THE IRISH ROVER

Serving God, Country & Notre Dame since A.D. 2003

WWW.IRISHROVER.NET VOLUME 11 ISSUE 7 DECEMBER 5, 2013 • FEAST OF ST. GERALD

Notre Dame renews litigation against HHS mandate

Timothy Bradley
Politics & Economics Editor

University files lawsuit to seek relief from coercive law

On December 3, Notre Dame announced that it has refiled its lawsuit to seek judicial protection relief from the Department of Health and Human Services (HHS) insurance mandate that would require Notre Dame to provide, either through its insurance plans or a third party administrator, various drugs and products which the government describes as "contraceptive," but which include abortifacients (such as Ella and the IUD).

In a Tuesday university press release, University President Reverend John I. Jenkins, CSC, said that Notre Dame's "abiding concern in both the original filing of May 21, 2012, and this re-filing has been Notre Dame's freedom—and indeed the freedom of many religious organizations in this country—to live out a religious mission."

Notre Dame and the Mandate

The HHS mandate, issued as a regulation under the Affordable Care Act on August 3, 2011, requires employer health insurance plans to provide free access to contraceptives, sterilizations and abortifacients. The mandate initially contained an exemption for religious



institutions that serve and employ primarily members of their own faith (such as houses of worship), but many religious schools, universities, hospitals and charities were made subject to the mandate without exemption.

After widespread outcry for this departure from tradition in federal law, President Obama announced on February 10, 2012, that the regulation would be revised to accommodate the concerns of these non-exempt religious organizations. On March 16, 2012, the revised rule was issued for comment. It contained no significant proposed changes that would allay the concerns of objecting religious institutions.

On May 21, 2012, the University of Notre Dame joined dozens of other for-profit and non-profit businesses and institutions by filing a lawsuit in US District Court for the Northern District of Indiana against the mandate. In an accompanying statement released the same day, Fr. Jenkins wrote: "We simply ask that the Government not impose its values on the University when those values conflict with our religious teachings."

Notre Dame's lawsuit was dismissed on December 31, 2012 by Judge Robert L. Miller, Jr., on the technical ground that the university's complaint was not yet "ripe," given that the Obama administration had promised to amend the rule to accommodate non-exempt institutions such as Notre Dame. HHS Secretary Kathleen Sebelius issued a revised rule on February 1, 2013, which became final in June. As of January 1, 2014, this revised rule would go into effect for Notre Dame's employee health insurance plans.

In refiling its lawsuit, Notre Dame joins Cardinal Donald Wuerl and the Archdiocese of Washington, Catholic University of America, and other institutions whose initial suits were dismissed on technical grounds that have renewed their formal complaints against the mandate or asked for relief from the mandate's injunctions.

continued on page 9

Holy Cross College named a recommended Catholic school

Michael Bradley
Editor-in-Chief

College embodies Catholic identity

"The mission of Holy Cross College is to educate and form global citizens with the competence to see and the courage to act. Holy Cross is a Catholic college that advances the apostolic mission of the Brothers of Holy Cross. Our practical, experiential, liberal arts curriculum applies timeless truths to contemporary life and leads people to wholeness in the image of Christ."
-Holy Cross College Mission Statement

This fall, the *National Catholic Register* recommended South Bend's Holy Cross College (HCC), along with 36 other Catholic universities and colleges, in its annual Catholic Identity College Guide (CICG) for the 2013-2014 academic year.

According to the September 8 publication, the *NCR* compiles its CICG recommendations in response to the results of a questionnaire administered to Catholic colleges and universities across the country. Other schools listed in this year's CICG include Ave Maria University, Catholic University of America, University of Dallas and Wyoming Catholic College.

The *NCR* crafts a 10-question survey such that "yes" responses to each of the inquiries "reflect essential elements of the renewal of Catholic identity called for by Pope John Paul II's 1990 apostolic constitution on higher education, *Ex Corde Ecclesiae* (Out of the Heart of the Church), its 2000 'Application to the United States,' canon law and other relevant Church documents," according to *NCR*.

Questionnaire inquires included:

"Is the majority of the faculty Catholic?"

"Do you provide daily Mass and posted times (at least weekly) for individual confession?"

"Do you exclude sponsoring pro-abortion campus groups?"

"Do you exclude advocates of abortion, euthanasia, embryonic stem-

continued on page 6

Collapsing Catholic charity

Alexandra DeSanctis
Staff Writer

Can Notre Dame be a leader in unleashing Catholic generosity?

Would you be surprised to discover that Catholics, on average, tithe and give less in charitable donations than other Christian groups? A recent study, funded by Notre Dame's Institute for Church Life, discovered that this is the case. Where does Notre Dame fit into this picture? As a preeminent Catholic university, what responsibility does the university have as a leader in unleashing Catholic generosity?

The new report, *Generosity Inside and Outside the Church*, studied the trends in and impact of Catholic generosity on causes outside of the Church. This groundbreaking study was conducted by Dr. Christian Smith of the Notre Dame Sociology Department and Brian Starks, Director of the Catholic Social and Pastoral Research Initiative at Notre Dame.

University Spokesman Dennis Brown commented on the immense significance of the study in relation to Notre Dame's mission as a Catholic university:

"It is the university's vision to become a preeminent research university while maintaining excellence in undergraduate education and an unending commitment to Catholic teaching. All of our research—be it in the sciences, engineering, the arts, business, the humanities or social sciences—has value in various ways, and some, such as in this case, has particular value to the Church."

Brown continued: "The study by Drs. Smith and Starks, which provides deep insight as well as possible solutions, is an excellent example of the kind of research that is a hallmark of Notre Dame."

The survey on which the study was based was conducted in 2010 and was taken from 1,997 nationally-represented United States adults, 442 of whom were Catholic. The study discovered that the same basic factors that increase financial generosity to the Church are also essential to unleashing Catholic generosity in other

continued on page 6

INSIDE:

Practicing people-first language
The Joe Lindsley Page, p. 3



Dating under the dome
Religion & Ethics, p. 10



THE IRISH ROVER

EDITOR-IN-CHIEF
Michael Bradley

ASSOCIATE PUBLISHERS
Sean Woods
Michael Logue

EXECUTIVE EDITOR
Lilia Draime

MANAGING EDITOR
Madeline Gillen

LAYOUT TEAM
Caroline Reuter
Adam Conrath

WEB MASTER
Gabriel Griggs

ADVERTISING MANAGER
Jack Gillen

ASSOCIATE EDITORS
Liz Everett, *Campus*
Timothy Bradley, *Politics & Economics*
Rebecca Self, *Religion & Ethics*
Rich Hidy, *Sports*
Caroline Corsones, *Culture & Thought*
Colin Devine, *Humor Guru*

COUNCIL OF ADVISORS
Laura Hollis, *Associate Professional Specialist Department of Accounting*
Walter Nicgorski, *Professor Emeritus of PLS*
John Cavadini, *Professor of Theology*
Father Bill Miscamble, CSC, *Professor of History*
Margot Cleveland, *Adjunct Instructor of Accounting*
Charles E. Rice, *Professor Emeritus of Law*
Gerard Bradley, *Professor of Law*
Michael Zuckert, *Professor of Political Science*
Vincent Muñoz, *Associate Professor of Political Science*
Patrick Deneen, *Professor of Political Science*
Eric Sims, *Assistant Professor of Economics*

BOARD OF DIRECTORS
Sean Woods, ND '14
Claire Cousino, ND '12
Gabrielle Speach, ND '12
Kevin Donohue, ND '10
Mary K. Daly, ND '10
Matthew Smith, ND '08
Tommy Forr, ND '07
Brian Lasky, ND '07
Meredith Wholley, ND '07
Christopher Hammer, ND '05
Joseph Lindsley, ND '05
Beth Monteleone, ND '05
Henry Scott, ND '05

The Irish Rover is a 501(c)(3) organization.

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.

"Gratitude is the most exquisite form of courtesy."
- Jacques Maritain

Notre Dame: A place without revolutionaries



MADELINE GILLEN
Managing Editor

"You are all revolutionaries."

Thus began Princeton professor Robert George, addressing participants of the sixth annual Love & Fidelity Network Conference: Sexual Integrity and the University. He deemed me and the other attendees as revolutionaries in light of our belief in and advocacy for conjugal marriage, the importance of family and holistic views of sex and sexuality.

The Love & Fidelity Network (LFN) is not a religiously affiliated organization, and the conference presenters approached the weekend's topics—which included the links between sex trafficking and pornography, the disintegration of pastoral care into therapeutic affirmation and the negative impact that contraceptives have effected for both men and women—from non-religious perspectives. Rather, the speakers relied on social science data and statistics to equip "college students with the resources, arguments, and support they need to advocate for the institution of marriage, the special role of the family, and the integrity of sex within their university communities and as leaders in the public square."

George's statement to the contrary, I didn't always feel like a revolutionary over the course of the weekend. Speaking to friends from Yale about their efforts to combat Sex Week there and about what a triumph it was for them to take 25 students to the March for Life last year, I felt somewhat uneasy. A friend from a secular institution's divulgence that daily Mass isn't offered on his campus solidified my feeling of whimpishness.

Unlike my peers at Yale, attending Notre Dame's LFN club (Rodzinka) doesn't make me a "joyless prude." My belief in conjugal marriage is met with some hesitation and occasionally with furtive affirmation, but never with shouts of hatred. Notre Dame brought over 600 students and 75 faculty members to the March for Life last year. And if I miss daily Mass while at school it is either because I'm sick or I don't choose to attend—there are too many options for attendance to be difficult.

All of which blessings made me wonder: Is there such a thing as revolutionaries at *Notre Dame*, which *affirms* Catholic teachings on the sanctity of marriage, the family as the fundamental building block of society and holistic teachings on gender and sexuality?

Most students here want what the Church advocates: a faithful spouse of the opposite sex, a close family and (before those things) a stable, romantic relationship. But most students seem not to know how to have these and they certainly couldn't articulate *why* they want those things to peers who don't.

It's not that students who *do* want a sacramental (possibly Basilica) marriage and a stable relationship during their time here are obligated to sharply articulate *why* they do. Since it's easy and common to avoid following parietals, to hook up and to forget family amidst the plethora of once in a lifetime service trips or tours, the simple witness of living differently is powerful enough.

The typical Notre Dame student is, well, a typical college student with too little time, too many friends, too little self-confidence to date and lots of stress about post-grad life. Most of all, though: students at Notre Dame, like students everywhere, find it hard to engage with (let alone live out) the Church's teachings.

But Notre Dame, more than any other Catholic university, provides myriad venues—conversations, lectures, prayer and the sacraments—by virtue of which students can engage with and live out these teachings.

In my time at Notre Dame many people and groups have encouraged and facilitated a deep and knowledgeable understanding of what it means to be a Catholic woman.

Institutes like the Center for Ethics and Culture and the Institute for Church Life have impressed on me the intellectual richness and cultural import of the Catholic faith and tradition.

I have benefitted from reading Doctor Christian Smith's illuminating sociological studies, which he is conducting very expressly in service of the Church. I have enjoyed reading the works of Notre Dame professors who are often featured in publications—like *Public Discourse*, *First Things*, *Ethika Politika* and *Crisis*—that keep readers up to date on important cultural, moral and ecclesial issues.

Through my four years' involvement with the Edith Stein Project I have connected to a wider national network of both adult and peer Christian leaders and have discovered the beauty of the Church's teachings on gender, sexuality and human identity. My club advisor has become a mentor as I have sought to grow both in professional competencies and as a woman of faith, and my fellow conference organizers have become great friends.

