THE IRISH ROVER

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Feast of St. Guy of Anderlecht

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Notre Dame to admit undocumented residents as students

Michael Bradley
Editor-in-Chief

Notre Dame has opened its doors to undocumented residents.

Notre Dame announced that "changes in its admission policies...will make possible the admission of undocumented students who successfully compete for a place in its first-year and transfer classes," according to an August 22 press release.

The press release quotes Don Bishop, associate vice president for undergraduate enrollment, as saying, "In making the decision to admit academically qualified men and women who are undocumented, we will strengthen our incoming class and give deserving young people the chance for a Notre Dame education."

The release also states that Notre Dame is committed to "meeting the full demonstrated financial need for all admitted students."

The *Rover* interviewed several campus figures about their opinions of the new policy.

University Spokesperson Dennis Brown explained the rationale behind the university's decision.

"The admission of undocumented students into American colleges and universities has been the subject of discussion in higher education for several years," he said. "Last spring, a small group of Notre Dame faculty and administrators was asked to examine the policies of other Catholic universities, the views of U.S. bishops, federal policy, and this University's own history. After several months of discussion and reflection, the group recommended the change in policy."

Brown also noted that Notre Dame took into account the broader public stances on immigration taken by the Association of Catholic Colleges and Universities and the US Conference of Catholic Bishops.

"This remains, of course, a contentious issue in our society, and we understand that many will not agree with our new approach," he continued. "But, by considering the views of the bishops and our counterparts in Catholic higher education, while also using the new federal policy as a guide, we believe that this is the right thing to do."

Theology professor Tim Matovina, Executive Director of Institute for Latino Studies, further explicated the process that led to the policy change.

Matovina served as one of three co-chairs of an immigration ad hoc task force—comprised of a dozen faculty members from leading relevant campus units, such as the Center for Social Concerns and the Institute for Educational Initiatives—created by university president Father John Jenkins, CSC, last year.

The task force's mission, Matovina said, was to "formulate a project on immigration that would draw on ND's faculty, student and institutional resources to make a substantive contribution to research and knowledge about immigration in the United States."

"Notre Dame is part of that universal Catholic mission which, at its core, is to evangelize everyone, from all walks and stripes of life," Matovina told the *Rover*. "I'm very supportive of the plan. I think

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Breaking out of the bubble

Liz Everett
Campus Editor

This summer I was lucky enough to be able to participate in a Summer Service Learning Program (SSLP) at the Robinson Community Learning Center (RCLC) here in South Bend. Unlike many SSLP students, I lived at home and drove to the Center every day, and each time I went, I grew more and more in my sense of community with the staff and students there. Though I have lived in South Bend my whole life, I had never been to the RCLC before, and was pleasantly surprised by the bright colors of the murals that adorned the outside of the building. They stood in stark contrast to the surrounding neighborhoods outside of the privilege of Notre Dame.

Since I have lived in South Bend for over 20 years, I certainly have a greater awareness of the South Bend community

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Lost in the shuffle: the case of Syrian refugees

Patrick Lyon
Staff Writer

The Center for Social Concerns hosted a discussion on the rising crisis in Syria titled "Dignity and Justice for Migrants and Refugees: the Case of Syria" on September 2 in Geddes Hall.

Professor Asher Kaufman, formerly of Hebrew University in Jerusalem, began by giving a brief history of Syria over the last 100 years. He spoke of how, according to the Sykes-Picot agreement of 1916, France was given what is now Syria after the fall of the Ottoman Empire in the aftermath of World War I. In 1946, Syria gained independence and promptly became a very exclusive Arab State. Decades of coup d'états followed this until the Alawites and Hafez Al Assad seized control around 1970. Assad's rule brought a solidification of the Alawites, a strong centralized government and a brutal regime, but nonetheless achieved a stability that had not been seen in Syria for years.

"From a weak country, he turned Syria into a regional sort of a superpower," Kaufman explained. "Syria slowly but surely enjoyed a stability that it did not have before 1970." This regime remained in power after Assad's son, Bashar, came to power in 2000. In 2011, the mass rebel movement known as the "Arab Spring" broke out in protest to the Assad regime, and civil war has been escalating ever since, with many neighboring countries being drawn into this conflict.

The next speaker, Mr. Kevin Appleby, works with the United States Council of Catholic Bishops in migration and refugee policies. His presentation focused on the refugee crisis in particular, and he drew attention to several telling estimates and projections to put this crisis into focus. For instance, there are approximately 1.8 million refugees from Syria, and estimates point to there being as many as 3.5 million by the end of 2013.

This outflow into neighboring countries has overtaxed the refugee support systems to the breaking point, as these institutions are in need of about 5 billion dollars to accommodate this number of refugees. International aid has been sluggish in providing support, as only 1.1 billion has been collected so far, primarily from the United States. This lack of support is likely to further escalate the already critical problems in Syria, as neighboring countries may well have to close their borders to refugees for lack of a sufficient aid system. In addition,

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"The greatest single blessing"

Rebecca Self
Religion & Ethics Editor

Doctor Arthur Brooks, a leading scholar on American culture and a practicing Catholic, thinks Notre Dame is "showing evidence of changing society."



Brooks is president of the American Enterprise Institute (AEI), a renowned non-partisan think tank in Washington, DC. AEI strives to educate policy-makers and the public on issues of culture, economics, health, politics and foreign policy. Brooks will be speaking at Notre Dame on September 12 in DeBartolo Hall, explaining his recent New York Times bestselling book, *The Road to Freedom: How to Win the Fight for Free Enterprise*. In this book he argues that a sound form of capitalism encapsulates the American notions of fairness and service, allowing each individual to lead a flourishing and prosperous life.

The *Rover* conducted a phone interview with Brooks in anticipation of his first visit to Notre Dame. What follows is an edited summary of that conversation.

Rover: Reading about you online was a bit overwhelming because you work in so many different fields. I'm wondering if you can help me understand the heart of what you do, as you see it. My goal for this article is primarily to share your enthusiasm about free enterprise with the Notre Dame community.

Brooks: My job as the president of AEI is to understand the "why" of free enterprise, not the "what." I basically present the ideas behind our research to the world. A good university president will be walking around asking everyone, "Why Notre Dame? What is special about us? What do we stand for, what are we here for?" That's what my job is like at AEI.

Rover: I'm curious—Why are you coming to Notre Dame? And why now; is there any special significance to the timing?

Brooks: Well, I've actually never been to Notre Dame, which is surprising. Notre Dame is the most important Catholic institution of higher education in the country, maybe in the world. I try and get to places that are showing evidence of changing society, changing culture, and that's definitely happening at Notre Dame.

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

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

"Let nothing disturb you; nothing frighten you. All things are passing...God alone suffices."

-St. Teresa of Avila

"What is Notre Dame really like?"

MICHAEL BRADLEY
Editor-in-Chief

"So what is Notre Dame really like?"

I fielded this question frequently this summer, during which I was fortunate enough to leave the Shire of South Bend on a couple occasions to travel for academic conferences and events—to San Diego, Richmond and Birmingham, Alabama (where I did not have any altercations with fans of the local college football team).

I pause when asked this question.

I pause in part because it becomes apparent to me in those situations that what my inquirer expects to receive is a picture painted by the broad strokes of statistics: the number of sexual assaults perpetrated on campus, the number of Masses celebrated daily, the percentage of students who participate in service programs, the percentage of the student body that agrees with the Church's teachings on abortion when they graduate or how many students are "hooking up" on the weekends.

But no combination of such statistics, revelatory as they are, is adequate to convey the nature of Notre Dame to an "outsider." The narratives informed by such numbers and statistics don't quite approach describing the real contours of Notre Dame's "campus milieu."

Ultimately, that milieu is shaped by two goals that are incommensurable: on the one hand, in the tradition of the Congregation of Holy Cross, Notre Dame endeavors to educate the minds *and* hearts of its students. On the other hand, Notre Dame is possessed of a quixotic desire to actually outdo secular schools at what secular schools do best.

The reason that these goals are incommensurable is simple: The respective operative "logic" of each goal in turn entails a particular *praxis* that in turn gives rise to particular campus "environments" in which those goals are apt to be pursued, and pursued well. Such environments, as the natural "conclusions" of the adoption of each goal, are vastly different.

Notre Dame's students should be the focus of its institutional efforts. Notre Dame should strive to foster and encourage an environment in which its students are apt to develop the sort of priorities, values and perspectives that make the realization and furthering of the university's mission actual. But increasingly I feel that Notre Dame is fashioning an environment with a different sort of goal in mind.

I wouldn't say, as some critics do, that there isn't a "Catholic culture" at Notre Dame, or that Notre Dame isn't "effectively Catholic" anymore. There is a Catholic culture here, and there are many "effective" Catholics. The problem is that this culture is not only a subculture but a counterculture, and this demographic a minor constituency.

The dominant culture (or "environment") here is, without question, one the guiding star of which is careerism.

What do I mean by this? I mean that, in order to compete with the Ivies, Duke, Stanford, Northwestern and the like, Notre Dame must institutionally inculcate certain mentalities, which then trickle down to the students in the classroom, that ultimately render counterproductive to the cause prioritizations of goods other than one's career or the advancement of the party line and cause.

I base this argument in both anecdotal and "hard" evidence.

To begin with the latter: As the freshmen hear every fall, they are the best thing that has ever happened to Notre Dame, metrically-speaking—the highest test scores, the most high school valedictorians, individuals who presided over two dozen high school clubs, the most robust résumés packed with the most service experience and research initiatives and so on.

Of course, the freshmen shouldn't flatter themselves too much, since what is true of them now will be true of an even more elite and selective echelon of students eleven months from now.

Careerism impels many Notre Dame students even before they come here, *because* they want to come here. It certainly affects them during their stay. There are a number of students here who are simply not studying what they love either because their parents mandate that they study something "practical" or because the students simply want lucrative careers and affluent lifestyles.

More importantly, the majority of students here are entirely ignorant of or indifferent to the concept of *personal vocation*—the belief that each of us has the duty to discern the unique and essential role God has in store for us in the building up of his Kingdom—and the purchase that this concept should have on their decisions. Authentic discernment asks of us a willingness to seek God's will ardently and to ultimately accept that our lives consist in *response* and *receptivity* rather than the existentialist autonomy pervading Notre Dame's present educational model.

