the Irish Rover

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Feast of St. Willibrord

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What is this costing you?

Timothy Bradley
Politics & Economics Editor

Editor's Note: This is the first of a two-part series. This article will address college costs and examine why tuition prices are able to remain as high as they are. The second part will address the effect of high tuition rates on the approach students take to their education as they attempt to earn an adequate return on their investment.

How affordable is the Notre Dame experience?

The University of Notre Dame's Office of Financial Aid provides a table of information estimating the average 2013-14 Notre Dame undergraduate student expense budget (before factoring in student aid, loans and grants). Tuition and Fees (TF) are $44,605 this year, and average Room and Board for students living on campus is $12,512. Factoring in estimates for book costs, personal expenses and travel the Office of Financial Aid estimates an average student expense of $60,117 for the 2013-14 academic year.

Even acknowledging the immense impact of Notre Dame's program of financial aid, the costs of attendance at Notre Dame and many other institutions of higher learning are incredibly higher than they were 40 years ago. As professor of law emeritus Charles Rice wrote in his regular column in *The Observer* in 2007, "In 1978 when Notre Dame first described itself as 'A National Catholic Research University,' [tuition, room and board (TRB)] was $5,180. If the rise in that 1978 TRB had kept pace with the rise in the Consumer Price Index (CPI), the 2007-08 TRB would be $16,368." Following Rice's methods, the 2012-13 TRB would not be substantially changed from $16,000 if the 1978 TRB amount

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Irish Rover wins national Publication of the Year award

The Collegiate Network (CN), a subsidiary of the Intercollegiate Studies Institute (ISI), recognized the *Irish Rover* as the 2012-2013 Publication of the Year at its annual Editors Conference held November 1-3 in Fort Worth, Texas.

The CN began annually honoring a single publication with the award 15 years ago. Under the leadership of last year's Editor-in-Chief Bob Burkett '12 the *Rover* outperformed independent newspapers, magazines and journals from more than 100 schools across the country, including Stanford, University of Virginia, Harvard, Princeton and Boston College.

"I don't even know where to begin with our Publication of the Year," said Lillian Gerken, Managing Director of the CN, as she recognized the *Rover* at the conference. "They…combine hard-hitting campus news items with thoughtful philosophical pieces. They…have built up an enormous base of loyal fans and readers among their university's students and alumni. They do a fantastic and professional job impacting campus dialogue, and fill a crucial role at their university."

Such factors as frequency of publication, caliber of professionalism, campus engagement of the staff, participation in ISI and CN events, financial responsibility and commitment to "true, thoughtful conservatism" influence the CN's selection.

"*The Rover* presents a nuanced view that is thoughtfully conservative, and that maintains an ND-specific focus," Gerken elaborated. "*Rover* editors have been

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SYRs: The students' opinion

Grace Urankar
Staff Writer

Students discuss dorm traditions, facial hair

Editor's Note: This article is the second of a two-part series on the SYR dance, the first part of which gathered comments from rectors on the evolution of the SYR.

An often-touted factor of the Notre Dame experience is the unique residence life system, particularly the lack of Greek life. Without such social organizations, the residence halls arguably take on their own form of pseudo-Greek life.

This alternative is especially evident considering the prevalence of dorm spirit jerseys and Alumni Hall's proud display of Greek letters. In any case, the residence hall becomes the student's family away from home.

With this aspect of socialization comes a decent helping of school-sanctioned fun, and the most notable is the SYR. An outdated term for a longstanding tradition, most residents no longer "screw their roommates," but invite anyone of their choosing to a night of food, dance and frivolity.

Many clubs and student organizations host their own dances throughout the year with varying degrees of formality and equally varying titles and themes. This adds further confusion to the persistent acronym outside of the residence hall context. Despite attempts to eliminate the term, "SYR" remains prevalent and familiar among students.

"I think the term SYR is still used by students as a way to connect current dorm traditions with those of our parents' generation," shared Elizabeth Argue, a

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THE FINE PRINT

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

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

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

"The truth does not change according to our ability to stomach it."
-Flannery O'Connor

Time to act

MICHAEL BRADLEY
Editor-in-chief

Last year, English professor John Duffy penned "Virtues of Discourse: The Notre Dame Pledge" in an effort to foster a conversational environment in which what Duffy elsewhere calls "virtues of rhetoric" are paramount and observed.

Posters—created by the Center for Social Concerns and peppered throughout academic and residential buildings alike—featured an image and direct quotation from Father Jenkins, urging students to sign Duffy's virtual pledge with a view toward banishing demonization, animosity, bad faith and other destructive vices from campus conversations. Father Jenkins himself has authored a forthcoming book on civility within discourse, titled *Conviction: The Power and Peril of Our Passionate Beliefs*.

Duffy also notes elsewhere that social, moral and political improvement is very often unachievable apart from a foundation of civil discourse and charitable rhetoric. Indeed, some of Notre Dame's most noteworthy leadership commitments and public moral witnesses are built upon—and in turn consciously encourage—exchange grounded in such ideals. Thus, Notre Dame performs a doubly meritorious service to the Church and to society in pledging itself to civil and virtuous discourse and rhetoric generally, while also being proactive and courageous in speaking out against societal injustices specifically.

Take for example Notre Dame's defense of innocent human life.

I love hearing lectors at the Basilica of the Sacred Heart offer a prayer, during the Prayer of the Faithful in Mass, *especially* for the unborn.

I was very happy to see Fr. Jenkins leading the annual Rosary for Life—planned by John Cavadini's Institute for Church Life—last month during Respect Life Week, which was organized and executed by Notre Dame's outstanding Right to Life club. That same club also sent more than 600 students to the annual March for Life in Washington, DC last January, commuting on more buses than any other university in the country present at the March.

Last spring, the *Rover*'s Nick Mahan conducted an extensive review of the university's embryonic stem-cell research policies, noting that Notre Dame had taken a proactive leadership role in the research community by refusing to conduct research with embryonic stem-cells (a refusal that stands in stark contrast with many of its peer institutions).

In a similarly proactive spirit, Notre Dame announced this August that the university's admissions policies henceforth will allow for the matriculation of undocumented residents to the university, which has pledged to meet the full financial needs of all its students, including those who are ineligible to receive federal educational funds (such as Pell Grants).

But Notre Dame is utterly silent on an issue that arguably challenges healthcare as the most salient, heated, *live* socio-political issue of the day: marriage.

Since we last celebrated New Year's Eve, 6 states in the Union have decided to grant marriage licenses to coupled members of the same sex. New Jersey and Illinois—right next door—are the latest states to join the growing number of political entities that understand the belief that marriage is a relationship between one man and one woman to be unjustly discriminatory. Fifteen states, along with the District of Columbia, now grant marriage licenses to members of the same sex; more than one third of Americans live in states in which this is the case.

Much of the rhetoric employed by advocates of same-sex marriage directly contradicts the civil discourse to which Fr. Jenkins, Duffy and many other members of the Notre Dame community are pledged. One high profile same-sex marriage advocate who employs such rhetoric is Justice Anthony Kennedy.

Writing for the majority in *Windsor* on June 26, Kennedy wrote that the 1996 Defense of Marriage Act was motivated by its signees' "bare desire to harm" same sex couples, and their intent to "demean," "injure" and "humiliate" the children that those couples either adopted or contractually purchased from donors and surrogates.

The nature of this rhetoric—and Kennedy's words are but a glimpse into this rhetoric—clash tremendously with Duffy's description of the duty of *generosity* (which bears resemblance to *charity*) in his pledge:

"I will listen carefully, thoughtfully, and respectfully to the other side in an argument. I will consider how my own biases may inhibit me from appreciating viewpoints contrary to my own. I will endeavor to ensure that I understand others' meanings and intentions before I argue against them."

Indeed, when one comes across articles posted on prominent gay rights websites—as I did last weekend—denouncing Blessed Pope John Paul II as a "homophobe" for teaching that marriage is conjugal, one has clearly departed the realm of generosity and even sanity.

Does Notre Dame realize that its reluctance to speak out in opposition to this sort of demonization, mischaracterization and presumption of ill-will enables this uncharitable rhetoric to increasingly dominate the cultural narratives about the marriage debate, and the Catholic Church's role in that debate?

It is *because* Notre Dame is a Catholic university that it has a responsibility to challenge these stereotypes (and should emphasize that the Church's teaching on marriage is the furthest thing from Kennedy's description), precisely so that the Church's voice will be viewed as a meaningful and worthwhile participant in this cultural discussion; will be met with civility and charity, not demonization or dismissal.

Yet the university made no public announcements in response to this summer's landmark Supreme Court decisions on marriage.

This despite the fact that the university released an unsolicited question and answer video of Fr. Jenkins, along with his public statement, in response to Pope Francis' controversial September interviews.

To be sure, Notre Dame recognizes that some cultural events and discussions merit public statements and institutional public witness; it is a good bet that if the Court ruled on, say, a hate-speech case, Notre Dame would instantly release a statement on the ruling. Why Our Lady's university hasn't seen the marriage debate as one such discussion worth having is inexplicable to me.

But the time to enter into this discussion is *right now*.

The Indiana State Legislature has already passed once a resolution proposes amending Article 1 of the Indiana Constitution. Should this resolution pass again in early 2014, it will be put to a popular vote next November.

Section 2 of the House Joint Resolution No. 6 suggests amending Article 1, Section 38 of my home state's Constitution to read as follows:

"Only a marriage between one (1) man and one (1) woman shall be valid or recognized as a marriage in Indiana. A legal status identical or substantially similar to that of marriage for unmarried individuals shall not be valid or recognized."

Sounds like a cause that the university could get behind; a cause for which Notre Dame could and should fight; something to show on commercial breaks during home football games.

Alas, Notre Dame has not made a peep about this legislation.

Why not? The university cannot claim in excuse that it doesn't wish to speak out about "political" matters; it publicly signed its support for the DREAM Act, Fr. Jenkins participated in a celebration and prayer service in the Dillon Hall chapel last spring as part of that endorsement, and no debate is politicized if abortion is not.

Why has the university distanced itself from the marriage debate, of all discussions, even within its own state and its own campus—where addressing arguments against marriage is almost never the formal topic of programming or initiatives or lectures?

Yes, "Beloved Friends and Allies" gives voice to the Church's teaching on marriage, albeit briefly. But if Notre Dame's heartfelt conviction is that marriage is foundational for a healthy society, and that the Church's teachings about marriage are *true*, then why not repeat it often and proudly, the way Notre Dame unequivocally and very frequently emphasizes its pastoral support for individuals struggling with their sexual identity and inclinations, or its stand against "hate" speech?

Notre Dame's failure to even attempt to publicly challenge or correct the hateful rhetoric of Kennedy and his like flies in the face of its commitment to civil discourse and the sort of authentic dialogue that only civil discourse makes accessible.

Father Jenkins, administrators of Notre Dame, priests of Holy Cross: Our nation, our Church and our students stand badly in need of Notre Dame's public leadership, witness, preaching, prayer and catechesis on marriage. Our nation, our Church and our students need more than Notre Dame's private backing; they need its voice in the public square, combatting the cultural narratives about the irrational, malevolent "bigots" who support traditional marriage.

What is holding you back? What are you waiting for?

Soon enough will be too late. This is not an issue on which the "university where the Church does its thinking" can afford to be silent for much longer.

Michael Bradley is a senior living in Dillon Hall who spends considerably more time on extra-curricular projects than he does on schoolwork...which will very likely prove his ruin come finals week. Contact him at mbradle6@nd.edu.

Affordability

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had merely kept pace with inflation.

Not all cost increases are under the university's control; but do the current sticker prices at Notre Dame and other comparable institutions accurately reflect the increased costs of operating such a complex machine? Consider that tuition prices at elite universities have all settled in the same atmospheric level. Princeton's current TF price is $40,170. Harvard's is $42,292. Yale's is $44,000. Stanford's is $43,245. MIT's is $43,498. The list goes on. Notre Dame, ranked 18th by the US News National Universities Rankings this year, has average tuition and fees of $44,605.

Why are all of these prices so similar? The cost of operation for all of these complex institutions cannot be the same; all have different enrollments and endowments and no two universities are the same in terms of development and expenses.

In the market of college education the most elite universities have set the tuition bar high and other institutions that wish to be considered elite follow suit, sometimes even exceeding the cost of attendance at the Big 3 (Princeton, Yale and Harvard). Whether these high sticker prices are justified is a question that must be asked by administrators and trustees tasked with setting tuition.

What can be said is that the market demand for a college education at elite universities does not seem to be deterred by the rising costs. The supply of available spots at such universities is generally static; the elite schools do not vary their enrollment greatly from year to year. At the same time, applications for acceptance at these schools are increasing year by year. Notre Dame has just witnessed a record number of applicants for the current freshman class: 17,647 applicants, 2,075 of whom are currently enrolled at the university. Demand continues to rise while supply remains static, but do not think that this market is perfectly competitive. Current tuition prices need not be an equilibrium price.

The issue must be deeper than supply and demand. Why do such institutions charge such high sticker prices only to dish out huge amounts of need- and merit-based financial aid to bring the cost of attendance down? Why not just lower the sticker prices and decrease financial aid? Is it because institutions do not wish to be seen by consumers as sub-par?

The costs of attendance at Notre Dame have soared since it was officially dubbed a research university, and despite the fact that costs are increasing at a slower rate than they were 10 years ago, they are increasing faster than inflation nevertheless. During his recent annual address to the faculty, President Rev. John Jenkins, CSC, acknowledged that, "The issue is real, the concerns are legitimate, and the questions raised are among those we in university administration have been asking and trying to answer for decades."

Father Jenkins continued his address by stating that university operating expenses have more than doubled in the last 12 years, "from just under $400 million in 2000 to $971 million in 2012." Father Jenkins also noted that "salaries, wages and benefits comprised more than half of that growth as we made new faculty and administrative hires…" He then cited the statistic that "the percentage of Notre Dame seniors who report being 'very satisfied' with the 'overall quality of instruction' at Notre Dame stands at 57 percent, more than 20 points above the national average among other highly selective private universities."

Father Jenkins concluded the college affordability segment of his address by saying, "While we will do all we can to keep costs low while maintaining the quality of the education we offer, I do not foresee a scenario in which the cost of a Notre Dame education will decrease dramatically."

University Spokesman Dennis Brown, while providing information on costs of attendance and university financial aid over the last 10 years, said, "You will note that financial aid has grown at a significantly faster rate than tuition, and that the average award (keeping in mind this is scholarship money, not loans) is now well more than twice the cost of tuition."

Institutional Need- and Merit-Based Aid has indeed increased from $47,985,765 for the 2002-03 academic year to $118,261,540 for the 2012-13 year. Nominal tuition has risen from $25,510 to $42,464 in the same window. This represents a much more modest climb than the outpouring of financial aid, but the percent change in tuition from year to year was still always larger than the percent change in inflation as measured by the CPI for that year.



Can the Notre Dame tuition be believed?