Most importantly, access to daily Mass, communal prayer in the form of Vespers and Lucernarium, weekly confession and spiritual advising have provided me with much needed grace.

Indeed, resources abound at Notre Dame, and many students take advantage of them. Majors from every discipline attend daily Mass and regular confession. A number of students—including some who personally struggle with same-sex attraction—have embraced the truth and beauty of the Church's sexual teachings. Many students laugh at the idea that gender relations are skewed at Notre Dame because of the single-sex dorms—it isn't difficult to befriend *anyone* when he or she lives two minutes away, even if you have to do so prior to 2 a.m.

Many Notre Dame students volunteer and perform service generously, and the university is far from hosting a Sex Week comparable to those plaguing other college campuses. Nearly every student who departs Notre Dame does so with a deeper appreciation for the importance of faith and faith communities.

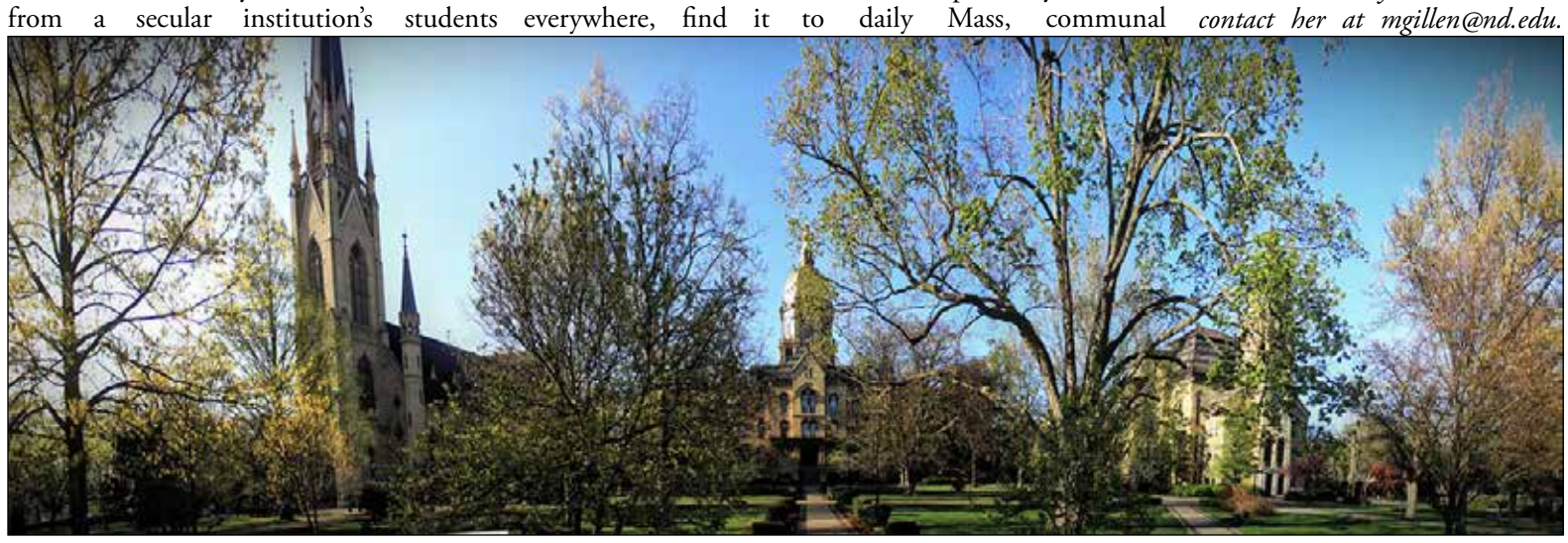
> "No, there are no Notre Dame revolutionaries. Our students are not labeled "revolutionaries" for maturing in and embracing their faith during their time on campus. This is what makes Notre Dame so beautiful."

No, there are no Notre Dame revolutionaries. Our students are not labeled "revolutionaries" for maturing in and embracing their faith during their time on campus. They are not labeled "revolutionaries" for caring deeply about the topics that brought 300 students to Princeton in November.

This is what makes Notre Dame so beautiful. This is the inestimable advantage it enjoys over its Ivy League counterparts.

In today's university culture, sadly, this is also what makes Notre Dame revolutionary.

Madeline Gillen is a senior living in Welsh Family Hall. Please contact her at mgillen@nd.edu.



Progressive phrases and preschool practices

Katie Petrik
Executive Editor Emeritus

In one of Aesop's fables, *The Dog and Its Reflection*, a canine carrying a tasty morsel glimpses his reflection in a stream. Thinking his reflection is another dog with something tastier, he opens his mouth to bark, and drops his meal into the water. Sometimes in an argument, not content with making a curious point, we snap our teeth at the person on the other side.

As a twenty-something involved in a socially conscious profession, I encounter arguments from friends, articles and memes that cross this line. There's the "this will be embarrassing someday" themed captioning of a black and white photograph of bigoted signage, connecting the image to support for your traditional belief of choice. There's the "truth is, no one cares about your feelings, your guilt, your story" line addressed to "privileged" readers of pop-diversity articles. There's Aziz Ansari's profane lumping of misogynists and racists with supporters of traditional marriage.



Katie and former** Rover **Humor Guru Michael Jackson enjoy the great outdoors

One of the few politically correct trends I've found uplifting is the practice of "people first language." In education, this means you say "a child with autism" rather than "an autistic child." This prevents the conversation from equating the person with the exceptionality. Hearing Ansari's comments about not minding when your grandma died because she was racist made me wonder why the same courtesy isn't provided to those with offensive opinions. You're not a person with racist inclinations, you're a racist, so it's okay to make light of your death. The keen social observer will note that jokes receiving majority approval become more than jokes.

Arguments for social equality—pick your progressive topic of choice—are premised on love and understanding. The ostensible point is to lift people up, in acknowledgement of our equivalent worth and dignity. But too often the prevalent catchphrases run on hate and shut down the very conversations they profess to start. What begins as a noble undertaking ends as another self-serving whinny. When the argument turns against humans, rather than actions or intentions, the argument loses. When hate wins, we all lose.

> "Sometimes in an argument, not content with making a curious point, we snap our teeth at the person on the other side."

Yesterday I tried to "walk two moons" in one of my preschooler's little untied shoes. He wakes before six to demolish my classroom from 7 a.m. to 6 p.m., then returns to a substance-filled home without a mother. He has to go outside when we say to, sit when we say to, use the bathroom with permission, and manage his feelings when friends grab his blocks. The world is new, surprising and intriguing, and sometimes it's more fun to toss plastic bugs all over the floor than to organize books on a shelf. Sometimes, "Miss Katie, just, don't worry about it," is a sensible response to a request to wipe off his face, which shows remains of breakfast, lunch *and* snack. Maybe, with a glance at my untied sneakers, I could address his emotional outbursts with more compassion.

This preschool practice of perspective-taking, which we strive to exercise as educators and to encourage in our flock, serves as a nice litmus test for an argument's flotation. "If I was on the other side, would I feel edified or wounded?" When I firmly remind students where to keep their hands while in line, I occasionally receive glares and crossed arms. When I take the time to explain why, and show the love from which my instruction stems, I get invited over on Saturday to play with dolls.

When seeking to educate, it behooves one to remember that snapping at a juicy-looking piece of meat in the form of another's dignity may lose you the whole gamble.

Katie Petrik teaches at a Head Start in Las Vegas. Send her edifying lesson plans at kpetrik@alumni.nd.edu.

Historic breakthrough or historic mistake?

Louis Bertolotti
Staff Writer

Deal with Iran eases economic sanctions in return for a more limited nuclear program

History was made last week when a deal concerning the future of Iran's nuclear program was announced between Iran and 6 Western powers. After five days of secret talks in Geneva, the two sides revealed a deal on November 23 that has been over a year in the making.

Iran and the five permanent members of the United Nations Security Council (Great Britain, France, Russia, China and the United States) and Germany signed the deal. In exchange for the easing of about $7 billion in economic sanctions and a 6-month commitment not to impose additional penalties, the Western powers compelled Iran to agree to limit its nuclear program in various ways.

More specifically, the deal calls for daily invasive monitoring of Iranian nuclear sites by the International Atomic Energy Association (IAEA), no net increase in Iran's stockpile of enriched uranium, the destruction of all near-weapons-grade uranium, the idling of half of Iran's installed centrifuges and a promise not to install any new centrifuges. The deal does not achieve *total* dismantlement of Iran's nuclear program, but instead *limits* its capacity to make nuclear weapons. According to former IAEA director Olli Heionen, the effect of the deal is to immobilize Iran's nuclear program; it will now take the Iranian government two months—instead of two weeks—to produce weapons-grade uranium should they choose to do so.

The deal received mixed criticism internationally. Elias Hazrati of *Etemaad*, an Iranian newspaper, wrote this week, "Here in Iran, everyone is happy!" Yet while Iranian President Hassan Rouhani has received broad-based support from officials in his country, including a stamp of approval from Ayatollah Ali Khameni, President Obama has had a tougher time convincing the public that the deal was a smart move for the United States.

Opponents of the deal have been very critical of the Obama administration for halting the economic sanctions that were significantly harming the Iranian economy while at the same time allowing the country to continue to produce uranium. John Bolton at the *Weekly Standard* compared the deal to the appeasement of Nazi Germany during the 1930s, saying it amounts to "Iran gain[ing] legitimacy." The most vocal critic of the deal, however, has been Israeli Prime Minister Benjamin Netanyahu. "[It] is not a historic agreement," he said upon hearing the news, "it is a historic mistake. Today the world became a much more dangerous place because the most dangerous regime in the world made a significant step in obtaining the most dangerous weapons in the world."

Some opponents have conceded that there may be a bright side in the deal: the reappearance of bipartisanship. In the days since the deal has passed, Republicans and Democrats have united against Obama in opposition to the agreement. In late July, the House passed tough sanctions against Iran by a vote of 400-20. Since the Iranian deal was brokered, Sen. Chuck Schumer, New York Democrat and third highest-ranking Democrat in the Senate, said that he will bring the House bill to the Senate floor with the support of numerous other Democrats and the entire Republican Party. This means that bipartisan legislation on sanctions for Iran could pass both the House and Senate, but Obama could still veto because it violates the recent deal.

Supporters of the deal, meanwhile, have claimed that architect of the agreement, Secretary of State John Kerry, "appears to have gotten his fingers on the edge of something that could be historic," as Amy Davidson argues at the *New Yorker*. Supporters hope that this deal will help build trust between Iran and the West and give negotiators time to reach a more comprehensive agreement. A *New York Times* writer argued in an editorial that regardless of opinions about the deal, "no one can seriously argue that it does not make the world safer." After a decade of steady Iranian nuclear development and no real diplomatic progress, John Kerry "is certainly trying," Davidson points out.

In fact, instead of Obama's "Munich Conference of 1938," some supporters have said that this deal can best be seen as Obama's "Nixon goes to China" moment. In 1971, staunch anti-communist Nixon shocked the world by announcing that he would visit China, eventually leading to the opening of diplomatic relations between the two countries after decades of mutual hatred. Some supporters of the current deal hope that relations between Iran and the United States will now undergo a similar change.

Professor Michael Desch, Chair of the Department of Political Science at Notre Dame, sees parallels between these two events: "Then, as now critics complained that the US was in danger of being hoodwinked by a radical and violent regime that was playing us for a sucker," he told the *Rover*. Although President Rouhani appears to be sincere in his efforts to reform Iran, critics are concerned that he is gaming the system.

