. Love you too, South Bend.



Online Homework sites. Where professors feel validated by giving you homework that's due at midnight on Friday and then the site crashes at 11:59? Yes, those.

Shower thieves. We all admit we have a favorite shower. And then you finally get to take a shower … and some Shmuckatelli has stolen your shower. So you just stand there awkwardly and wait for him or her to be done.

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

The Holy Urgg

Declan Feeley
Humor Guru

A peek into the thoughts of a Holy Half runner

8:30 a.m. (30 minutes to race start): Oh no! The race starts in half an hour! What should I do? Maybe I can say I am sick and just stay in bed—there has been that virus going around … No, come on! You trained three times last week for this event, and besides, last night you told Bill to "Eat my dust!" so now you have to go.

8:45 a.m. (15 minutes to race start): Food, food, I need food. Food is fuel, right? Can't start a car without gas! But what to have? Protein, that what I need. Bacon is protein, so it must be good to have. Bananas, too, lots of bananas. Doesn't everyone say bananas are the best way to stop cramps? No time for those lines; better just grab a donut.

8:55 a.m. (5 minutes to race start): Why did I eat so much junk? I feel like I am going to throw up. Everyone here looks so fit and ready. I just need to pick a group and stay at its pace, and hopefully I can get at least a respectable time.

9:20 a.m. (20 minutes into race): Ok, not too bad. I'm not in the front but I'm not in the back either. My pace feels all right. Maybe this run won't be too bad after all.

9:40 a.m. (40 minutes into race): Someone please help me! I feel like I am dying! My sides are on fire,



I can't feel my legs, and my head is throbbing. I need a break. Wait, I have an idea. I can pretend that my shoelace is coming untied! That's brilliant. Can't run a race with an untied shoe, right? Safety first.

10:00 a.m. (1 hour into race): I have been pretending to tie my shoe for 20 minutes now. Whenever a new group comes around the bend, I go back down on one knee so it looks like I just started tying. But I have to keep going soon or my buddies will make much fun of me later.

10:30 a.m. (1.5 hours into race): Come on, come on, I can do it! Just think about Rocky Balboa! Did he give up? No! Neither should I!

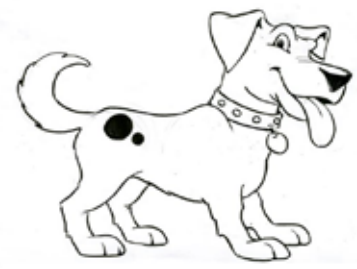
10:45 a.m. (1.75 hours into race): Rocky was a liar. There is no way anyone should ever do this. Even his looping his inspirational music in my mind can't get my through this run.

11:10 a.m. (over 2 hours into race): Wait, is that the finish line I see? Yes, it is! Oh, thank the Lord, because I could not go another step. But I have to finish strong. I know, let's sprint it to the end. Wait … I think my shoe lace is *actually* coming untied! Oh, the cruel irony!

11:30 a.m. (talking to friends): That race was too easy. I barely even felt it. Let's go grab some snacks, I didn't even eat breakfast.

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

THE RED ROVER



That's What My Roommate Thought It Was Called

Feast of St. Drogo: Patron Saint of Unattractive People

PO Box 46, Notre Dame, IN 46556 *www.IrishRover.net* *Volume 11 Issue 12: April 1, 2014*

University to make switch to co-ed dorms

New decision will allow men, women to meet members of opposite sex

On March 24, university officials announced a new phase of the Campus Crossroads project that involves desegregating campus residence halls. For the first time in university history, dorms will be co-ed.

"After evaluating the current state of student life, we have decided that the time has come to allow men and women of Notre Dame to occupy the same dorms," the project's official webpage says. "Our peer institutions have long allowed for co-ed residential life, and we feel that we must adapt in order to compete with them on all planes."

The decision came after extensive study of peer institutions, *Observer* Viewpoints and interviews with disgruntled students who claim the university is "too Catholic."

"We are sympathetic to complaints that gender relations on campus—the university's chief concern—are difficult for students and could be completely fixed with this one change," university spokesperson Blair Waldorf explained in an email to the *Red Rover*.

When the *Red Rover* asked about the university's Catholic identity, Waldorf said: "No need to worry—it's not like we're not demolishing any of the chapels, and a priest will still be president of the university. We feel that we're not compromising the integrity of the school at all. We simply don't want to offend any non-Catholic students. Alumni also pledged huge donations when we first pitched the idea of co-ed dorms."

Students have met the announcement with mostly favorable reactions. Senior Mark Wiseau expressed a bittersweet sentiment at the recent announcement.

"In my four years here, I never even *saw* a girl on campus because gender relations are so awkward," Wiseau remarked. "It's exciting that my underclassmen friends will potentially know girls' names now, but I'm really bummed that they decided to do this when I'm graduating."

Junior Lisa Sestero commented: "I'm personally really excited. Girls' dorms just don't have any fun. I can't wait to do the Bun Run with my new brothers!"

Notre Dame to remove complimentary oxygen

Notre Dame officials declare intent to remove free oxygen from all residence halls

"In the past, we provided complimentary oxygen in the dorms, as it is generally needed for human life to exist," university spokeswoman Jenny Humphry said in a recent news release. "However, cost-cutting measures are forcing us to charge students to pay a monthly fee in order to breathe when inside their rooms."

While this move may seem draconian, the university stresses that it is cognizant of the financial difficulties of many of its students. For those students unable to pay the monthly fee for oxygen, the university has created an 'oxygen plan,' which allows 15 breaths a day per student, with a special 20 breath allowance for the weekends.

Students will also be given oxygen points, which can be spent to buy oxygen for friends who may begin to die of asphyxiation. Anyone who refuses to pay the fee will be forced to hold her breath when walking through any resident facilities.

This move is the latest in a stream of increased university costs, which started last year with students being required to pay for the privilege of walking on university paved roads, and includes last summer's announcement that students would pay additional charges for dorm shower privileges.

"Tuition prices of $60,000 a year might seem like a lot," says school administrator Blair Waldorf, "but it actually just barely covers the costs of pampering alumni, installing jacuzzis in the administrative offices, and flying in French caviar."

Moving forward, students should expect to face similar rising costs, as Notre Dame struggles to find new and innovative ways to burden their students with more financial debt. With most of the traditional methods exhausted, Notre Dame officials pledge to work even harder to ensure that no student can graduate without overwhelming academic debt, fulfilling their motto: "No student left behind."

Virtue is its own reward

Genuinely philanthropic student called "worn-out cliché"

Last Friday night, Notre Dame student Emma Major was once again reduced to tears as her closest friends called her names like "try-hard," "cliché-girl" and "homeless helper." This stream of hatred and ill-will has been an ongoing problem for the genuinely kind and philanthropic girl, ever since she revealed her desire to help other people.

"It's just so tough," sniffled Emma, "when no one believes you actually want to help other people out of the goodness of your heart. Whenever I talk to my friends about traveling to the local soup kitchen or helping out at an inner-city high school, I get so much negative feedback."

When questioned about the odd situation, Emma's friends stated that their résumés were already padded enough. Freshman Jenny Nes elaborated on this idea: "It's just like, come on. I already spent a week in Africa last summer in order to beef up my résumé. I don't need to pretend to help people until at least next year."

Another one of Emma's friends, Lily, commented on her hatred of Emma.

"I just can't stand that girl," she said. "She always wants to do good for others and love the people who are mean to her. That kind of deep and inherent kindness is just sickening to me."

Lily later argued that girls like Emma shouldn't even exist, that Emma is in fact a walking cliché who has no place in a modern society.

"Emma needs to learn the difference between looking good to others and actually wasting time doing good," says Lily. "Why put in any extra effort if you aren't going to be awarded with scholarships or recognition?"

It appears Emma is finally learning her lesson. Where she once spent her weekends working on community service events, she has finally started to cut back and spend more time on important pursuits, like painting her nails and gossiping behind her friends' backs.

"We are really starting to see an improvement in Emma," says Jenny. "Hopefully, by the end of this year we can get her to care more about the latest skirt trend then about helping suffering people. But baby steps, baby steps."

Notre Dame Creates New Diversity Taskforce

As St. Paul said, "the greatest of these is acceptance"

Notre Dame Students Pat Selves on Back

Indulge collective jokes about busy schedules, desires to succeed

Student Government Hosts Annual Awards Banquet

Student government leaders nominate each other, win awards

Students Protest Formation of New Club

Diversity taskforce members pen, vocally support petition to squash minority viewpoints

Joggers Enjoy Spring Weather

Really try to breath quietly, fake non-pain as they pass other runners going the opposite direction

You Never Thought You Would Actually Hear This: The Women's Basketball Team is Better Than the Men's

Hot Pockets All The Rage: Students Just Can't Get Enough

continued from front page

has a humble brilliance about him. Even though he can be a tough grader, you will learn so much in his class and become a much, much better writer because of it.

History

Dan Graff, the Director of Undergraduate Studies for the History Department is perhaps the greatest DUS on campus. Graff specializes in labor history and will be teaching one of the sections of the History Workshop class for majors. Any class taught by Graff will be challenging, fulfilling, enlightening and fun. He has a gift for spurring discussion and seeks the involvement of every student in his classes.

Thomas Kselman is arguably the best member of the History Department. In his class "Modern France," he does an excellent job of weaving in cultural, political and religious themes. He is rigorous but fair, introducing the student to a real study of history. Kselman is a superb lecturer who welcomes input from the class and accommodates the interests of his students both in class time and by allowing them to pick the topics for their larger assignments. Religious history is one of his areas of expertise and students will learn much about the history of the Catholic Church in his class.

Semion Lyandres, teaching "20th Century Russia: Rasputin to Putin," is a scholar of modern Russian history. His wit, sense of humor and kindly nature make him popular among students, but his vast range of knowledge and passion for European history is what makes his classes truly academically enriching.

You cannot go wrong with any class taught by **Father Bill Miscamble, CSC**, one of the *Rover*'s advisors and a perennial campus favorite. His class, "Making Australia," is engaging and informative, presenting to students a comprehensive history of his home country. Father Miscamble's love for his students, his work and the material he teaches is evident. If you're looking to fulfill a history requirement or simply take from one of Notre Dame's finest scholars, this class is not to be missed.