Brown's note on average awards is not so clear. The average award among those students receiving financial assistance from the university itself was $27,925 in 2012-13. Tuition prices that year were $42,464. According to the Office of Financial Aid website, approximately half of all undergraduates receive some form of scholarship assistance from the university, excluding athletic scholarships.

Many factors have influenced rising costs of attendance at Notre Dame and at other elite schools. The rise of information technology and Notre Dame's growth as a research institution have led to a proliferation of institutes, centers and offices that undoubtedly provide some value to the university.

The question that needs to be asked is: At what cost?

Faculty salaries are not the problem, but professors do tend to teach fewer classes per semester than in the past and to earn sabbatical more often.

At Notre Dame the impact of new construction and development is easy to see. Look no further than the new Morris Inn, opened this fall after extensive renovations. There have recently been donations made to build new spaces for the social science departments and architecture school, and a donation has been made for the construction of a building named in honor of Fr. Jenkins.

Notre Dame gathered roughly $350 million from its undergraduate student body last year (taking into account enrollment, cost of attendance, and institutional need- and merit-based financial aid but allowing for error due to not taking faculty benefits into account). In return, students get to live in comfortable dormitories, eat at nationally-ranked dining halls and enroll in informative and formational classes at a globally respected university.

But by the time of graduation, many students are also burdened with significant debt.

It is worth asking whether students would be willing to sacrifice some of the luxuries afforded to them while living on campus in return for a lower cost of attendance.

As Rice wrote in the aforementioned column in *The Observer*, "A Catholic university is uniquely obliged to free its grads from onerous debt." The second part of this series will address the corrupting effect "onerous debt" can have on the quality and value of a Notre Dame education.

Tim Bradley is a sophomore studying theology and economics. Contact him at tbradle5@nd.edu.

SYRs: The students' opinion

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senior Resident Advisor in Breen-Phillips Hall (BP). "In reality, however, very few students actually fix their roommates up with bad dates, for obvious reasons."

Traditions associated with the SYR vary between halls. Often, these traditions, such as particular themes or styles of dress, cause the event to take on a life of its own among residents. "Especially because they're themed, it's a fun way to spend a night dancing with your friends," said Katie Mattie, a senior in Pasquerilla West.

Such themes may result from current trends, such as the recent Duncan-Ryan Hall "Thrift Shop"-themed SYR. Other themes relate to holidays or dorm events. For instance, Argue noted that BP holds "a Christmas formal in December and a more casual Beach Dance in the spring to end BP Beach Week."

Another variable for SYRs is the location. While most are held on campus, some might find an alternate location. One such example is Knott Hall's Americana Dance, held at the RV Hall of Fame in nearby Elkhart. Such locations determine the mood and expectations for a hall dance.

Senior Resident Advisor Vincent Burns described Dillon Hall's signature event as the "Stache Bash," where "facial hair, especially poorly grown or uniquely trimmed, is the staple."

"The Stache Bash is held in a local bowling alley every year, so it's not a dance in the traditional sense, but more of a fun night out for which it is encouraged to bring a date," said Burns. Regarding the name, he added, "It's rarely, if ever, referred to as an SYR, probably because the Stache Bash is such a superior event that it is simply inappropriate to group it with the other dances on campus."

Most students acknowledged that SYRs are well-attended: "Although students often shy away from university-sponsored events, it is impressive how many go to their dorm dances," said Argue. "It is definitely the case that if more people go, the dance will be more fun."

The SYR culture encourages students to become active in their residential experience.

"The Stache Bash event is far more relaxed than a formal dance, which I think encourages wider student participation," shared Burns. "The Stache Bash is an event to which the majority of the dorm looks forward, and the anticipation picks up especially as guys begin growing out their facial hair. Because of the wider participation, it's a great way for the guys in the dorm to bond and compete for best stache. And Dillon men can grow some fantastic facial hair!"



Residents of Ryan Hall pose before the thrift shop formal.

Students had few negative things to say about the hall dance culture. Most of all, they reiterated the sense of unity that comes from dorm events.

"The people are great, and the RAs, ARs, and [rector] Sister MJ [Hahner] really try to build a strong sense of community," said Mattie.

Argue agreed. "Since we pray, eat, study and live together, it's good to dance and celebrate, too."

Grace Urankar is a senior Religious Studies major at Saint Mary's College. To discuss favorites on NDtv's flawless new creation The Irish Bachelorette*, contact gurank01@saintmarys.edu.*

A Catholic Common Core

Kevin Donohue
Publisher Emeritus

The Common Core State Standards are truly best for educational institutions, both public and private, secular and Catholic. They raise standards, encourage complex thinking and analysis and increase what is expected of students. As an educator who uses these standards, I overwhelmingly disagree with the charges that the Common Core lowers expectations for students and is contrary to the Catholic intellectual tradition or dogma. They are a pathway to a brighter future for our nation.

Five years ago, I entered the teaching profession as a member of the Alliance for Catholic Education (ACE) Service through Teaching Program. While earning a Master's Degree here at Notre Dame, I learned the basis of good classroom management, the proper use of assessment and sound teaching techniques. I have since served in Southern California, teaching fifth through eighth grade students. During this time the educational establishment's measuring stick has shifted dramatically. Following diocesan adoption and nationwide focus, my schools have moved from the California State Standards to the Common Core State Standards.

This has been a contentious issue in particular for Catholic schools, which are not required to adopt state standards. Opponents of these standards have sprung up across the country and numerous editorials have been published, including one by Professor Gerard V. Bradley in the *Irish Rover*'s last issue. Especially on the right, these voices protest that the standards are a federal encroachment, a lowering of expectations and a denial of the grand Catholic educational tradition.

The best way to evaluate these standards is to look at their real impact in the classroom. The Archdiocese of Los Angeles, the largest diocese in the nation in terms of both Catholics and Catholic schools, adopted these standards several years ago, committing money, organizational support and professional development to making a "Commitment to Excellence." Coupled with these changes, we have also moved to a 200-day school year (versus a standard American year of 180 days) in many of our schools.

Many of those who attack the standards would do well to learn exactly what the standards call for and how they are put into practice. The standards themselves are not a recipe that teachers should follow. They are expectations for what students should be able to do. For example, according to the old California standards, students in the eighth grade (whom I teach) should be able to "find similarities and differences between texts in the treatment, scope, or organization of ideas." (Reading 2.3) The new standards codified and enhanced this skill into: "Compare and contrast the structure of two or more texts and analyze how the differing structure of each text contributes to its meaning and style." (RL 8.5)

These standards have similar goals: the identification of structure and organization and the differences between texts. However, the Core standards push students not to just identify (a lower level ability), but instead to contrast *and* analyze how that structure influences the meaning of the text. These are skills that are firmly rooted in the highest tradition of reading and writing. Analysis is essential in the Information Age for both those who seek college degrees and those who do not.

These skills, which are mirrored on the Informational (i.e. non-fiction) Text side of the reading standards, have the flexibility to be used with a range of texts. In these first three months of school, our students have looked at structure and theme in Steinbeck's *The Pearl*, ten articles concerning the use of chemical weapons in the Syrian Civil War, and Poe's "The Raven." Would any of this be considered a result of lowered expectations?

The exemplar texts, which have drawn criticism for being "controversial," are just that, examples. At the middle school level, they include such dangerous and modern texts as *Little Women*, *The Adventures of Tom Sawyer*, *Black Ships Before Troy*, "Paul Revere's Ride," "O Captain! My Captain," "The Preamble and First Amendment to the United States Constitution" and *Cathedral: The Story of Its Construction*. These are all the first texts listed as exemplars in the areas of literary texts, poetry and informational texts. Most are at a high school reading and comprehension level under the previous standards. How are we lowering expectations? How are we teaching outside the literary canon?

Likewise, the mathematical standards focus on inclusive groupings and understanding of number theory and strategy, rather than detailing an extensive list of particular skills. In our modern educational and informational environment, it is this flexibility and ability to use and access information properly that will best prepare our youth for the future.

To those who claim that these standards are a "one-size fits all approach," I would tend to agree. I challenge all my students to be able to analyze and contrast at a high level. It is not wrong to expect the best from all students. It would be wrong not to support students or expect such high levels from students.

I have largely been discussing the reading standards, which I use to evaluate students at the eighth grade level. I am, however, primarily a social studies teacher. I have not perused the new social studies standards, which are being finalized and reviewed before their official release. Like any standard, dioceses, schools and teachers will be able to decide how and whether they should be taught. Fear about their content or whether these standards contradict Catholic teaching is not an excuse to ignore the entire set of standards. Like everything we encounter, our faith should enable us to think clearly and approach new things in a way that examines such things fully, before throwing them out.

Most Catholic dioceses build their own standards from or simply follow their state's standards. Are Common Core Standards in social studies and science prone to be more offensive to our faith than those passed at the state level? Is there any justification to believe in such a threat? Or is it merely an excuse not to change?

Teachers who expect more, who encourage analysis, critical thinking and the use of textual evidence are the best teachers. They are the ones we remember in high school, college and beyond. They are the ones who challenge us and make us rise to the occasion.

The Common Core Standards take these memorable teachers, analyze what they expect, link it with collegiate expectations and set them up for all of students to reach. These standards do not handcuff low expectations to a workforce of semi-literate drones, but instead encourage the skills that are universally desired in our workforce, in our academia and in our citizens. To resist common sense, to resist the best, is to condemn Catholic schools as also-rans, incubators of faith, but not of the best minds. Our schools are a gift to the nation and should not be handicapped by fear of change.

Kevin Donohue is an eighth grade and possibly insane teacher in Los Angeles and Double Domer of 2010 and 2012. He has been in a Catholic educational environment for 20 years. He is a former Publisher of the Irish Rover *and can be emailed at kmdra06@gmail.com.*

Debunking pregnancy myths

Angela Bermudez
Staff Writer

Panel explains resources, outreach to pregnant students

Discussions of pregnancy resources on campus are often enveloped in myth. Students assume that pregnant students will be kicked out of Notre Dame, lose their athletic scholarships or face penalties for their violation of du Lac. In the hopes of debunking these inaccurate notions, Right to Life Club (RTL) and Student Government sponsored a panel on October 3 to discuss resources for pregnant women, fathers-to-be and student parents on campus.

The panel was a part of RTL's new Motherhood Resources commission. Since its inception, the commission has sought to increase awareness of available campus resources, collaborating with Student Affairs, Life Initiatives and other offices that deal with pregnancy resources. Together with these other groups, RTL seeks to live out Notre Dame's Catholic commitment to supporting students in the choice of life.

The panel featured Karen Kennedy and Ann Whitall from Student Affairs as well as Judy Madden from Campus Ministry. All three work closely with students who are or who have a significant other who is pregnant, offering loving support and guiding the exploration of their options.

During the presentation, Student Affairs screened a video featuring the personal testimonies of past undergraduates who faced an unexpected pregnancy while attending Notre Dame. These former students revealed their initial anxiety about the pregnancy and the fear of ostracization—a fear that in one case led a couple to briefly contemplate abortion.

The presentation highlighted how helpful reaching out to the university and their peers was for these students; the outpouring of support solidified and affirmed their decision to choose life. These men and women were then successfully able to raise their children and finish their educations. Despite the inherent obstacles an unplanned pregnancy situation presents, the support of the university provided them with the necessary resources to overcome the challenges.

The message of the video was clear: Notre Dame offers an abundance of resources to students faced with an unexpected pregnancy. The university is fully committed to helping these students.

Unfortunately, the panel discussed, if these resources are not communicated to students in this vulnerable state, they may feel alone and opt for a seemingly "quick solution": abortion. In order to saves the lives of unborn children and to prevent Notre Dame students from making an immoral decision, it is crucial to promote pregnancy resources and clarify some of the myths.

Notre Dame neither expels nor penalizes students who find themselves pregnant, but is instead committed to ensuring that these students complete their education and helping arrange the necessary accommodations. This includes helping students adjust their schedules, providing financial support and ensuring that the student's spiritual, emotional and physical needs—as well as those of her baby—are met. Students are allowed to remain in their dorms during the pregnancy. Free pregnancy tests are available at St. Liam's, and the University Counseling Center also offers counseling support for expectant students and their significant others.

Those who identify as pro-life must be committed to promoting the value of life through not only our words, but also our actions and support. As a Notre Dame family, we must be committed to supporting our peers who are pregnant or parenting. Staying informed about the resources on campus equips us to help our friends when they are most vulnerable.

Furthermore, we must also resist apathy. The predominant perception that pregnancy does not happen on campus is not only inaccurate, but often perpetuates the isolation that a pregnant student feels. We need to create a community in which a student who finds him- or herself facing an unplanned pregnancy does not feel alienated or ostracized, but knows that people care.

Notre Dame Right to Life hopes to continue this discussion with a series of workshops on issues related to pregnancy and post-abortive resources, and will also be supporting similar initiatives promulgated by other organizations on-campus. ND RTL, in conjunction with the Gender Relations Center and Life Initiatives, is hosting a Women's Care Center workshop on Tuesday, November 19 at 5:00 p.m. in CoMo Lounge. Come join us in fostering support for students and the decision of life.

For more information on pregnancy resources visit: pregnancysupport.nd.edu.

Angela Bermudez is a senior political science and theology major. She is the Motherhood Resources Commissioner for Right to Life and a Zumba enthusiast. Contact her at abermud1@nd.edu.

The six word memoir brings his friends

Colin Devine
Humor Guru

The first person to spot the pattern and email me wins a small, essentially insignificant prize that I haven't chosen yet but will probably be piece of fruit from the dining hall; they have really good bananas.



He slipped, they filmed, we conquered: thanks a lot Youtube.

Texting: think, how many movie plots would this ruin?

Gritting his teeth, he entered the hardware store.

Commercials: Introducing humanity to symphonies since 1955.

The agony, the ecstasy, ice-skating.

Cave art: world's first mancave.



Recliners, nemesis of couches.

Modern art mystifies.

Phone home—(This section of the *Rover* is paid for by the parents of the class of 2017. We mean it—please phone home!)

Mamihlapinatapai: look it up. It's worth it.

Contact Colin Devine at cdevine1@nd.edu.

Permission to laugh

An ode to fall

Declan Feeley
Humor Apprentice

A freshman makes peace with his wardrobe

Today marks a sad day in the history of Notre Dame. With much sadness and a heavy heart, I tucked away my Nantucket red shorts into a corner of my closet. My eyes dimmed as the closet doors slammed shut, and I was forced to don those hated long pants. For weeks, my friends had begged me to give in and adopt those smothering shackles of fabric. They had remarked on my shivering kneecaps, my blue tinted calves and my frostbitten toes.

Yet, I had remained strong. Nay, nay! I cried out. I would not give in to the tyranny of long pants. My people are an ancient and proud race. We, the inhabitants of the sun drenched beaches of Los Angeles, would never forgo our board shorts and sandals. To wear more than a t-shirt and flip-flops would be an affront to our good name, and would never be allowed by a true son of Cali. Come death or high water, I promised myself, I would remain firm.