In an environment in which knowledge is a contingent good in the pursuit of affluence, and "discernment" is a dead word, other irreducible goods will be subjugated in the service of careerism. Thus, perhaps the same truncated, utilitarian model of education so rampant and unchecked here itself is largely responsible for the common disregard for other mores and norms the object of which is the safeguarding of the human person's proper dignity. When the only metric that matters is how much money you'll net in your first three years, how can sexual ethics and other similarly-immaterial metrics be anything but fungible?

Are Notre Dame's top graduates all that different than those of Duke, Stanford and Northwestern? Does Notre Dame care if they are? Or have these students succeeded according to the only real metric that matters here, the same metric operative at elite, private, secular research universities—top grades, top jobs, high incomes? How seriously does Notre Dame try to educate the heart as well as the mind?

Ultimately, Notre Dame won't be able to be tops at both endeavors; it will have to commit to one at the expense of fully realizing the other.

The collateral damage of the university's adoption of the prestige goal is inestimable. The number of students who are truly "intellectuals"—which I'll define as "students outside the classroom, and therefore not for a grade"—is infinitesimal. According to the embarrassing rhetoric with which administrators fawn over each class of freshmen, the prioritization of the pursuit of faith also falls by the wayside; just as one illustrative example, the numbers of Sunday Mass attendance in my own dorm, the largest on campus, are abysmal.

There is not a lack of intellectual opportunities here. Students don't take advantage of them; for the most part, we're too busy striving to be tops in the classroom so that we can land the top jobs with the best companies. But this single-mindedness is encouraged by the university, and it can't really be called "academic zeal," because the students are not driven by a desire to *learn* but by a desire to qualify for high-paying careers and all the affluence that accrues to them.

On paper, Notre Dame may lament the collapse of the family and faith within society (though it will never publicly lament the collapse of marriage, because that would be unpopular and therefore out of step with the party line, unlike opposing abortion, which is increasingly a safe thing to do in America); but it breeds a type of young adult who will do nothing to stem the cause of that slow cultural bleeding.

The objection that "Notre Dame, like all universities, is simply working with raw material (i.e. students) that has been malformed by society's broader values," doesn't apply here. By that exact same logic of demographic draw, Notre Dame can't claim success when students of deep faith graduate from here either. It certainly isn't doing much to deepen the faith lives of its students, though this may happen as a result of the good ministry of a handful of campus groups, institutes and clubs and the professors who patronize and counsel them.

I am not criticizing the Congregation, for which I have great respect but whose solid vocational and formational efforts are being eclipsed by the monolith that is careerism spawned by its own flagship institution. Rather, my hope for Notre Dame is that it will be willing to "lag behind" in those metrics of success that are only fully realized through the establishment of an academic environment inimical to authentic discernment and spiritual formation. That willingness will have to be embraced by administrators and faculty alike.

Here's hoping that Our Lady's university takes up that challenge.

Contact Michael at mbradle6@nd.edu.

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Conundrums of a Catholic conservative in the capitol city

Jonathan Liedl
Managing Editor Emeritus

As a young Catholic man, Washington, DC is in many ways the place to be. There are a multitude of wonderful Catholic locales located within the District, from the Catholic Information Center on K Street to the Franciscan Monastery of the Holy Lands tucked away in Northeast. The city is also home to many of the nation's brightest Catholic thinkers, and close encounters with the Catholic intelligentsia are frequent and fulfilling. And, probably because of its aforementioned qualities, DC certainly has its fair share of attractive and engaging (and single) Catholic girls.

Another perk of being in the nation's capital is that I've been able to befriend a number of "my kind of people." It's a hard group to define, but, general characteristics include a fondness for bluegrass, an unwavering conviction that monks are cool, and a tendency to have the *Front Porch Republic* website bookmarked on one's internet browser. Most importantly, we all share an understanding of society and politics that emphasizes community, tradition and virtue (a set of principles that I'll simply refer to as "conservatism" for the rest of this piece). And we've all come to DC in an effort to articulate and advance that message.

Which, when you think about it, is kind of backwards. And perhaps even illogical. Because what it effectively implies is that in order to promote conservative principles, one needs to abandon them in his or her own life. In other words, if you want to champion the importance of family ties, rootedness and local community, you have to leave your hometown, move away from your family and relocate to a city that is built-upon a foundation antithetical to authentic conservatism: transience, centralization and bigness. Coming to DC is not only inconsistent with the conservative message—it undermines it. Because if conservatism's biggest advocates can't be bothered to abide by its tenets, then why should anyone else?

I often raise these concerns with like-minded friends. They've certainly realized this incongruity between thought and action, and have spent considerable time mulling things over. Most come to some sort of uneasy reconciliation between the way of life they recommend and the lifestyle they currently maintain.

The story of conservatives in DC is like a medieval ballad gone horribly wrong. The knight in shining armor rides off from his castle, ready to slay the dastardly dragon that threatens the realm. But unable to land a mortal blow, he becomes locked in a perpetual struggle, preferring the exhilaration of the fight to the home he left to defend in the first place. Or in explicit Tolkien-terminology, it's akin to Frodo arriving at Mount Doom and deciding he'd rather challenge Sauron for his throne than make it back to the Shire.



Of course, that analogy raises an important point: perhaps someone does need to go to Mordor. The One Ring ought to be destroyed, and it will probably take a Fellowship to do it. Translated to our contemporary struggle against secular centralization, there *is* undoubtedly a role and a place for Catholic conservatives inside the DC Beltway and within the sausage-making process that is national politics. Some *will* need to advance conservative principles in a top-down approach, and Washington is the place to do that.

But the reality is that far too many conservatives take up this call. Truthfully speaking, most of us probably don't need to be in DC. And the consequences of this overcompensation are devastating in two ways. Most obviously, the conservative influx in Washington has served to expand and preserve a conception of government and civil society that is anathema to authentic conservatism. It's hard to bite the hand that feeds you, and for conservatives who've tied their careers to national-level politics and high-profile think tanks, there's little incentive to deprive DC of some of the prestige and significance it errantly possesses.

But there's a second consequence of concentrating conservatism in DC that is often overlooked. If all of our brightest and most committed conservatives are in Washington, it means they're probably not where they should be: back home. You've heard of brain drain in Africa and other developing parts of the world, but something similar is happening in our own country. As a result, the "little platoons of society" that conservatives love to laud, intermediate institutions like churches, schools and neighborhood associations, don't receive the attention they need in order to thrive. The cornerstones of a conservative society are crumbling not only because of the damage wrought by Washington, but because conservatives themselves have failed to maintain them.

The remedy seems simple enough: more action, less talk. Conservatives need to sustain and strengthen localized communities and institutions oriented toward virtue instead of just theorizing about them. They need to start and raise families instead of merely extolling their importance. And conservatives need to be home instead of simply talking about it. In short, conservatives need to prove that there are more important places than the nation's capitol by *leaving it*.

A response to this avowal comes readily to mind, because it's the one I often give myself when I reach this point of the conversation occurring in my head. Going back to Pequot Lakes and settling down in its beautiful woods, within miles of my parents, brothers, nephew and childhood friends sounds appealing. But in reality, it would never work out. There simply aren't any fulfilling jobs for a political science/Arabic major in rural Minnesota. There's no one with whom to talk to about the works of Alasdair MacIntyre or Graham Greene. And there's not a Catholic school in the area for my future children to attend (not to mention that the options for "producing" said children with someone from home are somewhat limited).

And that's the problem. Not the actual lack of stimulating work, or engaging cultural and intellectual outlets, or a robust Catholic community, per se; but my unwillingness to accept that perhaps those vital components of an authentic society are missing, in part, because I'm not there to help develop them.

I'll conclude by telling you about my dad. He spent his early adulthood in Washington, leaving his quaint hometown in Wisconsin to take part in the conservative crusade upon the Capitol in the 80s. He eventually became fed up with East Coast living, and made his way back to Small Town, Middle America. But by this point, his kids were already half grown, and he no longer had the time or the energy or the inclination to improve the intellectual, cultural or social life of the town in which we settled in any profound way. As a result, I appreciated my six years there, but never considered staying in the place a viable option.

My life, and therefore the life of any hypothetical child I might have, appears to be following a similar trajectory. Perhaps it's my purpose to break this cycle, and make my hometown a place where my son will want to stay. That, more than any prestigious career in Washington, seems to be the most conservative thing to do.

Jonathan Liedl lives and works as a journalist in Washington, DC. One day, he'll return home and start an apple orchard. Don't ask him when, because he doesn't know.

Striking the balance: women talk work and motherhood

Lilia Draime
Executive Editor

Professor Phillip Muñoz kicked off this year's "Professors for Lunch" lecture series, sponsored by the Tocqueville Program and organized by senior Elizabeth Argue, with a panel titled "Can Notre Dame Women Have It All? Career, Family, and the Pursuit of Post-graduation Happiness."

The panel featured three very successful local women with very different conceptions of "having it all": local homeschooling mother and activist Mary O'Callaghan, political science professor Susan Pratt Rosato, and women's basketball coach Muffet McGraw. They each relayed their journeys of balancing marriage and motherhood with career obligations to a packed Oak Room in South Dining Hall.

O'Callaghan, a mother of five, began the discussion by pointing out that Notre Dame's mission includes educating the heart, which extends beyond simply training students for jobs, and that the Notre Dame community has the privilege and obligation to discuss these issues through the lens of vocation.

"Being a mother resonated more deeply with me than work," she explained of her mindset after the birth of her first child. "The first seeds are often planted in the deepest desires of the heart, and your vocation comes from following those desires."

McGraw told of how she always felt drawn to work, and how it ultimately benefitted her family life, especially as she and her husband raised their son.

"Women are expected to raise children, be warm and nurturing and compassionate—I've never been any of those things," McGraw admitted. "I knew I would be happier working, and that would make me a better mom."

Rosato expressed her gratitude that her career in academia allowed her the flexibility to take time from work while her two daughters were young, and return to teaching during the school day. For her, this discussion was not about making choices, but taking advantage of opportunities: "The question is not whether women have it all, but how women may find balance between their familial obligations and their careers."

She cited Sheryl Sandberg's recent controversial book *Lean In*, in which Sandberg argued that educated women need to be more aggressive in the workplace, and that a desire for a family will often curtail these professional ambitions.

"There is a lot of guilt on both sides: there's guilt of women who feel their jobs take too much time from their families, and I also have friends who feel guilty about wasting money on educations when they stay at home with their children," Rosato shared.