Thomas Noble will be teaching "Age of Charlemagne" next semester. He is a renowned historian who specializes in religious history among other things. Noble knows about ten different languages and has translated many important texts in his field. He provides both details and big picture as students are immersed in the world of Charlemagne. This class is difficult, but is well worth the effort.

Other staff picks include **Patrick Griffin**, **Fr. Tom Blantz**, **John VanEngen** and **Brian Krostenko**.

Italian

Christian Moevs is teaching "Dante I" (in English) in the fall. Moevs is a thoughtful and approachable intellectual who treasures his relationships and conversations with students. The course is an overview of the *Divine Comedy*, focusing on the *Inferno*, and on other minor texts of Dante. Moevs is an excellent professor and guide to reading this greatest of Catholic poets.

Cross-listed in a host of other disciplines, **Vittorio Montemaggi** is offering a course in "Meaning, Vulnerability and Human Existence." This course comes recommended to the *Rover* from a trusted source who reports that it "changes lives" and "is perhaps the best course" he has taken during his time at Notre Dame. Montemaggi is a true scholar whose faith informs his work, and whose passion for the subject material animates his teaching.

Philosophy

Fred Freddoso will don his Buffalo Bills cap once more in the fall as he teaches "Ancient and Medieval Philosophy," a 3000-level philosophy that is also open to non-majors. Freddoso brings the thought of the pre-Socratics to life with humor, which is not easy to do. The course offers a broad exposure to the philosophers whose work forms the basis of much modern thought. Freddoso is also teaching "Aquinas on Virtue and Law," an upper-level course that promises to deliver knowledge applicable to everyday life. Expect to encounter Porky Pig and Arnie the Aardvark in both.

John O'Callaghan is offering two courses on the thought of St. Thomas Aquinas in the fall. The first is "Thought of Aquinas," which fulfills the second university requirement in philosophy, and "Aquinas's Philosophical Theology" is an upper-level undergraduate course that majors and non-majors alike can enter. O'Callaghan is an expert Aquinas scholars whose presentation of the Universal Doctor's work is entertaining and informative.

David O'Connor, a perennial favorite from the philosophy department, is teaching two courses next semester. "Ancient Wisdom, Modern Love" is an upper-level philosophy course exploring the topic of romantic love through the lens of literature and philosophical texts. His college seminar, "Odysseys of the Self," involves a host of enriching assignments, including Wagner's *Ring* cycle of operas, Homer's *Odyssey* and *Lord of the Rings*.

Returning from the sunny corridors of Baylor, **David Solomon** is teaching two of his regulars: "Medical Ethics" and "Morality and Modernity." The former is a popular 2000-level course that explores the integration of medicine and ethics through the proxy of several contentious contemporary issues; the latter boasts perhaps the best syllabus that any course offers. No course offers better insight into the philosophical underpinnings of morality in modernity (fittingly).

Political Science

Rover advisor **Patrick Deneen** is a renowned scholar teaching two courses in the fall semester: "Constitutionalism, Law and Politics" and the university seminar "The End of Education." Both promise to be excellent forays into the field of political philosophy. If you are interested in asking questions about human nature and the ends of the modern university with one of the nation's best political theorists, Deneen's classes are for you.

Michael Desch, Chair of the Department of Political Science, is teaching "U.S. Foreign Policy." Desch is an engaging speaker and his lectures bring foreign policy issues to life.

Mary Keys is teaching one of the most popular seminar courses on offer, "Politics and Conscience." This course challenges Solomon's "Morality and Modernity" for the best syllabus. Students explore the topics of politics, conscience and law through the reading of classic authors such as Augustine, Aquinas, Thomas More, Josef Pieper, Martin Luther King Jr, Erasmus and others. Keys guides the discussion gracefully and allows students the opportunity to think their way through these readings and their applications to the present. Keys is also co-teaching a 4000-level "Justice Seminar" that is available to majors from various disciplines.

Speaking of faith and politics, **Dan Philpott** is teaching a 3000-level course in "Catholicism and Politics" that will offer a comprehensive look at the topics suggested by the title. Like Keys, Philpott guides the class with adeptness, and brings his scholarly knowledge to bear on pressing contemporary issues.

Rover advisor **Michael Zuckert** is teaching his senior seminar, "The Political Thought and Statesmanship of Lincoln." Zuckert's insights into the character and thought of one of America's most storied presidents cut through popular narratives and illumine who Lincoln really was.

Theology

Gary Anderson is teaching "Introduction to Old Testament." Anderson is one of the world's leading Hebrew Bible scholars, and the fruit of taking this course is the fact that you will never think of the Old Testament as boring again. The course is listed as a 4000-level major course, but diligence may pay off.

John Cavadini is offering his course "Christian Traditions I" in the fall. Cavadini is one of Notre Dame's most accomplished theologians, and teaches his courses with an unparalleled thoughtfulness and meditativeness. He brings his specialties in patristic theology and early Christian thought into conversation with how the content of this course enriches the lives of believers today.

David Fagerberg is teaching one of his classics, "C. S. Lewis: Sin, Sanctification, and Saints," a popular 2000-level course that fulfills the second university requirement in theology. C.S. Lewis is only the worm on the hook: The course is really about the vices and passions, asceticism of the desert fathers, the cost of attaining virtue and the joy of beatitude. This comes from Olivier Clement's book *Roots of Christian Mysticism*. But to make the abstract categories clear, we do read *Screwtape Letters*; *Perelandra*; *The Lion, the Witch, and the Wardrobe*; *The Great Divorce* and *The Last Battle*.

Monsignor Michael Heintz is also teaching "Christian Traditions I" in the fall. Trads I is one of the most informative classes a student interested in theology can take, and Msgr. Heintz is one of the department's best (and funniest) teachers.

Gabriel Reynolds is an expert on the relationship between Christianity and Islam, and is offering a 2000-level course in the fall that fulfills the second university theology requirement: "Islam and Christian Theology." Reynolds draws his students into a thoughtful dialectic involving two of the Abrahamic traditions, encouraging his students to explore more deeply the similarities and differences of these two faiths.

Todd Walatka is teaching his "Introduction to Vatican II" course. Popes John Paul II and Benedict XVI devoted much energy and attention to the Second Vatican Council's teachings, and Walatka's course is a great introduction for students who want to explore the Council's most foundational documents..

Sexual violence through the sitcom

Owen Smith
Staff Writer

Panel discusses media's influence on gender relations

Notre Dame's Men Against Violence club, a group of male students who work to raise awareness of sexual violence, hosted its annual Media Literacy Night last Wednesday in DeBartolo Hall. During the event, a panel of Notre Dame professors and graduate students discussed how gender relations and masculinity are portrayed in an episode from a hit TV show.

The panel consisted of Michael Urbaniak, a student in the Master of Divinity program; Robinson Murphy, a PhD candidate in English; Elizabeth McClintock, Professor of Sociology; and Kinohi Nishikawa, Professor of English.

The night began with a screening of "The Playbook," an episode from the popular NBC series, *How I Met Your Mother*. In this particular episode, one of the main characters, Barney, shows his friends "The Playbook," a men's guide for picking up women in creative and manipulative ways. Barney uses its different tactics and is shown successfully swindling any women he desires.

Following the episode, the forum focused on the media's portrayal of gender relations, especially regarding men and masculinity. Urbaniak spoke about how the "playbook" holds the secret to successful dating, offering that men might prefer it to dating advice from others simply because they lack good role models.



Murphy talked about the show's production, pointing out how the use of laugh tracks compels the audience to feed into—and almost endorse—"rape culture." Rape culture involves predatorial men easily taking advantage of women. Murphy said the "weirdly aggressive" music of the episode emotionally connects the audience to this desire for false relationships.

McClintock said that she is disheartened by "just how inaccurate the stereotypes are about men and what they want."

The men in the sitcom are portrayed as sexually predatory, while the women seem to really want relationships. McClintock debunked this by citing statistics that show men are actually more likely than women to want

continued on page 11

Successful and I know it: A post-grad pro-life reflection

Samantha Stempky
'13 Alumna

Many people might say that I am a successful woman. After graduating from Notre Dame last May, I am now living on my own in Chicago working for one of the top consulting firms in the country. I have a solid group of friends from school, and continue to make more as I have become involved in various groups here in the city. Also, I have never been pregnant.

What does pregnancy have to do with success? I found the answer to this question—believe it or not—on one of my recent consulting projects at work. Background research for the project led me to read some civic reports on student success in school. Among the data analyzed in the reports were teen pregnancy rates and their affect on "student success," which mainly referred to decreased high school and college graduation rates.

In an effort to curb the drop-out rate and further "student success," numerous pregnancy prevention programs have been created. Most of these programs cite reliance on education and the promotion of contraceptives to reduce not just student pregnancies, but also births. According to its website, the number one goal of the Center for Disease Control's Teen Pregnancy Prevention Program is to "reduce the rates of pregnancies *and births* to youth in the target areas" (emphasis added). Such language indicates efforts not only to prevent pregnancy from occurring, but also to terminate pregnancies before they result in birth.

While the obvious reliance on abortion as a "fix" for teen pregnancy is concerning for numerous reasons, an even more disturbing—though more subtle—suggestion is being made in these reports. This disquieting suggestion remains simple, yet incredibly powerful, and pervasive throughout the world today: Pregnancy opposes women's success.

Success, as defined by most educational initiatives, is boiled down to high school and college graduation rates. Because the birth of a child has been shown to decrease the likelihood of graduation, simple logic concludes that childbirth then inhibits such "success." Yet the tragedy occurs when, amidst the noble effort to aid women in their education, we turn on pregnancy and childbirth as the disasters. This attitude has permeated not only the years of high school and college, but the years following as well. For when has a woman reached sufficient "success" to deem it acceptable to be a mother? Once a mother, is additional success rendered impossible?

