THE IRISH ROVER

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Feast of Sts. Cosmas & Damian

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GRC leaders discuss pastoral plan's implementation

Michael Bradley
Editor-in-Chief

Editor's note: On September 17, Bradley sat down with Maureen Doyle, the Gender Relation Center's Assistant Director for LGBTQ Student Concerns who will also be the advisor for Notre Dame's new gay-straight alliance, and Christine Caron Gebhardt, Director of the Gender Relations Center, to discuss Doyle's hiring and the creation and implementation of "Beloved Friends and Allies."

Irish Rover: Maureen, and Christine as well, can you speak at all to how the hiring process went? Is this a position to which you applied, Maureen, or were you approached with an offer? How did that play out?

Doyle: Yes, it is a process for which I applied. I actually applied over the summer; the position had been created as part of "Beloved Friends and Allies" back in December [of 2012] and the job position was posted in March. I did apply for an interview over the summer. I went through a full day-long interview process where I met with about 30 different colleagues around campus. I was able to meet with a group of students that had been involved with the founding of PrismND, which is the gay-straight alliance that came out of "Beloved Friends and Allies" as well. So I spent a day interviewing with people, then got offered a job and I'm thrilled to be here and happy I was able to make that move.

Caron Gebhardt: From the "Beloved Friends and Allies" vision we created a job description [for the Student Development Professional] and then from there placed an announcement on the university's Human Resources website. There's also a national organization of student affairs professionals called NASPA; they were meeting in Orlando in March. So we posted in Orlando; there was a team that was down in Orlando that did preliminary interviews. We also took applications, where we then did about 17 phone interviews, and then from that large applicant pool of 94 to 100 applications, did 11 interviews at The Placement Exchange, and then did telephone interviews.

We then decided to invite 6 candidates on campus through May, June and July, and then after gathering feedback from all the different people that the candidates met, discerned that Maureen was the person that we felt was going to best implement "Beloved Friends and Allies" and really help us create dialogue, build collaboration with students of the departments and most importantly help us within our Catholic identity discern how to make the vision a reality here at Notre Dame.

Were most of the applicants—a plurality or majority—from Notre Dame already, or were most of them people from outside the university?

continued on page 3

Natural law and religious freedom: What's at stake in the HHS mandate?

Domenic Canonico
Staff Writer

As part of the 2013 Notre Dame Symposium focusing on religious liberty under Obamacare, Bishop Robert Morlino of the Diocese of Madison addressed members of the Notre Dame community on September 20 in the Oak Room of South Dining Hall. The topic of his address was the future toll of Obamacare on religious freedom.

The so-called HHS contraceptive mandate, requiring contraceptives and abortifacients to be covered under employer health plans, has pitted Catholic and other religious employers in

continued on page 14

SYRs: The rector opinion

Grace Urankar
Staff Writer

Editor's note: This article is part one in a two-part series on the SYR dance. It presents the SYR through the rector's point of view. The next issue of the Rover *will include an article on the SYR from the students' perspective.*

Few institutions of higher learning boast a residential system quite like Notre Dame's. For instance, the *stay-hall* policy provides a unique sense of fierce loyalty among a randomly-determined community. Furthermore, rectors serve in capacities ranging from building manager to spiritual advisor and beyond. The *Rover* turned to these experienced individuals for more information on one of the most time-honored dorm traditions on campus: the SYR.

A common vernacular among students, the SYR refers to a social event, typically a semi-formal dance, planned by the residence hall council. In recent history, SYR has become synonymous with "formal" or "all hall dance." These linguistics were reflected in one rector's response, who noted that SYRs were terminated in the 1997-1998 academic year. An article from *The Observer* published in 2000 recognized a campus-mandated change in terminology from "SYR" to "All Hall Dance," most likely reflecting this change in policy and guest selection.

The term itself is an initialism, but its meaning today is contested. A few rectors provided the polite "set up your roommate," while Reverend George Rozum of Alumni Hall interpreted the first word as "surprise." The most recognized expansion is "screw your roommate." This is a nod to previous generations, as the dance required an unknown date selected by a roommate; further, the dance itself usually took place within common areas of the residence hall. Given the absence of these practices, it is unclear why the name is still used today, and most rectors noted its misuse. "I never referred to our dances as SYRs," said Reverend Pete McCormick, CSC, former rector of Keough Hall. "They were either Toga Dance or Keough Formal. I felt that the SYR term was a bit passé."

Many rectors attended Notre Dame as undergraduates, and some had specific memories of their own SYR days. "I remember the in-hall wake, and that was fun," said Terry Fitzgibbons, rector of Duncan Hall and a former resident assistant in Alumni. "One year, I recall my section buying an inflatable pool and $75 worth of styrofoam packing

continued on page 11

A little more than girl power

Caroline Corsones
Culture & Thought Editor

"When it comes to leading people, I don't see men or women. I see soldiers" (Ann Dunwoody).

The first event of the Notre Dame Forum on Women in Leadership featured three incredibly prestigious guests. On Monday, September 16, students, faculty and community members congregated in the DeBartolo Performing Arts Center's Decio Mainstage for the panel discussion, "Getting to the Top of the Pentagon." Notre Dame welcomed Ann Dunwoody, America's first four-star female general, and Michelle Flournoy, the highest-ranking woman in Pentagon history. NBC news correspondent and Notre Dame alumna Anne Thompson moderated the discussion.



Michelle Flournoy and Ann Dunwoody

Father John Jenkins, CSC, provided the opening remarks, encouraging everyone to attend future events in the Forum and emphasizing the importance of women who have "broken through the glass ceiling" into leadership positions.

Thompson began the talk by asking Flournoy how hard it was to come into the Pentagon as both a Democrat and a woman. This may have given her an opportunity to bemoan all the hardships and stereotypes with which she had dealt throughout her professional life, but Flournoy chose to stay positive. She replied confidently, "If you encounter any sort of bias, let it be the problem of the person holding the bias."

When asked about her unique background, Dunwoody told the audience about how she had attended SUNY Portland to become a gym teacher. On a limb, she joined a college union program, mostly because it paid $500 a

continued on page 10

INSIDE

Be the good in Detroit



The JL Page Extra • Page 4

On Christian courtship



Faculty Column • Page 10

"A crisis of truth"



Rover Extra • Page 15

The Irish Rover

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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.

"Everyone thinks of changing the world, but no one thinks of changing himself." -Leo Tolstoy

The most important jobs

Lilia Draime
Executive Editor

This year's Notre Dame Forum on "Women in Leadership" has me a bit uneasy. What really got me was how Father John Jenkins, CSC, explained in his message to the student body that this Forum is meant to introduce students to different fields "from the personal accounts of women who have risen to the top of their professions."

Of course, Notre Dame women need strong role models as they consider post-graduation plans, and the university is the most natural venue through which students can encounter such individuals. But given the extremely narrow focus on high-profile careerism, is the Forum doing women a disservice? Let's take a deeper look.

The message that this Forum puts out seems to be that a woman cannot be successful unless she is at the top of her field, and her career should be the focus of her time and energy. These notions are limiting in two key ways and have contributed to feelings of guilt in women for decades. First, it tells Notre Dame women that career success—embodied in high salary and high position—is the most important use of a college education. More importantly, though, the Forum as described by Fr. Jenkins does not account for the two most important jobs most Notre Dame women will have in their lives: wife and mother.

Truly honoring the university's commitment to educating the mind and the heart should without a doubt involve facilitating discernment of marriage and parenthood alongside discernment of careers. The two realms are so intertwined that it seems counterproductive and potentially detrimental to divorce their presentation to young adults.

Notre Dame has a vested interest in cultivating a culture of marriage among the student body—faithful, stable, loving families are the foundation of a flourishing society. Many modern cultural practices, norms and institutions undermine the beauty and value of Catholic marriage. With influences like same-sex marriage, high divorce rates, unprecedented government aid to unwed mothers, contraception, reality television and the pervasive hook-up culture, one may assume that our generation is not learning about marriage from our parents, our communities or our entertainment.

There is a gap between reality and the Catholic ideal, and the university could easily and beautifully fill it. So why has Notre Dame not risen to the challenge? Certainly, the university does recognize some sort of need for intervention—the campus dialogue surrounding sexual assault and the hook-up culture clearly indicates that Notre Dame *does indeed* have a role in guiding the development of healthy relationships.

The problem is the university's hands-off approach to dealing with relationships. Instead of showing students the fruits of relationships lived in accordance with the Catholic faith, the tired refrain, from Frosh-O's College HAS Issues to dorm dance procedures, is "always ask for consent." Not only does this imply that students are going to engage in sexual relations regardless of any formal efforts on behalf of the university, but it signals administrative exhaustion. It indicates that there is no positive approach to addressing concerns about the status of gender relations on campus; "always ask for consent" degrades the Catholic ideal of "live a beautiful, virtuous relationship in accordance with the faith."

There are a number of wonderful resources supporting the discernment of marriage and parenthood, but most seem to be the initiatives of individuals and are not endorsed by the university. Rodzinka and the Right to Life club notably host events aimed at filling in the gaps existing in the campus culture. The Edith Stein Project, one of the most incredible testaments to students' commitment to gender and sexuality in accordance with the Catholic faith, began in 2006 as a response to the university's endorsement of the *Vagina Monologues*. Also startling is the fact that Fr. Jenkins' 2013 Faculty Address mentioned briefly the procedure for reporting sexual assault and discrimination, but included nothing about strengthening interpersonal relationships through administrative initiatives. The silence here is deafening. A truly holistic education with as much devotion to healthy relationships as there is to careerism would both strengthen gender relations on campus and encourage students to make more informed decisions in their lives after Notre Dame.

The Forum provides the university with an opportunity to take seriously the education of the hearts of its students. "Women in Leadership" should include meaningful discussion of three topics with which students, men and women alike, will inevitably grapple: career choices, behavior and decision-making, and relationships.

Determining a career path is stressful enough for young adults fresh out of college, even with the career resources and services provided by the university. The presence of a spouse and children, however, dramatically changes our perception of major career decisions. Notre Dame students need strong models of men and women who have faced tough decisions regarding their careers and their families.

There is no shortage of incredible mothers and fathers in the Notre Dame family and beyond who have made career choices and sacrifices based on the good of their families. Notre Dame women in particular need to hear that there is no shame in embracing full-time motherhood, nor are their educations somehow less valuable because they are applying them primarily to raising their children. Exposure to such families, especially through a large-scale event like the Forum, allows Notre Dame men and women to see how they can prioritize what matters to the university, as well as how others have made choices in ways that we can celebrate.

Examples, however, are only part of the equation. The second element that needs to be addressed is behavior and decision-making. As those called to marriage and parenthood choose careers, it is crucial to remain conscious of the fact that the family is more important than the individual. Our actions, career-related and otherwise, have implications that will affect our families.

A sort of template for decision-making rooted in Catholic doctrine would provide students with a means to properly and morally assess decisions related to career and family life. It could be as simple as Campus Ministry or residential staffs distributing to every student a few questions and statements crafted by alumni, faculty and local families to guide prayer and discussion in their lives on campus and in the future.

Finally, it is not possible to teach anyone how to be an objectively good spouse or parent, but Notre Dame should take seriously the instillation of virtue and understanding of the Church's teachings on sexuality. Facilitating the cultivation of patience, temperance, charity, forbearing, gentility and chastity will make for better students, better citizens and better families. The formation of these virtues should begin in the classroom with prayer to begin class, emphasis on the personal and societal benefits of Catholic families and approaching all course themes from a Catholic perspective.

In addition to these virtues, a comprehensive understanding of the Church's sexual teachings is essential for supporting healthy marriages and healthier gender relations on campus. Educating students on the unifying and creative nature of sex and the benefits of natural family planning (NFP) will orient students toward relationships that honor the dignity of men and women and are open to life. The Gender Relations Center can and should sponsor events to clearly lay out for students what the Church teaches and why. Likewise, approaching sex and NFP from a scientific perspective as well as a theological one provides hard evidence in support of Church teaching that will resonate with students' reason and faith.

It is time for the university to assume leadership and begin guiding students discerning marriage and parenthood. This year's Forum reinforces the fact that Notre Dame desperately needs to reassess its priorities, and it can become a platform for the university to address the need for intervention in students' holistic development. The majority of Notre Dame students will find themselves trying to responsibly balance work and family life in the future. Notre Dame women especially need role models in both the professional sphere and the domestic sphere. By nurturing a culture of marriage in the midst of the pervasive culture of careerism, students will leave Notre Dame with a richer understanding of their most important jobs.

Lilia Draime is a junior history major with minors in constitutional studies and philosophy, religion, and literature. She cannot contain her excitement about fall, as sweater weather is better weather. Contact her at ldraime@nd.edu.

GRC leaders speak about pastoral plan

continued from front page

Caron Gebhardt: I would say, thinking back, the majority were from outside the university, but there were a lot of connections to people, things like, "I heard about this job from a colleague," or "I went to Notre Dame as an undergraduate," or people within the university reaching out to their colleagues across the nation to say, "Hey, Notre Dame just posted this. Would that be something that you might be interested in serving?"

So I think it's a variety of people, where the interest came from. We reached out to peer institutions and said, "Hey we just want you to know that this is available if you have colleagues, or folks that you know who would be interested in talking to us about this, and we encourage you to have them apply." So we followed the application process, did interviews, visits and then made an offer.

And do you think that the university wanted to keep this in-house? Did it have a preference as to whether the professional came from somewhere else within Notre Dame, or from elsewhere?

Caron Gebhardt: No, that's not my sense. My sense was about commitment to the Catholic identity of the university, understanding and openness to really struggle with some of these issues; to work with a cross-campus collaboration, have a good strong student development background, to understand what it is to work with students, to help discern their needs, and then within the organization structure be able to implement the care and support that would meet the students' needs.

Does a person who has been or worked at Notre Dane, understand Notre Dame? Yes, but I think it's bigger than Notre Dame. It's an issue about who we are as the people of God, and Notre Dame has courageously taken on this journey as a community, to really engage it faithfully.

The plan states that "the Division of Student Affairs undertook a comprehensive review process that included...a consideration of structures present at peer Catholic institutions." In October of 2012 the *Rover* published an article in which it looked at some of those structures at peer institutions—Georgetown, Boston College and Catholic University; and we found some things that would be encouraging but also some things that would be discouraging, or disconcerting. Can either of you speak to what the fruits of [the DSA's] review were? Was there anything that gave Notre Dame pause, or anything that really encouraged Notre Dame, as far as what other Catholic universities were doing or not doing with their own gay-straight alliances [GSAs] and support groups?

Caron Gebhardt: I think what the review showed was that the services we were providing at Notre Dame were ones that you could see at other institutions. In fact, there were other institutions that may have had a GSA, but not peer support services; others had support services but not a GSA. Some, like Georgetown, had an actual center with a full time staff professional. Each of those universities has its challenges.