Adding to Obama's problems is the political climate in which this deal came about. Thanks to the difficulties of the Obamacare rollout, a recent CNN poll has found that 53 percent of Americans do not believe that the president is "honest and trustworthy." Furthermore, more than three decades of icy relations have contributed to a plurality of Americans believing that Iran is "the United States' greatest enemy in the world today."

Another consequence of the deal is its impact on the upcoming peace conference between Syrian government and militant rebels in January of 2014. The Syrian civil war has become a proxy war between the United States and Saudi Arabia on one side, and Russia and Iran on the other. The new Iranian deal seems to imply that the United States will want Iran to sit at the table for the Syrian negotiations, which would enforce the notion of Iranian legitimacy. As Desch put it, "an opening to Iran could potentially not only contain its nuclear program, but set the stage for broader changes there as well." If exercised correctly, the Iranian deal could help create stability throughout the whole Middle East.

If nothing else, the Iranian nuclear deal is historic because of the *way* in which it was announced. At 7:55 p.m. on November 23, Michael Mann, the spokesman for the European Union Foreign Policy Office, tweeted the news, hashtags and all. The mainstream media in Europe and the United States quickly picked it up. The fact that news of this gravity was delivered through a tweet and not an official press conference speaks volumes about the changing nature of journalism.

Regardless of the long-term effects of this deal, the *Washington Post*'s Eugene Robinson argues that it will be a "diplomatic success story." Why? "Even if negotiations for a permanent agreement ultimately fail," he says, "this is a bargain price for 6 months of peace."

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

Who's who at Notre Dame: Len Gish

Maggie Duncan
Staff Writer

Notre Dame traditions are all about longevity. When it comes to football traditions, the longer-standing, the better. With the recent close of football season, it seemed only obvious to interview one of the most permanent parts of the Notre Dame football legacy: Mr. Len Gish.

Gish is not a former player or a former coach, or anything that would immediately come to mind, yet Gish has been in the stadium for Notre Dame games for multiple decades. He is an usher for the student section of the stadium (as well as the JACC for basketball games), and he has been part of the Notre Dame football family for 52 seasons.

Gish lives with his sister here in South Bend, he explained.

"Born and raised here, never left. The only time I left is when I got drafted and I was in the service for two years," he stated simply. "United States and Korea, between '63 and '65. I'm an old timer."

I asked Gish about his time here and how he got started at the university.

"I started here when I was 17, ushering in the stadium. I've been in the stadium for 52 years in the senior section," he said.

Over five decades, Notre Dame has gone through major changes and renovations—one of these being the permitting of women to attend the university. I wondered how Gish had seen these changes affect the university. Gish answered with the air of someone who has more than half a century of experience under his belt.

"Well, back then it was all guys. But it hasn't been bad now with the girls," he said. "Basically all the kids are easy to handle. Put it this way, if they give us too much static, we ask for their ID, and they know where they're at."

The standards and education of Notre Dame are not the only things that have changed over the years. I asked Gish what he saw during his time here as the football program progressed (and regressed) throughout the seasons.

"The program started getting bigger back in the 60s," he said. "I would say it's had its highs and lows."

After 52 years, there must be certain factors that draw Gish back again and again. He told me his favorite part of being an usher: "You meet a cross section of people technically from around the world because you know the university's classes are diverse. Years ago it would have only been Americans and Canadians, and now you've got them coming from all over the world, which is good."

When asked why he has stayed for so long, he had a simple but sweet answer:

"For the enjoyment of it."

Gish is a captain of the ushers in the senior section. He says that students have been pretty easy to keep a handle on during his time here. The only time it seemed to be difficult was when the band sat up in the stands. In addition to this information, Gish gave me some of the history of the tradition of throwing marshmallows at the last game.

"It's been a while. They used to throw snowballs. You know, if Notre Dame went to a bowl game—like if they went to the Orange Bowl they would throw oranges. Sometimes they were throwing live frogs. They threw squids like they used to do at hockey games. They would go get a half a side of raw salmon. Now, you get stuck with that on your coat…ehhhh," Gish half-grinned, half-grimaced at the memory.

When it comes down to the marshmallows, it seems the situation can get a bit messy.

"I could take it or leave it. The only thing is if the weather is bad, your feet stick. I've stuck right to the tunnel and couldn't move. I'd lose my shoe," he said.

Despite debacles with rowdy kids and sticky stands, Gish seems to have enjoyed his years in the stadium. When asked if Notre Dame was like a family, Gish had a sound response.

"Oh yeah. They'll take care of you if you get down and out."

While Gish was out this season due to health issues, he wants to be back for next season. I asked him how long he wants to go on ushering. Gish's response falls in line with the enthusiastic tradition of the Notre Dame spirit.

"As long as my pins hold up, I'll do it."

Maggie Duncan is freshman living in McGlinn Hall and as such has only been a part of one season of Notre Dame football. If you would like to teach her more about the traditions of the past 50 years, contact her at mduncan5@nd.edu.

Right where you are, just the way you are

Maggie Schmid
Staff Writer

"Restless" might be the only way to describe myself as I finished my freshman year at Notre Dame last spring. Though I had finally chosen my major, made some friends and adapted to college life, I was faced with an empty summer ahead of me. I was interested in working outside of my hometown of South Bend, so I turned to Appalachia Service Project (ASP), a nonprofit organization with which I had volunteered for a one-week summer mission trip in high school. In choosing to do service work over the summer, I anticipated a new perspective and a much-needed reality check. However, I could never have predicted the complete transformation that this project would affect for me.

Appalachia Service Project works to eradicate substandard housing in distressed counties of Appalachia. This summer, I was on staff at a center of dual ministries: hosting Christian youth groups who would provide emergency home repair during the day, and organizing and facilitating Christian programming at night. The volunteers arrived weekly with the same mindset with which I arrived: I was going to save the world. I was coming to Appalachia to rescue the people and bring God to them; I was going to serve them. Throughout the summer, I realized that the completely opposite dynamic was the case.

When I began my work, I realized that I was completely out of my comfort zone. I would enter homes of the most dilapidated state I have seen in my life—and needless to say, unfit for human beings to inhabit. Some homeowners were happy, welcoming and loving; others embarrassed, hopeless and depressed. Every home situation had to be dealt with differently, but all were vulnerable. The homeowners were allowing a random college student (with less than two weeks of construction training) to come in with untrained high school youth who intended to make the homeowners' houses warmer, safer and drier.

As each day went by, however, what happened was much greater than simple home rehabilitation. I witnessed a true happiness that did not depend on material goods, a concept foreign to what I had believed prior to this experience. I witnessed homeowners opening up and allowing hope back into their lives. I witnessed high school students gaining new perspective on life and learning the meaning of Jesus' call to serve the poor. I witnessed people seeing Christ in each other.

I had never better understood the famous saying of Tex Evans, founder of ASP: "Right where you are, just the way you are." It did not matter where along his or her faith journey a homeowner was or how much money he or she had. It did not matter what university I attended or how much I knew about construction. We accepted each other right where we were, just the way were, to come together to rebuild the lives of the homeowners, both figuratively and literally.

What I saw in myself and others was the opportunity for us to love unconditionally. The most powerful realization I had was that this is how God has loved me all along, and will continue to love me forever. And almost instantly, my life was changed.

This realization has thankfully stayed with me since then as it has woven itself into my life in different ways. ASP's theme last year was "Radical Reversal"; we preached change from our daily goings-on and a conversion to align our wills with God's for us. When I left small town Chapmanville, West Virginia, I realized just how radically I had changed. Shopping for myself was less appealing; the Mishawaka mall was sensory overload, and that's saying something. My faith has become the foundation for my life, rather than just one aspect of it. I have a newfound courage in myself to see Christ in everyone I encounter and love them exactly where they are, just the way they are.

With this mindset, this school year has been very different from last. Coming back, I was uncomfortable with certain things that used to seem normal to me, a feeling that I had noticed as early as halfway through the summer. I expressed this sentiment to my dad, who told me that my discomfort was a good thing because it meant that I had changed. I have gained a greater understanding of the poor in one area of our country, an understanding that has rocked the way I make choices every day. I learned that when I accept and love people right where they are, just the way they are, I am mirroring the love of Christ. And with this, my heart rests.

Maggie Schmid is a sophomore living in Cavanaugh Hall studying psychology. Contact her at mschmid@nd.edu.

It behooves a good watchdog to bark.
Good Rover.
Interested in writing for the *Rover*?
Write us at ndirishrover@gmail.com

CHEERS & Jeers

Declan Feeley
Humor Appretice

CHEERS



Family, friends, mechanical pencils, soap, warm showers, acorns, those little crab apple things that I love to throw, huge squirrels, hugs, happiness, hope, seeing freshmen stop and gasp when they see a squirrel, that sense of wonder over animal life that only comes from a city childhood full of asphalt and metal monkey bars, bowties (God bless 'em. Anyone who goes through the grueling ordeal of tying a bowtie every day earns my instant respect), awesome nalgenes with stickers on them, that one person you know who has a really great laugh, screensavers of fires that make you feel a bit warmer, foosball, waterfalls, winks, wrapping paper, existence and grace.





Happy belated Thanksgiving from your friendly neighborhood Humor Guru and Humor Apprentice.

Jeers



People who bemoan the end of football season. Yes, we are all sad it's over, but now you actually have to think about conversation-starters instead of repeating the latest ESPN football announcer verbatim. If you are an ESPN football announcer, well, I suppose you have to stop quoting yourself so much.





Really bad lip-syncing in the Macy's Thanksgiving Day Parade. I get that you "have" to do it, but at least don't miss your cue to start singing. That's why it's a cue. If you didn't see the parade, this jeer will make no sense to you; if you did, you'll want to buy me a pumpkin spice latte because you'll be so glad someone else noticed it.



Leaf-blowers. Please permit me a brief rant. You never work, have never worked, and are simply the result of an odd marriage of the lawn mower and yard rake. Stick with the parents and only use the leaf-blower if you need to choreograph a bizarre elementary school dance in your backyard.

Declan Feeley is a freshman finance and theology major from LA. He is currently shivering under a pile of blankets in his dorm room, but if you would like you can contact him at dfeeley@nd.edu.

Permission to laugh

Hirsute pursuits: Reflections on an underwhelming No-Shave November

Michael Infantine
Staff Writer

A sobering look at the agonies and ecstasies of facial hair

This past November, I decided to break loose from the tyranny of my electric razor (and any standards of socially acceptable personal grooming, for that matter) and embarked on the scraggly, patchy, adventure of No-Shave November. Little did I know of the pain, inner turmoil and emotional angst this month without a razor would produce. In fact, just about the only thing this month didn't produce was facial hair.

Autumn is a time of abundance, and while things like fallen leaves, produce harvests, heavier coats and pumpkin spice lattes abounded throughout the month, my facial hair, evidently unamused by the autumn spirit of abundance, was not quite so plentiful. Instead, like the budding flowers in late winter, afraid or unable to pierce the snow, so too my facial follicles lay dormant.

This was not my first experience with an underwhelming No-Shave November. It all started a year ago—my first encounter with the tantalizing, fickle temptress that is No-Shave November. In my first semester of my freshman year of college, though my mind had matured and developed enough to earn me a spot at one of the country's top universities, the hormones in my body responsible for growing facial hair were not so industrious. In fact, after a month without shaving, I had accumulated such little growth that the stuff on my face wasn't even identifiable as hair. After receiving countless comments like, "Why do you have dirt on your face?" "When was the last time you showered?" and even, "You call that facial hair? I'm pretty sure you could put some milk on your face and have a kitten lick that off," by one particularly mean-spirited homeless man on Eddy Street, I knew I needed an ace up my sleeve this time around, and that's why I got a head start.

