It behooves a watchdog to bark. Good, Rover.

The Irish Rover

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

Feast of Saint Cornelius

P.O. Box 46. Notre Dame. IN. 46556. www.IrishRover.net Volume 8 Issue 3. September 16, 2010

A matter of life and money: stem cell research debate re-fueled by recent ban

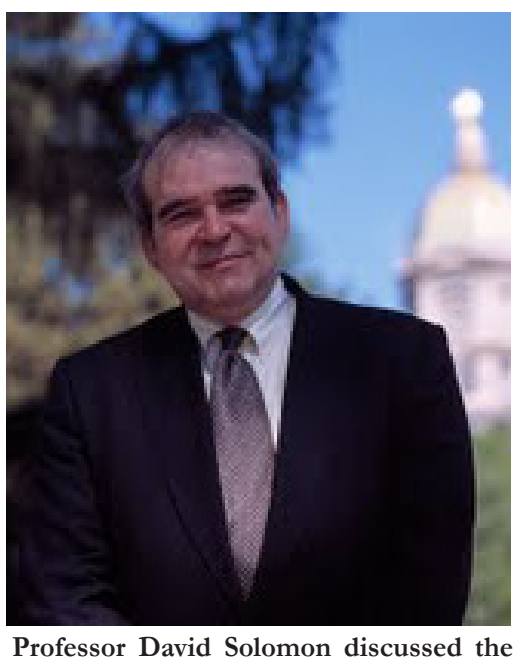
Josh Varanelli
Politics Co-Editor

When Federal Judge Royce C. Lamberth halted government funding of stem-cell research two weeks ago, he cited a 1998 statute that banned the use of federal dollars for the destruction of human embryos. The decision by Lamberth thus blocked Obama's 2009 executive order to expand stem cell research, and sparked uproar from researchers, many of whom scrambled to determine whether their projects could continue.

A more recent development in the case came last Thursday, when a federal appeals court temporarily lifted the ban, allowing any research that may have been stalled to continue. The suspension of the ban will allow the National Institute of Health to allot a previously approved $78 million to 44 researching scientists. In addition, the NIH is now bracing itself for an influx of new applications for funding, as researchers across the country hope to gain federal support during the temporary lifting of the ban.

In order to explorethis hot button issue, The Rover interviewed two Notre Dame professors for their insight on the implications of the ban, as well as the possible motivations behind the political maneuvers.

Biology professor David Hyde, whose many research endeavors include studying the zebrafish eye and the role of adult stem cells and glial cells in the regeneration of retinal neurons, offered his expertise on the subject. With his knowledge on the actual process of research and appeals to the National Institute of Health, he was able to share details on the political backdrop against which this latest development occurs.



Professor David Solomon discussed the ethical implications of stem cell research

continued on page 11

University says professor used federal grant money for porn

Claire Gillen
Executive Editor

Former University of Notre Dame professor Oliver Collins allegedly spent more than $190,000 in federal grant money for photography equipment for personal use—including making and storing pornographic images.

Now, Collins, a formerly tenured professor of engineering, is suing Notre Dame for breach of contract.

The university's formal response filed in South Bend's U.S. District Court alleges that Collins purchased multiple cameras, lenses, a printer and computer equipment with a National Science Foundation grant and university funds.

"Collins took many of these cameras and

continued on page 6

The Trustees of Notre Dame

Editor's Note: *These two articles are the second installment of a series of articles which examine the background of the University of Notre Dame's board of trustees, a group composed both of laypersons and Holy Cross priests. Since 1967, the trustees have been charged with the general governance of the university, with the exception of certain powers reserved for the university fellows. They meet regularly throughout the academic year, operating under the following 13 committees: the Executive Committee, the Governance and Nominating Committee, the Academic and Faculty Affairs Committee, the Student Affairs Committee, the Investment Committee, the Finance Committee, the University Relations/Public Affairs and Communication Committee, the Committee on Social Values and Responsibilities, the Audit Committee, the Committee on Athletic Affairs, the Facilities and Campus Planning Committee, the Compensation Committee and the International Facilities Committee.*

Bishop Daniel R. Jenky, C.S.C.

