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Ben Bernanke: Zero or hero?

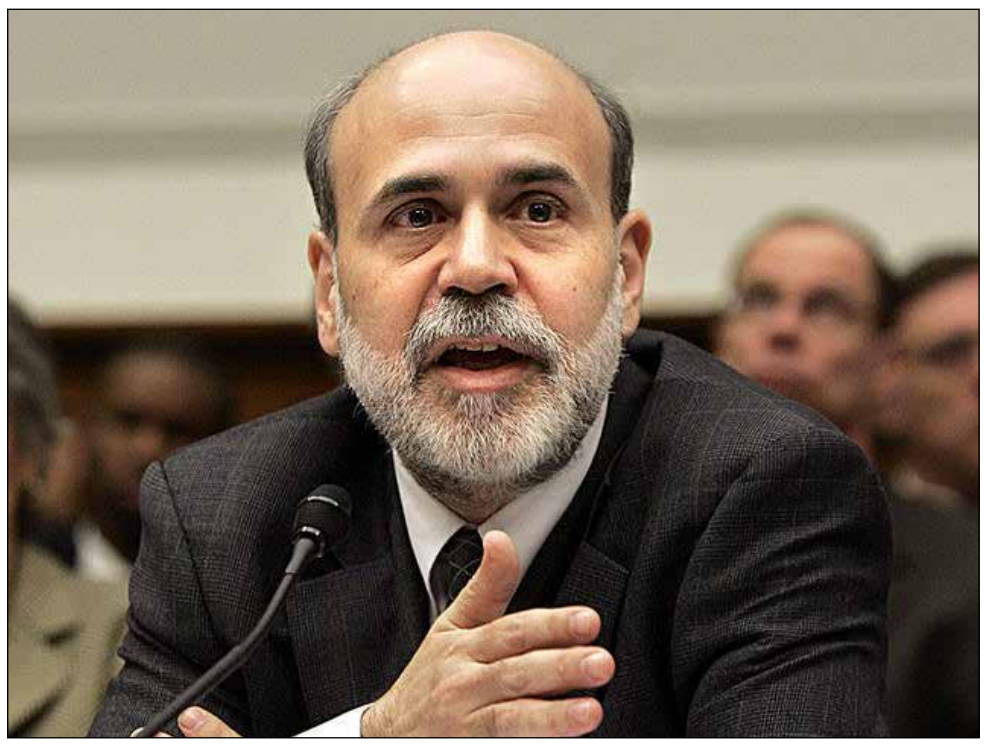
Timothy Bradley
Politics & Economics Editor

Notre Dame economists weigh in on the successes and failures of the former Federal Reserve Chairman

Editor's note: What follows is an excerpt from Bradley's article, the full text of which can be viewed online at the Rover*'s website at www.irishrover.net.*

Ben Bernanke was nominated as Chairman of the Federal Reserve System (Fed) in October 2005 by President George W. Bush. He succeeded Alan Greenspan, taking office in 2006 during a period of relatively strong economic growth. After serving two full terms as Chairman, Bernanke left office on January 31, 2014.

During Bernanke's 8-year reign, the domestic economy experienced a burst bubble in the housing market, a spectacular financial crash and the most severe recession in the United States since the Great Depression. These events occasioned a markedly aggressive response by the Fed and United States Treasury Department. In 2008, amidst the failure of major financial institutions, Bernanke orchestrated the takeover of Bear Stearns by JPMorgan Chase as well as the $85 billion bailout of AIG. In addition to stabilizing financial markets, Bernanke pursued notably innovative monetary policies such as quantitative easing and Operation Twist, in addition to increasing transparency and improving communication between the Federal Open Market Committee (FOMC) and the public.



Ben Bernanke

Bernanke's 8 years at the helm were far from quiet, and economics students will undoubtedly be studying this period of economic history for decades to come. After playing such a significant role in these affairs, how will Ben Bernanke be remembered? How will the history books judge his actions?

The Great Recession: Who is to blame?

When the housing bubble burst, many people lost significant amounts of wealth as the values of their homes plummeted. Much has been said by way of assigning blame for this debacle, which precipitated the Great Recession. To what extent should the Fed share that blame?

Christopher Waller, Professor of Economics at Notre Dame and Senior Vice President and Director of Research at the Federal Reserve Bank of St. Louis, believes that Fed monetary policy contributed little to this bubble. Low mortgage rates did not shift when the Fed raised the federal funds rate in 2006. "This puzzled everyone and led to Bernanke talking about the global saving glut that kept longer term interest rates from moving with short term policy rates," Waller commented to the *Rover*. "As for seeing the housing bubble…everyone saw it." The question was whether housing prices would drop sharply or level off. The consensus was that prices would plateau.

Eric Sims, Michael P. Grace II Assistant Professor of Economics at Notre Dame,

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Understanding Darwin: Evolution and faith at Notre Dame

Charlie Ducey
Staff Writer

Notre Dame professors seek to harmonize faith and reason

The modern portrayal of science and religion is one of conflict, polarization and general misunderstanding. No single issue illustrates this tension better than the controversy surrounding Charles Darwin's theory of evolution, which prompts questions about creation and the origin and end of human existence. While one popular perspective interprets an unbridgeable divide between belief in God and the science of evolution, the mission statement of Notre Dame envisions a potential for harmony between faith and science.

Science and religion: friends or foes?

As University President Father John Jenkins, CSC, stated in his 2005 inaugural address, Notre Dame ought to be a place where "intellectual and religious traditions converge to make it a healing, unifying, enlightening force for a world deeply in need." Fr. Jenkins' statement rings true for the continuing debate between faith and Darwinism, especially in the context of education.

In 2009, American historian of science Ronald Numbers compiled a book of essays titled *Galileo Goes to Jail*. The essays dispel through the exploration of three themes the modern idea that the science and religion are inevitably in conflict.

Numbers recounts how the work of early scientists—or natural philosophers, as they would have called themselves—was often motivated by religious commitments. From Kepler's work with astronomy to Newton's exploration of physics, a desire to understand the wonder of God's creation undergirded the pursuits of some of history's greatest thinkers.

Likewise, many religious institutions' notorious persecutions of scientists took root in theological disagreements, not strictly scientific ones. The ambiguity

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One Is Too Many: Beyond the pledge

Meadow Jackson
Staff Writer

Students and staff respond to campaign to end sexual violence on campus

"As a member of the Notre Dame community, I pledge to stand up to prevent instances of sexual violence, to speak out against language that trivializes sexual violence, and to support survivors in the process of healing. I pledge to be a positive force within our Notre Dame family, because when it comes to cases of sexual violence, one is too many."—"One is Too Many" pledge.

As the "One is Too Many" Campaign spreads like wildfire across campus, more and more dorm room doors display the official pledge card. An initiative by Student Government, the campaign addresses the poignant topic of sexual violence on campus.

Though most students appear to be embracing the campaign, many say that signing a pledge card is not enough to eradicate the problem of sexual violence on campus.

"I think that the complete elimination of sexual violence is a heavy goal, but I think raising awareness by emphasizing the importance of speaking up and the fact that even the little acts matter is a great first step," says Shannon Montague, a sophomore in Pasquerilla West.

"Signing the pledge doesn't mean anything. It's a piece of paper. No one is held accountable by it," argues freshman Jade Jennings. Jennings, like many others, stresses the importance of education, saying, "I think we should have more workshops and meetings. We should teach people what sexual assault actually means."

When asked for potential solutions to the sexual violence problem on campus, education and intolerance of assault were students' top answers.

"I think promoting a general attitude of awareness and disdain for this type of activity would help. Everyone is subject to peer pressure, and if people feel pressure or an expectation from others *not* to participate in sexual

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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.

"Essential…is the uncompromising witness of Catholic universities to the Church's moral teaching, and the defense of her freedom, precisely in and through her institutions, to uphold that teaching as authoritatively proclaimed by the magisterium of her pastors."

--Pope Francis to Notre Dame administrators and trustees, January 30

Avoiding the I Do-over



LILIA DRAIME
Executive Editor

I look forward to TLC's Friday Brideday the way kids look forward to Christmas. Whether with my best girl friends on campus or at home with my mom and sister, perennial favorites like *Say Yes to the Dress* draw me in like a moth to the flame.

Websites like Pinterest—which devotes a whole category to weddings—only fuel the wedding obsession, so much so that I know more than a handful of people who are nowhere close to getting married, but have their nuptials planned nonetheless.

Let's be real: Weddings are fun, and matrimony is certainly something to celebrate. But beyond the lavish white gowns and DIY orchid boutonnières exists a grimmer reality. Often unbeknownst to us is that fact that in indulging our romantic visions, we denigrate the very institution they are meant to celebrate. Our wedding-obsessed culture is not *celebrating* marriage, but *commodifying* it.

The most popular resources, it seems, focus almost exclusively on planning weddings, not planning marriages.

Consider some of our own campus traditions. The "ring by spring" for many upperclassmen overwhelmed by leaving Notre Dame becomes more about having *a* significant other than having *the right* significant other. "Basilica Monday," the first Monday in March in which the reservation lines are open for highly coveted wedding slots, always turns up stories of couples employing friends and family to call and fight for reservations on their behalf. Students are likewise familiar with legends of single peers who reserve a wedding every year, but cancel when they still have not met a significant other.

Contrary to what campus lore may lead you to believe, a *Washington Post* article titled "More Couples Choose to Wed Their Way" reveals that since 1970, Catholic wedding ceremonies have decreased by 50 percent, falling from 426,000 to 212,456 in 2005. That means even fewer Catholic couples are exposed to Pre-Cana, and thus miss out on crucial teachings about the sacrament of matrimony, spirituality, finances, sexuality and natural family planning (NFP).

This sentiment also holds true beyond Catholic circles. According to the *USAToday* article "Civil marriage on the rise across USA," civil marriages increased from 30 percent of all marriages in 1980 to 40 percent in 2001.

Perhaps a correlation exists between the rise of strictly civil marriages and the perceived societal push for customizing and individualizing every possible aspect of a wedding. Pinterest commonly features such items as custom gowns and custom rings, as well as custom vows—why should planning a custom ceremony that defies antiquated or restrictive religious traditions be any different?

But the customization does not stop there. Thanks to the internet, almost anyone can obtain instant certification to legally witness marriages. Television mogul Tori Spelling once decided on a whim to become a wedding planner and officiant on her reality show. In one episode, she excitedly hosted a same-sex wedding.

It is indeed curious to think that in a time in which conjugal marriages, especially those that are religious in nature, are on the decline, popular support for same-sex marriage appears to be gaining momentum. When society reduces marriage from an indissoluble union between a man and a woman for the purpose of producing children, to a party, a legal contract and an exit clause through no-fault divorce, support for same-sex marriage becomes so easy to justify for so many.

The mainstream media loves to toss around that the oft-touted 50 percent divorce rate is simply too big of a risk for young couples. With cultural acceptance of cohabitation, children born out of wedlock, outright endorsement of premarital sex and new feminism telling women that marrying young and having a family will somehow limit their value, it is no wonder that these substitutes for marriage are more popular than ever before.

The catch-all 50 percent statistic is hardly a truthful snapshot of American marriage today. For example, *Focus on the Family* reports that active churchgoers of various Judeo-Christian traditions are between 10 and 97 percent less likely to divorce than those with no affiliation, with practicing Catholics averaging a 31 percent decrease in divorce probability.

Graduate student Linda Kawentel wrote in "The Catholic Conversation," a sociology blog on the university's Blog Network, that for couples practicing NFP, Catholic or not, the divorce rate topped off at a mere 5 percent. Among couples that contracept, the 50 percent divorce statistic is a sad reality.

With this breakdown of numbers, why aren't more young men and women challenging social norms and taking seriously preparations for marriage? Sometimes divorce is inevitable, but imagine how many marital unions would endure if couples discerned marriage with more care and attention, knew the full implications of different family planning methods and, dare I say, oriented their marriages towards some higher good.

These decisions are neither as glamorous nor as easily measured as wedding details, but they will inevitably benefit the relationship more than saying yes to the dress. I recently asked my mom about the day she and my dad got married. She really did not remember much about the small details of their day, and to my amazement, that did not bother her in the slightest—24 years of marital bliss later, the fleeting details are inconsequential.

If we spent as much time meditating on marriage as we did fantasizing about weddings, perhaps we would have similar perspective. Yes, weddings mark a major milestone, and matrimony deserves to be celebrated. But before we begin ogling engagement rings and wedding cakes, we must consider the true meaning of marital bliss.

Lilia Draime is a junior history major who enjoys Lifetime movies, chocolate peanut Häagen-Dazs and trying to coax Margo, her new cat, out from under her bed. Contact her at ldraime@nd.edu.