On Halloween, as I lay in bed, visions of beardedness danced in my head. I was determined to make sure that this year would be a success after last year's debacle. As I awoke on November 1, already a week in and with an entire month of glorious growth ahead of me, I pictured myself come December 1 with a *Duck Dynasty*-style beard complete with a mustache that would make any self-respecting walrus jealous. What I got was anything but.

About a week into November, my quest for a long, luscious face-carpet was well underway, but my boyish hormones had other plans. It was November 7 and I could count the number of whiskers on my face on one hand…and still have four fingers left over. I feared that this would be a repeat of last year and I would be doomed to another sparse, itchy mess on my face once again, but I decided to stick with it.

Come week two, I was finally starting to see some growth, but it was around this time that I also came to a frightening realization. There might just be something even worse than not being able to grow any facial hair at all: being able to grow a patchy, disgusting beard that is quite visible, and egregiously so. I was hoping—praying—that this would only be temporary. An awkward teenage phase of sorts that would soon pass as my beard filled out. Sadly, this was not the case.

By week three, I was growing desperate. I certainly had some semblance of a beard that was visible to the naked eye, which I suppose was an improvement from last year, but it was totally uneven and wholly unhandsome. At this point I was ready to try anything. I considered turning to Human Growth Hormone or Miracle-Gro. I'm no science student, but if it works for plants, it can work for a human face, right? November was drawing to a close, and despite the fact that I was actually growing more hair, the patchy mess on my face was even worse than the previous November's.

Come week four, I put the "man" in "gerrymandering." In a last-ditch effort to create the illusion of thicker scruff, I attempted the comb-over; to absolutely no one's surprise, the finished product was totally unconvincing. It looked like I had lost a fight with an angry hairdresser.

At this point, I was all out of time and options, so it was time to come to terms with the fact that No-Shave November 2013 was a failure. Maybe that razor wasn't such a tyrant after all.

Michael Infantine is a sophomore PLS major who is still recovering from the trauma of the past month. If you would like to send him a fake beard or some encouraging words, you can reach him at minfanti@nd.edu.

Holy Cross College

continued from front page

cell research or cloning as commencement speakers or recipients of honorary degrees?"

Holy Cross administrators responded "yes" to each of the 10 survey questions.

Holy Cross is a "Catholic, residential, coed, four-year institution of higher learning, offering an applied liberal arts curriculum," according to the college's website. Founded in 1966, the college is rooted deeply in the tradition of the Brothers of Holy Cross, a society of lay religious men within the Congregation of Holy Cross.

Dr. Tina Holland, Executive Vice President of HCC, addressed the college's Catholic mission and tradition in an email to the *Rover*.

"A commonly heard phrase on the Holy Cross College campus regarding our Catholic identity is '…distinctly Catholic, open to all,'" Holland explained. "It is an accurate depiction of our Catholic identity in that Holy Cross College embraces the teachings of the Church and accepts the Bishop's teaching authority. At the same time, our Catholic identity is rooted in the history and traditions of the Brothers of Holy Cross. As such, we are a college community that is uncommonly hospitable."

"We have intentionally cultivated a college environment in which students can grow in their faiths by developing programs and activities that are directly mission driven," Holland continued. "[Particularly], The Holy Cross College learning model, known as the four pillars of the Holy Cross experience, illustrates how Holy Cross intentionally builds faith development into the students' overall college experience."

Holland went on to explain how each of the four pillars—internship, service learning, global perspectives and academics—"constitute the curriculum through which students are challenged in the academic disciplines while they connect solid course content to their understanding of faith and their discernment of vocation."

Holland also cited HCC's establishment of a student-leader Mission Team in 2000, the purpose of which is to act as "stealth leaven" on campus by taking "defined and measurable commitments to leadership by example," as well as the college's 2006 creation of the Center for Discernment and Preparation, as instances of the college's intentional efforts to cultivate a faith-centered, holistic educational experience.

"We wanted to create a career center that would do more than place students, but that would help develop students so that they would find their post-graduate placement through a process of discernment," Holland said of the decision to revamp HCC's preexisting career center. "The Center for Discernment and Preparation immerses students in a program of service, reflection, discernment and preparation for life after college."

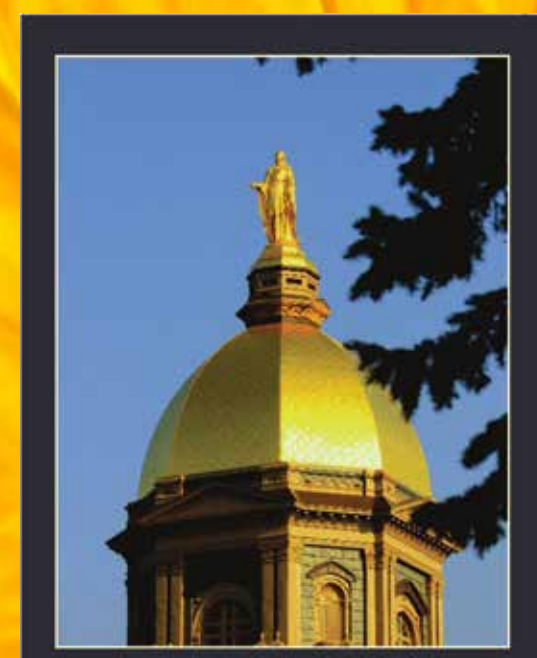
Holland underscored specific initiatives the college has taken to foster a "culture of vocations" on campus. She referenced the inception of the St. Joseph Residency Program—which allows young men interested in the vocation of the Brothers of Holy Cross to live in community with them while discerning—and the Our Lady of Holy Cross Program, which connects interested young women with Holy Cross sisters through HCC's Center for Global Perspectives, which allows students to visit and assist in various Holy Cross ministries across the globe.

Holland also emphasized the importance of being a mission-driven institution.

"The mission drives everything we do at Holy Cross," she stressed. "It must. When an organization fails to be mission-driven, it loses its focus, its purpose for existing. The Church needs her schools to advance the mission now more than ever."

According to its website, HCC offers 24 major and minor degrees in the liberal arts tradition, has an enrollment of about 510 students from more than 30 states and a dozen countries, and a 2013-2014 tuition fee of $24,500.

Michael Bradley is a senior studying philosophy & theology who lives in Dillon Hall and awaits in joyful hope the coming of Christmas break. Contact him at mbradle6@nd.edu.



"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!

Catholic charity report

continued from front page

areas of charitable giving.

Catholics who report spiritual engagement with their own financial resources are more likely to give to the Church and also more likely to make voluntary financial contributions to combat homelessness, reduce poverty, aid the elderly, support pro-life causes and more. Additionally, Catholics who make a conscious decision to give away more money not only donated more to the Church in the previous year, but also gave much more to other philanthropic causes. Finally, Catholics who follow a routine donation system contributed more than spontaneous givers—both inside and outside of the Church.

Because financial generosity in one area of life tends to spill over into greater generosity elsewhere, unleashing Catholic generosity will be helpful not only for the Church, but also for the broader world. In this respect, Notre Dame's position as a leading international research institution places it in a role of great responsibility.

Starks commented on Notre Dame's leadership in the realm of Catholic financial generosity.

"I think Notre Dame has a potentially important role to play in the larger Church as we engage in the New Evangelization," Starks said. "Notre Dame has an opportunity to set an example and be a beacon for Catholics in the United States and globally when it comes to generosity and sharing the good news."

The study revealed that American Catholics tend to be less financially generous to both religious and non-religious causes than members of other faiths. This revelation proves that promoting financial generosity to the Church can encourage Catholics to increase financial generosity in many other areas of life.

Focusing on the study in the context of Notre Dame, Smith discussed this finding. "American Catholics as a whole are relatively stingy financial givers, both to the Church and non-religious causes. Why that is so is a fascinating question," he continued. "But within American Catholicism there are some extraordinarily generous givers and they have made a huge difference for institutions like Notre Dame."

Smith said that Notre Dame stands apart, nearly unique in the world for the extraordinary loyalty and generosity of its alumni and friends: "This has made all the difference in what Notre Dame is and might be," Smith stated.

The gap in Catholic giving is evident in the fact that Catholics in the survey donated, on average, $501 in the previous 12 months, as opposed to $985 for the average non-Catholic respondent. Overall, the American Catholic "giving gap" is largest in exclusively religious giving, but the gap also exists elsewhere. Catholics remain near the bottom, below members of other religious traditions, in terms of donations to non-religious causes. Altogether, US Catholics give significantly less on average than members of most other religious groups; the typical American Catholic donates less money than the average American.

Smith indicated that reversing this trend would have a remarkably transformative effect.

"One of the most neglected means of social, cultural, and institutional influence that ordinary people have is financial giving," he explained. "Completely apart from the struggles of politics, policy, and the Supreme Court, American Catholics could literally change the world if they learned to become generous and smart financial givers, given the resources they already have. Not doing that is a massive lost opportunity, not to mention bad stewardship."

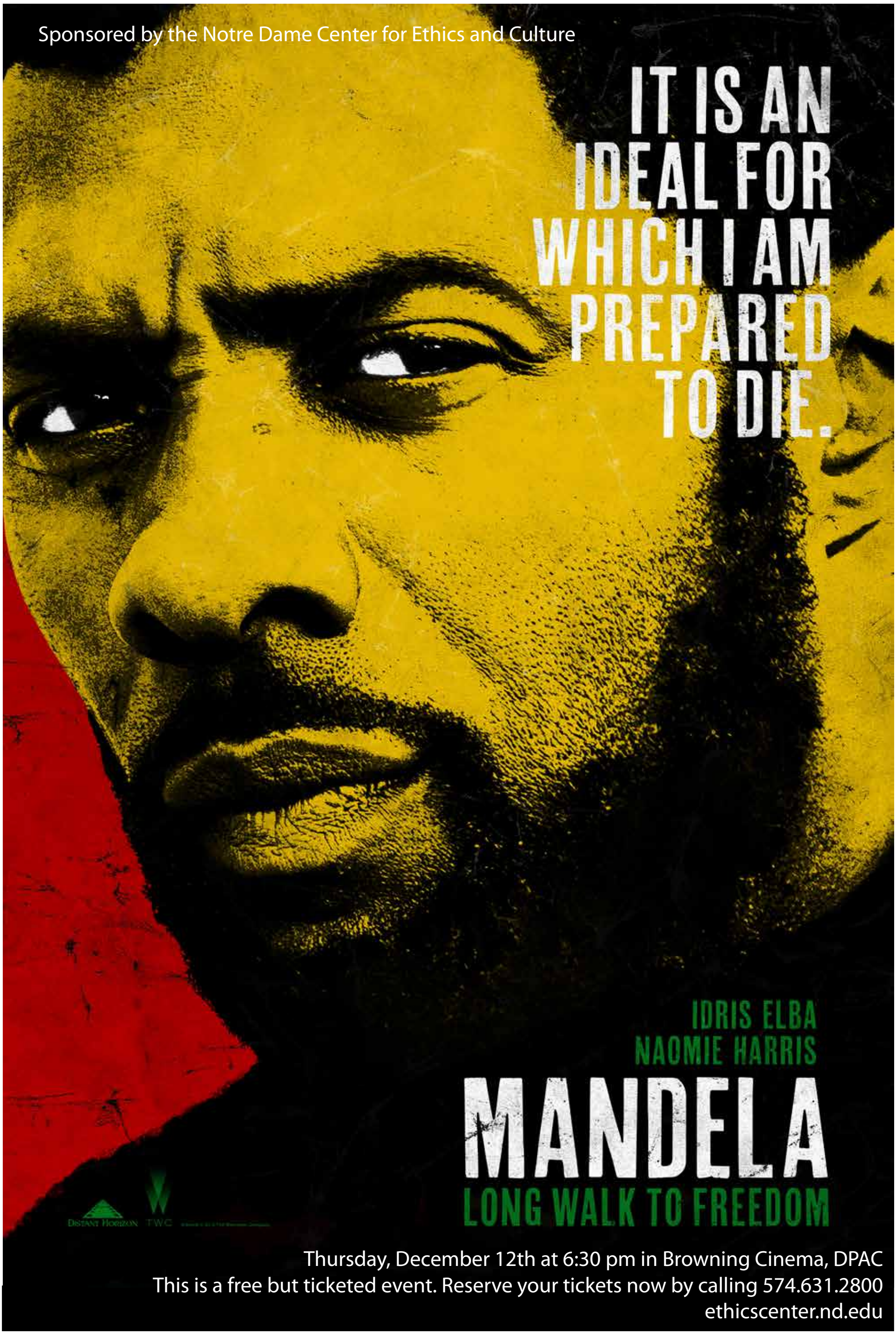
The study concludes that encouraging financial generosity within the Catholic Church will not diminish generosity to other good causes. Instead, by helping to develop generous dispositions in religious giving, the Church will be able to foster greater generosity in other areas.