Ray Korson
Campus Co-Editor

Most Reverend Daniel R. Jenky, C.S.C., serves as both a fellow and trustee of the University of Notre Dame. Appointed bishop of Peoria, Illinois, by the late Pope John Paul II in 2002, the bishop has a long-standing relation with the university.

Bishop Jenky was elected to the Board of Trustees in October of 2003. Upon his election, he stated, "This new responsibility will allow me once again to serve the University, collaborate with many others in promoting the Catholic character of Our Lady's school, and to assist in the continuing role of the Holy Cross priests as educators in the faith."

He joined University President Rev. John I. Jenkins, C.S.C., in February 2006 in presenting addresses on Catholic higher education in a ceremony at the Pontifical Lateran University, at which time Bishop Jenky made the comment that Catholic



Bishop Daniel R. Jenky, C.S.C.

continued on page 10

Marriot Exec, William J. Shaw

Elliot Argue
Campus Co-Editor

Notre Dame trustee William J. Shaw has held the position of the vice chairman of the Marriot International Inc. since May 1, 2009. He oversees global finances as well as the construction, architecture and information resources for the company.

Shaw received his B.B.A. from the University of Notre Dame and then went on to receive his M.B.A. from Washington University in St. Louis.

According to the Marriot News Center website, Shaw previously served as president and chief operating officer for Marriot Corporation and its predecessors beginning in 1997. He joined the corporation in 1974, moving through the ranks through the years: When he became president of the Marriott Service Group in 1992, he had already worked as corporate controller, vice president, senior vice president, and chief financial officer.

Along with serving on the Board of Trustees, Shaw serves on the NCAA Leadership Advisory Board, the Washington Mutual Investors Fund, and the United Negro College Fund.

According to Sycamore Trust December 2008 bulletin, Marriott hotels offers pornographic films for a fee, a decision which has been the source of criticism from citizen organizations. According to the Sycamore Trust, when the university was asked how this impacts Mr. Shaw's Board position, "Father E. James McDonald, Counselor to the President, said, '[W]e cannot undertake investigations of the business practices of companies with which [trustees] may be associated.'"

According to opensecrets.org, he has donated $2,000 to Mitt Romney (R) in 1994 and $5,000 to the Republican National Committee in 1995. In 2000, he donated $1,000 to George Allen (R) and $1,000 to Chris Dodd (D), Connie Morella (R) and Gordon Smith (R) in 2002. He

continued on page 5

INSIDE

BP recruiters at the career fair describe their engineers as "busy"
Cheers & Jeers • Page 3

PLAGIARISM. JUST SAY **NO.**
The Joe Extra • Page 6

Who runs ND? Learn more.
Campus • Page 10



THE IRISH ROVER

EDITOR-IN-CHIEF
Gabrielle Speach

PUBLISHER
Sam Dettman

ASSOCIATE PUBLISHER
Megan Gamble

EXECUTIVE EDITOR
Claire Gillen

MANAGING EDITORS
Jonathan Liedl
Laura Lindsley

PRODUCTION CHIEF
Stephanie Perry

WEBMASTER
Paul Amiri

ASSISTANT WEBMASTER
Karalyn Chen

ASSOCIATE EDITORS
Elliott Argue, *Campus*
Ray Korson, *Campus*
Matthew Balkey, *Culture & Thought*
Adriana Garcia, *Culture & Thought*
Katie Petrik, *Politics*
Josh Varanelli, *Politics*
Dale Parker, *Religion & Ethics*
Brent Modak, *Sports*

COUNCIL OF ADVISORS
Alfred Freddoso,
Professor of Philosophy
Walter Nicgorski,
Professor of PLS
John Cavadini,
Associate Professor of Theology
Peter Kilpatrick,
Dean of the College of Engineering
Jeffrey Langan,
Professor of Liberal Studies, Holy Cross
Father Bill Miscamble, C.S.C.,
Professor of History
Margot Cleveland,
Adjunct Instructor of Accounting
Charles E. Rice,
Professor Emeritus of Law
Gerard Bradley,
Professor of Law
Michael Zuckert,
Professor of Political Science