Bernanke legacy

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believes that even if the funds rate was relatively low in the early 2000s, it would not explain a large share of the housing bubble: "I think that had more to do with mortgage market innovations (e.g. increasing securitization) and lax lending standards."

Bubbles are unpredictable, and it is difficult to pin down a single cause *in medias res*. Michael Pries, Associate Professor and Director of Graduate Studies in Economics at Notre Dame, explained, "In general, these 'bubbles' are very hard to identify *ex ante*—there is always some other plausible explanation that cannot be easily ruled out. Economists like John Taylor argue that it was clear that rates in the middle of the last decade were low relative to what the 'Taylor Rule' would have mandated, and thus it should have been clear that monetary policy was too loose, but it is still always possible to argue that the Taylor Rule cannot account for everything, and that 'this time, it's different.'"

Timothy Fuerst, William and Dorothy O'Neill Professor of Economics at Notre Dame and Senior Economic Advisor at the Federal Reserve Bank of Cleveland, raised three further points that indicate that the Fed's monetary policy was not responsible for the housing bubble: "(1) The inflation-adjusted mortgage rate is the key driver for housing, and this rate the Fed has much less control over, (2) the housing bubble was a global phenomenon, so it is hard to look for 'made in America' explanations, and (3) if easy money was the culprit, there is no logical reason to think that this would lead to a bubble in one particular asset but not in others."

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Check out this issue's web exclusives online at our website: "Gary Gutting Should Rethink Abortion" by Michael Bradley; "The Truth Behind the Gossip" by Elizabeth Charles; and "Why This is a Better Year" by Rich Hidy.



L'Arche communities: Fostering faith and dialogue

Greer Hannan
Executive Editor Emeritus

"And in Ireland itself I think, it's probably one of the few places where if you have a spirituality at a young age, you are not helped to show it. I would reckon if anything, you'd be more embarrassed to show it. Whereas, I mean I've been to Spain or France, and feck me pink, they're 13, 14 and they're not afraid to say that they love God. I mean, even I'm 50 and I'm afraid in public to say 'yeah, I love God.' I do it inside L'Arche, but if I was outside I'd be a bit tongue-tied. I'd say it, but by God, my heart would be thumping saying it."

These were the colorful words of one member of L'Arche Kilkenny, who spoke with me while I was on a research trip over Christmas break to visit the L'Arche communities in Ireland. (The Nanovic Institute for European Studies generously provided the grant that funded the trip.) This female member of the community captures the beleaguered state of Catholicism in Ireland, as well as L'Arche's gift of fostering faith.

L'Arche is an international federation of faith communities founded in France by Jean Vanier in 1964. They consist of homes where "core members"—those with intellectual disabilities—and "assistants"—volunteers from all over the world—live together in friendship and mutual help. Some communities also have workshops where core members and volunteers or paid staff spend their days doing handicrafts such as weaving, candle dipping, card printing and woodworking. In Kilkenny, core members and staff run a full café together in the heart of Callan town. The café is reputedly the most popular lunch spot in town.

L'Arche is Roman Catholic in origin, but came to understand itself as a faith community rather than an exclusively Catholic community through its experience of making homes with core members in countries where Christianity is in the minority. Vanier explains L'Arche's spiritual development this way:

"L'Arche's first seeds were planted in the earth of the Roman Catholic Church. Through God's grace, other seeds were planted in other soils…It is good to remember that the interdenominational and inter-faith aspect of L'Arche was not one of its basic principles. L'Arche became ecumenical when it welcomed men and women with handicaps who belonged to different denominations and different religions. L'Arche wants to help all persons grow and deepen the faith they have received from their families, and be integrated into their specific churches or religious tradition. This means that L'Arche wants to walk humbly with different traditions, not create its own church with its own rules, worship, and liturgy."

It is exactly this fidelity to the spiritual development of every individual in the context of her own faith tradition and life journey that gives L'Arche tremendous evangelical potential in Ireland. Statistics attesting to plummeting Mass attendance and public dissension from central Catholic doctrines describe the growing hostility towards Catholicism only in outline. More significant is the sense of furtiveness in articulating faith, the fear of speaking openly about one's personal relationship with God or the ways in which the Holy Spirit has moved in one's life.

For me, this materialized on a bus ride I took from Limerick to Killarney one summer. A blind woman boarded the bus and no one was helping her, so I invited her to sit next to me so I could tell her when we got to her stop. We spoke for more than an hour about all the places from which we had come to be going to Kerry. To tell that story, I could not help but mention the strange paths down which Jesus led me. In response, the woman told me amazing stories of God's providential care for her since she had become blind. As we reached her town, she confessed astonishment at the way we both had been talking, explaining that she had not heard anyone speak so openly about God in more than a decade, and that it was refreshing, because it went to the relationship that is at the heart of her life.



Greer Hannan visiting the L'Arch Cork residential house named An Croi, which means "heart" in Irish.

A single anecdote could never capture the national condition of religion in Ireland in a systematic way to satisfy sociologists, but it does substantiate something that no amount of data can convey. It verifies the public resentment towards the institutional Church as well as the deep yearning for God among us and for fearless witness to God.

In a hidden way, L'Arche offers that. There are loud and joyful Masses in the workshop on Fridays in which core members serve on the altar and play as musicians. There is the enormous labyrinth in the back garden in Cork—a replica of the one on the floor of Chartres Cathedral—where core members and assistants quietly walk the prayer of their unfolding journey with God. There are spiritual accompaniers, who meet with community members on a regular basis to reflect on how God is present to them. The community has included not only Catholics, but Protestants, Muslims, Buddhists, seekers and those who do not acknowledge God. All are welcomed without agenda, and through that welcome, they are encouraged to grow in faith.

As one administrator in the L'Arche Cork community said, "I always explain to new volunteers that L'Arche is a faith community, and that means two things: that L'Arche is a gift from God, and that every person here is a gift from God."

Some assistants are so drawn by the Catholic practices while in L'Arche that they ask to be received into the Church at Easter, with core members and staff serving as godparents. But whatever their journey, all assistants receive the gift of the core members and the presence and love they glimpse in them.

As the same aforementioned L'Arche Kilkenny community member described the spirituality of L'Arche: "It's something about being who you are, with somebody else who is as they are….It's a spirituality of being, not doing....I could come here, and I could be quite able, and I could do, but they don't need doers, they need people to give them time. They need people to listen to them, they need people to give them time. It's a spirituality of listening, caring, time-giving, of just being; it really is, of just being."

Greer Hannan, '09, '14 MNA, was the Executive Editor of the Irish Rover *in 2008-2009. She lived, worked and studied in Dublin, Ireland for two years. She will graduate from the Notre Dame MDiv program in 2015.*

Sexual violence pledge

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violence, the frequency of this type of act will decrease," says Brendan Galloway, a Siegfried freshman.

However, these solutions rely more on preventing certain types of behavior without necessarily addressing their underlying causes.

According to students and statistics both, the main influencing factor behind sexual violence is, by far, alcohol consumption.

According the Office of Alcohol and Drug education, approximately 75 percent of men and 55 percent of women involved in a sexually violent incident were drinking at the time.

Sister Mary Jane Hahner, rector of Pasquerilla West Hall, thinks that those figures are even higher on Notre Dame's campus. In her experience, practically every case of sexual assault on campus has involved alcohol in some capacity.

Students also suggest that perhaps ignorance and residential loyalty likewise fueled the problem.

Kevin Thompson, a St. Edward's Hall freshman, explains: "[T]here seems to be sort of an unfortunate division of loyalties at parties. That is to say, guys and girls feel responsible for their fellow dorm-mates, and try to keep them out of trouble, but they don't seem to apply this sense of 'community' to the student body as a whole… [Students] don't feel as connected or protective of members of the opposite sex as they do their hall-mates." He adds that students need to be more willing to stand up for and defend a stranger, even if it means embarrassing a friend.

Some students also raised the concern that ignorance fueled sexual assaults. Whether it be inexperience in relationships or thinking that Notre Dame is immune to such dark problems, many students do not understand the seriousness of sexual assault.

A fair number of students report that they do not understand what actions qualify as sexual violence. Nor do they realize that they may have participated in or been victim to it. Seventy percent of such sexual assaults are committed by acquaintances.

As the pledge suggests, language is also important when considering solutions to this problem, and everyone needs to speak out against crude and insensitive language.

"It's a hard thing to really get the point across about. It's not even just the jokes that people *still* seem to be okay with making about rape and molestation and harassment, but also the way people talk about their weekends. The attitude is sometimes decisively congratulatory, in connection to someone's tale of their liquor-induced conquest, and that's really frustrating," adds Thompson.

"One is too many and for this campaign to work successfully, *everyone* needs to acknowledge responsibility and work to foster an environment where we as students can live together, have fun together and stay safe together," says Steve Santay, a senior.

Meadow Jackson is a freshman French major in Pasquerilla West. If you have any questions, comments or random trivia that you would like to share with her, please email her at mjacks12@nd.edu.

Faith and science

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concerning the interplay between theological and scientific propositions derives partially from the overlap between science and religion at that time. Indeed, science and religion once went hand in hand, as even the earliest church-funded universities advanced scientific pursuits.

Furthermore, much of the tension in the science and religion debate has been heated by late 19th century writers, such as Andrew White and John Draper, who wrote polemic accounts of the intellectual suppression of scientists by the Church.

In the 20th century, Ian Barbour, a religious scholar and physicist, proposed a model for the interplay of religion and science consisting of four typologies: conflict, independence, *dialogue* and integration.

Out of Barbour's four typologies, dialogue optimistically envisions an informative exchange between science and an inquiry into the divine. Though scientific naturalists like Richard Dawkins doubt the possibility of dialogue, much work has already been done to bring science and religion into friendly relation. As one might expect, Notre Dame is a place where this sort of work is happening.

Faith, reason and Notre Dame

Professor Phillip Sloan, a Notre Dame historian of science and professor emeritus of the Program of Liberal Studies, has written extensively on the philosophy and history of evolutionary theory, as well as on the implications of this theory for Catholic thought. When Sloan explained his work to the *Rover*, he laid out two basic accounts of the unity of divine creation and evolution.

The first account Sloan described as "process theology," which posits a goal-oriented evolution with humanity as a focal point of complexity. This account represents an attempt to reconcile faith and evolution in such a way that humans have a *telos*: witnessing creation and serving God.

"The other account, which interests

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You call yourself a Christian?

Becca Self
Religion & Ethics Editor

You call yourself a Christian? Jesus wouldn't turn me away. I tell you what, little missy, this ain't no way to run a poor house. We got needs and you ain't fillin' 'em. Why are you even here?

I heard these words, in various dialects and from male and female voices several times during my stint as a summer staff member at the Andre House of Hospitality in Phoenix. Andre House is a Holy Cross mission that strives to meet the immediate needs of the homeless men and women who live in the shadow of the state capitol's copper dome.

The guests at Andre House who accused us of falling short in our mission to be the hands and feet of Christ may have been rude, but they were right. We could not meet all their needs; what is more, we could not show them all the love and attention that Christ would have shown them. But at least we tried, right?

My response to such accusations evolved over the 8 weeks I spent at Andre House, but eventually I settled on, "I'm sorry, ma'am," or "I'm sorry, sir; we are doing the best we can." But was I?

I was disturbed by how hypocritical I felt, leaving central Phoenix on my day off each week to spend an air-conditioned 24 hours with my family in the north valley. I was trying to live out my faith with my family, as well, but it felt much easier to be Christian in a comfortable, safe environment.

Any Notre Dame student who has tried to put their faith in action has probably experienced the same challenge. We all tried to *do* so much to be Christ to the needy, but no matter how much I *did*, I felt like I couldn't *be* consistently Christian. At the end of each long day our food ran out, the showers had to be cleaned and my ability to empathize ran dry. When I had to turn hungry people away from the dinner line and sweaty people away from the shower, it became difficult to call myself a Christian.

"Christian" is a loaded word. We often use it to identify the nice people in our lives who represent something wholesome and respectably popular. In high school, one of my theology teachers recounted an incident in which a successful coach was asked how he handled the different faiths of his players. He said something along the lines of, "Oh, my boys are all good Christian men, they're nice guys, we never have any trouble." What is that supposed to mean?

C.S. Lewis, in *Mere Christianity*, wrote about the difference between being nice people and new men. He depicted the Christian as a man come alive, like a tin soldier brought to life by a supernatural power. Being Christian involves so much more than not cursing around ladies or tipping waiters 20 percent. But to many people today, Christians are supposed to be nice, tolerant people because God is love and love takes us as we are, right?

Yes and no. Christ loved the woman he saved from stoning, sinfulness and all, but then he told her to sin no more. Our loved ones know our flaws, but they do not have to tolerate them; as Christians, they should not. My sister has every right to hate my bossiness and call me out when I am being unfair. Her love is actually stronger when she is willing to risk confrontation to improve our relationship.