Certainly, having a child poses significant challenges for students completing their education. But these messages of success are demeaning, if not downright discriminatory, to women. Having a child, like when we allow anyone into our lives, requires many challenges and sacrifices, whenever it occurs—whether we are age 15 or 40. What must be reiterated is the truth that none of these obstacles are insurmountable, especially with the increasing number of resources available to pregnant and parenting students.

Embracing these children, however, also requires something of the community; mothers require financial assistance, parental support and creative, compassionate hearts. Around the country, these resources can be found, but they must continue to be requested and promoted. Notre Dame is already pioneering this model, offering everything from housing to financial support for pregnant and parenting students to complete their education. This year the student Right to Life club won the national "pregnant on campus" group of the year award from Students for Life of America for the efforts taken to support the choice for life on campus.

Addressing challenges in our lives builds strength, courage and character. There are many stories of students who became even more hard-working and focused on their education after having a child, in an effort to care for the child. Adoption remains another avenue all-too-frequently ignored. Therefore, casting pregnancy as a kind of certain death for one's education is both false and reductive of the situation at hand.

In many of the educational reports I read, options for prevention of pregnancy were listed, but no mention was made of resources for helping students *through* pregnancy and childbirth. Again the subtle message is sent that to succeed one must eliminate pregnancy. Correspondingly, a recognition of childbirth as a kind of failure continues to permeate our culture, creating an environment ripe with women at war with their own bodies.

While at Notre Dame, and since graduating, I too have encountered the tremendous pressure to "succeed." For each of us, success unfolds in many incredible and unexpected ways. But as long as childbirth is understood as contrary to women's success, abortion and birth control do remain the sole foundation for women's equal opportunity to thrive. Only when we create options for the true recognition of success for mothers will this injustice be corrected, and the gift of life and a woman's body, rather than evidence of some kind of "failure," will be once again recognized for what it is—a miracle.

Samantha Stempky is a member of the class of 2013 and a former president of Notre Dame Right to Life.

A man of heroic fidelity

James Herrick
Staff Writer

In just a few weeks, Pope Francis will canonize Popes John Paul II and John XXIII. On the same day on which he approved the canonization of these two predecessors, Pope Francis also approved the beatification of someone who is perhaps less well-known, but no less heroic: Bishop Álvaro del Portillo, successor of Opus Dei founder Saint Josemaría Escrivá.

The third of 8 children, Don Álvaro was born in Madrid on March 11, 1914. Don Álvaro earned high marks as a young student, developing a reputation for being pious from an early age. Don Álvaro eventually went on to earn doctorates in civil engineering, philosophy and Canon Law. He was a 19 year-old university student when he met St. Josemaría Escrivá, who had founded Opus Dei—Latin for "Work of God"—only a few years earlier. Don Álvaro was deeply moved by this encounter and decided to join Opus Dei in 1935.

In 1935, the thought of a layman in the middle of the world becoming a saint was farfetched. Opus Dei's mission, however, said it was possible: Everyone is called to be holy in his given place in society by sanctifying the ordinary tasks of each day. As an engineer who desired to help others grow close to God in the middle of the world, Don Álvaro found his vocation in living and spreading that message, first as a layman and later as a priest.

Not only was Don Álvaro faithful to his vocation in Opus Dei, but his fidelity was of a heroic degree. The Decree on the Virtues for Don Álvaro states that his "most characteristic virtue" was fidelity. "He lived an unquestioned fidelity to God, carrying out his will promptly and generously; fidelity to the Church and the Pope, fidelity to his priesthood, and fidelity to his vocation as a Christian in every moment and circumstance of his life."

There are books full of examples of Don Álvaro's virtue, but here are a few to consider. The fact that St. Josemaría chose Don Álvaro as his confessor the very day he was ordained—June 25, 1944—is itself a testimony of the founder's complete confidence in his loyalty. Don Álvaro worked next to St. Josemaría from the time he joined Opus Dei in 1935 until the founder's death in 1975. Soon afterwards, Don Álvaro became head of Opus Dei until his own death in 1994.

At a family gathering in 1974, St. Josemaría advised, "I would like you to imitate [Don Álvaro] in many things, but above all in loyalty. In the long years of his vocation, there have been many occasions—humanly speaking—for getting angry, for becoming irritated, for being disloyal. But he has always had a smile and an incomparable fidelity—for supernatural reasons, not because of human virtue. It would be very good for you to imitate him in this."

In addition to being a faithful son and successor of St. Josemaría in Opus Dei, Don Álvaro carried out many different tasks for the Holy See, including making substantial contributions to the Second Vatican Council, held under Pope John XXIII. While carrying out these tasks, Don Álvaro developed many deep friendships with priests and bishops in Rome.

In a conversation with Monsignor James Kelly, former vicar of Opus Dei for the United States and long-time roommate of Don Álvaro, I asked him to share stories of their friendship. Monsignor Kelly remembered how Cardinal Andrzej Maria Deskur, a close friend of Pope John Paul II, "suffered a stroke just at the time of the election of Pope John Paul II, and he was partly paralyzed the rest of his life. Don Álvaro continued to visit him for as long as he himself lived (Cardinal Deskur died just a few years ago)."

In an article written on March 11, the 100th anniversary of Don Álvaro's birth, Reverend Juan Vélez notes that Don Álvaro had company on his first visit to Cardinal Deskur: "To his surprise he met the Pope, who was also visiting his friend. The Pope gave Álvaro a big embrace. The friendship and affection between Venerable Álvaro and Blessed John Paul II quickly grew."

When Don Álvaro died in Rome on March 23, 1994, following a pilgrimage to the Holy Land, Bl. John Paul II sent a message to the faithful of Opus Dei expressing his deep sorrow for the loss. The pope recalled "with gratitude to God the deceased's life filled with the zeal of a priest and bishop, his constant example of strength and trust in Divine Providence, as well as his fidelity to the See of Peter and his generous service to the Church as the closest co-worker and well-deserving successor of ... Josemaría Escrivá."

The beatification of Don Álvaro del Portillo will take place in Madrid on September 27, 2014.

C. James Herrick IV is a sophomore in St. Edward's Hall from Herndon, VA who is studying civil engineering. He runs, sings, writes music and poetry, and comes from a long line of military veterans. He plans to attend the beatification in September. Contact him with questions or comments at cherrick@nd.edu.



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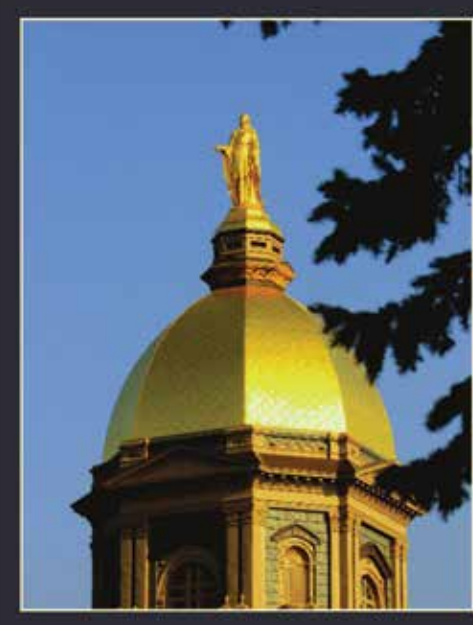
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During the 2013-14 academic year, the Tocqueville Fellows:

- Had a private breakfast with Supreme Court Justice Clarence Thomas
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Applications are due April 25, 2014.

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Wicked awesome

Santiago Legarre
Faculty Contributor



A long, long time ago I had my first teaching experience, at Universidad Católica Argentina (Argentina's Catholic U, also known as UCA for its initials in Spanish). One of my students was particularly bright, and a great guy, too. As time elapsed we became friends. This was probably my first friendship with a student. His name was Gabriel.

A couple of weeks ago I landed at New York City's JFK Airport very early in the morning. I was making a stop on my way to South Bend. It was so dark you could hardly see a thing but there was Gabriel, faithfully waiting for me right outside the terminal. His hair was now a bit snowy, although less grey than mine. He had likely awoken around 5 a.m. in his suburban home in Greenwich, CT, left his son at school and driven in the dark to pick me up.

As we headed towards Central Park in his car I reflected on the fact that I had not seen him for ages. Gabriel insisted we go for a long walk in the Park to catch up before sitting down for breakfast. He told me about leaving Argentina in the mid-90s, meeting Erin, his American wife, in the mid-2000s, and how they were now expecting their second child. He also sounded very interested in my own life.

While we wandered back to his car, after breakfast as his guest, we stopped by The Beacon, an important theater of which I, however, hadn't heard.

"It's the icon of New York's pop music," he said.

As I looked at the posters announcing what was coming, he probably noticed the excitement in my face, and recalled my love for musicals: In the old days, when our friendship was at its active peak, I had told him all about my passion for Broadway.

"You know, my wife's company sometimes gets tickets. Let me call her."

At this point I must confess that at the coffee shop I had picked up the Arts section of the *New York Times* as I always do whenever I happen to be in Manhattan, except that this time I knew this would be in vain, because—among other considerations—I would not have time to go to the theater, which depressed me a bit given that I hadn't been to a show in the US for ages. In any event, for some reason I put the Arts section of the *Times* in my back pocket. So when Gabriel hinted that Erin might get free or cheap tickets, I instinctively pulled out the relevant page. Before I knew what was going on, my friend, who had Erin on the phone, was asking me:

"What would you like to see?"

My non-reflective answer was: 'Once,' the Tony-award-winning show based on an Irish production I love, because it is one of the few filmic attempts I am aware of that tackles chastity correctly—and the Academy Award-winning music is fantastic too.

Erin said she would look into it and come back to us. A few minutes later, as we were walking toward 70th St., where we had parked, Gabriel received a text message from his wife. It wasn't about tickets or shows. There had been a tremendous explosion in an East Harlem building, the trains were down, Erin didn't know whether she would be able to get a ride back to Greenwich, there was chaos … I immediately forgot all about my theater prospects. We drove north, deeper into the Upper West. When we parked in 105th St. in order to get me settled in what was going to be my house for a couple of days, Gabriel said out of the blue:

"Does your copy of the *Times* include Ticketmaster's phone number?"