O'Callaghan stressed how important her education has been to her as a stay-at-home mother. She and her husband had their first son while they were both in graduate school, and she opted to complete her graduate work in developmental psychology despite the initial pull towards full-time motherhood.

"A friend told me to consider the benefits of having my degree—if I had something to say, people would listen. Education is not just a career path, but a gift to use in a different way than intended," O'Callaghan reflected. "Most moms do work outside the home, so the [education] debate is not just a black and white issue."

Rosato enthusiastically agreed with O'Callaghan that education is never wasted and is an end in and of itself, not simply a means to an end.

Women, McGraw asserted, need to strive for confidence in their own choices, and must encourage one another: "We need to stop looking down on people's decisions, whatever they decide. Women don't tell people enough what they're good at, and we need to start looking at each other as strong and powerful women."

Likewise, the support of husbands and fathers is crucial in the balancing act of parenting and work. Families should function as teams, McGraw elaborated, with each participant taking on responsibilities and supporting one another.

The general consensus among the panelists was that no, women cannot have it all—or at least not all at once. Each panelist was a very different representation of femininity and successful motherhood, but they all reaffirmed that "finding the balance" takes sacrifice, confidence and a willingness to take advantage of opportunities—and that women may find fulfillment in both motherhood and the workplace.

Lilia Draime is a junior history major with a minor in constitutional studies. Despite sunlight and regular watering, her bamboo plant is looking pretty sickly. Shoot her some pointers on proper bamboo care at ldraime@nd.edu.

Vocation and vision

Fr. Bill Dailey, CSC
Faculty Contributor



This is a story of failure. Or perhaps it is a story of Easter. Most days I do think it is the latter, but I know enough to know that Easter is a story that moved through failure to triumph, so even on those days I am aware that the former is true. In any event, for some reason the *Rover*'s editors thought the story of how I learned to stop worrying and love being a rector might be of interest to you, dear reader.

The story begins in my experience as an undergraduate at Notre Dame—a time during which I studied philosophy and doubted my faith, during which I attended daily Mass and experienced the riches of the faith more profoundly than ever, and after which I went off into the world knowing that if I could settle into believing in God I would likely return to serve Him as a Holy Cross priest on the faculty of Notre Dame. In relatively short order, after a blessed year of wrestling like Jacob with the Lord while loving my job as a lobbyist for United Parcel Service on Capitol Hill, I did return to Moreau Seminary as a candidate for priesthood and religious life with the Congregation of Holy Cross.

I presume it is true of every Notre Dame alumnus who is ordained for the Congregation that our ND contemporaries expect us someday to be named President of Notre Dame. Mostly this is because, like children on Christmas Eve, visions of sugar plums (read: 50 yard line seats to the USC game in perpetuity) dance in their heads. But with some of our friends it is because they too have a passion for Our Lady's University and, being our friends, want to see us contribute to the mission here in maximal fashion. In my case, I was a decent student at ND and my professors had long encouraged me to go to graduate school, and once I became a CSC they were even more encouraging. While I can say in good conscience that I have not spent any nights pining for Father Jenkins's job (rest easy, Fr. John), I did take seriously and with appreciation the advice that I might make a contribution as a scholar and priest at Notre Dame.

I went off to law school at Columbia and did reasonably well. I was blessed to have as my mentors some of the finest professors of law in the country, and they too were very supportive of my goals—indeed they still are. While I was a student there, I also threw myself into the priesthood at a remarkably vibrant and engaging parish on the Upper West Side of Manhattan, Holy Trinity Church. The pastor, Monsignor Tom Leonard, still serving today at the age of 85, is one of the finest priests I will ever know, and learning how to serve by watching him was as important to who and where I am today as was studying the Hart & Wechsler materials in the Federal Courts course with the legendary Henry Monaghan at Columbia. After law school, I enjoyed the incredible experience of being a law clerk for one of our finest Federal Judges, Diarmuid O'Scannlain of the 9th Circuit Court of Appeals, after which I practiced at a terrific law firm in Washington, DC. And through it all, I found great communities with which to wake up and celebrate Mass, thereby to be reminded that this was all part of a greater plan to write and teach at Notre Dame.

What I was ignoring along the way was that I did not really love to write scholarly articles. One would think this would have registered high on my radar screen given all the facts at hand, but the power of denial is strong in us. So many wonderful people had encouraged this vision in me—so many people smarter than me thought I could do it! People were counting on me. The community had given me such wonderful opportunities. Surely once I was back with a faculty office I'd churn out some brilliant stuff. Not to worry.

And so a few years ago I did take up a love office at the Eck Hall of Law. I enjoyed great fellowship and support from my wonderful colleagues in the law school. I told them about the ideas I had for articles and they gave me good feedback. Then I returned to my office each night to read and write and found I wanted to be anywhere else, doing anything else. I nearly finished reading the internet—but I couldn't make myself finish the 17th law review article I had set to get through that day. Indeed, I found I stopped well short. I tried waking up at 2:00 a.m. to start writing. I slept on my office floor. I prayed to God to heal me of my sloth and iniquity, to permit me to live up to what so many people whom I loved had told me I was born to do.

Finally, after dozens of nights of lousy sleep on my office floor or in my armchair at home, I had to face facts: I do not have the zeal to be a tenured scholar at Notre Dame. Saying it to myself seemed the worst thing imaginable, except imagining saying it to others. But that's the nature of the Cross, of course. The thing I was supposed to remember is that which I tell other people—on the other side of the Cross is God's grace. Finally, I found the courage to share with some brothers in Holy Cross that I was not going to succeed in this project. To my surprise, I found nothing but support and compassion. Indeed, Father Bill Miscamble, CSC, my Director of Studies, and well known to readers of these pages as a fearless and occasionally intimidating voice of courage, was the gentlest of counselors. To be sure, Fr. Bill and the others helped me to test whether this was a temporary setback or a genuine discernment, but at no point did any of them allow me to wallow in a sense of failure or feel as though I had let them down. Henry Monaghan, Columbia Law School's most fearsome curmudgeon? He left me the tenderest voice mail saying, "Father, I'm just delighted for you. You never liked to be chained to a desk. Don't look back."

> "So many wonderful people had encouraged this vision in me—so many people smarter than me thought I could do it! People were counting on me. The community had given me such wonderful opportunities. Surely once I was back with a faculty office I'd churn out some brilliant stuff. Not to worry."

To my great good fortune, the Law School looked to create a teaching position for me, and I have greatly enjoyed working with students. I still respect the work of the University and the life of the mind and I do my best to explore, as a teacher must, in the fields in which I've been asked to teach. But I no longer worry about writing the Next Great Article in Legal Ethics, and that enables me to enjoy the role I get to play so much more.

Most improbably of all, last Christmas, I received a call from the Office of Student Affairs asking me to consider stepping in as Rector of Stanford Hall. Rector? Plumbing? Lost keys? Vomit? Parties? Vomit? No way, I thought. But a priest should generally say yes, so I said yes, and pledged that I wouldn't remain in the job past one semester. My first full day on the job with students moving in featured two major floods of the first floor bathrooms. For this I went to Law School? Well, maybe so.

What I know is that in this ministry I have had remarkable chances to work with hall staff, with students in distress, even with the occasional queasy student. And I've realized that there are many mansions in our Father's House, even in this life. I would never have predicted I would land the role of Rector in the residence hall where I had lived as an undergraduate, and indeed I resisted the call. Perhaps I have landed here for my sins. But I know that I write contentedly from my room in Stanford Hall, and that however bumpy my path to this place has been at times, it has brought me to a place in life where more than ever I can say that in the Cross we find our hope, and that in Holy Cross I have found true brotherhood. Ave Crux, Spes Unica.

Fr. Bill Daily is a Lecturer in Law at the Notre Dame Law School and rector of Stanford Hall.

continued from front page

Undocumented residents

Notre Dame did the right thing."

Father Joseph Corpora, CSC, who works with Campus Ministry's Latino Ministries, also praised the new policy.

"I am absolutely delighted and thrilled that the university has decided to admit qualified undocumented students to live and study here," he said. "This is an historic moment in the life of Notre Dame. There are all sorts of arguments that one can put forth as to why this is a good decision, but, in the end, all these good arguments are trumped by Matthew 25: 31-46. 'When I was a stranger, you welcomed me.'"

Since the press release predated most students' return to campus, the topic hasn't been broadly discussed by the student body.

Senior Conor Dorgan, an international economics and Spanish major who has studied abroad in three South American countries during his time at Notre Dame, had this to say about the policy:

"The decision to admit undocumented students is consistent with the University's Catholic character and, in light of the Church's social teaching on immigration issues, should be less controversial than the larger national debate on federal policy."

The question of how Notre Dame's new policy would interact with federal regulations was the subject of speculation by another student.

Pier Pigozzi, a JSD law student originally from Ecuador, said that he wasn't sure how the policy would fare in implementation.

"It's a very generous policy. I took it as a being very coherent with the Catholic tradition of the university," he began.

"In practical terms I don't know how it all will work," he went on. "How this policy will impact the legal immigrants, like myself, who are here, I don't know. It would be interesting to know the reaction of the local police or immigration authorities. It will require a lot of effort in the logistics on Notre Dame's part to make this happen in a positive way, not just as an abstract act of charity."

Others shared in Pigozzi's caution.

Gerard Bradley, professor of law, observed that "The university official in charge of admissions says that admitting persons living illegally in the country will 'strengthen' the student body. It might.

"But," he went on, "it is much more important to consider how the relevant moral norms of justice and fairness come to bear on the question of admitting undocumented students and also the further question of providing them financial aid beyond that available to persons here lawfully (because various government student aid programs would be unavailable to the undocumented)."

Brown also addressed the question of financial aid for undocumented students, who would be ineligible by federal law to receive federal funding, such as Pell Grants.

"With any student requiring assistance, undocumented or not, we meet the full demonstrated financial need," Brown explained. "Since most of our aid packages also include a federal Pell Grant and federal work study, both of which would be unavailable to an undocumented student, the University would make up the difference, which is about $8,200 annually."

Another professor commented anonymously that he has "reason to believe that some benefactors of the university are willing to donate additional resources to Notre Dame to cover whatever additional financial aid costs this policy might entail. [Also,] given the admissions standards of Notre Dame, one has to assume that we are talking about an extremely small number of [undocumented] students, maybe none in any given year."