Unfortunately, as a freshman at Notre Dame, I soon learned that Mother Nature was a far deadlier opponent than I had first suspected. I tried to accommodate her in different ways, while still remaining true to my heritage. For a time, I adopted high socks in place of my usual bare flip-flops. That lasted for a while, before a strong northeasterly wind caused me to have more goosebumps than skin on my daily walk to DeBartolo. After that, I turned to home remedies, experimenting with chugging hot tea or cider before sprinting to class. These solutions worked admirably, but as the temperature continued to drop, my options began to run out.



Perhaps, I mused, the answer to my problems could be solved if I could just return back to LA for a little while. Perhaps a week-long recharge of my batteries would allow me to return to ND with a new sense of resolve, and fight against the threat of long pants. With much joy, I was able to journey back home for midterm break. While the inhabitants of ND huddled in libraries and coffee shops, I was frolicking in the sand, soaking up the 80 degree sun and clear skies.

I reemerged from my vacation reinvigorated, ready once again to fight back against the trend of winter coats and UGG boots that had emerged in my absence. Two undershirts and a jacket, I scoffed? I would have been toasty in a long sleeve shirt! Yet, my blustering lacked any conviction. Slowly yet surely, I was losing the battle. Memories of LA faded to the background as the chill set in. My fortitude depleted, my reserves exhausted, I began to consider the possibility of a conditional surrender.

The surrendering of my sword occurred on October 29, 2013. I had fought the good fight, but my demise had always been all but certain. As I pulled up my jeans and struggled to roll up my long socks, I shed a single tear for my loss. How many others before me, I reflected, had also thought they could resist the Siren call of Mother Nature? How many others to come after me will also fall prey to the torture of turtle necks, the chains of coats and the shackles of socks?

Yet, to all those future lost souls, I have but one piece of advice: Have faith. Though the winter may seem to last a lifetime, spring will come. Soon, the sons of Cali will rise again. Before long, our t-shirts and tank tops will once more reign supreme. Though the cold may batter us to our knees, it can never take away our hope. Long live flip-flops!

Declan Feeley "feels 'ee" needs to return to warmer climes soon...get it? Contact him at dfeely@nd.edu.

Why I (a Muslim girl) study Catholic theology

Liyana Syahirah Muhamad Yusof
Staff Writer

I stared blankly at my phone screen as I walked out of Monsignor Michael Heintz's Theological Traditions I class. Just a moment ago, I might have embarrassed myself when I showed him a photo I took of a huge mural painting I saw in the Boston Public Library. I thought the woman in the picture was the devil. Msgr. Heintz told me it was the Blessed Virgin Mary.

I was unsatisfied with this answer, so I went back to my room and started researching the painting. I discovered the artist was John Singer Sargent, and sure enough, it was Mary.

I still could not let it go so I asked my roommate if she had ever seen the work before. I pointed out how each of her eyes look in different directions, and she looks more scary than sad with Jesus's limp arms on her lap. My roommate had not seen it, but she recognized it was Mary the moment she saw the blue veil. With that simple justification, I finally rested my case.

There are very few reasons as to why one could confuse the blue-veiled Blessed Mary with the devil. For me, that reason is that I am a Muslim who only started learning about Christianity two years ago in Foundations of Theology. To make matters a little more complicated, I am not an American; in fact, I come from a developing Muslim country where Muslims are barely exposed to Christianity.

The question is, of course, how did I get here?

My short answer is: by God's fate. A longer one is that I have a scholarship in engineering, and it was my sponsor who decided I would go to Notre Dame—it was the best decision that I never had to make. As proof, I have tweeted, "I love thee, Notre Dame" seven times to date, and I meant it each time.

I realize that the increasing number of Muslims in Catholic universities is becoming a bit of a clichéd topic. I imagine no one really cares so much anymore, which is a characteristic of Americans that I have grown to love. My roommate, however, constantly tells me that people still have not lost interest in how I practice Islam at Notre Dame. Every morning, the words of my freshman year RA ring in my head: "It is nice to have you in our section, Liyana, because for many of us, this is actually the first time we get to see how a Muslim lives her life." That's quite a pressure.

Being an "ambassador of Islam" on campus is an honor, and I do not mind it, but I really hope people recognize that there are variations in how Muslims practice Islam. Yes, I pray five times a day, I wear my hijab when there are guys around, and I read the Quran in my room. I know not all Muslims practice all these, but I can say with some confidence that many Muslims do.

Likewise, there are still generalizations about the Islamic faith. When, for example, "the girl who wears hijab" did not come to class (just once in a blue moon, by the way!), that does not mean Muslims always sleep in! It simply means I am an engineer who stayed up late last night to finish my assignment.

Practicing Islam on campus has never been a big challenge for me, and I am very grateful for that, but the best part of being a Muslim on a Catholic campus is that I am reminded of God all the time. Everywhere I turn, I see Jesus on the cross as a constant reminder of the value of sacrifice.

It invites me to pray that God will accept my leaving my motherland Malaysia to study here—where I am pushed very far out of my comfort zone—also as a sacrifice. Of course, I, like most Muslims, do not believe that Jesus was crucified and died, but that does not mean I cannot appreciate the theology of Jesus' crucifixion. It is the beauty of Christian theology that draws me to pursue theology as a minor.

My journey at Notre Dame and as a theology minor has been nothing less than amazing. Few sentiments are truer than St. Anselm's words about theology as "faith seeking understanding." Not only has my understanding of Christianity changed, but studying theology also encourages me to seek a deeper understanding of my own religion.

I did not realize God was watching and taking notes when I curiously opened a Bible I found in a hotel room's drawer for the first time. Six years later, minoring in theology is my way of acknowledging that God has fated me to attend Notre Dame for a reason.

I see a different kind of Christianity here than what I saw in Malaysia, and so I am determined to go back after I graduate and share my experiences with everyone. I want to start an interfaith movement and remind people of the Quranic verse that many of us know by heart: "O mankind! We have created you from a male and a female and made you into races and tribes so that you may know one another" (49:13).

Liyana Syahirah Muhamad Yusof is a junior chemical engineering major with a minor in theology. Contact her at lmuhamad@nd.edu.

Wrapping paper

John VanBerkum
Staff Writer

I'm sure the image of wrapping paper immediately draws to mind the merry season of Christmas. The living room is decked out with holly and ivy, and the Christmas tree is the center of attention, ornaments reflecting the colored lights hung among the branches. On Christmas morning, gifts are nestled under the tree cocooned in brightly colored wrapping paper. Your little sister, anxious to open all her presents, grabs a box, rips off the paper, throws it aside, screams with delight and moves on to the next parcel. It is a joyful time of year, but this analogy extends beyond Christmas: It's about every single day.

There's wrapping paper in every day of our lives. In fact, we are the brightly colored paper containing a gift, cast aside without a thought: enthusiastic people containing the gift of love for our neighbors, willing to be cast aside and ignored so that others may experience and live the true gift beneath. The wrapping paper is the way we live our lives; we must be bold and brilliant so that others can see us and wonder what lies beneath.

But it is not about their recognition of us. We are only wrapping paper, thrown aside. We live so that others may wonder what drives us so that they, too, can figure out who is the secret of life for themselves. I stumbled upon this beautiful image in a writing by St. Josemaría called *The Furrow* (288). His message is one of humility, a virtue much-needed in today's society.

In the last issue of the *Rover*, Domenic Canonico reported on professor Patrick Deneen's talk on the culture of autonomy. Canonico writes, "Deneen criticized the self-seeking ways of individualistic society for creating what he calls a 'culture of discontent,' in which human actions are primarily benefit-driven... Like the establishment of government, relationships are evaluated based on their utility to the individual." Deneen argues that individuals are being shaped by society to work only for themselves without any regard for others, past, present or future. Society is contrary to a life of meaningful relationships and virtue, as espoused by the ancients and Scholastics. Aristotle argued that the human person is social by nature, a being that is defined by interacting with others. This part of man's nature, however, is being suppressed, as seen by the increasingly individualistic trends in society today (eg, high divorce and abortion rates).

How is the problem fixed? At the very base level: wrapping paper, our individual actions and character.

Every person must be an example for every one of his or her friends, classmates or even complete strangers. This wrapping paper can't be gaudy and out-of-place; your example can't be self-centered and cocky. Your example and your character, which makes your example shine even brighter, are only present to make other people (like those down the hall from you) question their own character.

By no means are your actions for showing off. Rather, your sole purpose must be to inspire others to live a virtuous life. When your friends have learned what they can from you, you must *want* to be cast aside like wrapping paper. Because wanting recognition isn't humble, and besides, your goal was to make your friend into a better person, not to make yourself feel like a hero for helping someone. Being humble is often misconstrued as being a pushover or being someone who is at the periphery of a group of people and is very quiet. But a life of humility is the exact opposite. How can you be truly humble unless you are serving others? A life of humility, therefore, is an active life, one in which we are involved in the lives of our friends, putting ourselves last.

If you need some practical tips to live the life of humility, pay attention to the words of St. Josemaría. You aren't living humility when you speak badly of yourself so that others may form a good opinion of you or contradict you; when you mention yourself as an example in conversation; when you want to be singled out; if you are hurt that others are held in greater esteem; or, if you feel satisfaction when praised (*Furrow* 263). It is the ultimate show of humility when we live our entire lives for someone else. We work hard and diligently—yes, to improve ourselves—but more importantly to help those around us become closer to fulfilling their true end.

It is a radical lifestyle, one all but forgotten in a society shaped by individualism. Professor Deneen presents a grim world view based on current trends, but a lifestyle of humility embraced by each person will change current American culture, resulting in a country that truly can be defined by the words "We the People." This radical transformation starts with us. Be the wrapping paper we are called to be.

John VanBerkum is a sophomore political science and philosophy major living in O'Neill Hall. He has no idea how to wrap presents, so email him at jvanberk@nd.edu if you can provide lessons.

Girgis and Anderson: Keep discussing, defending marriage

Michael Bradley
Editor-in-Chief

Sherif Girgis and Ryan Anderson discuss their participation in the marriage debate

Editor's note: On October 26, the Rover *sat down with Sherif Girgis and Ryan Anderson—two of three coauthors, along with Princeton professor Robert George, of the highly publicized book* What is Marriage? Man and Woman: A Defense*—to discuss the marriage debate and the duo's upcoming campus appearance as part of the annual Center for Ethics and Culture Fall Conference.*

Girgis and Anderson will participate in a panel conversation, along with Joseph Bottum and University of Saint Thomas law professor Charles Reid, titled "Marriage, Catholicism, and Public Policy" at 8:00 p.m. on Saturday evening in the auditorium of the McKenna Conference Center.

***Irish Rover*: Sherif, how did you get into doing what you've done for the marriage debate?**

Girgis: I think we both got into it in a pretty similar way, which is, we started out with the very simple project of helping Robby George, who had been a mentor and, in my case, a professor, work on an op-ed that he had been asked to do for the Wall Street Journal. From there we thought, well, we should expand on this in an article, maybe for National Review or something. We sent around a first draft a couple times and it came out to 6,000 words and then 12,000, and so that became an article, and then that became a book.

And when did that op-ed project begin?

Girgis: That was in the summer of 2009.



Ryan Anderson

Ryan, same question.

Anderson: So it was when I was an undergraduate that the first state to redefine marriage did so; the Massachusetts Supreme Court redefines marriage for that state. So I first just needed to figure out what I thought about the issue. So I read the Andrew Sullivan, Stephen Macedo, Jonathan Rauch stuff on the left, and I would read some of Robby's stuff, some of Maggie Gallagher's stuff on the right. And for me I just became quickly convinced that the better arguments on this issue were with the traditionalists, or the conservatives.

And yet none of my classmates at Princeton saw it that way, and they were really smug and arrogant about it, as well. So that was kind of the initial prompt for me to do some research and writing about it.

One of the things that I did when I was working at [Princeton's] Witherspoon Institute was to help Jean Elshtain and Robby George with the collection of essays on the meaning of marriage. This was a project back in 2005 that brought together a dozen different scholars from different disciplines: economists, sociologists, historians, legal scholars, people like that. Each did a different essay about marriage from their respective discipline.

Then when I was at *First Things* as an assistant editor there, I did writing for *National Review* and the *Weekly Standard* on this. Then it was when I came out to Notre Dame that we started working on this piece for Robby, and the rest of the story is as Sherif tells it. *[Editor's note: Anderson entered Notre Dame's political science doctoral program, specializing in political theory and American politics, in fall of 2008.]*

In your opinion, Sherif, what is something about the marriage debate that you don't think folks who believe the Church's teaching realize?

Girgis: I don't know if it's a lack of realization, but one mistake that's made is not to take charge of the framing of the issue. We allow the culture to frame it in a way that immediately puts us on the defensive, and we think we've succeeded if we escape the conversation not being hated. That's a problem.

The real framing of the debate is not whom to let marry, it's what marriage is and why we're involving the state in the marriage business in the first place. And those are questions to which no proponent of redefining marriage can give a cogent and consistent and complete answer.

Obviously you have to work that out and show that, and that's what we try to do in the article and in the book, and in lectures and debates around the country. But I think the framing of the debate is the first thing that people tend to get wrong.

Same question for you, Ryan.

Anderson: I would just add to what Sherif said that the slogan "marriage equality" intentionally obscures what the debate is about.

Everyone wants the law to treat all marriages equally. The heart of the debate is about what type of relationship constitutes a marriage. Even the redefiners who want to include same-sex couples will draw the line that excludes "throuples"—and what about marriage equality for those groups?



Sherif Girgis

So just appealing to the principle of equality doesn't answer the question of, what is it that you want to be treating equally, and that requires thinking about what marriage is, why marriage matters and then also what the consequences are of redefining it.

I think New Jersey was recently the 14th state to enact a law for same sex marriage, and in Hawaii they're opening up this conversation.

Anderson: Illinois as well. *[Editor's note: On November 5 Illinois became the 15th such state.]*

That being the case, what is your vision for the future of this debate? In what baskets, primarily, should one place one's eggs?

Girgis: Well, the first thing to note, I think, is that there are no permanent political victories and defeats. The way that most of the people who are involved with the marriage debate today, on the traditional side, got involved was in trying to push for the repeal of no-fault divorce laws. That was looking like more and more of a real possibility—with social scientists on the liberal side of the aisle coming to acknowledge the real harms that those policies have had—until the same-sex marriage debate became live.

So the way they got into the debate shows that we can't take for granted that what's happened is permanent, and I think the same is true now of the changes that some of the states have already made on this issue.

If we see this as a long-term battle—not on any particular deviation from the ideal, but as just one more stage in an overall fight to strengthen the marriage culture, to give every child the best chance of being reared by his or her own mother and father—then it becomes more possible and more valuable to keep fighting on this issue just as part of a broader effort.

