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Judge denies Notre Dame relief from HHS mandate

Timothy Bradley
Politics & Economics Editor

Denied relief, Notre Dame to comply with mandate

Notre Dame renewed litigation against the HHS mandate on December 3, 2013, by filing a lawsuit in US District Court for the Northern District of Indiana. On December 20, Judge Philip Simon denied Notre Dame's appeal for a preliminary injunction, ruling that Notre Dame's case is likely to fail on its merits. Due to the late filing of Notre Dame's lawsuit relative to the promulgation of the final revised rules comprising the contraceptive mandate, Simon also called into question, "…Notre Dame's own view of the injury it faces under the regulation."

Notre Dame appealed the case to the US Seventh Circuit Court of Appeals. Vice President of Public Affairs and Communications Paul Browne stated in response to Judge Simon's December 20 ruling, "We continue to believe that the challenged mandate is an impermissible infringement on Notre Dame's religious rights." On December 31, a panel of the Seventh Circuit denied the university's motion for an injunction pending appeal. The panel also ordered that briefing and oral argument be expedited in order to decide the case as soon as possible, likely before the end of February.

The regulations of the Affordable Care Act went into effect for Notre Dame on January 1, 2014, the beginning of Notre Dame's self-insured health-care plan year.



The ruling of the Seventh Circuit left Notre Dame without temporary protection from these regulations. In addition, the Obama administration has refused to provide temporary accommodation for religious institutions as it has for other groups. In a letter to President Obama on December 31, 2013, Archbishop Joseph Kurtz of Louisville, president of the US Conference of Catholic Bishops, wrote that the Affordable Care Act "exempts small employers from the mandate to offer health coverage, and you have suspended this mandate for all employers through 2014."

Kurtz noted that one group of Americans has been given the cold shoulder relative to the generally accommodative stance that the Administration has taken during the implementation of the plan, namely, "Those who, due to moral and religious conviction, cannot in good conscience comply with the HHS regulation requiring coverage of sterilization and contraceptives." Kurtz highlighted the inconsistencies in enforcement of the ACA. In 2014, no employer is required to offer a health plan, and no employer will face penalties for cancelling health plans and forcing employees to purchase a personal plan in the open market. However, an employer who chooses, "to provide and fully subsidize an excellent health plan for employees—but excludes sterilization or any contraceptive drug or device—faces crippling fines of up to $100 a day or $36,500 a year per employee."

The ruling of the federal courts and the refusal of the Obama administration to offer temporary relief to conscientious objectors to the contraceptive mandate left Notre Dame with few choices. The university could refuse to certify its conscientious objection, which would render it responsible for either providing the objectionable services (which it cannot in good conscience do) or paying substantial fines imposed by the Obama administration for failing to provide the services. In any event, the university could not feasibly refuse to certify its objection because to do so would be to imply that it does not have any objection to contraceptive and abortifacient products. Alternatively, the university could certify its objection, thereby authorizing its third-party administrator to provide the objectionable

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Reading into the fine print of contraceptives

Kristina Flathers
Staff Writer

Scientific evidence supports claims that contraceptives harm health

Editor's note: This article is the first in a two-part series that will examine the medical effects of contraceptives and natural family-planning methods.

In May 2012, Notre Dame legally challenged the Department of Health and Human Services' (HHS) insurance mandate. After a US federal court denied a temporary injunction over the New Year, however, Notre Dame announced that a third-party administrator would contact employees about access to "free" contraception.

Depending on the outcome of these legal proceedings, access to the mandated provisions could be reversed in the future. For the present, university employees, through Notre Dame's third party insurance administrator Meritain, have access to contraceptives.

While popular culture portrays hormonal contraceptives positively and lightly, it rarely airs their downsides, according to Fort-Wayne/South Bend Diocesan Natural Family Planning (NFP) coordinator Lisa Everett.

Everett, who often speaks to at-risk women living at Hannah's House, a Christian maternity home in Mishawaka, as well as undergraduate students at Saint Mary's and Notre Dame, seeks to educate her listeners about the medical effects of contraceptives.

By ingesting hormonal contraceptives, Everett said, "you risk your physical health, future fertility and the life of any children you conceive, and for those who are sexually active before marriage, you risk picking the wrong husband."

What scientific evidence supports this claim? The most effective hormonal contraceptives (such as the "Pill," the "Shot," and the "Patch,") can pose serious health risks. Since the Pill was the first of those popular options to be put on the market, and remains the most popular contraceptive choice, it has been the subject of more

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The Nanovic Institute: Further educating the mind, body and spirit

Kate Hardiman
Associate Campus Editor

Fostering growth through Catholic education in South Bend and around the world

Notre Dame's Nanovic Institute for European Studies truly augments the university's goal of educating the mind, body and spirit of its students. Founded by Robert and Elizabeth Nanovic, the Institute invites a plethora of foreign scholars as presenters and awards generous grants for research while building an international network of Catholic universities across the globe.

Directed by A. James McAdams, the chair of Notre Dame's political science department from 1997-2002, the Institute has a strong foundation of faculty fellows who are experts in European studies. These experts acknowledge the value of immersion abroad and seek to internationalize students' experience in five areas: promoting European studies on campus, transforming undergraduates in Europe, professionalizing graduate students, fostering interdisciplinary research and building an international network.

The extensive partnerships developed through the Nanovic Institute's efforts advance the ideals of a Catholic university around the world. In the former Soviet Union, where citizens are still recovering from the effects of tyrannical governments, such a goal is both noble and necessary. Through the Catholic Universities Partnership, the Nanovic Institute is strengthening Catholic education in post-communist Europe.

Instilling a new basis of community and trust for academia, rather than the fear that Soviet ideology previously engendered, is no small feat. Yet, through its endeavors, the Institute has helped both old and new universities gear themselves toward educating a free personality rather than one which exists to serve the state. The Nanovic Institute invites foreign scholars to Notre Dame for mentorship, with the hope that they may put the knowledge they gain here to use in their home countries. Broadening the idea of a Catholic university to a worldwide au-

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

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

"As the family goes, so goes the nation and so goes the whole world in which we live." *-Pope John Paul II*

Relationships and the call to love



CAROLINE REUTER
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We all seek relationships. Although these relationships are sometimes necessarily fleeting due to the limits of time and space, can be torn apart by tragedy and invariably include sacrifice and hard work, most of us (except Scrooge pre-ghost visits) still actively seek them out.

Relationships are critical. They provide encouragement, constructive correction, diversion, healing, self-knowledge and companionship. The desire for intimacy with other persons is an essential part of who we are.

Through relationships with others we answer this call to love, which Blessed Pope John Paul II says is "the fundamental and innate vocation of every human being."

But how exactly can we—college students in the twenty-first century—answer this call to love?

On February 7-8 at McKenna Hall, 30 speakers invited by the members of Identity Project Notre Dame will seek to answer this question. They will be featured at the ninth annual Edith Stein Project, "Relationships and the Call to Love."

As conference co-chairs, we select our presenters by virtue of their ability to elucidate the thought of philosopher Edith Stein, a brilliant academic in the twentieth century who faced challenges in her male-dominated profession. Edith Stein converted to Catholicism and entered the Carmelite order, taking the name Teresa Benedicta of the Cross. She eventually died at Auschwitz, and was canonized in 1998 by Pope John Paul II. Her field was phenomenology, and she wrote extensively about the human person and human relationships.

Although romantic love will be a part of the conversation, we will also be focusing on how to love demanding parents, friends near or far, estranged siblings and the God who sometimes seems so distant.

If you or a friend is interested in any of the following topics, we cordially invite you to join us.

The effects of technology on relationships. Imagine if we were as insistent with our friends to put away their cell phones as is the scolding voice on the big screen before the start of any new movie? While there are surely many benefits to technology, negatives like bullying and addiction are easy pitfalls. Is there a way to use technology to help, instead of hurt, our relationships?

The concept of "alone time." Is time alone an antiquated idea that should be disregarded in our fast-paced society?

Pornography. Octavia Ratiu, a PsyD candidate at the Institute for Psychological Studies will address its psychological effects. Mary Rose Somarriba, who, as a Michael Novak Fellow, spoke with an array of women who were victims of sex trafficking and forced into the pornography business, will speak to the links between sex trafficking and pornography. Also, come hear from a 2013 Notre Dame alumnus about his pornography addiction. He will talk about pornography as a false embodiment of love.

Do long-term relationships impede or "get in the way of" other typical ambitions of the college student? Donna Freitas will talk about the powerful—though often private—yearnings among men and women to find love during college despite the dominance of hookup culture as well as the desire for something other than hooking up during the college experience.

Will a romantic relationship or a wonderful friendship fulfill you? Or can God alone fully satisfy us?

Though these topics might be of interest to a wide spectrum of college youth, we also will be addressing many issues in a specifically Catholic context, exploring how faith can enrich our approach to modern problems. In particular, our conference is geared toward women.

It was recently announced that three young students—known for their purposes as Jane Doe 1, 2 and 3—have been granted the ability to intervene in Notre Dame's lawsuit, which opposes the provisions demanded by the HHS Mandate. We hope that these Jane Does—and women like them—will come to the conference and learn, for example, the reasoning behind the Church's stance on artificial contraceptives, abortifacients and sterilization. We invite all women, especially those who might not be familiar with exploring these issues in a Catholic context, to open themselves to engage with our presenters and participants.

For example, Notre Dame philosophy professor Adrian Reimers will discuss the Church's teachings on women, drawing on two self-proclaimed Catholic feminists in his talk "Edith Stein and John Paul II on the Genius of Women."

Pope Francis' recent comments about women have stimulated conversation about their unique role in the world. We will be exploring *Mulieris Dignitatem*, the papal encyclical focused solely on women. In this document, Blessed Pope John Paul II warns that "many women, especially as a result of social and cultural conditioning, do not become fully aware of their dignity." The Edith Stein Project seeks to help women become more fully aware of their dignity.

Blessed Pope John Paul II answers the feminist demand for equality of the sexes, saying "The personal resources of femininity are certainly no less than the resources of masculinity: They are merely different. Hence a woman, as well as a man, must understand her 'fulfillment' as a person, her dignity and vocation, on the basis of these resources, according to the richness of the femininity which she received on the day of creation." How can the differences between men and women be seen as gifts, and not limitations?

Related to these themes is the question of what it means to be free. Do unlimited access to contraception, participation in the thrills of the hookup culture and complete control over one's fertility bring fulfillment? For men and women alike, freedom often seems to be defined as freedom from the sacrifices of long-term relationships or responsibilities at home. As we try to demonstrate throughout the conference, however, freedom lies in the ability to choose to live in a way that is self-giving, even when this is counter cultural. Living in the light of these truths—about ourselves, our bodies and the dignity of the human person—is a lifelong and demanding task.

Throughout the conference, as much as we hope to inform, we hope that this will be a very personal and engaging experience for all our participants. Fellowship with others and post-lecture conversations are an integral part of the conference. No one should explore these crucial topics alone, and we hope participants meet peers who likewise find these issues worth discussing.

As John Paul II said: "The person is a good towards which the only proper and adequate attitude is love." Come join us to learn more about the nature of our relationships.

Registration is free for all undergraduate students, faculty, and staff at ND, SMC and HCC. Register and find the full conference schedule at www.nd.edu/~idnd.

Caroline Reuter is a senior in Pasquerilla East and Madeline Gillen is a senior in Welsh Family Hall. Contact them respectively at creuter@nd.edu and mgillen@nd.edu.



HHS Mandate and Notre Dame

continued from front page



services. This was the university's choice, even though it served to trigger provision of unconscionable services.

Shortly before the new health-care plan year began, Paul Browne released an official statement: "Having been denied a stay, Notre Dame is advising employees that pursuant to the Affordable Care Act, our third party administrator is required to notify plan participants of coverage provided under its contraceptives payment program. As part of an ongoing legal action, however, the program may be terminated once the university's lawsuit on religious liberty grounds against the HHS mandate has worked its way through the courts."

While the university will comply with the regulations of the Affordable Care Act at least until the matter is settled in the courts, the details of the case have been amended. On January 14, the Seventh Circuit Court of Appeals in Chicago ruled that three anonymous students at the university (labeled Jane Doe 1, 2 and 3 for court purposes) can intervene in the university's lawsuit. The motion brought by the students argues in favor of forcing Notre Dame to provide contraceptives, sterilization procedures and abortifacients as part of its student health plan. This new development is unlikely to influence the outcome of the case, as any arguments these students make will have already put forth by the Obama administration.

In a statement to the *Rover*, Browne maintained, "This case is fundamentally about the mandate's unconstitutional impingement on religious liberty, and only incidentally about contraceptive services. If government is allowed to entangle a religious institution in one area contrary to conscience, it's given license to do so in others."

For now, the university's legal team is filing briefs and preparing for oral arguments before the Seventh Circuit of Appeals panel, which will then rule on the merits of Notre Dame's case. As the university has stated, it may alter certain aspects of its current health-care plan if the ruling is favorable. If the panel rules against Notre Dame, expect the case to be appealed further.

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What's new in the movies?

Tommy Anderson
Staff Writer

Reviews of three Academy Awards nominees: *Her, Lone Survivor* and *Inside Llewyn Davis*



Her

Her, based in the not-so-distant future, tells the story of a card writer named Theo who sinks into depression following a bad breakup, but found love in the most unlikely place. When he updates his computer, a new voice named Samantha greets him. In that moment, their love begins.