The full text of Dennis Brown's statement to the Rover *is available online at the* Rover*'s website.*

An original version of Bradley's article appeared on the College Fix *on August 28 and is reprinted here with permission.*

Cheers & Jeers

COLIN DEVINE
Humor Guru

CHEERS



Overheard at Waddick's: The new Notre Dame seating method is like a mullet: Business in the front, and a party in the back.



Stephen Colbert: In addition to being one of the funniest men on television and a devout Catholic, he is famous for hundreds of brilliant one-liners like, "If I had a dime for every time that I was wrong, I'd be broke."



This brilliant, poignant six-word memoir: "I procrastinate; therefore, I do not.



JEERS



Outsourcing: Due to a recent surge in the cost of American fortune cookie writers, more and more restaurants have been outsourcing the work to China. The quality has suffered ever since, leading to fortunes like this:







Having it all: Talking to my girlfriend in Welsh Fam about the recent talk about whether or not Notre Dame women can have it all. She realized she has class at the same time, and I told her to skip class because she cannot have it all and she better get used to it… anticipating an angry email from the Gender Relations center, I rescind my previous comment.



The fact that this headline is real and not from the Onion: "Completely average man quoted in newspapers so often the AP banned interviews with him." Or maybe this should be a cheer…?

Permission to laugh

COLIN DEVINE
Humor Guru

Surveys show that the number one fear of Americans is *public speaking*. Number two is death. Death is number two. That means that, at a funeral, the average American would rather be in the casket than doing the eulogy. I wish I had come up with this myself, for if I had, many Americans would have grown up watching *Devine* instead of *Seinfeld*.

As I embark on my perilous journey as humor guru, I think it wise to briefly discuss my destination. I want to discover what humor is and how to elicit it. In one of the most surprising etymologies to date, the word humor comes from the Latin *humere* meaning moisture. Ironic that one of the greatest things in the world would share such a connection with one of the worst words in the English language—I've never met someone who loves the word moist.

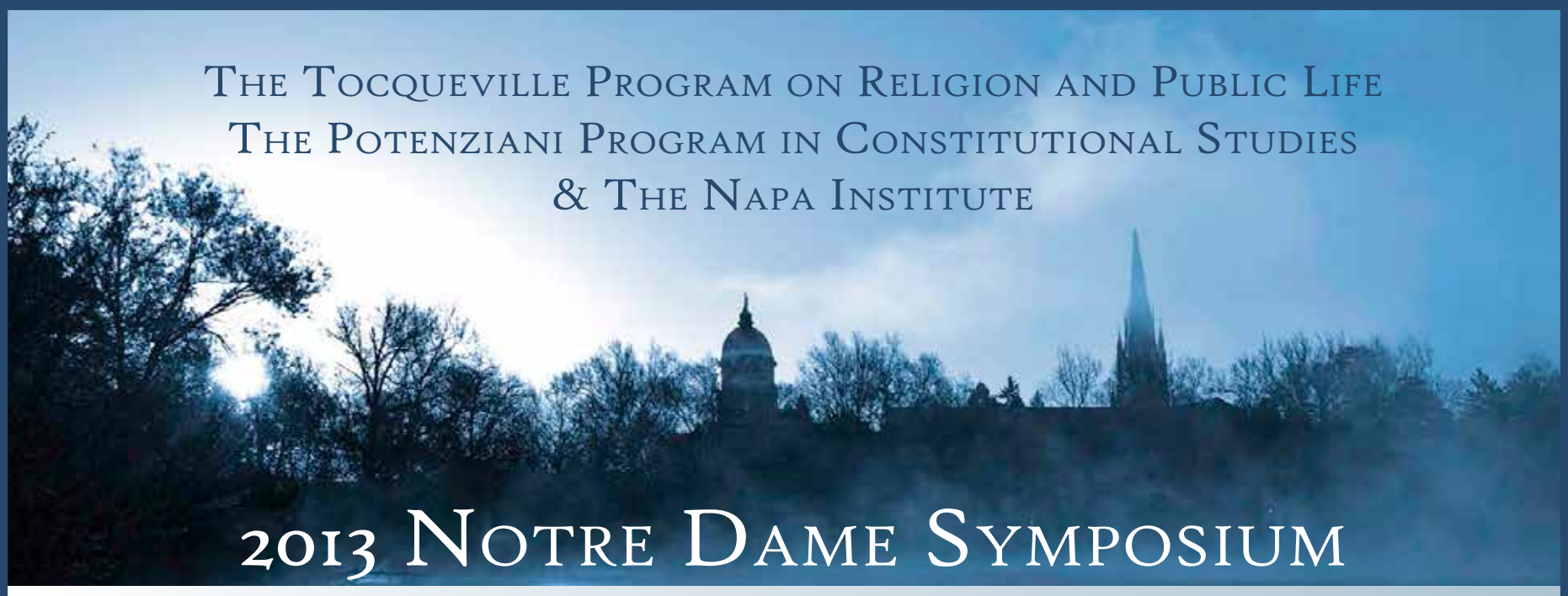
It seems like the hardest part of writing something funny involves safely navigating between the Charybdis of vulgarity and the Scylla of boredom. I'm not sure which is more deadly for the aspiring comic. Actually I am; I'll do my best not to be boring. Water is life, humor is moist, so perhaps when we laugh we are the most alive. The great Russian novelist Fyodor Dostoyevsky wrote, "One can know a man from his laugh, and if you like a man's laugh before you know anything of him, you may confidently say that he is a good man." Laughter functions as the most natural check of pride, perhaps the most deadly of the deadly sins.



The best humor writers are like baseball players: we only succeed 1/3 of the time. I envy professional baseball players because it is much easier to nurse a bruised arm than a bruised ego. Even though the risks are so great, the vast majority of us still make an attempt to be funny. Humor is an immediate connector; for many of us I bet our best friends are those who make us laugh the most. Sharing a joke presupposes grasping the same truth. Babies are born laughing and are the best comedians – the funny thing about trying to be funny is that we get worse at it as we age. Humor is simultaneously one of the most natural and the most foreign things to us. What makes one dancing cat hilarious to watch for 3 minutes and one agonizingly boring? Why are people so funny when they have gotten their wisdom teeth out, but not at all funny while brushing their teeth? Hyenas cackle, crows crow, geese honk, but only we can laugh.

For something that is so familiar to all of us, humor is nearly impossible to describe. My roommate (himself a brilliant humorist) recently shared with me a cartoon featuring two anteaters in the park. They brought a big cake, sliced it, put their pieces of cake on the ground, and just stared at them. The caption reads simply, "Now we wait." Why is this funny? I knew before that anteaters eat ants, and that ants like cake. It was not any new information that made me laugh, but the reordering of previous information. We know that when people are coming out of a surgery they will be loopy and say silly things, yet we still laugh when they do. My AP Psych teacher told us that laughter is surprise (the same teacher told us that he is terrified of Reese Witherspoon because he feels like she is judging him.) I do think that we often laugh when we are surprised, but I don't think that by any means encapsulates what humor is. Perhaps laughter is our best way to say thank you to God for the gift of life. The famous adage by Hilaire Belloc runs, "Wherever the Catholic sun does shine, there's always laughter and good red wine." While it is difficult for me to legally provide the latter of these to you, my dear readers, I will do all that I can to generously share the former.

Colin Devine is a Sophomore studying PLS and Finance. He recently had the opportunity to win a game of Scrabble with the word "moist," but refused on principle.



The Tocqueville Program on Religion and Public Life
The Potenziani Program in Constitutional Studies
& The Napa Institute

2013 Notre Dame Symposium

Religious Freedom Under Obamacare: Can and Should For-Profit Businesses Claim Conscientious Objector Status?

Thursday, September 19 - Notre Dame Law School

5:00 PM – Mass, Law School Chapel, Biolchini Hall of Law

5:45 PM – ***New Gods on the Public Square***, McCartan Courtroom, Eck Hall of Law
William McGurn, '80

7:30 PM – Reception, Eck Commons (2nd Floor)

Friday, September 20 - South Dining Hall Oak Room

8:00 AM – Mass, Holy Cross Chapel, Stinson-Remick Hall of Engineering

9:00 AM – ***The HHS Lawsuits & the For-Profit Business***
Panel Discussion Featuring:
Richard Garnett, Law — O. Carter Snead, Law

10:30 AM – ***The HHS Mandate and the Ethical Responsibilities of the Business Owner***
Panel Discussion Featuring:
Martijn Cremers, Finance — Msgr. Michael Heintz, Theology
Michael Zuckert, Political Science

12:00 PM – ***The Future Costs of Obamacare***
Bishop Robert Morlino, Diocese of Madison
Complimentary Lunch will be served

The Tocqueville Program for Inquiry Into Religion and Public Life

Napa Institute™

Center for Ethics and Culture

University of Notre Dame
College of Arts and Letters

The Henkles Lecture Fund
The Institute for the Scholarship in the Liberal Arts, College of Arts and Letters

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For more information: vmunoz@nd.edu or constudies.nd.edu



The Notre Dame Tocqueville Program for Inquiry into Religion and Public Life & The Napa Institute Present:

2013 Notre Dame Symposium

Religious Freedom Under Obamacare: Can and Should For-Profit Businesses Claim Conscientious Objector Status?

New Gods on the Public Square

Thursday, September 19

6:00 pm

Notre Dame Law School's McCartan Courtroom

Open to the Public

Reception to Follow

by William McGurn, '80



William McGurn, '80, is editorial page editor of *The New York Post*. Previously he was a Vice President for News Corporation, where he wrote speeches for the CEO and the weekly "Main Street" column for *The Wall Street Journal*. From 2006 to 2008, he served as chief speechwriter for President George W. Bush.