Anderson: I think in the short-term, defenders of marriage need to make a public argument about marriage: what it is and why they're standing for it as a permanent, monogamous, exclusive relationship of sexually complementary spouses, so that precisely in the states that have redefined marriage, we retain liberty protections to live that truth about marriage and operate our institutions according to that truth without being branded bigots and racists and being coerced by the government.

If the other side is successful at treating sexual complementarity and that aspect of marriage as the equivalency of thinking that racial purity is somehow an essential part of marriage—so that people who are in favor of sexual complementarity are just as bigoted as people who thought that racial purity was an aspect of marriage—if that happens, the consequences for our adoption agencies, and for civil charities, institutions in civil society, our businesses and things like that really become problematic.

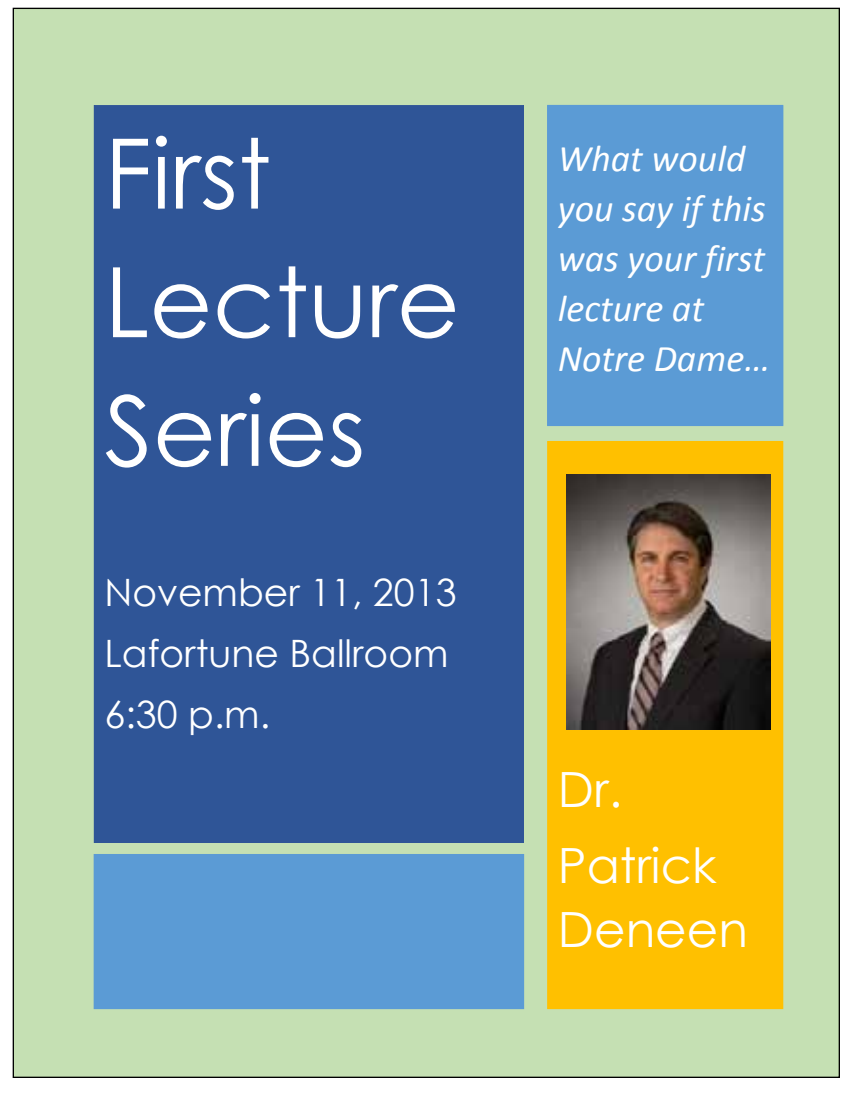
The ability for individual families to pass on a healthy vision of marriage to their own children, for the Church to pass on a healthy vision of marriage to her flock, becomes much more difficult when the law has now equated that vision of marriage with hatred and animosity and bigotry.

You two are having a conversation with Joseph Bottum and Charles Reid at the [Center for Ethics and Culture] Fall Conference. Can you speak a bit to how that conversation will unfold, and to why Notre Dame students especially should come to this event, whatever their views are?

Girgis: The Church's teaching on what marriage is and on its social value is pretty clear. But even within the Church there's a lot of debate about those issues, but also among people who identify as being faithful to the Magisterium about the prudential questions of whether it's a fight worth having, of whether it's still possible to win in the political arena.

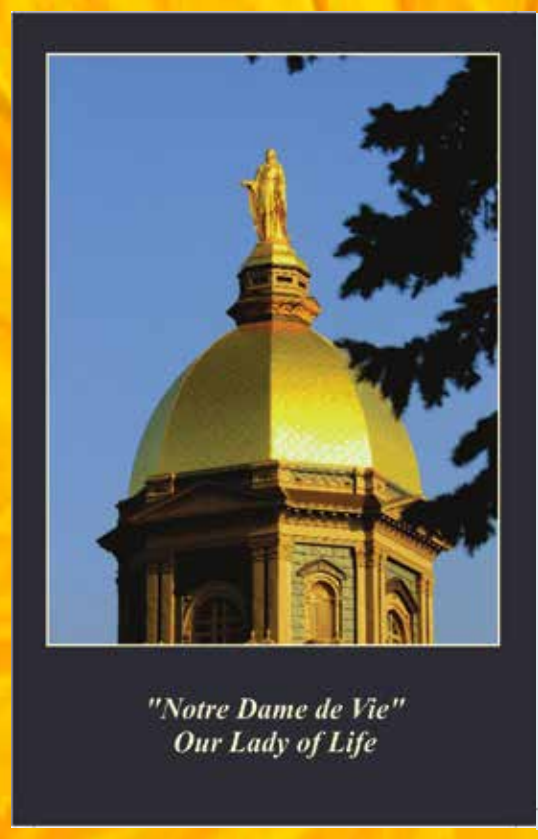
We'll be trying to discuss both of those issues. We'll be making the case for why this isn't just a matter of theology but it's also a matter of right reason; for why this is something in which Catholics as well as non-Catholics and even non-believers should take an interest and have a stake; and why the Church as a whole and people within the Church working in the public square shouldn't give up.

Michael Bradley is a senior philosophy and theology major living in Dillon Hall. Contact him at mbradle6@nd.edu.



Join the *Rover* staff!





"Notre Dame de Vie"
Our Lady of Life

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

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

FIGHTING IRISH??
WE FIGHT FOR LIFE!!

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

Notre Dame Center for Ethics and Culture hosts 14th annual Fall Conference

Liz Everett
Campus Editor

Conference looks to discuss body and human identity from several viewpoints

The Notre Dame Center for Ethics and Culture will host its 14th annual Fall Conference this weekend in McKenna Hall.

Entitled "Fearfully and Wonderfully Made: The Body and Human Identity," the conference will explore questions surrounding the meaning of the human body from several points of view, including philosophy, theology, political theory, law, history, economics, the biosciences, literature and the arts. The conference will take place November 7-9 in McKenna Hall, and the presentations are free and open to all Notre Dame, St. Mary's and Holy Cross students and faculty.

O. Carter Snead, William P. and Hazel B. White Director of the Center and Professor of Law at Notre Dame Law School, commented on this year's theme:

"We are very proud of this year's Fall Conference—'Fearfully and Wonderfully Made: The Body and Human Identity.' It will feature a stellar and diverse array of the world's leading thinkers engaging in spirited and civil dialogue on the most pressing human questions. We regard this flagship event of the Center for Ethics and Culture as one of our most important contributions to Notre Dame's mission 'to provide 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.'"

Stephen Freddoso is the Program Manager at the Center for Ethics and Culture. He played a major role in organizing the conference this year, and is excited for it to be realized this weekend. The Fall Conference has a special place in the mission of the Center for the Notre Dame campus. Freddoso said:

"Through the conference, the Center strives to give students and scholars a chance to interact outside of the classroom, and to give students some insight into what it means to participate in the wider intellectual life. Students have the opportunity to see and learn from scholars who truly are the best in their field."

Why should undergraduates attend the conference this weekend? The atmosphere at the Fall Conference is always one of fellowship, with many people coming from various viewpoints and levels of education uniting in discussion.

"The conference is a great opportunity for undergraduates to learn from prominent scholars in many different fields and on a wide range of topics," Freddoso said. "It also gives them an opportunity to participate in the intellectual community that the Center strives to build on campus; they are able to talk to people from across the country and from many different institutions."

The description of the conference theme quotes Gilbert Meilaender, Professor of Theology at Valparaiso University, as a way of framing the discussion of the human body and identity: "[W]e know a person only in his or her embodied presence. In and through that body the person is a living whole. For certain purposes, we may try to 'reduce' the embodied person simply to a collection of parts, thinking of the person (from below) simply as the sum total of these parts. But we do not know, interact with, or love others understood in that way; on the contrary, we know them (from above) as a unity that is more than just the sum of their parts."

The conference will open with a Mass celebrated by Bishop Kevin Rhodes, of the Diocese of Fort Wayne-South Bend, in the Basilica at 5:15 p.m. today. The featured presentations include Gilbert Meilaender, Alasdair MacIntyre, Charles Taylor, John Haldane, John Finnis, Ryan Anderson, Joseph Bottum, Sherif Girgis and Charles Reid.

For more information, and to download a schedule of events, please visit ethicscenter.nd.edu.

Liz Everett is a senior PLS and English major. She wants to go back to Fall Break when she could read whatever she wanted. Want more details about the Fall Conference? Contact her at eeveret1@nd.edu.

Rover *wins national award*

continued from front page

especially proactive about being very involved with ISI/CN beyond just writing for the paper…[and] are also very involved on campus in other ways, including helping out with the Edith Stein Project and other events. [The] team demonstrates great engagement with the university community."

Past winners include *The Virginia Informer* at William & Mary (2012), *The Cornell Review* (2011) and *The Observer* at Boston College (2010).



Timothy Bradley and Lilia Draime receive the Publication of the Year Award from Lillian Gerken, Managing Director of the Collegiate Network, and Christopher Long, President of the Intercollegiate Studies Institute, in Fort Worth

A nuclear exchange: Does the world need the bomb?

Joshua O'Brien
Staff Writer

Are nuclear weapons really the world's secret peacekeeping device?

The nuclear weapons debate is an explosive one, and is of utmost importance for the future of international relations. Thus the many inspired students who ventured to Geddes Hall on October 29 to partake in a debate on nuclear weapons and questions of proliferation and disarmament.



Professor David Cortright, Director of Policy Studies at the Kroc Institute, and professor Sebastian Rosato, Director of the Notre Dame International Security Program, presented the cases for both future disarmament and increased proliferation of nuclear weapons in an exchange that sparked disagreement between both the debaters and the attendees.

Professor Cortright spoke first and elected not to argue, as many have done in the past, for nuclear disarmament based on moral grounds. Instead, he argued that "nuclear disarmament is consistent with political realism." Central to this argument is the idea that as more states acquire nuclear arms and are capable of deploying them, scenarios of mutually assured deterrence, like the US standoff with the Soviet Union during the Cuban missile crisis, cannot be guaranteed. He also pointed out that the presence of nuclear weapons did not completely prevent armed conflict around the periphery of the major Cold War players.

Cortright argued for "going to zero" and outlined a plan for disarmament. He warned that disarmament must be mutual in order to make sure that no one "cheats," and contended that arms reduction would lessen political tension and facilitate further political cooperation.

Rosato began his presentation by providing an anecdote about his time at the Nobel Institute in Oslo, Norway. When asked to whom he would give the Nobel Peace Prize, Rosato responded, "Julius Robert Oppenheimer." Oppenheimer, of course, is well-known as the inventor of the atomic bomb. Rosato quickly made it clear that he believes that "nuclear weapons are the greatest peacekeeping device in the world."

He invoked historical evidence to explain why nuclear weapons proliferation is beneficial in maintaining peace. Rosato pointed out that from 1789-1945, there were many large conventional wars, including both World Wars. Since the end of World War II in 1945, there have been no large conventional wars between major world powers.

Rosato attributes this to the fact that the principle effect of having mutual nuclear weapon capability is national leaders knowing the outcome of an attack. Wars are fought when nations do *not* know what the outcome will be. In the world of nuclear weapons, if you choose to attack, you are also choosing to be destroyed through nuclear retaliation. According to this logic, Rosato argues, no nation will ever dare to engage in a nuclear attack in the first place.

Cortright began his rebuttal by pointing out that accidental use of nuclear arms cannot be ignored as a major hole in Rosato's argument. He warned that political leaders do not always make rational decisions, citing the example of the Cuban missile crisis as a time when the world came close to an end because of one's dictator's irrational thinking. Cortright also highlighted the possibility of nuclear weapons falling into the hands of terrorist agencies who will not be afraid of using such weapons due to the fact that terrorists cannot be targeted in a retaliatory nuclear attack.

Rosato remained confident and unflappable throughout the entire debate and pointed out that no such accidents have ever happened.

"So what if a madman gets a nuclear weapon?" he rhetorically quipped. "He will not use it, because if he does, he is certain of his own destruction."

Rosato recommended providing nuclear weapons to Iran, South Korea, Germany and Japan. He said that providing Iran with nuclear weapons would stabilize the Middle East because there is currently only one nuclear super-power in the Middle East (Israel) and that allowing Iran to proliferate nuclear weapons would help ease tensions in the area.

The debate was planned and organized by Global Zero Notre Dame, a campus group that works to spread the message that reducing nuclear weapons is attainable and that Notre Dame can be an effective leader in sending this message to national leaders.

To learn more about this group, visit its Facebook page: https://www.facebook.com/GlobalZeroND

Joshua O'Brien is a Sophomore English and Russian double major who likes wearing pajamas to class. Contact him at jobrie17@nd.edu.

Evangelium Vitae Medal awarded to Chris and Marie Smith

Domenic Canonico
Staff Writer

Center for Ethics and Culture honors couple's defense of human life

The Notre Dame Center for Ethics and Culture announced last month on Respect Life Sunday that it will award the Notre Dame Evangelium Vitae Medal to Chris and Marie Smith, in honor of the couple's commitment to defending the sanctity of human life.

Named for Blessed Pope John Paul II's 1995 encyclical on human life, the Evangelium Vitae Medal is an annual honor awarded by the Center to individuals who work "to proclaim the Gospel of Life by steadfastly affirming and defending the sanctity of human life from its earliest stages," according to the Center's website. The award consists of a specially commissioned medal and a $10,000 prize to be presented at a banquet in the spring.

Chris Smith, US Representative for the Fourth Congressional District of New Jersey, and his wife Marie, Director of the Parliamentary Network for Critical Issues, have dedicated their careers in the public square to fighting for human rights and the dignity of life.