We are far from perfect. Our actions hardly ever live up to the titles we bear, whether it be our majors or our religious commitments. No matter how hard we work and how much of ourselves we give, we will fall short of being Christ to people on a daily basis. But we are actually called to try and be perfect in love. Recognizing our hypocrisy can be a way to grow closer to Christ, rather than a deterrent.

First and foremost we need to understand ourselves as human beings, not human doers. We are made in the divine image and likeness; I know I sound like a broken record, especially if you went to Catholic school, but I really believe it. Our identities exist not in our accomplishments or associations, but in our relationship to the Creator, with Whom we only need to *be* to live well. And I thank God for that.

Becca Self has said plenty about herself in this piece. She would love to hear from you. Contact her at rself@nd.edu.

Faith and science

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me more, is a more mystic Augustinian account which places the fundamental emphasis on the creation from nothing," Sloan continued. "This means that the world is a product of the free creation of God and that the existence of that world develops orderly."

The second model distinguishes between primary and secondary causation. "Primary causation says there's a primary cause for nature, the world, and the universe as created from nothing. But then within that is the establishment of secondary causation, by which natural processes have their own autonomy," Sloan explained. "There are a number of ways in which Darwin's *On the Origin of Species* can be read as making that basic point, although he isn't trying to analyze a theological sense of creation, but he is trying to replace miraculous creation with secondary laws."

Professor Sloan added that the Catholic Church ought to develop a "clearer understanding" of the "positive and interesting features" of Darwin's theory, as the *Catechism* lacks a definitive entry on evolution.

Professor Kenneth Filchak, a specialist in Notre Dame's department of biological sciences, sees the incompatibility of evolutionary theory and theism as a

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TED takes Notre Dame

Catriona Shaughnessy
Staff Writer

TED talks have become a staple in modern education. Student Government thus brought to campus TEDx, a program of local, self-organized events created by TED. TEDxUND 2014: "Creating Knowledge Together" offered brilliant students and faculty a platform through which o present their passions and inspire our scholastic community.

TEDxUND began two years ago when Student Government's Department of Academic Affairs initiated the conversation about how to bring a large scale academic forum to the Notre Dame community. Max Brown, student director of the Department of Academic Affairs, commented on the worth of organizing a TEDx event on campus.

"We wanted to stimulate discussions related to current innovation and ideas, especially with respect to the remarkable work that our community's students, faculty, alumni, staff and friends engage in," said Brown.

This past October, Academic Affairs invited students and faculty of the Notre Dame community to speak at TEDxUND 2014. Freshman Jake Makowski, a student speaker at the event, eagerly applied with the hope of satisfying his dream of delivering a TED talk.

"I had always wanted to do a TED talk. Ever since I saw my first one [during] freshman year of high school, I thought that TED was a fantastic representation of the human desire to communicate, and I do love to talk.," Makowski explained. "After sharing this with my friends at the beginning of my first year, one told me that TEDx was coming to ND and sent me the email application. I applied, got called back for an interview, and then made it. Nothing else much to it."

The event featured a morning and an afternoon session in the DeBartolo Performing Arts Center. Live speakers presented in one auditorium, while another housed live streaming of the talks to allow for more viewers. Professor Candida R. Moss and Dean Hugh R. Page, Jr. served as emcees. Makowski described the elocution of his talk, *A Means of Communication*, as a great experience.

"It was exhilarating to deliver the talk to my peers and faculty members. Doing what I love for the entertainment and education for others….[W]ell, if I could do that as my job, I would never work a day in my life," he said.

The talks addressed a wide variety of interests, spanning the sciences, the humanities, the arts and other contemporary topics. Student attendee Elicia Dennis, a freshman studying engineering, offered her personal insights on the effect of the diverse assortment of themes.

"It was enlightening. Even the talks I wasn't really that interested in hearing were fascinating. They speak to people of a variety of interests," she said.

During both sessions, a break in the talks allowed for dialoguing and networking with the presenters. Dennis related how this opportunity created a dynamic that contributed to the event's theme: "It definitely lends to the concept of 'creating knowledge together.' It's not that someone is just telling you something and leaving it at that. It allows you to ask questions and exchange ideas which allows for even more growth."

Not only did TEDxUND 2014 inspire student and faculty in attendance, but it also provided the presenters with a unique setting in which to develop their own talents and engage in a high energy, high quality academic forum. Faculty speaker Marie Bourgeois, graphic designer for University Communications and assistant professor in the department of Art, Art History and Design, gave a talk titled *Finding Your Visual Voice: How to Become an Empowered Consumer*, which addressed the importance and universal accessibility of visual thinking.

"I gained so much from interacting and listening to the other speakers," Bourgeois commented. "It was certainly a new experience to engage in this manner of public speaking, and it was an enriching experience to write and practice my talk, but the greatest value I took from the event came from the fantastic people I met and the inspiring conversations I had."

TEDxUND 2014 made a significant impact upon both the faculty and student populations. Faculty speaker Tim Weninger, assistant professor of both Computer Science and Engineering, shared how his participation in the event granted both perspective and appreciation.

"From the faculty perspective it allowed us to step back and look at our research from a broader perspective," he said. "Many times we focus on tiny pieces of a very specific problem, and we never take the time to step back and look at why it all matters. TEDx forced us to drop the lingo, dispense with the acronyms and actually talk about why our life's work really matters."

Perhaps most importantly, TEDxUND revealed the insight and the ability of every member of the Notre Dame community. Faculty or student, experienced sage or aspiring intellectual, members of the community experience the wonder and awe of knowledge.

"TEDxUND not only gave a voice to some of the brilliant minds and creative geniuses of Notre Dame, but also sent the message that really anyone can be amazing," remarked Makowski. "I'm just a freshman fresh off the boat from Seattle. If I can do it, anyone and his mother can."

Catriona Shaughnessy is a freshman living in Farley Hall. She plans to study psychology, and she enjoys dancing across North Quad and savoring her go-to dining hall treat of froyo mixed with her cereal of choice. She can be contacted at cshaugh2@nd.edu.

CHEERS & Jeers

MEADOW JACKSON
Humor Apprentice

CHEERS



Super Bowl commercials. Unless you're a Seahawks or a Broncos fan, these are the real reason you watched the Super Bowl:
1. Every soldier deserves a hero's welcome. Dang right, Budweiser.
2. America is Beautiful. And so is everyone in it. Coca Cola for the win.
3. Puppy Love. I may or may not have cried during this one. It was worth it.
4. McDonald's Bad Lipreading. Badabapbapba I'm lovin' it.
5. That one commercial with that one guy named Sean. Apparently the Super Bowl is like a bad prom night. And somehow that relates to Turbo Tax. Whatever, it was good.

Snow Days. When you go to school in the tundra, you pretty much have to face the fact that school is never going to be cancelled. While you may mock them for their thin skin, you're secretly jealous of all the people in southern schools who get off for a mere three inches of snow. Though you may have told yourself that this opportunity could allow for something productive (i.e. homework), don't feel too guilty that it didn't happen. (If it did, congratulations, but let's be honest about the Netflix to studying ratio here). After two feet of snow and three years without a snow day, I think everyone deserved a little time to just "chill."

Duck boots. Duck boots e'rrywhere. When you walk down the halls all you see are these leather half boots with rubber soles and an ever-growing fan club. In addition:
1. I really like saying the words "duck boots."
2. They're ridiculously waterproof and perfect for trudging through the slushy obstacle course that is Notre Dame.

Jeers

Slush. Time to break out those aforementioned duck boots! What was once the cause of immense joy (the snow that cancelled class) has come back to haunt us. You can't walk to a single class without having to trudge your way through inches of quicksand-like slush. And just when you think the slush ends, the ice begins. So don't be surprised if everyone has wiped out at least once by the end of this semester.

Snow Day Dining Halls. You didn't think anything could be worse than football weekends, did you? And then 8,000 people had no choice but to eat at practically the exact same time. It was like waiting in line at Disneyland except without churros. (Insert mini-cheer for churros here).

The Not-So-Super Bowl. I think the Broncos were supposed to show up to the Super Bowl, but the only team I saw was the Seahawks. I've never appreciated the strategy and athletic ability in the Puppy Bowl so much in my life.

Meadow Jackson is a freshman who is quickly getting over her former love of winter. Whoever said "the cold never bothered me anyway" has obviously never been to Notre Dame. If you're feeling especially cheery or jeery (or if you know of a good deal on bulk churros) send her an email at mjacks12@nd.edu. Haikus and bad puns accepted.

Permission to laugh

Really? Is it this good?

DECLAN FEELEY
Humor Guru

Freshman start to realize that, wait a minute, Notre Dame is actually a pretty awesome place

Though only just returning from their first winter break, many Notre Dame freshmen have started to realize that ND is actually a pretty awesome place. Upperclassmen are increasingly extremely annoyed as they constantly bump into returning freshman, who have taken to stopping in the middle of walkways to stare at the Dome in awe.

Rover reporters interviewed several freshmen to get the scoop on this surprising phenomenon. "Its just like, Notre Dame is *awesome*," says Suzy Slippers. "I mean, the golden dome? How cool is that! And the statue of Mary? So tight!"

It appears that many freshmen are just starting to come to grips with how much they enjoy attending Notre Dame. Fred Fluffy attests to this fact, stating, "When I first decided to go to school here, I thought all the hype about ND was kind of exaggerated. But, I mean come on! Superb sports games and unlimited dining hall food? What magical place is this?"

Many students seem to bemoan their inability to find fault with any aspect of their school. Freshman James Juice remarked sadly, "It's just not fair. All of my friends at other colleges have so much to complain about. Yet I can't find a single thing wrong here. I hate feeling left out." Juice was last seen walking dejectedly around the beautiful vista of St. Mary's Lake, accompanied by a score of friends and intellectual equals.



While pleased that so many freshmen have finally "figured it out," many upperclassmen are starting to feel that it's being a little overdone. "I'm a bit over seeing that wide-eyed look of amazement on so many young faces," says Senior John Johnson. "Yes, Notre Dame is an island of peace in the midst of a sea of chaos. Yes, Notre Dame is a beacon of strong Catholic identities and values. But can't freshman just calm down? The rest of us have chemistry finals—we can't all be admiring the stunning architecture all the time."

Freshmen, however, seem to be undeterred in their newly-revived school spirit. When not having spontaneous snowball fights or going to dances with their friends, these students just seem to be loving life. "I think it is a lesson for us all," say Lucy Licket. "Sometimes you just have to sit back and smell the roses. All us freshman have finally realized that Notre Dame is just a pretty awesome place."

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.

Exploring Natural Family Planning

Kristina Flathers
Staff Writer

Editor's note: This article is the second in a two-part series that has examined the medical effects of contraceptives and, now, natural family-planning methods.

According to Fort Wayne-South Bend Diocesan natural family-planning (NFP) coordinator Lisa Everett, NFP is healthier than using hormonal contraceptives. Additionally, Everett notes, NFP should be an attractive option to all women, regardless of their religious or philosophical convictions. Suzy Younger, manager of the St. Joseph FertilityCare™ Center at the St. Joseph Regional Medical Center campus, corroborates this perspective: "NFP is based on science, and not wishful thinking."

NFP revolves around observing the natural signs of a woman's body that indicate fertility for a given day and charting them to follow a woman's monthly cycle. In fertility planning, this is crucial, given that the peak period for conception lasts for three days after ovulation.

Younger posits that NFP works as well as or better than most forms of contraception to avoid pregnancy. According to a 2007 report published online in Europe's leading reproductive medicine journal, *Human Reproduction*, the sympto-thermal method (STM) of NFP is as effective as the contraceptive pill for avoiding unplanned pregnancies when used correctly.

STM is a form of NFP that enables couples to identify accurately the time of the woman's fertile phase by interpreting changes in cervical mucus and basal body temperature. In the largest prospective study of STM, the researchers found that if the couples abstained from sex during the fertile period, the rate of unplanned pregnancies per year was 0.4 percent.

The leading author of the report, Petra Frank-Herrmann, assistant professor and managing director of the natural fertility section in the Department of Gynecological Endocrinology at the University of Heidelberg, Germany, said: "For a contraceptive method to be rated as highly efficient as the hormonal pill, there should be less than one pregnancy per 100 women per year…[the] rate for women who used the STM method…can be interpreted as one pregnancy occurring per 250 women per year" (*Natural Family Planning Method As Effective As Contraceptive Pill, New Research Finds*, European Society for Human Reproduction and Embryology, 21 Feb, 2007).