BOARD OF DIRECTORS
Gabrielle Speach, ND'12
Sam Dettman, ND '13
Kevin Donohue, ND '10
Mary K. Daly, ND '10
Matthew Smith, ND '08
Tommy Forr, ND '07
Brian Lasky, ND '07
Meredith Wholley, ND '07
Christopher Hammer, ND '05
Joseph Lindsley, ND '05
Beth Monteleone, ND '05
Henry Scott, ND '05

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

THE FINE PRINT

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

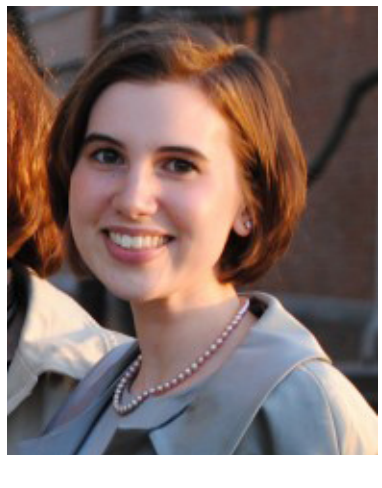
The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement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

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

"The whole of the political life seems to be ordered with a view to attaining the happiness of contemplation. For peace, which is established and preserved by virtue of political activity, places man in a position to devote himself to contemplation of the truth."

-Thomas Aquinas, *Commentary on the Nicomachean Ethics*

Reclaiming conscience



GABBY SPEACH
Editor-in-Chief

A preliminary note: This editorial is intended as a reflective response to Judge Michael McConnell's recent lecture at Notre Dame about John F. Kennedy's 1960 "Address to the Houston Ministerial Administration." With an eye to the upcoming midterm elections, the focus of this piece is not McConnell's lecture, but rather the meaning of conscience for today's Catholic politicians, an issue introduced by Kennedy's address and still a subject of debate in contemporary politics.

"…I am not the Catholic candidate for president.

"I am the Democratic Party's candidate for president, who happens also to be a Catholic. I do not speak for my church on public matters, and the church does not speak for me. Whatever issue may come before me as president…I will make my decision in accordance with these views, in accordance with what my conscience tells me to be the national interest, and without regard to outside religious pressures or dictates."

With these words to a group of southern Protestant ministers 50 years ago, former President John F. Kennedy set a precedent for Catholic politicians to regard the formation of their consciences as a matter quite separate from the guidance of the Catholic Church.

Today, Catholic politicians have access to many resources from the Holy See and the U.S. Conference of Catholic Bishops on the correct formation of conscience. Among other texts, the Catechism of the Catholic Church, the papal encyclical Evangelium Vitae, and the USCCB's document "Catholics in Political Life" identify several non-negotiable life issues that must be upheld in any truly just society. These include prohibitions on abortion, euthanasia, embryonic stem cell research, cloning, and same-sex marriage.

The Church's stance on these five issues is firm and unwavering. At the same time, Church teaching holds that people of goodwill may disagree on various issues where prudential judgment is involved, such as just war theory, poverty, and capital punishment.

Although the non-negotiable issues should be prioritized according to moral gravity, it is a mistake to see these issues as entirely separate from other social justice issues. True social justice includes, and indeed is founded upon, the human being's right to life in all its stages. The Catholic politician, in accordance with a properly formed conscience, must assign the greatest moral weight to the five non-negotiable issues. By doing so, he or she upholds a respect for the dignity of all human life that must be the foundation of any solution to injustice.

As Pope John Paul II wrote in his apostolic exhortation Christifideles Laici, "The inviolability of the person which is a reflection of the absolute inviolability of God finds its primary and fundamental expression in the inviolability of human life. Above all, the common outcry, which is justly made on behalf of human rights -- for example, the right to health, to home, to work, to family, to culture -- is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination" (38).

As the opportunities offered by an outstanding tradition of service at Notre Dame reveal, poverty, violence, and discrimination are deeply painful sufferings to witness. Understandably, politicians who represent diverse bodies of constituents often see these ills as the most pressing problems in our society. Indeed, President Kennedy identified the "real issues" at stake in the presidential campaign as "war and hunger and ignorance." Catholic politicians may feel that conscience tells them to address these problems before abortion, euthanasia, embryonic stem cell research, cloning, or same-sex marriage.