My understanding of [Notre Dame's] vision is that it's a comprehensive vision of, how do we as a campus talk about issues related to sexuality and identity and relationships? How do we care for and support our students? And how do we educate ourselves and one another about what the Church's teaching is in relationship to this? And I think our three-pronged approach, or strategy, to do that is different than other institutions in the fact that it tries to take what we have built at Notre Dame through the years and try to really fill in some gaps; to really say that there were services but the students didn't know how to access them. So what was really important was the element of having a full-time staff professional to be that central point; not to do everything, but to basically work and collaborate with other departments to make sure our students know where to go, and that if there are needs that were getting fulfilled, then how are we as a university seeing that they are fulfilled.

I think the second component, the peer educators, is really trying to say that this is an important dialogue, a very challenging dialogue. Some institutions don't talk about it; they have a GSA and they may not talk about it. Or in discussing it, it really becomes something that—rather than being a source of mutually dialoguing with one another—is a source not of creative tension but of hurt and harm. To provide a context for peer educators and programming in the student organization, we thought there are, again, departments to create and foster a dialogue that is open and honest. But that's going to be hard.

Then I think the third piece is kind of the long-term piece: the advisory committee to the vice president of Student Affairs, Erin Hoffman Harding. To again say, "What are we doing well? What do we need to go forward with? And how is this plan maintaining our commitments to who we are as a Catholic institution? To caring for and supporting our students, and becoming the community that Notre Dame truly can be?"

You've touched on a few things that I'll come back to later.

Section III of the plan speaks of "support for out or questioning students...aimed at the support and holistic development and formation of the GLBTQ community members of the Notre Dame community."

As of late summer I spoke with Father Jim King, director of Campus Ministry, and Erin Hoffman Harding as well, both of whom said that as of then, since the professional [Doyle] had not been hired yet, the implementation of concrete programming had not been started. Now that you have been hired, Maureen, can either of you speak more to the concrete and various ways in which the programming of the various centers mentioned in the plan—the Gender Relations Center [GRC] amongst them—will play out over the course of the year?

Doyle: Sure. At this point in time, PrismND, which is the newly developed student organization, is still in the process of getting bylaws finalized and officers selected, and so they are in the midst of getting up and running and getting things off the ground. So we haven't totally figured out what that's going to look like, or what they're going to come up with.

I've been working with a great group of students who have been helping with the foundational pieces, and I think there's a lot of excitement for what the organization is going to be able to accomplish. But what that actually looks like is still to be determined. The advisory council is still in the process of getting up and running as well.

So yes, it's being implemented but it's at the very start of getting things going. One of our priorities out of this office directly is to start setting up and running ally trainings around campus, to get people having these conversations that we found hadn't necessarily been had in the past, and raise some awareness and do the education piece around campus about what it looks like to support students within the community and what it looks like to be an ally within the context of the University of Notre Dame. So that's one of the concrete things we're working on at this point in time. We're hoping to have those up and running by mid-October, having the first one for faculty and staff up in mid-October, and run those regularly.

And then the other thing that we've heard from the students is that there's a need to do some educational pieces about what the Catholic Church teaches regarding sexual orientation, because the students recognize that there's a misperception around that on campus. So that's one of the other more concrete areas that we hope to approach.

We're also working on Stand Against Hate Week, which will happen again this year like it's happened in the past. We're going to partner with PrismND on that one once Prism is up and running. Some of the things that Core Council [Notre Dame's preexisting peer advisory structure for campus GLBTQ issues] has done in the past and that the GRC has helped with will be translated into what we do, but at this point in time it's still very much about saying, "Here's what we want and let's work on putting on a schedule and putting this together." But I think that the educational pieces are the top priority for us right now.

Caron Gebhardt: One piece that has been in process is the peer educator piece. Last spring we took applications from students for Fire Starters, which is the name of the peer educators for the Gender Relations Center. So for this year there isn't a separate group for Fire Starters necessarily; all the Fire Starters will be within the supervision and guidance of the GRC. Some will work with Maureen, some will work with [Assistant Director for Outreach Services] Emmanuel [Cannady] on men and masculinity, some will work with [Assistant Director for Educational Initiatives] Amanda [Downey] on some of the other issues we deal with like bystander intervention, sexual assault prevention and diversity inclusion.

The students have been selected and trained over the summer and are participating in the first set of dialogues within the dorms. One of the programs that we have partnered with the Multicultural Students Programs and Services (MSPS) on is a discussion about diversity and community. We've taken diversity education peer educators and Fire Starters and that pair, along with a staff professional, will go to dorms and do discussions and presentations about diversity and community within all 29 dorms, within the first couple months. They'll talk about, how do we understand this? What does this mean, what does this look like? How do we deal with harms or violations or hurts? How do we ask questions? What is the way that we bring about conversation that is respectful, that is accurate and that is really open, and not one that is harmful to anybody who's in this discourse?

We've also participated in Hall Staff training, and actually did an explanation of the foundation of "Beloved Friends and Allies," and what that means, and how hall staff can help create this community that is welcoming and inviting. And then from there we'll continue to do a series of questions and really raise questions knowing that there are going to be challenges. People are going to be asking questions of each other; the Church is going to challenge us. And I think people are going to kind of ask questions about, what does this mean? What is the institutional Church trying to teach us and guide us in, and how does this fit with how I'm going to live a faithful life? What do I do with that?

Let's get more into to PrismND itself. The pastoral plan states that the student organization is to retain "both autonomy and accountability" with respect to its political and social activities. That will be a fine line to walk; that's one of the areas of creative tension that you mentioned, Christine.

How will you go about striving to establish that balance and not let that tension become a destructive tension, but have it be fruitful? Because surely if the situation at Notre Dame runs parallels to anything in the broader culture, that tension will not dissipate, although it can be made fruitful.

Doyle: That accountability and autonomy piece is actually something we find with *all* the student organizations on campus. It's the broader advising approach that we have here at the university when it comes to our student organizations. I used to work in the Student Activities Office [SAO], which does the wealth of the advising around campus, at least when it comes to the organizations, and one of the things that we have always said to our students is, "We as the advisers are here to walk the path *with* you, not set it *for* you." And I think that whole autonomy piece comes in, in the sense that PrismND is not meant to be another programming body for the GRC, or that we are the driving force behind it. It's really meant to be a means of peer-to-peer support and the community service and the opportunities for friendship that are outlined in the pastoral plan and what that means to the students, for the students, by the students.

I as the adviser am there to make sure that it happens within the policies and constructs of the university, just like any other student organization, and that's where the accountability piece comes in, right? But I think the autonomy piece really speaks to their ability to say, "What do we want to do? What do we think the students need? What do we think needs to come from the student voice versus coming from the office of the Gender Relations Center? And how can we best serve our peers within the mission and goals of the organization, and within the overarching purpose of the university?"

So I'm not there to be the creative drive for them; they're there to be their own creative drive. I'm really just there to make sure that the decisions that they make and the goals they set for themselves, they achieve and they work towards, and they stay the course that they set for themselves.

Caron Gebhardt: I would say the guiding force for everything we're doing on this campus is really contained in "Beloved Friends and Allies." And whenever I think about a program, or whenever someone raises a question or somebody says, "How do we understand this?" I try to go back to the vision that we set for ourselves with "Beloved Friends and Allies" which I think really recognizes, like you said, the creative tension.

And one of the things that I'm hopeful

continued on page 7

Believe there is good in Detroit

Bob Burkett
Editor-in-Chief Emeritus



Notre Dame prides itself on the "education of both the mind and the heart." A Notre Dame education at its best leads students to think beyond themselves and use their gifts for the common good.

I graduated and elected to do just that: take my educated mind and heart and make a tangible impact on the world. Serving at-risk youth in Detroit sounded like the perfect opportunity when I considered the anthropology classes I had taken and the skills I had acquired here. And yet the experiential dimension of my education changed my perspective from one gained through a theoretical textbook to a tangible, personal reality within a unique social context. I soon realized that despite four years of quality instruction at Notre Dame, my education was still in its nascent stages.

I had no prior experience with Detroit, and no one I knew could offer me an insider's perspective. Researching the city by reading periodicals and online news sources was my only recourse. When Detroit declared bankruptcy, unbelievable facts surrounding its demise were highly publicized.

The unemployment rate of 16.3 percent is more than double the national average. While eleven minutes is the average response time to a 911 call in America, it takes about an hour in Detroit. Wild dogs, homeless squatters and drug addicts are common residents in the 80,000 abandoned homes scattered throughout the city. Forty percent of the city's traffic lights were not functioning in the first quarter of 2013. Detroit once boasted a population of 1.8 million, which is now a mere 700,000—a 63 percent decrease. All of these statements are further compounded by the fact that Detroit is consistently ranked among the most dangerous cities in America.

Most readers absorbing and digesting these facts were convinced that Detroit was beyond repair, myself included. I was worried enough about the crime in Detroit and lack of police presence to forgo packing certain gang-affiliated colors. My first weeks in Detroit were similarly tainted by signs of moral decay. I saw prostitutes soliciting drivers near exit ramps. I witnessed a drug deal in broad daylight in the local park. I heard six gunshots fired only feet from my house as I was laying in bed. Although I made sure the doors were locked, I realized my baseball bat was futile against an armed intruder with the police perpetually an hour away. All of these experiences continually reinforced for me the media's notion of Detroit as a black hole of desperation and despair.

Yet these facts represent only a small fraction of the whole story.

Detroit is a city shrouded in stigmatisation. The statistics flouted by the mass media further perpetuate this stigma by sensationalizing the city's struggles. The main pathology of the media today is its incessant overshadowing of the positive with the tragic. Outside of the Detroit bubble, no one hears about the pride of the Detroit everyman. Seldom do I pass a resident on the street who has not made his or her allegiance obvious. Their shirts bear messages like "Detroit Hustles Harder," "Made in Detroit," or "Detroit: The City of The Future." Collective hope and pride are exemplified in the support of local sports teams. A Detroit Tigers or Lions cap accompanies nearly every head, and a discussion of these beloved local teams is a surefire way to spark a friendly conversation with a stranger.

While the outside world has given up on Detroit, Detroit has not given up on itself. Residents have filled in the gaps that the government's failures have left so obviously exposed. Community betterment projects and initiatives abound. The people of Detroit convert vacant lots and abandoned houses to community gardens. They attack the sex and human trafficking industries with non-profits that foster and maintain relationships with current and former prostitutes, providing pathways to escape exploitation. Most importantly, they build strong, trusting and intimate communities. Networks of interconnected relationships provide strong deterrents against criminal enterprises in certain neighborhoods and, in some ways, compensate for the underfunded and understaffed Detroit police. Detroit is nowhere near perfect, but the individuals and institutions functioning in Detroit have, at the very least, quelled the desperation overwhelmingly portrayed by the mass media.

Because the projection of simple statistics by the mass media convinces the average reader that Detroit is failed and beyond help, many individuals succumb to the fatalistic notion that they are incapable of making a positive impact in the city. In some ways, this is true. A lone individual will never fix the root problems that put Detroit in its current state. Yet this does not mean they do not have the ability to make *any kind* of positive impact—no matter how small. Nor does it mean that they cannot become one of a critical mass who can transform the policies and structures that have left Detroit in its current miserable state.

I came to Detroit hoping to definitively change the city for the better. Working with at-risk youths at a homeless shelter, I have realized the limitations of my actions. I am unable to alter the overarching policies, decisions and personal circumstances that have forced these youths into shelters. Yet I can focus on making the lives of certain individuals better by acting as a role model, helping them find jobs and teaching them important life skills. Even if the failed societal structures cannot be affected on a wider level, the impact I make on a single homeless youth can dramatically alter the course of that individual's life.

In my year of service (or rather, experiential learning), I have realized that the big picture perspective of a college education often loses sight of the practical, manageable ways in which a single person can and should make a positive impact on the world. I know that the short-term work I do is menial, but the long-term implications of my actions truly do have the potential to change Detroit. In the words of Archbishop Óscar Romero, I am a "Prophet of A Future Not Our Own." I may never see the good that comes about as a result of my actions, but I am planting seeds that will reach fruition in the coming generations.

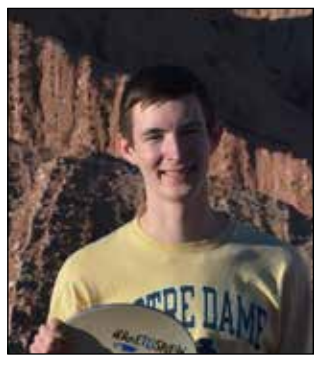
One of my favorite shirts I have seen worn in Detroit reads, "Believe There is Good in Detroit." Yet literally contained within this statement is another message, made distinct in a contrasting color: "Be The Good." I hope that Detroit can be a lesson to many that the contributions of an individual are not inconsequential, but rather of the utmost importance in living out the fullest responsibilities of our education in this world.

Bob Burkett is a former Editor-in-Chief of the Irish Rover. *He currently resides in Detroit, Michigan, for his year of service with the Jesuit Volunteer Corps. For further discussion of the positives and negatives of the city of Detroit, he can be reached at rburkett@alumni.nd.edu.*

Bioethics for dummies, by a dummy

What's in your vaccine?

Nick Mahan
Staff Writer



Sound Choice Pharmaceutical Institute (SCPI), a Seattle-based nonprofit headed by Doctor Theresa Deisher, has been leading the charge to promote awareness of the use of electively aborted fetal material in human therapeutics.

SCPI's website highlights the pervasive extent to which aborted fetal products—including cosmetics, drugs, (recently, even in soft drink sweetener testing) and, most notably and directly, in vaccines—are being used:

"To date, 24 vaccines (10 of these are used in the US) contain components that are produced using aborted fetal cell lines. Following the vaccine example, we currently have 3 FDA approved recombinant drugs with up to 85 coming soon, and specialty cosmetic anti-aging creams also produced using aborted fetal cell lines or aborted fetal cell proteins."

Even more frighteningly, "For some vaccines (like MMR II and Hepatitis A) there are no alternatives in the US."

SCPI estimates that almost 92 percent of US children have received vaccines manufactured using aborted fetal cell lines. Shocking? This should be; the public has not received adequate informed consent with regards to these products. Given that the morality of aborted fetal material use in human embryonic stem cell research has been a hot topic for decades, it seems strange that US citizens have not had the opportunity to follow their consciences with regards to aborted fetal cell use, for lack of information.

In response to the prolific use of aborted fetal material in the discovery, development and manufacturing of vaccines, drugs, anti-aging cosmetics and perhaps other products to come, SCPI poses the following questions:

Is this necessary? No.

Animal cell lines produce vaccines and biologics as economically and effectively as the aborted fetal cell lines. Rejuvenating anti-aging creams and cosmetic products are available produced using animal and non-fetal materials.

Is this safe? We do not know.

Studies have not yet been done to determine the health consequences of injecting contaminated aborted fetal DNA and materials into our children, into our bodies or into our skin.

SCPI plans to pioneer studies in the health consequences of injecting vaccines and other therapeutics with aborted fetal DNA contaminants into growing children. The notion of DNA particles being harmful to a developing child may seem counterintuitive at first glance, given the fact that we absorb DNA from the plants and animals we digest daily.

That said, scientists today know that significant epigenetic characters of human DNA make it unique from that of any other sources, thus giving it the unique potential to randomly insert into the cell nuclei of (for example) the nerve cells in a developing child's brain. Again, no studies have firmly supported whether such a phenomenon could happen or has happened, but given the understated gravity of the largely unknown consequences of injecting contaminated human DNA into humans and especially children, further study seems appropriate.