"I believe we, as a community, can model a spiritual life that, as Pope Francis says, centers on mission and reaches out to the margins," Starks said of the Notre Dame community's role in fostering a more generous mindset. "By sharing the Good News of God's love and His generosity ever more broadly, we, ourselves, will be better able to accept God's continuing gifts as He breathes life into our Church."

This informative study provides powerful evidence for the argument that unleashing Catholic generosity in the United States will not only strengthen the Church, but also benefit the rest of the world.

Smith summarized the results of the survey with a powerful statement: "I say, if people believe the world should be different, then they need to put their money where their mouth is….Collectively, the effects of that could be unimaginably transformative."

Alexandra DeSanctis is a sophomore political science major who is sick of explaining why she is a fan of New York sports teams. To discuss the Yankees' offseason plans, contact her at adesanct@nd.edu.


Sponsored by the Notre Dame Center for Ethics and Culture
IT IS AN IDEAL FOR WHICH I AM PREPARED TO DIE.
IDRIS ELBA
NAOMIE HARRIS
MANDELA
LONG WALK TO FREEDOM
DISTANT HORIZON
TWC
Thursday, December 12th at 6:30 pm in Browning Cinema, DPAC
This is a free but ticketed event. Reserve your tickets now by calling 574.631.2800
ethicscenter.nd.edu

March for Life: Be a witness

Andrew Lynch
Staff Writer

Sign up to be part of the rich tradition, promising future of March for Life

In his speech to hundreds of thousands gathered for Mass at World Youth Day in Denver, Colorado, in 1993, Blessed John Paul II challenged the young in the crowd to "offer your youthful energies to building a civilization of Christian love. Be witnesses of God's love for the innocent and the weak, for the poor and oppressed."

At Notre Dame, students are blessed with many opportunities to serve the poor, the disabled and the needy. However, one of the great ways that students can help spread a culture of life and bear witness to the love of Christ is participation in the March for Life in Washington, DC.

Now in its 41st year, the March for Life is an annual march held to protest the 1973 *Roe v. Wade* decision that required abortion on demand across the country and thus invalidated the existing laws of every state. Notre Dame's involvement with the March for Life dates back to 1977, when a handful of students made the long trip to Washington along with members of northern Indiana Right to Life groups. By 1998, Notre Dame's Right to Life Club was organizing bus trips for over 200 students. Following President Obama's controversial commencement honoring and address at Notre Dame in spring of 2009, the club saw increased student participation in the March. In 2010, Right to Life took 400 students on 7 buses, and for the first time, Notre Dame's president, Father John Jenkins, CSC, attended the March with the club.

This past year marked the 40th anniversary of *Roe v. Wade* and the March for Life. In an incredibly strong witness to the dignity of life, Notre Dame sent over 600 students on 12 buses to the March, as well as over 75 faculty members and many more alumni and friends of the university. In acknowledgement of the club's efforts and Notre Dame's renewed focus on life issues, 50 Notre Dame students were given the honor of carrying the official March for Life banner at the front of the March.

Organizing the trip is a huge logistical effort that requires the support of dozens of students, faculty, staff and administrators. Planning begins in earnest over the summer as timelines are developed, to-do lists created and initial contacts are established. When the fall semester begins, the coordination team meets frequently with administrators and staff to arrange for transportation, housing, university approvals and fund-seeking. Once approvals are granted, the advertising committee works hard to create posters and signs that will attract both new and veteran attendees to the March.

Once registration opens, most of the work is completed, while final details are ironed out and a final number is given to the bus companies. The incredible size of last year's trip made logistics more interesting, however, with the need to order additional buses and find extra lodging space. Through the generosity of Marymount University in Arlington, VA, and the wonderful efforts of Cardinal Buses, we were able to accommodate all registered attendees for last year's March.

Choosing to attend the March for Life is a decision not without sacrifice. Two 12-hour bus rides in the middle of January are not always the most comfortable of experiences. Many students, however, find that the sacrifice of time and comfort is an excellent opportunity to bear witness to Christ's sacrificial love, which lies at the heart of a culture of life. While the trip is both protest and pilgrimage, it does offer a great deal of fun, and spending two days in our nation's capital can be an ideal break from the permacloud-covered landscape of northern Indiana.

This year the March will be held on Wednesday, January 22. As a result of the mid-week date, the trip options this year are different than in past years. A long trip option will begin Monday, January 20 at 7 p.m., and a short option will depart Tuesday, January 21 at 7 p.m. Both trips will leave Washington after the March on Wednesday and return to campus Thursday morning. With the extremely generous support of the Notre Dame Fund to Protect Human Life, as well as countless Notre Dame alumni, the club has been able to keep the price of the trip at $35 per attendee.

Today is the last day for registration. Please consider joining your friends and fellow students this January in supporting a culture of life and bearing witness to the love of Christ in the world today. To register, go to studentshop.nd.edu, and email NDMarchforLife@gmail.com with any questions.

Andrew Lynch is a graduate student trying not to lose his soul while studying business. You can find him playing basketball on the Baby Ballers basketball team on Thursday nights or email him at alynch4@nd.edu.

A review of *The Hunger Games: Catching Fire*: Sparks of revolution

Kate Everett
Staff Writer

Second installment in the series is hungrier, more thought-provoking than original

The Hunger Games: Catching Fire, sequel to last year's *The Hunger Games* and an adaptation of the second book in Suzanne Collins' trilogy, broke holiday box office records last weekend, dissuading any fears that the film would succumb to middle movie syndrome.

The new movie begins in District 12, the coal-mining home territory of Katniss Everdeen and Peeta Mellark, winners of the previous year's Hunger Games contest in which young representatives of each district participate in a televised hunt to amuse the wealthy and pacify the needy.

Katniss and Peeta, the celebrated but traumatized victors, and pretend lovers, embark on a propagandistic "Victory Tour" of the 12 districts of Panem. As feared by President Snow, the chillingly ruthless leader of Panem, the tour becomes less about propaganda and celebration and devolves into showcasing the citizens' defiance of the Capitol instead. The citizens embrace Katniss as a symbol of this hope and rebellion, a symbol President Snow hopes to snuff out by devising a 75th anniversary edition of the Hunger Games that will pit previous winners against one another.

This sequel, while running at a lengthy two and a half hours, is a tighter and more focused adaptation than the original. It contains everything a fan of the books could want; it is more faithful to its source material than the first, while the improved special effects bring to life some of the more fantastic elements of the story, previously limited to readers' imaginations. The visual experience of the movie highlights in a visceral way the difference between the poverty and violent oppression found in the districts, and the decadent, frivolous parties and attitudes found in the Capitol. Images of gray, hungry misery are juxtaposed with flashy fireworks raining down on Capitol partygoers, as they down medications to throw up their food in order to consume more.



As a whole, this installment spends more time reflecting upon the political and social undercurrent, as the budding revolution brings these themes to the foreground; as President Snow warns Katniss at the beginning, "You fought very hard in the Games, Miss Everdeen. But they were games. How would you like to be in a real war?" There is a heightened sense of consequence and responsibility in this movie. One almost forgets the Games themselves were so central to the first movie.

One of the most sophisticated questions these books and films asks the audience is: Where are we as viewers? What does it mean for us as an audience to be participating in this? Are we the same as the viewers in the capitol? Thomas Hibbs, Professor of Philosophy at Baylor University, asked these questions several weeks ago at a lecture he gave on *The Hunger Games*, sponsored by the Center for Ethics and Culture. In some ways, *The Hunger Games* is a satire on reality television such as Survivor, especially with its portrayal of mindless audiences.

The Hunger Games takes this concept to vicious extremes, turning death contests are forms of entertainment. According to Hibbs, Collins was inspired to write these novels because reality TV and media coverage of the Iraq War seemed blurred to her. Within all of the artificiality of the Capitol, the Hunger Games represent an interesting paradox: here, death is the only thing that is actually real because it cannot be faked.

Along with its political and social commentary, death truly is at the heart of reflections provoked by this movie, and the entire trilogy. Interestingly, there is no speculation about the possibility of anything after death. Rather, the focus is on rituals surrounding death. President Snow thinks that the ritual of the Hunger Games will constrain the people, yet Katniss displays a different ritual in the first movie by memorializing Rue's death. As the main character, she, along with the audience, learns to expand her understanding of for whom, and for what, she is willing to die. Therefore, we the audience empathize and identify with those in the arena instead of the Capitol viewers.

Perhaps former 12th District victor Haymitch Abernathy articulates it best when he advises Katniss that in the death contest known as the Hunger Games, there are no winners, only survivors.

Kate Everett is a sophomore in McGlinn Hall studying PLS and theology. If the watermelon sour patch candies are replaced in The Huddle, let her know immediately at keverett@nd.edu.

The DeBartolo Performing Arts Center: Where art and philanthropy converge

Charlie Ducey
Staff Writer

A look into the history of the various venues of DPAC

The DeBartolo Performing Arts Center (DPAC) may seem isolated, lying at the far south end of campus, but its five unique venues, which host live performances and film screenings, form a center of artistic culture at the University of Notre Dame.

House Manager KristaRose Lerma, who conducts tours as part of her job, described the DeBartolo Performing Arts Center as a place the university is fortunate to have.

"DPAC provides a great variety of service to the Notre Dame community, from weekly film screenings in Browning Cinema to live performances in the Leighton Concert Hall," said Lerma.

As Lerma explained, each of the five primary venues in DPAC carries with it the story of the person or persons for whom it is named. Covering the building's $62.6 million construction cost required an overflow of charitable donations, and the titles of each theatre and hall bear witness to those individuals whose generous contributions brought DPAC into being.

On the first floor, the Philbin Studio Theatre boasts a familiar name for those acquainted with ABC's *Live! With Regis and Kelly* or *Who Wants to Be a Millionaire?*, as Lerma explained.

"Regis Philbin—a Notre Dame sociology major—donated the money needed to construct this black box theatre," said Lerma. "The black box style of theatre places the actors close to the audience and allows them to move around the audience as they perform."