Younger also says that, conversely, NFP works in assisting couples in conceiving a child. According to the Centers for Disease Control's 2001 "Assisted Reproductive Technology Success Rates" report, when all causes of infertility are included, pregnancy success rates reach 80 percent per cycle using NFP, while the rates of those using in-vitro fertilization hover around 23 percent.

Dr. Thomas Hilgers of the Pope Paul VI Institute for the Study of Human Reproduction wrote in *The Medical Applications of Natural Family Planning*, published in 1991, that 98 percent of couples using the Creighton Model FertilityCare™ System (CrMS) of NFP, which he developed at Creighton University, achieved a pregnancy within six months ("Natural Family Planning: Key to Intimacy," *American Catholic*).

Everett says that NFP is not just for those with regular cycles. NFP is based on a day-by-day observation and interpretation of the biomarkers of fertility and infertility in a woman's body, regardless of whether her cycle is regular. This knowledge enables a couple to identify on a daily basis whether or not conception is possible on that particular day.

Younger adds that besides equipping a couple either to achieve or to avoid a pregnancy, this allows a woman to monitor her gynecological health and identify any abnormalities. Thus, NFP can be used to detect, diagnose and treat gynecological problems, including infertility.

CrMS, based solely on cervical mucus observations, is particularly designed to detect and diagnose abnormalities in the menstrual cycle.

One recent Notre Dame graduate shared her story of misdiagnoses, using the Pill and finally NFP with the *Rover*. She said that through the use of CrMS and the help of doctors specializing in the field of NFP, she was diagnosed with Polycystic Ovarian Disease after months of misdiagnoses at the hands of Pill-favoring gynecologists.

She explained that the Pill had covered some of her symptoms but could not cure the disease itself, which could have led to her developing Type II Diabetes or heart disease in addition to infertility ("Polycystic Ovarian Syndrome (PCOS)," Mayo Clinic Online).

A current student had a similar experience. She received many prescriptions for the Pill from doctors who did not diagnose her underlying condition. She eventually found out that she suffered from endometriosis after charting her cycle using CrMS. Her condition was leading to severe pain every day and could potentially have led to fertility problems ("Endometriosis," Mayo Clinic Online).

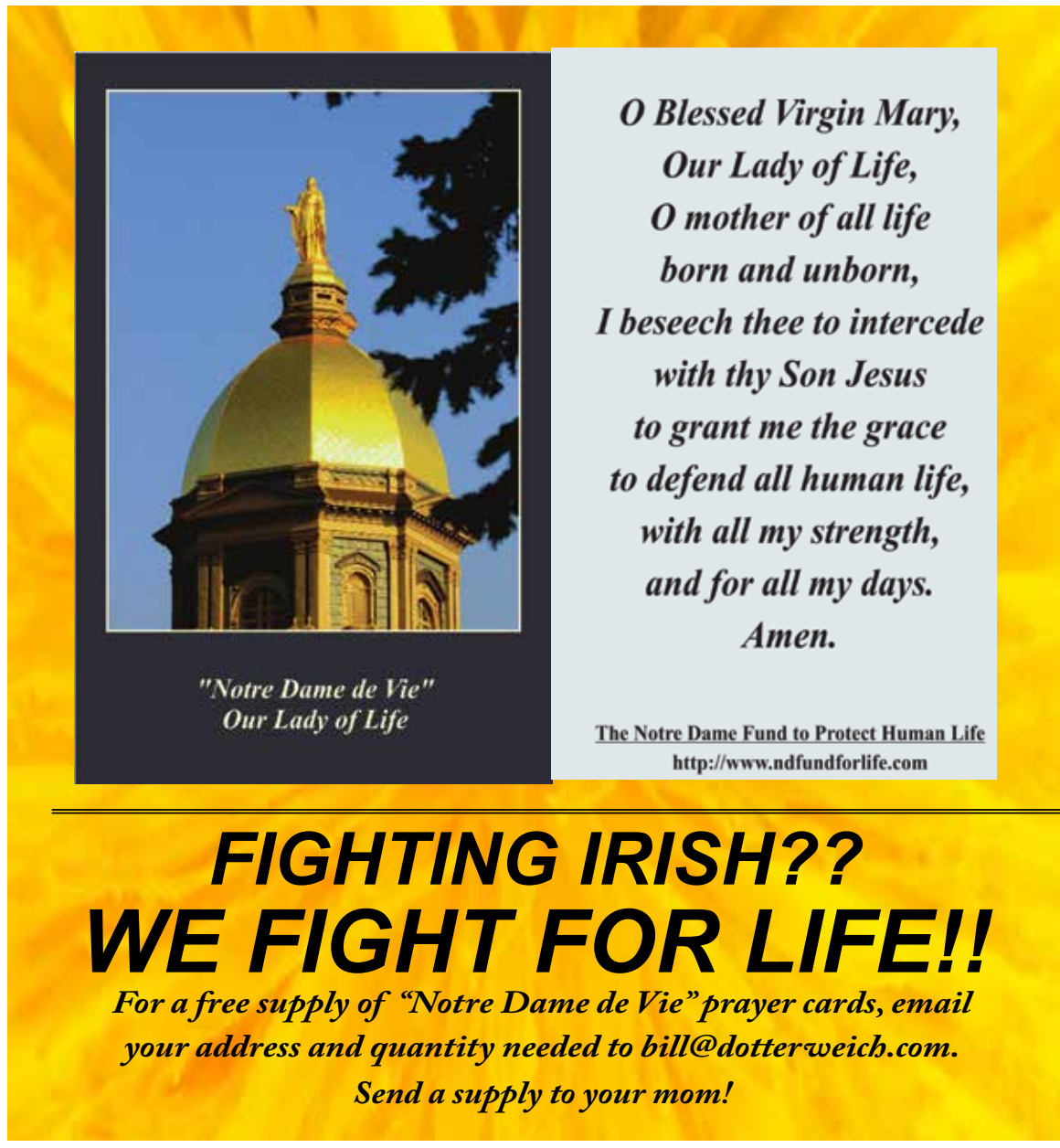
By applying the new women's health science of Natural Procreation Technology, CrMS is able to effectively treat conditions such as irregular or abnormal bleeding, ovarian cysts, Polycystic Ovary Syndrome, PMS, infertility, repeat miscarriages, premature delivery and postpartum depression.

Younger also says that using NFP statistically leads to more satisfying marriages. A study from the University of Portland in 1988 of 440 couples found that there is "no difference in overall marital happiness between NFP users and discontinuers, although this may be more related to the overall high level of marital happiness for the total sample compared with the general population" ("Factors Affecting Client Satisfaction in the Instruction and Usage of Natural Methods," *International Journal of Fertility*, 1988, Vol.33 Supplement, pp.59-64).

However, a more recent study of 505 couples conducted by Physicians for Life supports Younger's claim that married couples who use NFP are happier overall, with a 0.2 percent divorce rate as compared to the general 3.6 percent ("Divorce Rate Comparisons Between Couples Using Natural Family Planning & Artificial Birth Control," March 2001, Physicians for Life).

Overall, scientific evidence supports Younger and Everett's claims that NFP works to prevent and achieve conception, depending on a couple's readiness to have a child, as well as to help discover the root causes for irregularities in a woman's menstrual cycle. NFP may also contribute to overall marriage happiness.

Kristina is a junior from Monterey, CA who wants to build a snowman in the spirit of her new favorite Disney movie, Frozen. *Contact her at kflather@nd.edu.*



Buildings as a foundation for achievement

Kate Hardiman
Associate Campus Editor

Community reacts to announcement of largest construction project in Notre Dame history

The university unveiled the largest, most ambitious building project in its 172-year history, the Campus Crossroads Project, on Wednesday, January 29. Planning to construct three buildings attached to the west, east and south sides of the university's football stadium, the project developers seek to revitalize the iconic stadium with academic venues, student life opportunities and athletic facilities.

University President Father John Jenkins, CSC, stated in a letter to the campus community that the 750,000 square feet of new construction "will maintain the compact walkability of campus, facilitate deeper connection and collaboration across the various units of the university and offer an exciting addition to what we believe is the best on-campus student learning experience in the country."

With the stadium located near the three most populated class buildings—namely, DeBartolo Hall, Stinson Remick Hall and the Mendoza College of Business—the Crossroads Project will provide an alternate venue for studying and a quick place to grab a meal between classes. Moreover, it is perfectly situated next to the parking lots, and thus will further integrate off-campus and graduate students into on-campus life. The space between DeBartolo Hall and the stadium will be beautified with walkways, trees, planters and seating areas for students to utilize in warm weather.

Professor Laura Hollis, who teaches in the Mendoza College of Business, commented that, "from the standpoint of land use and eliminating sprawl, it seems smart to make more use of the land around the stadium...why *shouldn't* there be something to do at a stadium besides attending a sporting event?"

continued on opposite page

What is the mission of the Catholic law school?

Richard W. Garnett
Faculty Contributor

The late Blessed Pope John Paul II observed that a Catholic university is "born from the heart of the Church." And we who are blessed to be a part of the Notre Dame Law School like to think that it is providential that our striking facilities are located, in turn, at the heart of this great Catholic university's beautiful campus. A Catholic university is called to creativity, to exploration, to the search for truth and to the transformation of the world. The work and mission of a Catholic law school—of our Law School—are essential to this project.

In our times, a great university must have a *global* focus—it must reach across boundaries and borders—and Law is indispensable to any effort to unite citizens, leaders, scholars and societies.

In today's world, research and learning must be *interdisciplinary*—their aim must be to uncover illuminating connections—and Law has always involved identifying the similar features of seemingly different cases and questions.

And, in our current context, it is crucial that the scholars and students be *engaged* with the world, and with what the Second Vatican Council called the "joys and the hopes," as well as the "griefs and the anxieties" of men and women everywhere. The study of law and the formation of lawyers are, necessarily, activities that engage us with the world, its challenges and its opportunities. The work of a Catholic law school is both theoretical and practical; it involves critical reflection *and* careful application.

Here at Notre Dame, then, we believe that a great Catholic law school—that is, one that is meaningfully, distinctively and *interestingly* Catholic—not only serves the needs of the profession and the community; it also plays an indispensable role in the high calling of a Catholic university.

As we see it, a Catholic law school—like Notre Dame—is able to be a *better* law school, and to *better* form conscientious professionals and leaders, precisely because it is Catholic. It is well known that law and lawyering receive a good deal of criticism these days, and much of it is well deserved. Too often, law is seen as a "bag of tricks" to be manipulated by the powerful for their own ends; too often, lawyers are content to regard themselves as "hired guns" or as mere technicians; too often, the formulation of legal rules and policies seems driven simply by partisanship rather than wise and prudent consideration of real-world facts and the needs of the community.

At a Catholic law school, though—and at Notre Dame—we can take comfort, and find inspiration, in the fact that our tradition has taught for centuries that law is an "ordinance of reason" and that its aim is the "common good." Our faith provides a vision of what law, done rightly, is supposed to be, and really can be. It is not an exaggeration to say that the study and practice of law is elevated, for us, because we know that our human efforts to develop and implement just and efficient laws are reflections of—they participate in—the very mind of God.

Now, this might sound a bit grandiose or "high-falutin'." As every lawyer knows, the legal enterprise is not only about philosophical reflections on the nature of justice or the splendor of truth; it's also about the nuts and bolts of crafting arguments, reaching agreements, finding facts and solving problems. We lawyers are inspired by the words of our patron saint, Thomas More, who notes—in Robert Bolt's wonderful play, *A Man for All Seasons*—that God made men and women to "serve Him wittily, in the tangle of their minds." The life of the mind is an arena for serving God, and we lawyers like to think that we have a special calling to supply the wits, and help unravel the tangle.

At Notre Dame Law School, three words, or themes, come up again and again in our conversations about how we should do what we do, how we can strengthen and enrich this university and about what makes us different from the many other fine law schools. Those words are *community*, *integration* and *vocation*.

We aspire to be not just a collection of individuals, but a true community of teachers, scholars, students and professionals, united by a passion for justice. The Church has long taught, in its social doctrine, that the human person is social, and flourishes only in and through community. This is certainly true for law and lawyers. At Notre Dame, our goal is to serve the common good—to put the law and our legal talents in the service of that good—and to do so *in community*. The word "community" for us expresses both *how* and *why* we "do law." We invite our students not only to three years of technical training, but also to a shared enterprise, a learned profession and a lifetime of relationships.

We also aim for *integration*. Too many lawyers are unhappy, and this is in part because they have been taught to radically compartmentalize and dis-integrate their lives. A Catholic university is committed to the idea that faith and reason work together—that they are, in the late Pope's words—"like two wings on which the human spirit rises to the contemplation of truth." Just as faith and reason can and must be integrated in the search for knowledge, it is also essential for professionals and students that their work, values, commitments and loves be *integrated* and *coherent*.