But what are the implications of Kennedy's and his predecessors' claims that their consciences are directed independently of the Church's clear guidance? To adopt this attitude is to accept conscience not, as Venerable Cardinal John Henry Newman astutely observed, God's law "apprehended in the minds of individual men," but rather as "a creation of man."

Newman, in his 1874 Letter to the Duke of Norfolk, explained,

"Conscience is not a long-sighted selfishness, nor a desire to be consistent with oneself; but it is a messenger from Him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by His representatives. Conscience is the aboriginal Vicar of Christ[.]"

Catholic, Christian, and non-Christian leaders alike can appeal to conscience as the root of their actions; one of the most notable freedoms in American public life is the individual's ability to choose a set of principles as guidelines for his or her moral choices.

At the same time, when conscience is separated from its origins in a Divine Lawgiver, conscience can become the justification for horrifying violations of human dignity. Although the end of slavery, the vote for women, and the advance of the civil rights movement can all be attributed to the power of conscience, terrible events in human history can also be traced to the instructions of "conscience." Adolf Hitler believed he was following his conscience, as did Stalin and Mao and Pol Pot. In the words of Flannery O'Connor, "In the absence of faith, we govern by tenderness. And tenderness leads to the gas chamber."

When a Catholic politician isolates his or her conscience from the truths taught by the Church, he or she can easily adopt a "personally opposed" ideology on any issue, whether it be abortion, discrimination, or war. The Church's instruction, by appealing to human reason's ability to know good and evil, provides Catholic politicians with a weapon to combat evils waged in the name of conscience, like the Holocaust or the mass genocide in Rwanda during the 1990s.

Furthermore, the Church's instruction on the moral gravity of certain non-negotiable issues is intended not just for Catholic politicians, but for all politicians. The survival of democracy itself depends upon politicians' respect for a hierarchy among moral issues; Pope John Paul II, in his Doctrinal Note on "The Participation of Catholics in Political Life," writes that

"Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society" (3).

Catholic politicians are called to be the first to reaffirm the roots of conscience as the "Aboriginal Vicar of Christ." Nevertheless, a Catholic politician's decision to follow the instructions of the Church in forming his or her conscience frequently exposes him or her not only to ridicule, but even to an exclusion from the political sphere based on appeals to a very narrow conception of separation between Church and state.

Such daunting prospects call for courage. In a time when the American president has moved to fund publicly the destruction of human embryos for research purposes, Catholic politicians will continually be pressured to deny the Church's authority in matters of conscience.

Thus, a unique part of the Catholic politician's vocation is to encourage other politicians to see the five non-negotiable issues not just as "Catholic issues," but as issues that all politicians can and should recognize with the aid of a properly formed conscience. As former Republican Representative Henry Hyde said in his speech at Notre Dame during 1984, titled "Keeping God in the Closet,"

"[W]e ought to make use of the educative potential of public office to make clear that abortion is not, at bottom, a 'Catholic issue,' but rather a moral and civil rights issue, a humanitarian issue and a constitutional issue of the first importance."

There are two languages: English and Gabby Speach.. Contact Gabby at gspeach@nd.edu.

Write or photograph for *The Rover.*
ndirishrover@gmail.com

The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

Michael Jackson
Staff Writer

CHEERS

America: "Some speak of an age of terror. I know there are struggles ahead and dangers to face. But this country will define our times, not be defined by them…As long as the United States of America is determined and strong, this will not be an age of terror. This will be an age of liberty here and across the world… Our nation, this generation, will lift the dark threat of violence from our people and our future. We will rally the world to this cause by our efforts, by our courage. WE WILL NOT TIRE, WE WILL NOT FALTER AND WE WILL NOT FAIL." –September 20, 2001 President George Bush in response to the attacks of September 11. Iraq, Afghanistan, it really doesn't matter because like Liam Neeson in the movie "Taken," America has a very particular set of skills that it has acquired over a long time that makes us a nightmare for people like the Taliban. By the way, if you're a Somali pirate I would heed this warning because you won't even see the Navy Seal who ends it for you.