Furthermore, the morality of vaccines produced using aborted fetal material could very well be concerning to even those in favor of practices such as human embryonic stem cell research. The cell lines through which many vaccines are produced are derived from the cells of second trimester developing babies—babies deliberately screened for their scientific utility—who were electively aborted in the 1970-90s.

While the use of these cell lines was at the time actionable under an agreement that no further human embryonic stem cell lines would be created (due to the ethical controversy of their use in science research and therapeutics development and manufacturing, as well as the potential for creating a demand for aborted fetal material) that implicit agreement is clearly no longer in effect today.

Nick Mahan is a junior currently studying in Chile, where it's actually quite warm. Contact him at nmahan@nd.edu.

Cheers & Jeers

Colin Devine
Humor Guru

Cheers



To the Starbucks barista who misspelled my name—you have given me Instagram gold.

The guy who lived in my room last year and stashed stuff in the ceiling. You're invited to my party next week.



The song, "Let's Go Fly a Kite" from Mary Poppins. If you haven't heard that song in the last 14 years, go listen to it now.

Jeers

To the anonymous Chipotle worker who refused to give me a free burrito after reading the below article. Have you heard of product placement?

To the person who sings opera in the shower every morning. I will find you. And give you a singing lesson.

The first year student who confused the Basilica with a Basilisk and prayed an entire Mass with his eyes closed.

Permission to laugh

Guac goes straight to the thighs

Colin Devine
Humor Guru

A press release from the University of Notre Dame last Tuesday revealed shocking plans to tear down Notre Dame's beloved O'Shaughnessy Hall. This project is part of extensive landscaping renovations and will begin after commencement. In so doing, the Notre Dame board of directors hopes to expedite construction on the liberal arts program's newest flagship program—a zen garden.

The statement released reads: "In order to inspire minds, hearts, and souls, we have realized that our liberal arts students need to take what they learn *beyond* a classroom. The destruction of O'Shag will not be the end of the liberal arts program, but will endow the College of Arts and Letters with a new identity. Immersed in an oasis of calm and tranquility, students will study great literature, ponder eternal mysteries, and, ultimately, attempt to find themselves while balancing their yin and yang."

While many are apprehensive about the change, some students seem to embrace it. The consensus among them: college life is *stressful*. "We work our tails off five days a week!" says Felicia Evangelista, a sophomore. "What students need is a chance to learn in a relaxed environment."

Another unnamed freshman reflected, "I don't know exactly what a "zen-garden" is, but I feel like it something that someone from my generation should be into, so it sounds awesome to me."

The theology department does not share this enthusiasm. Department head, Gage Renhold, released the following eloquent statement: "In the words of St. George, 'Get these snakes off the plane! By 'plane' I mean Notre Dame and by 'snakes' I mean zen garden."

Not to be outdone, the Office of the President quickly responded to the concerns of the theology department: "We have heard and respect the valid concerns of our distinguished Theology department and maintain our deep commitment to our Catholic identity. Therefore, we have decided to enact a life-sized topiary representation of Father Sorin in the forthcoming renovations." It is still uncertain what impact the new topiary will have on the sales of the Fr. Sorin action figure that has been flying off the shelves in the bookstore.



Many students around campus seem genuinely excited by what they perceive to be the first real landscaping change campus has seen in years. Several seniors walking around campus were overheard reflecting that the freshman were "so lucky" that Notre Dame had finally decided that they cared about its aesthetic image. His friend responded that he "would do anything" to have spent four years on a campus that actually attempted to improve the landscaping.

Several hours after the decision was announced, criticisms began to circulate that insinuated the choice to destroy O'Shag was only possible because the Board of Directors was bribed. Allegedly, the professor leading the push to demolish began his speech by informing the board that if they took this drastic step, enough revenue would be generated to supplement the typical Chipotle burritos served at the Board of Director meetings with chips and guacamole.

One member of the Board of directors who voted "yes" to the motion to destroy O'Shag was overheard after the meeting saying that even though he was initially "appalled" at the possibility of destroying the architectural masterpiece that is O'Shaughnessy Hall, the possibility of guacamole was simply "irresistible." It should be noted that Ivy League schools have offered guacamole and chips at their board meetings since early 1999, and part of this decision could be seen as a response to ridicule that Notre Dame was "archaic" and "just a little weird" for not offering these delicious options to their Board of Directors.

How the campus will deal with these changes, however, only time will tell. Of course, there are indicators. Zahm House reportedly has draped a sign across O'Shag's façade: "Et tu, Brute," it reads. Even our beloved Father Hesburgh has been heard frantically pacing his study atop the library, fearing the day where bookshelves will be traded for ellipticals. (Guac goes straight to the thighs).

Colin Devine is a sophomore studying finance and PLS. He doesn't like Chipotle as much as this article would imply, but it's still excessive.

Pillar of thought
So you think you're sociable

John VanBerkum
Staff Writer

You know many, many people. You greet them as you cross the quad, stay up late chatting and are in constant communication through Snapchat, Facebook and Twitter. You keep up with your high school friends back home, and here at Notre Dame you make sure to spend enough time with teammates, roommates and classmates.

Do not get me wrong; this is how it should be and this is very commendable. Not everyone has the ability to go out and meet so many people and have enough time and willpower to stay in touch with them. So you have many friends and you enjoy their company, but do you know how much more there is to being sociable?

I am not the most sociable person ever, but as I was reading an article on Saint Thomas More, a sentence struck me and I began to reflect on it: "More used his brilliant gift for friendship in a special way with his children since he realized that this relationship was one of the most effective means available to him for their *formation and education*" (emphasis added). With most of our friends, we will not have a parent-child relationship, but by extension we can apply these words to our friendships.

As friends, we have the amazing opportunity to directly affect someone's life; a chance to teach as well as to learn. This could come in the form of kind corrections or simply an attentive ear. When we are truly someone's friend, we want him or her to be the best person he or she can be. We must make sacrifices and hard decisions because we truly love our friends. Now that we see that there needs to be a different dimension to friendship that surpasses simple interaction, we can ask ourselves this question: Do we maintain friendships or interactions with others at a superficial level, saying "hi" on the quad because we like the attention of a response and the façade of being popular, or do we actually care about our friends and these interactions deeply?

To stay on the topic of sociability rather than friendship, I think that it is worth mentioning that most people make a distinction between knowing someone and being friends—and rightly so. Being sociable is perhaps best characterized by one's ability to interact well with many different people in different situations. Not every person with whom you talk is your friend, someone with whom you can interact on a deeply personal level. Nevertheless, as a sociable person, you have great potential to affect so many people. If you think you are sociable (or you really want to be), you should enter every conversation—whether seemingly frivolous or deep—with a focus on making some small impact. Your smile, eye contact, cheerfulness and sincerity go so much farther than you can imagine.

Entering every conversation with this mindset will not only show someone that you care about them as a person, but it will also help you to grow as a selfless person. Try it out. The true merits of sociability really shine forth among those people whom you know but would not consider close friends. Maybe it is the person you speak with in class but don't hang out with on the weekends. Put your phone away and chat with the person next to you before class. Sociability comes into play as you give your attention to these people, engaged in conversation and sincerely interested in what they are telling you.

Now is your opportunity to concentrate on someone else in a society that requires you to call attention to yourself through résumés and competitive internships. Sure, you must brag a little about yourself to get the edge for a competitive position, but don't let the culture of careerism consume you. Sociability is a perfect antidote. It would be easy to misconstrue the meaning of sociability to mean brown-nosing or sucking up, using your outgoing personality as a means for self-gain. We must keep in mind, however, the true purpose of sociability: self-gift through conversation.

So you think you are sociable? You probably are. Whether you have many friends or just a few, remember that what counts are the small things. Eye contact, cheerfulness, and sincerity help you flourish and fully develop your social nature as a human being. Never forget that you have so many opportunities in many small ways to forget about yourself for a while and make a conversation focused on someone else. Being sociable isn't about your popularity or acceptance—it's about the person on the other end.

John VanBerkum is a sophomore studying political science and philosophy living in O'Neill Hall. He doesn't have anything very clever to say, but that's alright, because bylines aren't about popularity or acceptance. Contact him at jvanberk@nd.edu.

The poverty of wealth
The riches of humility

Carter Boyd
Staff Writer

In our overzealous capitalistic society, the juxtaposition of excessive wealth with desperate poverty exists because of injustice within our government and economy. Never has there been such a discrepancy between the 'haves' and 'have nots' in our society; there are too many people living without necessary services such as food, shelter and healthcare. My summer experience provided me the opportunity to see firsthand those in need and to glimpse how we as a community can help each other.

This summer I spent time serving the destitute in Lawrence, Massachusetts, commuting from Andover, the wealthy neighboring town. While I had been cognizant of the financial discrepancies in America while I was growing up, this summer presented both extremes simultaneously. Andover, for the most part, is affluent. Mansions line the perfectly quaint and red-bricked main street. The schools are great, the crime rate is low and residents enjoy financial security. In contrast, Lawrence, called "The City of the Damned" by one Boston publication, is one of the poorest cities in Massachusetts and the nation. In this poverty-stricken city, I served at the Lazarus House, which functions as a homeless shelter, thrift store, soup kitchen, food pantry and educational resource center for thousands of impoverished men, women and children.

During my interactions with the diverse guests of Lazarus House, I heard countless stories of personal struggle, loss, hardship and pain, but also heard beautiful stories of triumph, blessings and healing. The eight-week immersive service program illuminated the deep injustices present in our own communities. Although many Notre Dame students have worked with the disadvantaged and down-trodden, many of us live in a bubble while we are on campus, as we are somewhat hidden and distanced from the pains and sufferings of the world. This makes it difficult to act out against the injustices that affect so many individuals battling to rise above the poverty line. It is hard to remember how so many people barely make it from day to day when everyone around us seems to have what they need and then some.

There are people in South Bend who frequent soup kitchens, food pantries and homeless shelters within a few mile radius of Our Lady's campus. As a reminder of this reality, all students seriously ought to consider visiting Our Lady of the Road, The South Bend Center for the Homeless, The Catholic Worker or any other organization that interacts with the poor in our community. As part of the university, we need to carry out the mission that has been entrusted to us by our President, Father John Jenkins, CSC, when he said that Notre Dame needs to "heal, unify, and enlighten for a world deeply in need."

When I look at the Golden Dome, I recognize its beauty, but I also think of the humble woman who gave birth to her precious son in a manger, and how they were appreciative just to have a stable for shelter. The Basilica of the Sacred Heart has provided inspiration and spiritual growth for many, but I relish going to Mass in the Log Cabin Chapel because of its refreshing simplicity. Our places of worship and sacramental art are very important to our faith and culture, but I appreciate how Pope Francis is encouraging us all to be less materialistic and simply think more of the poor. He gave up a nice car and extravagant housing to set an example for us, one of humility and charity. We should follow our Holy Father's lead in prayerful thought and consideration of others.

I challenge all of my fellow Domers today to remember those in need just a little more than we did yesterday. We can raise the bar on serving the poor, sick and downtrodden in the South Bend community. I encourage you to apply to work in the Summer Service Learning Program through the Center for Social Concerns. It will be a life-changing experience for you and those with whom you work. We Notre Dame students can always work harder to alleviate the poverty that surrounds the glow of our dome.

Carter Boyd is a sophomore living in Carroll Hall studying Biology and Spanish. An avid baseball fan, he hopes the Texas Rangers make the playoffs this year. He can be contacted at cboyd1@nd.edu.

Letter to the editor: "What is Notre Dame really like?"

In his column "What is Notre Dame Really Like?", Michael Bradley asserts that Notre Dame has two "incommensurable" goals: "to educate the minds *and* hearts of its students," and "to actually outdo secular schools at what they do best." If Bradley meant drinking and hooking up when he said "what secular schools do best," then beating those schools at their own game is incompatible with educating students' minds and hearts. However, he compares Notre Dame to "the Ivies, Duke, Stanford, and Northwestern" and not to certain other schools. This leads me to believe that "what secular schools do best" is academic and professional excellence, and that this is incompatible with authentic Catholicism. If Bradley believes that, he is wrong.

Notre Dame is better equipped to educate its students in the classroom and prepare them for life after college than its secular peers precisely *because* of its Catholic character. Companies today value things like teamwork and integrity in addition to "hard" quantitative abilities. Notre Dame's undergraduate business school is ranked number one partly because of its commitment to ethics. The former dean of the business school left to run Catholic Charities, not an investment bank. The current dean of the College of Engineering is also a passionate and outspoken Catholic. I was therefore not surprised to find plenty of engineers at every Right to Life and Rodzinka event that I attended on campus. Catholicism at Notre Dame has permeated the two most "careerist" colleges in the university and made them even better at what they do.

Bradley insults his fellow Domers by saying that "the students simply want lucrative careers and affluent lifestyles." As "hard" evidence of the student body's "careerism," he points to the ever-increasing achievement levels of the incoming freshmen. He forgets that the class of 2017 brings more than just good grades and high test scores to campus. A record-high *ninety percent* of them engaged in service during high school. These students will continue to serve others at Notre Dame through the wide variety of programs the university offers. They will also serve their Lord by participating actively in the plethora of faith-based organizations on campus. Mass attendance at Mr. Bradley's dorm may or may not be "abysmal," but when I went to Mass in my old dorm, Knott Hall, after coming back for the Temple game, it was standing room only as it had been all of last year.

Bradley laments the dearth of intellectuals at Notre Dame, but I find his statement that in "educat[ing] the heart as well as the mind…Notre Dame won't be able to be 'tops' at both" anti-intellectual itself. The Catholic Church has *always* been "tops" at educating both hearts and minds. It preserved the great texts of Ancient Greece and Rome throughout the middle ages. It founded the world's first universities nearly a thousand years ago. It continues to teach America's best and brightest how to be both good students and good people at Notre Dame.

Elliot Pierce graduated in 2013 with a BA in the Program of Liberal Studies and Mathematics and lived in Knott Hall. He currently works as an Associate Consultant at Bain & Company in Dallas, Texas.

Hesburgh Library: Connecting people to knowledge

Liz Everett
Campus Editor

The words "I have to go to the library" are usually not uttered or met with enthusiasm by students. But beginning last Friday, Notre Dame commenced a year-long opportunity for the students, faculty and the Notre Dame community to celebrate and commemorate the Hesburgh Library and all that for which it stands. Contributing to the celebration were live music, staff handing out various Hesburgh paraphernalia and Au Bon Pain's distribution of free treats and drinks. A large "Happy 50th Anniversary, Hesburgh Library" card adorned the entrance to the festivities, and students, professors and South Bend residents had a chance to mark down what the library has meant to them.