In the movie, writer/director Spike Jonze dissects the elements of a relationship and puts them back together in a beautiful love story between man and computer. The story is unique yet extremely familiar, as Samantha and Theo share experiences together, make each other laugh and find pleasure in one another.

Her makes us question what is important in finding love, and creates real emotions connected to their relationship. Throughout this quirky drama, you laugh with the characters, fall in love and experience heartbreak. The kind of genuine emotion thrown at the viewer is unparalleled in recent releases, and this seemingly unbelievable tale of love quickly becomes all too familiar and one of the best love stories of the decade.

Her is nominated for five Academy Awards: Best Picture, Original Score, Original Song, Production Design and Original Screenplay.

Entertainment Value: 8
Deeper Meaning: 7
Accomplishes Set Out Intention: 9
Overall: 9.5



Lone Survivor

Lone Survivor retells the story of the failed attempt of four Navy SEALs to kill Taliban leader Ahmad Shahd. After Mark Wahlberg's earlier action-packed thriller *Shooter* (2007), one might expect *Lone Survivor* to be very similar: entertaining with a suspenseful plot, but lacking substantial connection with the characters.

Without mentioning the "based on a true story" aspect that too many movies rely on to draw audiences, *Lone Survivor* surpassed expectations, and director Peter Berg definitely put more thought into this movie than he did into 2012's cheese ball *Battleship*. Taking a lesson from *Act of Valor* (2012), *Lone Survivor* includes real Navy SEAL extras. Using war realism similar to that of *Black Hawk Down* (2001) and *Saving Private Ryan* (1998), *Lone Survivor* portrays the endless carnage through the eyes of the four helpless soldiers.

Berg uses a contrast of sound to put the viewer in the movie, which is why it is nominated for an Academy Award for best Sound Mixing. Specifically, the movie presents a vast contrast between the chaos of communication in the base camp and the immediate switch to the serene wilderness in Afghanistan. With this, Berg crafts an intense drama that had the audience laughing one moment and covering their eyes the next.

Lone Survivor is nominated for two Academy Awards: Best Sound Editing and Sound Mixing.

Entertainment Value: 8
Deeper Meaning: 4
Accomplishes Set Out Intention: 8
Overall: 7.5



Inside Llewyn Davis

Inside Llewyn Davis features Oscar Isaac as the titular struggling folk singer in 1961 whose attitude toward his closest friends is as harsh as his music is beautiful. The original songs in this film speak to the true emotions that Isaac's character faces with such brilliance that the viewer is faced with hating the character, while still rooting for his musical success.

The Coen brothers, being both the writers and directors of this film, have an affinity for long driving sequences in their films, and *Inside Llewyn Davis* is no exception. In a long hitchhiked journey to New York to try to sell his album, Llewyn has more success discovering himself than finding an audience for his music.

The viewer experiences the same hardships as Davis, feeling the same kind of contempt and sorrow when very few situations go his way. The film serves not as a biography of a struggling musician destined for stardom, but as a reminder of the challenges one faces when refusing to let go of a dream.

By having Llewyn play the same song at the end of the movie that he does at the beginning, the Coen brothers bring him full circle. Llewyn is the same desperate musician that he was at the beginning, evidencing the cycle of tough luck and despair life sometimes throws at us. Regardless of the authenticity surrounding the events of the movie, there is no title screen that says "based on a true story." This film is purely a work of Coen brothers' fiction, leaving the viewer confused, sad, desperate and hopeful.

Inside Llewyn Davis is nominated for two Academy Awards: Best Cinematography and Sound Mixing.

Entertainment Value: 5
Deeper Meaning: 7
Accomplishes Set Out Intention: 9
Overall: 8

Tommy Anderson is a freshman business and film major who likes all kinds of movies, long walks on the beach and sitting on the back of an old chevy to watch the sunset. You can contact Tommy at tander18@nd.edu.

Unifying the university

Daniel Smith
Staff Writer

While standing in line at Reckers, customers will often notice the latest pop song being belted out by a 6'4", slender black sophomore tending to pizzas and piadinas. In many ways Curran (pronounced Qur'an) Cross is not an average Notre Dame student. His bisexual predisposition and mixed race background are only two of many characteristics that set him apart. He is also more likely to be seen working on football Saturdays than at the stadium, and he possesses an indomitable work ethic that keeps him involved in over ten multicultural and art clubs.

Cross was the primary bread-winner for his family in high school and overcame extreme poverty to get into Notre Dame. He was ecstatic about his acceptance, but almost transferred shortly after his arrival. His initial experience of campus life included being the subject of racial slurs and being accused of smoking marijuana without cause. Cross shared his view of community life on campus: "Given that so many events on campus are geared toward the 'typical' Notre Dame student (upper-middle class, white, politically conservative and Catholic), it seems that the presence of those that do not fit into these groups can easily be ignored."

According to Cross, with the multitude of multicultural clubs and the increase of support for LGBTQ students, the university need not take more steps to include minority groups. However, he does plead for racial sensitivity, noting an incident in 2011 in which fried chicken was placed in the mailboxes of the Black Student Association and the African Student Association.

One of the primary places where racial sensitivity can be cultivated is in the dorms. Ed Mack, former rector of O'Neill Family Hall, shared his thoughts on diversity and inclusion as they pertain to resident life. He described a past dilemma of finding a balance between being color-conscious and color-blind: "I don't want anyone to feel that the only reason I would invite him to an event was that he was Asian or gay or non-Catholic. I always wanted the guys to feel valued as persons, not as representatives of groups."

When asked if any advantage was given to minority groups when applying for resident assistants, assistant rectors or members of frosh-o staff, Mack explained that he took into consideration the diversity of the group he would be serving and attempted to have his staff fit that group as much as possible. He also said, however, that a servant heart on the inside was far more important to him. Mack's view is that special steps should be taken to include everyone, not just those who are considered minorities. In fact, the shy and emotionally unstable worried him far more than underrepresented groups.

Mack's current work as Assistant Director of Pastoral Outreach is not unlike his experiences as a rector. For Mack, "people are people." He is impressed by the young men and women of this campus on a daily basis, regardless of their religion, skin color or sexual orientation. Like many other rectors, Mack sought to promote a spirit of inclusion for everyone in his residence hall. Despite these efforts, ignorant and divisive behavior persists on campus.

University President Father John Jenkins, CSC, announced this past September the creation of the President's Oversight Committee on Diversity and Inclusion. This team was commissioned to improve diversity on the Notre Dame campus and involve more underrepresented groups in various aspects of campus life. In the past 20 years the minority population at Notre Dame has tripled to 23 percent, but as Fr. Jenkins noted in his September 10 letter to faculty, staff and students, "building a truly diverse and inclusive community is never fully completed."

This integration of a seamlessly diverse and inclusive community is nowhere near completion, but this new committee may be exactly what Notre Dame needs to bridge the gap. In response to questions from the *Rover* as to what the Committee has accomplished since its inception, Dennis Brown, University Spokesman and Assistant Vice President of Public Information and Communications, assured that various initiatives are underway.

Daniel Smith is a sophomore studying accounting and theology. He was practically raised by Catholic monks in Mount Angel, Oregon and cares deeply about theological issues on campus. He's new to the Rover *and can be contacted at dsmith42@nd.edu.*

Settling for less

Lyssa Mall
Staff Writer

The Spanish Jesuit Pedro Arrupe said, "Nothing is more practical than finding God, that is, than falling in love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything."

The love for God described by Arrupe is all-encompassing. While our "little" sins, our tipsy nights, our hookups and our immodesty in dress will not prevent us from loving at all, in the long run they will certainly prevent us from attaining to such love. In the short term, they will make us more lost, cold and empty than we otherwise would have been. In settling for the emptiness of shallow sexual relationships, we turn our backs on the far greater possibility of what we are called to, consigning ourselves to disillusionment. Christopher West asks, "Are men and women willing to pay the price of renunciation, sacrifice, and discipline required to find and live the love that does satisfy? The answer to this question will determine the entire course of a life."

The prevalence of the hookup culture at Notre Dame is disturbing. Not just because one might hope that, at a professedly Catholic school, administrators and students would strive to practice the ethics of our faith, but also because of the ways that the hookup culture directly and indirectly harms women. (Of course, this culture hurts men too, in myriad ways.)

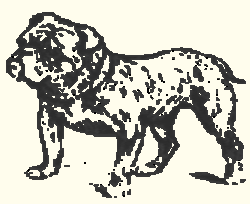
Let's start with the standard dorm party/clubbing attire. What do Forever 21's mini skirts/shirts have to do with anything? Well, they encourage guys to look, but not into "the windows of the soul." Such dress is hardly evidence of self-confidence and liberation, as it has so frequently been misrepresented. The deeper issue is that dressing like this is self-objectification. And, as becomes painfully obvious when we finally get to *Cosmo* and *Playboy*, to objectify oneself is to dehumanize oneself. Dehumanization, in any form, is always antithetical to the recognition and practice of human dignity.

Oftentimes, in the club setting, the more a woman reveals her body, the more she hides her true self. She'll get his attention, but it will be based on lust, and thus this attention will typically last only a short while. After a few such experiences, a woman will begin to numb herself to the pain, and forget that she had ever dreamt of something more. Jason Evert comments, "Pretty women endure this abuse all the time. They are pursued, but not really; they are wanted, but only superficially. They learn to offer their bodies but never, ever their souls." This cyclical pattern, inherent in the hookup culture, is the very antithesis of our deepest longings. The Catholic philosopher Peter Kreeft writes, "What we all want most of all is to hear these words: 'You are simply the most precious thing in the world to me. In all possible worlds, I would love you. I would wait a thousand lifetimes for you. I would give up the whole world for you. You are the center of my life, my heart, and my mind, and there could never be any possible rival.' This is every lover's dream, and we are all lovers. We are designed by love for love."

Fulton Sheen wrote, "The higher the love, the more demands will be made on us to conform to that idea…When a man loves a woman, he has to become worthy of her. The higher her virtue, the more noble her character, the more devoted she is to truth, justice, and goodness, the more a man has to aspire to be worthy of her. The history of civilization could actually be written in terms of the level of its women." Our world so desperately needs women who refuse to conform to the pressures of the hookup culture. Notre Dame so desperately needs more women who refuse to conform to the pressure to use their bodies as commodities. My sisters on this campus deserve so much more.

Lyssa Mall is a senior English and psychology major. She has considered grad school, but is seriously leaning towards moving to Hawaii to sell flowers next year. Contact her at amall@nd.edu.

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





The pro-life movement, forty-one years after *Roe*

GERARD V. BRADLEY
Faculty Advisor

Editor's note: This piece originally appeared on January 22, 2014, in Public Discourse: Ethics, Law, and the Common Good*, the online journal of the Witherspoon Institute of Princeton, NJ, and is reprinted here with permission. Access it here: http://www.thepublicdiscourse.com/2014/01/11929/.*

Every organization or movement needs to pause occasionally and take a critical look at itself: its goals, its agenda, and its tactics. Businesses stage "retreats." Nonprofits schedule "in-service" days. Schools undergo periodic accreditation visits. They do so to refresh and, if need be, to revise their strategic vision. Then they recalibrate their practices in light of missions accomplished and failed, doors opened and closed, tactics that work and ones that don't.

Social justice movements are no exception. Assessing them is complicated, however, because they tend to be made up of many different organizations with distinct but complementary missions. This is true of civil rights groups, environmental advocates, immigration reform outfits, world peace organizations—and the pro-life movement.

With due recognition of its many components, then, let's ask: how might the summary of its strategic reassessment read, on this forty-first anniversary of *Roe v. Wade*?

First, there would be—and should be—thanksgiving and even joy. It is evidence of Divine Providence and proof of human love that we are here at all. Quick quiz: which other developed democracy can claim a pro-life movement that is a fraction of the one in the United States? Answer: none.

And there would be none in America, according to the Supreme Court. In 1973, the Court anticipated that Americans would peacefully embrace abortion as they had already embraced (with a push from the Court) contraception. There would be no pro-life movement, they thought, because the sexual revolution demanded abortion. There would be none because the last citadel of resistance to that revolution—the political sway of the Catholic bishops over rosary-praying, bingo-playing parishioners—would soon be a memory (again, with a push from the Court). There would be none, too, if we had obeyed the Court in 1992, when *Casey v. Planned Parenthood* sanctimoniously called on the contending sides of the abortion controversy to stand down, because, well, the Court had spoken.

But we pro-lifers are still standing. And marching, and voting, and protesting, and counseling. We are still joining crib clubs and running diaper drives. The Court's great expectations have been confounded. We took up this hard but essential work, work that so many other nations declined. Americans of all faiths answered the call to serve—to try to save—the least among us. It is a task that brings spiritual rewards but yields few earthly treasures. Prayer has sustained us all the way. We can rightfully delight in the fellowship we have forged while on this path.

We have done more than simply persevere. We have succeeded on many fronts. Sidewalk counselors and women's care centers have saved countless babies. They have saved countless women's lives too, from the moral disintegration that they would have suffered by aborting their son or daughter. All pro-lifers have contributed to these rescues, by promoting a culture of life that made these front-line



interventions possible and these rescuers' messages plausible.

We have, for example, limited government funding for abortion, starting with the Hyde Amendment in the mid-1970s. These limitations are important, because government funding would credential abortion as morally respectable and even good, which is precisely why Planned Parenthood and their allies push back so hard against de-funding. They know, too, that it is not about money. It is about moral stigma.