By now, after the news of the explosion, I had told my friend not to worry about any shows, given that I wouldn't have time to go to one anyway. Indeed my only free evening in Manhattan was that of my arrival, and I would likely be exhausted. Nevertheless, and basically against my will, Gabriel called Ticketmaster. With the operator already on the other end of the receiver, he asked: "What show would you like to see?" and I immediately tried to find the one that started the earliest.

"*Wicked*."

As you may have guessed, the main reason I chose it was that it started at 7 p.m. (instead of at 8, which was the case of *Once*, my first choice); thanks to this trifling and unrelated circumstance I ended up watching the best musical show I have ever seen.

In any case, when I answered '*Wicked*," I thought this choice would be a moot point for two reasons: One, I thought there probably wouldn't be any tickets left (not through Ticketmaster, anyway); two, because even if there was *one* unsold ticket it would be wicked expensive. And it was!

"One hundred and forty-four dollars? Sure, I'll take it."

As Gabriel was saying this I was shaking my head, trying to indicate to him that the price was out of my reach. Indeed, as I learned later at the Gerswhin Theater, my seat was virtually the best location, and virtually the most expensive ticket too.

But friends are friends, and students, sometimes, are friends. So I ended up harvesting something much better than I had sown. John Henry Newman's words, "*cor ad cor loquitur*," came to my mind. And I also thought: *Wicked* awesome!

Santiago Legarre is teaching a wicked awesome mini-course on Comparative Constitutional Law at the Law School; he is also a Professor of Law at Universidad Católica Argentina.

Sacraments of initiation

continued from front page

the Notre Dame Confirmation Program, Perkins explained, "are baptized Catholics who have already received their First Holy Communion, and who are now seeking to receive the Sacrament of Confirmation to complete their initiation into the Church.

Perkins went on to say that the RCIA groups meet weekly throughout the school year and the Confirmation group convenes biweekly. Formation sessions focus on catechetical content and "communicating the fullness of the Catholic faith as it is believed, lived, celebrated and prayed out." Students' discernment process, which facilitated their conversion, included weekly Mass, prayer, small group discussion and one-on-one conversations. The week following reception of the Sacraments is dedicated to "mystagogy," a period of reflection upon the encounter with Christ.

Senior Walter Nogay, who completed RCIA as a Catholic Candidate, told the *Rover* about his experience with the process

"Probably the most formative part of the RCIA [process] was the care and love shown to me by the community, which I think is reflective of the greater community here at Notre Dame," he stated. "I need look no further than [the RCIA leaders] to see the teachings of Jesus Christ and the Catholic Church exemplified … Their selflessness and generosity greatly inspired me, and I am so grateful for all the sacrifices they made in order that I could experience such a meaningful journey."

Perkins explained that seeking Full Communion with or complete initiation into the Catholic Church is not always an easy decision for adult students. He encouraged the campus community to "overly and intentionally welcome them into the Catholic Church, and to help them engage and 'take their rightful place' within our community."

"[M]any of our students have acted very courageously to take the step that they have, which may inadvertently put them at odds with family, friends, and other associates," he explained. "[T]hey need our love and support!"

Graduate student Nathan Smith candidly related his own story of courage to the *Rover*. After struggling in the past, he was received into the Church as a Candidate.

"Growing up Christian left a lasting impression on my heart," Smith said. "Yes, my decision was and is very personal, yet I am proud to have answered the calling I ignored for so long. I learned a lot in the shadows … I am an artist with challenging views and opinions of the world, and as I take on the challenge to become the best most loving version of myself; I can only pray that others will do the same for themselves."



Perkins said that the best ways to support these students and others preparing to receive sacraments is through prayer and witness: "Know your faith and live your faith such that others would want to follow in your footsteps! This is how the Church and our Christian faith has spread throughout the centuries, through the convincing witness of those Christians whose faith is truly contagious, whose faith informs and animates all areas of their lives, and who make those around them want to be better people! Become the best version of yourself (the person that God created you to be!) and you will draw others to Him!"

Lilia Draime is a junior history major whose cat eats macaroni and cheese. She is also thrilled that Tim Bradley will assume the role of Executive Editor next year. Contact her at ldraime@nd.edu.

Catholicism and conservatism: Immigration reform

John Van Berkum
Staff Writer

Editor's note: The following is an excerpt from an interview with Kevin Richardson. Access the full version online at www.irishrover.net.

Kevin Richardson is the mayor of Lake Barrington, Illinois, and a graduate of Notre Dame ('79). He served as College Republican Chair and the Political Editor of the *Observer* as a student. His career has included service on the Republican staff of the House Judiciary Committee and the National Republican Congressional Committee in Washington, DC, as well as the chief government affairs officer for a variety of large companies and trade associations. In 2012, Richardson was a Romney delegate to the Republican National Convention. Presently, Richardson is working with both Republican and Democrat mayors across the country in support of immigration reform. The *Irish Rover* conducted an email interview with him about this current issue.

***Irish Rover*: It is not an exaggeration to say that people on both sides of the aisle believe that the immigration system is broken. In what ways do you think that the immigration system is broken?**

Richardson: The current immigration system is broken in two fundamental ways. The first is the adverse economic consequences that stem from the current system. The nation needs to create a less bureaucratic and more time-sensitive immigration system that allows workers of all types—seasonal, agricultural, lesser-skilled, and high-skilled—to lawfully come to America, either temporarily or permanently—and contribute to our economy. As part of the fix, I think it is also important to assure that an effective and uniform system of employment verification is established.

Second, and more importantly, we need to address the compelling moral issues that arise out of the dysfunction of the current immigration system. I believe that it is vital for immigration reform legislation to enable people to come out of the shadows and fully pursue the American Dream for themselves and their families. Most critically, reform must assure that we not separate families but, rather, work to preserve them.

Do Republicans and Democrats see different parts as broken? What are the differences?

The major issues in immigration reform have been pretty much identified. There is widespread agreement on what the problems are, but there are differences both between and within the parties as how best to address these issues. I supported the bipartisan efforts of the US Senate's "Gang of 8" last year, which resulted in Senate's passing of comprehensive immigration reform. Some of the differences both between and within the parties are procedural while others are substantive. For example, the Senate passed a comprehensive immigration reform bill, but the House is pursuing a step-by-step approach. Similarly, Republicans—much more so than Democrats—stress the importance of strengthening border security before addressing other issues.

Is yours a typical Republican view, or is it atypical being informed by Catholic social teaching?

I see my views on immigration reform as consistent with the thinking of many traditional conservative Republicans, both Catholic and non-Catholic, and reflective of the principles for immigration reform outlined by the US Conference of Catholic Bishops (USCCB). I also think there is another point worth making: that immigration reform does not stand alone as an example of where the views of traditional conservative Republicans and the Church coincide on issues of public policy. From agreement on respect for life to the defense of religious liberty—especially vis-à-vis the Obamacare mandates—to the strong support of Catholic schools via the expansion of parental empowerment through greater educational choice, I believe traditional conservative Republicans—again, both Catholic and non-Catholic—often find common cause with the Church on issues of public policy.



Kevin Richardson

Of what do you believe Catholic social teaching informs us about immigration reform?

Continuing the guidance offered by both John Paul II and Benedict XVI, Pope Francis has made a number of statements concerning the importance that the Church attaches to immigration issues. As American Catholics, we should certainly be guided by these teachings, but it is important to note that the Holy Father speaks to the entire world, as immigration issues exist on a global basis and not just in the United States. Pope Francis stated his views most succinctly in a tweet he sent last July, saying, "We pray for a heart which will embrace immigrants." The USCCB notes that the "Catholic Catechism instructs the faithful that good government has two duties, both of which must be carried out and neither of which can be ignored. The first duty is to welcome the foreigner out of charity and respect for the human person … The second duty is to secure one's border and enforce the law for the sake of the common good."

My admittedly unscholarly interpretation of these principles—I am not an academician nor am I trained as a theologian—can be stated as a conviction that policymakers have an affirmative obligation to respect the individual and the family as they work to develop the legal constructs that govern our society. It is tragic that families are being torn apart through the record number of deportations in recent years. The human price being paid because of a broken immigration system—often ignored by the mainstream media—underscores the urgent need to enact meaningful immigration reform quickly that will allow families to be preserved.

What role does your Notre Dame education or current involvement at Notre Dame play in your political work? What needs to be done at Notre Dame to address the issue of immigration more effectively?

I am honored to serve on the Advisory Council of the Institute for Latino Studies (ILS) at Notre Dame as well as work on the Immigration Task Force of the US Conference of Mayors. Both my service on the ILS Advisory Council and my Notre Dame education have helped make me more effective in the latter assignment as both have equipped me to be successful in advancing both secular political and faith-based arguments in the immigration debate. I am proud of the work of the ILS, of Notre Dame's commitment to the ILS, and the strong, clear voice that [University President] Father John Jenkins, CSC, has brought to the issue of immigration reform. I believe the university is leading in a manner consistent with its mission and the teachings of the Church.

John VanBerkum is writing this on the first real sunny day of the year. Spring is awesome. Share the joy with him at jvanberk@nd.edu.

Men Against Violence

continued from page 6

relationships, marriage and children.

Nishikawa followed by discussing the stereotypes of women displayed in the show and the media as a whole: Women are presented as "isolable, gullible and exploitable" targets for predatory men. He said that the episode portrays Robin, a central female character, as a liar because she denies wanting a relationship, a prime example of the "mainstream Hollywood take" on gender relations.

Nishikawa said that in relationships, one's "ethics should be framed by treating someone like a fully-formed human agent who must consent to an approach and anything further ... Our culture has forgotten that you are supposed to treat women this way."

Sophomore Thomas Deranek, a club member who moderated the event, concluded, "It's great to have these discussions and to talk about these issues; a lot of good points were made."

Deranek stressed the importance of discussing these issues in daily life.

"When someone says something that displays they aren't aware of the satirical nature of the show, or say anything else which undermines the masculinity or femininity in a similar way to how the media does, this is when we should speak up," he told the *Rover*.