Fr. John Jenkins

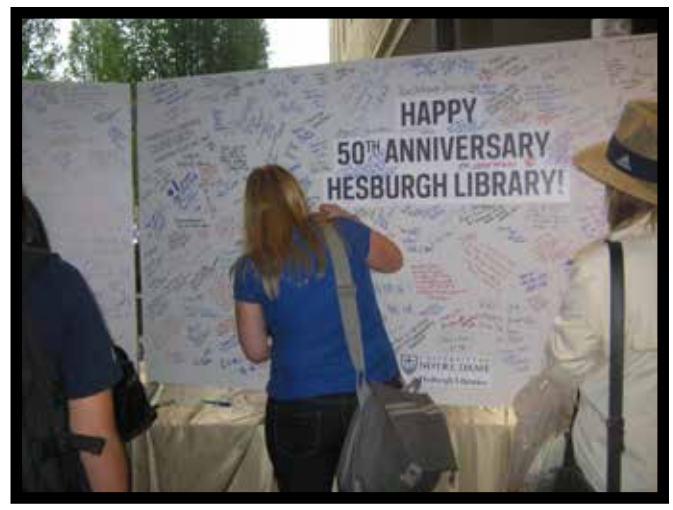
The library opened in September 1963 and was dedicated in May of the following year. Its primary mission has always been to connect people to knowledge, though the way that it does this is always adapting and changing. Unlike when the library began, the catalogue is now completely digital, and scholars from around the world are able to connect to and discover the various treasures the library has to offer.

Provost Thomas Burish, himself a Notre Dame alumnus, explained the purpose of the celebration, noting that it might seem odd to be celebrating a building. It is what goes on inside the building, Burish said, that deserves to be celebrated—the library is an intellectual home, a quiet place for reflection and hard work.

"We are here to thank Father Hesburgh for creating this years ago," Burish said. Fr. Hesburgh had the vision for the library; when asked where he would get the funding, Fr. Hesburgh merely said, "God will provide."

The event on Friday was not only a reflection on the past, but a commitment for the future: A commitment to creating a library of the twenty-first century. One of the most obvious changes will be a transition from the physical medium to the digital. "We have to know what to change," Burish concluded, "but more importantly, what not to change."

University President Father John Jenkins also shared remarks, calling the Hesburgh Library a "home for learning and discovery." He re-blessed the library and thanked everyone who had ever used it as a search for truth. He connected this to the Word of Life Mural, more commonly known as Touchdown Jesus, which artfully depicts the University's mission. The mosaic is of Christ the teacher, as well as the saints and scholars of the past, all united in the search for truth.



A guest signs the library's birthday card

Fr. Jenkins echoed Fr. Hesburgh's own thoughts about the library: "It must be the place where students of the future will be delighted to spend many hours of every day. There in silence they will meet the best books from the greatest of minds; there in the quiet by themselves they will carry on the search for knowledge and truth that will change their whole lives."

This was the first of many events that will honor and explore the history and meaning of the Hesburgh Library. There will be a lecture series surrounding the library, the first of which will be Friday, September 27. Janet Blake, an art historian and scholar, will discuss the creation of the Touchdown Jesus mural in a lecture entitled, "Mallard Sheets: An Artist's Journey to the Word of Life."

Liz Everett is a senior PLS and English major. She is the one who knocks (and if you get that, come watch the finale with her on Sunday). Contact her at eeveret1@nd.edu.

Pro-life as a call to loving action

Aleshia Faulstich
Staff Writer

Through my work with Notre Dame Right to Life and in my home community, I have come to understand that the term "pro-life" is more than just an adjective; it is a way of life. In descriptive terms, we believe that all life, from the newly conceived child in the womb to the elderly grandparent in the wing of the hospital, should be protected and cherished. This belief constitutes the entirety of the pro-life movement. We are called to more than mere belief, however; we are called to action.

My commitment to the protection of life is exactly what sent me 2,100 miles away from home this summer. For eight weeks, I was blessed to immerse myself in the community of Casa Teresa, a home and safe place for women in crisis pregnancies in Orange, California. During my Summer Service Learning Program, I lived with and learned from some of the most amazing women I have ever encountered. These women came from all walks of life: Some lived on the streets, many struggled with drugs and most came from broken families. They were pregnant, scared and alone. No one story was the same, but together we were a family, a community marked by love and solidarity.

During this experience, I helped with everything imaginable. My site partner and I worked in administration, planned a huge baby shower, cleaned rooms, babysat and, most importantly, provided a ministry of loving presence. The mothers learned to trust us and we quickly became friends. It was because of this trust that two mothers welcomed us to be present during the births of their babies. Although I was afraid of being inadequate, the knowledge that I could support them during this vulnerable and beautiful moment in their lives calmed my anxiety.

On June 23, I watched the doctor place a perfect baby boy on his mother's chest and, tears filled my eyes. I was overwhelmed with joy—this is exactly what I am fighting for; I am fighting to protect moments like this, where women who have once felt hopeless and abandoned are renewed by unconditional love. This moment, and the joy that filled this new mom's face, ensured me that our work is necessary. A few days later, I asked our new mother how she was feeling when she came home from the hospital. She said, "It's hard and I am really tired, but he's worth it." These beautiful words will stick with me forever.

I cannot claim to know what the mothers from this summer have gone through or where they are coming from because I have never been in their shoes. I have never lived their lives or felt their pain. I have no idea what it is like. However, my immersion this summer assured me that we must continue on this journey as a community of action. The women and families in crisis pregnancies are not asking for solutions to all of their problems; they are seeking love and support. These amazing women are not asking us to understand what their lives have been like, they are just asking us to enter into their situations in solidarity. They are asking for our hands to hold and our feet to walk with them on their journeys.

Here at Notre Dame, we are a pro-life community and we are living out this adjective every day. We are committed to building a society where families are supported and life is celebrated. *Evangelium Vitae* tells us that "it is therefore a service of love which we are all committed to ensure to our neighbour, that his or her life may be always defended and promoted, especially when it is weak or threatened." In addition to protecting the unborn child, we are called to support families in crisis pregnancies. It is not enough to call oneself pro-life; one must actively be pro-life. Together as a community, as a family at Notre Dame, let us come together in love to support our brothers and sisters. Let us walk together and show others that we can build a culture of life here on campus and throughout the world.

Aleshia Faulstich is a junior theology major with minors in CST and PSIM. Her dream after graduation is to own a baby emperor penguin. If you share the same admiration for these flightless friends, send her an email at afaulsti@nd.edu.

GRC leaders on the pastoral plan

continued from page 3

for is that there's an assumption of good will: That what we're here to talk about is to really try to love and care for and support one another as we understood it through the vision of "Beloved Friends and Allies," so that we can live out the Catholic mission of who the University of Notre Dame is. Sometimes that's going to be pretty common-sensical about things we do say and we don't say. I think it's going to be full of challenges as we talk about, "Well what does this mean for you versus what it means for me?" And then what does that really look like as to, what kind of community are we growing as?

What I love about [the pastoral plan] is that it's very challenging, because as you said, it's all going to be about its implementation. And I think we're going to make some mistakes. I think we're going to have to sit back and kind of really, honestly, talk with each other and say, "Is that what you really meant?" or "But how do we understand that?" and "How does that change?" How is the institutional Church trying to guide us? It's going to mean hearing a variety of voices and really being open to what they're saying but also having a give-and-take.

So I think there's a great challenge being offered by "Beloved Friends and Allies" and I think there's a great deal of hope. And, at its very basis, that is what it means to be Christian, is to live a life of hope, because that's what the Paschal Mystery really is.

Again, we looked at CUA, Georgetown and Boston College—and I like the point that you made, Maureen: It's not as if this autonomy/ accountability dynamic is something that's not present in every club's organization and the role that one plays as a development professional.

It strikes me that ***this*** **organization will be different in nature though, and not just in kind, as far as the way in which that will be a very important balance to strive for. And this will all play out vis-à-vis the larger cultural discussion on the sort of issues that Notre Dame is approaching here within a Catholic atmosphere. I have in mind, for example, the growing cultural view on same-sex marriage, and I think to myself,** ***if*** **it is increasingly the case that people come to see the Church's stance on**

continued on page 13

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BY ERIC OVERMYER

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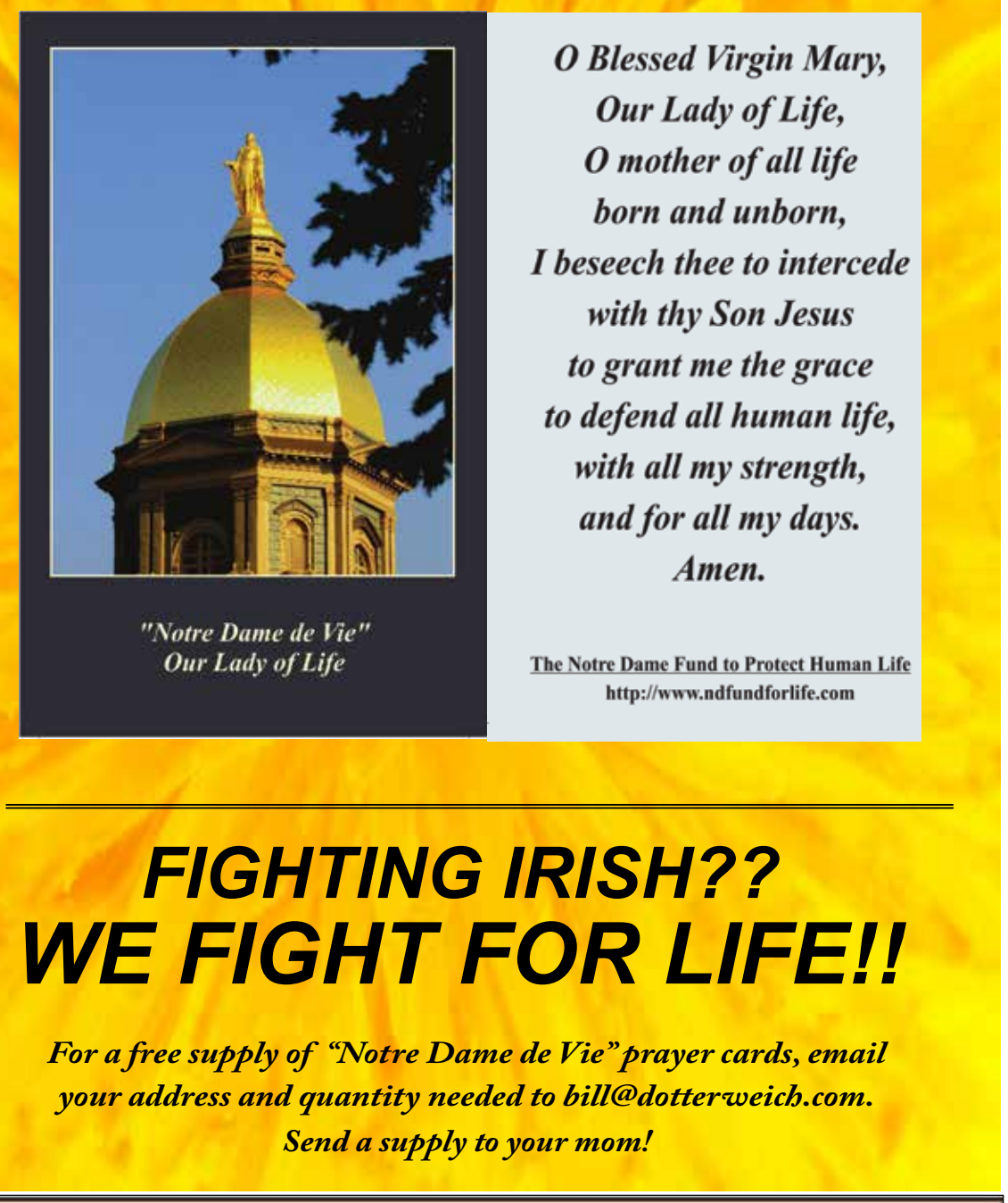
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UNIVERSITY OF NOTRE DAME
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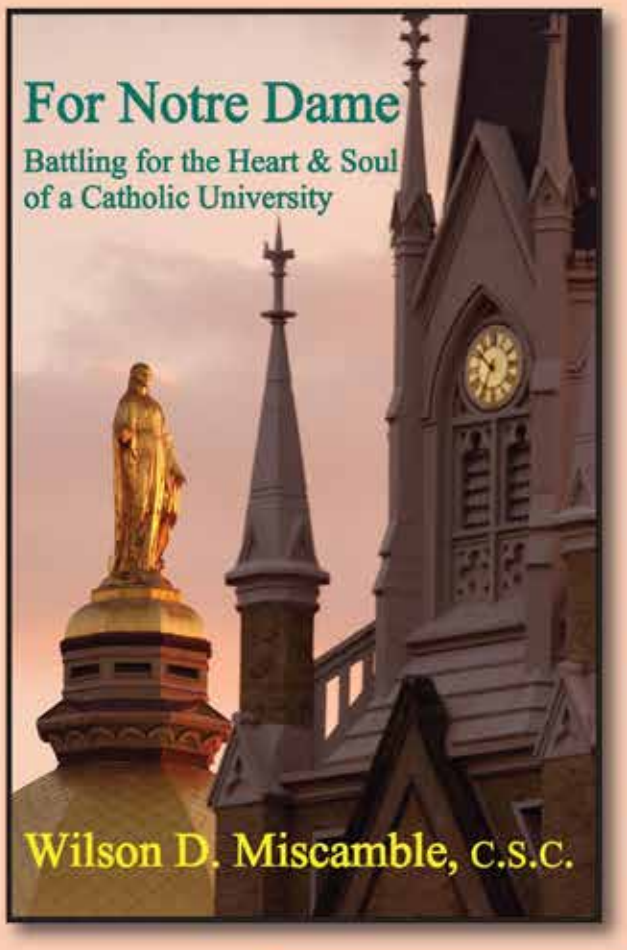
O Blessed Virgin Mary,
Our Lady of Life,
O mother of all life
born and unborn,
I beseech thee to intercede
with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.

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

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WE FIGHT FOR LIFE!!

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

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*

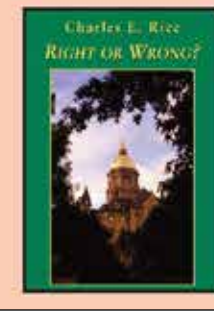
For Notre Dame 252 pages, paper, $17.00



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

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

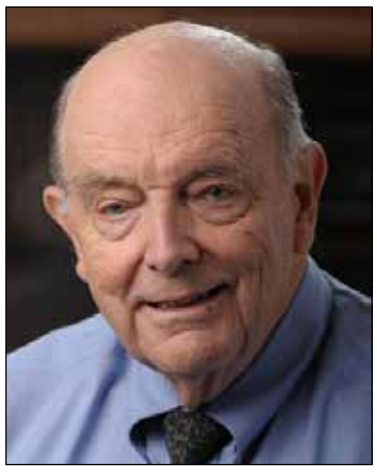
Right or Wrong?
446 pages, paper, $35.00



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

On Christian courtship

Robert Rodes
Faculty Contributor



Professors Amy and Leon Kass, introducing their book of readings on courtship and marriage, *Wing to Wing*, *Oar to Oar*, complain of the lack of "a cultural script whose denouement is marriage."