The HHS abortifacient mandate opens up a back door to removing that stigma, and it will not be long before RU-486 comes knocking. That abortion "pill"—really a pharmaceutical regimen—is presently used up to nine weeks of pregnancy, but it is clinically just about as safe and effective all the way through the first trimester. Within a few years, these "chemical" abortions are likely to be the dominant mode of abortion up to around thirteen weeks. The next Democratic administration might well add RU-486 to the list of essential services covered under Obamacare. This prospect makes opposing today's mandate all the more critical.

In any event, the pro-life movement will be dramatically affected by abortion's migration from stand-alone physical locations to over-the-counter, and over-the-internet, pill deliveries. Women's care centers will have to discover new ways to step between pregnant women and the temptation to abort by taking a pill. Sidewalk counseling will inevitably be limited. Fewer big-box abortion mills to legally regulate and peacefully picket means fewer abortionists to stigmatize as accomplices to the exploitation of pregnant women. Indeed, the whole argument about women as victims (too) of abortion may have to be recast. It is hard to see how it could be without losing some of its telling effect.

Yet we have succeeded in the this amazing accomplishment: in most states and in the federal jurisdiction, statutes passed since *Roe* establish that, with a momentous proviso reserving to pregnant women their *Roe* entitlement, unborn babies are human beings with the *same* legal right not be killed that you and I have, and that Harry Blackmun had. In some of these statutes, the unborn baby is explicitly deemed a "person." In others, that is the functional effect. These are often called, generically, laws against "feticide." The federal version, signed by George Bush in 2004, was called "The Unborn Victims of Violence Act."

Pro-lifers should not hesitate to take just credit for these legal victories. They deserve it. But the achievement is also owed to science and industry, which delivered the machines that made us see. Sonograms and revelations about DNA-driven fetal development have convinced all but the willfully blind that, just as the embryo is, I was. Bad men contributed to the achievement, too. Bad men like Scott Peterson, whose murder of wife Laci and unborn son Conner is now emblematic: *two* victims, *two* counts of murder, and *two* terms of imprisonment. In fact, the federal feticide law states that it may be referred to as "Laci and Conner's Law." These laws both reflect and promote recognition of the unborn's common humanity. They were shaped by a culture of life

Almost no one now speaks of the unborn as "tissue," a "blob," or an internal organ of the mother. Most abortion proponents no longer speak of the unborn at all, because there is nothing they could plausibly say that would serve their "pro-choice" cause.

President Obama is the most pro-abortion Chief Executive we have ever had. Today, he will celebrate *Roe* as a victory for gender equality, as he did last year, and the year before that. He will say that it ensures that every girl has the same options in life as every boy. He will be speaking, of course, about only those girls and boys who are not aborted by their mothers. President Obama will not draw his listeners' attention to the tiny broken bodies upon which his scaffold of "equality" rests.

The goal of the pro-life movement has been to convince Americans that abortion is wrong chiefly by making them see what abortion really is: killing an innocent human person for reasons that would never justify killing anyone else, including an infant once born. We thought that convincing people to recognize the victim as a brother or sister would lead them straight away to oppose abortion. The ethics would follow smoothly from the metaphysical truth about the unborn child's status as a "person." The *Roe* Court understood this idea well enough. That is why the opinion denied "personhood" to the unborn. It is why the justices declared that, otherwise, the case for abortion would "collapse." The Court presumed that if that unborn's "personhood" could be shown, the law governing abortion would have to be the law governing homicide more generally.

Before, some saw through a glass, darkly. By now the pro-life movement has made us all see clearly. The President's discrete silence reverberates throughout the abortion-rights constituency. It is an implicit recognition of *what abortion really is*.

Yet we have not won. We are not even winning. And the pro-life movement faces challenges greater than it has ever confronted.

The number of annual abortions is trending down a bit, but there are still more than a million annually, and *Roe v. Wade* is more secure than ever. Almost two-thirds of Americans favor abortion-on-demand for the first trimester, and even more in "hard cases" thereafter. These "hard cases" include not only rape and incest and "life-of-the-mother" exceptions. They also include cases where the woman's "health" is "at risk." If the people had their way (and depending on exactly what "health" includes), the total number of abortions annually would be little different.

These numbers have not changed much over thirty years. It is hard to see what could make them change now, because abortion is more institutionalized than ever before. It is more embedded in our way of life. It has become a deep structural support of the way we Americans—most of us, anyway—choose to live. This is what the *Casey* plurality meant in 1992 when it affirmed *Roe*, because two generations of American women had come of age depending upon access to abortion in cases of contraception failure. Women could not participate equally in our nation's economic and political life, said the justices, without it.

In the twenty-two years since *Casey*, our government has assumed even greater responsibility for maintaining conditions in which everyone can have safe and pleasurable sex without unwelcome consequences. The HHS mandate is one example. Laws and cultural norms that prohibit recrimination or criticism of anyone's sexual "identity" are others. I cannot think of any reason why we should judge that this movement toward abortion as an indispensable, even if regrettable, presupposition of our way of life has crested. It is a linchpin of our culture.

The stunning fact which upon which any pro-life reassessment must focus is this: Americans' beliefs and practices about abortion have digested the truth about the unborn with nary a hiccup. A growing number of Americans say that they approve of abortion, even though they regard it as "murder." Our feticide laws imply the same. No other description applies where Scott Peterson is sentenced for murdering his child while an abortionist could do exactly the same thing with impunity—if invited to do so by Laci Peterson. The act cannot be killing a person for Scott but not for the abortionist. All that a pro-abortion apologist could honestly say about it is that the abortionist was somehow *justified*—and that Scott was not.

We established that the unborn are persons, but somewhere along the way, our fellow Americans revised their view about what counts as *justified* killing.

The argument about abortion from this point forward is about ethics, not status. It is about justice, not about "personhood." It is about establishing that, even if an abortion would be advantageous (up to a point) for a woman—and even if abortion rights are a boon to women's general social prospects—abortion is always gravely unjust. For that reason, it is not to be done. A just society must prohibit it.

The pro-life movement will have to speak in starkly moral terms. We will have to press the issue of *justification*, even at the risk of discomfiting some allies and listeners and bringing out the worst in our adversaries. This is for two basic reasons. One is that our success on the "personhood" issue forces us to make the ethical argument. The other is that our society is becoming one in which any woman whose circumstances tempt her to abort her baby will need more (not less) courage to say "yes" to life. We should provide every material resource and emotional support that we can to her. But, in the end, she is going to have to summon the moral courage it takes to do what is right, because it is right, and there is an end to it.

We owe it to her to help her find and deploy that moral strength.

Words of wisdom from Dean Kilpatrick

Michael Infantine
Staff Writer

Editor's note: This article is part of a series of interviews with men and women in the Notre Dame community who have responded to God's call to holiness in different ways. Here, Dean of the College of Engineering, Peter Kilpatrick, shares his own vocational journey as well as advice for discerning God's call.

How would you describe vocation in a general sense?

As your readers probably know, the word vocation has its origins in the Latin vocare, which has the meaning "to call." My understanding of vocation is to try and discern what God has called us to, or more generally, what His will is for our lives. I think each of us has many vocations because of our commitments in life. For example, because I am a baptized Christian, my most important vocation is as God's adopted son and all that entails, e.g. the universal call to holiness and the apostolate. Because I am married, I have a vocation as husband for my wife Nancy, and all that entails—trying to help her accept God's salvific will in her life. I also have four children, a son and a daughter-in-law, a granddaughter and two grandchildren in the womb. So I have a vocation there as father and grandfather and all that entails. And finally, I have a vocation through my profession, and in particular, through my decision to pursue my profession at a Catholic university.

Describe your role as dean of the College of Engineering.

Being a dean of the College of Engineering has dimensions of both management and leadership. As the "Chief Executive Officer" of an organization with more than 2,000 students, 140 faculty and more than 80 staff, I am responsible for all academic and operational issues within the College. Of course, I have an outstanding team. I am answerable to them as well as to the Provost and the President. The College of Engineering has been blessed with tremendous growth in the last several years due to nationwide demand for the profession and strong recruitment of engineering intents here at Notre Dame. On a day-to-day basis, I work a lot on fund-raising, strategizing and encouraging our team.

Engineering is not typically associated with the Church or vocations. How do you see engineering as fitting into the larger mission of the Church as a whole?

It is a shame that Engineering is not typically associated with the Church or vocations because I think Engineering has as much or more to offer the work of the Church and her mission as any discipline. Jesus says clearly that the two greatest commandments are "love God and love thy neighbor" and St. Francis says that the best way to preach the Gospel is through doing. With a world so deeply in need of what engineers have to offer—food, clothing, electricity, clean water, security—I would make the case that engineering is an excellent profession within which to serve humanity and fulfill our Christian vocation to love our neighbor.

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

I wish I could say that there was a moment in my life in which God "gave me a vocation," but that would not be true. Looking back at my life, I believe God has been leading and I have more or less followed, sometimes without really knowing I was. I believe this is not uncommon. I think God is very gentle with us and never asks us to sacrifice our will or freedom and only asks difficult things of us if we invite him to. The major steps in my life have been falling in love with and marrying my wife at age 22, converting and becoming Catholic at age 25, and going on retreat at age 42 to a Spiritual Exercises of St. Ignatius. There have been many other baby steps and God has been there at each one, faithful and caring.

What led you to Notre Dame?

I was contacted by a search firm who was given my name because my daughter had expressed interest in Notre Dame as a university. So in some sense, I am a trailing parent. After being asked to consider coming to Notre Dame as Dean of Engineering, I went through a process of discernment. Would this move be good for my family? And is this what God is asking of me? When I was convinced I could say "yes" to both, I accepted the offer.

How has your conception of vocation changed over time?

Again, I think God leads everyone in a gentle way, whether we realize it or not. Scott Hahn, theology professor at Franciscan University, talks about the concept of concursus—the notion of God wooing our wills while we at the same time are free to exercise our wills. So I think the more open we are to the Spirit of God leading us, the closer we come to fulfilling our vocation. My conception has largely changed into thinking that the spectrum of human responses to vocation or calling is really a continuum, rather than black and white.

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

Be open to God's love for you. The revelation of God clearly suggests that every good thing we do comes from God, and the only way we are able to love is that God loved us first. He loved us into being, he loved us to sustain us, to give us all of our gifts. So my main advice would be to relish that love God has for us, bask in it and allow it to be a source of direction and comfort for us.

Michael Infantine is a sophomore studying PLS who hasn't shampooed his hair in about a week because his last bottle ran out, and buying some more would mean walking across campus in the cold. If you'd like to deliver him some, you can contact him at minfanti@nd.edu.

Right to Life: Project Mom

Jana Zuniga
Staff Writer

Project Mom offers hope to the desperate, bears witness to pro-life response to preg-

"Each of us is the result of a thought of God. Each of us is willed. Each of us is loved. Each of us is necessary." - Pope Emeritus Benedict XVI

On the bus ride back from last year's March for Life, I received a packet of papers that listed different ways to continue living the pro-life mission back on campus. I realized then that maybe not all 600 students who attended the March were fully committed to changing the reality of abortion in America. I also realized that maybe I was. I felt an immediate desire and call to find more ways to live the pro-life mission, but little did I know that Project Mom would end up being my answer.

Project Mom is a unique mission that brings hope to mothers in desperate situations and allows people from the community to witness the positive influence of the pro-life response to pregnancy. Twice a semester, students collaborate with the Women's Care Center to host a baby shower on campus for women in crisis pregnancies. While mothers can seek out basic prenatal assistance at the Women's Care Center, Project Mom reaches beyond these parameters. Each mother receives a large supply of baby care products, a joyful and warm celebration for their babies and total support from student volunteers.

While welcoming a new life into the world should be a joyful thing, many women who are in less than favorable circumstances are often expected to say "no" to motherhood. When a woman decides instead to welcome it, Project Mom assumes the duty and responsibility to tend to her needs as much as possible.

This year, Lewis Hall hosted the baby shower on December 7. Volunteers from the dorm and members of the Right to Life Club collaborated throughout the semester to raise money and plan the event. The shower itself was complete with homemade food, baby shower games, crafts and a steady supply of baby items for each mother. Three out of the five mothers attended the event along with several of their family members, who were equally grateful for the baby shower.

After a semester of detailed planning and fundraising, finally meeting the mothers was shocking, especially with how much this baby shower meant to them. One of the mothers of the women at the shower tearfully explained how much she desired to give the best for her daughter, but simply could not. She expressed her sincere gratitude for the event, revealing that her daughter was really struggling with her decision to have the baby. It was an incredible gift to be able to remind these women that, regardless of their circumstances, they have blessed the world with a miracle.

That is the essence of Project Mom: to uphold the beauty and courage of motherhood. We hope to restore the image of motherhood as a heroic decision to choose life, and to encourage women by celebrating their pregnancies with joy and acceptance.

One of the counselors met with us several weeks before the baby shower and shared some heart-breaking news about the lives of some of these single moms. They are each taking a huge leap of faith in their decision to choose life, yet not many people have affirmed this decision. Despite the changes a baby will bring to their lives, each of these new mothers is choosing to love and embrace their children. One of the mothers shared her perspective at the shower, stating, "Now I have something to live for, not that I didn't before, but now it's just different. I have a different purpose now."



The pro-life mission calls for more than change in legislation—it calls for change in the mentality of our culture. This involves working with the people within our reach, those in our own community and at school. Thankfully, there are events like Project Mom and other service commissions here at Notre Dame that allows us to do so. Requests for donations to Project Mom receive overwhelming encouragement and gratitude. Many family members, friends and Notre Dame Alumni are thankful that they were able to help a cause like this, and also thankful that there are students who actively promote a pro-life response. Next semester, and for years to come, we hope that Project Mom continues to touch the lives of both mothers and the people who are able to help us give hope to more women.