First elected to Congress in 1980, Rep. Smith serves as the Co-Chair of the bipartisan Pro-Life Caucus in the House and has established himself as one the most successful legislators in authoring bills that eventually become law. Such include the groundbreaking Stem Cell Therapeutic and Research Act of 2005, which created a national program for the ethical use of non-embryonic stem cells, and the Federal Health Benefits Amendment of 1983, which prevented taxpayer funding of abortions in federal employee health plans.

Rep. Smith's legislative achievements are not limited to beginning of life issues; he has worked to protect human dignity in various ways, authoring three landmark laws to combat human trafficking and other laws to protect veterans' benefits and support Autism research. He is a senior member of the House Foreign Affairs Committee and chairman of the subcommittee on Africa, Global Health, Global Human Rights and International Organization. Rep. Smith chairs a number of bipartisan congressional caucuses in addition to Pro-Life, including the Autism, Human Trafficking and Refugees caucuses. He has previously served on a number of human rights and veterans' affairs committees.



Chris and Marie Smith

Mrs. Smith has been active in the pro-life movement for the past 40 years, beginning with her role as chair of the pro-life group at her alma mater, the College of New Jersey. She is the former International Director of Feminists for Life, and she has served as a Holy See observer and delegation member at various conferences at the United Nations and the Organization of American States.

In her current capacity as Director of the Parliamentary Network for Critical Issues (PNCI), the global outreach arm of Gospel of Life Ministries, Mrs. Smith works with pro-life groups and lawmakers to help elected officials more effectively advance pro-life legislation in their assemblies. She advocates ways to reduce maternal mortality while protecting the lives of children in the womb.

Based in Washington, DC, PNCI is a non-partisan organization that Mrs. Smith founded to help pro-life elected officials around the world unite and strategize to advance change in the law and build and maintain pro-life leadership in the world's capitals.

O. Carter Snead, William P. and Hazel B. White Director of the Center for Ethics and Culture, praised the couple for their dedication to the cause of human dignity.

"Through their tireless efforts to battle human trafficking and promote human rights, particularly the right to life of the unborn, Chris and Marie Smith provide a powerful witness to the dignity of all human life," Snead remarked. "We are honored to award them the Notre Dame Evangelium Vitae Medal."

Rep. and Mrs. Smith met while in school at the College of New Jersey, where they were both active in the pro-life group. They have been married for 35 years and have four children and two grandchildren.

Past recipients of the Evangelium Vitae Medal include Mother Agnes Mary Donovan and the Sisters of Life; Helen M. Alvaré, law professor at George Mason University; and Richard Doerflinger, associate director of the United States Conference of Catholic Bishops Secretariat for Pro-Life Activities.

Domenic Canonico is a sophomore PLS and ACMS major. He recently read The Little Prince *and felt warm and happy inside. If you want to talk about your feelings, email him at dcanonic@nd.edu.*

A Preliminary bout: The health care mandate

Charles E. Rice
Faculty Contributor



Editor's note: This article is excerpted from the first chapter of Professor Rice's forthcoming book, Contraception and Persecution, *to be published by St. Augustine's Press in January of 2014.*

"Speaking … to …priests… I was trying to express in overly dramatic fashion what the complete secularization of our society could bring….. I am (correctly) quoted as saying that I expected to die in my bed, my successor will die in prison and his successor will die a martyr in the public square. What is omitted from the reports is a final phrase I added about the bishop who follows a possibly martyred bishop: "His successor will pick up the shards of a ruined society and slowly help rebuild civilization, as the church has done so often in human history"—Cardinal Francis George, OMI, Archbishop of Chicago.

As Cardinal George noted, the Church has a way of outlasting persecutions and bringing from them a greater good. That record is now put to the test on a larger scale than it was in Rome in the first three centuries. "So many Christian communities are persecuted around the globe," said Pope Francis. "More so now than in the early times." Archbishop Silvano Tomasi, Observer of the Holy See to the UN, recently told the UN Human Rights Council that "more than 100,000 Christians are violently killed because of some relation to their faith every year."

Cardinal George was optimistic in not expecting martyrdom until the successor of his successor. The persecution of the Catholic Church in the United States is already under way. Numerous government measures would restrict the public ministries of the Church. Catholic adoption agencies in several states have been forced to terminate their programs rather than comply with legal mandates that they place children with same-sex couples. The Food and Drug Administration decreed that girls as young as fifteen can buy the abortifacient Morning After Pill without a prescription. In response to a decree of a federal judge, the Obama Administration removed any age limitation on over-the-counter access to pills that can cause an abortion by preventing implantation of the embryo in the womb. This undermines the authority of parents and the teaching of the Church on the right to life. President Obama and his Administration promote the homosexualization of American law and culture, including especially the legalization of same-sex "marriage." Such an attempt to repeal Genesis ("Male and female He created them.") and to homosexualize the culture by force of law would seriously reduce the public ministry of the Church. If the legal mandate for equality controls, could the Church (or universities receiving federal funds) legally deny a wedding ceremony to two Catholic men or two Catholic women?

The most immediate attack on the Church is the Health Care Mandate. On January 20, 2012, Health and Human Services Secretary Kathleen Sebelius ordered that health insurance must cover preventive services including all FDA-approved "contraceptive" methods, including abortifacients which are called contraceptives, sterilization procedures and patient education and counseling for all women with reproductive capacity, without charging a co-payment, co-insurance or deductible. Catholic dioceses, hospitals, schools, church agencies and universities, as well as non-Catholic and private employers, filed lawsuits claiming that the Mandate violates federal laws and the religious freedom protected by the First Amendment. The suits do not themselves involve the legal status of contraception or the merits of the Church's teaching on contraception. Those suits are not resolved by the Supreme Court's upholding in July 2012 of Obamacare's Individual Mandate requiring individuals to buy health care insurance for themselves. Later revisions of the Mandate have not resolved the problems it creates. Bishop Daniel Jenky, C.S.C., described the effect the Mandate would have on the public ministries of the Church:

[O]ur Catholic schools, our Catholic hospitals, our Catholic Newman Centers, all our public ministries—only excepting our church buildings—could easily be shut down. Because no Catholic institution … can ever cooperate with … killing innocent human life in the womb.

No Catholic ministry—and yes, Mr. President, for Catholics our schools and hospitals are ministries—can remain faithful to the Lordship of the Risen Christ and to his glorious Gospel of Life if they are forced to pay for abortion.

Like Cardinal George, Bishop Jenky is an optimist. In a serious persecution not even the "church buildings" will be permitted to be used as "public ministries" of the Church. As Cardinal Timothy Dolan, president of the USCCB, put it, the Mandate would reduce religion to a private activity. "Never before," he said, "have we faced this kind of challenge to our ability to engage in the public square as people of faith."

Religious freedom is about more than gathering in church buildings for worship. It requires freedom for "caritas," the Church's "service of charity," in its numerous manifestations including the "commitment to justice" through the effort "to help form consciences in political life." The Mandate threatens to reduce the Church to a privatized entity incapable of exercising its ministry of "caritas." The Mandate, however, presents to the Church a teaching moment on contraception as well as on conscience.

Contraception is a First Commandment issue: Who is God? The contracepting couple, in the words of John Paul II, "claim a power which belongs solely to God: the power to decide, in a final analysis, the coming into existence of a human person." The nearly universal practice of contraception has paved the way for a similar assertion of divine prerogative by the Obama Regime in its claim of discretionary power to nullify the due rights of conscience with respect to the prohibitory law of God. The Mandate is a preliminary event in this accelerating persecution of the Church and of believing Catholics.

The persecution of the Church does not depend on the outcome of the Mandate litigation. If the lawsuits succeed and the Supreme Court strikes down the Mandate, that result will not stop the accelerating persecution. The hostility of President Obama and his Regime is not the entire reason the Church is exposed to persecution. If Obama had never been elected, the Catholic Church and the secular State would still have been on a collision course on foundational issues of family, the transmission of life, the right to life of each human being, economic justice and especially the many issues associated with same-sex "marriage."

If, on the other hand, the Supreme Court upholds the Health Care Mandate, we will find out the hard way how a persecution progresses. In his 2012 address at Notre Dame, Archbishop Carlo Maria Viganò, Apostolic Nuncio to the United States, discussed "Religious Freedom, Persecution of the Church, and Martyrdom." Archbishop Viganò's analysis offers help in recognizing the early stages of persecution:

There are those who question whether religion or religious belief should have a role in public life. …[P]ersecution begins with this reluctance to accept the public role of religion in these affairs, especially … when the protection of religious freedom involves beliefs that the powerful of the political society do not share…. [T]he intention … of the persecutor is… to eradicate the public witness to Jesus Christ and His Church. An accompanying objective can be the incapacitation of the faith by enticing people to renounce their beliefs, or at least their public manifestations, rather than undergo great hardships … if believers persist in their resistance to apostasy.

"The plan is straightforward: if the faith persists, so will the hardships. In more recent times, martyrdom may not necessitate torture and death; … those who desire to harm the faith may choose the path of ridiculing the believers so that they become outcasts from mainstream society and are marginalized from meaningful participation in public life…. While… persecution can mirror… martyrdom, other elements can be directed to sustaining difficulty, annoyance, and harassment that are designed to frustrate the beliefs of the targeted … persons rather than to eliminate these persons…. [T]he objective of persecution is to remove from the public square the beliefs themselves and the public manifestations without necessarily eliminating the persons who hold the beliefs. The victimization may not be designed to destroy the believer but only the belief and its open manifestations. From the public viewpoint, the believer remains but the faith eventually disappears."

Archbishop Viganò noted that, in the United States, "we witness in an unprecedented way a platform being assumed by a major political party, having intrinsic evils among its basic principles, and Catholic faithful publicly supporting it. There is a divisive strategy at work here, an intentional dividing of the Church; through this strategy, the body of the Church is weakened, and thus the Church can be more easily persecuted." That is why the Health Care Mandate is merely a preliminary event.

Fearfully and Wonderfully Made: The Body and Human Identity
Center for Ethics and Culture Fall Conference

Thursday, November 7th
7:30 p.m.- Keynote Presentation
"Age-Retardation, Life-Extension,
and the Relation Between the Generations"
Gilbert Meilaender, Valparaiso University
Response by Daniel Sulmasy, University of Chicago

Friday, November 8th
1:30 p.m.- "What the Natural Sciences Do Not Explain"
Alasdair MacIntyre, London Metropolitan University

7:30 p.m.- The DeNicola Family Colloquoy
feat. Charles Taylor and John Haldane



Saturday, November 9th
3:15 p.m.- "Is It Safe to Talk About Bodies and Souls?"
John Finnis, University of Notre Dame, Oxford Univesity

8:00 p.m.- "Marriage, Catholicism, and Public Policy"
feat. Ryan Anderson, Joseph Bottum, Sherif Girgis, and Charles Reid

Featured presentations located in McKenna Auditorium.

Poverty is not a destiny, but a condition

Victoria Velasquez
Staff Writer

Father Gustavo Gutiérrez leads Notre Dame's annual human dignity lecture, focusing on poverty in the modern world.

Notre Dame was honored to host one of her own scholars, Father Gustavo Gutiérrez, OP, who addressed the tension between poverty and human dignity in the Annual Human Dignity Lecture on October 30 at McKenna Hall. The lecture series is part of the Human Dignity Project, sponsored by Notre Dame's Institute for Church Life (ICL).

The main dedication of the Human Dignity Project, according to Dr. John Cavadini, the McGrath-Cavadini Director of the ICL, includes "uplifting, exploring and clarifying the concept of human dignity as we find it in Catholic teaching."

Fr. Gutiérrez has made a "profound and fundamental" influence on modern Catholic theology, although he originally studied medicine. "We are happy that his interest changed," Cavadini joked.

Fr. Gutiérrez began his lecture, *Poverty and Human Dignity*, by addressing harmful flaws in the way most people view poverty.

"Humanity has seen poverty as inexorable fact, almost a fate," he explained. "But now we cannot accept poverty as a destiny. It is a condition, not a misfortune."

Quoting Blessed Pope John Paul II as well as the president of the world bank, Jim Yong Kim ("No, he's not the leader of the Church," he added with a smile), Fr. Gutiérrez insisted that poverty is an injustice resulting primarily from political structures created by human wills. As a human construct, we have the ability and the responsibility to eliminate it.

"But," Gutiérrez added, "we need to have the will to do that."

Gutiérrez said that, contrary to the dominant assumption, poverty cannot be reduced to an economic level: "We call poor persons 'insignificant persons.' Someone can be considered insignificant on economic, cultural, gender and racial grounds. But no one is insignificant."



Father Gustavo Gutiérrez

In order to understand the scope of the challenge of poverty, we must look at it through the framework of creation, he said. "Poverty is a failure of creation…creation in the gift of life."

Fr. Gutiérrez emphasized how essential the enterprise of treating and eliminating poverty should be to the Church's social teaching.

"You give bread to a hungry person, but it would be better that no one is hungry," he said, citing Saint Augustine.

In his text, *A Theology of Liberation*, and briefly at the end of his lecture, Fr. Gutiérrez differentiates between two types of poverty. God detests the unjust first poverty, economic poverty, or "the hunger for bread," while He champions spiritual poverty, or "the hunger for God." Fr. Gutiérrez expressed desire that the people's hunger for God remains, and the hunger for bread be satisfied.

Fr. Gutiérrez called upon the fourth principle of Catholic social teaching as an approach to eliminate poverty. According to Catholic teaching of preferential option for the poor, "We are called to emulate God by showing a special preference for those who are poor and weak."

Despite the modernness of the term "preferential option for the poor," Fr. Gutiérrez insisted that it is "not an invention, not a new idea," but is implicitly stated in scripture and in Christian faith in the God who became human so as to "enrich us with His poverty."

"I think we must go directly to the message that is the source of theology. The universality of the God of Love is clearly present in the witness of Jesus; at the same time it is the priority of the marginalized people," he said, with a reminder that "the last will be first."

Fr. Gutiérrez echoed the words of Pope Francis when he said that the Church should be "the church of every person and especially the church of the poor."

To fully commit to human dignity, one must recognize the equality and the dignity of human persons unconditionally. Gutiérrez urged that in order to understand this dignity, we must overcome the sense of individualism that is prevalent in modern society.

"It is impossible, really," he said, "to be a Christian if other persons are irrelevant to us."

The purpose of Christians is to be committed to others, he concluded: "Open your hand. Open your heart."

Victoria Velasquez is a freshman majoring in English. She fully endorses the freshman 15 as a protective measure against winter in South Bend. Contact her at vvelasq2@nd.edu.

Research-heavy disciplines factor into Catholic mission

Maya Lewis
Staff Writer

Religion and science coexist at Notre Dame

How does Notre Dame's being a Catholic research university impact its integration of ethical and religious commitments to scientific pursuits?

The *Rover* spoke with a number of people on this topic, all of whom spoke of service to mankind as being the purpose of research.

"Our Mission Statement clearly articulates that the purpose of engineering in general is to be in direct service of humankind, and as a Catholic university, this mission flows directly from our love of God and love of neighbor," said Peter Kilpatrick, Dean of the College of Engineering.