This dearth gives another dimension to the failure pointed out by Madeline Gillen in the March 21, 2013 issue of the *Irish Rover*, when she says: "Noticeably lacking in a Notre Dame undergraduate education—the education of the mind and the heart—is any introduction or exposure to the beauty of the Church's teachings on sexuality...," and by Michael Bradley in the August 29, 2012 issue, when he complains of Notre Dame administrators failing to bear witness that "The Church wants every man and woman to experience the joys of living a chaste integrated love." It is certainly true that the Church's teachings on sexuality should be more effectively presented here, but effective, even insistent, presentation of the teachings will not be enough. Without the cultural script—without an understanding of chaste courtship as a foundation for Christian marriage—the teachings will be floating in a vacuum.

Within living memory—mine, actually—there was such a script in place, and most of my contemporaries courted and married by it. It originated with the Courtly Love poets of the twelfth century, and was carried forward through late medieval romances into Spenser's *The Faerie Queene*, Shakespeare's comedies, nineteenth-century novels and twentieth-century movies until the demise of the Production Code. It fit in nicely with developments in the theology of marriage by such authors as Dietrich von Hildebrand (1889-1977), author of *Man and Woman and Marriage—the Mystery of Faithful Love*, which should be required reading.

The combination of literary tradition and theological development gave two main themes to the process of Christian courtship. First, it recognized the process as one of both moral and spiritual growth, with lovers learning to pursue their object by striving to become worthy of it. Second, it separated the erotic—the unique attraction that draws lovers to one another—from the merely physical. The difference between the sexes is metaphysical (meta = beyond) before it is physical; so, in the tradition, is the attraction between them. In von Hildebrand's words:

"Above all, 'being in love,' even in its superficial form, must never be confused with sexual desire. Being in love always implies a respectful, chivalrous attitude toward the the Beloved, a certain element of humility even, a melting of the soul, of the rigidity of the Ego. A person truly in love becomes tender and even *pure*."

This love emerges from an intuition of the metaphysical complementarity of the sexes, and of one's own incompleteness in the face of that complementarity. To be truly in love is to recognize a particular person as embodying that complementarity. From that recognition comes the aspiration to a permanent and fruitful union with the person one loves. The sex act of that union is the divinely appointed sign, and other uses of the sex act are wrong because they debase that sign.

> "This love emerges from an intuition of the metaphysical complementarity of the sexes, and of one's own incompleteness in the face of that complementarity. To be truly in love is to recognize a particular person as embodying that complementarity. From that recognition comes the aspiration to a permanent and fruitful union with the person one loves."

A pattern of Christian courtship has been developed in the literature of eight or nine centuries in response to this intuition, recognition and aspiration. Many different kinds of stories follow the pattern, but one way or another, they all seem to involve a man courting a woman. There is a pervasive metaphor of the woman as a walled garden to which the man seeks entrance because the woman has shown herself worthy of being sought after. He gains passage by showing himself worthy of being admitted.

In a time of gender equality, the question naturally arises: Why shouldn't the woman be courting the man? Why shouldn't the man be a walled garden with the woman seeking admittance? A short answer is that such a story would be counterintuitive. But it is hard to explain the intuition without falling into objectionable gender stereotypes. The best I can do on the basis of my own experience and shreds of anecdotal evidence is to say that a woman tends to have a more stable, more reflective, more profound interior life than a man has. A man gains access to that life only if she permits him, and that admittance will allow him to gain a more profound understanding of the world. In a lovely poem, "Love in the Valley," by George Meredith, the speaker says of his beloved, "She is what my heart first awaking whispered the world was." In stories, and in reality if it is well-lived, a man must prove himself worthy of accessing this deeper understanding.

The usual courtship narrative ends with marriage, so we have little in the tradition to tell us how the woman's interior life is affected by her acceptance of a man within it. What evidence there is suggests that it will be more focused, more ready to affect the world. Elizabeth Barrett Browning, using the garden metaphor, says in one of her sonnets to Robert: "Indeed, those beds and flowers/ Be overgrown with weeds and rue/ And wait thy weeding." Marrying Robert transformed Barrett Browning from a couched invalid to a leading poet of the Italian Risorgimento.

So what does all this mean to Notre Dame as a Christian community? Gillen said in her article that, according to a survey, "Notre Dame students shift from 22 percent approval of fornication to 36 percent in their four years at ND." The statistic is disconcerting, but if it is true, 64 percent of the students continue to believe in chaste courtship and faithful marriage. In the public discourse of our community, we hear surprisingly little from that 64 percent. Perhaps if we had in place the cultural script provided by our traditional love literature, we might hear more.

> "It is hard to know how to go about inculcating a cultural script. But the literature is there; one can begin by reading it and encouraging others to read it. One can explore it also with the expectation that the archetype will one day be one's own. People in my generation anticipated that, and for most of us, it was fulfilled."

It is hard to know how to go about inculcating a cultural script. But the literature is there; one can begin by reading it and encouraging others to read it. One can explore it also with the expectation that the archetype will one day be one's own. People in my generation anticipated that, and for most of us, it was fulfilled. With that expectation, one can see that the Church's sexual teachings are not the mere academic reflections of medieval celibates: they are for most people the key to less superficial lives.

Robert E. Rodes, Jr. is Paul J. Schierl/Fort Howard Corporation Professor of Legal Ethics in the Law School. He and his wife, Jeanne, who taught many years in the English Department at St. Mary's, have just celebrated their sixtieth wedding anniversary. They met in a college French class.

continued from front page

Women in leadership

month. This got her interested in the army, and she continued on that path for the rest of her life.

Thompson went on to ask if the women ever find themselves trying to be gender-neutral or stifle their femininity in their professions. Flournoy replied, "I just tried to be myself. I don't believe you need to get rid of your femininity in any profession." Dunwoody claimed, "I don't see men or women. I see soldiers. Being a leader is about taking care of people. When people know you care about them, they will follow you."

Before moving on to questions from the audience, Thompson asked the age-old question, "Can women have it all?" Dunwoody emphasized the importance of men and women finding their own "all." Once someone finds what they are passionate about, they should go out and get that "all."

Thompson then allowed questions from the audience. Notre Dame sophomore Sheridan Rosner says of this section of the talk: "My favorite part was the Q&A because it felt less rehearsed. The questions students asked allowed the speakers to talk about the importance of confidence, pluck and finding good mentors in their success. They spoke so genuinely and with such grace."

The first student to come up to the microphone posed the question, "To what degree has your faith in God played into your career?" Flournoy replied, "A big part. I have a sense of calling. I don't usually know where it's leading me; it only makes sense when I look back." Dunwoody answered simply, "I have a hotline to God."

Perhaps the most interesting question came from a Notre Dame student who started off by saying that Flournoy and Dunwoody's careers are analogous to Eminem's rap career. Similar to Eminem's rise to fame in the hip-hop industry in the face of racial biases, these women have risen to power in the Pentagon despite being put down for their gender. To the amusement of the audience, the questioner referred to them as the "Eminems of the Pentagon." He went on to ask them how one goes about changing cultures, whether it be in the hip-hop industry or in the American government. Dunwoody responded that a leader must believe in the cause and subsequently lead the organization to change the culture.

Thompson wrapped up the first event of the forum with the question, "If young women want to be leaders when they graduate, what should they work on here?" Flournoy sagely explained, "Be open to be surprised. Take stock of what scares you and try to find a safe way to get through that."

More information on the Forum may be found at http://forum2013.nd.edu/.

Caroline Corsones is a sophomore English major with a minor in secondary education. Her real name is Fat Patricia. Contact her at ccorsone@nd.edu.

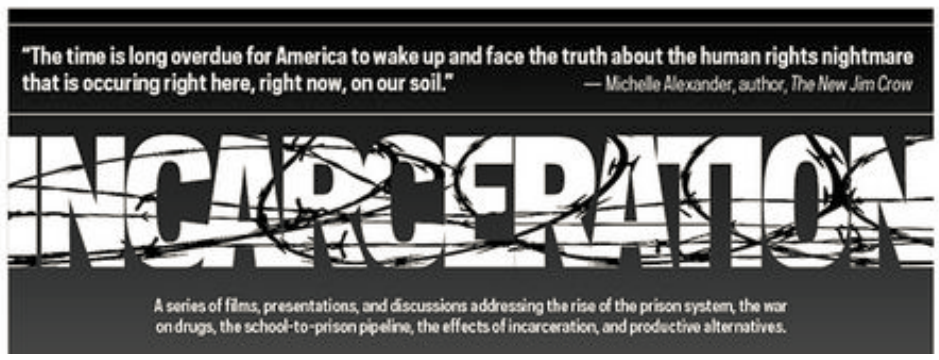
Slavery in all its forms

EMILY NEUMANN
Staff Writer

It is commonly accepted that the United States put an end to slavery when Abraham Lincoln signed the Emancipation Proclamation in 1863. In reality, this document did not signal the end of slavery. The film *Slavery by Another Name* and its accompanying discussion panel illustrated this fact during a September 17 event in Geddes Hall.

The date was all too appropriate, as September 15 marked the anniversary of the bombing of the Sixteenth Street Birmingham church by the Ku Klux Klan in 1963. The film shed light on the harsh realities that African Americans faced as they emerged from slavery and struggled to integrate into mainstream American life by focusing on individuals' stories in various servitude states.

Organized by Notre Dame's Center for Social Concerns, the film is part of a year-long seminar entitled "Hyper-Incarceration." The seminar will focus on how minorities in the United States have struggled with a great lack of dignity and justice, in both the past and in the present. Monica Telzlaff, associate professor of History at Indiana University South Bend, stated while introducing the film, "All of society were losers as these men were cheated out of a decent life."



The film explores the various forms of forced labor that kept African Americans in bondage up until the beginning of World War II. For a limbo period of 80 years, black southerners were no longer slaves, but were far from free. Despite the establishment of the 14th and 15th Amendments and the radical Reconstruction era following the end of the Civil War, African Americans were still held in captivity. One state of forced labor assumed the form of peonage, a servitude in which debtors are bound to their creditors. This work frequently forced African Americans to work for many years, and even once their debt was paid, their owners would often deny them freedom.

Vagrancy statutes, or vague, criminalizing laws made it increasingly easy to assign jail time to the African American population. For example, it was a crime in Southern states if someone could not provide proof of employment at any given moment. This vagrancy law led to forms of forced labor known as convict leasing, which is a form of low cost, abundant labor. The conditions in which convicts worked were terrible and included locations such as coal mines, railroads and forests. These highly physical jobs typically involved work that began as early as three in the morning and lasted until 8 at night.

Historian Mary Ellen Curtin states that the fact that most convicts of this period were African Americans "cements the relationship between criminality and race." As demonstrated by the film, whites were also criminalized, but they made up only ten percent of the total forced labor.

After the presentation of the film, Alex Mikulich, associate professor at Loyola University New Orleans; Laurie Cassidy, associate professor at Marywood University; and Margie Pfiel, associate professor at Notre Dame, led a discussion with audience members in order to facilitate a better understanding of these cultural concerns.

"There's value in looking at these stories of witnesses," Cassidy stated, pointing to the stories in the film of individuals who were victims of forced labor, as well as descendants of those who dealt with the ordeals following the Emancipation Proclamation. Cassidy also went on to explain how tackling these issues of inequality is a moral imperative: "As Catholics, we have to engage these situations culturally for the preservation of our faith."

To learn more about the Hyper-Incarceration seminar and its future events, visit the Center for Social Concerns' website.

Emily Neumann is a junior nursing major and hyperactive sleep expert. Sometimes she's a college student, but she's mainly a sleep expert. Contact her at eneuma01@saintmarys.edu.

Rectors remember SYR traditions

continued from front page

peanuts that somehow went with our theme. But, by the end of the evening, the styrofoam was everywhere in the dorm."

Fitzgibbons also described some of the changes to SYRs from his undergraduate years: "I was around during the switch from 'in-hall' SYRs to no longer in-hall SYRs. I think that was a change for the better. When that policy did change, however—and I think it more or less coincided with the ban on hard alcohol—there was more uproar on campus about it than, say, the impending war in Iraq."

Elaine DeBassige, rector of Farley Hall, shared that before each SYR, men used to buy a single rose for their date from a flower shop in LaFortune. She further described the decor from SYRs in Lewis Hall, from fluorescent writing on a black-papered hallway to a winter wonderland created from toilet paper. "Looking back, I can't believe how many fire hazards we created with our decorations," she remarked. "We were always hot sweaty messes by the end of the night… the winter wonderland did not pan out so well at the end of the night when toilet paper stuck to us!"

Chris Tarnacki, rector and former resident of O'Neill Hall, said one of his best memories from Notre Dame was the O'Neill Christmas Formal, held in the Main Building Rotunda. "I asked one of my friends to go to the dance with me, and she said she couldn't because she wanted to go to a Better than Ezra concert, which was being held in Stepan Center that night," he recalled. "I explained to her that an evening with me at the O'Neill Christmas Formal would be 'better than Better than Ezra' and she bought it. It was a ton of fun."

Rectors described the execution of the SYR as student-driven, often planned by a dance commissioner and assisted by the hall council. Many rectors described their own role as simply approving dates, themes and use of hall funds. While many halls have unusual dance experiences, such as the "Dome Dance" for the reigning hall of the year, rectors reported a similar if not identical planning process.


Students prepare for their Roaring 20's SYR

Fitzgibbons' Duncan Hall hosts the unique Highlander Highrise, which occurs at the Willis Tower in downtown Chicago each February. "That takes a lot of planning with bus companies, the Willis Tower sky deck and other partners," he explains. "I lose sleep over how much money that dance ends up costing us in one night, but the guys really love it, and therefore, we'll continue doing it as long as they want to (or as long as Chicago will have us)."

One inherently influential aspect of the SYR cannot be overlooked: the dance's theme. Making or breaking the event, the dance's theme can strongly determine attendance, attire and anticipated levels of fun. Some dances follow a constant theme, such as the Lewis Crush (a pre-spring luau) and the Stanford Hall Pirate Dance. At the same time, most SYRs vary and reflect current trends. Favorites from rectors included Disney and a "flannel" country theme.

Keenan Hall rector Noel Terranova illustrated the balance of themes with his hall's dance calendar: September tent dance on North Quad with its sister dorm, Farley; Disco Roll dance at Skate USA in the fall; and the Keenan Revue Formal in the winter. Reflecting this summer's release of the film adaptation of "The Great Gatsby," this year's tent dance had a Roaring 20's theme. Terranova raved that "the September tent dance with Farley has been very, very classy and therefore my favorite." At the same time, "Disco Roll is remarkably well-attended and enjoys a certain cache around campus," he said, and is "certainly the Keenan favorite."

When asked to change anything about the SYR experience, some rectors voiced complaints. Sister Mary Jane Hahner expressed concern over the insecurities of her residents in Pasquerilla West. "I wish my girls would be secure enough to just enjoy the experience rather than worry about what the guys think," she said, "and that they would have fun dancing."

Another rector noted the prevalence of alcohol. "At Notre Dame, I have observed a culture surrounding dances where intoxication is normalized for students," said Walsh Hall's rector, Annie Selak. "This applies across genders. It seems that students think that a different set of standards and values apply to dance nights. In reality, this mindset is quite harmful and results in many dangerous situations."