Jana Zuniga is a sophomore at Saint Mary's studying elementary education. She is from St. Louis, Missouri, and is a devout Cardinals baseball fan and an aunt to nine nieces and nephews. She enjoys running, playing the banjo, painting and planning baby showers. Contact her at jzunig01@saintmarys.edu.

Contraceptives in detail

continued from front page

scientific research than alternative options. According to Everett, research conducted on the Pill's medical effects is relevant to other hormonal contraceptive methods as well, as they share similar chemical compositions with the Pill. (The primary difference between them is the method of delivery or ingestion.)

Numerous studies have illuminated the harmful physical health effects of the Pill. In 2005, the World Health Organization classified the combination Pill as a Group 1 carcinogen, a category shared by tobacco, arsenic and mustard gas (WHO, International Agency for Research on Cancer, Press Release No. 167, July 29, 2005). Twenty-one scientists from 8 countries collaborated on and produced the study.

In October 2006, the prestigious medical journal *Mayo Clinic Proceedings* published a meta-analysis of 34 studies conducted since 1980 to assess whether prior oral contraceptive (OC) use is associated with premenopausal breast cancer. The analysis concluded that women using OCs have a higher risk of developing premenopausal breast cancer, especially if those women used OCs before their first full-term pregnancy. The association between OC use and breast cancer risk was greatest for women who used OCs for four or more years before their first full-term pregnancy.

More recently, a study published in the April 1, 2009 issue of the journal *Cancer Epidemiology Biomarkers & Prevention* found that a year or more of oral contraceptive use could increase risk of triple-negative breast cancer for women 40 and under by a factor of 4.2. That risk increases the longer the duration of use and the earlier the age of first use. The study was conducted by the Fred Hutchinson Cancer Research Center and funded by the National Institutes of Health.

Hormonal contraceptives also affect a woman's future fertility. Erik Odeblad, MD, PhD, Chairman of the Department of Medical Biophysics at the University of Umea in Sweden, devoted his professional career to studying the changes that a woman's cervix undergoes during her fertility cycle and throughout her reproductive life. His research has demonstrated that the Pill doubles the cervix's rate of aging and can make it more difficult to eventually conceive a child. In other words, a sexually-active 20-year-old woman takes the Pill for 10 years. When she stops taking the Pill at age 30 to start a family, her cervix has aged to that of a 40-year-old woman, making it more difficult for her to conceive (World Organisation of Ovulation Method Billings, International Bulletin, Volume 25, No. 2.)

Everett pointed out that in addition to preventing pregnancy, hormonal contraceptives can also cause early abortions. These synthetic hormones work not only by suppressing ovulation and therefore preventing conception, but also by thinning the lining of the uterus in order to interfere with an embryo's ability to implant in case of conception.

The Food and Drug Administration-approved patient insert found in every package of OCs states, "Combination oral contraceptives act by suppression of gonadotropins. Although the primary mechanism of this action is inhibition of ovulation, other alterations include changes in the cervical mucus"—which increases the difficulty of sperm entry into the uterus—"and the endometrium"—which reduces the likelihood of implantation.

Studies have shown that ovulation occurs in 2-10% of women taking the Pill—a phenomenon known as "breakthrough ovulation"—and some studies suggest even higher incidences. It occurs more frequently with the progestin-only "minipill," making its abortifacient potential even greater (Previous three paragraphs from Drug Information Online, "Combined Oral Contraceptives.")

Everett said that most women have never heard that there is also evidence that hormonal contraceptives skew the biochemistry of attraction between men and women. An article entitled "Scents and Sensibility," published in the January/February 2008 issue of *Psychology Today Magazine*, reported on research in biochemistry regarding scent and sexual attraction, based partly on a t-shirt experiment first performed in Europe and then replicated in the US.

Researchers in that study found that "women generally prefer the smell of men whose major histocompatibility complex (MHC) gene complements are different from theirs, setting the stage for the best biological match. But the t-shirt study revealed one notable exception to this rule: women on the birth-control pill…they preferred the scent of men whose MHC profiles were similar to theirs—the opposite of their pill-free counterparts."

This skewing lowers the possibility of conceiving a healthy child, and also potentially damages the intimate relationship itself. According to the *Psychology Today* study, "The tendency to favor mates with similar MHC genes could potentially hamper the durability of pill users' relationships in the long term."

Rachel Herz, an expert on the psychology of smell and author of *The Scent of Desire*, explains why: "It's like picking your cousins as marriage partners. It constitutes a biological error."

Charles Wysocki, a psychobiologist at Florida State University, says that as a result, when the woman stops taking birth control, she may find herself less attracted to her mate. "On a subconscious level," he says, "her brain is realizing a mistake was made—she married the wrong guy."

Herz adds something else which seems to confirm this point: "One of the most common things women tell marriage counselors is, 'I can't stand his smell'" ("Scents and Sensibility," Elizabeth Svoboda, *Psychology Today*, Jan/Feb 2008).

Ample scientific evidence supports Everett's warnings that hormonal contraceptives carry with them a multitude of negative long-term side effects.

Kristina is a junior from Monterey, CA. Having just returned from studying abroad in London, she cannot stop acting like a tourist, even at her own school, jumping in snow banks and taking countless pictures of the golden dome. Contact her at kflather@nd.edu.

"Why we March"

Liz Everett
Campus Editor

Much more than sightseeing inspires students to make the trek to DC this year



This January 22 marks the 40th annual March for Life in Washington, DC, an annual protest of the 1973 *Roe v. Wade* decision to legalize abortion in the United States. The University of Notre Dame has sent a large contingent of students and faculty the past several years, filling multiple buses for trips of varying length. This year, 580 students signed up to attend the March, 442 of whom are Notre Dame students, with the rest from Saint Mary's and Holy Cross. The Alumni Association is hosting a reception this year for any alumni or students 21 and older.

When asked in an anonymous survey why they were attending the March this year, Notre Dame students had a variety of things to say. Several students affirmed the dignity of human life at all stages, and said they wanted to support this belief in a physical way. Almost all of the student responders had attended the March for Life before, with numbers ranging from one previous trip to 7.

"I believe in the Pro Life cause," one student wrote. "Nothing is more important than the gift of our lives. It is by God's grace that we came into this world, and all life needs to be defended. It is especially important to protect the defenseless such as the unborn and those at the end of his or her life."

Another student wrote that it is important "to stand in community for what I believe in. I attend the March for Life because every voice matters in the fight for those who are unable to speak for themselves."

"[I march] in order to be a part of such a large event, an event that stands for something I really believe in," a third student shared. "Also because for me it is a really unique opportunity, one that I do not believe I will have later in life."

Not all of the survey responses were from students who were attending the 2014 March for Life. One respondent wrote, "I'm not going this year. I think that the March, while it has good intentions, should consider funneling some of the money people spend on traveling down to DC on other causes that prevent abortion. Programs that try to prevent unwanted pregnancies by speaking with underprivileged youths about self-esteem and self-worth, programs that devote themselves to showing women they have another choice besides abortion—adoption, etc.—and programs that go out of their way to let pregnant women know that they are loved and not alone—that someone will be there to show them care and concern as they go through with their pregnancy."

In a similar vein, 25 percent of the responders believed that the March was not effective at all in terms of political or social change. The majority believed it was somewhat effective, with one person commenting, "The March is not necessarily effective in terms of political change, but is important in building momentum and encouragement within the movement."

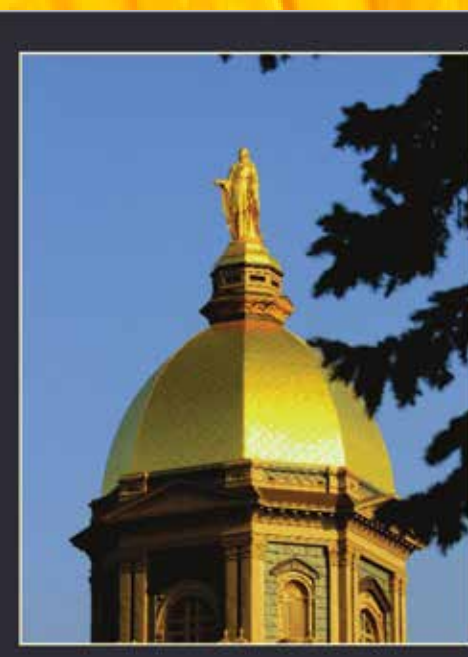
The final question the students were asked to reflect upon was what other ways they supported and defended life throughout the year, excluding attendance at the March for Life. The majority of respondents answered that they attended various other pro-life activities throughout the year, such as lectures, volunteer work, saying a Rosary for Life or participating in the Notre Dame Right to Life Club. Overall, the survey reveals a deeper commitment to promoting the dignity of life more than one special day a year.

Liz Everett is a senior PLS and English major. This is her eighth year on the March for Life. Contact her at eeveret1@nd.edu.

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to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
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Frozen. Disclaimer: Shameless Plug. Stop what you're doing. Grab your best friend, significant other or even your pillow pet and drag them to this movie. If you've seen it, you'll understand. If you haven't, you have no excuse not to. And to those of you who staunchly refuse to see it, don't be surprised if your friends start blaming you and your frozen heart for Notre Dame's never-ending winters.

The Pinstripe Bowl and Rolling over The Tide. We won the bowl game, became the winningest team in history, and apparently beat Alabama while we were at it. ND beat MSU who beat Stanford who beat Oregon who beat Texas who beat Oklahoma who beat Alabama. So technically—Notre Dame > Alabama.

On a completely unrelated side note, did anyone else wonder how much money the Sugar Bowl saved by only having to buy one color of confetti?

Jeers

Post-break conversations. "How was your break?" It was great. How was yours? Great. End Conversation.

The Polar Vortex. Arctic Blast. Or my personal favorite, "The Snowpocalypse." Over winter break, you may have noticed that your hometown got substantially colder and there was a lot of white stuff on the ground. So basically, it was like you never left Notre Dame.

#Hashtags. In conversation. If you do it.

Meadow Jackson is a freshman French major whose New Year's Eve hopes were wrecked when Miley Cyrus did not perform her concert riding on the Times Square Ball. If you have any witty suggestions, want to donate to her flex point fund (is that a thing?), or wanna build a snowman please contact her at mjacks12@nd.edu She will only respond to haikus.

Permission to laugh

Paying for prison?

Declan Feeley
Humor Editor

Shocking news about Notre Dame sleeping quarters



There is an old adage that states: Small rooms build character. But you know what builds even more character? Paying for the privilege of going to prison. Yes, that right. Some Notre Dame students pay in excess of $12,000 for the right to sleep in a room that prisoners might consider inhumane. Certain dorms at Notre Dame (which shall remain unnamed) have doubles that measure approximately 9 feet smaller than equivalent prison cells.

Rover reporters interviewed several students to get their take on this issue. Many freshmen were shocked by the news.

"You're telling me," gasps Suzy Salazar, "that if Justin Beiber ran over another paparazzi, he might get a nicer cell than my dorm room?"

Suzy was not alone in her outrage. "I love bringing people to my room," says James Juniper. "It's always nice to hear the different ways they try to think up something positive to say about it. My favorite adjective used so far: 'cozy,' 'room-for-one', and 'petite.'"

Furthermore, the small size of freshman dorm rooms has created many issues concerning roommate relations at ND. Freshman Luke Lane sums up the issue. "I came to Notre Dame willing to compete," says Luke. "I just always thought it would be in the classroom, not over who got to stand in front of the mirror first." However, Luke also offers up some positive insights.

"At least it's not all bad. I never have to worry about losing things. Its either on my bed or, um . . . well, that's pretty much the only place it could be."

With no space to eat or work in their rooms, freshmen have searched for other locations to spend their time. Many have turned towards the library or dining hall out of a simple desire to get away from their claustrophobically close roommates. Our reporters caught up with Teresa Talismand as she was sitting in South Quad. Before we could ask her any questions, Teresa held up her hand. "Do you hear that?" she said, a serene smile playing across her lips. "That's the sound of my roommate not coughing into my ear. It has been so long, I could hardly remember what silence sounded like."

Yet, it also appears that these tiny dorm rooms have produced several unexpected rewards. "I think I have perfected the art of inviting myself over," says Fred Flint. "I can go days without ever having to return to my room, simply by dropping hints to my sophomore friends about how much they owe me for holding the door open for them, or how much better they would study if I slept over." Flint argues that such skills are invaluable in the real world. "Whether it is sleeping in my parent's basement or crashing on my buddies' couch two weeks past when I said I would leave, the skill of mooching is never wasted."

For most freshmen, however, the day when they move to a bigger and better room cannot come fast enough. "Sometimes people ask me what my dreams are," remarks Wally Whim. "They ask me if I want to be a doctor, or a lawyer like my brother. 'No,' I reply. 'I just want a single.'"

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

The Nanovic Institute

continued from front page

dience, the Nanovic Institute is Notre Dame's link to enacting positive change in the universities of the world.

In addition, Notre Dame and its six partner institutions abroad in Poland, Hungary, France, Ukraine, Slovakia and Italy share problems and learn from each others' differences. One partner, the Università Cattolica del Sacro Cuore in Italy, is the largest Catholic university in the world, boasting global connections and brilliant scholars. The Nanovic Institute draws individuals from places such as the Università to live, lecture and study right here in South Bend.

As McAdams commented in a beautiful video detailing the work of the Catholic Universities Partnership, "you are not truly international until you're directly engaged with other universities, where you have a direct investment in their future and when you can recognize how much they can contribute to us."