The *Tocqueville Program* for Inquiry Into Religion and Public Life

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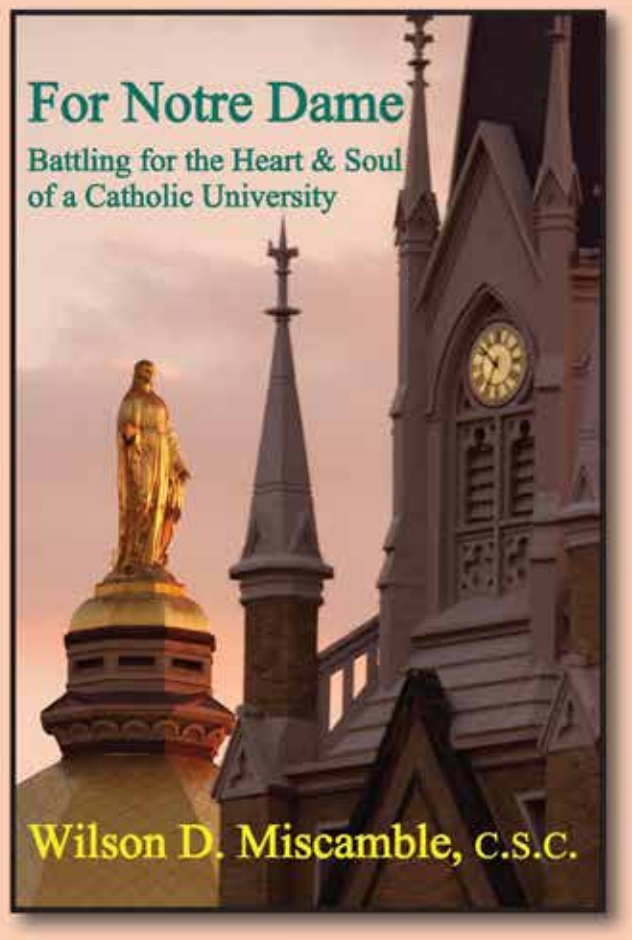
Center for Ethics and Culture

University of Notre Dame College of Arts and Letters

The Henkles Lecture Fund
The Institute for the Scholarship in the Liberal Arts, College of Arts and Letters

The Potenziani Program in Constitutional Studies

How could this book be so controversial?



The pieces collected in this volume track Father Miscamble's reflections on the Catholic character issue at Notre Dame since the early 1990s. His has without question been the most important voice opposing secularizing trends at Notre Dame during this period. As important as the views expressed in his talks and essays, however, has been his personal example of faithful, joyful, and fearless commitment to the cause of Catholic higher education. From the foreword by David Solomon

Upon reading *For Notre Dame*, you discover rather quickly that Fr. Miscamble's main concern is that Notre Dame is putting "prestige over truth." His fear is that it is becoming too much like its secular peers. To be a truly Catholic institution, Fr. Miscamble argues, Notre Dame must promote the integral development of the person – not just help them with their "critical thinking" skills. Notre Dame must also reject the idea that students are consumers simply seeking a degree and embrace the idea that students are persons made in the image of God who, through education, can and should be brought closer to Him. Fr. Miscamble believes the most effective way of accomplishing these goals is to hire faculty who are willing to uphold the true mission of a Catholic university. CatholicVote.com

It's not very often that a monograph is devoted to an analysis of the Catholic identity of a university. Notre Dame University holds a special place in America's consciousness as an exemplar of a Catholic institution of higher education. In a new book, For Notre Dame: Battling for the Heart and Soul of a Catholic University, Fr. Miscamble c.s.c., professor of history at Notre Dame, provides a context for a debate about what it really means to be a Catholic university. *Catholic Higher Education Advocate*

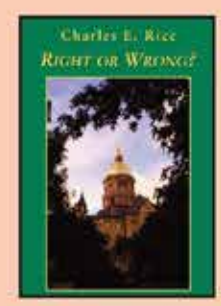
For Notre Dame 252 pages, paper, $17.00



Not to be missed . . . two works from Charlie Rice

What Happened to Notre Dame?
224 pages, paper, $15.00

Right or Wrong?
446 pages, paper, $35.00



Available at the Hammes Notre Dame Bookstore or
St. Augustine's Press / www.staugustine.net

Right to Life looks to upcoming year

Erin Stoyell-Mulhollad
Staff Writer

Notre Dame's Right to Life club is looking forward to an exciting school year, filled with many different opportunities for anyone who wants to get involved. The mission of Notre Dame Right to Life is to promote and uphold the dignity and worth of all human life from conception to natural death, in adherence to the teachings of the Roman Catholic Church. We do this through four primary methods: education, service, prayer and community, all of which contribute to this year's theme, "What does it mean to be pro-life?"

Our hope is to inspire others to embrace the new pro-life vision that we have for our world by giving them the tools and ideas they need to live out a culture of life. We believe that through centering our activities on love, the celebration of life and pro-women messages, we can overcome the culture of death and create a world where every human person is valued and cherished for his or her inherent dignity. *Evangelium Vitae* says that "Evangelization is an all-embracing, progressive activity through which the Church participates in the prophetic, priestly and royal mission of the Lord Jesus. *It is therefore inextricably linked to preaching, celebration and the service of charity.*"

So how do we do this? First, we start with education. We are blessed to have the nation's largest University Faculty for Life chapter here on campus, which allows us to collaborate with professors in a number of ways.

This year we started a seminar series, which gives students an opportunity to gather in a group of about 15 and participate in a discussion led by a professor on a topic specific to his area of expertise. For example, a few upcoming seminars include "Dating for Life" with David O'Connor, "A Theology of Adoption," with Tim O'Malley, and "Abortion Beyond National Borders" with Paolo Carozza. Through this seminar series, students are given the opportunity to dive deeper into a variety of life issues while being able to discuss them with faculty. We also host lectures over the course of the year; Jeanne Monahan, president of the March for Life, is coming to speak and we invite you to join us. Every year in October we hold a Respect Life week in which we put on several events such as movie watches, lectures and service activities to educate our fellow students on what it means to be pro-life.

We put a special emphasis on service, especially within the South Bend community. Five service commissions within the club focus on different aspects of being pro-life. We have partnerships with Hannah's House, a maternity home in the area; Holy Family Adoption Agency, an adoption agency that recently opened an office here in South Bend; Hannah and Friends, a community for individuals with disabilities; Portage Manor, a nursing home; and the Women's Care Center, a crisis pregnancy center.

A large number of students participate in these volunteer opportunities and our newly-formed Women's Care Center commission has grown tremendously—we will be expanding our volunteer coordination to include two of the local centers this upcoming school year. Each semester we host a baby shower for women in the South Bend area who might not otherwise get to have a baby shower. These commissions provide us an opportunity to give back to the South Bend community while supporting the mission of the club.

Prayer is also an integral part of our Right to Life club's mission. Our chaplain, Father Terry Ehrmann, CSC, celebrates a monthly Respect Life Mass. We also say a weekly rosary at the local abortion clinic and have a weekly designated Adoration hour for our club. Since prayer is the foundation of the pro-life movement, we make a conscious effort to take advantage of these opportunities to come together.

Lastly, community is a key element in continuing our fight for life. One of our commissions is called the Joys of Life, and it focuses on spreading awareness through visible events on campus. We will continue to foster community through our new faculty-student mentorship program, in which students are paired with a faculty member within their discipline. On a large scale, Notre Dame's Right to Life community connects with the national movement each year at the March for Life. Students have a special opportunity to stand up with thousands of pro-lifers from across the country, and this past year alone, Notre Dame sent over 600 students to the March. It really is an incredible witness of faith.

Through education, prayer, service and community, Notre Dame's Right to Life club hopes to foster a culture of life here on campus so that when our undergraduates leave, we will be able to share this vision with the world.

Erin Stoyell-Mulholland is a junior theology major who threw a raging ice cream social last weekend. With 2 gallons of extra ice cream in her fridge, feel free to contact her at estoyell@nd.edu to come get some.

SSLP

continued from front page

outside of the "Notre Dame bubble," but I was especially struck this summer by the great contrast between the two communities. Indeed, one morning before work I had been dropped off on campus with a sibling and then walked the few blocks to the Robinson Center. As I passed through the luxurious Eddy Street Commons, I marveled at how new it still felt and how cool it was that South Bend now has things like Urban Outfitters and Five Guys.

A few steps past the Commons, however, and it is as if you have walked into another world, a world of boarded up houses and the sense that everything does not seem to come as easily on this side of the road. I had always known this, but the juxtaposition that day really struck me: *How many ND students know about this side of South Bend?* I wondered. Though this seems to paint a rather bleak picture, my experience was far from that. My days at the Robinson Center were filled with learning and laughter, and I have brought this experience and awareness back with me to campus.



The Summer Service Learning Program is run by Notre Dame's Center for Social Concerns (CSC), and consists in a three-credit theology class with an eight-week immersion experience over the summer. Well over 200 students participate annually in the SSLP, hosted by Alumni Clubs throughout the country. When the students return to campus in the fall, they are required to attend various follow-up and debriefing sessions where they can share and process their experiences. As I sat in the Geddes Auditorium on the Monday before classes started, and watched as hundreds of my classmates filed in, each having had different experiences in service over the summer, I wondered what kind of impact that would have on campus life.

Andrea Smith Shappell, director of the Summer Service Learning Program, explained that many students come back from their SSLP experiences wanting to do more during the school year.

"We do not have exact statistics about the types of engagements that SSLP students continue on campus, but in the debriefing meetings we ask each student how they plan to continue to be involved in the local community or on campus in light of the SSLP experience," she explained. "A high percentage of the SSLP students continue to be engaged in the South Bend community or on-campus student groups related to their summer immersion. Many take courses related to issues of the summer and/or attend films and lectures related to what they experienced over the summer."

For many students the experience had an effect on personal formation. Abby Blanchard, a junior in Badin, is one such student.

"My SSLP reminded me of the importance of being present to the people around me, and has provided me with insights as to what I want to do after graduation," she said.

Kelley Gregg, a senior in Welsh Family, agrees that her summer experience will impact her campus life this year.

"As a psychology major and ESS minor, research is a big part of my coursework," she said. "After a summer working with kids in educational settings during my SSLP, I am more invested in researching educational issues and have begun collaborating with local schools in South Bend."

A central focus of the CSC has been to help make Notre Dame students aware of all the opportunities there are to engage with the South Bend community on a deeper level. It publishes the "The Guide to Civic Engagement" at the beginning of every school year, which outlines the sites with which one can get involved during the year, categorized by location and types of service. These can be found in Geddes Hall and in nooks and crannies around campus.

There are a number of local service opportunities for students looking to get involved and ease themselves out of the "Notre Dame bubble." One such organization that I recomment is the distribution center of the Catholic Worker—Our Lady of the Road—where students gather for Mass, food and fellowship on the first Friday of every month.

Liz Everett is a senior PLS and English major in McGlinn. She misses all of her friends at the RCLC and hopes to visit soon. Contact her at eeveret1@nd.edu.