Also on the first floor, the Leighton Concert Hall offers seating for 900 viewers to enjoy such performances as the Kenny Barron Jazz Trio and the Notre Dame Symphony Orchestra.

"The Leightons funded the construction of the concert hall," Lerma explained. "The Leighton family actually has a history of donating money to many philanthropic causes in the South Bend community, such as Memorial Hospital of South Bend, located downtown."

Ascending to the second floor, movie-goers enter the Browning Cinema, named after the family of Michael Browning, a 1986 Notre Dame alumnus. The cinema is home to Friday and Saturday night weekly showings of films, old and new. On other days, film connoisseurs can attend film screenings sponsored by on-campus institutions, such as the Nanovic Institute for European Studies. Student-made films also attract crowds during the annual Notre Dame Student Film Festival, normally held in January.

Across the hall, the Decio Theatre expands the theatrical possibilities with its enormous mainstage. Recently, students performed the Tony Award-winning musical *Cabaret* in this theatre. The Patricia George Decio Theatre honors the wife of Arthur Decio, for whom the Decio Faculty Hall is named.

Seemingly hidden away in the corner of DPAC, the Reyes Organ and Choral Hall, named for Chris and Anne Reyes, contains one of the most impressive features of the facility—a 35 stop, $1 million, German-style organ situated on the second floor of the hall. The pipes stretch all the way from the ground floor to the third floor balcony.

Professor of Organ Craig Cramer said the design of the space is specific to the functioning of the two organs, a beautiful Italian antique and the newer German-styled one.

"The acoustics of this hall were specially designed by an acoustician," Cramer said. "Every single thing he said he would do, he did, and it's precisely what we wanted."

Cramer explained the workings of the organ, which uses two rows of keys, a set of foot pedals and four columns of stops to achieve what he described as an "intensely beautiful sound." He even allowed me to step inside the enormous contraption, which proved surprisingly roomy even with three people standing inside.

"The removal of the stops allows air to pass through the pipes," Cramer explained, as he demonstrated the manifold tones generated by the pipes of variant length and size.

If each stop combination were to be played for only one second, Cramer calculated that it would take some 1,100 years before all the stop combinations would be exhausted.

"That amount of time would take you back to the year 900," Cramer explained, "which was around the time of the pipe organ's medieval origins."

The facility as a whole has its own unique origin story: The Maria P. DeBartolo Performing Arts Center, as DPAC is officially known, was funded in honor of Maria P. DeBartolo by her children, Edward J. DeBartolo, Jr., and Denise DeBartolo York.

The father of the family, Edward J. DeBartolo, Sr., was a graduate of the University of Notre Dame's class of 1932 and is the man for whom DeBartolo Hall is named. DeBartolo amassed a fortune developing shopping malls in suburban America, which enabled his philanthropy as well as his ownership of the San Francisco 49ers and the Pittsburgh Penguins.

"We like to say that he was essentially the inventor of the strip mall," Lerma said.

With the generous funding of several chief donors and many other sponsors, the DeBartolo Performing Arts Center provides many artistic performances for theatre goers. The building also enhances academics, as the facility contains classrooms, scene shops and rehearsal sites. In fact, every venue that I tried to peek into during my tour was occupied—by classes of Notre Dame students, no less.

Charlie Ducey is a sophomore English major. He always thought his byline would be clever, but now he's grasping for words. Contact Charlie at cducey@nd.edu.

HHS mandate litigation

continued from front page

Religious liberty concerns and the Catholic response

The "accommodation" provided under the revised, and now final, rule provides no substantial changes that would allow a religious institution such as Notre Dame to comply with the mandate in good conscience. The United States Conference of Catholic Bishops (USCCB) issued a "Special Message" regarding the health care reform at the conclusion of its fall General Assembly this November in Baltimore.

The bishops wrote in this statement that "[w]ith its coercive HHS mandate, the government is refusing to uphold its obligation to respect the rights of religious believers. As the government's implementation of the mandate against us approaches, we bishops stand united in our resolve to resist this heavy burden and protect our religious freedom."

Richard Garnett, Professor of Law at Notre Dame Law School, told the *Rover* that, "The argument that the contraception-coverage mandate undermines the religious character, mission and integrity of institutions like the University of Notre Dame, and therefore violates the federal Religious Freedom Restoration Act, is—as some recent court rulings appear to confirm—a strong one."

Garnett added that, "When thinking about the mandate's legality, we should not simply ask whether the mandate would require religious institutions to culpably cooperate with wrongdoing or whether it would be morally permissible for such institutions to submit to the requirement. The 'religious exercise' that federal law protects includes more than the right not to be compelled to do wrong; it includes the freedom of an institution to operate with integrity, in accord with an animating mission and character."

Most Reverend Bishop Kevin Rhoades of the Diocese of Fort Wayne-South Bend echoed the importance of continuing to fight the contraceptive mandate in the courts and Notre Dame's important role in that fight. He issued the following statement to the *Rover*:

"I and my brother bishops remain united in our opposition to the HHS mandate which seeks to compel us and our ministries to violate our deeply-held religious beliefs. It is a very serious intrusion into our religious liberty. The severe penalties threatened against those who do not comply with the mandate threaten the very survival of these ministries. I am very grateful to all the Catholic institutions, including Notre Dame, that have joined in filing lawsuits against this unjust mandate. I hope and pray that we will be victorious in the courts, since we have not been successful with the executive and legislative branches in fighting this injustice."

"I believe we have an obligation to do all we can to resist this intrusion into our religious liberty," Bishop Rhoades continued. "We must resist this attempted reduction of religious freedom to freedom of worship. We should not be compelled to act against our own teachings as we seek to serve our neighbors and the common good. I am proud of Notre Dame's fidelity to its Catholic mission in its efforts to protect our religious freedom by its lawsuit against the HHS mandate. We are stronger through this unity, here in our diocese and throughout our country, in our efforts to protect our religious freedom."

Moral questions concerning potential compliance

Should Notre Dame lose its renewed litigation, must the university suffer the imposition of massive financial penalties, because it could not comply with the mandate? Or could the university morally comply with a coercive law of this nature?

The principles of moral theology to which one must have recourse in answering these questions are difficult to apply to particular situations and circumstances, since some of the principles depend upon knowledge of the intent of the cooperating actor (in this case, Notre Dame), the causal proximity between the principal and cooperating agents (whoever would be forced to provide the objectionable services to eligible Notre Dame employees, and the university) and a prudential comparative judgment of the goods to be gained (avoidance of the incursion of massive and potentially crippling fines) and the evils to be avoided (provision of the objectionable services). Thus, short of omniscience of all relevant circumstances, judgments concerning the moral licitness of compliance are difficult to establish.

Partially for that reason, the USCCB has not made any formal declarations on whether Catholic universities can morally comply with the mandate, should a compulsory situation arise.

Furthermore, as Fr. Jenkins noted in his statement accompanying Notre Dame's initial decision to sue, complying with the mandate would encourage the federal government to continue violating religious liberty by reducing religion to an act of worship rather than an integrated commitment to deeply-held truths that permeate, affect and integrate every facet of one's public and private life.

What happens in the meantime?

On October 18, Notre Dame's Faculty Senate reported that Meritain would be offering free contraceptives starting January 1, 2014. Additionally, the official university employee benefits handbook indicated that Meritain would begin offering contraceptives to eligible employees as part of their health insurance coverage beginning in January.

However, in a press release signed by Vice President for Human Resources Robert K. McQuade and emailed to all university faculty and staff on Tuesday, the university explained that while it "believed initially that it would find a way to accommodate its institutional values within the provisions of the mandate...it became clear that the University would be entangled with the provision of drugs and services inconsistent with Catholic teaching, and it felt that it needed to defend its religious rights by asking the courts for relief." Therefore, the university "will be guided by the courts, which are reviewing a number of challenges to the mandate in addition to Notre Dame's challenge. At a minimum, however, the University will continue to provide coverage for contraceptives when medically necessary for reasons other than contraceptive purposes."

That same email references page 17 of the university's 2014 Plan Summary for Medical/Dental/Vision, which continues to stipulate that "no payment will be made under the University medical plan for expenses incurred for oral contraceptive or contraceptive devices, except when specifically requested by a physician based on medical necessity and for purposes other than contraception. Contraceptive implants, such as Norplant, are not considered Covered Prescription Drugs."

The same plan also states that "no payment will be made for expenses incurred for oral and injectable fertility drugs administered in conjunction with artificial insemination in-vitro fertilization (IVF), GIFT, ZIFT or any other treatment designed to replace normal reproductive processes to achieve pregnancy."

As the bishops have said, encouraging signs of progress in other litigations against the mandate give hope that Notre Dame will not have to face the difficult decision of whether to comply with the coercive mandate at all. By renewing its lawsuit against the mandate, Notre Dame has lent its public witness to the paramount cause of religious liberty and is poised to avoid compromising its institutional integrity.

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

Dating under the dome

Rebecca Self
Religion & Ethics Editor

Professor discusses the whys, whens and hows of dating

"Dating: For Life." Any person coming across those words, would have reason to wonder what they mean. Does dating for life mean dating forever, and if so, why would anyone want that?

In September 2013, Philosophy Professor David O'Connor gave a lecture through the Right to Life club seminar series entitled "Dating: For Life." In the course of the lecture he established two interpretations of the phrase "Dating for Life": one in which a couple is always dating even if they get married because they never fully commit to each other; the other in which a couple dates in a way that leads to a successful marriage. O'Connor said, "If you date properly, in a life-giving way, you won't need to date much or for long. But if you don't, you'll be dating for life—you may have a wedding but you probably won't have a marriage."

There are many misconceptions about dating at Notre Dame. Like any place in which the fragmented philosophies of popular culture and traditional ethics collide, young Irish men and women are pressured to have their cake and eat it, too. During first year orientation, men are encouraged to score as many girls' numbers as possible at Domerfest while also remaining chivalrous. Notre Dame women, on the other hand, simultaneously receive advice to build careers and put off family life as long as possible, but also to be domestic, feminine geniuses as they embrace motherhood.

These factors, among others, have resulted in a campus culture in which not many students truly date. Some have casual sex, as is evidenced by anonymous posts on popular pages such as ND Crushes and ND Confessions, and some are in serious exclusive relationships; but not many are spending time with each other to get to know each other as something other than friends. Dates at Starbucks or one-on-one meals off campus are not common.

O'Connor's comments at the "Dating: for Life" lecture and in other settings offer insight into the popular culture's perception of dating and how that perception has affected young people. One student wrote that O'Connor's perspective was "helpful and relatable." Another student, speaking for the subset of Notre Dame students who want to date well but struggle with the cultural challenges, said, "Professor O'Connor was preaching to the choir. Our problem isn't that we don't want to get married until we're 30; it's that we often can't find the right person to marry before then."

On whether dating is good at all

In an attempt to counter the hook-up culture, some proponents of traditional Christian relationships have denounced dating as a system fraught with temptations. Joshua Harris claims in his best-seller *I Kissed Dating Goodbye* that dating fails to develop Christ-centered relationships because people focus more on their own satisfaction than on the other person. O'Connor, however, thinks the problem is not with the system, but with the mindsets of the people involved.

In an interview with former *Rover* writer, Chris Damian '13, O'Connor defended dating as a good way to "get to know people." He said that young people need dating because, unlike friendship, dating provides a natural opportunity to enter an exclusive relationship. At Notre Dame, O'Connor noted, "Two dates come pretty close to establishing exclusivity. That seems to me a mistake."