The offerings of foreign universities manifest themselves in the numerous rectors and deans who journey to Notre Dame. At least two scholars live at the Nanovic Institute during a given semester, and many others join in the summer to research. European scholars such as Tamas Karath and Father Peter Volek, the Institute's guests for this semester, enrich the Notre Dame community. Karath is a professor of Medieval English Literature at the Institute of English & American Studies at Pázmány Péter Catholic University in Hungary. Father Volek is the head of the Philosophy Department at the Catholic University of Ruzomberok in Slovakia. He is spending his time at the Nanovic Institute researching the results of neuroscience and the impacts of those findings on human freedoms.

Other notable guests of the Nanovic Institute include members of the Vatican, Italian Fulbright scholars and Prime Ministers. The list of this year's distinguished guests includes the former Prime Minister of Poland, the Most Reverend Salvatore Fisichella, and the titular organist of Notre Dame de Paris. Archbishop Salvatore Fisichella is the President of the Pontifical Council for Promoting the New Evangelization, and will be delivering the Keeley Vatican Lecture on February 26 entitled "The Role of the Church in Contemporary Society."

Oxford Chancellor Christopher Patten, who will deliver this year's commencement address, visited the Nanovic Institute in 2012. His exposure to Notre Dame through the Nanovic Institute provided the foundation for his involvement with the university, leading to his invitation to be the class of 2014's commencement speaker.



St. Stephen's Coronation Statue with the Basilica of Esztergom, the seat of the Catholic Church in Hungary, in the background.

Foreign scholars share their wealth of knowledge with the Notre Dame community, and our professors have likewise made illustrious achievements abroad in conjunction with the Nanovic Institute. Architecture faculty member Krupali Krusche has revolutionized the study of historical sites, specifically the Roman Forum, through her digital scans. Her research has markedly impacted the scholarship of the ruins, as the Forum has not been measured since 1910. Members of the Nanovic Institute will attend the opening of her 6 month exhibit in Rome this summer.

Recognizing the academic breadth of the various programs offered at Notre Dame, the Nanovic Institute seeks to provide depth and enrichment, expanding upon departmental offerings. Though the Institute primarily supports faculty research, the benefits invariably link back to the student body. Undergraduate and graduate students can visit conferences held by Notre Dame faculty and foreign guests, and visiting presenters are often integrated into classes.

The Institute has been fortunate in growing its grant program, supporting more students each year. Giving over 150 grants last year to undergraduate and graduate students, the Nanovic Institute offers an unparalleled number of opportunities abroad. Students can obtain grants for an entire summer, or for shorter stays over fall, Christmas and spring break. Necessary criteria include submitting a research proposal with a European-focused question, and the Institute greatly encourages multi-disciplinary research.

McAdams emphasized that "the Nanovic Institute is deeply committed to students. We organize all of our activities to have a positive impact on the quality of education at Notre Dame." Enabling students to further their studies abroad while drawing a depth of academia right here to campus, the Nanovic Institute truly enriches Notre Dame's community and the world.

Kate Hardiman is a freshman living in Breen-Phillips Hall and hopes to study abroad with the help of the Nanovic Institute at some point in her academic career. Contact her at khardima@nd.edu.

Rethinking–and reclaiming–progress

...from the Rover *Archives*

JONATHAN LIEDL
Managing Editor Emeritus

Editor's note: This article was first published in the October 28, 2011, issue of the Rover.

Ask almost anyone, and they'll tell you that ours is the most progressive of eras. We live longer than we did before, have more wealth than those who preceded us and know more about the physical universe around us than at any other point in human history. We've gotten to the point where paradigm-shifting technological advancements occur not over the course of centuries, but mere years. If change in general was a variable that could be measured, most would agree that its trajectory has followed an exponential course.

Necessary casualties in this alleged progression have been the black-and-white ideas of our forefathers, those that maintained that things like sexuality or society or religion have both a definitive purpose and an ideal form. A worldview that espouses such rigid absolutisms, that emphasizes the reason and not the result, is a hindrance to the pursuit of comfort, which, as Dostoevsky presciently pointed out over a century ago, is "now being preached as the aim of life." With our own material well-being as our chief concern, questions that examine why we exist and what we're doing here are swept under the rug in favor of a tranquil relativism.

For these reasons, many Catholics recoil like a cat from water at the mention of "progress." It's a frightening word, the battle cry of a movement that seeks to abolish the concept of objective morality and wishes to redefine the Church as nothing more than a charitable organization. In this day and age, anything deemed "progressive" should rightfully make us wary.

But in truth, Catholics should embrace the word progress. In fact, they should strive to be the most progressive of people. The problem is not with progress itself, for as GK Chesterton wrote, "[p]rogress, properly understood, has, indeed, a most dignified and legitimate meaning." The real calamity, the actual injustice, is that it has been co-opted by a faction with the least right to claim it.

Today, relativism is considered an integral component of what it means to be progressive. But Chesterton said:

"Nobody has any business to use the word 'progress' unless he has a definite creed and a cast-iron code of morals. Nobody can be progressive without being doctrinal; I might almost say that nobody can be progressive without being infallible—at any rate, without believing in some infallibility."

True progress is not merely a matter of movement, about change for change's sake, just as one doesn't build hammers simply so they can build more hammers. Rather, progress is necessarily concerned with direction, with the belief that there is a single destination worth reaching. Progress is only realized when you set yourself on the correct path, face the right way, and begin to walk.

Of course, acknowledging this directional component makes the misuse of progress in our day and age all the more sinister. Not only are misguided claims to progress empty and baseless, but in many cases they are actually regressive. That is, they take us further away from the place we should be heading. As the novelist Ellen Glasgow succinctly put it, "All change is not growth, as all movement is not forward."

We must not fall victim to what Chesterton called "the huge heresy of precedent." It is wrong to believe that the course we are on is our inevitable future, "that because we have got into a mess we must grow messier to suit it." When mankind finds itself on the wrong road, a path that will lead them in the wrong direction and to the wrong outcome, CS Lewis smartly described that, sometimes, "the man who turns back soonest is the most progressive."

Paradoxically, we must return in order to progress—to "black-and-white" ideas, to a period when things were in fact believed to be objectively right or wrong, to a time when *why* was more important than *how*, and the result of something was only made worthwhile by the reason behind it. We must heed Chesterton's advice, and no longer "shirk the problem of what is good." Instead, we must dive full-long into it. For as he so cheekily phrased it, "what is the good of begetting a man until we've settled what is the good of being a man?"

Jonathan Liedl graduated from the University of Notre Dame in 2011. He studied Political Science and Arabic Studies and served as Managing Editor of the Rover. *He can be contacted by carrier pigeon.*

How Greek is Notre Dame?

Caroline Corsones
Culture & Thought Editor

Students discuss the Greek and the not-so-Greek aspects of dorm life

As we pose for a picture to commemorate our winter break homecoming, one of my friends from home yells, "Sorority symbols!" Each one of my friends makes some sort of hand signal representing the Greek symbols emblematic of their various sororities. Just by reflex, I chuck the Farley F with my right hand.

After the picture, my friends look at me, confused. One says, "But you go to Notre Dame. You're not in a sorority."

Although Notre Dame has no official Greek life, many aspects of the dorm life reflect various features of the many fraternities and sororities present at other universities, such as the language, family aspects and gender separation.

Elaine DeBassige, rector of Farley Hall, says, "The part of Farley that most reflects a sort of Greek life is the language. The girls call each other their sisters, and this aspect is especially apparent on our hall T-shirt, which says 'Celebrating 40 years of sisterhood.'"

DeBassige also goes on to compare her job to that of a house mother. She says, "Being a house mom is a little bit different, but kind of the same. Both jobs consist of hearing girls out, taking care of the building and seeing the group of girls as a family."

Matt Stewart, a senior in Siegfried Hall, used to be in a fraternity at his previous school, Wabash College. He explains, "What makes the dorms similar to fraternities is that you're really close to the people in both your dorms and your sections. You may not have that much in common, but you become really good friends."

President of Farley Hall Kathleen Clark also elaborates on the family aspects of dorm life. When asked which parts of Farley most reflect a "Greek life," she notes, "The sense of sisterhood and family. On Hall Council we try to come up with events that foster a sense of family—to build a family away from your biological family."

Clark says, "Just like you do not get to choose your family, you do not get to choose who lives in your dorm, and that makes this experience even more like a true family."

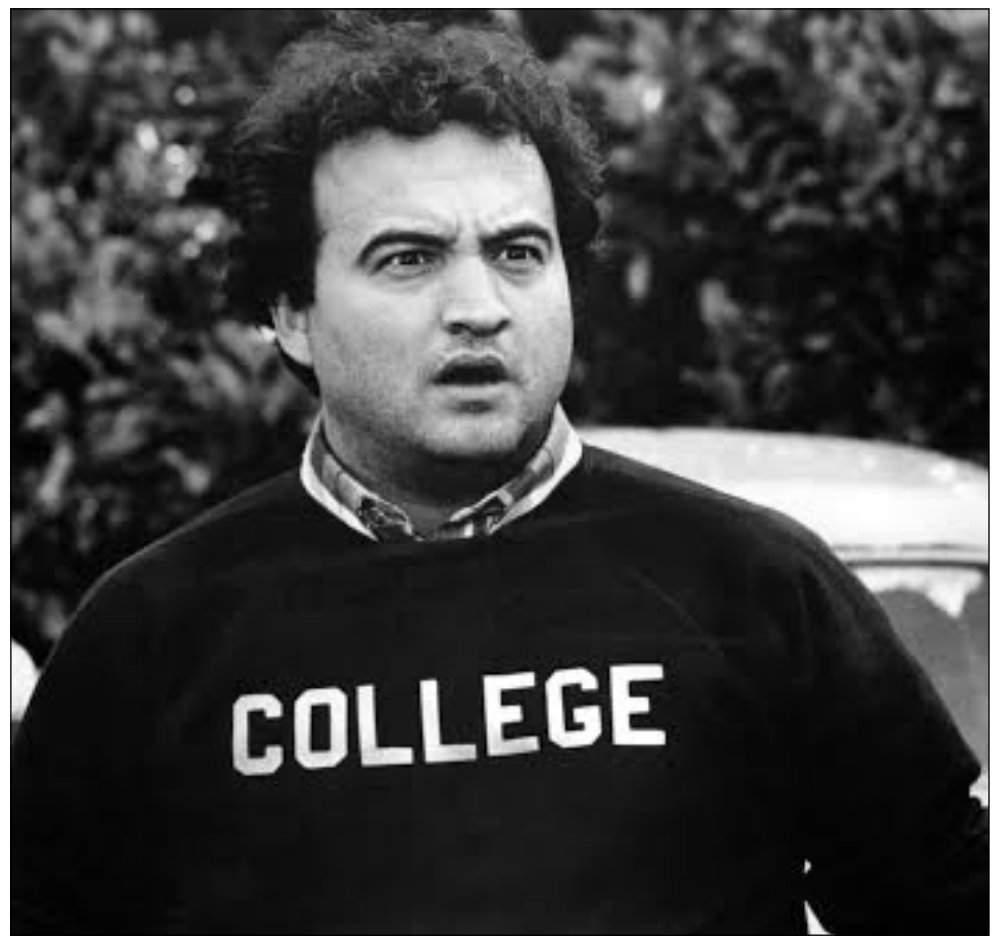
Brian Hermann, a sophomore in Zahm House, posits, "The single sex aspect definitely makes it more like a frat, and being known as a 'house' on campus encourages us to live up to certain expectations."

Even though there are certain similarities, Notre Dame's dorm life is very distinct from the Greek life present at other campuses. (You would likely not see John Belushi chanting "Toga" somewhere on South Quad.)

"Notre Dame has a very different system than most fraternities," Stewart further explains. "To join a fraternity, you have to go through pledgeship. You have to earn your spot, whereas in Siegfried, your spot is given.

"In fraternities, you hold your brothers more reliable. If someone does something wrong, it would be brought up in a chapter meeting. There is less administrative involvement for discipline in a fraternity. It's easier to get closer to your brothers in a fraternity because frats are so much smaller than dorms. As pledges, we had to learn every person in the house's name, hometown, major/minor and three special facts."

Clark also elaborates on the dorm difference: "There's no bidding—everyone has a home. There's no chance that you would be rejected or not chosen. I think that when they came up with the hall system in the 50's, they knew that to produce successful undergraduates, they must have a system that makes students feel a part of a family."



The interviewees also proposed how dorm life can be improved by becoming more "Greek."

"I think the structure sororities have in bringing graduated girls back for dorm reunions is definitely stronger," DeBassige opines. "The university has a strong system to do that with alumni, but Farley does not really have a system to bring sisters and brothers back to the dorm. That's something I want to work on."

"The one thing I think that Greek life does a little better than us is the marketing/branding of their organizations, such as their signs and hand motions," Clark mentions. "The marketing element of Greek life goes along with its national appeal."

Notre Dame's dorm life can learn lessons from fraternities and sororities, but it is undeniably its own entity. People from other schools have a hard time envisioning how we live because our dorm life is so unique.

As Stewart puts it, "We are not really a Greek or a dorm life. We are somewhere in between."

Caroline Corsones is a sophomore English major with a minor in secondary education. If you ever want to have brunch that involves real Vermont maple syrup, contact her at ccorsone@nd.edu. She always carries some in her purse.

A pillar of spiritual friendship

Catriona Shaughnessy
Staff Writer

Iron Sharpens Iron officers shed light on club goals, activities

"We are only as strong as we are united, as weak as we are divided."