"I don't think that there is anything wrong with people laughing at a show like this where gender relations are portrayed inaccurately. It is a sitcom and it is a good one. People watch the show, laugh at it, and then enjoy laughing about it again with their friends. That is a good thing," Deranek continued. "The important thing is to recognize that this is a TV show, though, and is in no way a realistic portrayal of how men and women should be in real life. Some people forget that at times."

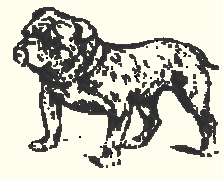
Sophomore attendee Jessica Keane disagrees with Deranek.

"The point that Professor Nishikawa made about the importance of distancing ourselves from media like *How I Met Your Mother*, which highlights stereotypical gender roles for men and women, is vital in shaping our society," she commented to the *Rover*. "It is important for people to realize the implications of watching certain shows … placing men in a predatory position is not representative of most men. This gives viewers the wrong impression and can cause their view about dating and relationships to be distorted."

Any Notre Dame men interested in getting involved with Men Against Violence can contact Thomas Deranek at tderanek@nd.edu.

Owen Smith is a sophomore American studies and sociology major living in Stanford Hall. He is studying abroad in Dublin next semester and is taking recommendations for must-sees in Europe at osmith1@nd.edu.

It behooves a watchdog to bark.



Good Rover.

Eucharistic adoration: Isn't the Mass enough?

VICTORIA VELASQUEZ
Associate R & E Editor

Considering the practice of Eucharistic adoration at Notre Dame

At Notre Dame, one can expect to find dorm chapels full on most Sundays. What many Catholics do not realize is that their experience of the Eucharist need not end when the priest returns the Blessed Sacrament to the tabernacle.

The *Catechism of the Catholic Church* explains in section 1378, "Worship of the Eucharist," that "the Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it."

Pope Benedict XVI explained in 2007 that the experience of adoration does not replace or supersede the Mass, but enhances our experience of the Eucharist: "Adoration outside Holy Mass prolongs and intensifies what has taken place in the liturgical celebration and makes a true and profound reception of Christ possible."

Notre Dame offers opportunities for Eucharistic adoration every day during the week. The chapel in Coleman-Morse is open every Monday through Thursday from 10 a.m. to 7 p.m. for adoration. The Basilica also holds adoration in the Lady Chapel on Fridays from 12 to 5 p.m.



Some students, like Renée Roden, a senior majoring in theology and FTT, find that committing to a weekly adoration hour is central to their faith life at Notre Dame.

"Even a few seconds spent in that chapel help to reorient me, to help me remember that God is with me throughout my day, and to find that peace that comes from time spent with God," Roden told the *Rover*. "Adoration has been one of the greatest gifts of my time at Notre Dame. Every relationship or friendship needs quality one-on-one time, and that's what I always find adoration to be. It's refreshing, renewing and always worth the time!"

Last year, Father Jim Gallagher, CSC, priest-in-residence in Zahm House, wanted to offer the residents an hour of adoration and reconciliation one day during Lent, but he was unsure of how successful it would be. He was pleased that the Holy Hour proved to be a meaningful experience, particularly for "several men who hadn't been in several years."

This Lenten season, Fr. Gallagher has offered Holy Hour in the Zahm chapel every Tuesday from 9 to 10 p.m. He expressed to the *Rover* the hope that combining adoration and confession with Mass would help the men of Zahm experience an open, complete relationship with God.

"Confession does that by removing the barriers of sin in our life," he explained. "Adoration provides us to spend time with the Lord. Any relationship grows when you have time to spend with the other."

Father Gallagher also described a Zahm House retreat during which the men took shifts from 9 p.m. to 9 a.m. in the presence of the Sacrament in "nocturnal adoration."

Nocturnal adoration resembles other forms of Benediction, such as the 40 Hours Devotion and perpetual adoration.

The *Rover* asked Fr. Gallagher if he thought something more closely resembling perpetual or nocturnal adoration could potentially be implemented at the university, either permanently or on occasion. He answered that "there's always the possibility for more. What it requires, though, is a commitment from the student body, saying that both they want it, and will give the time to it."

Representing the Knights of Columbus, Grand Knight Jeff Gerlomes, a senior, shared "a special challenge to spend 1,000 hours in Adoration during Lent." Knights have risen to the spiritual challenge on numerous occasions, including Zahm Holy Hour and Holy Hour in the Log Chapel by the men of Old College. Members of the Liturgical Choir were also able to visit the Sacred Heart Basilica in Paris over spring break, where the faithful have kept perpetual adoration running since 1885.

"I like to say that any good Knight should make a habit out of spending time with his King …" Gerlomes explained. "Whatever we can do to expand or encourage these kind of opportunities we want to do, and we're making a special effort to give our guys resources for using that time in silence well."

In the midst of today's steadily accelerating lifestyle, it is becoming more difficult and more crucial to take a quiet hour for spiritual reflection and prayer. In the same address and on other numerous occasions, Pope Benedict recommended the practice of daily adoration to all the faithful:

"In life today, often noisy and dispersive, it is more important than ever to recover the capacity for inner silence and recollection."

Victoria Velasquez is a freshman who is taking over as Religion and Ethics editor next year. She forgot a byline for this article but you can still contact her at vvelasq2@nd.edu; she won't bite.

Pornography panel

continued from front page

can play a small part in finding ways to offer healing, then we have a responsibility to do so. This isn't a prerequisite for proclaiming the Gospel: this is part of the Gospel itself."

Before the panel on Monday, DeLorenzo told the *Rover* how the project began:

"The original group that met to discuss the possibility of hosting a single program or series of events to treat the topic of pornography included myself, Michael Bradley '14 [*Editor's note: Bradley is the Editor-In-Chief of the* Rover], Msgr. Michael Heintz, Professor Gabriel Reynolds, Jessica Keating, and later Professor Miguel Romero."

DeLorenzo went on to express his reasons for supporting the event—namely to "open up a space for a thoughtful, personal, and potentially healing conversation about the very real effects of pornography in people's lives and in our culture more broadly."

When asked what he hoped would be the result of the discussion, DeLorenzo did not have an agenda. Instead, he expressed of openness to whatever the panelists' stories stirred up in the audience, along with a desire for conversation to follow: "[The event] provides some models for how to talk about pornography while also, incidentally and quite naturally, highlighting some of the other issues related to intimacy, consumerism, and human dignity."

Like DeLorenzo, Gabriel Reynolds, Professor of Theology, told the *Rover* that he thinks students need to discuss pornography more openly:



From left to right: Donny Pauling, Crissy Moran, Beth and Sam Meier

"The time has come for students at Notre Dame to speak about porn without any embarrassment. They should recognize how the porn industry wants them to be addicted, understand how regular users of porn are victims of its addictive power, and learn how freeing it is to break that addiction."

The panel on pornography also garnered support from the University Life Initiates (ULI) Program, which is connected to the Office of the President. ULI President Jess Keating communicated her hopes to the *Rover* as well and implied that there will be more events to follow:

"Because pornography can be such a difficult topic, for this initial event we've invited men and women who have been involved in and affected by the production and consumption of pornography to share their stories with students. These stories are incredibly important because they provide an encounter not only with the idea of pornography but with particular people who have been wounded by the ways in which pornography radically restructures human relationships by turning people on both sides of the screen into commodities."

The objectification Keating mentioned is part of what Pope Francis called, in his apostolic exhortation *Evangelii Gaudium*, the "throwaway culture." Too often, the Pope wrote, "human beings themselves are considered goods to be used and then discarded." Pornography is perceived by many to be a part of that culture. The solution, according to Keating, is found in dialogue among the faithful: "The proclamation of the Gospel will be the basis for the restoration of the dignity of the human person."

DeLorenzo, like Keating, referenced the connection between evangelization and healing that Pope Francis described. He said Notre Dame has a responsibility as an evangelizing community to work toward healing for individuals and the culture at large. The university's Catholic mission, as Pope Francis put it, requires it to acknowledge threats to human dignity and to respond with the love of Christ, "standing by people at every step of the way."

There is no doubt that students, faculty and staff of Notre Dame are affected by pornography every day. The panel Monday was an attempt to show the community that Notre Dame cares.

Becca Self is a sophomore studying political science and education. She's never been to a more compelling panel or lecture at Notre Dame. Contact her at rself@nd.edu.

"The time has come for students at Notre Dame to speak about porn without any embarrassment. They should recognize how the porn industry wants them to be addicted, understand how regular users of porn are victims of its addictive power, and learn how freeing it is to break that addiction."

-Professor Gabriel Reynolds

Is the Cold War back for good?

Louis Bertolotti
Staff Writer

What you need to know about the crisis in Crimea

The Russian occupation of the Ukrainian territory of Crimea has remained atop global news story. What began as Ukrainian domestic instability has escalated into an international crisis with global ramifications.

This situation's roots date back to the Soviet Union's 1991 collapse. There has been an allegiance struggle since Ukraine gained independence; some wish to align with Russia, while others desire stronger ties with the West. Russian sympathizers generally reside in the southern and eastern parts of the country, while their opponents live in the north. This divide exists in the Crimean peninsula in southern Ukraine, where about 60 percent of the inhabitants are ethnic Russians and only 25 percent are ethnic Ukrainians.

The conflict between these groups first exploded in November 2013 when former Ukrainian President Viktor Yanukovych announced that his administration would not forge closer ties with the European Union (EU) but would instead foster a closer relationship with Moscow. Hundreds of thousands of protesters took to the streets of Kiev, the nation's capital, where the police attempted to brutally crush the demonstrations. The harsh anti-protest laws Yanukovych approved in response led to the deaths of three protesters.

Though the Ukrainian government made concessions to the protesters in January, they did not address a constitutional reform to limit presidential powers, which amplified the protests. Riot police responded to the escalation with a harsh crackdown on Independence Square in Kiev on February 18, killing 26 people. A European-mediated plan was enacted by February 21 to call for new elections. By that point, 82 people had died and the main opposition leader had been released from jail. It seemed as if the months of paralyzing protests were ending for Ukraine.