However, most rectors shared positive sentiments. "It's a great opportunity for the dorm to do something fun together," said Rev. McCormick. "I think the current system benefits the dorm community." The most common piece of contention surrounded the name itself: "Much has changed since 'SYR' was a relevant term," explained Terranova. "SYR is an obsolete moniker."

Despite its criticisms, it seems the SYR will continue to be reimagined with each generation of students, while continuing to be shrouded in mystery and layered with tradition. What could be more Notre Dame than that?

Grace Urankar is a senior Religious Studies major at Saint Mary's College. Despite a lesser dorm culture across the street, she is a proud resident of Holy Cross Hall. Contact her at gurank01@saintmarys.edu

Where are the married saints?

Lauran Feist
Staff Writer

During his papacy, Bl. Pope John Paul II stressed a "universal call to holiness," canonizing and beatifying hundreds of individuals as exemplars of the faith. Most if not all of them were bishops, priests, religious brothers and sisters or martyrs.

The Church does recognize a small number of married saints, but the majority of those saints actually entered religious orders later in life, usually after the death of a spouse.

Either married life is not as holy a vocation and these individuals really aren't "saint" material, or the process of canonization requires too much time and financial support. Religious individuals have their communities, their orders or parishes to back their cause for canonization. But when the lay community is graced with particularly holy individuals, where do they even begin the process of canonization?

The belief that marriage is a lesser vocation than religious life is quickly nullified when one looks at the dynamics within most Catholic circles today. Sacramental marriage is a truly holy endeavor of sacrifice and charity. Holy lay men and women often go unrecognized. The mother who has devoted her life to serving her family and community is known only within her small circles of interaction. The father who devotes his life to raising his children in the faith and infusing his daily profession with Christ's love is close to invisible. Because marriage is perceived as a normal life choice, even couples of extraordinary faith blend in with the crowd.



All are called to holiness and need examples of saintly lives. It comes as no surprise that the lay community is yearning for more lay saints to whom they can relate. This is a very pressing and real need within the Church. Where are the examples of strong married couples and individuals in the secular world? How can the Church better strengthen and serve the laity, encourage strong marriages and cultivate the domestic church, as Pope Paul VI proposed in his encyclical *Humanae Vitae*?

The Church needs to recognize more couples who live with devotion, charity, mercy and chastity. The Church needs saints who go through life as husbands, wives, teachers, grocery shoppers and chauffeurs for children, individuals who consistently seek truth while still living in the secular world. The Church needs to hear about people who are devoted to natural family planning and the culture of life. The Church needs examples of honest businessmen who support their families by infusing their Catholic faith into their daily ventures.

In order to discuss the need for more lay saints, it is important to understand how the canonization process works in the first place. Beatification and canonization raise up the faithful as models for discipleship and holy living. The cause for canonization is a lengthy, in-depth process requiring tremendous support from the community seeking an individual's canonization. If there is still a lasting mark on the community five years after the individual's death, the bishop of the diocese petitions the Holy See to allow for the opening of the individual's case. With that approval, the diocese can open up a tribunal in order to compile evidence of the individual's life through journals, testimonies and writings. If the compiled evidence is positive and reflects the holiness of the individual, a recommendation (called a Decree of Heroic Virtues) is sent to the Vatican. If the pope recognizes the case, the individual is called a Venerable Servant of God.

The next step toward beatification is a miracle. The miracles, usually involving extraordinary physical and mental healings, are seen as proof that the individual is in union with God in Heaven because the power of their intercessory prayer is apparent. The Venerable Servant of God can be beatified once the Holy Father approves the miracle. At this point the person is called "Blessed." If a second miracle is approved, the individual is canonized a saint. Nothing in these processes is exclusive to religious priests, brothers, and sisters.

As the world waits to see who will be canonized under the leadership of Pope Francis, it should remember that, whether our current pontiff canonizes more laypersons or not, the need for lay holiness is paramount. The laity of the Church need to be holy for each other, regardless of the recognition they receive.

Lauran Feist is a sophomore Political Science major with a minor in Latin American Studies. She is fascinated by the role of the Church in Latin America. Email her with any comments or questions at lfeist@nd.edu.

Newly ordained deacon talks vocation

Michael Infantine
Staff Writer

Editor's note: This article is the first in a series of interviews with men and women in the Notre Dame community who have responded to God's call to holiness in different ways. Here, newly ordained deacon and rector of Keough Hall, Patrick Reidy, CSC, speaks on discernment and shares his own vocational journey.

Infantine: How would you describe vocation in a general sense?

Reidy: God's uniquely-given call for each person.

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

I've thought about priesthood since I was a little kid, though most of my early exposure to ordained priestly ministry came through the diocesan priests who serve in Denver, Colorado. Encounters with grace through preaching and confession encouraged me to take seriously the admiration I felt for many of the priests who served at my parish, and later at my high school, Regis Jesuit. The Jesuits at Regis introduced me to the idea of religious life. Their common life and their shared commitment to mission, both in educational institutions and among the poorest of the poor, inspired my discernment of religious priesthood throughout high school and well into college.

As a student at the University of Notre Dame, I encountered wonderful priests of the Congregation of Holy Cross—first in my residence hall (Sorin College), then in my classes (Political Science and Theology) and finally overseas (Jinja, Uganda). Their joy was contagious; their zeal, overwhelming. When they invited me to "come and see" during my senior year, I couldn't resist. I've never looked back.

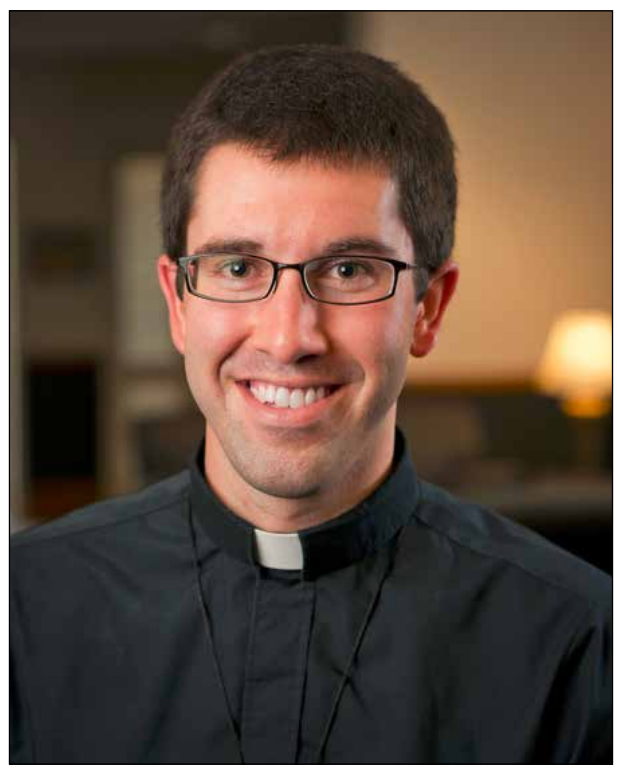
What led you to the Congregation of Holy Cross specifically?

Family was something of a non-negotiable growing up in the Reidy house. We prayed together, ate together, celebrated together, mourned together, learned together, grew together. I make sense of my religious vocation, and my relationship with God, through the lived experience of family. Holy Cross offered me just such an experience of family, modeled on that of Jesus, Mary and Joseph. The religious I knew as an undergrad at Notre Dame showed me joy in ministry, trust in prayer and fidelity in community. The hope of their lives beckoned me to fall in step with them.

What did you want to be when you were little?

A firefighter. I want(ed) to drive a fire engine.

Did you ever seriously consider another vocation or religious order?



Patrick Reidy, CSC

Not another vocation, though in high school (before meeting Holy Cross), I did consider the Jesuits. I knew that, like all the men who nurtured my vocation, I wanted to work in education. I wanted to emulate the Jesuits I knew at Regis and the Holy Cross priests and brothers I knew at Notre Dame, men who taught, listened, preached, prayed, inspired. They helped me seek a kind of completeness in God's call, learned and discerned through the formation of my mind and heart, of my whole person. My passion for mission flows from their example. I want to assist students not only in recognizing and developing their own gifts, but also in discovering their lives' deepest longing: to become the men and women that God created them to be.

How has your conception of vocation changed over time?

Vocation used to be a static concept for me, one linked with my identity as a person. I'm increasingly convinced that my initial conception, while not incorrect, remains incomplete without accounting for the dynamism of grace. Vocation informs my identity, yes, but only insofar as my identity remains intimately present to Christ. It's not only who I am, but how I am to be with God. That shapes everything.

What is the most fulfilling part of your vocation?

The brotherhood of Holy Cross—men who made and live by the same vows I professed two weeks ago. Their friendship and support, their wisdom and guidance, their prayerful example, all call me further up and further in as I seek to follow Christ.

What is the most challenging part of your vocation?

Living far away from Colorado—my parents, the mountains, hiking and skiing, Broncos games. It's silly, perhaps, but so much of who I am derives from my upbringing in the Rockies. I continue to find God most readily in nature.

Do you have any advice for young people discerning their vocation?

Stop. Rest. Listen. It's hard, especially when so much of life at Notre Dame tells us to keep moving, but it's just like falling in love. If you make space in your heart for grace to move, God's love will decide everything: "It will decide what will get you out of bed in the morning, what you will do with your evenings, how you will spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude" (Pedro Arrupe).

Michael Infantine is a sophomore studying PLS, and all this talk of vocation is making him acutely aware of the fact that he has no idea what he wants to do with his life after college. Tell him it's all going to be okay at minfanti@nd.edu.

GRC leaders explain pastoral plan

continued from page 7

marriage as actually being religiously-motivated unjust discrimination, *then* **especially through juxtaposition the university's stance here could come to be perceived by PrismND as unjustly discriminatory. And if that becomes the case, then how do we play things out?**

Since none of this happens in a vacuum, I wonder: Given where the cultural discussion is with respect to the Church's teachings on sexuality, and given that there's increasingly *not* **a presumption of good will on the part of people who are approaching the Church's teaching—who can't see it as anything other than what Justice Kennedy described it as in striking down [Section 3 of the Defense of Marriage Act] this summer—how will that play into the situation here at Notre Dame? How does that play into the sort of discernment and prudence you'll have to exercise?**

Doyle: I think specifically with PrismND but actually overarchingly with "Beloved Friends and Allies," we are set up to have the focus of what's best for the University of Notre Dame in priority, and what's best for the students here. The goals and mission of Prism are the peer-to-peer support, the community service and then the opportunities for friendship piece.

So it's not created to be a political organization. It really is meant to focus on the community here and the students here, and that speaks to all the different pieces of the pastoral plan in terms of the training and educational pieces, the programs and initiatives that will come with the GRC, as far as the advisory council and working with Erin Hoffman Harding.

So I think that there's opportunity to have these conversations, and how that impacts the students within our community, but I think that that speaks back to the creative tension and how we work within it and how we have those conversations in concert with the teachings of the Catholic Church.

Caron Gebhardt: I think one of the things I would like to see come out of the dialogue that we are trying to embark on on this campus is that the Church has something very important to say about who we are as human beings and how we live our lives. And that we're coming together as the people of God in trying to discern that. And different people have political agendas, and different people will have different things that they may feel that want to fight for.

But it always goes back to, what is God calling us to do? And while I don't ignore the fact that there are certain challenges that we're going to engage as a university, never mind as a Catholic university, I think *how* we do it is going to be as important as *whether* or not we do it. And that's the challenge that I think we face together as a community: Are we going to do this together? Or are we going to do this against each other? And I firmly believe that there are things that we as the people of God can share with one another, and that's the Church as a growing, vibrant being. You know, there's a sacramentality, there's understandings.

One of the things I love about this pastoral plan is, what does it mean, for students who are in the college age, to be in a right relationship? What does it mean to be in an important relationship for this stage of our development as human beings? I think there's some wisdom to say, we need to focus on friendship.

And that doesn't just apply to the GLBTQ community, either.

Doyle: No, not in any way.

Caron Gebhardt: Not in any way. And again that's the beauty, and here's the thing: The call to chastity is challenging for *everybody*. For everybody. I'm a married woman, and I am challenged by that. It's about right relationship. And we can all talk about, what's your definition of that, what does that *mean*—the Church gives us guidance on that—and again you can prefer to talk about that. But ultimately, God is calling us into a life of holiness, and we need to take that seriously and dialogue with one another as to what does that look like?

We say at the Gender Relations Center, we're helping to answer or ask the questions, "Who am I? Who is God calling me to be? And who am I walking this journey with?" And when we start to ask those questions of ourselves and of each other, it's a very different question as to whether or not someone's right or wrong, but how are we being faithful people of God?

The plan also speaks of the creation of a committee designed to offer advice and input to Erin Hoffman Harding—and it's not just students offering that advice but the plan does mention both undergraduates and graduates.

I saw that in early August, the Princeton Review came out with its annual listings of the top 20 GLBTQ unfriendly American colleges and universities. Notre Dame was in fifth place. And so again this gets back to the question of how things will play out at Notre Dame vis-à-vis the larger culture. Because if it's the case that the culture at-large perceives environments that express and embody Catholic teaching as being hostile to the basic dignity and rights of GLBTQ persons, then will there be any way for the campus environment, if it strives to remain faithful to the Church's teachings, to be perceived as anything *other* **than that? I understand that the goal is to sort of keep the discussion about Notre Dame and in Notre Dame, but yet, given that juxtaposition, and the fact that the Princeton Review will continue to rank Notre Dame poorly the** *more* **faithfully Notre Dame lives out the Church's teachings here—not just about sexuality but about human dignity and everything—the less popular it'll be according to so many secular metrics that don't understand the Church's teachings on all these things, taken together.**

Can you speak to that? That strikes me as being one of harder things of this plan, is the fact that it will not garner a lot of the Princeton Review's praise if it does what it's meant to do. And that's a hard pill to swallow, for Notre Dame.

Caron Gebhardt: I totally understand the concern about what the Princeton Review says. I think what I'm more concerned about are the stories that our students tell about the environment, about that they feel that they are loved and supported; whether they feel like they belong, despite the challenges, despite the questionings, the concerns that different people come with.

I think that hearing the stories and as we listen to the stories of who we are as individuals but also as people here together on this campus, it becomes really clear, the things we're doing well, the things we could be doing better.

What I'm hearing the students saying is one, the desire to be able to talk about this; what does this mean? Two, to really authentically struggle with what is the Church saying and what does that mean for me? And I think, three, that it can be done in a way where people are not attacked, or harmed, or devalued or even threatened. And I think [Director of the Center for Social Concerns] Father [Paul] Kollman in the community video says this quite clearly: As Catholics we love one another. "What does that look like?" is really about the relationships we develop here.

Now is it important that other people look in and see that? I think that we should focus on living the vision, and the vision should be our metric. "Beloved Friends and Allies" should be our metric. I think we can maybe learn some things from the Princeton Review, such as, why *do* students identity it as unfriendly? Are those things that are then challenging us to better live out our Catholic identity? Are those things asking us to compromise our Catholic identity? And again it's not like, "let's discard it," but let's really put it in the place where it belongs. It doesn't need to become our driving factor. The *people* need to become the driving factor.