At Notre Dame, we invite and try to inspire young lawyers to bring their values and religious faith to their studies, and then to carry them into their lives in the law. In our view, we cannot expect young lawyers to think deeply and well about law, justice and the common good if we tell them to privatize their ideals, or to radically separate their fundamental moral commitments from their law practices. And so, we encourage our students to approach their vocations—as lawyers, spouses, parents, friends and citizens—as whole persons. We challenge them to integrate their work, their beliefs, their values and their activism. We urge them always to remember who they are, what they believe, where they came from, and to resist the temptation to "check their faith at the door" of their professional and public lives.

Finally, "vocation." Many of us, when we hear the word, probably think either in terms of the clergy and religious life, or what goes on in shop class and community colleges. We mean something different, though, when we challenge our students to think of their lives in the law in terms of vocation and *calling*. We are not naïve. We know that, for many, law is experienced more as a job, and less as an adventure. We know that plenty of people go to law school and go into law practice, not because they heard a "call," but because their parents expected it, or because lawyers in the movies seemed glamorous, or because they couldn't think of anything else to do.

Still, we propose to our students and graduates—and to our profession—that we should all wrestle with the question, "What would it mean for my time in law school, and for my life in the law, if I tried to think about the law as a vocation?" We challenge our students and colleagues to ask, "*Who* is calling me, and what am I being called to do?" These are difficult questions to ask, let alone to answer. Odds are, we won't get instructions from a Burning Bush, or be blinded by a light on the road to Damascus, or even get the answer from a still, small voice in the night. Still, we try to listen.

Richard Garnett is a Professor of Law in Notre Dame's Law School.

Campus Crossroads

continued from opposite page

Fr. Jenkins mentioned the questionable future of the residential college campus and emphasized the wish for the three new additions to the stadium to become a nexus of student life. Specifically, the facilities will house new research and teaching venues, academic departments, a student and digital media center, and several hospitality and programming spaces.

In an official video publicizing the new construction, the narrator explains, "At Notre Dame we never let convention limit our dreams. We know that buildings lay a foundation for achievement. We have an audacious goal: To bring academics, athletics and student life together to awaken a sleeping giant, to maximize its potential beyond six Saturdays a year, to infuse it with life and learning every day, building an unsurpassed on campus student experience."

Construction will begin within two years, given that the Facility Committee of the Board approves the final project and amasses the projected $400 million dollars necessary for its completion. The impact of construction on commencement remains to be seen. The time for expansion is apropos, as the university is concurrently hiring 80 new faculty members to augment the academic experience of students.

Jack B. Swarbrick, vice president and director of athletics, praised the project as one that "offers a bold vision providing emphatic evidence that the full integration of athletics into the academic mission of a university is not only possible but desirable."

The west building will house facilities dedicated to student life, including meeting space for club organizations, a recreation center and a career center. The east building will contain the anthropology and psychology departments as well as a digital media center. Finally, the south building will be a center for the Department of Music and the Sacred Music at Notre Dame Program.

Stadium club spaces in the east and west buildings will boast 3,000 to 4,000 premium seats for football games. The program's architects and designers are working toward the multi-functionality of these spaces and emphasize that their exteriors will be a continuation of the gothic architecture which has traditionally characterized Notre Dame's campus.

The west building will not supplant the LaFortune student center. Rather, it will expand upon the services already provided in LaFortune with its enlarged space. The main components of the student center will be graduate and undergraduate lounges, dining areas, student organization offices and recreation facilities. These fitness facilities will replace those in the Rolfs Sports Recreation Center, which will be re-made into a practice facility for the men's and women's varsity basketball teams. Additionally, the west building will be instrumental in making the Career Center more accessible to students, with interview and training rooms, conference areas, an employer lounge and advising offices.

Vice President of Student Affairs Erin Hoffmann Harding told the *Rover*, "Over the past few months, outside consultants offered expertise in architecture, engineering, technology, food services and student life. Now that the feasibility stage is completed, we look forward to involving students more directly in the next phase of planning."

Mary Jo Dunlap, class of '83, stated in an interview with the *Rover*, "As a Notre Dame alumna, it is always very exciting for me to see the university continue to enhance and dignify its mission of academic excellence while maintaining and honoring the history that truly makes the University of Notre Dame unique. Surrounding Notre Dame stadium with state of the art centers for academics, student life and athletics will allow for daily interactions throughout the year at a location on campus which itself is steeped in unparalleled legends and traditions. The lore of the stadium will be further enhanced by the flourishing students and faculty that visit the location as part of their ongoing academic and student life on campus."

Chris Henry, a mechanical engineering major from the class of '87, likewise commented: "[B]etween me and my wife, we have many ties to Notre Dame; our yearly campus trips are meaningful and this ambitious construction takes on a special importance. Every generation likes to have something on campus they can call their own, yet it is great that the architects seek to preserve the original footprints of what Rockne built, providing a great continuity with the past."

The facilities promise to be beautiful and greatly enhance student life, but a student who wishes to remain unnamed, ironically noted, "It is interesting that Notre Dame will raise $400 million for stadium additions but not redo the air-conditioning and ventilation systems in the old dorms."

Kate Hardiman is a freshman living in Breen-Phillips Hall. She hopes the construction noise won't be audible in the early morning as BP is one of the closest dorms to the stadium. Contact her at khardima@nd.edu.

Bernanke legacy

continued from page 2

The housing bubble resulted more from lax regulatory standards and an overwhelmingly complex system of securitization that obscured the risk involved in holding mortgage-backed securities than from loose monetary policy.

Monetary policy response

The Fed's response to the recession was two-fold. First, it acted to rescue some financial institutions by providing emergency loans and liquidity. Second, it lowered the federal funds rate all the way to zero. Stuck at the zero-lower bound, Bernanke and the Fed were forced to get creative in their policies. This led to three rounds of quantitative easing (QE), designed to provide liquidity to financial institutions and lower interest rates while controlling inflation expectations; and Operation Twist, designed specifically to bring down longer-term interest rates.

What were the effects of these policies? Did they achieve their stated goals?

With regards to the Fed's initial actions following the financial crash, Fuerst said, "The professional consensus is that the Bernanke Fed acted splendidly during the financial crisis by providing an unprecedented level of liquidity to a financial system facing a 21st century 'bank run.' These liquidity facilities were largely eliminated within one year of the crisis."

Waller believes that the Fed's unconventional policies have mostly served their purpose. "QE1 clearly had an effect of stopping the heart attack that the economy was undergoing. QE2 was intended to get inflation and inflation expectations up in 2010 and it did. QE3 has been somewhat more mixed in its effects but in some sense one could argue that diminishing returns have set in as to the effectiveness of QE."

Pries believes the jury is still out on the Fed's unconventional policies. "On the one hand, the Fed has been in somewhat uncharted territories since the Fed Funds Rate hit against the lower bound, leaving little choice but to seek other ways to achieve more stimulative monetary policy. What's not clear is whether these unorthodox policies have really had much effect. And if they have had questionable impact, then they start to look rather unwise, because they do come with costs."

In addition to sharing similar doubts as to the overall efficacy of the Fed's unconventional policies, Sims added: "Another broader concern that I have is that these interventions have perhaps created the impression that the Fed is more powerful than it really is. Monetary policy can only go so far in healing a wounded economy. In the short run, monetary policy can influence real output and employment, but most economists agree that it cannot over longer time periods. I worry that the perception that monetary policy is a panacea to real economic difficulties (1) removes responsibility from the fiscal authority to get their house in order and (2) may perhaps erode the perception of central bank independence, which could create inflationary expectations in the future."

Nelson Mark, Alfred C. DeCrane Jr. Professor of Economics at Notre Dame, said that Bernanke did as well as he could have, given the limitations he faced. "Give Bernanke credit for pulling all the levers available to monetary policy. The guy has guts. Monetary policy is not a magic bullet that can solve all the macro economy's problems… Better and more sensible things could and should have been done on the fiscal side. The pre-crisis economy was distorted with too many resources in the housing sector (construction and financing). That distortion has to be unwound, which takes time. Monetary policy is a poor instrument for executing this sort of sectoral adjustment."

Increased transparency

In addition to aggressive policy responses to financial crisis, Bernanke will be remembered for changing the way in which the Fed made itself accountable to the public. Bernanke began holding press conferences following FOMC meetings, answering questions from reporters and generally explaining in more detail the reasoning behind the FOMC's decisions. He even appeared on *60 Minutes*. What are the consequences of this transparent approach to policy-making?

Fuerst sees many good reasons behind Bernanke's drive towards more transparency. "I think the most important reason relates to democratic principles. The Fed is run by non-elected officials that need to be held accountable for their behavior. The only way this is possible is if their actions are transparent."

Waller agrees and, having worked personally with Bernanke, noted, "Ben has been phenomenal in making the FOMC a more democratic body with deliberation of ideas and policies. There are very smart people on the FOMC and a dictator model would not work with the number of highly published, visible PhD economists as Presidents and Governors. This is the hallmark of good policy… We are no longer the 'Temple' where secrets are kept and central bankers are the high priests. Ben has done a great job in my opinion at press conferences explaining what we did and why we did it. He is also unbelievably good at Q&A. People can argue as to how much public discussion of policy there should be but I believe it is what should be done in a democracy."

While agreeing that transparency is important, both Mark and Sims expressed concerns with the transmission of information. Mark believes that people in general do not understand Fed communications. For example, he said that "the Fed tells us explicitly that it will begin to taper its asset purchase program. Then when it actually does it and reduces monthly purchases by $10 billion, the markets drop massively. Do market participants not understand that the Fed continues to buy $70 billion in assets, that the taper does not mean asset purchases have stopped? Did they not understand the Fed's forward guidance? The taper should have been anticipated and capitalized into the market in advance. The volatility we've seen is not what one would expect if people were processing the information correctly."

Sims cautioned, "There is a sense in which too much information can be a bad thing, with markets reacting to every minutia that comes out. This particularly becomes problematic if the Fed is perceived as changing its mind—if it announces in one year that it plans to keep rates low for three years, but then reneges on that promise before three years are up, then private sector agents may begin to doubt that the Fed means what it says. Transparency in a vacuum is good, so long as it doesn't create uncertainty and doubt."

What does the future hold?

Fuerst believes that the major problems the Fed now faces are political rather than economic. "Unwinding the balance sheet at a prolonged zero lower bound is going to be tricky. There are some economic problems, but the bigger problems are political. The Fed will need to pay interest on reserves to encourage banks to hold on to the massive level of reserves until the Fed has the time to unwind these balances. The political problem is that it will be hard for the Fed chairperson to explain to Congress why the Fed is paying $100 billion in interest to banks and remitting no profits to the US Treasury. This is a political problem of the first order."

Mark and Sims highlighted various factors in the real economy that are out of the Fed's hands. "We have serious problems that cannot be fixed by monetary policy. I'm talking about how wages don't keep up with labor productivity, quality of education, graduation rates, and income and wealth inequality. We need thoughtful leaders and policy makers to get serious about fixing them," said Mark.

Sims added, "Continued weakness in the economy is due to real factors—an aging population, a natural correction due to over-building of houses in the mid-2000s, high uncertainty related to unconventional policies, problems in Europe and elsewhere in the world, and our looming fiscal crisis."

Bernanke's Legacy

When judging Bernanke's time at the Fed, his finest moments may prove to be those at the beginning of the financial crisis.