Once the newly-elected Ukrainian parliament deposed Yanukovych, who had already fled to Russia, pro-Russian protesters began to act. On February 27, masked gunmen seized numerous government buildings in the Crimean peninsula, and, just days later, troops took over the entire province without firing a shot.

Despite the tens of thousands of protesters who gathered in Moscow after the invasion, Russian President Vladimir Putin refused to concede and scheduled a referendum in Crimea for March 16. Unsurprisingly, 97 percent of Crimeans voted to cede their sovereignty to Russia in the referendum, which was not recognized as legitimate by the United States or its allies.

A February poll showed that just 41 percent of Crimeans, and 13 percent of Ukrainians as a whole, wanted unification with Russia, while 56 percent of Russians viewed Crimea as a Russian territory. By March 20, the Ukrainian military bowed to Russian reality and began to withdraw all 25,000 of its military personnel from Crimea. Putin proceeded to call Crimea an "inseparable part of Russia."

Unlike the swift Russian takeover of Crimea, the international response to the incident has been, as Edward Morrissey of *The Week* puts it, "limp, little, and late." Though the Russian stock market has declined by 20 percent since the onset of the crisis, the West has imposed minimal sanctions.

President Obama has authorized only the freezing of assets and travel opportunities of certain Russian officials, and the US has offered a $1 billion aid package to Ukraine, to supplement a $15 billion aid package being sent by the EU.

US Secretary of State John Kerry has called the invasion an "incredible act of aggression," insisting that it was done "out of weakness and out of a certain kind of desperation." No Western officials have mentioned the 1994 Budapest Memoriam, in which the US and the UK guaranteed Ukrainian sovereignty in exchange for the relinquishment of Allied nuclear weapons. This standoff could easily have resulted in a war between the Cold War powers.

International bodies have also responded weakly. The UN Security Council resolved to dismiss the validity of the Crimean referendum on the grounds that Russian soldiers were located near the polling stations; Russia vetoed the resolution.

The UN did, however, pass a resolution declaring Russia's annexation of Crimea illegal, with 100 countries voting yes and just 11 dissenting. Similarly, the US and the Group of 7 powers temporarily removed Russia from the Group of 8, an economic organization that planned to meet in Russia later this year.

Many politicos have compared Putin's moves in Crimea to Hitler's annexation of the Sudetenland in 1938. Notre Dame Professor of Russian History Alex Martin disagrees with this view and says that Putin is not looking for a huge war of aggression in the same way that Hitler was.

"The annexation of Crimea has already badly damaged Russia's foreign relations," Martin told the *Rover*, "and Russian nationalists are now clamoring for even more annexations." As a Russian history scholar, Martin wonders how Putin's moves serve Russia's long-term national interest.

Notre Dame College Republicans president Mark Gianfalla believes that Obama has "turned a blind eye to the blatant misuse of power in the Crimean region by Russian President Putin" and that the West's economic sanctions "have done nothing to influence Russia on the world stage." He describes the Russian invasion as "geopolitical bullying" and advocates stricter sanctions. The College Democrats could not be reached for comment.

Another troubling issue that stems from this international predicament is the possibility of further Russian expansion. In fact, Chair of the Political Science Department Michael Desch told the *Rover*, "The big question is whether the Russians are seriously considering a similar move in Eastern Ukraine."

Desch claims that they will not try to expand and that the end result will be a neutral and federal Ukraine.

Other observers, such as Martin, worry that Russia might expand into states with similar demographics, such as Estonia and Latvia. Along with Lithuania, these three former Soviet republics are members of the North Atlantic Treaty Organization, meaning that any Russian invasion would contractually compel the United States and all NATO members to send military aid.

The fact remains that flights to Kiev from Crimea depart from the international terminal. The question stands as to why the largest diplomatic catastrophe the world has seen in decades only entertained the media for a few weeks before being relegated to the back pages with the rest of the international news.

As Professor John Deak of the History Department put it in an interview with the *Rover*, "I wish our news media would be smarter about the region and I think our ignorance reflects the lack of resources our universities—including Notre Dame—puts toward the study of Russia and Eastern Europe."

Louis Anthony Bruno Bertolotti is Italian (believe it or not) and from the great state of New Jersey. He is a freshman in the College of Arts and Letters. He plans to major in political science and can be contacted at Lbertolo@nd.edu.

The cost of "free" contraception

Hailey Vrdolyak
Associate P&E Editor

Seminar discusses consequences of the Sexual Revolution

Students gathered in Coleman Morse on March 24 for a Right to Life seminar. Phillip Muñoz, Tocqueville Associate Professor of Political Science and Concurrent Associate Professor of Law, discussed the effects of the Department of Health and Human Services (HHS) mandate on religious freedom and life issues.

Muñoz began by clarifying some specifics about the mandate, explaining that it was not an original part of the Affordable Care Act (ACA). Rather, the mandate is how the HHS chose to implement the provision of the law guaranteeing contraceptives.

He further noted the differences between not complying with the mandate and not complying with the entire ACA. It would cost Notre Dame $10 million per year not to comply with the law at all, but a staggering $182,500,000 per year not to comply with only the mandate—a figure about 18 times higher.

The students in attendance expressed concern over these figures, attributing political motives to the huge disparity; because contraception is not essential to healthcare, the government is using the mandate to push an agenda that goes beyond healthcare, some said.

"This seems, on its face, ideological," Muñoz concurred. He pushed the issue farther, noting that some argue Notre Dame should simply pay the fine for non-compliance with the entire ACA and give its employees a raise.

"[University President] Father Jenkins said we can't just not comply and kick our employees off of their health insurance plans. In some ways I admire that, even though financially it makes sense for the university to just pay the fine," he declared.

Muñoz briefly outlined the legal arguments that Notre Dame and Hobby Lobby have employed in court while seeking to obtain an exemption from this mandate. One argument against the mandate is that it violates the Administrative Procedures Act.

"If the Supreme Court wanted to get rid of this problem but not get in the thicket about religious freedom, they have this technicality. They could say the HHS mandate was done procedurally in a way that violates federal law and therefore is null and void," Muñoz explained.

Additionally, Muñoz described two other arguments: that the mandate violates federal law or the Constitution.

"I think what is most likely to happen is that if Notre Dame and Hobby Lobby win it will because of the federal law not because of the First Amendment constitutional issues. I don't even think the court will go there," he asserted.

The federal law argument claims that the mandate violates the Religious Freedom Restoration Act (RFRA), which states: "Religious entities that are substantially burdened in their religious exercises by any federal law have a legal right to an exemption from that law unless the state is pursuing a compelling state interest in the least restrictive means."

Muñoz added, "You can step back and say that if anything should be private it should be getting your own birth control. The boss should not have anything to do with the employee getting birth control. None of this should be in the public realm at all."

The seminar participants expressed confusion as to how providing contraception constitutes a compelling state interest. Although proponents of the mandate argue that birth control is essential for women's equality, students maintained that contraceptive use does not better equip women to ascend the corporate ladder.

Muñoz attempted to explain the government's position, which holds that contraception is only beneficial and therefore should be provided to all.

This dominant worldview is a result of the Sexual Revolution of the 1960s. "Everything has just changed. All the normal mores that have guided young people from moving from adolescence to adulthood have broken down," Muñoz explained. "You are the first generation who is born after the sexual revolution. Laws like this are the implementation of the sexual revolution. The cultural attitude toward human sexuality is totally confused right now."

Muñoz nonetheless shed a positive light on the dreary situation now facing Notre Dame and the world.

"I would like to see Notre Dame using this occasion to teach the world why we hold these beliefs about human sexuality. What an opportunity to say that this is not some archaic Catholic belief, but that there is a real human good here," he said. "We don't want to give birth control away because we don't think that it's fruitful for our employees."

Muñoz concluded the session by offering students advice on how to personally change the mainstream attitude and instead proclaim the goodness of the Church's moral teachings on human sexuality.

"The first thing you can do is learn about these teachings. If they are true, then they will be beautiful. People who are joyful are extraordinarily attractive. You will attract people to you," he explained. "You can have a powerful impact on friends especially in matters of sexuality because the world is so confused."

Contact Hailey at hvrdolya@nd.edu.

National Nutrition Month: Some food for thought

Caroline Corsones
Culture & Thought Editor

University Dietitian, Jocie Antonelli, discusses new health initiatives implemented for National Nutrition Month

***Irish Rover*:** Could you describe your occupation and various duties to the university?

Antonelli: My title is nutrition and safety. I am responsible for nutritional programming with the students, faculty and staff. I am a support person for our department. I don't write menus—we have food court concepts in the dining halls. I'm here to be of support so I can advise and suggest. Students get to dictate, and then I get to try to influence from a nutrition standpoint.

I meet with a lot of students—do a lot of nutritional counseling—also do counseling with faculty and staff—try to do nutrition education through posters, workshops. I give nutrition talks in dorms quite a bit.

What health initiatives has food service started for National Nutrition Month?

We've tried new recipes. For example, in the waffles, we have a whole grain batter and a regular batter. I'm fine with people having carbs and breads—you need those in your diet, but I want to make sure we're getting whole grain and high fiber choices. Up until this month, we didn't have an option. I saw this month as an opportunity to get a whole grain waffle.

We have different recipes that we featured for the month. We tried to use Thursday as the day to feature things. Each lunch we featured 2-3 recipes, and each dinner we featured 2-3 recipes. I think we do a lot with meat, but the things I hear a lot are from the vegetarian, vegan, and gluten-free students, so I was trying to come up with recipes that fit all these different sub-categories and populations of people.

We had 2 weeks where there was a chef and dietitian table—we tried to get out there and engage the students and let them know what was going on. I had a physician from Yale come in and speak last Thursday night on nutrition in the 21st century and what people need to know—that was really exciting.

Which food do you think college students lack the most?