Doyle: I think there's a recognition of that within the student body, too. I had a really great conversation with some of the Fire Starters over the summer about, actually, the Princeton Review. One of the things that we talked about is, they think it's a bit of a misjudgment, based on the campus culture that they actually see here. So that's great to hear because to hear the students say, yes, we recognize that this ranking is there, and rankings are important to the university, but we don't believe it's an accurate assessment of the campus climate. I think that's fantastic.

Yes, and I use it as an illustration of the larger dynamic. I do know that it's sort of a disputed process whereby the Princeton Review comes to its conclusions.

Doyle: But if, as we've said this whole time, our end goal is what's best for our students and what's best for our community, to hear the students say, we think it's actually better here than it's perceived to be, is encouraging.

Caron Gebhardt: But there are issues that we need to deal with. And it's not an either/or. It's, what are we doing well, and how can we better live out, care for, support and love one another.

And one of the things that strikes me is that it's crucially important that the way in which we define so many of the catchwords surrounding these issues, like equality or affirmation or inclusion—what we *mean* **when we say those is really one of the deepest points of focus. Because what one person can mean by affirmation is not what another person could mean. Or what one person envisions being an environment of welcome and inclusion doesn't entail what another person's vision of that does. Bottom line, I think that's where primary discussions need to be held, because it's fruitless to have a discussion with words that we haven't yet really gotten to a basic level and talked about. That'll be the hardest part, I think.**

My final question gets to the idea of a dichotomy between the Church's sexual teachings and the Church's teachings on human dignity. And the plan does a great job, I think, of quoting so many sources: not just the *Catechism* **but documents from the USCCB, pastoral documents passed down from Rome, and it offers a very cohesive, coherent view of the human person. And it's out of that anthropology that the Church's sexual ethic derives.**

So in my mind, it's false to construct a dichotomy; people say, can Notre Dame be *both* **Catholic** *and* **supportive of its LGBTQ community members? In my mind that's a question that betrays already a misunderstanding about what the Church is after here, and that's certainly the misunderstanding that you see paralleled outside of Notre Dame about the Church.**

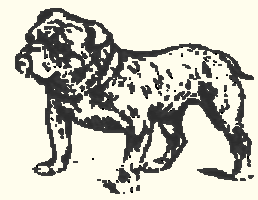
This gets back to the tension and whether it'll be constructive and fruitful, or destructive. I do wonder if, given things that are happening outside the university, ultimately the goals won't become incommensurable here as well, almost *as a result of* **what's happening outside. Even from a legal perspective, can Notre Dame continue to do what it wants to do, in being faithful to Catholic teaching, in all that entails, over the course of time and at the end of the day? I wonder if down the road Notre Dame's goals won't become incommensurable given a lot of legal action that is happening in the broader realm.**

Caron Gebhardt: I don't think there's any clear answer on that, because there's no way to project the future and what that's going to be. I think the word we've used prior is there's always going to be a great *tension* between the two. I don't know. This is beyond the area of my expertise. The thing is that Notre Dame is always going to respond from the place of its Catholic mission and its Catholic understanding of how we as a people of God understand issues about sexuality, identity and relationship. I would say the important piece is that, as we move to the future, the way that we can build that future in such a way that it is life-giving, and that is faithful, is to walk with one another.

That sounds vague, and it sounds like that doesn't really answer the question, but I think part of it is, again, not necessarily where you end up, but also how you get there with each other. And I think we can be a model of how to do that, both from the mistakes we make, and the challenges we face together successfully, and the ways that we intentionally engage one another with dignity in this matter.

Words are really important. But how you live out those word, and the examples that you give, are also indicative of what you truly value and how committed you are and I guess I would always say, saying that, it's not easy. But what makes it bearable and makes it hopeful is not only the journey together, but that we rely on the mercy and grace of God.

Michael Bradley is a senior studying philosophy and theology who lives in Dillon Hall. He is glad that it's almost the weekend. Contact him at mbradle6@nd.edu.



It behooves a good watchdog to bark.

Bernanke and the "dark forest"

Tim Bradley
Politics & Economics Editor

On September 18 the Federal Open Market Committee (FOMC) decided, in a move that surprised markets, that economic conditions did not yet warrant a reduction in the pace of its bond purchasing program.

The current policy of purchasing $85 billion-a-month of Treasury- and mortgage-backed securities is the third iteration of quantitative easing, a policy tool designed to maintain downward pressure on interest rates after the federal funds rate has reached its zero lower bound and other traditional policy tools have been exhausted. These policies so far have led the Fed's balance sheet to increase to almost $4 trillion. After months of signaling markets to prepare for tapering due to improvements in the outlook for economic growth, the FMOC move triggered a sigh of relief in stock and bond markets, with the yield on 10-year Treasury notes falling and the Dow Jones Industrial Index closing at a record high immediately following the release of the FOMC meeting statement.

Worries about upcoming fiscal headwinds as President Obama and Congress work out agreements on the budget and borrowing limit for the upcoming fiscal year, along with lowered expectations for economic growth, led to the Fed's decision to maintain the status quo. The nearly unanimous decision sends a strong message to markets that the Fed is committed to maintaining its accommodative policy as long as it is not satisfying its dual mandate.

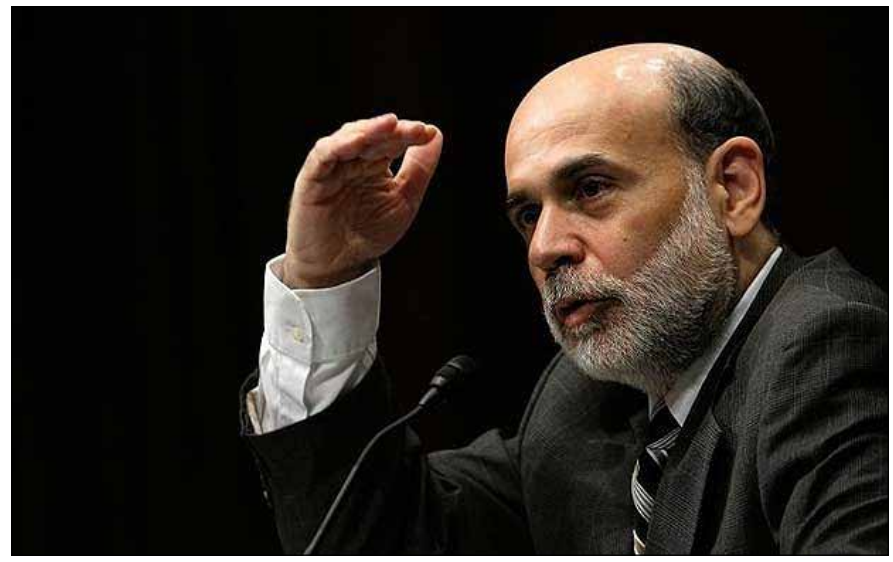
Committed to maximum employment in the context of price stability, the Fed's long-term expectation for inflation (the inflation rate they see as consistent with its dual mandate) is two percent. The current underlying rate of inflation in the United States is 1.5 percent, and the latest data on labor shows the unemployment rate to be 7.3 percent. In previous statements, the FOMC has indicated that an unemployment rate of 6.5 percent will be a threshold for increasing the federal funds rate (the FOMC does not expect this to happen until 2015), but that does not mean that the decision to taper its bond purchases will wait until then.

Timothy Fuerst, the William and Dorothy O'Neill Professor of Economics here at the University of Notre Dame and concurrent Senior Economic Advisor at the Federal Reserve Bank of Cleveland, was kind enough to comment on this topic. Discussing the greatest risks associated with the FOMC's decision to continue its current policy, Fuerst says, "At some point, the Fed will want to return its balance sheet to normal, or pre-crisis, levels. There are many uncertainties with this process. The problem is of course large if the balance sheet is larger. In essence, at some point we will need to walk back out of the dark forest that we have entered. But the further we go in, the harder it is to see the exit."

A major contributing factor to the FOMC's decision is the fact that inflation has been so sluggish. One of the biggest fears of critics of the Fed's policy is that inflation growth could become untethered due to the enormity of the Fed's balance sheet and cripple the fledgling economic recovery.

Why, then, has inflation growth been so low?

Fuerst says, "To quote Milton Friedman, 'Inflation is always and everywhere a monetary phenomenon.' The expanded balance sheet of the Fed has not translated into money. Instead, these balances are simply being held by banks as reserves. They become money if and only if they are loaned out and make their way into the financing of transactions. That is, the balances the Fed has created are not money…they are simply piling up as bank assets." The only voting member of the FOMC who dissented at the last meeting was Esther George, President of the Federal Reserve Bank of Kansas City. George fears that those piled-up bank assets pose a significant inflationary risk, and "that an extended period of low interest rates will produce mispricing of financial assets, what some would call a bubble," according to Fuerst.



Ben Bernanke, Chairman of the Board of Govenors at the Federal Reserve

Investors should also be cautioned not to expect the Fed to feel obligated to commence tapering or to increase the funds rate just because the unemployment rate falls to a certain level or inflation reaches a certain threshold. Ben Bernanke, Chairman of the Board of Governors at the Fed, said in his press conference following the FOMC meeting, "We are tied to the data…We can't let market expectations dictate our policy actions. Our policy actions have to be determined by our best assessment of what's needed for the economy." Fuerst agrees that the best policy is one "…in which policy is linked to observed macro aggregates… The timing of changes in the balance sheet should be linked to macro behavior."

It should be noted that the continuation of this policy has little efficacy in terms of a further reduction in interest rates. Its main purpose is to maintain downward pressure and prevent rates from rising in the hopes of spurring business and consumer investment. On the efficacy of these programs, Fuerst says, "The evidence suggests that there are significant diminishing returns to this strategy. These purchases are most effective when financial markets are seriously impaired, eg fall 2008. But this is no longer the case."

The pace of purchases will be reduced eventually; the important question now is what effect this reduction will have on the economy. Fuerst explains, "To the extent that the purchases have kept interest rates low, a slowing of purchases should have the opposite effect. There is some argument within the Fed whether the stock of purchases matters (the sum of past purchases) or whether the flow matters. Most argue that the stock is more important so that a decline of purchases will have a modest upward effect on long rates. If the flow is what matters, there will be a more significant effect on rates."

Whenever the FOMC chooses to reduce purchases, Fuerst thinks that "surprises in policy moves should be avoided." The Fed may not allow market expectations to dictate their decisions, but they are mindful of the impact of their actions on markets. Expect more and more transparency on this issue as the FOMC begins to find its way out of the dark forest that it has wandered into.

Tim Bradley is a sophomore Economics and Theology major. He once dreamt of having a beard as fine as Ben Bernanke's, but it was only just a dream. Contact him at tbradle5@nd.edu.

continued from front page

HHS mandate and religious liberty

a legal battle against the federal government. Opponents of the mandate have called it a gross violation of the religious liberty of conscientious objectors.

Bishop Morlino, however, expressed a desire to change the terms of debate. Though he recognized the mandate as a grievous assault on the free exercise of religion, he cautioned against focusing on religious liberty as the sole issue at stake, recognizing instead a more vital issue in the mix.

With the rights of conscientious objectors as the central question in the debate, the Bishop began by clarifying the Catholic concept of conscience. Citing the Second Vatican Council document *Gaudium et Spes*, he defined conscience as "an inner sanctuary where the individual stands alone with God, who is to be obeyed."

God's law is written into the human conscience. It follows, the Bishop argued, that God's law, the natural law, can be known by human reason. Any truth expressed by the natural law—that God exists, that human persons possess inherent dignity—is a matter of reason and not of faith. The moral wrongs of contraceptives, he said, fall under this category.

Given this conception of conscience, Bishop Morlino advocated for a change in the terms of debate. Catholic institutions ought to fight the mandate not only as a violation of religious liberty, he argued, but more importantly as a violation of the natural law. Objectors should stand up for their belief that contraceptives are inherently wrong.

The Bishop stated, "We don't believe the Catholic sense of conscience is true because it's Catholic; we believe it's Catholic because it's true." Catholic institutions should defend not only their liberty to be Catholic, then, but also the truth of their message, a message of reason that is not solely a matter of faith.

In addition to violating religious liberty and the natural law, Bishop Morlino also took issue with the government's presumption to be able to define what authentically religious activity is, and to determine that the requirements of the HHS mandate pose no burdens on free exercise.

If each religion cannot define for itself what an authentic expression of faith is, he stressed, the government is intruding on free exercise and attempting to impose state secularism.

This assertion was in tension with earlier statements by political science professor Michael Zuckert, a panelist for a prior discussion in the symposium, who argued that there are instances where the government has a right to regulate or outlaw certain religious practices, such as the arranged marriages of young children.

Additionally, law professor Carter Snead of the Center for Ethics and Culture noted that the Religious Freedom Restoration Act of 1993 asserts the government's right to outlaw certain religious practices if it has a "compelling interest" in doing so, meaning a religion's right to define what constitutes authentic expression is not an absolute right under the law.

The Bishop finally criticized sharply what he sees as an anti-baby sentiment in Western societies that manifests itself in the promotion of abortion, contraceptives and homosexual unions.

When asked what Notre Dame students could do to help correct our country's situation, Bishop Morlino had no small task in mind: "What I really need from lay people is to go out and save the world; go out and proclaim the truth."

Senior Elizabeth Argue realized that this challenge would not go unopposed. "If we call all people to live under the natural law," she said, "we will undoubtedly be accused of forcing our 'religious beliefs' on others. In reality, however, natural law holds regardless of religious belief.

"To show people that there is a natural order in the things of this world, that there is Truth, that good and evil exist," Argue continued, "would require a radical transformation of our relativistic culture."

This is precisely what Bishop Morlino expects from the layman. "The clergy is at the service of the laity," he said, so that the laity may be at the service of the world.

Religious freedom, Bishop Morlino concluded, is valuable only insofar as it is "the freedom to pursue the only thing that really matters in the end," God's law that leads men to salvation.

Domenic Canonico is a sophomore Program of Liberal Studies and Applied Mathematics major. Being from Nashville, he wishes he had a southern drawl, but all he can muster up is ya'll. Contact him at dcanonic@nd.edu.

Who's who at Notre Dame: Cheryl Reed

Maggie Duncan
Staff Writer

Think of Notre Dame: What comes to mind? Football. The Dome. Catholics. Beyond these, though, the word connected most distinctly to our university is a simple one: home. You do not need to investigate very deeply to discover this. Look at the jubilant reunions of students coming back to campus after summer, or ask any alumna if she wishes she could be here again. Yes, the most important aspect of Notre Dame is that we are ND—we are a family.

However, when you are standing in the middle of the pulsing, sweaty apocalypse that is Domerfest, home-y vibes will not come easily. When you are awkwardly dealing with serenades and forgetting which Megan, Katie or Patrick is from St. Knott-Fried or Far Pasquerilla Family, Notre Dame does not seem quite like the nirvana promised in the acceptance packet. I wanted to find that part of Notre Dame, so I found someone who certainly is at home here. Enter Ms. Cheryl Reed.