Many of us are familiar with this iconic sentiment that Albus Dumbledore imparted on the students of Hogwarts in JK Rowling's *Harry Potter and the Goblet of Fire*. Students on our equally enchanted snow-covered campus likewise feel a call to community. Iron Sharpens Iron, a student-run interdenominational Christian group on Notre Dame's campus, typifies the response to that call.

Iron Sharpens Iron (ISI) is a community of students with members from a variety of Protestant, Catholic and Orthodox backgrounds. The mission of the group is articulated in its title that comes from Proverbs 27:17: "Iron sharpens iron, and one man sharpens another."

ISI officer Jasen Tjahjad further explained the attributes of the student group: "ISI builds community, forms spiritual friendships and helps us keep each other accountable."

ISI meets Thursdays at 10 p.m. in Coleman-Morse room 329. The meetings have a routine format, typically consisting of praise and worship, testimonies and small group activities.

"For the first hour, we sing worship songs. Then, [a student member of ISI] gives a reflection or testimony about how God is working in their lives. In the second hour, we split into small groups, in which we meet and give each other prayer requests," said Tjahjad.

ISI also offers weekly Bible studies for both young men and women. The men's group meets on Wednesdays at 8:30 p.m. on the first floor of Coleman-Morse, and the women meet on Wednesdays at 9 p.m. in the Coleman-Morse Meditation Room.

In addition to these activities, ISI offers retreats, one of which is coming up, from January 31-February 2.

According to ISI officer Regina Mauck, "The retreats help build greater community while offering smaller groups, providing a nice spiritual foundation for friendship."

ISI provides for the vital incorporation of faith into the Notre Dame experience. It offers students an opportunity for spiritual friendships and an environment in which they can share their personal struggles while supporting their peers.

"ISI provides a good, open space for people of different denominations to come together to worship the same God," Mauck continued.

"It is a place to develop your spiritual friendships," Tjahjad said, explaining why he encourages membership. "We believe friendship across denominations, such as those between Catholics and Protestants, is beautiful. Also, it helps you understand each other's stories and see past the façade of the person."

He went on to say that ISI "also helps us with our goals…Reading scripture more often, being more dedicated to prayer, trying to overcome a certain sin."

In light of ISI's effect on the Notre Dame community, Tjahjad commented on how the members are a "pretty diverse group of people." According to the officers' estimates, the student group is about half Catholic, half Protestant. About one-third of the members are Saint Mary's students. The dynamic makeup of the fellowship makes ISI an important element of Notre Dame's Campus Ministry by providing a venue for both acceptance and diversity.

"It is important for students who may not be Catholic to have that place to go and to know that 'they are not the only one.' I think that they find comfort in that there are other people that share their faith background, and they can be open and free," Mauck noted.

Participating in ISI is a transformative experience, trademarked by friendship and newfound strength in one's faith identity. When describing their personal experiences, the officers, both clearly moved by their participation in ISI, emphasized this unique opportunity for community and personal growth.

"The friendships I have made in the group have been so awesome. They are deep and long-lasting. Through ISI, I have learned that everyone has a story. I've learned to be more intentional and to really understand the person," Tjahjad said.

Mauck added that ISI offers students a sense of solidarity in one's faith identity and the immense support that each member receives from Christian fellowship.

"I have made a lot of lasting friendships that have really helped me deepen the faith. ISI has helped me be more intentional with my faith—to not be as much of a floater. Here, I can rely on my friends," Mauck explained.

As Notre Dame students, our strength stems from our appreciation for the unique and precious individuality of ourselves and our neighbors. Our weaknesses arise from our lack of understanding of the views and beliefs of fellow students, shortcomings which can be overcome through dialogue and interactive worship. Iron Sharpens Iron provides this necessary venue on campus, empowering the students as a pillar of the Notre Dame community.

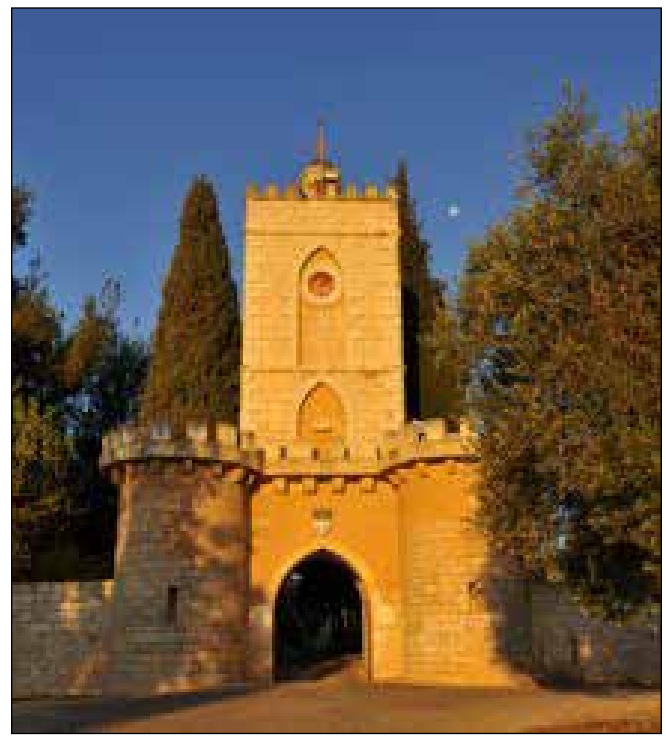
To learn more about ISI, visit their website: http://www3.nd.edu/~isi/.

Catriona Shaughnessy is a freshman living in Farley Hall. She plans to major in Psychology, and she spends an absurd amount of Flex Points on coffee and wraps. You can contact her at cshaugh2@nd.edu.

Notre Dame condemns boycott of Israel

Rebecca Self
Religion & Ethics Editor

The American Studies Association boycotts Israel for unjust treatment of Palestinians



Recently, Curtis Merez, president of the American Studies Association (ASA), assured its members that "boycotts called to end human rights violations are protected by the First Amendment of the US Constitution."

According to Merez, that the ASA's actions are constitutional is evidenced by the "landmark civil rights case," *NAACP v. Clairbone Hardware Co.*, in which the hardware merchants lost a suit against boycotters from the Mississippi National Association for the Advancement of Colored People. But the ASA is not refusing to do business with merchants; it is refusing to collaborate on academic endeavors with any institutes of higher education in Israel.

This decision raises questions about the role of universities in international relations and the responsibilities of academic institutions to take a stand on matters of social justice. What does the field of American Studies have to do with Israel?

The ASA Council Resolution to boycott Israeli colleges and universities reads: "…the United States plays a significant role in enabling the Israeli occupation of Palestine and the expansion of illegal settlements and the Wall in violation of international law, as well as in supporting the systematic discrimination against Palestinians, which has had documented devastating impact on the overall well-being, the exercise of political and human rights, the freedom of movement, and the educational opportunities of Palestinians."

It is not within the scope of this article to explain the Israeli-Palestinian conflict, but US support for Israel is undeniable. The ASA Council, made up of professors from Stanford, UT Austin, Yale, Northwestern, NYU and several other schools, expressed that the ideas behind the boycott extend to the US for its backing of Israel. ASA hopes to "encourage a non-violent response to US, as well as Israeli, intransigence" on the issue of the occupation.

Sophomore Marwan Bishtawi agrees that the boycott "is a logical move," claiming that "the ethnic cleansing practices of Israel target Palestinians by attempting to drive them into a cultural extinction. The crux of this entire conflict is culture… the influence that Israel exerts on the US only exacerbates the polemical rhetoric establishing the dichotomy of 'us and them.' Thus, American government and educational institutions have become vehicles for such teachings, which, from an intellectual's standpoint, is unacceptable."

The presidents of at least 55 colleges and universities issued statements condemning the boycott. Notre Dame's President John Jenkins, CSC, is among them.

He said, "The [boycott] is an infringement on academic freedom, and I join with other university presidents in condemning it….Notre Dame's Institute for Ecumenical Studies has been for decades a place where scholars and students of all faiths the world over have gathered to better understand religious traditions, including relationships among Christians, Jews and Muslims. However intractable the conflict among Israelis and Palestinians may appear, dialogue—not boycott—is more likely to produce understanding. Institutions of higher education, in particular, as well as those associated with them, should champion the free exchange of ideas, and not seek to impede it."

The ASA is boycotting Israel for infringing on the freedoms of Palestinians, but in doing so, are they infringing on the rights of Israelis and Americans to engage in dialogue? Jenkins says yes, and he is not alone. Not many other presidents in opposition to the boycott, however, can point to institutions connected to their universities that can actually foster dialogue among Israelis and Palestinians.

The Institute for Ecumenical Studies, also known as Tantur Ecumenical Institute, is located on the "seam between Jerusalem and Bethlehem," a short walk away from the Wall between Israel and the West Bank. According to the Institute's website, Tantur is an "oasis of learning, prayer and hospitality amidst the immense geo-political complexity of this part of the world." Since its opening in the 1970s, over 5,000 people of different faiths have spent time at the Ecumenical Institute to study, pray and learn about the Holy Land. Tony Pohlen, program director at Tantur, agreed with President Jenkins' statement about the ASA's academic boycott.

Two Notre Dame professors of American Studies, one of history, and two of Arabic, did not respond to requests for their comments.

Rebecca Self is a sophomore studying Political Science and Education. She has been fortunate to spend some time at Tantur Ecumenical Institute and cares deeply about the Israeli-Palestinian conflict. Email her with comments or questions at rself@nd.edu.

Health care and Notre Dame's Catholic mission

Abigail Bartels
Staff Writer

More transparency needed to identify how ND health care reflects Catholic character of university

Obamacare. Mandates. Contraception. Insurance. Employees. Notre Dame and other Catholic institutions face many possible changes regarding the healthcare they provide. One question that gives context to this discussion remains largely unanswered. How does Notre Dame's Catholic identity shape its healthcare services?

Student, faculty, parents and the media have frequently called Notre Dame's religious identity into question for decisions including the invitation of President Obama to speak at commencement and receive an honorary degree in 2009, and the showng of the Vagina Monologues on campus. Healthcare is the most recent arena in which the university's founding principles are being tested.

The status quo of Catholicism and healthcare on campus can create confusion as to whether the two are truly intertwined. The university bases its mission in regards to health services on supporting the six dimensions of wellness: physical, spiritual, intellectual, social, emotional and occupational. For these reasons, the university provides services through the University Counseling Center (UCC), the Office of Alcohol and Drug Education and McDonald's Physical Therapy.

As stated on the University Health Services website, "…all dimensions of our health care services respect the dignity of each individual and support the Catholic character of the University." Discovering the actual practical application of this statement is more difficult than it may appear. Despite 8 individual interview requests and three unsuccessful visits to Saint Liam Hall for information, only one individual representing the university was willing to grant the *Rover* an interview.

Bill Stackman, Associate Vice President for Student Services, is responsible for overseeing the health and wellness unit at Notre Dame. This includes the University Counseling Center and University Health Services, both of which are housed at St. Liam's. He referred to the Health Services' claim to support ND's Catholic character and added, "The University fully supports the tenets of Catholic Social Teaching related to health care. The medical professionals and staff at St. Liam are committed to high-quality care on campus and in association with local doctors and hospitals." While this clearly lays out Notre Dame's intentions, the question remains: How does this mission concretely affect students, faculty, staff and their families who receive healthcare of some kind at the university?

Doctors are not required to provide any type of religious influence in their practice, though the Hippocratic oath does traditionally include a refusal to give a woman an abortifacient. The counselors at the UCC do not necessarily espouse counseling philosophies in line with Catholic social teaching. The word "Catholic" appears only once in the UCC's mission statement. It is used to describe the "intelligent, highly motivated, predominantly Catholic student body," not the UCC's attitude toward its clients.

Staff members throughout the university's health care system are not required to provide information pertaining to their religious beliefs and how those beliefs affect their interactions with patients.

Another way to evaluate the Catholic identity of ND Health Services is to analyze its sponsored events. The UCC, the Wellness Center and other branches of health care at Notre Dame put on events for students, faculty and staff. At least one of these events features a contested topic in Catholic practice: yoga.

Due to its spiritual foundation in the divinity of the person, the focus on the body as an enemy of the mind and the idea that a fallen human can by himself or herself achieve enlightenment, yoga has long been a controversial issue for Catholics. The Wellness ND website provides information about various types of yoga, stating that it includes "spiritual, physical and mental aspects of wellness." While some individuals certainly find yoga spirituality beneficial, the university forgoes more Catholic options (for example, Holy Yoga—the physical workout of yoga with a Christian or Catholic spirituality) for the non-Catholic option. Like the personnel and mission statements, the events Notre Dame offers in regards to spiritual health do not necessarily reflect a Catholic identity.

As allergies and spring colds descend upon campus, students will struggle to stay healthy, and the university will strive to uphold its Catholic identity. While one problem is easily fixed with orange juice and Sudafed, the other presents unique challenges to our home under the dome. A prescription for more explanation from the administration as to how exactly its health services reflect the Catholic character of the university may be in order.

Abigail Bartels is a sophomore political science major from Minnesota who enjoys the ukulele, movies, ice cream and long walks in the snow. Contact her at abartel2@nd.edu.

Hoosiers to vote on Marriage Protection Amendment

Alexandra DeSanctis
Associate Politics & Economics Editor

Legislators ponder the future of traditional marriage in the Hoosier state

Earlier this month Indiana State Representative Eric Turner proposed the Marriage Protection Amendment, a measure that would solidify traditional marriage in the state of Indiana. The constitutional amendment would define marriage as the union of one man and one woman within Indiana in an act contrary to the recent trend of states recognizing same-sex marriage within their borders.