In the department of engineering, teachers frequently discuss the real world applications of engineering projects, such as how technological developments could be used in medicine.

Science and engineering students often enter into this spirit of service, participating in various local and out-of-state volunteering activities. For example, students who take courses at the the Hillebrand Center for Compassionate Care in Medicine learn about patient-based health care and train to work and volunteer at the local hospice organization.

Notre Dame's Eck Center for Global Health focuses on diseases like malaria that affect poverty-stricken areas. When field sites are established in developing nations, the university takes care to ensure that they help to develop human capital and make the people of the country true partners in the solution, rather than merely collecting samples and leaving the area with objective accomplished.

"I think all scientists think about [standards of ethical research] all the time," remarked professor Mary Ann McDowell of the biology department.

The baseline for people's thoughts on ethics are the federal and international standards that are required to receive funding. This is part of graduate student training; learning about intellectual property, honest reporting of data and acceptable standards for animal or human subjects in research. At Notre Dame, according to McDowell and others, it is generally understood that embryonic stem cell research is prohibited.

However, Notre Dame's researchers concern themselves with more than methodology, looking at the possible ramifications of research in the world.

"We are not collecting data or developing theories in a context-free environment—this activity is conducted by human beings, and it is for human beings," said Gregory Crawford, Dean of the College of Science.

This idea is often emphasized in the classroom.

"My genetics professor, David Hyde, brings up the ethical dilemmas arising from genetic discoveries that have implications for genetic counseling and treatment plans," explained Madeline Chandra, a sophomore biology student.

Explicit emphasis on ethics, though, often depends on the course. According to physics professor John LoSecco: "Most science classes are very technical and involve mastering the material. There isn't much time for unrelated fields."



Jordan Hall of Science

There are many science classes, however, with strong ethical and philosophical elements, such as the technology and ethics class. For engineering majors, "Ethical and Social Issues" is required to graduate. This reflects a core aspect of Notre Dame's Catholic mission is educating the whole person: intellectual, physical, moral and spiritual.

All students are required to take general education courses in the First Year of Studies, and according to the Office of the Dean, more than half of the students in the College of Science have majors and minors in the humanities.

The Glynn Family Honors Program brings together the best of Science and Arts and Letters for students who have strong interests in both the sciences and the liberal arts.

According to Kyle Koser, a sophomore Computer Sciences major, sophomores and juniors looking for internships sometimes have difficulty, being practically a year behind other schools in their science courses due to the university requirements in the liberal arts. He agrees, however, that such classes are necessary: "People complain—I do my fair share—but it's very important that Notre Dame emphasizes a liberal education. We can't keep our heads down and live in a world of pure science and math, because that's not the real world."

It is commonly accepted at Notre Dame that research ought to be performed in light of the Catholic commitment to ethical behavior and the common good, but it is difficult to sustain discussion and reflection in the midst of hectic academic schedules.

"I guess we are so busy doing our jobs as engineering faculty members that we don't always have the time or leisure to 'wax philosophical'. But [discussion of interaction between science and religion] does come up," noted Kilpatrick.

Maya Lewis is a freshman biology and music major who is interested in alternative medicine and medieval music. If you would like to discuss either, she would be happy to be contacted at mlewis12@nd.edu.

Pornography at Notre Dame: What is being done?

Becca Self
Religion & Ethics Editor

Experts, students call for programming and discussion of pornography use on campus

"The University prides itself on being an environment of teaching and learning that fosters the development in its students of those disciplined habits of mind, body, and spirit that characterize educated, skilled, and free human beings."—Notre Dame Mission tatement.

The personal and societal impact of pornography usage has drawn increasingly intense scrutiny from social scientists, legal scholars, neuroscientists and family therapists. Yet, pornography is nearly never mentioned in Notre Dame's discussions of gender relations, sexual assault and related moral issues.

In exploring the effects of pornography usage on individuals and campus communities alike, the *Rover* interviewed Dr. Jill C. Manning, a marital and family therapist who specializes in the effects of pornography use on individuals and their relationships.

***Irish Rover*: What are the cornerstones of your belief that pornography is harmful?**

Manning: They stem from research and my clinical observation as a therapist. Before grad school, I wanted to specialize in women's mental health…but later I began to see how critical this issue is. When I was a therapist at a high-need school, a kindergartner brought a graphic, highly sexual magazine for show-and-tell, and I had to deal with that. The more questions I asked of my clients, the more prevalent pornography became….I slipped into the cultural stream of this issue which really tutored me—I didn't go in with a preconceived notion that pornography affects a lot of people. And in all my years of research, I've just never seen any evidence that this is a good thing.

Your husband is a doctor; are there medical facts that back up your conviction?

It's not really my area of expertise, but I don't think it's an accident that we're seeing this correlation between the internet pornography explosion and the rise in use of erectile dysfunction drugs. That's just one example. I've read enough of the medical research to say I believe it supports what the social science literature is saying.

Approximately what percentage of your therapy clients have mentioned pornography as a part of their struggle?

That's a tricky question. I would say approximately one third of my clients, from 5 to 80 years of age, were dealing with pornography, prior to specializing in this. Now it's close to 100 percent, but that isn't representative of the general population.

Do you think people assume too frequently that pornography is just an issue for young men?

Yes, I do. I wish we would think of it more systemically because it's all connected. What one gender is struggling with, the other is as well. What degrades one person degrades everyone else. We do know that this is a growing issue and problem for young women… There's a great study by Jason Carroll, "Generation XXX," that looked at pornography use in college students. He found that 31 percent of women are using pornography, and 49 percent say it is acceptable. Young women today are more accepting of pornography than their fathers were just one generation ago. Carroll's study also found that 87 percent of young men are using pornography, and 67 percent of them say it is acceptable.

What do you think of the idea that emotional literature or movies can function as a sort of pornography for women?

That's a complex question. I do not restrict my definition of pornography to any one format or type of material, or even the severity of that material. Legally, that's what we do in this country. But what's legally classified as soft-core can still have negative impacts on people. To me, if there are negative impacts on people, it doesn't matter whether it's hard-core or soft-core. That being said, we know from the research that some types of pornography are more harmful than others—highly graphic pornography, scenes involving children, violent material. What has happened to us, as women, that the *Fifty Shades* trilogy has become the fastest-selling paperback of all time? I think it speaks to the increased acceptance that women have toward pornography, and how pornography has changed to be more tailored toward women. There are more women executives in the industry now, so there is more pornography by women, for women.

What do you think are the three most significant effects of pornography use on a college student's future?

This is really hard to answer. There's just so much that I would want college students to know. For a sound-bite answer: Based on research and clinical observation, pornography undermines sexual, social and spiritual development, regardless of gender, age and background. I know there are people who say, "Not for me, I'm the exception," but when we look at general social science research, those are the findings, and I think people should know that.

> "There are many, many studies that show that pornography use is correlated with sexual violence, and the age of perpetration is decreasing. It's alarming. Our numbers on teen rape in this country are shameful; we're among the worst in the Western world." -Dr. Jill C. Manning

Here at Notre Dame, there are many initiatives against sexual violence and the objectification of women. Do you think there is any link between pornography and these issues?

There are many, many studies that show that pornography use is correlated with sexual violence, and the age of perpetration is decreasing. It's alarming. Our numbers on teen rape in this country are shameful; we're among the worst in the Western world. I like flipping the question—where are the studies that show the benefits of pornography? We have five decades of solid research behind us, but we're still trapped in this outdated debate about freedom of speech. It's very frustrating. Pornography has far-reaching mental effects; it's not a habit like biting your nails. We have done a nice job in this country of converting people to the idea of environmentalism. I've seen people hyperventilate when someone throws a plastic bottle or piece of paper into the trash. Don't get me wrong, I'm all for it, but what I don't understand is our obsession at the university level with our external environment—how much attention are we paying to our internal environment?

I looked up a list of student groups at [Notre Dame] and didn't see any about this issue, but I saw many about protecting the environment. People see each piece of paper, each bottle, as important and connected. Commercials make us see that we are all interrelated, that our driving habits affect polar bears, for example. And I think that's how we should act about pornography. People are connected like that. Each click, each look, it matters.



If pornography is as harmful as Manning says, what are the ramifications for the Notre Dame community?

Gerard V. Bradley, law professor and a member of the *Rover*'s council of advisors, says that the administration is not doing all it should to monitor pornography use at Notre Dame.

"Undoubtedly Notre Dame has the legal and moral authority to forbid any accessing of porn [since] many government agencies, businesses, and other public facilities (like libraries) have such zero tolerance policies," he wrote in an email correspondence with the *Rover*. "The university should investigate these possibilities and implement any which are both feasible and prudent."

The administration's history of enforcing restrictions on pornography is dubious. Erin Stoyell-Mulholland '15, current president of ND Right to Life, wrote a spring 2013 *Rover* article entitled, "Informal Study: Thousands Access Pornography over ND Network." In that piece, she quoted a statement by University Spokesperson Dennis Brown's on pornography viewing at Notre Dame:

"When brought to our attention, we reserve the right to investigate any claim of inappropriate use of technology resources by a student or employee, and when we find a violation we can and will assess an appropriate sanction…The university relies on the integrity of our students, faculty and staff to abide by this and other policies."

No interpretational guidelines were offered for determination of what "inappropriate use" or "appropriate sanction" means.

Stoyell-Mulholland's article cited a survey conducted by Chris Damian ('13) on pornography use at Notre Dame, the results of which called into question the strength of Brown's assertion that the administration can rely on network users' integrity.

According to Damian's survey of over 400 people, 63 percent of men and 11 percent of women responded "yes" to the question, "Have you ever viewed pornography over the Internet while on campus at Notre Dame?" When presented with these statistics, Brown said, "We stand by our previous statement and have nothing to add."

Michael Bradley '14, current Editor-in-Chief of the *Rover*, encountered silence from the administration in 2011 when he wrote an article entitled "Does Pornography Contribute to the Hook-up Culture?" The communications director of the Office of Information Technology (OIT), which is responsible for monitoring internet use at ND, and the vice president of the Office of Student Affairs both ignored *Rover* inquiries. Other OIT and Human Resources officials referred Bradley to Brown.

Bradley did receive a response from Doctor David Moss, then the interim director of the Gender Relations Center (GRC), who said, "Our best weapon against this societal ill is to educate our student body about the havoc objectification of the other has on genuine relationships, and the GRC hopes to be a participant in these conversations."

The GRC has a number of initiatives to fight sexual harassment and violence at Notre Dame, but has offered little to no formal programming on pornography or its destructive effects.

Multiple requests for comment sent to Alex Coccia, student body president and an active member of the GRC, were not returned.

Stephen Charnley, co-president of the GRC's Men Against Violence group, shared his thoughts with the *Rover*: "In the GRC, we are concerned about preventing sexual violence from occurring in the first place, and to do that, it starts with the mind."

According to Charnley, sexual

continued on next page

Building "bridges of discussion"

Katelyn Doering
Staff Writer

Political groups seek to increase student participation, improve political literacy on campus

As the only political groups on campus explicitly representing the major American political parties, the College Republicans and the College Democrats play a unique role in the political dialogue at Notre Dame.

This role is one that both Mark Gianfalla, president of the College Republicans, and Sean Long, co-president of the College Democrats, would like to expand in order to promote constructive dialogue and cooperation between members of the Notre Dame community with different political views.

To accomplish these goals, both student leaders have initiated a renewed effort to plan events and programs that get students talking.

"This year, we're really trying to make in good faith an effort to increase participation, political literacy and political engagement," Long says. While both clubs share this goal, each has a nuanced approach: They host different kinds of events, fundraise in different ways and seek to highlight different current political issues.

College Republicans

The mission of the Notre Dame College Republicans is to "help elect Republicans and prepare future leaders of the party and our country," according to their website. The mission statement also notes that club members "hope to do [their] part to increase conservative values on campus."

Current president Mark Gianfalla, a junior finance major from Long Island, New York, is working to encourage "active membership" among conservative students to ensure the success of the club's mission.

The Notre Dame College Republicans are the campus chapter of the College Republican National Committee. This year's club has a dues-paying membership of 200 students and a listserv of over 1,100 students who receive club communications. During an election year, or what Gianfalla refers to as an "on" year, meetings are held once a month; in other years, meetings are held at least every other month. The average meeting attracts around 30 students and involves current events updates, a short presentation from a speaker and information about opportunities for getting involved at upcoming events.

The club is led by a team of 7 officers, each with specific duties defined by the club's constitution. These officers are elected annually in early April by a majority of dues-paying membership present at the election meeting. Anyone who has attended more than half of the club events held during that year can present himself or herself for election. While multiple people usually run for each position, Gianfalla notes that "more competition for the elections" is a priority of the officers in this coming year.

To accomplish their goal of active involvement among members, the College Republicans sponsor campaigning events, debate watches and networking opportunities; these events usually attract between 50 and 100 students. Held early in the spring semester, usually in February, the Lincoln Day Dinner is a formal, catered event featuring conservative-minded speakers who discuss topics such as achieving success in a career and sharing political views in public life.

"This year we have some good prospects so hopefully it'll be bigger than ever," says Gianfalla. The club fundraises actively by collecting dues, selling club apparel such as the club's popular "bro tank" and hosting a concession stand on a home football weekend.

College Democrats

The Notre Dame College Democrats "strive to promote equality, inclusion and access to the American Dream for all Americans," according to their website. The mission statement also notes that "we seek to promote tolerance, preserve human dignity and embody Democratic ideals through personal action, by advancing President Obama's agenda and by supporting local elected officials."

Sean Long, a political science and international economics double major from Great Falls, Virginia, is the current co-president of the club. Like his counterparts in the College Republicans, Long encourages student involvement and political dialogue: "In 2009-10, we were the Notre Dame Club of the Year....Since then, attendance has waned through last year.…That's really been our main focus of the year, just getting people interested."

The Notre Dame College Democrats are the campus chapter of the College Democrats of America. This year's club has a dues-paying membership of 71 students. General meetings are held every other week. The club has five elected officer positions, with 6 students holding office this year. The officers are chosen the first week in April through competitive elections.

As part of their initiative to increase participation in the club, the College Democrats host many different kinds of events. One of the more popular features is the "Dining with Dems" series, in which the club hosts a dinner and invites a professor to serve as the featured speaker on a relevant topic.

"Our first one was with Professor Sebastian Rosato, on foreign policy that Democrats should support, and our next one is November 14 with Professor Candida Moss, who recently debated Bill O'Reilly on FOX News," Long says. The dinners are a way for students to meet and interact with professors in a setting outside the classroom. Long sees these interactions as a crucial way of helping students, especially freshmen, engage with political issues in a professional manner. "Whether or not the professor is Democrat or Republican, it's important to forge those relationships early on," Long adds.

Other events the College Democrats have hosted include campaigning opportunities, debate watches and Progressive Day. These events attract between 25 and 70 students, "depending on student curiosity about the event," Long says. Like the College Republicans, the College Democrats' most successful fundraising initiative has been the sale of club apparel.