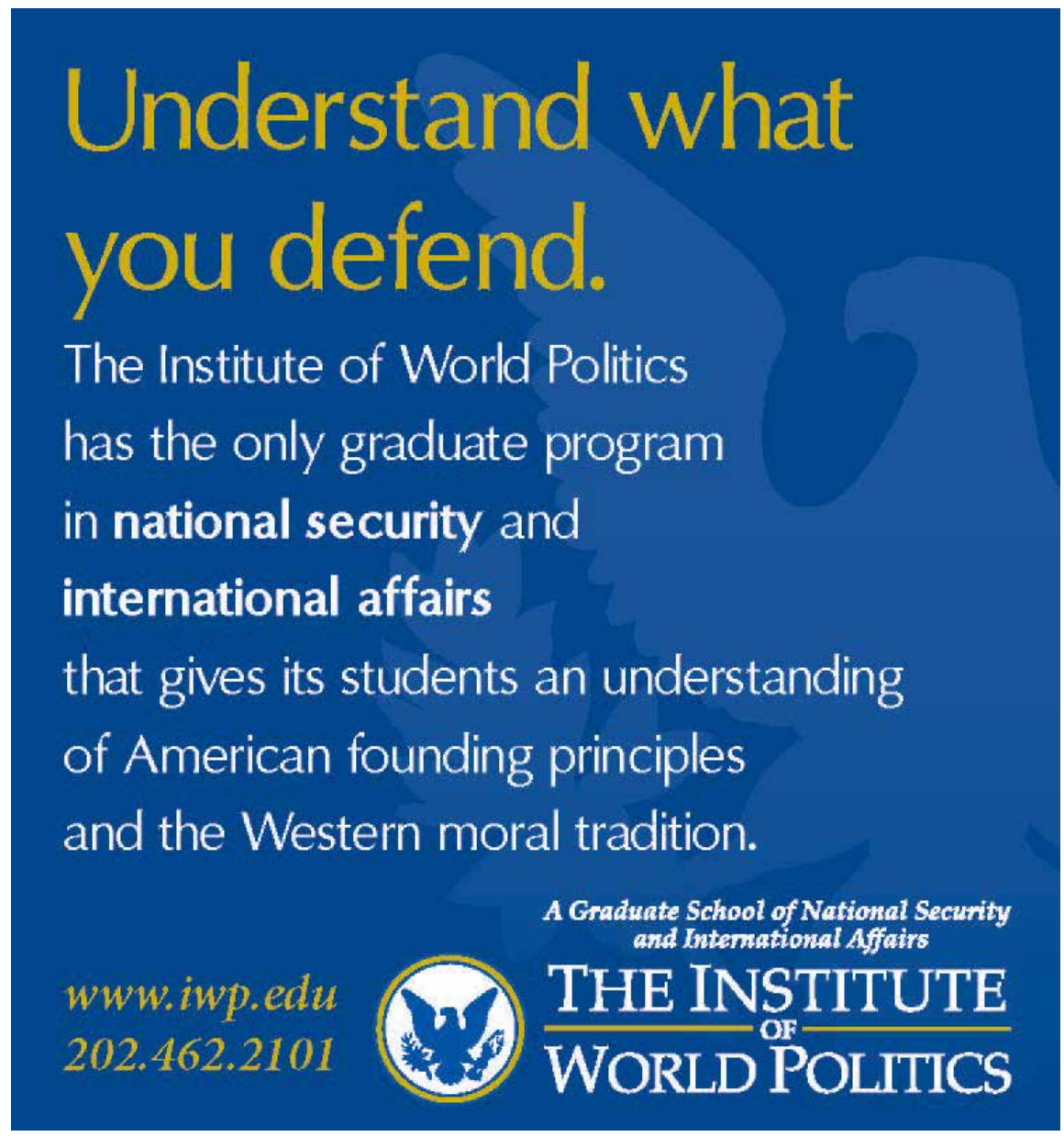
"It has been said that Ben being a scholar of the Great Depression was one of the great quirks of fate that helped guide his thinking on monetary policy in a way others would not have contemplated," said Waller. "Ben was unbelievably innovative in trying anything to stop the collapse of the economy and I think history will reward him for that."

Pries offered similar praise for Bernanke's actions early on in the crisis: "There were probably few other potential Fed Chairmen who would have had the knowledge and understanding to deal with the very complicated liquidity problems that arose in the early months of the financial crisis. Bernanke's response was very aggressive, and very effective at preventing system-wide runs on banks."

Fuerst and Sims expressed that the route taken by Bernanke during the crisis was not necessarily ground-breaking. "I would like to think that most modern economists would have acted similar to Bernanke in 2008-2009 during the crisis. That is, the provision of liquidity is a textbook response to a financial crisis," said Fuerst. "But I'm personally glad that Bernanke was the guy in charge." Sims thinks that "most other possible Fed chairpersons would have taken similar actions in a similar situation, though perhaps not as quickly or as aggressively."

In the end, only time will tell if the innovative policies implemented by the Bernanke Fed achieved their goals.

Tim Bradley is a sophomore studying economics and theology. As a member of the Fed Challenge team, he spent two years in high school pretending to be a member of the FOMC. Contact him at tbradle5@nd.edu.



Underappreciated: Service by community members goes unnoticed

Dylan Stevenson
Staff Writer

Students' good community work obscured by poor representation on the weekend

The Notre Dame admissions homepage proudly boasts that "there are no ordinary students at Notre Dame, only extraordinary ones." The website claims that "students chart paths through labs and libraries…on campus and beyond."

Is this an impression shared by the broader South Bend community? The answer is not as clear-cut as one might expect.

The *Rover* sought out local community members who come into frequent contact with the student body. Taxi drivers, for instance, have to deal with various hordes of students doing their utmost to recreate scenes from the *American Pie* series every weekend, so one can safely assume that these drivers have an interesting perspective on the complex nature of the Notre Dame student.

What the taxi drivers shared was not an overly-ringing endorsement. Mike and Albert, two drivers who spoke with the *Rover*, recounted tales of various groups of female students crying over petty things, and male students mocking friends who have had too much to drink. Mike and Albert noted, in defense of the young men, that they could have been trying to do more than mock; sadly, what started out as an amusing conversation quickly degenerated into incomprehensible laughter with the odd bit of profanity mixed in.

Notre Dame housekeepers also spoke to students' reputations in the local community. "I know one guy who helps down at the Boys' and Girls' Club on weekends," said Debbie, of the Dillon Hall custodial staff. "Oh, and when the leaves fall I know a bunch of y'all go and help rake 'em up," her friend Crystal chimed in.

The *Rover*'s investigation turned up a couple of party stories and appreciation for leaf-rakers. This can hardly be considered "extraordinary."

Ada Oliver and Carla Haynes, both of whom work at the Hammes Bookstore, provided examples of Domers surpassing expectations of what standard college students do. Haynes spoke of "a business downtown that [students] are trying to set up," while Oliver praised the "football players helping kids at the Kroc Community Center."

The testimony of the aforementioned local community members demonstrates that at least some students' work is noticed by members of the community, but that by and large, the community's general impressions of students can be underwhelming.

When asked if they had heard of the work done by St. Jude's, which raised over $2,000 for children's cancer wards, and the Knights of Columbus Council #1477, which raises over $50,000 for Corvilla homes for the disabled each fall, the South Bend community members responded with blank faces. Those organizations, in both of which members of this student body are heavily involved, and their efforts were practically unknown to the community.

How can the student body change for the better the impression they give to the South Bend community?

Even though some members of the community perceive what makes some of the Notre Dame student body "extraordinary," much of students' good work goes unnoticed.

Should Notre Dame be perceived in the same light as any party school between South Bend and the Pacific, or is there something special about her that ought to be brought to light? And if so, how can students bring it to light?

Dylan Stevenson forgot his byline. Reprimand him at dsteven5@nd.edu.

Faith and science

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common misunderstanding.

"Early on, Darwinian evolution created a dichotomy to any kind of belief in faith, such that you couldn't be a person of faith and be an evolutionist. Obviously, that's wrong," Filchak said. He went on to explain that Copernicus's heliocentric model of the solar system, much like Darwin's evolutionary theory, caused tremendous uproar and religious backlash initially, but the discord was ultimately resolved. "No one has a problem with the earth not being at the center of the solar system anymore," Filchak said.

Yet Darwin's theory has remained divisive. Perhaps the reason lies in the modern image of Charles Darwin and the appropriation of his theory by neo-Darwinists.

The real Charles Darwin

A close examination of Darwin's life reveals a man of great spiritual nuance, rather than one who rejected religious truth outright. In his essay, "Sense of Sublimity," Sloan describes the contributions that Darwin biographer James Moore had made to correctly interpreting Darwin's modern image.

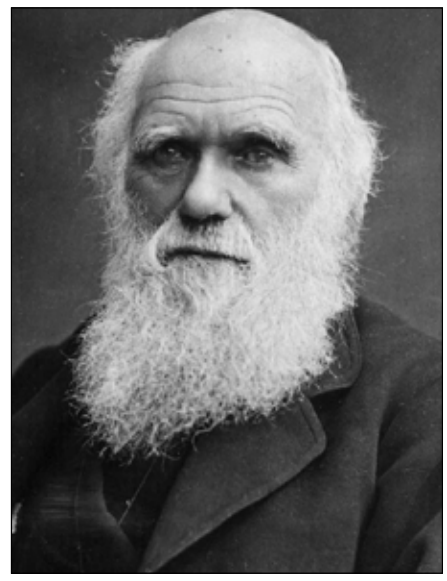
"As the fundamental studies of James Moore have demonstrated, we have before us all of the historical complexities of an individual who has functioned as one of the primary architects of modern scientific naturalism yet, in his later life, raised money for parish activities and served as a treasurer for the local Sunday school," Sloan writes.

By Darwin's own accounts his loss of faith was gradual and did not directly correspond, as some claim, to the formation of his theory of evolution. Regarding his spiritual disposition, Darwin wrote in an 1879 letter to John Fordyce, "an agnostic would be the most correct description of my state of mind." In the same letter, he claimed that a person "can be an ardent Theist and an evolutionist."

Many scientific naturalists have tailored Darwin's theory to their own purposes. Dawkins, Professor for the Public Understanding of Science at the University of Oxford, presents Darwinism as an "intellectual superhighway to atheism," while philosopher Daniel Dennett of Tufts University describes evolutionary theory as a universal acid that "eats through just about every traditional concept." These writers reduce all aspects of life—from religion to love—to evolutionary drives.

As Sloan explained, Darwin's ideas are less extreme than Dawkins and Dennett claim. "Darwin is more flexible on questions of teleology and purpose and doesn't emphasize the role of chance in nearly the same way as Dawkins does," Sloan said. "Darwin is more interesting to read."

Darwin actually encountered men like Dawkins and Dennett when Ludwig Büchner and other German atheistic thinkers made a pilgrimage to his residence during his lifetime. Moore describes the scene in his Darwinian biography as a compilation of all the complexities of Darwin's life: Reverend Innes, the local Anglican pastor and close friend of Darwin, was also in attendance when the atheists visited. The event reveals a man who had a fascination with the natural world and no particular qualms with faith.



Charles Darwin

"They wanted Darwin to talk about the great struggle between science and religion," Sloan said, recalling Moore's description, "but Darwin wanted to talk about earthworms."

What this means for Notre Dame

When anti-religious connotations are removed from Darwin's theory, evolution allows for theistic interpretations that maintain human specialness. As Sloan explains, there is something particular about being human, even within the scope of evolution.

"Even though every bone in my body may have some relationship to those in primates, nonetheless we confront the world in a different way, we deal with the world in which philosophy, love, language, all exist and transform the animal origins," Sloan said.

Filchak explained how faith and reason come together in moral predicaments.

"Science can't tell you whether or not to have an abortion," he remarked. "However, science and the tools of science might be able to tell you about the formation of a baby's central nervous system at a certain stage of development and that might inform someone's opinion. Certainly, one could use reason to measure the risks of an abortion, but a certain faith in human dignity is also at play."

Faith can also transform our motivations, according to Sloan.

"Even to say why we should protect the environment or why we should care about the melting of the Greenland icecap requires concern for some fundamental goods, and what grounds those goods are questions of ethics and theology and faith," he said.

A variety of institutes have explored these concerns through programming and education. Theology Professor Celia Deane-Drummond has taught a course entitled "Science and Theology" that explores the intersection of faith and reason. The Colleges of Science and Arts and Letters co-sponsored a series of academic and public events in 2009 to mark the 150th anniversary of the publication of *On the Origin of Species*. Numerous Notre Dame professors have written essays and books on the subject of faith and reason. As Blessed John Paul II wrote in a 1987 letter on relations of science and religion, the two cannot ignore each other's presence.

"For the truth of the matter is that the church and the scientific community will inevitably interact; the options do not include isolation," Blessed John Paul II writes. "Christians will inevitably assimilate the prevailing ideas about the world, and today these are deeply shaped by science. The only question is whether they will do this critically or unreflectively, with depth and nuance or with a shallowness that debases the Gospel and leaves us ashamed before history."

Charlie Ducey is a sophomore studying English. He always thought he would come up with a clever byline, but right now, he's just grasping for words. Contact him at cducey@nd.edu.

The power of prayer

Christina Gotcher
Staff Writer

It is Wednesday evening again, and I approach Main Circle just as the clock on the dashboard changes to 5:00. A group of well-bundled people pile into the big silver Campus Ministry van. Everyone is chatting and laughing, but as we turn into Ironwood Circle, the van quiets down as we prepare to face the cold. We begin to pray.

We are here at the Women's Pavilion, a nearby abortion clinic, during the coldest week of the year to pray for an increase in the culture of life. We are here to pray for the unborn children, the women and the employees who are at the clinic today. We are here to pray for all those affected by abortion, especially those men and women who are mourning the loss of a child to abortion. We are here to support the sidewalk counselors, those courageous men and women who come to tell the women going in that they can choose life for their babies. We are here to stand up for the inalienable right to life of every human being.