No question about it—vegetables. When I do diet analysis on students, I have them keep food records for me for three days. It is very rare that I meet a student who gets enough vegetables every day. Protein is never an issue. It is only once or twice a year that I have to tell a student that they're not getting enough protein. Protein's usually taken care of. That's always a big concern. Everyone's like, "Oh I want to make sure I'm getting enough protein," especially if [he or she is] a vegetarian student. But vegetables are the ones that I universally see lacking ... and vegetables have protein in them. So, if people are getting enough vegetables every day, which is 5 fist-sized servings, then they're getting protein as well.



Do you plan on continuing the health initiatives of this last month?

The feedback I got being at the tables and the stations where people were tasting those recipes was very positive. I heard, "Wow, this is a really great recipe." I want to incorporate those items into the cycle menu. Usually the dining hall managers and chefs are very willing to try things that I suggest, so I collected and stored recipes that I thought would go over well, and this was a good time to implement it. I'm hoping to discuss it at the staff meeting on Monday—let's get them in there and get [the recipes] going.

What improvements to food service do you find most important to student health?

We've got a new director—he started over Fall Break. He's bringing in some exciting ideas. He's really interested in and supportive of nutrition, and he really wants me to have a loud voice in things. I want to keep building on having options that work for students who are gluten-free, students who are vegetarian/vegan, but, because they're so delicious, they're going to appeal to everybody. So that's what I want to keep working on and pushing.

We got an award for [being accommodating to gluten-free students] last year. It's really been in the past 7-8 years that the needs have exploded. On the good side of things, because there's so many people that need to avoid gluten, the choices are so much better than they used to be. It used to be that you could only go to a health food store, and the choices for breads and pizza crusts—they were lousy. And now there's delicious gluten-free pizza, there's even gluten-free beer these days, gluten-free cookies. People think, "I'm going to miss pasta so much"—there's great gluten-free pastas. It's not really a devastating sentence now to say that someone cannot have gluten.

Caroline Corsones is a sophomore English major with a minor in secondary education. She is very excited to try these new recipes, but she is still on the hunt to answer the age-old question, "Is butter a carb?" Contact her at ccorsone@nd.edu.

Escape: BCAC Fashion Show 2014

Dana Deradoorian
Staff Writer

A review of the Black Cultural Arts Council's annual fashion show

Walking down the stairs of the Century Center on the evening of Saturday, March 29, one beheld an impressive sight: Twinkling lights dangled down from the ceiling, and large windows gave a mystifying view of the St. Joseph River, lit up by street lamps after the sunset.

The Black Cultural Arts Council of Notre Dame (BCAC) Fashion Show proved an incredible performance, featuring designs from Greta's Bridal, Old Navy, Mandala, Heshima Couture, and other national and local designers. From the varied and artistic designs, to the professionalism of the student models, to the music that accompanied each set, the show left the audience wanting more.

Directed by Olivia Mitchell, this show's theme was *Escape*. The host explained how the show was meant to display and encourage escaping from what one knows, and escaping into one's fantasy. "Do what you want to do," she told the audience.

The show was set in two powerful acts, each with five scenes. The first scene was entitled "Sweet Dreams" and the last "Beautiful Nightmare," reminiscent of the popular Beyoncé song. In typical Beyoncé fashion, these songs were two of the most well-received scenes.

One scene featured the confident walks and fierce smiles of high-school seniors from the local South Bend YMCA. The host explained how the BCAC works to foster community between Notre Dame and the surrounding South Bend area. With the exception of these guest models, Notre Dame students featured the rest of the fashions.



Jessica Pedroza, one of the many talented models, explained why she thinks students should come to this Fashion Show in the future: "The money goes toward a great cause, the scholarship. Also, it's great to support your fellow peers who have been working really hard ever since the tryouts last semester to put on this show."

Proceeds from the tickets, which were $10 in advance, go to the Thurgood Marshall Scholarship Award. The award gives financial aid to students in need. This year's recipient proved to be a talented model in Saturday's show.

Pedroza also described why she decided to audition for this competitive show: "I came as a [prospective student] for Spring Visitation last year, and when I saw the fashion show I knew that if I committed to Notre Dame I would want to be in it because it looked like so much fun."

All of the models certainly looked like they were having fun, strutting fiercely down the runway under the glare of the spotlights and the gaze of the amazed audience. It seemed that each model was able to incorporate his or her own uniqueness and personality into each scene.

This was no New York City fashions show where each model looks identical to the next and has the same uninterested expression on her face. These were strong and confident Notre Dame men and women. One such model was Fauvé Liggans-Hubbard. She recounts her emotions at the beginning of the show:

"The first time I went out was really nerve-wracking. In my head I said 'Showtime!' and I knew I had to give the audience a performance to remember. It was really cool to hear my friends screaming my name and I thought, 'I'm a superstar now!'"

Liggans-Hubbard also said the last scene was sad because it marked the show's conclusion, but that it was great to see all of the group's hard work and long rehearsals come together so well. She added, "I hope I can do it again next year!" The show is sure to be a success for years to come.

Dana Deradoorian is a freshman English major and a diagnosed Netflix addict. To recommend a new show, contact her at dderadoo@nd.edu.

Forget Batman, these guys are true Knights

Colin Devine
Staff Writer

A snapshot of Notre Dame's only fraternity

For many of the hungry pilgrims gracing Notre Dame's campus on a football Saturday, the Knights of Columbus' steak sandwiches have achieved a legendary status. Yet most fans' knowledge of the Knights probably begins and ends with the delicious sandwich they consume on a beautiful fall day; the same can likely be said of many Notre Dame students.

What exactly are the Knights of Columbus and how do these gallant Notre Dame men fit into the organization?

Father Jonathan Kalisch, OP, is currently the Director of Chaplains and Spiritual Development at the Knights of Columbus Supreme Council, and is thus well suited to answer this question. He explains that the Knights of Columbus is fundamentally a "Catholic fraternal organization whose primary mission is to provide a way for good men to become great Catholics through charitable works and faith-formation."

A glance at the statistics from the Supreme Knight's Address at the Supreme Convention demonstrates the truth of these words. The Knights of Columbus boasts over 14,500 councils and almost 2 million members worldwide. In the 2012-2013 fraternal year, the Knights of Columbus donated almost $170 million and over 70 million volunteer hours.

Blessed Pope John Paul II once referred to the Knights of Columbus as the "strong right arm of the church." When most think of the Knights, however, they likely imagine a group of mostly elderly men with funny hats, and many probably do not think of college-aged Knights.

There are approximately 125 active college councils in the United States, and the Notre Dame council is unique among them. Notre Dame Council #1477 was founded in 1910, making it the oldest college council in the entire Order. Students began pushing for a council in 1905, but it took over five years to convince the administration that such an organization would succeed at Notre Dame.



Over the years, the Knights have contributed far more to campus than delicious steaks. They raise funds and serve countless hours for many worthy organizations, as well. For example, before the Notre Dame Boxing Club was organized, the Knights coordinated Bengal Bouts.

Bobby Rauch, a past Grand Knight of Notre Dame's Council and current college council coordinator with the Supreme office, shared the following observation: "While many groups at Notre Dame can be confined to a major, special interest, or residence hall, the Knights of Columbus has the ability to transcend all of these and bring together the student body in faith and service."

Dennis Malloy, a current student in the law school and 2011 graduate of Notre Dame, echoed this sentiment, sharing, "It isn't that the Knights offer something *distinct* from any other resources on campus, but rather that we offer something *deeper* that can enrich the college experience of any Catholic man at Notre Dame, forming him in the principles of charity toward fellow man, unity with the Church, and fraternity with his brother knights … Our goal is to form 18-year-old men into Catholic gentleman by the time they graduate, ready to go out into the world, representing both Notre Dame and the Catholic Church."

One aim of the Knights of Columbus, then, is to support the Catholic Church. As Pope Francis describes in *Evangelii Gaudium*, the "challenge is not so much atheism as the need to respond adequately to many people's thirst for God." The Knights believe they are called to be that response.

Father Kalisch told the *Rover*, "The Knights are not for the perfect, but we call men to conversion. Numerous are the stories (and men I know personally) who joined the Knights at a time when they were not really living out the faith. Through their involvement and the encouragement of their brother Knights, they were able to become good men, and Catholics desiring to live the joy of the Gospel."

Any Notre Dame men who feel like they have strong, under-used right arms are invited to consider joining the Knights of Columbus. Their grills, and the Catholic Church, can use their help.

Colin Devine is a sophomore PLS and accounting major in Keough Hall. He was recently elected Grand Knight of the Notre Dame council and really enjoys writing limericks. Anyone who sends him a limerick about the Knights at cdevine1@nd.edu will receive a free steak sandwich.

Notre Dame athletics: A year in review

Alicia Czarnecki
Staff Writer

A look at Notre Dame's first year in the ACC

The Fighting Irish have faced a whole new set of challenges this year in joining the Atlantic Coast Conference (ACC). Notre Dame left the Big East Conference beginning with the 2013-14 season, where the Irish have won 126 championships over the course of their membership, in all sports except football and hockey.

Notre Dame Football finished the season with an 8-4 record, with the team's biggest win coming against a Michigan State squad that went on to win the Rose Bowl. The team defeated Rutgers 29-16 at the New Era Pinstripe Bowl in Yankee Stadium, New York. The Shamrock Series game came to Arlington, Texas and AT&T Stadium this season, where the Irish won 37-34 against Arizona State.

Notre Dame Women's Basketball has had an exciting season this year, holding an undefeated record of 16-0 in conference games. They are currently 36-0 overall, and defeated Baylor in the Purcell Pavillion on Monday to advance to the Final Four. This is Coach Muffet McGraw's sixth Final Four, and the fourth in a row.

Notre Dame Men's Basketball faced a tough season this year, finishing their inaugural ACC campaign with a 15-17 record overall and a 16-12 record in conference play. The team ended their season with an 81-69 loss to Wake Forest in the First Round of the ACC Men's College Basketball Championship tournament. They finished the season 13th overall in the conference. The team did manage to knock off traditional powerhouse Duke in an exciting game at the Purcell Pavilion, and nearly did the same to fellow Carolina team UNC.