"An open mind"

Despite their independent approaches to getting students involved in the political life on campus, the College Republicans and College Democrats have found much on which they can agree. This year the officers are making a conscious effort to work together to promote their shared goals.

Recently the groups co-sponsored a "Mortgaging the Future" forum in Washington Hall, an event that both leaders proudly deemed a great success. Over 600 people attended the presentation by Stanley Druckenmiller and Jimmy Dunne about the national debt and the future of the country.

A "Bipartisan Bash" social event and an initiative to improve town-gown relations in cooperation with South Bend's Mayor Pete Buttigieg are also in the works. Both groups frequently collaborate with Notre Dame Student Government to sponsor their bipartisan events.

When discussing the political culture on campus, both leaders expressed excitement about bringing students together to express their opinions honestly and establish areas of agreement.

"We all want the student body to be more politically active and not be in that Notre Dame bubble," Gianfalla explains.

There is a subtle tension, however, between each president's desired role for his club in this debate. Gianfalla maintains that a majority of the student body is "politically right-leaning," but he also sees a disconnect that College Republicans wants to remedy: "We're an underrepresented majority, and I think the left-leaning political students are an outspoken minority. So I want to see our club become a louder, more representative voice."

Long, by contrast, sees a need for a "safe environment" where views can be expressed even if they are not in accordance with a "predominant view" that liberal students perceive as threatening. "I think there's a feeling that if I put my view out there, there's going to be some hostility directed against it," Long says. Having raised this concern, Long nevertheless stresses that both groups, by working together, are lessening this perceived sense of hostility: "We're creating a discourse that's not so much Democrats versus Republicans, but Democrats *and* Republicans."

While they are working to build a relationship of cooperation, the two political groups continue to reserve differences, particularly about which national political issues should be at the forefront of political debate on campus. "Probably the biggest concerns for anybody our age are the fiscal issues, and that's one of the reasons that we held this huge Mortgaging the Future event," Gianfalla says.

While Long agrees that fiscal issues are important, he notes that the College Democrats have placed heavy emphasis this year on the issue of immigration. In collaboration with the Student Coalition for Immigration Advocacy, the College Democrats are sponsoring a number of events designed to support comprehensive immigration reform, including lectures, a documentary watch and phone banks contacting elected leaders in Washington.

Nevertheless, their respectful disagreement on political goals and important issues has not impeded the leaders' ability to cooperate in other areas. "The College Democrats' co-presidents and I have a great working relationship," Gianfalla says. "We have regular meetings and regular correspondence, if not weekly, and we always have some kind of event that we're planning together as well. So it's not completely partisan."

Long agrees: "I'd like to think that we have a good relationship with the College Republicans .... While recognizing that we have our disagreements, it's important to create at least a bridge of discussion, where we can come to some agreement, at least come to the table and talk, rather than bark."

"We definitely came to the table this year with an open mind," Gianfalla explains.

Katelyn Doering is a junior political science major who thinks fall at Notre Dame is one of the most beautiful things in the world. If you agree (and of course you do), contact her at kdoering@nd.edu

Pornography at Notre Dame

continued from previous page

violence may follow from pornography addiction because it "creates a standard in [the viewer's] mind that is different from reality" and "can lead to bad relationship habits."

He said that the university has turned a blind eye to the issue.

"With the increase in sexual assaults and forcible fondling, it might be time that Notre Dame should do something about it," he said.

The argument that pornography use is linked to sexual violence is supported by the work of scholars like Donna Hughes of the University of Rhode Island, who, with Manning, Bradley and other scholars, contributed to the 2012 collection of essays titled *The Social Costs of Pornography*.

In correspondence with the *Rover*, Hughes said that pornography "contributes to the misogyny women and girls experience today," even in places like Notre Dame. Thus the GRC and the university as a whole, as Charnley wrote, have strong incentives to "do something about it."

The administration has been reticent in the past to discuss this issue, but pornography use is rampant at Notre Dame, and many informed people assert that it is neither harmless nor private. How will Notre Dame respond to these scholars and to her own faculty and students?

For more information see Robert George's essay, "Making Children Moral: Pornography, Parents and the Public Interest."

Rebecca Self is a sophomore political science major with a minor in education, schooling and society. She bemoans the fact that the Fifty Shades *trilogy has surpassed* Harry Potter *as the fasting-selling paperbacks in history. Commiserate at rself@nd.edu.*

Stacey Noem speaks on vocation and family life

MICHAEL INFANTINE
Staff Writer

Editor's note: This is the third in a series of interviews with men and women in the Notre Dame community exploring the topic of vocation. Here, Stacey Noem shares her story and speaks on her work as the Director of Human and Spiritual Formation for Notre Dame's Masters of Divinity Program, as well as her vocation as a wife and mother.

***Irish Rover*: What work does your vocation entail here at Notre Dame? How do you live out your vocation working with the Master of Divinity students?**

Noem: My vocation is to ministry in the Church. I am specifically called to build up the body of Christ in the Church through the formation of lay ecclesial ministers. My role in the Master of Divinity program is the human and spiritual formation of the lay candidates for ministry. This is done through topical evening formation sessions, individual formation plan composition and a rhythm of retreats and days of reflection, among other things. While that might sound like a lot of planning and event execution, my job really boils down to loving the students while holding them accountable.

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

Noem: I came to Notre Dame as an undergrad in 1994, and I wanted to become a doctor so that I could serve in third world countries. I met my husband Joshua in my first class the first day of school my freshman year. By the spring semester we were together as a couple. By Junior Parents Weekend we were asking our parents for their blessing to get married. We were married in May of 1998 the day after finals, one week before graduation.

Part way through our senior year, Joshua and I decided that we would like to do post-graduate volunteer work together. In 1999 we were volunteers in Sitka, Alaska through the Jesuit Volunteer Corps. Over the course of our time in Alaska, I recognized that I no longer felt called to serve through the medical profession. Soon after, we learned we were expecting our first child, so Josh started looking for full-time jobs. We decided to look for work in the Church.

Soon after Oscar was born, I was hired as the Director of the Diocesan Family Life Office in Venice, Florida. During a large family life conference in Washington, DC, in 2001, I had one of those clear moments of hearing God. For me it was a realization looking around this room full of ministers that I would love to do this work. My next thought was that I would need to be much better trained theologically.

In 2002 Josh and I returned to Notre Dame to begin the Master of Divinity program, graduating in 2005. We were then hired as campus ministers at the University of Portland. During that time we worked extensively with intentional faith communities at the university. That is how I discovered my passion for individual formation in community. We shared a job at UP until 2012 when I was hired to serve here in the Master of Divinity program.

How are you able to devote yourself fully to both your work with the Master of Divinity program and your family?

Noem: On the one hand, speaking to disposition, I have no challenge whatsoever devoting myself fully to my work and my family. That is the gift and natural product of solid discernment. I am simply by virtue of who I am *completely devoted* to both aspects of my vocation. I do not experience an internal conflict because I understand myself to be living in line with God's will for my life.

On the other hand, speaking to practical living, I devote myself fully to family and to work in two ways: First, by determining and operating out of clear priorities. It is not as simple as saying that this is first, this is second, etc. It is more a sense of shared values that Joshua and I have for our life together and making sure in each instance to make decisions in line with those values.

Second, by establishing and maintaining solid boundaries. I think it is different for everyone, but for me personally, given the highly interpersonal nature of my work, I draw really rigid lines between work and family life in order to preserve each. So, for example, in the interest of maintaining our home as a sanctuary for our family, I do not host students or invite them over for any reason. I experience this as a bit of a loss in the sense of being able to show students the fullness of the hospitality I would like to, but the benefit to our family time and space far outweighs what is lost.

What role does prayer play in your vocation?

Noem: Personal and communal prayer are absolutely essential to living out my vocation. Personal prayer has been, is and will always be essential to my ongoing discernment of God's will for my life and how to put my skills at God's service. The form of my personal prayer has varied at different points in my life including such elements as the examen, Scripture often in the form of *lectio divina*, silence and time in nature. Communal prayer also plays essential and diverse roles in living out my vocation. For example, family prayer at night with our children both anchors our day and provides the space for intercessory prayer in our lives.

How has your conception of vocation changed over time?

Noem: I don't think my conception of vocation has changed significantly over time. But that is a reflection of the very strong formation around the nature of vocation my parents provided me since early childhood.

What has changed is that I am beginning to see that while I can accurately discern and act in line with my vocation, I may not yet have come to its fullness. That is to say vocation is not an ending point or destination, it is itself the journey. And that is a very helpful realization because it can easily confirm that you are on track with your vocation when you love the journey.

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

Noem: First, be gentle with yourself. Do not rush, and try to avoid ever making a choice out of fear. There are so many arbitrary deadlines in our young adulthood from academic calendars to application deadlines and impending graduation dates. They aren't necessarily helpful or even conducive to assisting us in making a solid discernment of the next steps in our journey.

Next, find what you love to do, not just what you hope to be. Since discerning ministry in the Church and taking my first professional job in ministry, I cannot think of a day I woke up dreading going to work. Only the opposite, I look forward to what I do, even the hard stuff and the seemingly mundane. I mentioned this once to a dear friend and mother of three. She was floored. She loves to come home at the end of the day and hates to leave for work in the morning and doesn't particularly love what she does, although she is very good at it. Work is only what facilitates her family life. For me, I love my time at home in the morning with the children before school. I love to go to work and look forward to it. Then, I love to come home at the end of the day.

Michael Infantine is a sophomore PLS major who, despite the best efforts of his boyish hormones, is going to try to grow a beard this No-Shave November. If you've got any tips for growing a long, luscious face-carpet, you can contact him at minfanti@nd.edu.

Tradition, or the silly things we do on gameday

JOHN MCMACKIN
Staff Writer

Notre Dame students and alumni share the inside story of their unique gameday traditions

Notre Dame's traditions set it apart from other universities. Chief among these traditions are the beautiful and sometimes outlandish gameday traditions. Whether it be lighting a candle at the grotto before the game or singing the Alma Mater afterwards, Notre Dame football games are defined by their traditions.

The university's traditions are most pronounced when the Irish face their greatest rival, the University of Southern California. In the weeks leading up to the game against USC, members of the Notre Dame community shared their personal traditions relating to Saturday gamedays.

Mr. Chris Kennedy of Noblesville, IN, and a 1980 Notre Dame graduate, wears his class ring to every game. He feels that it displays his solidarity with his class and the entire Notre Dame community: It represents that each of us is part of something greater.

"It's a thing that seems kinda small," says Kaitlyn Kennedy, a Ryan Hall sophomore, who wears a green ribbon in her hair every gameday. "It's something that I've worn to every game I've been to as a student. I mean, tradition is all about doing the same things over and over again, right?"

Erik Mendoza, a sophomore in Morrissey Manor, wears the same baseball cap to every game: "It was the first piece of ND apparel I ever got, so I wear it to every game. Even the cold ones!"



"I'm kind of a band geek being a member of the Trombone Section and all," remarked sophomore Andrew McCabe of Sorin College. "As such, I really enjoy seeing all the traditions that the sections of the Band do around campus. There's midnight drummer circle where everyone gets together and we just have a great time getting pumped for gameday. Then there's the Band's morning march out to North Quad and Lafun. Nothing gets me going early on Saturday morning quite like that!"

"I think by far my favorite is the Trombone Victory Taco, though," McCabe continued. "After morning practice at around 11:00, the Trombone section goes straight to South Dining Hall and we sit down at the 'Jesus' table. Then, a freshman who was chosen by the Victory Taco from the previous year shouts across the Dining Hall and eats the taco. It's great!

"After that it's time for Concert on the Steps of Bond Hall. We play our music for halftime, and then some classic school tunes like Damsha Bua (the Victory Clog) and the Alma Mater. Then the whole band makes its way to the Main Building to get ready for March-out to the stadium. The trumpets go into the Dome and play the Alma Mater and the Victory March while the trombones play 'When Irish Eyes Are Smiling' and the Victory March right in front of the Dome. Some male saxophones run into a men's bathroom in the Dome and play the Victory March at around the same time, too."

Traditions, especially those related to Notre Dame football, are great. Here are some others that are pretty popular around campus:

1) Attending Mass before the game
2) Swimming in the reflecting pool on Saturday morning as the band marches to Loftus
3) Cheering on the players as they walk to the stadium from the Guglielmino Center
4) Watching and listening to the Bagpipe Band march through Lafun
5) Going to candlelight dinner after the game
6) Listening to the Trumpets, Saxophones, and Faltos as they play and sing during brunch in South Dining Hall
7) Pouring an oblation for Knute Rockne at midnight at his statue at the stadium

By far the best tradition, though, is cheering on the Irish! Go Irish, Beat Panthers!

John McMackin is a sophomore in Keenan Hall studying history and theology. But he wishes he could major in Time Travel and build a TARDIS. He can be reached at jmcmack1@nd.edu.

Who's who at Notre Dame: Linh Tran

Maggie Duncan
Staff Writer

Popular Reckers employee opens up about his past, thoughts about Notre Dame

If Reckers were a person, he/she would be bipolar.

During the week, Reckers is a place for students to study or catch up, or to grab food and dash. But when 2 a.m. rolls around on Friday, Reckers becomes an entirely different, much louder place. A man who sees Reckers at its quietest and its loudest is Linh Tran—a staple of this popular campus hang out.

Tran has worked at Reckers for the past four years and his road to Notre Dame has not been a short one. Originally from South Vietnam, Tran came to South Bend in 1988. He worked as a machinist before he was hired at Reckers in 2009.

Along with his interactions with students during both day and night shifts, Tran also uses his background to help teach students about life outside of the Notre Dame bubble. Also, Tran says he often helps political science majors with questions about his home country, Vietnam.

Tran smiles and says, "If they have any kind of question about world history or if they have something that involved Vietnam or the Vietnam War, they ask me."

I asked Tran why he chose to come to South Bend. He said: "I came to South Bend because I had a sponsor. It was an American family, [the father] served in Vietnam for the US Navy. He wanted to reach out and help [Vietnamese] people, and I was a lucky one that he picked."

"My American father and American mother [have since] passed away, but I lived with them for a while. They were the ones who helped me start my life here," Tran explains.

He continued, "At that time I had no clues about Notre Dame. I just knew that Notre Dame was ranking as one of the biggest universities in the United States, and it's local. I wanted to get involved and understand more. So I think I was lucky I got the job at Reckers—it's exactly what I really wanted. I get to interact with the students, I get to learn a lot from the students, it gives me an experience on how I can help my kids and how I can inspire my kids. It's good."

In addition to his American foster family, Tran has biological family around the globe, from the United States to Vietnam, and even in Australia. Tran also has three daughters of his own here in the United States. One of the key points Tran emphasized while speaking to me was that being around Notre Dame students helps him raise his own children. Working at Reckers has shown him much about kids and college life.