Cheryl Reed has worked at Notre Dame for almost 35 years. She has a raspy voice, a lively but gentle demeanor and a kindly heart (as demonstrated by the fact that she agreed to let me, a lowly freshman, interview her). I found Reed through my theology professor, Robert Krieg, in whose words Reed is "what Notre Dame is all about." After learning more about her, it was impossible to deny the validity of that statement.



Cheryl Reed

Reed is originally from Alexandria, Louisiana. Arriving in South Bend at the young age of 17, she attended Ivy Tech and soon after began working at Notre Dame in the Hesburgh Library.

When asked to recall when she began working at Notre Dame, Reed automatically recites, "January 23, 1979." Back then, she would spend her time in the library's basement, clicking out manuscripts and letters for professors on typewriters using carbon paper. Through copying information about topics ranging from philosophy to economics, Reed learned about ideas that she might never have known otherwise. Additionally, her job was a stable one, and on its salary she raised two children as a single mother.

Did Notre Dame feel like a family for her then? "Oh yes," was Reed's consistent and confident reply. "They stuck by me, they treated me great."

Fast forward to today, and while everything looks different, nothing truly has changed. Reed now works in Decio Hall, and she talks to me from behind a blinking and bright Mac computer screen. The surroundings are hugely different, but her job duties have remained constant. "I'm old-fashioned," she comments. "If there's something I like to do, I stick with it. That's why I've stayed in this department." Another possible reason for staying may be the people with whom she gets to work: "They're such good people. I've never run into a bad professor. Never. They never change."

Obviously, though, some things have changed. Although Reed works mostly with professors, I asked her—based on her observations—how students and the university in general have changed over the last three decades. Reed said the technology and construction has transformed everything. And the students? "It's different. They're livelier."

Overall, it seems that Notre Dame, for Reed, has been like any other family. It grows. It transforms. Yet throughout this process it remains, inexplicably, the same safe place. Back in her office, I ask what her favorite part of her time here at Notre Dame has been, and Reed simply states, "Being here—it's always a favorite."

Based on my professor's recommendation of her, the fact that one of her former co-workers sent me a glowing email when she got wind that I was interviewing her, and my own perceptions, it is plain that Reed, too, is a favorite at Notre Dame.

Learning Reed's story quickly answered the question that had been pressing on my mind: What does home mean here? What does family mean in this new place? It means Cheryl Reed's story. It means how our Irish family stood by her, and how she has grown and stood by our Irish community. It means a place in which the pillar of support is just as important as the standbys of grades or football.

When I asked Reed if she considered Notre Dame a family, she gave me a confident "yes." When asked if she considered it a home, Ms. Cheryl Reed gave the answer that tradition indicates we all will give 35 years from now:

"Always."

Maggie Duncan is a freshman whose actual home is Bloomington, Illinois—spot of the exhilarating corn festival and the original Steak'n'Shake. If you would like to learn more this wondrous place, contact her at mduncan5@nd.edu.

"The truth shall set you free"

Tim Bradley
Politics & Economics Editor

"The great challenge of the contraceptive mandate is not legal, political or even constitutional. The primary challenge is an evolving orthodoxy that no longer assumes religion in American public life is a good thing, much less that it ought to be constitutionally privileged."

Bill McGurn, editorial page editor of the *New York Post*, delivered a speech titled "New Gods in the Public Square" to open the Tocqueville Program's 2013 Notre Dame Symposium on September 19 at the Eck Hall of Law. McGurn is also a columnist for the *Wall Street Journal*, and served as chief speechwriter for President George W. Bush from 2006 to 2008.

McGurn put forward a three-part proposition: "First, the distinctive freedoms our constitution offered translated in practice to a public square that has been crowded with institutions, including wide varieties of churches and related religious institutions. Second, the basic assumptions that went into this arrangement were that a free people needed morality and self-control—and that for most people religion was the most reliable source. Finally, my main point: these assumptions have all changed, largely because of a sexual revolution that helped give us a different understanding of rights and is now taking us to a correspondingly different understanding of the role of churches."

One great danger of this new orthodoxy is its threat to religious liberty. "Even with the Constitution firmly on our side, even if we are upheld in the courts, religious liberty will become increasingly fragile because the understandings about human nature and the role of religion upon which they rest are no longer ascendant in the institutions that forge and shape public opinion," McGurn said.

This is a grave departure from the tradition of this country. From the beginning America has been filled with private associations that have served multiple purposes. First, "the diffusion of civil society over multitudes of private institutions helps guarantee freedom for all by diluting the power and reach of government," McGurn explained, "and the profusion of church and charitable groups make our communities better off in a way that would be almost impossible to replicate if they were to be shoved off the square."

The Founding Fathers may not have all been religious, McGurn says, but "when it came to the American experiment in liberty, the choices they made show they believed religion as traditionally understood was vital to the success of freedom."

The landscape is different today. The Founding Fathers' beliefs on the importance of religion are not shared by large and growing portions of the public. In fact, religion is viewed by many as something that cannot be defended rationally. McGurn discussed the importance of the sexual revolution on affecting this change. The idea that there are no sexual norms is closely tied to the notion that there are no truths about human nature.

"How far that is from the idea that at the heart of liberty are self-evident truths ... that there exist Laws of Nature and of Nature's God we do well not to defy ... and that the most precious and unalienable rights we have come from our Creator," said McGurn.

The sexual revolution has raised three new gods on the public square in place of the one true God: tolerance, health and sexual freedom.

Tolerance: Proponents of religious liberty are not only condemned for being wrong, but are also condemned as bigots. Health: Reproductive health reigns supreme, and all who disagree with the supremacy of reproductive health are told to be tolerant. Lastly, on sexual freedom, McGurn expressed, "We are free to keep to our teachings about human sexuality within our homes and our churches. Once we step outside, however, we are again told we must support and underwrite whatever sexual lifestyle others choose."

In light of all these attacks on religious liberty, how should Catholics proceed? McGurn believes that "the answer is to restore the lost language of liberty: whence come these strange truths that were self-evident to our fathers ... how limited government flows from them ... and why human freedom becomes impossible when human nature is denied. In its essence, the challenge before us is as old and as timely as the challenge of the Gospel: 'And ye shall know the truth and the truth shall set ye free.'"

McGurn concluded that this message is the meaning behind the motto over the east door of the Basilica: "God, Country, Notre Dame." He said, "Properly understood, they are a sign of humility, a reminder—over a church door—that Country and Notre Dame mean nothing unless they are bound to the God who is Truth. The challenge of religious liberty today is not to convert America to Christianity but to restore the truths about man that allowed faith and freedom to flourish in this land as no other."

In addition to his speech, Mr. McGurn was kind enough to elaborate on some themes of his speech in correspondence with the *Rover*.

On how to address the growing divide between those who hold a religious view of the world and those who do not: "The first thing is that we need to do more to ensure that our own side understands the idea of natural truth. The Catholic Church, with its natural law tradition, has particular advantage here: We were speaking the language of the Declaration long before the Founding Fathers. That's why America resonates so well with Catholics despite a long history of practical anti-Catholicism."

On the pursuit of happiness: "The pursuit of happiness has been among the greatest sources of mischief in American life. Jefferson would be shocked by how it has degenerated into a pursuit of pleasure, or the fulfillment of appetites, or the idea that whatever floats your boat is OK. Jefferson got the phrase from Lord Kames, I believe, and it really was another way of saying the pursuit of virtue and learning for him."

On public education, the Common Core and the role of education in teaching students an understanding of truth and reason and liberty as understood by the Founding Fathers: "Over the long haul, it's hard to see how we maintain America's experiment in liberty if the major vehicle for educating our future citizens—the public schools—does not inculcate in them an understanding of the natural truths upon which our nation was founded.

"That's not going to happen, at least in the near term. So the vehicles we have left have to keep the embers alive. This is again where the Catholic Church can make a great contribution, by restoring the idea of natural truth that we can discover by reason.

"This is not easy, and is a project of generations. But let me add this, to end on an optimistic note: For all the confusion and mess and incoherence and misunderstanding, another thing the Founders and the church have in common is this: People have an innate thirst for the truth, and when they hear it, even when they don't fully understand, it resonates in their souls. So we can't be afraid in promoting it. If you believe in a democracy, you have to believe that if you make your case, people will respond. We are not the people who need to fear the truth. That is a huge advantage and should be a source of comfort in difficult circumstances."

Tim Bradley is a sophomore Economics and Theology major Contact him at tbradle5@nd.edu.

Notre Dame football predictions, continued

Rich Hidy
Sports Editor

In the last edition of the *Rover*, Sports Editor Rich Hidy and Politics & Economics Editor Tim Bradley took stabs at predicting Notre Dame's season record. Sitting on a 3-1 record after a narrow escape over Michigan State, the Irish now look ahead to battling Oklahoma on Saturday in South Bend. Remember, both Hidy and Bradley have picked Notre Dame to beat the Sooners before dropping their second game to the Sun Devils in early October.

Without further ado, the *Rover* sports writer present their predictions for the final four games of the season.

Navy vs. Notre Dame: Rich-Notre Dame, 35-6. This is the point in the season where the Irish should really be hitting their stride. The young playmakers such as Greg Bryant and Jaylon Smith should be excelling in more prominent roles at this juncture. Long gone are the days of 2010 when the Irish lost to Navy 35-17 at home.

Tim- Notre Dame, 42-17. Navy has not given Notre Dame much trouble for the past couple of years, and the Midshipmen are not nearly at the same level as Air Force. Stop the run and you stop Navy, as they are unlikely to throw the ball more than a handful of times. With big-hitters like Louis Nix and Stephon Tuitt hitting their midseason stride, the Irish should dominate the trenches against an overwhelmed Navy squad.

Notre Dame vs. Pittsburgh: Rich-Notre Dame, 21-17. The triple overtime thriller last season will go down as one of the most entertaining games in the history of Notre Dame football. Pittsburgh got rocked by Florida State and Jameis Winston 41-13 in week one, but senior quarterback Tom Savage and Devin Street could pose some problems for the Irish in due time.

Tim- Notre Dame, 24-7. We should never count Pitt out after what happened last year, but this one does not look to be much of a challenge for an Irish team coming off of three straight victories. Adjusting to Pitt's offense may take some time after facing two consecutive triple-option teams but look for the Irish to make a quick start just as they did against Temple, hoping to force any thoughts of glory out of Pitt's mind.

BYU vs. Notre Dame: Rich-Notre Dame, 27-21.



Cam McDaniel scores a touchdown against Michigan State

BYU looked impressive in a 40-21 win over 15th-ranked Texas. Linebacker Kyle Van Noy has 22 sacks in his career as well as five picks. He sacked the Irish once last season and also earned a pick. Van Noy is the pride of the class of college linebackers this season not named CJ Mosley. Rees needs to stay away from the middle of the field, but TJ Jones provides a security blanket on the outside.

Tim- BYU, 31-28. BYU has started off strong, and the Cougars will look to capitalize on any turnovers that the Irish toss their way. Last year Tommy Rees struggled against the Cougars when he was called upon to start in place of the injured Everett Golson, and BYU had the lead entering the fourth quarter. If Notre Dame does not establish its running game early, they may have to put too much pressure on the passing game. Coming off of a bye week, watch out for the upset as Notre Dame looks ahead to its matchup with Stanford.

Notre Dame vs. Stanford: Rich: Notre Dame, 14-10. This is where the luck of the Irish sets in. Kevin Hogan and David Shaw lead a Cardinal team that may be the favorites to make it to the National Title besides Alabama. Barry Sanders Jr. is not a bad weapon to have in the backfield as well. Stanford has won a BCS game in each of the last three seasons, so the Irish will have to be the door stop between another trip to one of the NCAA's most important games and a secondary bowl game for the pride of the Pac-12. The Irish secure back-to-back BCS bids with a dramatic, in-the-trenches battle.

Tim: Stanford, 28-14. With the Cardinal playing for a BCS bowl game, expect them to come out strong against an Irish team reeling from a loss to BYU the week before. Shayne Skov leads a strong Cardinal defense which may give the relatively immobile Rees some fits. Without any BCS aspirations at this point, Notre Dame can take solace in playing the role of spoiler in the Cardinal's BCS bid, but expect Stanford to be too much for the Irish at the end of disappointing follow up season to last year's magical run.

Rich's Overall Record for Irish: 10-2
Tim's Overall Record for Irish: 8-4

Rich Hidy is a sophomore and has a nice cache of low-post moves. Contact him at rhidy@nd.edu.

Irish cross country teams determined to make national impact

Jake Kildoo
Staff Writer

With abundant leadership and experience coupled with upcoming young talent, Notre Dame's men's and women's cross country teams are shaping up to turn some heads this fall on the cross country course.

After last year's disappointing 28th place finish at the NCAA Championships on the men's side, due in part to an onslaught of mid-season injuries, Coach Joe Piane's squad is looking to improve dramatically this year. After having lost only one senior NCAA participant, these guys are anxious to show their true colors against the rest of the country in Terre Haute this November. Fifth-year captains Jeremy Rae and JP Malette return to lead the group this fall.

After being a consistent number one runner for the Irish last year but having to sit out at the national meet due to an injury, Rae looks to stay healthy this season and will do wonders for this group's improvements.

Another key returner is Martin Grady, who was the team's number one man at the national meet in Rae's absence, just narrowly missing out on earning All-America accolades.

Other returners from last year include seniors Walter Shafer, DJ Thornton and Pat Lesiewicz and yours truly, junior Jake Kildoo. Also joining the varsity men this season is sophomore Mike Clevenger, coming off of a redshirt freshman cross season and looking fit and ready to contribute. The addition of freshmen Jacob Dumford and Scott Milling—both high school cross country standouts—looks promising for the future of the program as well. If the men can stay injury-free this year, a top 10 NCAA finish is certainly not out of the cards.



A pack of Notre Dame runners finshes the National Catholic Invite

On the women's side, the loss of seniors Rebecca Tracy and Jess Rydberg will affect the squad, but Coach Tim Connelly's team looks to replace its losses with a large, talented group of improving returners. This group finished with a very solid 15th place at last year's NCAA Championships and looks to improve on that finish this fall.

Returning front-runners Kelly Curran and Alexa Aragon (both seniors) along with junior Gabby Gonzales will lead the women after their stellar pack-running performance at last year's national meet. Junior Emily Frydrych and sophomore Molly Seidel are also forces to be reckoned with on this talented squad. Returning and looking to make an impact are senior McKinzie Schulz, junior Karen Lesiewicz, and sophomores Sydni Meunier and Dani Aragon. Despite being a group comprised of mostly middle-distance runners, this crew is gunning to prove its versatility over 6 kilometers in Terre Haute come November.

Jake Kildoo is a junior who is still getting used to longboarding around campus. Contact him at jkildoo@nd.edu.

Do you miss being around children? Would you like to be part of a family while away from home? Are you interested in learning about the vocation of marriage and how Catholic families live out their faith in everyday life?

If so, consider participating in **Ministry to Moms and Families**.

Students volunteer three hours a week for a semester with a select family and are included weekly in a family meal. Please contact Suzy Younger at youngesu@sjrmc.com if you would like to participate or for more information. This ministry is coordinated in conjunction with the student club *Rodzinka*.