Seventeen states and the District of Columbia now recognize same-sex marriage, while 33 states have defined marriage traditionally, either by statute or through constitutional amendments. Currently, Indiana has a ban on same-sex marriage by statute only. The Indiana House Judiciary Committee heard testimony on the marriage amendment on January 13, but the committee recessed without taking a vote. The measure was then assigned to the House Elections Committee, which passed the amendment along to be voted on in the full House on January 22.

The amendment was first introduced in 2011 and approved by Indiana's General Assembly; now both houses must approve it a second time in order for the amendment to be voted on by the people of Indiana in November.

Notre Dame Law Professor Gerard Bradley believes that if the amendment makes it onto the Indiana ballot in November, the results will be too close to predict. "It will be quite a contest," Bradley said, "with both sides of the marriage debate sensing that Indiana is a bellwether state on this."

The proposed amendment would constitutionally define marriage as between one man and one woman and add that "a legal status identical or substantially similar to that of marriage for unmarried individuals shall not be valid or recognized." This second provision has received much criticism from those who claim that same-sex marriage recognition is necessary for the state's economy.

Critics of the amendment have argued that prohibiting same-sex marriage could lead to the repeal of anti-discrimination laws and prevent private companies from providing domestic partner benefits. Indiana lawmakers, however, say these concerns are addressed by Turner's additional measure, House Bill 1153, which explains the legislature's intent. This companion bill articulates that the General Assembly does not intend to interfere with employer benefits arrangements or restrict equal access to education, employment or public places.

Indiana Governor Mike Pence, a Republican, has expressed his support for the amendment and urged the House to move to a vote. He stated that the debate ought to be resolved "once and for all" this year to allow Indiana voters to have their say come November.

Across the country, court cases triggered by last summer's *US v. Windsor* Supreme Court decision have brought the marriage controversy to the front of the news cycle. In this past month alone, two federal judges have ruled that decisions in both Oklahoma and Utah to define marriage traditionally are unconstitutional.

The ruling in *Windsor*, however, did not assert that states must permit same-sex marriage, but rather stated that the federal government must legally recognize same-sex unions permitted by individual states. For this reason, Bradley believes the Supreme Court decision in *Windsor* does not provide enough legal basis to overturn state bans on same-sex marriage.

In a letter to the Indiana House of Representatives Speaker of the House Brian Bosma, Bradley stated, "*Windsor*…provides no reason to oppose the proposed Indiana amendment, or even to shelve it while we wait-and-see what happens next in the courts."

Bradley continued to address the use of the court case in invalidating state amendments and statutes. "It is true that a federal district judge in Utah recently relied upon *Windsor* to strike down traditional marriage laws in that state," Bradley conceded. "But that court's decision obviously runs contrary to the *Windsor* Court's oft-repeated affirmations of state sovereignty…" Bradley's letter articulates to Bosma that Indiana's Marriage Protection Amendment does not contradict the Supreme Court's ruling in *Windsor* and therefore can—and should—be passed.



Indiana State House in Indianapolis

Theodora Hannan, a Notre Dame student from Indiana, commented on the proposed amendment, particularly noting the decades-long struggle of the overall LGBTQ community. "I'm pleased 17 states and DC currently allow same-sex marriage," Hannan asserted. "I wish Indiana was included in the list, and that the nation at large believed that queer people deserve the same rights and protections as every other citizen."

Tiernan Kane, an Indiana native and PhD political science student at Notre Dame, offered his perspective on the amendment as it relates to the needs of children. "Central to the public purpose of marriage, as distinguished from its sacred or private purpose, is protecting the right of each child to the care of his or her mother and father," he stated. "Indiana's move to preserve the orientation of this public institution toward the interests of children seems to be what justice demands in a society that so often neglects them."

The future of marriage in the US remains uncertain amidst questions of federal sovereignty and states' rights, and the tension in Indiana over the Marriage Protection Amendment exemplifies the debate that is taking place across the country.

Alexandra DeSanctis is a sophomore political science major who has seen the movie Frozen an embarrassing number of times. To discuss your favorite movies, email her at adesanct@nd.edu.

Promoting human rights at home and abroad

Hailey Vrdolyak
Staff Writer

Philpott named director of the Center for Civil and Human Rights

In keeping with Catholic tradition, the Center for Civil and Human Rights strives to protect the fundamental dignity and rights of every human being through education and research. In December 2013, the Center named Professor Daniel Philpott as its new director, and hopes to continue protecting the most vulnerable under his leadership.

Former Notre Dame President Reverend Theodore Hesburgh, CSC, founded the Center for Civil and Human Rights in 1973 as an institution for both teaching and advanced research. Today, the Center fulfills Rev. Hesburgh's dream of defending human rights internationally. The degree programs at the Center provide lawyers with the opportunity to study and gain experience in international law with a focus on issues of accountability and transitional justice, or what justice means in the context of massive injustices.

Through various events at the Center such as the Visiting Scholar Series, the Human Rights Roundtable Series and the Practitioner Series, scholars collaborate and engage in discussions with people of different perspectives in order to better understand challenges to human rights.

As director, Philpott plans to enhance the research dimension of the Center through programs in global religious freedom, transitional justice and human trafficking. "My vision for the Center is to develop it into a world class site of research on human rights," he stated. "Its research would not be abstract and removed, but rather engaged and aimed at making a difference."

In keeping with the Second Vatican Council's *Dignitatis Humanae*, the Center for Civil and Human Rights works to protect religious freedom around the world. "It is also worth noting that 80 percent of the violations in the world today are committed against Christians," Philpott asserted. "This, and the University's Catholic mission, warrant our recognizing this trend with burning concern."

The Center also deals with transitional justice, namely redressing previous human rights atrocities primarily through truth commissions and trials. Philpott said that this process can be taken further, especially with regards to the distinct role that the Church can play in the conversation. "Out of the heart of the Catholic Church comes the notion of reconciliation — a justice that involves the restoration of relationships, the addressing of wounds, and attention to attitudes and emotions," he said.

Furthermore, Philpott noted that more people are enslaved today than ever before in history. As such, the Center will focus on both the causes and prevention of human trafficking.

As one of the leading institutions for human rights education in the country, the Center attracts promising students from all around the world who are interested in protecting human rights. "One of the main attractions of the job is working with these remarkable students," Philpott said. "I am humbled and honored to build on this legacy."

Philpott has been a scholar of and an activist for political reconciliation for many years. His most recent work on the subject is *Just and Unjust Peace: An Ethic of Political Reconciliation*. Due to his interest in political reconciliation, he began working as a Senior Associate of the International Center for Religion and Diplomacy and traveled to Kashmir, the disputed area between Pakistan and India. Philpott also traveled to the Great Lakes region of Africa as an agent of political reconciliation for the Catholic Church.

Philpott posited that these experiences will aid him in this new position. "I think that this combination of being a scholar and an activist prepares me well for the work of the Center," he said, "which also combines the intellectual and the practical."

In keeping with the Church's mission, the Center for Civil and Human Rights protects the dignity of the most vulnerable of God's creatures, and as a Catholic institution, the University of Notre Dame shares this mission. "The key to the thriving of Notre Dame's Catholic mission is that the various academic units, in their research and in their teaching, conduct their work as if the Church matters," Philpott clarified.

Philpott explained that the Center does not work for the protection of human rights among Catholics only, but that it works globally with people of varied religious backgrounds. "The Center will be engaging the international community, the human rights community, the international law community, and the US policy community," Philpott stated. "It does this with a confidence that the Catholic message is a message for the world."

Hailey Vrdolyak is a sophomore political science and Spanish major whose family has a camel and arctic foxes at their farm. To talk to her about endangered species email her at hvrdolya@nd.edu.

EDITH STEIN PROJECT

Relationships and the Call to Love
February 7-8, 2014
McKenna Hall, Notre Dame

This year we will explore our relationships as part of what Blessed Pope John Paul II calls "the fundamental and innate vocation of every human being": the call to love. Please join us.

Friday, February 7

Keynote Speaker: *Edith Stein on Empathy* (1:00-2:15 p.m.)
Alasdair MacIntyre, *University of Notre Dame*

The Effects of Pornography: Sex Trafficking, Arrested Development, and Personal Testimony (2:30-3:45 p.m.)
Octavia Ratiu, *Institute for Psychological Studies*
Mary Rose Somarriba, *Verily Magazine*
Stephen Wandor, *Notre Dame alumnus*

A New Feminism: Edith Stein and John Paul II on the Genius of Women **(2:30-3:45 p.m.)**
Adrian Reimers, *University of Notre Dame*

Created in Love: Parenthood and the Call to Relationship (4:00-5:00 p.m.)
Ron Belgau, *Spiritual Friendship*

Saturday, February 8

Marriage and Motherhood: A Call to Sanctifying Love (10:30-11:30 a.m.)
Suzy Younger, *St. Joseph Fertility Care Center*

The Call to Love: A Distant but Persistent Vocation within Hookup Culture on College Campuses (11:45-12:45 p.m.)
Donna Freitas, author *Sex and the Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America's College Campuses*

Living the Mystery: Fr. Louis Bouyer on the Spiritual Life (2:00-3:00 p.m.)
Msgr. Michael Heintz, *University of Notre Dame*

Social Media, Technology, and Dating: How the Catholic Woman Can Navigate the Perils and Pitfalls (2:00-3:00 p.m.)
Elise Italiano, Contributor to *Breaking Through: Catholic Women Speak For Themselves*

Register for free online and find more information at www.nd.edu/~idnd.

Who's who at Notre Dame: John Zack

Maggie Duncan
Staff Writer

It has been said before, but I will say it again: there is something about the Grotto. If you are like most Notre Dame students, you have probably sought the Grotto in times of peace, in times of stress and in times of GPA debacles. You are quiet on the near-frozen kneelers, and you gaze upon the statue of Our Lady, saying words to Her or saying nothing at all. Then, without warning, the bells begin to chime from the top of the Basilica, and the familiar opening notes of the Alma Mater begin to sound. As snow or leaves inevitably fall picturesquely around you, you wonder if God had a part in setting you here today. Maybe, but perhaps there is another person you should thank: John Zack, a long-time worker at the Basilica.

John Zack has helped maintain the Basilica and services at Notre Dame for nearly 27 years. He became head Sacristan of the Basilica 9 years ago.

Zack's duties entail "[t]aking care of the building maintenance-wise, setting up for all the services we have in the Basilica. I'm in charge of the staff as well as the budget." His responsibilities also include overseeing the recent renovation of the Basilica's flooring.

Zack is married with children; usually, the Sacristan of the Basilica is a brother (or, once, a nun). I asked Zack how he got involved with running the Basilica.

"I'm originally from South Bend. I started working for Brother Dennis when I would come home from school for the summers—working at the Grotto, helping out if they needed a hand. When I was getting ready to get out of school [at Indiana University], they said they had a full time job for me, if I was interested."

Zack laughed and concluded, "Who wouldn't be interested in working at this place?"

With the amount of events that happen at the Basilica, I wondered what Zack's favorite part was. His response was immediate—meeting people from all over and all walks of life is the best part of his job. When asked about a favorite memory, Zack was not able to pick so easily.

"There have been so many," he noted. "To narrow down to one, I don't know if I could. We've had so many things happen, people I've met, ceremonies. Definitely my favorite is the Easter Vigil. Well, between that and ordination. I don't know if I could choose, truthfully. They're both beautiful and both joyful."



Basilica employee John Jack

I asked Zack about one of the most prominent features of the Basilica: the bells. I questioned how they are run, and unfortunately, it seems there is no hunchback to ring the bells of this Notre Dame.

"Well, right now it's run by a computer that is controlled. We can set times, build in what songs it plays. It plays songs at 9 a.m., noon, 6 p.m. and 9 p.m."

The bells begin and end with the Alma Mater, and then rotates songs of the Blessed Mother. During Christmas and Advent, Christmas songs play before Masses.

Besides the Christmas season, the Basilica has myriad special services. One of Zack's favorites is the Easter Triduum.

"I know certain people who come from quite a distance to come to the Easter Triduum, and they'll come to everything. They come to morning prayer, they'll come to the Mass of the Lord's Supper. They come for Good Friday and the Passion Service and stay through Stations of the Cross. They come for everything. It's a pilgrimage, and there are a lot of people who do that."

I asked Zack if, as an employee, he felt the force of the community aspect of the university as vividly as students do.

"Yes, I definitely feel the strength of the family," he responded. "I think the university makes a special effort to include worker's families in things. Even in something as simple as allowing the staff to have two parking passes to get on campus."

Finally, I wanted to know how Zack has seen students have evolve over the years.

"There's been a change in students," he replied. "If you look at confessions, three quarters of the penitents are students. When I started here that wasn't the case. Our student attendance here at our Masses has gone up."

When questioned about students of Notre Dame in general, Zack had a flattering response: "Students are great, oh yes. We have student Eucharistic ministers, readers, sacristans. They're great."

John Zack has contributed a lot to our campus through taking care of the beautiful Basilica and ringing the familiar sound of the bells throughout the campus. One more thing he can contribute to us? A word of advice.

"Don't miss out on the Basilica. Come to Mass at least once, try to get involved in it. Appreciate what you have here."

Maggie Duncan's favorite snack is raisins on peanut butter spread along pieces of celery. Some call this treat "ants on a log," but there is room for discussion. Debate her on this topic at mduncan5@nd.edu.