Brooks interview

continued from front page

Rover: I'm glad you think ND is doing well to discuss such important issues. Do you think ND helps or hinders the case for free enterprise in America? I'm thinking of our high tuition and how it makes it difficult and even impossible for some deserving students to get here.

Brooks: Higher education in general is going through a lot of questioning regard the tuition problem. The market has made it into something it wasn't several years ago. But the problem is, some people can still pay; that's what is driving up the prices. And the government is taking over the student loan industry; that's not Notre Dame's fault.

Rover: The United States Conference of Catholic Bishops recently released a document about reducing income disparity. They say that the three most important steps are to educate yourself, pay a just wage and honor human dignity. What do you think of its analysis? Would you add anything to it?

Brooks: Well, I think the most important question to ask is "What is a just wage?" There's no easy way to arrive at the answer but our faith has to come into play. To make the system work, we need to find the connection between our faith and our economic lives. That is very important to me as a Catholic but it is not easy to do. I do believe that *free enterprise is the greatest single blessing God has bestowed on us to help people who are struggling.* As Christians we are obligated to look at what works. We have to study how things are and then say, "Ok, now given these outcomes, what can I personally do? The market didn't hire that wounded veteran, but I can." And so on. And if we make immediate changes to act on those principles of fairness and human dignity, it actually makes us happier. When I come to Notre Dame I'll be talking about the happiness that arises from making changes in our daily lives.

Rebecca Self is a sophomore studying Business and Education, Schooling and Society. She's much more sure about her minor than her major, which could be a minor or a major problem. Email her with any consolation or advice at rself@nd.edu.

Suni-Shi'ite conflict in the Middle East

Gabriel Reynolds
Faculty Contributor



Political commentators and public figures have a lot to say about the current troubles in the Middle East and North Africa, and most of what they say is wrong. Their failure to get things right is in part due to the rivalry between Democrats and Republicans which dominates American politics. In the debates over military intervention in Syria, for example, many Democrats have transformed themselves from doves into hawks. The same left-leaning politicians and commentators who attacked President Bush for his military interventions are now ready to support President Obama's intervention. On the other side, not a few Republicans have transformed themselves from hawks into doves.

Commentary on the Middle East and North Africa is also influenced by a failure to appreciate the complications of politics and society in this region. This failure was evident in the breathless coverage of the protests—commonly referred to as the Arab Spring—that began in January 2011 in Tunisia and soon spread to Egypt, Libya and elsewhere. To many commentators these protests were something like the French Revolution. They were the beginning of a new era of freedom, secularism, democracy.

When these movements succeeded (at least in Egypt, Tunisia and Libya) in overthrowing dictators, many western observers assumed that a new era of freedom and happiness in the Middle East, a "springtime," was soon to follow. Not a few commentators connected the Arab Spring to the influence of President Obama's personality. Yet these days, with the rise of Islamist regimes, the return to military rule in Egypt and a bloody war in Syria, the term Arab Spring is no longer commonly heard.

One element (and there are others) of politics and society in the Middle East that western analysts generally miss is the importance of the sectarian rivalry between Sunnis and Shi'ites (this element is not particularly important in North Africa, where there are few Shi'ites). This rivalry has been central to the terrible and prolonged conflict in Syria.

In January of 2010 popular protests forced President Ben Ali to flee Tunisia. The next month Mubarak was ousted from Egypt. In the Fall of 2011 Gaddafi was captured, tortured and killed in Libya. Since that time political analysts have regularly predicted the imminent demise of Syria's President Assad. And yet they have regularly been wrong. Today, two years later, he remains in his presidential palace in Damascus.

Political analysts have failed to appreciate the importance of the sectarian divisions that exist in Syria. Unlike Tunisia, Egypt and Libya, the Muslim population of Syria is divided between Sunnis and Shi'ites—more specifically, a small offshoot of Shi'ism: the Alawites. In Syria Bashar al-Assad's government has resisted the rebellion because of its reliable base of support among Syrian Alawites—a small but powerful minority—and because of the military resources it receives from the Shi'ite Iranian government, and the Shi'ite Lebanese militia Hezbollah.

> "Sunnis and Shi'ites agree over most religious questions, including prayer, fasting, the Qur'an and the pilgrimage to Mecca. Their disagreements lie instead in history, or rather, in sacred history."

The sectarian rivalry between Sunnis and Shi'ites is not a matter of religious disagreement per se. Sunnis and Shi'ites agree over most religious questions, including prayer, fasting, the Qur'an and the pilgrimage to Mecca. Their disagreements lie instead in history, or rather, in sacred history.

Islamic tradition traces the origin of the Sunni-Shi'ite division to the moment of the Prophet Muhammad's death in AD 632. According to Islamic tradition he was succeeded by Abu Bakr, an elder companion (and father of Muhammad's favorite wife, Aisha), who with the support of many pious Muslims became the first caliph, or leader, of the Islamic community. Shi'ites, however, insist that the Prophet had designated his cousin Ali as his successor, that Abu Bakr wrongfully usurped Ali's rule (and, according to some, that Abu Bakr poisoned Fatima, wife of Ali and daughter of the Prophet).

Indeed Shi'ites insist that Ali was not only designated by the Prophet Muhammad, he was also chosen by God. They venerate Ali, and his descendants, and expect that one of his descendants will emerge in the end times to take revenge on Sunnis for their failure to heed God's will.

For their part Sunnis not infrequently accuse Shi'ites of blasphemy for their veneration of Ali and his descendants. The prevalence of Sunni anti-Shi'ite feeling was suggested by a 2012 Pew Foundation survey, which revealed that only 42% of Sunnis in Egypt consider Shi'ites to be Muslims. A peculiar example of Sunni anti-Shi'ite sentiment was provided earlier this year by Fadel Shaker, a Lebanese pop-star turned militant. Shaker appeared in a YouTube video earlier this year performing a song based on a poem written by Usama Bin Laden. The poem includes a curse for the "unbelievers" generally. Shaker edited the text here. He curses the *Rafida*, a derogatory name for Shi'ites.

While Shaker was particularly concerned with the conflict in Syria, these days the struggle between Sunnis and Shi'ites extends well beyond the Syrian borders. The rivalry between these two groups is the principal dynamic in the terrible wave of violence that has engulfed Iraq since the US withdrawal. It is also a cause of violence in Lebanon, Yemen, Saudi Arabia, Afghanistan and Pakistan. Indeed the Sunni-Shi'ite rivalry has taken on the dimension of an international conflict. Those commentators who would like to start getting things right should learn to take it seriously.

Gabriel Reynolds is the Theology Department's Director of Undergraduate Studies and Professor of Islamic Studies and Theology.

When words fail

Rebecca Self
Staff Writer

Truly, truly, I say to you, unless a grain of wheat falls to the earth and dies, it remains alone; but if it dies, it bears much fruit (John 12:24).

This summer, over 200 Notre Dame undergraduates gave themselves over to full-time service for eight weeks. The Center for Social Concern's popular Summer Service Learning Program (SSLP) places students in non-profit organizations around the nation and the world to learn about social issues and the dignity of the human person through first-hand experience. The fruit of the students' loving service endures past the time spent at their sites, though. The seeds planted in the summer are now bearing fruit in the Notre Dame community and beyond.

Following is a blog post by Haley Hoyle, class of 2016 ,about an experience at her SSLP site in Aurora, Illinois. She writes about the speechlessness that one often encounters when confronted with the limitations and complexities of daily life. She witnesses beautifully to our need to turn to prayer when we are overwhelmed.

A person's ability to communicate with another is perhaps his or her most valuable tool in his or her skill set. Yet somewhere along the road we find that sometimes words are, well, just that: only words. When words simply won't suffice, to what do we turn?



In my life, this is where prayer comes into play. According to Henri Nouwen, "Prayer is not a pious decoration of life, but the breath of human existence." Prayer is more than just a collection of words; even our very breath can become a prayer.

Here at Hesed House (the homeless shelter where I am interning this summer), words don't always suffice. This morning, my site partner (Emily) and I woke up at 3:30 p.m. to make breakfast for the homeless people in the overnight shelter. Joining Emily and I in the kitchen was a homeless man named Stevie. Stevie is an alcoholic. With a bad hangover most mornings, he serves as a member of the shelter's maintenance team, meaning he can live here 24/7—unlike the other homeless individuals who can only come for mealtime and bedtime—as long as he helps out with the cooking and cleaning. Stevie helped us prepare eggs, sausage and toast for more than 150 homeless people this morning.

So here we have Stevie. A major alcoholic. With a majorly bad hangover. And an overall negative attitude. In the kitchen. At 3:30 in the morning. Sounds like fun, right?

When it comes to Stevie, words simply won't suffice. No matter how many times Emily and I have sat Stevie down and attempted to steer him away from the endless nightmare of his addiction, our words may never get through to him. Even this morning, Stevie was wobbling around the kitchen, whimpering as he whispered, "My liver... ah, my liver." In that moment, I wanted to grab him by the shoulders, shake him around a bit and talk some sense into him.

But I stopped myself because I knew my words would never be enough to change him. The thing is, you cannot change a person; only God can fully change a human heart. How? Prayer. Prayer and more prayer. Endless prayer. When words don't suffice, prayer comes into play.

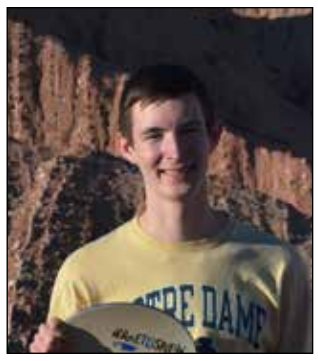
When it comes down to it, we all have free will. We can live however we desire to live. Yet at the same time, offering up our frustrated and oftentimes panicked thoughts and words to the Lord and transforming them into beautiful melodies of prayer is the most freeing transformation imaginable. Stevie may always be an alcoholic. Yet one thing I know for certain: no matter how hard I try to change him through the use of fancy words or convincing dialogue, God is the only One who truly knows the human heart, whose words—rooted in His children's cries and prayers—enable us to put the broken pieces of our hearts back together again and become the individuals we were ultimately created to be.

Rebecca Self is a sophomore. Hang on, she's still getting used to the sound of that. Becca is studying Business and Education, Schooling and Society and loves looking at her guitar and imagining that she knows how to play it. Please feel free to contact her at rself@nd.edu.