Music Selections of the Week:

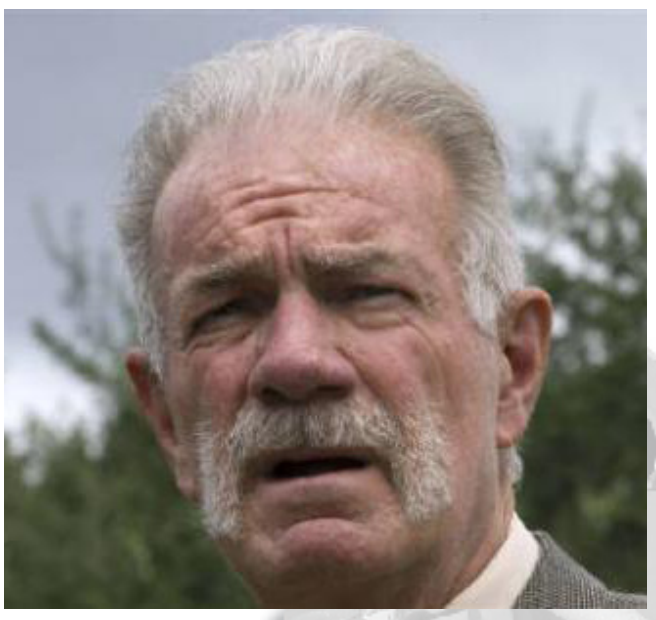
1. "This Side" by Nickelcreek
2. "Hooked on a Feeling" by David Hasselhoff (The Youtube video is best)
3. "One Man's Desire" by Yanni
   (Just listen to all of his stuff while you're studying)

God, Country, Notre Dame. In that order. So God's always on top, thus a nonfactor. So I guess we chalk up our little football hiccup this past September 11 to country. USA – 1, ND – 0. Believe me though I'm not equating the country to "skunkbear" (a synonym for Wolverine, seriously Wikipedia it). I'm just saying that if you're going to lose at least we can say that patriotism for country won the day over fanaticism for Notre Dame. Enough excuses, we'll get all three this week, God, Country, AND Notre Dame = Irish victory over Spartans. If you didn't get this the first time, *The Rover* is probably too intellectual for you. Just read it again and ask an engineer.

Old Spice: Anyone who can get Ray Lewis to ride a turbo-powered raven that blows up Saturn deserves my business. The man with the dancing pecs was nice for a while (BLOCK!), a little creepy, and then they came back with Mr. Perfect. So while I wasn't using lady-scented body wash, I did just realize I've been using suave shampoo + conditioner as body wash: reason enough to switch. Who knows, at least I'll smell like I can bake a gourmet cake in a kitchen I built with my own hands. THE TICKETS ARE NOW DIAMONDS!



JEERS

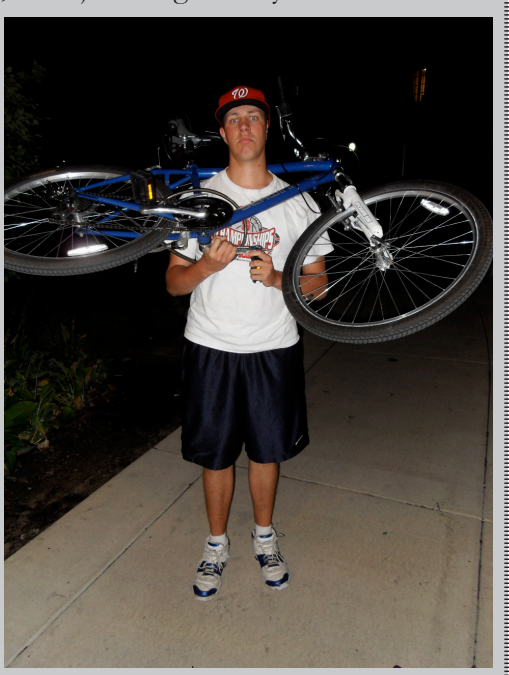


Pastor Fruity Tooty Handlebar mustache from Florida – I loved your Quran burning idea. You've obviously never watched one of those Aljazeera videos where the Taliban makes threats against America. I think our goal is to avoid increasing the rate at which those come out. So if we wanted your Quran burning opinion we would have given it to you… and we didn't. Let's think about what Antoine Dodson would say to this… "You are so dumb you're really, really dumb." With one change, "We're not looking for you, we gonna hide you." Last thing, as a Christian pastor do you remember that Jesus is a prophet in Islam? Nuff said.