A university of the sporting sort?

Michael Bradley
Editor-In-Chief

April panel presentation scheduled to discuss role of big-time sports at the university

Do big-time sports undermine the mission of the university? Or do they contribute to that mission in a distinct way?

On April 16, in the Leighton Concert Hall at the DeBartolo Performing Arts Center, a group of panelists will address these and related questions in the first annual Panel Discussion Series.

Hosted by the Dean's Fellows and the College of Arts & Letters (in which College the Fellows are housed), the Panel Discussion Series—which previously had been known colloquially as the "God Debates" due to their subject matter—will broach the increasingly controversial issue of whether and to what extent major, highly profitable collegiate sports are conducive to the life and nature of the university.

The Dean's Fellows, founded in 2006, is a "select and diverse student group comprised of sophomores, juniors, and seniors dedicated to the liberal arts and to the intellectual enhancement of the campus community," according to the university's website. As of the beginning of the academic year, 33 sophomores, juniors and seniors comprised the Dean's Fellows, who "partner with a variety of centers and institutions on campus in order to facilitate engagement amongst the academic, social, and cultural aspects of life at Notre Dame," according to the Fellows web page.

In addition to receiving tickets to every event hosted at the Performing Arts Center, Fellows coordinate campus-wide events, such as the newly-named Panel Discussion Series, and serve on student collaboration committees for the university. Members of an executive committee, as well as an administrative president, lead the Fellows in their programming efforts.

For the April panel discussion, the Fellows have already secured the attendance of Murray Sperber—a professor emeritus at Indiana University (Bloomington) who wrote a popular book on the topic of major collegiate sports, *Beer and Circus: How Big-Time College Sports Has Crippled Undergraduate Education*—and Melinda Henneberger, an alumna who writes political pieces regularly for the Washington Post and who has penned a number of critical investigative articles concerning Notre Dame's handling of football-related sexual assault cases.

The Fellows are also seeking to land Allan Page, a key member of the 1966 national championship football team who went on to become a hall-of-fame defensive tackle for the Minnesota Vikings, for the discussion. (Page is currently an associate justice on Minnesota's Supreme Court.)

According to numerous Fellows, Notre Dame's own athletic department was invited to send a representative to the panel discussion as its fourth member. The athletic department has declined invitations to do so.

When asked about why the athletic department declined participation in the panel, senior associate athletics director John Heisler explained that "after bringing the opportunity to others in the department for consideration, it was determined that for this sort of discussion—about athletics and academics at large and not about Notre Dame in particular—it was more appropriate for athletics to support the dialogue and encourage attendance than for us to be a direct participant."

> "This issue deserves to be debated because any activity that is irrelevant to the university's educational mission and that takes up so much of the university's resources should be subjected to scrutiny."
> -Assistant Dean for Undergraduate Studies Joe Stanfiel, Deans' Fellows Faculty Advisor

Assistant Dean for Undergraduate Studies Joe Stanfiel, one of the Fellows' two faculty advisors since 2008, told the *Rover* that "this issue deserves to be debated because any activity that is irrelevant to the university's educational mission and that takes up so much of the university's resources should be subjected to scrutiny."

Nikitha Taniparti, a senior economics and anthropology major who serves on the Fellows' executive committee, commented that the topic of big-time sports is "important for Notre Dame because we're a Catholic university."

"We settled on the topic late in the spring of 2012," she explained. Prior to that spring, "we tossed the idea aside. But then we met with [Notre Dame philosophy professor emeritus] Alasdair MacIntyre, who also encouraged the topic...he led us in the direction that we are pursuing today."

"We thought it would be ideal to take on this issue for a variety of reasons," Taniparti continued. "This is an issue being discussed at the national level as well...and one that can garner much enthusiasm and support across campus."

Theodora Hannan, a senior history major who also serves on the Fellows' executive committee, noted that "part of why we chose this topic has to do with its more real-world application of philosophy."

"This is a conversation joining a theory (the idea of Notre Dame, as both Catholic and a premier university) with the practice of that theory (how Notre Dame deals with a fundamental part of its identity, its athletics program)," Hannan said. "Essentially, we're asking if Notre Dame can be successfully dedicated to sports excellence, its mission to educate the body, mind and soul of its students (especially athletes) and its Catholic character, including all the moral teachings of the Church."

According to Taniparti and Hannan, the Fellows collectively decided to shift the nature of their annual debates to the less dichotomous panel format.

"The more people with whom we talk, the more they have shown us that [this topic] is multi-faceted, and that it isn't a blame game," Taniparti offered. "We ourselves don't have the answer to the question. There are obviously many perspectives...[so] we were excited to tackle the topic."

Hannan added that the Fellows "wanted this to be a discussion with a variety of views articulated, rather than going for a yes/no answer."

The Fellows are clear about their vision for their programming: to expand the intellectual breadth of their peers and to engage every member of campus in discussion of important topics relevant to the life of the university.

Hannan is hoping that the panelists will educe the nuances of such a loaded topic.

"None of us are advocating [that] Notre Dame drop all its athletics programs," she said. "We want to draw out the complexities of the issue."

"We can't talk about this issue just amongst our friends in the dorm, or at a small table at the dining hall," Taniparti emphasized. "Everyone should know where their peers stand, if they hope to change anything or see things work differently."

Stanfiel summarized his view on the panel discussion's importance thus: "[Big-time sports] may very well be the wisest investment Notre Dame could make," he said. "But we won't know unless we ask some questions."

Michael Bradley is a senior studying philosophy and theology who lives in Dillon Hall. As an ex-member of Notre Dame's track & field team, he is casting his bid for the fourth panel position. Contact him at mbradle6@nd.edu.

Top five Notre Dame sports moments of 2013

Rich Hidy
Sports Editor

Looking back on the greatest successes of Irish athletics teams



2013 featured many great moments for Irish athletics that deserve to be recognized and looked back upon as the new year begins. A fresh legacy of Notre Dame athletics will be revealed in the following 12 months as teams on campus continue to work towards their goals, but for now it is enough to remember the past. Among the triumphs and failures of Notre Dame athletics squads in 2013, there are five moments that deserve to be recognized above the rest.

5. Both tennis teams claim Big East titles

One of the sports that remains largely unnoticed at Notre Dame is tennis. Both the Men's and Women's team had very successful runs in 2013. The Men's team took home its 9th Big East Championship, while the Women's team enjoyed its 6th straight season as the winner of the Big East after defeating Marquette, DePaul and USF. The Women's team, led by junior Big East Championship Most Outstanding Player Britney Sanders, is coached by Jay Louderback, a veteran in his 24th season. Louderback has won 19 Big East titles in total. The women ended their season in the second round of the NCAA Tournament with a 4-0 loss to Michigan. The Men's team finished with a 19-8 record and was undefeated in the conference. Junior Greg Andrews had an impactful season as a singles competitor with a 26-13 overall record, but the 28th-ranked Notre Dame squad fell in heartbreaking fashion in the NCAA's to Washington 4-3 in a match that took nearly five hours to complete.

4. Notre Dame vs. Louisville

Who can forget this one? En route to a 25-10 season and a seventh seed in the NCAA Tournament, the Irish defeated the eventual National Champions and head coach Rick Pitino in five overtimes in a thriller at the Purcell Pavilion by the score of 104-101. The Irish were coming off of a rough 63-47 loss to Syracuse at the Carrier Dome, and returned home to find themselves in a dogfight with one of the most talented teams in the country. Eric Atkins, Pat Connaughton and Cam Biedschied played over 50 minutes each; Atkins led the group with 19 shots in his 60 minutes. Connaughton finished with a double-double of 16 points and 14 rebounds. Biedschied and Garrick Sherman were key pieces off the bench, as Sherman wowed the spectators with tricky post moves to score 17 points and grab 6 rebounds and Biedschied contributed 14 points. Jerian Grant scored 12 of his 19 points in the final 45 seconds of regular time. Although the Irish were once again bounced from the NCAA tournament early, this one regular season game brought high voltage electricity back into Notre Dame basketball.

3. Women's Basketball advances to Final Four

Payback is a nightmare. Just when it looked like Muffet McGraw would be able to break past the tournament barrier and win a championship after the Irish made the Final Four in three of the past four seasons, the Irish ran into a strong UConn team at just the right time and lost in their Final Four matchup, 83-65. Notre Dame faced UConn three times prior and defeated the Huskies in each of those matchups, including a two point victory in the Big East Championship Game on a last-second Natalie Achonwa layup. Senior captain Skylar Diggins had 10 points and 8 assists in her final game in an Irish uniform, and the Irish finished the season 35-2.

2. Men's soccer championship

The lights were shining once again on top of Grace Hall because the Irish brought home the hardware. Notre Dame brought home its first National Championship in the history of the Men's soccer program with a 2-1 victory over ACC regular season champion Maryland. Senior captain Harrison Shipp was named the NCAA Championship Most Outstanding Player, and Andrew O'Malley and Leon Brown were able to strike in both halves to give the Irish the edge. The senior-laden defensive unit along with goalkeeper Patrick Wall played a large part in allowing the Irish to take home the top prize, giving head coach Bobby Clark his first championship as a coach.

1. Irish defeat USC for second straight year

Football reigns supreme at Notre Dame, and for the second straight year and the third time in Brian Kelly's young tenure, the football team defeated its biggest rival, USC. The 14-10 slugfest was the first home win over USC since 2001, ending the curse of the "Bush Push." Tommy Rees was an efficient game manager with 166 yards and two touchdowns, and Cam McDaniel was the workhorse that ran the ball down the field with 5.1 yards per carry. Defensive end Stephon Tuitt was also able to collect two sacks in the win. Notre Dame has won at least nine games in back-to-back seasons for the first time since the 2005 and 2006 seasons.

Rich Hidy is a sophomore Marketing major and journalism minor. He enjoys playing snow football during the winter months. Contact him at rhidy@nd.edu.

QUICK STATS

11: Tournament appearances under Mike Brey

126: Wins at for the Irish at Purcell Pavilion since its opening in 2009

14.9: Points per game for Garrick Sherman, who leads all Irish scorers

Basketball team moves on without Grant

Rich Hidy
Sports Editor

Following suspension of leading scorer, young players have to step up

On the night following a frustrating loss to a strong Ohio State team, another negative occurrence altered the remaining course of the season for the Fighting Irish basketball team.

Leading scorer Jerian Grant, an All-ACC Preseason First Teamer and probable first round NBA draft pick, was suspended for the rest of the season because of an academic issue.

"I take full responsibility for my lack of good judgment and the poor decision that I made. I have no one to blame but myself for the situation. I know and understand the expectations that go with being a student at Notre Dame and I did not live up to those standards," Grant said in a statement following the announcement.

The Irish relied on Grant for more than a fourth of its scoring in the average game. Grant's career year propelled Notre Dame's success, as he was the primary cog on a team with real potential to grow and improve throughout the season. Grant shot an extremely efficient 52 percent from the field, over 40 percent from three, and dished out 6.2 assists per game as well. He was becoming the frontline guard that the Irish needed following the careers of dominant post players such as Luke Harangody and Jack Cooley. Without Grant, the Irish seemed doomed to consistent flashes of inconsistency.

Notre Dame is 2-3 without Jerian Grant as ACC play has begun. The Irish shocked the nation earlier in January with an incredibly resilient win against 7th-ranked Duke, 79-77. The Irish held one of the top freshmen in college basketball, Jabari Parker, to a 2-10 shooting performance. Eric Atkins, Steve Vasturia and Pat Connaughton were very impressive in the win. Atkins had a double-double with 19 points and 11 assists. Vasturia came off the bench for 9 points, all from behind the arc, and four rebounds. Vasturia's specialty has been his shooting ability and range, which is now being deployed in the new-look lineup shown by Mike Brey the past few games.

Youngsters like Vasturia and fellow freshman Demetrius Jackson must play well beyond their age if Notre Dame wants to exceed current expectations and make it to March Madness. Jackson and Vasturia certainly have the talent to step in and succeed right away. Jackson was a top 25 recruit in the country out of Mishawaka Marian, and Vasturia averaged over 20 points per game his senior year at St. Joseph's Prep in Philadelphia, becoming the leading scorer in school history. The new starting lineup features a nice mix of youth eager to make an impact and steady upperclassmen leadership. Atkins is one of the most seasoned point guards in the country, being a veteran of over 100 games, and is elite in his ability to pass and prevent turnovers. He is fourth in the country in the assist-to-turnover ratio this season.

Garrick Sherman has been a consistent post presence ever since he transferred from Michigan State. While not flashy, he gets the job done and has five double-doubles in points and rebounds this season. Sherman and sophomore forward Zach Auguste team up to make a relatively strong duo in the post. Brey prefers to stick to a smaller lineup in ACC play to be up-tempo, and Atkins, Jackson and Vasturia can all play point guard; Pat Connaughton is probably best as a shooting guard. Sherman, at the center position, is the only starter in a conventional role.

Three losses in a row to NC State, Georgia Tech and Maryland will cause the pressure meter to rise a little, and Brey will truly have to prove his coaching value this season to try to find something that will work. Games against Syracuse and North Carolina in the near future will push Notre Dame to the brink of its ability as a team. Cohesiveness is essential in turning this ship around. If the team can survive the tough times and start to build on the small successes as a start, their 10-7 record may turn around in a hurry. There are still plenty of games on the schedule, but the time is now to get on a run.

Rich Hidy is a sophomore Marketing major and journalism minor. One time, he found out he had too much swag. Contact him at rhidy@nd.edu.