Bioethics for dummies, by a dummy

Why your dog can get better stem cell treatments than you can

Nick Mahan
Staff Writer



Lex: a retired military dog adopted by the family of his owner, a fallen soldier. Lex was treated with stem cells from his own fat stores (adult stem cells) to regenerate damaged cartilage from shrapnel lodged in his spine—and Lex recovered in a matter of months!

Vinty: a horse that suffered from a damaged tendon. Adult stem cell therapy aided his recovery so much that he went on to train as a racehorse! And treatments like Vinty's from companies like VetStem can come at costs under $5,000.

Our parents and grandparents: Between 2007–2009, 50 percent of adults 65 years or older reported an arthritis diagnosis. No human therapies of the caliber of those that Lex the dog and Vinty the horse received are available in the US to date.

Me: one of as many as 1.4 million US citizens with Crohn's Disease and related conditions. My dog will likely have effective adult stem cell treatment options before I do.

Why the disparity? FDA regulations classify adult stem cells as drugs, which rightly must be proven safe and effective. The challenge is the current lack of federal funding for adult stem cell therapy research and clinical trials to demonstrate their safety and efficacy. Of course, the regulations and costs of adult stem cell research for our pets are far less prohibitive—their research does not rely on NIH grants.

In 2009, an executive order from the Obama Administration lifted the ban on and reduced federal restrictions on human *embryonic* stem cell research. Although the decision was an effort to promote medical advances using embryonic stem cell research, funding such research has been done at a cost to ethically sound, safer and proven-effective *adult* stem cells.

In fact, with the previous support of federal funding, adult stem cell therapy research and treatments have been incredibly successful. Bone marrow transplants, for example, are common practice. New advances in adult stem cell therapies have been proven to reconstitute the immune system after leukemia, lymphoma or various blood or autoimmune disorders treated with chemotherapy. Over 90 diseases are listed with available cord blood stem cell treatments, including Hodgkin's Lymphoma and other cancers, heart disease, type 1 diabetes and osteoporosis.

That said, the lack of federal funding to human adult stem cell therapy research has hampered such progress in the United States. Other countries have already made great advances; people in Germany, England, and Poland can receive the successful human equivalents of treatments only available to US pets.

Sound Choice Pharmaceutical Institute, a non-profit dedicated to raising awareness regarding the widespread use of aborted fetal material in medical science today (and whose informational resources contribute to most of the points made here), describes the core of the problem:

> "My dog will likely have effective adult stem cell treatment options before I do. Why the disparity?"

"'Self' adult stem cell treatments use unpatented sources of stem cells that exist in each and every one of our bodies; in our blood, in our bone marrow, in our fat, and in other organs. Clinical trials using more 'selected' patented stem cells have not yielded results as positive as those which use these unpatented stem cell sources. Because the best stem cells cannot be patented, companies are not incentivized to conduct clinical trials with them. That is because without a proprietary position, a company could not recover their costs to conduct clinical trials that may cost as much as $200 million dollars. $200 million dollars for clinical trials to treat type 1 diabetics with 'self' stem cells is actually peanuts when we consider the billions of dollars that diseases like diabetes cost society each year.

Because the best stem cells cannot be patented, we absolutely require our taxpayer dollars to pay for clinical trials so that we can get the good treatments that our dogs and cats now receive."

Federal NIH funding for human stem cell therapies continues to be channeled to *embryonic* stem cell research, as well as forms of induced pluripotent stem cell research (which can be less morally controversial).

Why? Despite moral controversy, lack of proven therapeutic efficacy and far higher costs compared to adult stem cell therapies, the draw of embryonic stem cells and embryonic-like stem cells is there pluripotency: embryonic and induced pluripotent cells are able to differentiate into any type of tissue in the body, whereas adult stem cells are specific to certain tissue type. Many scientists see this as a constraint of adult stem cells, failing to acknowledge the fact that the specificity of adult stem cells can actually enhance their clinical efficacy and safety.

Sound Choice writes, *"Embryonic and pluripotent stem cells have the ability to generate ALL of the cells and tissues of the body, and that's what they prefer to do. Trying to treat adults with pluripotent or embryonic stem cells is like calling in a general contractor to fix your kitchen sink. The general contractor may fix your sink, but you might not appreciate the window, the marble fountain and the shower stall he puts in your kitchen as well. You see, he is by nature a general contractor and not a plumber and just cannot help himself from doing his job of building everything. For embryonic and pluripotent stem cells, this undesirable building is called tumor, or teratoma formation, and the embryonic-like stem cells cannot help themselves. We cannot program this out of them."*

Essentially, your dog can receive better stem cell treatments than you can because our government has diverted funds from a cell type with a proven track record of morality, safety, economic accessibility and efficacy, to a cell type whose draw—pluripotency—may very well be its drawback.

Nick Mahan is a junior studying in Chile this semester. He really misses his awesome former FIDES mentors, but promises to send them care packages frequently. Contact him at nmahan@nd.edu.

Notre Dame Vision inspires vocational discernment

Michael Infantine
Staff Writer

God is calling. How will you answer?

This is the motto of Notre Dame Vision. Operated through the Institute for Church Life, Notre Dame Vision is a summer program that offers four week-long conferences for high school students. Over 300 students from around the country and the world come to Notre Dame's campus to explore the shape of their own vocational call. Through a series of keynote talks, in-depth small group discussions, original musicals reimagining some of Jesus' parables, prayer and liturgy, the Notre Dame Vision participants explore what it really means to be a disciple of Christ.

As program director Leonard DeLorenzo explains, "Vision seeks to cooperate with the Church's mission to evangelize and re-evangelize young people, to help them know who God is and how God loves them and to give them the permission, the freedom and the wherewithal to make their own lives a proclamation of the Good News." This mission is best carried out by a recognition that we are all called to serve according to our gifts. This summer, I had the privilege of serving with 70 other Notre Dame students, who assumed roles as music mentors leading the group in song and as small group mentors facilitating conversation among the high school students.



It is safe to say that going into Notre Dame Vision, I had no idea what I was getting myself into. Before any participants arrived on campus, we spent 9 months in preparation for our work in the summer. This included a three-credit theology class in the spring semester, a number of pastoral skills workshops and several retreats, all designed for our own personal formation.

Once all of the months of preparation and anticipation were finally behind us and the first group of high school students arrived on campus, we hit the ground running. Journeying with them for a week was incredible in that we saw how they took advantage of the opportunities to share some of their most personal stories and deepest questions. As DeLorenzo said, ministry must "enter into the realities, the messiness, the complexities, the scars and the beauty of real people's lives, customs and communities, and proclaim the Good News in, with and through these things." It was through these very real shared experiences that the Vision participants came to a clearer vision of what vocation and discipleship—a personal response to God's call for them—would look like in their own lives.

Though serving as a Mentor-in-Faith was a beautiful gift, it was not always easy. It was tough and awkward at times. High school students can be unresponsive and apathetic. Even in the struggle, though, it was always a blessing. I knew, at least conceptually, that I would be called to give of myself, but I had no idea that I would also receive so much.

"If there were a secret to Notre Dame Vision, it would probably be this," said DeLorenzo. "We spend all of our time working on and thinking about how we can serve the high school students, but the surprise at the end is that this wasn't just about the high school students. This was about [the mentors] too. This was about their faith; about who they are becoming; about how they are going to continue to use their gifts to change the world." To be allowed not only into the lives and stories (messiness and all) of these high school students, but to be facilitating their experience—navigating together with them these questions of vocation, discernment and discipleship—was incredibly rewarding and an extraordinary blessing.

After spending my summer with Notre Dame Vision, I have seen very clearly the fruits of Christ-oriented, well-guided vocational discernment. Throughout the year, I will continue to explore this theme of vocational discipleship through a series of articles highlighting individuals in the Notre Dame community who have responded to God's call to holiness in their own lives.

God is calling. How will you answer?

Michael Infantine is a Sophomore PLS major. If you are the slightest bit interested in maybe being a mentor for ND Vision in the future, he thinks you are a wonderful person and wholeheartedly encourages you to email him at minfanti@nd.edu to learn more.

Professors: Don't strike at Syria

Alexandra DeSanctis
Staff Writer

As the civil war in Syria rose once again to the center of the news cycle, the Kroc Institute hosted a panel to discuss the crisis situation and address possible solutions from both military and legal perspectives. The panel consisted of three distinguished speakers: Asher Kaufman, Associate Professor of History and Peace Studies; Mary Ellen O'Connell, Professor of Law and Research and International Dispute Resolution; and Michael Desch, Professor and Chair of Political Science, all of whom spoke on September 10 at the Hesburgh Center for International Studies.

David Cortright, Director of Policy Studies at the Kroc Institute, introduced the panel and posed the central questions of the ongoing public debate. Focusing on the necessity of eliminating chemical weapons, Cortright stressed that the United States' response to the Syrian conflict continues to be a complicated and multifaceted issue. Despite Russia's recent negotiations on relinquishing chemical weapons, Cortright said, there remain numerous considerations to take into account as President Obama and Congress deliberate the best course of action.

Kaufman began the presentation by framing the current climate in Syria and defining the conflict as a regional one. He stressed that the civil war continues to affect much of the Middle East due to its complexity, and therefore a successful resolution requires an understanding of the various tensions in the region. He made specific mention of the ethnic and religious communities that are currently struggling at the Syrian borders, leading to dramatic repercussions for neighboring countries as persecuted and afflicted groups seek safe harbor elsewhere.

Kaufman continued, "The civil war in Syria is positioned directly on top of the ongoing rift between Sunni and Shi'ite groups, a cultural factor that must be considered in understanding the conflict." We must additionally understand Syria as a weak state that has largely lost the ability to control its own territory, he said. With this breakdown of power, stronger states in the area have an interest in proliferating the Syrian conflict by supplying arms and lending faction support. This regional complexity makes resolving the conflict increasingly difficult, as a variety of factors continue to rapidly and dramatically change the face of the situation, Kaufman concluded.

Mary Ellen O'Connell approached the discussion as an expert in the field of international law and, setting aside the regional dynamic



presented by Kaufman, explored the central issue of chemical weapons. Since the Geneva Gas Protocol was established in 1925, the use of "asphyxiating, poisonous and other gasses" was banned and the provisions were "universally accepted as part of international law." Because of this international agreement, Obama recently stated he would authorize the United States armed forces to hold the Assad regime accountable for chemical weapon use and try to prevent future strikes.