"I happen to learn so many different ways how students live their life in college. It's very interesting," he says of his interactions with students.

When Tran elaborated, he touched on



Linh Tran

the dual personality that Reckers, and sometimes students, have.

"You see a lot of students with different characters [at night]. The next day when you see them they are a completely different kid. They don't even remember who they were last night. Some of them realize what they did and they come to me and apologize. I think when I saw the student I saw myself. Even though I wasn't that bad, when I look at the student, when I interact with the student, I think, 'That could be me.'"

Tran's advice for students here at Notre Dame is quite simple:

"The students need to focus on why they came to the University of Notre Dame. What's the reason why they choose the University of Notre Dame? From that perspective, they can guide themselves. Coming to the University of Notre Dame was the big dream, for most of the students. When they came here and they interacted with all their friends, sometimes they sidetrack. Coming to Notre Dame is a big decision."

Tran would be happy to stay at Notre Dame and Reckers for a while, building up relationships with students and learning from them.

He also has one important message to convey to Notre Dame students: "I love the students in so many ways. They are the future. Notre Dame is the future of the country."

It seems that Tran is part of the future of Notre Dame, too. Whether Reckers is your spot for studying or for questionable cheese fries at 3 a.m., stop in and see one of the people who makes Reckers a popular place for students. Stop in to learn a little from Linh Tran.

Maggie Duncan is a freshman who has never actually had the cheese fries at Reckers. If you have particularly strong feelings towards cheese fries and would like to advise her about their consumption, you can contact her at mduncan5@nd.edu .

This week in Notre Dame sports: staff picks

Rich Hidy
Sports Editor

Timothy Bradley
Politics & Economics Editor

Rover sportswriters call the shots of upcoming games

Sports Editor Rich Hidy and Politics & Economics Editor Tim Bradley break down this week in Irish sports.

Men's Basketball (0-0) 11/8 vs. Miami (OH)

Rich: The Irish open up their season against the Redhawks inside Purcell Pavilion, where they have gone 33-3 over the past two seasons. After a disappointing finish in the NCAA Tournament with a second round loss to Iowa State last year (76-58), the Irish will have a fresh start in the ACC against the likes of Duke (with freshman phenom Jabari Parker), as well as 2013 Final Four participant Syracuse. Notre Dame returns four starters and is picked fifth in the ACC preseason poll. The Irish round out the bottom half of the top 25 at 22nd in the USA Today Coaches Poll. A bench combination of sharpshooter Steve Vasturia, hometown hero Demetrius Jackson and explosive combo forward VJ Beachem will ignite the Irish in their regular season opener.

Tim: The Redhawks should not give the Irish any issues in this one. Senior forward Will Felder is the only returning player to average double-digits in points last season. Notre Dame will rely heavily on a three guard lineup including Jerian Grant, Eric Atkins and freshmen Demetrius Jackson to pressure the Redhawks while moving swingman Pat Connaughton down low to fight for rebounds. This one will not be close.

Women's Basketball (0-0) 11/9 vs. UNC Wilmington

Rich: The Irish lost a heartbreaker in the Final Four last season. To make matters worse, there was no hardware for campus legend Skylar Diggins at the end of her senior year before Tulsa selected the point guard third in the last WNBA draft. However, a 35-2 overall record last season, including an undefeated record in conference play, will propel a team that returns a dynamic trio of Kayla McBride, Natalie Achonwa and Jewell Lloyd. Achonwa led the Irish in rebounds last season with 350, McBride was second in assists and scoring and Lloyd averaged 12.5 points per contest as a freshman. Three freshmen (Kristina Nelson, Taya Reimer and Diamond Thompson) are over 6'3, which will allow the Irish to dominate on the low block. Look for a 20-30 point Notre Dame victory on Saturday.

Tim: Nothing to see here, folks. UNC Wilmington is coming off a 5-26 season and things do not look to be very different for Seahawks this campaign. For the Irish, sophomore Jewell Lloyd will look to continue where she left off last year and pick up the scoring slack left by the departed Skylar Diggins. Coach Muffet McGraw ranks 7th among active NCAA Division I coaches with 714 career wins. Number 715 looks to be just around the corner.

Hockey (6-2) 11/8 and 11/9 vs. #1 Minnesota

Rich: A matchup of heavyweights takes place at Compton Family Ice Arena in a two-game series between two of the top five teams in the nation. The fourth-ranked Irish have received a huge lift in the early going from freshman center Vince Hinostroza, who leads the team in points. Goalie Steven Summerhays has picked up where he left off last season (with 35 starts and four shutouts) by already recording two shutouts and a .936 save percentage in the first 8 games of the year. Two evenly matched teams facing off could lead to a split of the series, which would be a testament to the prowess of the elite teams in college hockey.

Tim: Notre Dame has fielded a very strong team in the last few years, and judging from its hot start this season, that trend is going to continue. Junior Sam Warning leads the Gophers, who got off to an unbeaten start and hold the number one spot in the national polls. However, rankings are not meaningful this early in the year, and the Irish will take advantage of playing on their home ice to sweep the series.

Women's Soccer (11-7-1) in NCAA First Round (11/15)

Rich: If the Irish didn't end up with the downturn of a four game losing streak with three of those losses on the road, they would probably be fighting for a top seed in the NCAA Tournament. Losses to two top-10 teams, Virginia and Virginia Tech, give the Irish valuable experience in high stakes conference play. The Irish have gone 7-5-1 in the ACC this season. It's a lot to ask of freshmen to carry a team, but second leading scorer Morgan Andrews and keeper Kaela Little (5.2 shutouts) have featured heavily throughout the season. The Irish were knocked out in the NCAA Quarterfinals last season, so another run could be in the works.

Tim: After the experience of the regular season, tournament play is a horse of a different color. Every moment is meaningful, and every game is the most important of the season. Unfortunately for the Irish, their reliance on young players such as Little and Andrews may come back to bite them when the pressure gets ramped up. The Irish will fall after taking many blows, but they will not go down without a fight.

Football (7-2) at Pittsburgh

Rich: Here come the Irish. Notre Dame is back in the BCS standings and has silenced the doubters with four straight victories. Tommy Rees has looked like a legitimate NFL prospect in the last few games with precise passes and five touchdowns against Air Force. The Irish are now finished with the military academies, and face a familiar foe in Pitt. Pitt has been up and down in 2013, but the team has defeated Virginia and Duke this season. The Panthers also lost to then 24th-ranked Virginia Tech by only 10. Rees and favorite target TJ Jones are having career years, and defensive end Stephon Tuitt has been an unblockable force as of late with five sacks on the year. The Irish should hang on against a mediocre opponent.

Tim: In all honesty, there is no way that Pittsburgh should put up a fight against the Irish this year. That being said, over the last 10 years Notre Dame has developed an insidious and alarming ability to make games closer than they ought to be. Putting aside this concern, the Irish should be able to dispatch Pitt with relative ease, as the defense is rounding into form with each passing week and Tommy Rees is turning into an adequate quarterback for a team with BCS bowl game aspirations.

Rich Hidy enjoys tomatoes and canteloupes. So does Tim. Contact them at rhidy@nd.edu and tbradle5@nd.edu.

Versatile Roccaro leads youthful program on the rise

Rich Hidy
Sports Editor

Star sophomore opens up about Notre Dame experience, post-season ambitions

Notre Dame sophomore Cari Roccaro is the Swiss Army Knife of college soccer. Not only is Roccaro capable of playing forward, midfielder and defender for the Irish soccer team, but her versatility also lies in her leadership skills.

Ever since Roccaro came to Notre Dame last season as a freshman, after participating in international competition for the USA U-20 team, the Irish have witnessed wins accumulate on the pitch. Roccaro played 16 matches last season, helping the Irish win 14 of their last 17 games and advance to the NCAA Quarterfinals. She was a part of the top recruiting class in the nation in 2012, and is joined by current Irish players Katie Naughton, Crystal Thomas, Morgan Andrews and Kaela Little on the U-20 team.

"Representing my country with some of the Notre Dame girls is such an honor," Roccaro said. "We are able to be a part of two great soccer programs and it allows us to learn and gain different types of experiences on and off the field that help us excel in both environments."

Following a prolific freshman season in which she netted 6 goals and also recorded an assist, Roccaro was named the Soccer America National Freshman of the Year, the Big East Rookie of the Year and NSCAA third-team All-America. Roccaro said her teammates deserve much of the credit for the praise given her by national pundits.

"Those accolades are a great honor, but I would not have been able to do it without my teammates," Roccaro said. "They helped me adjust to the college game and being around such great players for my freshman season pushed me to do my best.

After the disappointing exit out of the NCAA Tournament following a 16-6-2 season with 18 freshmen and sophomores, Roccaro went on a mission to help take Notre Dame to the next level. A move to the ACC presented a tough challenge for the Irish, and Roccaro's spark and impact on the game gave her a leg up in directing the team on a course to sustained success.

"I am more comfortable this year compared to last year, and I think the experience I had in college as a freshman has allowed me to assist the younger players on and off the field," Roccaro said. "I would say I am pretty vocal as a leader, but there are times when I do not mind just leading by example and pushing myself as hard as I can at all times."

Roccaro's vocal leadership style has helped the Irish earn an 11-7-1 record heading into postseason play. She has filled a variety of roles for the Irish this season, starting the first half of the year at the midfield spot until a shift to forward in late September resulted in a hat trick against Maryland in a 5-0 victory, and a goal and two assists against Pittsburgh three days later. Roccaro is third on the team in goals with four total, and also has two assists. Roccaro's ability to adjust to whatever her assigned position is on any given day dates back to her early involvement in the game.

"I've never really had a set position my whole life, and I think my competitiveness and love for the game has allowed me to learn how to play all positions," Roccaro told the *Rover*. "As a kid, I did not care what position I was playing. I just wanted to be on the field, and that kind of stuck as I grew up."

Two of the 6 Irish freshmen have made a huge impact on the season. Midfielder Morgan Andrews leads the team in shots and is second in goals. In net, keeper Kaela Little has become a brick wall for the Irish with 5.2 shutouts and 70 saves. She has only allowed 18 goals in 19 games. Part of the reason the freshmen have made such an impact can be credited to Roccaro, who helped ease the young players into the program during the summer in U-20 and exhibition play.

"I was here at Notre Dame for summer school, so I spent a lot of time with three of the freshmen and some of the upper classmen and I were able to help show them the way," Roccaro said. "I also helped Morgan Andrews and Kaela Little make the transition from U-20 camp into preseason this year because us three along with Katie Naughton and Crystal Thomas all came in late and missed the first week of preseason."

Being a student-athlete at the Division I level demands a specific lifestyle. Discipline and camaraderie are two characteristics that are necessitated by the nature of collegiate athletics. The Irish share a common goal in putting their names in the record books with aspirations for postseason glory.

"Our team is trying to win the ACC tournament, and also make the final four this year," Roccaro said. "We haven't been to the final four in two years, and we want to get back to that spot and aim for winning the National Championship. We've been working really hard."

Roccaro said all of the Irish players—from seniors to freshmen—enjoy each other's company, which goes a long way in creating an environment on the field where all 11 players work together as a unit.

"Our team chemistry is awesome this year," Roccaro said. "We stick together on the field, and I think we are able to handle adversity because of our cohesiveness off the field. We only lost two players from last year's team so it was easy to integrate the freshmen into our team that already had great chemistry."

Roccaro, while representing Notre Dame on the field, also has really taken advantage of the opportunity to grow socially, academically and spiritually—three vital aspects of a Notre Dame education.

"I love this place," Roccaro said. "I have made so many friends and met so many amazing people, while I get to do what I love and play soccer every day while getting a good education. (Spiritually), Notre Dame has allowed me to learn more about my religion and myself. Our team prays together before every game. I don't think you can beat (this place)."

Rich Hidy is a sophomore marketing major and journalism minor. He enjoys watching Bengals games on Sunday afternoons, especially when they are leading the division. Contact him at rhidy@nd.edu



Sophomore Cari Roccaro takes aim at the goal

QUICK STATS

39: Goals Roccaro netted in high school while playing for East Islip in New York

21: Shots on goal for Roccaro last season, ranking third on the team

1519: Minutes Roccaro has played this season, good for 7th on the team.

From fantasy to (strange) reality

Patrick Lyon
Staff Writer

Irish Quidditch proves intriguing "sport" for students on campus

One of the most potent desires of mankind has has been the the passion to achieve a novelty. We all want to be the first or the only one ever to do x, y or z, as if we belonged on the pages of a Hammacher Schlemmer catalog. Some find novelty in formulating new theories of the universe, but for a certain subset of the American collegiate student body, novelty is found in chasing a canary-clad cross country athlete while handicapped by a broom jammed between his or her legs.

Yes, in the honored tradition of the American people stealing British sports, the latest acquisition has been the fantasy game of which children and nostalgic college students everywhere have been dreaming: JK Rowling's quidditch. No, it is not played while airborne or in the presence of demonic flying bowling balls, but judging by the fanaticism of the fans, this sport may well be on its way to recognition by the NCAA. It has already inspired the next generation of incredibly easy console games. Football, beware.

This sport is a bizarre and polarizing idea of the strangest components. Seven players take the field for each team: three chasers, two beaters, a keeper and a seeker. There is also one neutral athlete who carries a tennis ball. The chasers score points for their team by throwing a ball called the "quaffle" through hoops on the opposing side of the field, and each team's keeper attempts to stop them. The two beaters keep the players' heads down by throwing dodgeballs at the opposing team, and the runner with the tennis ball (AKA "golden snitch") spends the game running away from the seekers of the two teams. If the seeker catches the snitch, then the seeker's team is awarded thirty points and the game is ended, but this is extremely difficult, as every player but the snitch must hold a broom between his or her legs at all times.

This sport, fascinatingly, is far more popular than one might expect. Since its 2007 inception at Middlebury College, it has expanded to encompass more than 1000 teams in 13 countries, and it shows no signs of slowing down. Many of these teams annually compete in the Quidditch World Cup (which, oddly enough, is won every year by Middlebury), and this sport continues to draw interest from all quarters. It has received attention from Saturday Night Live and in the media of five different countries in 2010 during the fourth World Cup.

Notre Dame adopted this sport several years ago, and since then it has continually held a small but dedicated group of fans and players. If you don't wish to play, then watching others play is entertaining as well. Besides, there are far worse ways to spend time avoiding homework.

Whatever the rhyme or reason may be behind this sport, it continues to draw interest, admiration and bemused stares from all passersby. It is an intriguing game, so if you ever happen to see Notre Dame's quidditch team at work in the coming months, please, do not gape. It is rude, and they will probably hex you.

If you are interested in signing up for the quidditch team, email Makayla Manta at mmanta@nd.edu.

Patrick Lyon is a freshman PLS major. You will frequently find him absently staring into the stratosphere or silently talking to himself, but don't ever let that appearance mislead you. He is really a great guy. He told me so himself. Contact him at pylon@nd.edu.