He went on to say as a caveat that casual sex and casual dating are not synonymous. Sexual attraction within dating is often either demonized or idolized, to the point that young people have a hard time navigating the waters. Young people do not have a vocabulary to talk about their romantic relationships, so they resort to equating them either to friendships, which is inaccurate, or to the vague, undefined "more than friends" zone.

On the importance of being honest

When a young person tells a friend that he or she is "talking with," "seeing" or "going out with" someone, the friend will have learned next to nothing about the relationship. The words with which young people talk about romantic relationships are often unclear; one person's definition of "like" varies immensely from another's. O'Connor said the ambiguity is often intentional.

> "If you date properly, in a life-giving way, you won't need to date much or for long. But if you don't, you'll be dating for life—you may have a wedding but you probably won't have a marriage."
> -Professor David O'Connor

Why might young people want to be vague about their relationships? To be mysterious and make people wonder? To resist the pressure to commit to something long-term? To avoid sounding presumptuous about the future? To defend themselves from sounding naive or idealistic? To disguise the fact that they do not understand the relationship themselves? All of these reasons may help explain the imprecise way many teens and young adults talk about their love lives.

O'Connor said that some caution about prematurely defining the relationship is healthy, but that most of it is "pathological." He expressed skepticism about a prolonged refusal to articulate what a relationship is about and where it is headed, because true dating ends in either heartbreak or marriage.

On the role of sexual attraction in dating

Contrary to many critics of youth culture today, O'Connor does not think the turbulence of young relationships is explained by the so-called sexual revolution of the past half-century.

At the 2011 Edith Stein Conference, O'Connor gave a talk entitled "She may be my wife: how a real man looks at a woman." In that talk, he said: "Far from being too focused on the body," the "atmosphere" that young people live in is "not focused nearly enough on the body." He went on to talk about the importance of the physical and sexual dimensions of human nature.



According to O'Connor, the modern image of a human being to which many college students subscribe includes an "asymmetry" in which the body is seen as somehow detached from the person. Part of this detachment he ascribes to the contraceptive revolution—not to the 'sexual revolution,' as sex is an essential aspect of human nature, but to the new norm that anytime a young man meets a young woman, he has a right to expect that she is sterilizing herself.

The "contraceptive norm," as O'Connor calls it, is what changed the dating culture by creating social impediments between men and women, leading to awkward introductions and assumptions. Notre Dame cannot escape this culture in which the mysterious power of fertility, which once guided and drove dating couples toward marriage, is viewed as an illness or even a failure to practice good hygiene. When young people are told that it is not just unwise but stupid to be committed and entirely vulnerable to only one person, their desires for meaningful sex and romantic relationships are frustrated. What are they to do?

On the importance of being 'old enough'

Popular culture dictates not only that fertility and pregnancy are undesirable burdens, but that "getting serious" as a young couple is unwise. Notre Dame has absorbed this relatively new development and embraced as fact that most students will not be married within a year or two of graduation. Popular post-grad programs like the Alliance for Catholic Education make few or no provisions for married or engaged applicants. There are just two housing options for married graduate students—the Cripe Street apartments, which do not permit children, and University Village, which does permit children but is not equipped to accommodate many couples with more than two children.

Beyond the dearth of housing options for married couples, though, the general assumption that smart, young people wait to get married is in the air at Notre Dame. O'Connor said that young people on campus have the best odds for "finding a good person to marry, but ND won't tell you that." The university's image partially rests on its ability to claim that recent graduates are earning sizable salaries at firms with recognizable names or are immersed in intense higher education at schools with recognizable names. Students are encouraged to find internships to fill their summers and to attend various fairs and workshops during the academic year to set up their careers.

But if Notre Dame's mission is to educate the whole person, and if relationships are essential to living well, why does Notre Dame not take into account that some people will not have typical careers? O'Connor quipped that the Career Center could be more aptly described as the "First Job Center" because most people do not continue down the same path on which they start at age 22. The university's careerist environment, according to O'Connor, is one of the factors deterring students from dating.

The strong current of careerism makes real romance seem frivolous and premature. Who has time for tea with a nice stranger?—there are LinkedIn connections to be made! The idea that people become more marriageable as they age is "bogus," said O'Connor. As time passes and individual habits become more and more entrenched, the idea of merging one life with another starts to seem more radical than natural.

Dating is not easy in the culture in which Notre Dame students live and study every day, even if, as O'Connor says, dating is healthy and natural. Among the tensions that university students face, O'Connor emphasized that "it is inconsistent to give college-age people the mixed message that on the one hand they are too young to marry, perhaps for an indefinitely long time, and that on the other hand they shouldn't have sex before marriage." People want intimacy because it is a good thing, and they are told to have it without all the elements that make it good—trust, commitment, vulnerability.

Sexual attraction, according to O'Connor, is what makes dating work. Young people, by getting to know each other and coming to love each other, increasingly desire to have "mature, honest sexual relationships…. Sexual attraction rightly conceived is an engine of maturity, a prime reason to grow up. And I have confidence people your age can in fact grow their spousal powers, if they have a mind and heart to."

To watch Professor O'Connor's presentation at the 2011 Edith Stein Conference, visit http://vimeo.com/24886532.

Rebecca Self is a sophomore with a major in political science and a minor in education, schooling and society. She is blessed to be dating a wonderful guy but is still very intimidated by the prospect of trying to articulate Prof O'Connor's wisdom. To let her know whether she succeeded or failed, and how badly, email her at rself@nd.edu.

The Holy Cross "Book of Wisdom"

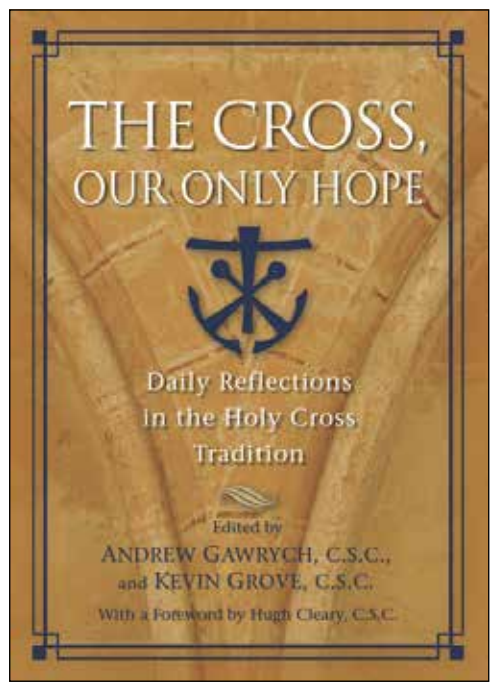
Meadow Jackson
Staff Writer

Give a gift that keeps on giving this Christmas

The Cross, Our Only Hope: Daily Reflections in the Holy Cross Tradition. The title says it all. This book offers a meditation, based upon a quotation from the tradition of the Congregation of the Holy Cross (CSC), for each day of the year. Over two hundred Holy Cross religious contributed to this work by writing personal reflections on the meaning of the community's traditions today.

"Through this book of daily reflections we seek to share our tradition so that others might grow closer to God through reflection and prayer with us," the editors, Fathers Andrew Gawrych, CSC and Kevin Grove, CSC, wrote.

Among the contributors is Reverend James King, CSC, Director of Campus Ministry and religious superior of the Holy Cross priests and brothers at Notre Dame. He praises the book as his own daily prayer resource. "It turned out to be more of a mosaic of the congregation…. [It] reflects people dedicated to a single mission as educators in the faith," said Fr. King.



Fr. King refers to the congregation's mission to share their ideals of faith, unity and Eucharistic fellowship throughout the world. The CSC's website devotes a page to the charism of the community as educators: "We draw from our founder Blessed Basil Moreau's trust in Divine Providence and confidence in the Cross as our only hope and zeal to make 'God known, loved and served.'"

Dan Ponisciak, CSC, a seminarian and Notre Dame graduate, encouraged people to incorporate the book into their daily routine and to share it with others as well.

"This book is an invaluable prayer resource and provides meaningful and thoughtful daily meditations and reflections that enable the reader to simply rest in the presence of God," Ponisciak said. "To be able to see through the eyes of these holy men who have encountered many blessings and challenges in their ministry allows us to see the face of Christ in the reflections they provide. I have already given it as a Christmas gift; my dad has read it every morning before going to work for the last two years."

Andre House of Hospitality, a Holy Cross mission named after Saint Andre Bessette, CSC, serves the homeless in Phoenix, AZ. Father Eric Schimmel, CSC, the director of the mission, said in email to the *Rover*: "[The book] speaks to so many different parts of our faith and living it out in our daily lives. We often find connections to what we are doing here at Andre House, as well as in our personal lives." Fr. Schimmel and Ponisciak worked together this summer at Andre House, where the entire staff affectionately referred to *The Cross: Our Only Hope* as the Holy Cross "Book of Wisdom."

Ave crux, spes unica. Hail the Cross, our only hope.

Meadow Jackson is a first year Gryffindor, intending to major in French and Defense Against the Dark Arts. If you hear of any trolls in the dungeon, email her at mjacks12@nd.edu.

International perspectives on an American holiday

Maya Lewis
Staff Wrtier

Notre Dame international students share their thoughts on the typically American holiday of Thanksgiving

George Washington instituted the American holiday of Thanksgiving as a "day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God."

After the Fourth of July, Thanksgiving may be the most quintessentially American holiday—but that does not mean that international students do not have their own opinions about it.

International students who come from countries that do not celebrate Thanksgiving similarly to Americans have a unique view of the celebration of Thanksgiving in America; their thoughts and experiences shed light on the cultural meaning of the American holiday.

Many international students celebrated Thanksgiving for the first time since coming to America. Nina Orlandi, from Rio de Janeiro, Brazil, said, "I never celebrated [Thanksgiving] back home. I went to an American school so the younger grades drew pictures of turkeys and decorated our cafeteria, but there was not much celebration beyond that."

Other students had celebrated Thanksgiving before, but agreed that it was different than how they experienced it in America. Jianna Park, a Korean international student, visited relatives in Wisconsin over Thanksgiving break. She said that Chuseok, a Korean holiday celebrated in September, could be compared to Thanksgiving, but the American holiday was much "more intense." She said that the whole mood surrounding American Thanksgiving was a new experience, and she particularly emphasized the feeling of warmth that surrounded the holiday.

Emily Koh from Seoul, Korea, also celebrates Chuseok with her family: "It's a day when we all gather at a relative's house and basically spend some quality time together enjoying each others' company and catching up on the recent happenings among the different families. It's also a time when we pay respects to our ancestors by visiting and tidying up graves."

Ellen Gleadow, hailing from Vancouver, British Columbia, remarked that in Canada, the celebration was fairly similar, but did not include the story of the Pilgrims.

In the spirit of warmth and hospitality, many professors extended their homes to students who opted to stay on campus over Thanksgiving break. Sisters Cristina and Carol Gutierrez, from Monterrey, Nuevo Leon, Mexico, along with a group of other students, were invited to dinner at the house of one of their business professors. Carol Gutierrez added, "I love how this holiday emphasizes hospitality."

The general consensus among international students was that Thanksgiving's main purpose, to give thanks, makes it a worthwhile holiday and tradition.

"The idea of having a day a year just to give thanks is really a lovely one!" said Ena Solorzano, a student from El Salvador.

Maggie Guzman, from Monterrey, Nuevo Leon, Mexico, likewise noted: "If I ever have the opportunity to [celebrate Thanksgiving back at home], I would love to!"

When asked about what they perceived to be the meaning of Thanksgiving, many students spoke of the importance of taking time off to reflect and spend time with family. According to Solorzano, "the important part of Thanksgiving is that you get to take a break for a little while and just spend some time with your family and loved ones."