O'Connell emphasized that any military action, unless executed in self-defense, must be undertaken only with the full support of the international security council. No attack on Syria, in her view, is legal unless it is subjected to multi-lateral deliberation and approved of by all necessary countries. Simply because a military attack on Syria would be, as United States UN Ambassador Samantha Power put it, "legitimate, necessary, and proportionate" does not mean that it would be legal.

Desch closed the discussion by analyzing a variety of possible strategies for an attack on Syria, concluding that no military action is advisable for the United States. He systematically examined the live military options, such as targeted air strikes to eliminate Syrian weapons of mass destruction or ground operations to secure chemical weapons and prevent future strikes.

Desch concluded that, despite his own misgivings, the most likely action that the United States will pursue is to use symbolic, coercive and deterrent force to punish Assad's regime and to threaten him with further military action. Desch insisted, however, that despite being able to accomplish nearly anything in terms of military action, it is not in America's political interest to do so. He claimed that Obama embraced Putin's plan of WMD sequestration simply because America does not presently have any better option.

The path forward for Syria is unclear. According to a Pew Research/USA Today report released on September 8, the number of American citizens who oppose taking military action in Syria has risen to 63 percent. Congress continues to debate a resolution for military action, and Obama explained in a nationally televised speech on September 10 that he has instructed the military agents involved to remain prepared for action as world leaders continue to pursue a diplomatic agreement that will require Assad to surrender all chemical weapons. All eyes are on Syria as the world watches and waits for a resolution of this crisis.

Alexandra DeSanctis is a sophomore Political Science major who goes by Xan everywhere except in class. Contact her at adesanct@nd.edu.

Refugees

continued from front page

although the support is already spread thin, many of those who need aid are dispersed in local communities rather than refugee camps, making it difficult for them to receive anything.

Furthermore, those fleeing Syria are not the only ones who need care. Many refugees in Syria from Iraq and other war-torn Middle Eastern countries are unable to be relocated due to the ongoing war. The Christian minorities in the country are caught between the rebels and Assad's forces, as they were protected under Assad's regime but are currently left to fend for themselves.

Appleby concluded by calling attention to a few bright spots in the crisis. Although international aid has been slow at best, non-profit organizations such as Catholic Relief Services have played major roles in providing aid to those that local relief services cannot help, and are for the moment able to help an insufficiently funded system provide aid to those who need it.

Father Dan Groody, CSC, spoke last and presented the issue as a theological meditation, reflecting on details of his own journey through Syria. He told of his discussions with the refugees themselves, and how they agreed that the most difficult part of fleeing their country during a crisis is the knowledge that there may be no home to which to return, if indeed they ever do return.



Fr. Groody shared the story of a woman he encountered who had just lost her husband and three sons; the despair she felt and the look in her eyes reminded him of the Pieta that he had seen only once before, but which now seemed to be a living image before him.

Fr. Groody offered a final reflection on the experience of climbing and standing atop Mount Nebo, where, according to the Bible, Moses looked out on the Promised Land just before his death. Moses saw the land toward which he had spent his life journeying but was ultimately unable to enter. His people were waiting to cross the Jordan into their new home, led by Joshua.

Father Groody noted that, from atop Mount Nebo, his mind was focused on the human condition. The world has the same issues now that it did in the time of Moses, albeit on a grander scale. When he looked out over Mount Nebo, Fr. Groody realized "that we are still waiting to cross the Jordan."

These three men did an excellent job of presenting these issues from different perspectives, and their exhortation was well received by an inspired audience. They fleshed out a problem that has taken a backseat to the Syrian civil conflicts, and offered the audience a clear picture of the emigration crisis and how crucial it is to help these embattled refugees.

"We're debating these cruise missiles going into Syria, which is a serious issue, but there's really no discussion of this major humanitarian crisis that's occurring," summarized Appleby. "In that way our priorities are backwards."

Patrick Lyon is a freshman who plans on majoring in the Program of Liberal Studies. He enjoys juggling and singing for fair maids, or discussing anything that happened before the 20th century. Contact him at plyon@nd.edu.

Rent Like a Pro-Life Champion

ND family renting a luxury 3 bed, 2.5 bath townhome in downtown South Bend for USC and Navy football weekends. Home can be viewed at https://www.airbnb.com/rooms/1487821. All proceeds from rental will be donated to pro-life and Catholic causes. For more information, please email: vmunoz@nd.edu

2013 Notre Dame football predictions

Rich Hidy
Sports Editor

The *Rover*'s resident sports experts hold the crystal ball that will reveal Notre Dame's chances at earning another BCS bid. Here are the picks of the next six games of the 2013 Notre Dame football schedule by Politics and Economics Editor Tim Bradley and Sports Editor Rich Hidy.

Temple vs. Notre Dame: Notre Dame, 28-6. Rees survived his first test of the year against a young Temple team with a first year signal caller in Connor Reilly and a coach under the age of 40 Rees passed for career high yardage and his touchdown to turnover ratio was + three.

Notre Dame vs. Michigan: Michigan, 41-30. Devin Gardner torched the Irish's secondary and Tommy Rees turned the ball over twice. The combination of these mistakes proved a recipe for disaster and the first regular season loss in over a season.

Notre Dame vs. Purdue: **Rich—Notre Dame, 21-13**. Remember the home opener last season. Purdue's defensive line gave the Irish fits in a 20-17 victory with Tommy Rees coming out of the bullpen late to lead a game-winning drive. Purdue was rocked in week one by Cincinnati, so expect a little added motivation against a highly touted opponent in Notre Dame. The key for the Irish will be dominant play by pass rushers Stephon Tuitt and Sheldon Day.

Tim—Notre Dame, 35-17. This year's Purdue team is not the same as the one that gave Notre Dame a scare last year. Former Kent State head coach Darrell Hazell has taken the reigns of the program from Danny Hope, and despite his recent success (leading the Golden Flashes to an 11 win season last year), he takes over a team that has lost to Notre Dame in each of the last five meetings. Look for that streak to continue as Notre Dame bounces back from the disappointment in Ann Arbor with a convincing victory on the road.



Michigan State vs. Notre Dame: Rich—Notre Dame, 24-20. This game always gives me a slight pause. The determining factor in this one is the fact that the Irish are at home. The Irish contained Andrew Maxwell last year and the secondary that is continuing to gel with new strong safety Austin Collinsworth should be in peak form.

Tim—Notre Dame, 17-7. Notre Dame has had success limiting the Spartans' ground game in the last two years (79 rushing yards allowed by Notre Dame in the last two meetings with Michigan State), and if the vaunted Notre Dame defensive line can continue that trend this year by winning the battle of the trenches, everything else will fall in line.

Oklahoma vs. Notre Dame: Rich—Notre Dame, 17-3. Corey Nelson is an impact linebacker for the Sooners that can help the Oklahoma defense stay sound, but redshirt freshman Trevor Knight's accuracy issues and a lack of big-game experience will hold Oklahoma back. The Irish survive against a team they've played only twice since 1999.

Tim—Notre Dame, 28-10. Last year, many doubted the ability of the Irish to go into Norman, led by a freshman quarterback, and escape with a victory against a strong Oklahoma team. However, Everett Golson played well under pressure and ND secured a 30-13 victory. This year, Oklahoma is attempting to replace quarterback Landry Jones with a freshman quarterback of their own, and after being limited to 15 rushing yards against the Irish a year ago, they will struggle to put points on the board.

Arizona State vs. Notre Dame: Rich—Arizona State, 28-20. How many college teams get to play in Jerry World in Dallas? The awe and allure of such an unbelievable environment could lure the Irish into a lull in this potential trap game. Todd Graham has beaten the Irish before as Head Coach of Tulsa in 2010, and the Sun Devils are now on the rise after an 8-5 season and a quarterback who accumulated over 3,000 yards and 29 touchdowns a year ago. Beware of this season's Shamrock Series.

Tim—Arizona State, 35-28. ND has yet to lose in its annual Shamrock Series matchup, but Sun Devils coach Todd Graham seems to have Notre Dame's number after his upset with Tulsa and near upset in 2011 as the coach of Pittsburgh. The Sun Devils opened the season with a 55-0 beat-down of Sacramento, and while games against competition of this sort do not mean much, it at least shows that the Sun Devils have talent. Michigan opened its season with a 59-9 victory over Central Michigan, and we all know what happened the week after.

USC vs. Notre Dame: Rich—Notre Dame, 28-13. The Irish will have the loss in rivalry game number one to Michigan in the back of their minds by the time they host USC. The Irish beat the Trojans on the road last season for the second time since 2010, but Notre Dame hasn't won at home against USC since a 27-16 win in 2001. Max Wittek was relatively quiet last year against Notre Dame in his first career start. The Irish will have to worry about explosive Heisman candidate Marqise Lee.

Tim—Notre Dame, 35-21. USC just suffered a shocking upset, losing 10-7 to the Cougars of Washington State, resulting in a drop out of the Top 25. The USC defense will likely give Notre Dame a different look than in past years after the hiring of former Cal defensive coordinator Clancy Pendergast, who favors the 3-4 defensive scheme instead of the 4-3 scheme USC has employed of late. Notre Dame will be prepared, however, and will put enough points on the board to secure the win.

Notre Dame vs. Air Force: Rich—Notre Dame, 31-14. Taking care of business against the teams you should beat is essential to remain grounded in the all-important BCS Poll. Air Force is probably the best of the military academies right now. A 6-7 season last year that ended in a bowl loss to Rice was a step in the right direction. However, Notre Dame's prowess running the ball will give an average team a lot of trouble.

Tim—Notre Dame, 24-21. Playing in Colorado Springs for the first time since 2006, the Irish may struggle to adapt to the higher altitude and suffer more fatigue than usual as a result. Employing the triple-option offense, Air Force amassed 565 total yards of offense in the last meeting between these two teams at Notre Dame Stadium in 2011. Notre Dame's defense seemed to have figured out how to slow down the option last year, but as we have just witnessed in the form of Michigan quarterback Devin Gardner, the Irish still have some trouble containing mobile quarterbacks who can throw. Air Force quarterback Kale Pearson is out with an injury at the moment, but should be healthy by the time ND rolls into town and could give the Irish a bit of a scare.

Rich Hidy is a sophomore Business major and Journalism minor who has great expectations for the Irish Rover *sports section this year. Email him with any suggestions of topics that should be included in the next* Rover *at rhidy@nd.edu.*