The purpose of the Spirituality Commission of Notre Dame Right to Life is to bring the power of prayer to the pro-life movement. Although human action is essential to the defense of life, our work alone will never be sufficient to bring about the conversion that is necessary to establish a culture of life. We, as pro-life activists, become discouraged and burnt out if we depend on our own strength to bring about change, because human strength is simply not enough. Only God can bring about the change of heart and mind. Through the Spirituality Commission, we help keep prayer at the forefront of this battle and bring before God the needs of pro-lifers and all those affected by the culture of death.

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The singing engineer

Abigail Bartels
Staff Writer

Ryan Hall's Camilla Tassi chats about her double majors, future plans

Notre Dame junior Camilla Tassi is an ace of many trades. In addition to her dual majors in vocal performance and computer science, she balances her duties and commitments to the Liturgical Choir, plays the oboe and piano and takes roughly 21 credits per semester.

The *Rover* caught up with Tassi to learn about how she balances such a schedule and what the future may hold for her.

***Irish Rover:* As a double major with one major in a heavy math and science field and one major requiring a lot of practice time, how do you balance engineering and voice?**

Tassi: The biggest thing is staying ahead of your work. What I do is I make sure that I don't just have the homework due tomorrow done; I try to also have the homework for the followng day completed by the time the day ends, and that can be a little difficult. It's tough to maintain that the entire semester, but that's something I try to stay by.

And honestly, it's just coming in and knowing this is what I want to do and this is something I'm going to commit myself to, but it's totally doable and Notre Dame is one of the few places that makes this sort of combination more possible.

Why do you think Notre Dame makes it more possible?

When I was applying to colleges and visiting certain places, they would always tell me, "Oh, yeah, we can try to make that happen" when I would tell them, "Oh, I want to do music performance and engineering." But Notre Dame was the only place where I talked to one of the faculty members in voice and she said, "Oh, we can definitely make that happen." That was the first place I'd heard that.

What are the challenges of double majoring, in this combination especially?

The biggest thing is that the two colleges don't really communicate with each other. I have two advisors, one for each major, for each college that I'm in, because music falls under Arts and Letters, and the biggest thing is you have to be the bridge between the two.

A lot of people on campus have double majors. Do you know many students who have double majors similar to yours?

I don't hear that as much but definitely most music majors are double majors, though they typically keep it within Arts and Letters or Business just because, again, it's simpler. I'm the only one that's doing specifically vocal performance and computer science, but I know some people who are doing engineering and a music field. They exist, and it's nice and other people understand.



Camilla performing at the "Two Sopranos, One Recital" performance

I feel like it's a very Notre Dame thing, that people [combine] these two very different interests (which I don't believe are all too different from each other). I like to find the connections between the two, and Notre Dame offers a lot of that.

Why do you think double majoring at Notre Dame is such a popular route for students to take?

I think it's because Notre Dame really focuses on people having the well-rounded education. That's why there are university requirements, a heavier portion than at some other colleges. I think that Notre Dame cares both about the research side and the Arts & Letters side.

What do you like about the combination of engineering and voice? What drew you to that particular pair of degrees?

I think they're both such creative majors. I work mostly with software and programming, and to me, programming is one of the most creative fields there is. You just start with a blank document and you make programs that *work*, that interact with a user, that draw or graph something, and music is also an extremely expressive, creative major. I've been working on a research project that analyzes an orchestra conductor's movements. A program takes in all the joints and analyzes them.

For my last data research class, I helped a man who developed a music theory program that was free for people to download. I helped him add features to it, and hopefully add another perspective because many people who had helped him on the project were not music majors. So I get to see the practical sides of both majors.

What do you hope to do after graduation?

I do hope to keep both [majors] fairly equally relevant in my life. It would be nice to be involved in, again, music software sort of programs and also maybe do something like teach voice and piano on the weekends and still be involved in a choir.

Do you have any advice for someone who is looking at the fields you are studying?

For someone who wants to do a double major like this, I don't want to say come in knowing you want to do this, but that's what's worked for me. I came into Notre Dame thinking, I want to do these two majors. I know it's going to be difficult, but I'm ready to accept all the challenges that come with it.

Abigail Bartels is a sophomore in Badin Hall studying political science. Her goal in life since she was five has been to become a costumed interpreter at Plymouth Plantation. If you hear of any job openings, contact her at abartel2@nd.edu.

Golden student films hit the silver screen

Victoria Velasquez
Associate Religion & Ethics Editor

A *Rover* recap of the 25th Annual Student Film Festival

Born in the basement of the Center for Continuing Education building, the Annual Student Film Festival now finds its home in the Debartolo Performing Arts Center (DPAC), filling each and every seat of the Browning Cinema with enthusiastic attendees.

Celebrating its 25th year, the festival featured selected films from students in introductory, intermediate and advanced filmmaking courses at Notre Dame. Thirty-one student filmmakers contributed their cinematic talents to produce the 14 multifarious films that appeared during the two-hour screening.

Ted Mandell, a Notre Dame film professor and founder of the festival, introduced the students' films in a way that made audience members consider the discipline and thought that goes into the production of each film. He said, "If you want to think of them as homework, they kind of are."

The atypical "homework" of film students does not resemble the usual three-page essay washed down with Au Bon Pain coffee the night before a due date. Students spend days planning and filming in order to develop thought-provoking, laugh-inspiring, chill-inducing films for their projects. Students featured in past festivals have gone on to win awards at Sundance and other highly respected film festivals.

Films were hilarious, dark, absurd and melancholy, often producing exciting fusions of genres. The festival launched and landed on a comedic note with the opening film "Chicks" and the closing film "My Neighbor Ned."

Clare Stephens' and Frank Schadt's comedy "Chicks" was the first film to steal the audience away with a farm hijinks gone wrong, and Andrew Cheng and Marty Flavin's parody "My Neighbor Ned" left audience members ironically giggling about zombies.

To offset warm feelings of hilarity with goose-bumps, "Lilith's Game" (Anthony Patti, Johnny Whichard) proved that, with the filmmaking talents of Notre Dame students, it is possible for an 11 minute movie to send one cowering into a friend's lap.

Other films were produced by students in a Documentary Video Production class, taught by Mandell. Documentaries including "The Last Free Place" and "Gimp" proved that Notre Dame film students do not see their work as mere entertainment, but as modes of influencing the world for the better.

One such documentary garnered the Audience Choice Award, for which audience members were encouraged via text message during the festival. Katie Mattie, Vincent Moore and Will Neal accepted the award for their powerful documentary, "The Suicide Disease."

The film followed the life of Frances Shavers, who worked at Notre Dame as chief-of-staff and special assistant to University President Father John Jenkins, CSC, before being diagnosed with a horrifying disease. For three-and-a-half years, Shavers has battled trigeminal neuralgia, which has been nicknamed "the suicide disease" because 50 percent of those suffering it commit suicide within two years of being diagnosed.

Shavers and her husband welcomed Mattie, Moore and Neal into their home and their lives to form what Moore said would be a "life-long friendship" and what Mattie said would give her a lifetime of inspiration.

Shavers attended the festival with her husband, George Horn, viewing the film for what she said was only her third or fourth time.

"It's hard to watch your life in front of you and see suffering come back to you in a visual way," she said. "But, when we'd initially talk about it, I think what it did was capture exactly what I would want to communicate to the audience, and it was this juxtaposition between suffering and hope, or suffering and faith, and that they aren't polar opposites. They don't exist aside from each other, but they can coexist."

In sharing her story with the student filmmakers, Shavers hoped that "if someone in that audience was suffering in some way, they didn't feel alone."

Will Neal expressed that the most challenging part of filmmaking was "turning 15 hours of footage into 15 minutes of film. I mean, you know what story you want to tell. You just don't really know how you're going to tell it until you sit down in the editing room."

Mary Parent, a 1986 graduate of what was then Notre Dame's "Communication and Theatre" (COTH) program, funds an endowment for the filming students of the FTT department and is continually amazed by the students' "talent and generosity of spirit" every year she attends the film festival.

"If you've ever attended the Notre Dame Student Film Festival," she attests, "you would certainly see that our young filmmakers are expanding their horizons and exploring their filmmaking dreams by making films that make a difference."

After attending the film festival, one can say that the FTT major is one of Notre Dame's most underrated academic programs. The film students have shown their vision and drive, and it will not be surprising to see their names on the big silver screen someday.

Victoria hopes to use her English and FTT majors to write a film raising awareness about the dangers of Notre Dame's campus squirrels. If interested in producing this film, or in discussing the film festival, contact her at vvelasq2@nd.edu.

Committed to the constitution

Alexandra DeSanctis
Associate Politics & Economics Editor

An interview with Notre Dame Professor Phillip Muñoz

Dr. Phillip Muñoz is the Tocqueville Associate Professor of Religion and Public Life in the Department of Political Science at Notre Dame, and also serves as a Concurrent Associate Professor of Law. Muñoz first came to Notre Dame in the Fall of 2009 after serving as a Fellow at Princeton University while on leave from his regular faculty position at Tufts University. Through his founding of the Potenziani Program in Constitutional Studies and his invaluable leadership at the helm of the Tocqueville Program, Muñoz has advanced the goal of helping undergraduate students grapple with the most important questions of ethics and politics that face the world today.

The *Rover* interviewed Muñoz to discuss his extensive work since coming to Notre Dame, and to discover where he thinks his efforts will lead in the coming years.

***Irish Rover:* Why did you decide to begin teaching at Notre Dame?**

I came to Notre Dame because…well, because it's Notre Dame. This university is a special place. We are trying to do something here that has not really been done before: create a world class, modern Catholic research university. It was the Catholic mission that attracted me. Unlike many universities today, Notre Dame still retains her commitment to the reason for her existence. We still seek truth, attempt to reveal the beauty of creation and pursue goodness. Given that so many in higher education deny the existence of truth, ignore the possibility of real beauty, and reject the pursuit of goodness, Notre Dame has a noble calling. To be a part of the Notre Dame mission and to do what I can to make sure she pursues her mission is why I am here.

What led to your decision to take up the challenge of founding the Constitutional Studies minor?

I am the Founding Director of Notre Dame's Potenziani Program in Constitutional Studies and the second director of Notre Dame's Tocqueville Program for Inquiry Into Religion and Public Life, but it would be a mistake to say that I built these programs alone. The idea for an undergraduate minor in Constitutional Studies came from Don Kommers, a now-retired professor in comparative constitutional law. The Tocqueville Program was the idea of Michael Zuckert, one of Notre Dame's (and the nation's) leading political theorists. They recruited me to Notre Dame, in part, to help implement their ideas.

Both programs strive to help Notre Dame, especially undergraduates, confront the most fundamental questions of ethics and politics, questions such as: What is the best way to live as an individual and a community? What is the best form of political community? What are the proper ends of government? What are rights and how are they best protected? Both programs seek to be at the core of the Notre Dame liberal arts experience, especially for those undergraduates who might not be enrolled in the College of Arts and Letters.

Our programs include the Constitutional Studies Minor and undergraduate and graduate classes belonging to it, lectures by visiting speakers and Notre Dame professors, conferences and symposia for the Notre Dame community and the public, and the undergraduate Tocqueville Fellowship Program.

Can you speak a bit to the experiences you have had as the Director of the Tocqueville Program? Whether about events you have helped sponsor, or an overall effect that the program has had on Notre Dame so far?

One of the most gratifying experiences in running the programs is the opportunity to help further our students' education beyond the classroom. Through the generosity of benefactors, we have been able to bring to campus some of the nation's leading authors and thinkers. Having our students listen to, learn from and engage with our visitors is a great privilege.

Perhaps a couple of examples might be helpful. Two years ago, the Constitutional Studies Minor set up a breakfast for a handful of undergraduate students with Marta Cartabia, a justice on Italy's Constitutional Court. Two senior women, both of whom were going off to law school, wrote to me afterward about how much of an inspiration the justice was to them. A few weeks ago, our undergraduate Tocqueville Fellows enjoyed the opportunity to have breakfast with Clarence Thomas. We bought them copies of Thomas's autobiography for Christmas, and now they had a chance to spend the morning with the Justice. It's extraordinarily gratifying to help bring about such opportunities for undergraduates.

What do you envision as the future of these two programs?

One of our projects for the immediate future is to further develop our undergraduate Tocqueville Fellows program. This year we selected ten undergraduate fellows. They come to our events, dine with our speakers, and two of our fellows even planned their own "Professor for Lunch" events. The first was the "Can Notre Dame Women Have It All?" Professors for Lunch event that drew over 140 students—on a Football Friday afternoon!—last September. I hope to build the program into something of an intellectual home for those undergraduates captivated by the world of ideas.