BP at the career fair: "We're offering a special internship. Position: Looking for a highly motivated and somewhat conniving student. Responsibilities are mainly of a clerical nature. We need you to shred some not so important documents detailing the events of some oil that apparently leaked in the gulf. Additionally, we'll need you redirect all phone calls concerning any animal issues to the World Wildlife Federation (WWF). Our number is apparently very similar to their number. Don't be surprised if the customers sound very angry and insist that they don't have the wrong number. That's what you get paid the big bucks for, diffusing misunderstandings, because remember, BP's always right". Seriously though, I went to the career fair and asked the lady what kind of summer internships they had. "Well we have most of our programs in Houston and Alaska. It's an online application, but this year we won't be conducting on campus interviews because, well… our engineers are a little busy." Can't imagine why they'd be more busy than usual.

Living as Michael Jackson:

If you haven't gotten your bike stolen since you've been here you probably care about it just a little bit too much. Well, when mine was stolen twice last semester, I started to care a little bit more, but after the second time it needed to be put down as it was missing all brakes, a seat, and a left petal (Doris was such a good bike). I finally just made the trip to Walmart and bought another one, but I didn't need a new lock. The reason I still had one was because I hadn't used it the two times my bike was stolen. So now that I have a new bike, what happens? The lock gets stuck on the bike. And at the band practice field of all places (southern most part of campus). So, after jamming the key in three or four times I decided to just carry it back. It's a Thursday afternoon so of course the campus is packed with visitors who now think all ND students are thieves because I'm carrying a locked bike across campus, not to mention it must have looked like I was under the influence of something because I had the inner frame resting on my neck like it was "n.b.d. "



Heart speaks to heart: John Henry Cardinal Newman

Fr. Neil J. Roy
Professor of Theology

The beatification of John Henry Newman (1801-1890) on September 19, 2010, will mark an important milestone in the life not only of the Church in Great Britain, but indeed of the Church around the world. Cardinal Newman remains the single most influential figure of the Catholic Church in the nineteenth century. Twenty years after his death in 1890, it is calculated that one million people had entered the Catholic Church as a result of either their personal acquaintance with Newman or their reading of his works.

Newman exercised a vigorous and highly effective apostolate of the pen. His many works, such as The Idea of a University, The Development of Doctrine, The Grammar of Assent, and his intellectual autobiography Apologia pro vita sua still command attention and respect in the twenty first century, and not just in Anglophone countries. His personal correspondence, running to some 50,000 letters, takes up (along with his diaries) 32 volumes.

In addition to a daunting intellectual rigor and an indefatigable zeal for writing, Newman demonstrated a remarkable gift for friendship. Newman enjoyed many lifelong friends among a wide assortment of people, male and female, older and younger, Catholic and Protestant, rich and poor, learned and simple.

In a sermon titled "Personal Influence, the Means of Propagating Truth," which he delivered to Oxford undergraduates during his days as an Anglican on January 22, 1832, Newman points out that Christians win people over to Jesus Christ and his Church not so much by means of argument and debate, but the authentic witness of faithful discipleship and the shared joy of friendship.

The truth proclaimed by the Gospel, he argues, "has been upheld not as a system, not by books, not by argument, nor by temporal power, but by the personal influence of such men … who are at once teachers and the patterns of it" (Sermon 5. 26).