Notre Dame Men's Soccer had their greatest season to date, winning not only the regular season ACC title, but also bringing home the NCAA College Cup. They defeated Maryland 2-1 at PLL Park in Philadelphia to win their first NCAA Championship. The team finished with a 17-1-6 record overall, going 7-1-3 in conference play. Notre Dame central defender Grant Van De Casteele was selected 19th overall in the first round of the Major League Soccer draft.

Notre Dame Women's Soccer faced a rougher road, posting an overall record of 13-8-1, and a conference record of 7-5-1. They ended their post-season run with a 1-0 loss to Michigan in the third round of the NCAA Championship at the U-M Soccer Stadium. Coach Randy Waldrum resigned to enter the professional coaching ranks, so the Lady Irish will be led by Theresa Romagnolo next season.

Notre Dame Hockey finished with an overall record of 23-15-2, and a conference record of 9-9-2. The team lost 4-0 to the UMass-Lowell River Hawks in the Hockey East Semifinal game, after upsetting favorite Boston College in the previous round. The season came to an end with a 4-3 loss in overtime to St. Cloud State at the Regional Semifinals in St. Paul, Minnesota.

Notre Dame Men's Swimming placed 6th overall in its first ACC Championship, with 907.5 points and 15 program records. The team placed 30th in the NCAA Championships meet, scoring 14 points overall.

Notre Dame Women's Swimming finished sixth overall with 802 points at the ACC Championship meet. The team finished 16th at the NCAA Championships with 49 points, and Emma Reaney brought back the first individual title in program history. Reaney also set the American Record in her event, the 200 yard breaststroke.

Notre Dame Volleyball finished with an overall record of 13-18, and a conference record of 7-13. The team closed out their regular season with four home matches, losing two and winning 3-1 over both Virginia Tech and Boston College.

Notre Dame Cross Country competed well at the ACC Championship meet, with the Men placing third out of 14 teams and the Women finishing fourth of 15. The Men's team finished 23rd out of 31 in the NCAA Championships, while the Women's team finished 29th out of 31.

Notre Dame Fencing finished with three number one fencers at the NCAA Midwest Regionals, and sent 10 fencers to the 2014 NCAA Championships. The team had many members perform well, including Gerek Meinhardt, who won his second NCAA men's foil title, and Lee Kiefer, who won the women's foil title.

Alicia Czarnecki is a freshman environmental engineering major. She thinks geology rocks. To discuss rocks and other things of a geological nature contact her at aczarnec@nd.edu.

Big league Notre Dame baseball

John McMackin
Associate Sports Editor

A look at three of former Notre Dame baseball players in the Major League

Spring has come, and with it, the start of the Major League Baseball season. While Our Lady's University may be better known for what goes on in labs in Jordan, offices in Decio or Notre Dame Stadium, the Fighting Irish baseball program has produced several Major League-caliber players over the past few years. In the spirit of spring and optimism, here's a look at a few Domers, a season outlook for them and a prediction for where their teams will find themselves come October.

Perhaps one of the most beloved players of the Charlie Weis era finds himself on the mound for opening day, starting for the Chicago Cubs. Jeff Samardzija was also called upon to make the opening day start last season for the Cubs, and he did not disappoint. He turned in 8 scoreless innings while recording 9 strikeouts. Samardzija will be facing the Pittsburgh Pirates, a team that broke into the playoffs last season, ending a 20-year losing streak.

Samardzija has spent much of his 6-year career as a reliever; it was not until the 2012 season that he was tapped to be a consistent starter for the Cubs. He has a career winning percentage of .453, with 29 wins and 35 losses. The 29-year-old nearly equaled his career high in wins last year, falling one short of the 9 he recorded during the 2012 season. He is projected to best that total this season, with several statisticians projecting at least 12 wins for the Indiana native.

Unfortunately, things do not look as bright for Samardzija's club in the immediate future. Despite some expected improvement from their ace, the Cubs are once again picked to finish last in the National League Central. While their farm system does seem to be picking up, the Cubs will not even be able to best the Brewers this season.



Moving east to the land of plenty, Notre Dame grad David Phelps is a pitcher for the legendary New York Yankees. Phelps had spent this spring fighting to join CC Sabathia, Hiroki Kuroda, Ivan Nova and Masahiro Tanaka as the Yankees' fifth starter, but he has recently lost the battle to Michael Pineda of the Dominican Republic. Phelps will remain a part of the Yankees' bullpen, and perhaps may have a chance to compete for the recently opened spot as the 8th inning reliever following the elevation of David Robertson to the closer role.

Phelps has not shown much brilliance in his two-year stint with New York. He has started 23 games, winning 10 of them and losing 9. He began his career in 2012 with a 4-4 record, posting a 3.34 ERA and a WHIP of 1.19. Unfortunately, his second season was not as successful. Phelps's Wins Above Replacement (WAR) dropped from 2.0 to -0.5, precipitating his removal from the starting rotation.

After an incredibly disappointing season last year that saw New York fall to third place, the Yankees are not poised to move any higher. Many scouts express concern regarding the rotation and many of New York's aging stars.

John Axford enters the 2014 season with a new team, and new expectations. After spending last season with the St. Louis Cardinals and posting a 1.59 ERA in the postseason, Axford was signed as a free agent by the Cleveland Indians. They have announced that Axford will serve as their closer for the 2014 season, a position he had held previously with the Milwaukee Brewers.

Axford's career has had its ups and downs, being demoted to the minor leagues multiple times before being traded to the Cardinals last season by the Brewers. It seems though that in Cleveland Axford may have found a home. Manager Terry Francona led the team to a playoff berth last season, and the Indians seem ready to pick up where they left off, although competition will be stiff with triple-crown winner Miguel Cabrera playing for division rival Detroit.

Axford, Phelps and Samardzija are just three of the many players Notre Dame has sent to the major leagues over her storied baseball history. Who knows: When the Irish take on Clemson at Frank Eck Stadium on May 9, a future all-star could be taking the field.

John McMackin is a sophomore history and theology major. He is desperately hoping that the Phillies pitching staff can pull itself together this year. If you'd like to discuss that, or the sorry state of their outfield, he can be reached at jmcmack1@nd.edu.

Irish gearing up for annual spring game

Kyle Mulholland
Staff Writer

A guide to what to watch for at the Fighting Irish Spring Game

Although the Fighting Irish football season officially kicks off on August 30 against Rice University, Notre Dame Football will play its annual Blue-Gold spring game on Saturday, April 12. Marking the 85th year of the traditional game, the day features the Notre Dame offense versus the Notre Dame defense in a fun game where fans, players, and coaches get a glimpse of the team that they will be cheering on in the upcoming fall.

Last year's game turned into a 54-43 victory for the defense, including a late game two-point conversion from defensive tackle Louis Nix. As the offense and the defense attempt to claim victory in this year's game, Notre Dame fans will enjoy a fantastic opportunity to see the work of the new offensive and defensive coordinators. Mike Denbrock and Brian VanGorder, offense and defense respectively, will have their first chance to unveil their styles of play as coordinators, also giving them significant time to set the playbook from which they'll call next season.

On defense, Head Coach Brian Kelly hinted at adjustments in an interview, stating "I think you'll see Coach VanGorder's personality come out a little differently than Coach Diaco's [Notre Dame's 2013 defensive coordinator]." Meanwhile on the offensive side of the ball, Denbrock is charged with organizing and developing the offense while Kelly will take on the play calling. "I want to be back involved," Kelly said during an interview, "I think we're at that point now where the offense is in a position … players that we can be much aggressive offensively."

While Denbrock and VanGorder will certainly make the strategic game mesmerizing to watch, the action on the field is definitely going to be well worth an Irish fan's attention. In almost every position, players are jockeying for position in the depth chart—competition that promises to yield results on the scoreboard in 2014.

One of the important positions to watch on April 12 will be the Notre Dame running backs. With several running backs on the roster, the Blue-Gold game will be a great opportunity to see who might emerge as Notre Dame's premier ball carrier. Senior Cam McDaniel appears to be leading the pack as Notre Dame's leading returning rusher, right alongside sophomore Tarean Folston who too saw a good amount playing time last season. But also definitely worth watching is Greg Bryant. A sophomore five-star recruit who took a medical redshirt last season following a knee injury, Bryant is actively looking to show the intensity and drive Coach Kelly desires in order to get into the forefront of Notre Dame's game plan. "I thought I was going to come in and jump in the mix right away, but



it didn't happen like that," Bryant said. "I'm so hungry right now, it's crazy."

Another backfield position to keep an eye on at this year's game will be the quarterback position. Former Irish starter Everett Golson is hoping to put behind him the 2013 season, during which he was ineligible to play due to academic reasons. Instead Golson seeks to lead another charge like he did in 2012, when Notre Dame finished with a perfect regular season en route to an appearance at the BCS National Championship Game. However, the starting quarterback job is far from locked down. Malik Zaire, a four-star recruit who redshirted for Notre Dame last year, is ready to take on the challenge of playing as the starter. "Without a doubt…there will be only one guy out on the field," Zaire has said, "and I believe that will be me."

"I think it's awesome how much Zaire wants the job" said sophomore Ray Michuda, long time Notre Dame Football enthusiast. "I really respect his competitiveness too. There's nothing better than seeing that drive to succeed in your players—it makes that person and everyone else around them play better."

On the same strain of watching players hunger to succeed and driving players to succeed, one cannot go without watching linebacker Jaylon Smith. The rising sophomore pulled 67 tackles and an interception while starting every game last season, and Kelly and VanGorder will continue looking to him to be a playmaker next year.

"The next thing that we'll be working with Jaylon is to bring some guys with him," explained Kelly, "The Larry Bird rule that I use all the time is, make others around him better." This year's Blue-Gold game will offer Smith a chance to take on those begin taking on that leadership role.

When April 12 rolls around, all eyes should be on the 85th annual Blue-Gold game. While it is a fun day where the Fighting Irish showcase their football program, this game will certainly be an important indicator of what the team will look like when they run out on the field next season.

Kyle Mulholland is a current Junior residing in Duncan Hall studying computer science and economics. He believes that some words, like "scare," "scuba" or "scarves" could be better off by replacing the "c" with a "k." Contact Kyle at kmulholl@nd.edu.