Alexandra DeSanctis is a sophomore Political Science major who, as a Constitutional Studies minor, is grateful for Professor Muñoz's tireless work on the program. Email her at adesanct@nd.edu.

A sister's spirituality: Prayer and sacrament in vocation

Michael Infantine
Staff Wrtier

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 in each of their own lives. Here, Sr. Margaret Mary Mitchel shares her own vocational journey as well as advice to those discerning their own vocations.

***Irish Rover:* How would you describe vocation in a general sense?**

Sr. Margaret Mary Mitchel: Vocation in a general sense is a call from God; it's the experience of "the breath of God on one's life which stirs our deepest and noblest aspirations" as I've heard it said by a priest friend. Vocation is deeper than committing oneself to some noble cause, though it usually leads to that. It is allowing oneself to be transformed by God's grace, to fall in love with God who created us out of love and for His love. Discovering the desires that He has placed in our hearts and living them out are the adventure of a lifetime.

What is the mission of Campus Ministry, and what role do you play within that?

The mission of Campus Ministry is to bring education, the Catholic faith and the hope of the Cross to students and the broader Notre Dame community. This is accomplished through the charism of the Holy Cross Congregation with its five pillars of Mind, Heart, Zeal, Family and Hope. In my own life I was touched by the hope of this phrase from *Fraternal Life in Community* (a magisterial document on religious life): "Christ gives a person two basic certainties: the certainty of being infinitely loved and the certainty of being capable of loving without limits. Nothing except the Cross of Christ can give in a full and definitive way these two certainties and the freedom they bring" (22). In the freedom of that hope, I heard God's call to religious life. Now I am here at Notre Dame for those who are wondering how to hear God's voice more deeply in their lives or how to respond to that call when one feels the need to give that "something more" back to God.

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

My personal vocation story sadly entails a falling away from the Sacraments and not acknowledging the Lord's kingship in my life through worshiping Him each Sunday at Holy Mass. I was working as an Industrial Engineer in New Hampshire after graduating from Purdue University. Skiing became my weekend occupation to the exclusion of any recognition of God or His love for me. From there, I and a group of my friends quit our jobs and headed to Colorado to become "ski-bums." This meant working a job in a ski-town that provided a season ticket, which allowed daily access to the local ski area. But in such a place where the beauty and grandeur of the mountains surrounded me, it was hard (thank goodness!) to remain closed off from His presence.

I eventually became friends with another "ski-bum" who invited me to go to Mass one Sunday. Slowly, the Lord drew me back into relationship with Him. One defining turn in my life came from a simple task that the local Pastor asked me to do one day. I was all alone in the little mountain church when I was crossing the sanctuary to get the tools from the sacristy. I froze in front of the tabernacle as I suddenly felt His presence in the Eucharist so powerfully that I sank to my knees. So much flashed through my head at that moment with thoughts culminating in a desire to live more with Him and for Him than I already was.

Afterward it wasn't enough to go to Mass on Sundays. I started to go two and three times a week and then daily. Soon even that wasn't enough and I was left with the urgent thought that I need to do more, but I didn't know what that "more" was. The desire was answered with a phone call from a friend back in Indiana, inviting me to a pilgrimage to Italy with a Young Adult group, three priests and a religious sister. It was on that trip in conversation with the other young people and the sister that I finally put my finger on what that "more" was—religious life.

How does being a religious sister allow you to most fully live out your vocation?

Once I accepted God's call to consecrated religious life, I felt a deep lasting joy that is hard to describe. After visiting several communities, I discovered I felt at home with the Sisters of St. Francis of Perpetual Adoration. I entered, and after 8 years of formation, I professed my final vows. I live out that vocation with a thousand daily "yeses" in striving to keep open to His will, especially as it comes to me through my superiors, my fellow sisters, co-workers and students.



Sr. Margaret Mary Mitchel

What role does prayer play in your vocation?

Prayer is conversation with the One who loves you unconditionally. It played and still plays a huge role in knowing and growing in the knowledge of my vocation. Late at night I would go with friends to a local parish that had perpetual adoration of the Blessed Sacrament. We would make a holy hour, then usually end up at some coffee shop discussing a multitude of things from the holy to the mundane. I'm not saying that spending time in prayer is always an easy thing. Holy Mother Church acknowledges that prayer is a battle. But my 2:30 a.m. holy hour is also a resting in the arms of my spouse.

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

Talk to God and develop your prayer life. He is the one who created you out of love and wants all that is beautiful, true and good for you. He wants to reveal His plan for you and all we have to do is to be patient and be open to it. Circumstances, people and events in your life along with time spent just being with Him will slowly reveal His will for you. The advice of good holy priests and others that you see are joyful in God's service are wonderful helps as well.

Michael Infantine is a sophomore studying PLS who recently enjoyed his first ever snow day. Contact him at minfanti@nd.edu.

Topping off two great careers, eh?

Michael Bradley
Editor-In-Chief

Canadian duo enjoying final year of collegiate running

JP Malette and Jeremy Rae are used to competing against each other. As high-schoolers in Ontario, attending Assumption College Catholic and Lakeshore Catholic, respectively, the two elite young runners crossed swords on the track more than once. Malette apparently maintained the upper hand in those meetings.

"Before college, I considered JP a big rival of mine...he probably didn't feel the same about me since he won almost every race," Rae jokes.

What lured these northerners across the national border to a university nestled in the heart of a small Indiana city? The answers: camaraderie, convenience and comfort.

"I visited some great schools my senior year, but what drew me to Notre Dame was how close the team seemed to be," Rae recalls. "I remember going to team dinner at South [Dining Hall] with my host (2012 graduate Jordan Carlson) and there were around 30 guys and girls all sitting together having a great time."

"For me, I was looking for somewhere relatively close to home," Malette explains. "No other university is able to combine athletics, academics and spirituality better than Notre Dame, and for me this was very important. I knew I would be able to develop and grow in these areas while at Notre Dame."

Since arriving in South Bend five autumns ago—Malette and Rae both graduated in 2013, earning degrees in science business and political science, respectively—the two have exchanged their national rivalry for the distinct intimacy that only teammates can cultivate.

"Once we became teammates, it became much more about helping each other improve," Rae comments of his relationship with Malette. "We've lived together the past three years, room together at away meets, and run most of our miles together. It's gotten to the point where it's weird not training and racing with him."

Malette concurs.

"We've grown up together over the last five years and we've been fortunate enough to live together for three of those years. Surprisingly, if a track athlete isn't running, he lives a pretty sedentary life. Jeremy and I have spent many hours just sitting around, watching movies and playing video games together."

When Malette and Rae aren't living "sedentary" lives, they run a fair amount—and run well.

Both runners held or currently hold Canadian or provincial junior records, in distancing ranging from 1,000meters (m) to 3,000m. Both have represented Canada at global competitions. (Malette donned the Maple Leaf for the World Cross Country Championships, and Rae has competed at the Pan Am Junior Games, and just this summer earned a silver medal in the 1,5000 in Russia at the World University Games.) Both medaled as Big East champions before the Irish transferred to the Atlantic Coast Conference (ACC) at the beginning of this academic year.

Most importantly, Rae holds the most distinctive of collegiate honors: He owns an NCAA gold medal, from Notre Dame's victory in the indoor distance medley relay (DMR) in March 2012.

"Winning the NCAA title in the DMR was an unforgettable experience, and something I hope to accomplish again in a little over a month," Rae says.

Both runners have served as team captains each of the past two years, after Cross Country and Track & Field head coach Joe Piane tasked them with setting an example for the large Irish roster. The runners have responded in an effort to provide for younger runners the same sense of comfort they derived from each other's presence five years ago.

"Being able to transition into college with Jeremy made it a lot easier," Malette recalls of his freshman year. "Although it was tough my first year, I saw that Jeremy was succeeding and I knew that if I kept doing what I was doing, I eventually would get to where I wanted to be."



Malette, left, and Rae compete in the 5,000m (3.1 mile) run at the 2013 Stanford Invitational on March 29. Rae went on to finish in 13:59, with Malette running 14:13.

"When JP and I were freshman, we had a great leader in fifth-year senior Dan Clark, who showed us the ropes and really eased our transition into collegiate racing," Rae says. "This year, we've been put in that position with some of our younger guys, like [freshman middle-distance runner Jacob] Dumford and [freshman middle-distance runner Chris] Marco, who will eventually lead the miler group once JP and I leave."

Malette and Rae have been training together since their earliest days at Notre Dame: They are both middle-distance runners, racing at distances anywhere between 800m and 5,000m.

"JP's always been a great training partner," Rae says. "He's got a great sense of pace, and I can always count on him to hit the times coach asks of us."

The age difference between Malette and the freshmen can admittedly induce nostalgia.

"At the start of this year I was pretty jealous of the freshmen on the team," Malette remarks. "I remember what it was like getting used to college life and how different and new everything was. I try to set an example for them and offer any help I can give. The most important lesson is how quickly their four years (maybe five, if they're lucky) will go by, so don't take anything for granted."

As they reflect on their collegiate careers coming to an end, Malette and Rae fondly recall their favorite memories.

"The time we spend as a team over fall break is always my favorite time of year," Malette states. "Every year we spend a few days in Northern Michigan. It's always refreshing to go up there after mid-terms and just spend time running and hanging out with teammates."

Rae's favorite memories are of some of his brightest races.

"My favorite races have been the three Meyo miles I've been in," Rae says in reference to one of collegiate running's most prestigious events. The Irish host the Meyo Invitational at the Loftus Fieldhouse each February, with the meet's signature event, the one mile run, attracting national attention. "The crowd and atmosphere for that meet is second to none, and being able to race well in front of friends, teammates and family has been a bonus," Rae concludes.

Rae's performances at the Meyo Meet reflect his preference for it. On Saturday February 8, Rae won the Meyo Mile for the third straight year, breaking the Notre Dame school record in 3:57.25. Malette was not far behind, running 4:00.92.

The completion of their collegiate careers will finally signify a parting of ways for the two friends.

"I'm currently in the MBA program and am looking for a job in finance. My undergrad was in the sciences so I'm trying to learn as much as I can before I enter the real world," Malette relates, indicating his plan to enter the business world. Rae, on the other hand, isn't ready to hang up the spikes quite yet.

"I plan on continuing to train and race through at least 2016," Rae tells the *Rover*. "Over the next few months, I'll be looking for a sponsor and group with which to train."

Wherever their future paths lead them, Malette and Rae can move forward with the knowledge that they have served Notre Dame's running programs well over the past five years. They aren't getting ahead of themselves, however—there are still races to run and championships, both team and individual, to win.

As long as that's the case, expect to see Malette and Rae's names in the hunt, near the top of the list, representing Canada and Notre Dame with class and pride.

Michael Bradley is a senior studying philosophy & theology who lives in Dillon Hall. As a former track runner, he can attest firsthand to Jeremy and JP's friendship and talent, and will always be grateful to them for their leadership. Contact Michael at mbradle6@nd.edu.

Right to Life

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Every Wednesday we gather to pray the Rosary and Divine Mercy Chaplet at the abortion clinic a mile and a half from campus. We hold a weekly hour of adoration to gain strength from Our Lord and to pray for the upholding of the sanctity of life from conception to natural death. Once a month, Mass in the Basilica is offered for the intentions of the pro-life movement.

In addition to these regular times of prayer, the club gathers periodically to pray for specific intentions. Last semester during Respect Life Week, around 50 students gathered for a candlelight vigil on South Quad to pray for the healing and hope of all those wounded by abortion. This semester, we are also planning an interdenominational prayer service in collaboration with Campus Ministry-affiliated clubs such as Iron Sharpens Iron, Four:7 and FIDES.

Club members are also encouraged to keep the needs of the pro-life movement constantly in their private prayer. At the beginning of the school year, students were invited to "spiritually adopt" an unborn child in danger of abortion, praying for the child daily, a practice encouraged by Venerable Fulton J. Sheen. This semester, the club will have a different prayer intention each month, either for the vulnerable whose lives need protection, or for members of the pro-life movement.

Each of us has a responsibility to uphold the dignity of each human life in whatever way we can. We are all called to act and to speak out against these tolerated injustices in our culture. For some that will mean volunteering at a pregnancy help center or a nursing home. For others it will mean participating in protests. Often, it will mean starting a conversation with a friend or coworker. Some may even be called to devote their entire careers to the pro-life movement.

These actions take on a new meaning and a new hope when they start with a foundation of prayer. Even if you were not able to go on the March for Life and you have no plans of becoming a sidewalk counselor, you can still participate in the most important part of the pro-life movement by bringing our needs before the Father. We simply cannot overestimate the power of prayer.

Christina Gotcher is a sophomore psychology and theology major; you may know her from her loud singing in the dining hall. To hear more, email her at cgotcher@nd.edu.