Guzman also commented on the need to take a rest from school and work. The purpose of Thanksgiving, she said, "is to take some time off our busy lives and appreciate our family, friends…etc."

The students did not fail to mention a large part of this American holiday: the food. Park said that although her relatives served rice and Korean-style beef along with more traditional Thanksgiving foods, she especially enjoyed watching them carve the turkey. She also loved the pumpkin pie. Junior Elaine Lee, also from South Korea, recalled that her family would make rice cakes called Song-pyeon for Chuseok.

Perhaps standard Thanksgiving food was not to everybody's taste—Cristina Gutierrez said that she would like to continue to celebrate Thanksgiving, but that she might not cook all the traditional food in the future.

The broader purpose of Thanksgiving, though, seemed to resonate deeply with international students: "Who can say no to quality time with family and a good meal?" asked Guzman.

Maya Lewis is a freshman studying biology and music. If you know of a quicker way to get from Jordan to Crowley, please contact her at mlewis12@nd.edu.

Track and field

continued from page 12

year. Most importantly, however, I want to jump 26/27 feet, get the indoor/outdoor school record, and get the Haitian National Long Jump Record. In terms of the team, I want us to win the ACC both indoor and outdoor. I think that would stamp our mark in the ACC.

Will the ACC be easier or tougher in jumps than the Big East was last year?

The ACC is definitely much tougher than the Big East in long jump. According to Coach Garnham, if we moved to the ACC last year, I would have finished in the same places that I finished. With so many kids jumping 25 and 26 feet, it will be more difficult to win the event, but I'm up for the challenge.

What is your event? What is your relationship with your coach like?

Long is pretty simple actually. Depending on the part of the season, I usually have a 7 or 8 step approach. The leg that each person jumps off of is different; I jump off my right leg. It is important to have a consistent run down the runway and a fast final two steps in order to generate power in your jumping leg. When it comes to the actual jumping, it is important that I have a good knee-drive upward (comes from the final two steps), good technique in the air (which I'm still pretty bad at) and flexibility.

Coach Garnham is the man. He is funny, outgoing and really cares about his athletes. He is also amazing at what he does when it comes to coaching. My two feet improvement in the long jump since leaving high school is a testament to his coaching. Our relationship is pretty good. I feel like I can go speak to him about anything from home life to school. He has a pretty funny taste in music but it always gives us something to laugh about.

How is the camaraderie between all the members of the track team, even outside the event groups?

The camaraderie between the team is pretty good. It definitely has improved since my freshmen year. I feel as if everyone on the team knows at least one or two other people from another event group. I think our team events are helping us become closer as a team. There's no doubt in my mind that it will continue to improve and get better. Every group is awesome and should get to know each other.

The Irish track and field team opens up its season Friday, Dec. 6 with the Blue and Gold meet, which takes place at Notre Dame's Loftus Sports Center. Then, after the winter break, the Irish will go full throttle into the season with meets nearly every weekend until the beginning of March.

Jake Kildoo is a junior philosophy and Arabic major. In addition to his contributions to the Rover*, he also is a runner on the cross country team. Contact him at jkildoo@nd.edu.*

Catching up with Jeni Houser

Rich Hidy
Sports Editor

Houser finishes strong individual junior campaign, looks forward to the bright road ahead

Jeni Houser has held strong despite the adversity that the Notre Dame volleyball team has faced this season in the arena.

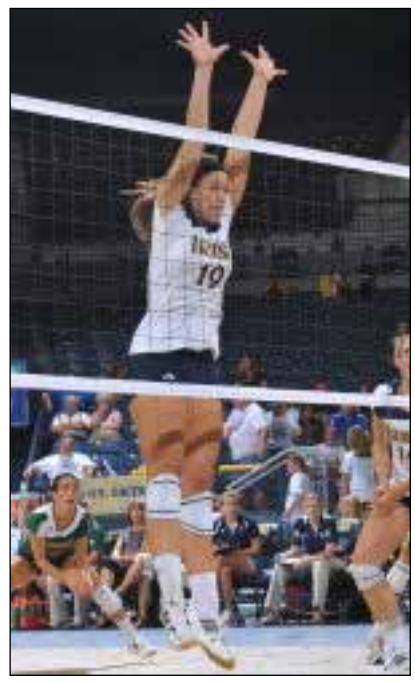
In a year of transition in which the Irish finished the season with a record of 13-18 with a 7-13 ACC record in the Irish's inaugural season in the conference, Houser was a consistent force on which longtime Head Coach Debbie Brown could rely. Houser started all of Notre Dame's 31 regular season matches, making her one of five Irish players to earn a place in the starting lineup for every game. Houser was also second on the team with 311 kills, trailing teammate Toni Alugbue in that category by 33.

Houser, a 6'3 junior from Kentucky, will be expected to lead the charge next season after proving herself a leader in her first two at Notre Dame. (Houser was named to the First Team All-Big East team her sophomore year and was second on the team in kills in 2012.) Houser, majoring in American Studies, and Alugbue—who were both Honorable Mention All-Americans—will lead an emerging 2014 squad with a nice mixture of experience and determined youth expecting to make an impact.

The *Rover* interviewed Houser about her volleyball career and her hopes for her senior campaign.

***Irish Rover*: How did a great high school program like Assumption prepare you to play volleyball at Notre Dame?**

Houser: Assumption was a nationally ranked volleyball program and we played the best of the best high school teams. It prepared me for the high caliber of play that happens in Division I volleyball. I was always fighting for a position on my high school team and there was never an easy day in the gym.



Houser sets the bar high

Why did you choose to come to Notre Dame rather than elsewhere?

Graduating from Notre Dame really means a lot to me. The community support was the number one reason, but also gaining a better education for myself really motivated me to pick Notre Dame. The volleyball program offers its student-athletes many opportunities that most other collegiate athletes won't be able to experience in a lifetime, such as a team trip to Europe.

What did you learn last season during your big season in which you were named co-MVP?

I learned that I need my teammates more than anything to win. If not for the passers and my setter then I wouldn't have had the offensive threat I provided the team last season. I also learned that communication is key. It also made me very confident and I am not afraid to step on the court and make a difference.

What is your favorite thing to do at Notre Dame besides play volleyball?

My favorite aspect of attending school here is walking around the campus and feeling blessed to know I go to an amazing school that provides me so much more than just an athletic experience. It makes me so happy to see families walking around the quads and sharing the same happiness I have when I step out of Walsh to head to class or practice.

How have athletics contributed to your overall growth as a person?

It has made me a better leader. I can take my leadership skills not only on the court but off the court as well, especially when I work on group projects for certain classes. I am able to step up or step down in order to get the best results possible on the court and off.

How has Notre Dame challenged you academically?

It is tougher academically as a student athlete but it teaches us awesome time management skills. It's definitely hard but at the end of the day, I know it will be worth it to work hard for four years and graduate from Notre Dame. It has also challenged me to think about what I actually enjoy studying. I started off as a Business major and I am now American Studies, and I love it.

What do you think about the spiritual aspect of Notre Dame? Does spirituality play a role in your life on campus?

I think the spiritual aspect of Notre Dame is incredible. I am surrounded by many opportunities to grow in my faith by going to mass in my dorm, mass in the Basilica and trips to the grotto.

How much of a leadership role have you taken on this year's team?

I think my leadership role is more on the court than off. I believe the team looks at me to make clutch plays under pressure situations. I perform better when I am under pressure. It gets me fired up and I will do whatever it takes to win. I just hope the girls see that and learn from it.

What has the transition into the ACC been like for the team?

The transition has been a little different. The competition is a lot better than the Big East and we are traveling everywhere. There have been many times where we have come back from games at 1 or 2 in the morning on a Monday morning and then have to go to class and perform academically. I think the professors are really working with us, and I believe the transition will be a lot smoother next year. It has been an exciting experience.

What is your mindset going up for the ball when a kill opportunity presents itself?

I just want to kill the ball and put up a point. Confidence is something I think about everyday. When I take a moment in the team room before the game starts, I always spell out the word "confidence" to tell myself that I can do this and not to be afraid. I also visualize some of my favorite plays to remind myself that I can do the same thing over and over.

Rich Hidy is a sophomore business major and journalism minor. He resides in the official dorm of the Rover*, Dillon Hall. Contact him at rhidy@nd.edu.*

QUICK STATS

9—Home wins for the Irish this season. The Irish finished their home slate three games over .500.

1175—Team kills for the Irish this season.

117—Total blocks by Houser, tops of all players on the team.

The great indoors: Winter track and field

Jake Kildoo
Staff Writer

Irish prep for indoor season, which begins with a home field advantage in early December

As the winter begins to set in and the dark South Bend permacloud brings snow and sleet instead of just rain, there is a small fraction of the student body that will surprisingly become *more* active. This miniscule fraction is comprised mostly of the Irish indoor track and field team. Spanning from December through mid-March, the indoor track and field season gives athletes their shot to compete in all the events that the snow and cold render difficult or impossible to attempt outdoors.

Track and field is perhaps the least well-understood sport on campus, as it is so multifaceted. Most tend to assume that track basically means running. But there are plenty of other interesting and unique events, whose athletes all mesh together into one big track and field squad. When it comes down to it at scored meets such as conference meets, athletes in all events contribute to the same cause: scoring points.

Coming into this indoor season, the ladies team is fresh off of a double victory in conference last year, winning both the indoor and the outdoor Big East titles. The men came up just short in both meets, finishing as runners up to the University of Connecticut. This year, however, the Irish have left the Big East Conference, and will be competing in the Atlantic Coast Conference (ACC) with arguably stiffer competition. Under this change, the Irish hope to continue competing well as a team and make their mark on the ACC and the rest of the NCAA this winter.

The *Rover* interviewed two Irish track and field athletes about the upcoming season and their personal goals for it, beginning with senior thrower Emily Morris.

***Irish Rover*: Which event(s) do you do and which are your favorites?**

Morris: I throw the shot put and the weight throw. Shot put is definitely my favorite. I've been throwing it for about 10 years now and I really enjoying throwing it. I just started throwing weight at the beginning of my freshman year and it's definitely more difficult to get the hang of.

What are your goals for this coming season?

For indoor season, my goal is definitely to throw 16 meters in the shot put and to do well at ACC.

How will the move to the ACC affect you and the other throwers?

It will definitely be a change. We had gotten to know our competition pretty well and it will be interesting to throw against a new group of throwers. It will be cool to travel to new places to compete and have the opportunity to compete in such a competitive track conference.

What is a standard week of training like for you?

For the throwers, a standard week of training includes lifting four days a week for about 1.5 to two hours each, and practicing every day Sunday-Friday. Practicing usually entails taking a lot of throws and doing drills to work on hitting the correct positions of the throw.

Do you like indoor or outdoor track better?

I enjoy outdoor track better. Something about outdoor track is a little bit more exciting. We get to travel to fun places like Texas and California, and the weather plays more of a factor in competition, making it a little less predictable and more exciting. I always enjoy indoor season, but towards the end I can't wait to get outside and start throwing the metal shots again.

The *Rover* also had the opportunity to talk to junior jumper Keith Mesidor.

What are your primary events and which do you like the most?

Mesidor: I am primarily a long jumper, but I run the 60, 100 (outdoors), and 200. My favorite event would be the long jump. I enjoy my running events, but there is nothing like being a jumper, in my opinion.

What sorts of goals do you have for both yourself and the team this season?

I want to be a consistent 25 feet long jumper this

continued on page 11