One of Newman's favorite teachers, St. Philip Neri (1515-1595), brought the families of the city of Rome back to the practice of prayer and the fervor of primitive Christianity through his delightful personality, his sincere interest in the lives of those around him, and his gentle sense of humor. We might find it odd that an introvert like Newman should have found in the ebullient, even riotously funny Philip Neri a spiritual guide and the inspiration for Newman's Oratory in Birmingham. Yet Philip won over Newman, as he had done the people of Rome in the sixteenth century, by his joy in the Lord.



Fr. Neil J. Roy, Professor of Theology

By reading St Francis de Sales (1567-1622), the gentle doctor of the Church and author of the Introduction to the Devout Life, Newman learned the art of mentoring others in the spiritual life, particularly through the apostolate of friendship. When Newman was made a cardinal in 1879, he took as his motto a phrase he adapted from De Sales: Cor cordi loquitur (heart speaks to heart).

Newman placed three hearts on his coat of arms to represent the three divine persons of the Holy Trinity. Below the shield a scroll reveals his motto: Cor ad cor loquitur: "heart speaks to heart." The Holy Trinity, a communion of three divine persons in one God, calls us to share this communion of life and love not only with the Godhead but with our neighbor.

In the invitation into a meeting of minds and hearts Newman anticipated the Second Vatican Council (1962-1965), which extended the invitation to all people of good will to enter into or deepen communion with God and with one another. The German Pope Benedict XVI, an avid admirer of Newman, goes next week to Birmingham to beatify its most famous citizen, recognizing the exemplary holiness of John Henry Cardinal Newman.

Fr. Neil J. Roy, STL, PhD, a priest of the Diocese of Peterborough, Canada, teaches in the Department of Theology. He can be contacted at nroy@nd.edu.

Letter to the Editor

Dear Editor,

Thank you for your kind front page attention to my recent Pontifical appointment. I was pleasantly surprised by such attention. I was also a bit surprised however that you reported that I had received an appointment to the Pontifical University of the Angelicum, a Vatican university run by the Dominican order. Much as I would like to teach among the "dogs of the Lord," one of whose most august members I study, St. Thomas Aquinas, I fear your article was wrong on that point, and I fear I may be soon getting a call from our provost. You see, academic statutes being what they are, I could not accept an appointment at another university without resigning my present position. But I could not bear to leave our sweet mother, even for the greatest non-sacramental rewards, pomps, and circumstances offered by the Church of Rome.

In fact, I was appointed to the Pontifical Academy of St. Thomas Aquinas, founded by Leo XIIIth in 1879 to encourage the dissemination of the thought of St. Thomas Aquinas and its engagement with contemporary modes of thought. But 'Academy' there does not mean school. It means and honorary collection of scholars like the French Academy or the American Academy of Arts and Sciences.

In Notre Dame,
John P. O'Callaghan, Academician of St. Thomas

Correction

In the previous issue of *The Irish Rover*, Religion and Ethics editor Dale Parker's article "Maritain Center Director Appointed to the Angelicum" incorrectly stated that Professor John O'Callaghan was appointed to the Pontifical University of St. Thomas Aquinas, otherwise known as the Angelicum. Professor O'Callaghan was appointed to the Pontifical **Academy** of St. Thomas Aquinas. *The Rover* regrets this error.

An anthropological take on plagiarism

Adrianna Garcia
Culture & Thought Co-Editor

While thousands of fans awaited the season-opener against Purdue University, the College of Arts and Letters presented its annual Saturday Scholar Series at the Snite Museum's Annenberg Auditorium, with Susan D. Blum's lecture on "Plagiarism and College Culture."

A professor in the department of anthropology, Blum began her lecture by asking the audience, "What is plagiarism?" When presented with choices, a few responded "a crime," while others considered it a "moral lapse of judgment." After piquing the audience's interest in the subject, Blum explained how anthropology uses the concept of cultural relativism when studying their prime subjects: human beings. A concept distinct from moral relativism, cultural relativism permits scholars to understand how human beings regard their own behavior. Blum further articulated that we as individuals "are responsible for own behavior, but are embedded within different social structures."



Professor Sheila Blum, Professor of Anthropology
(We like her glasses!)

Blum then began to explain that between 30% and 80% of students have committed an act of plagiarism. The penalties, Blum highlighted, could range from either no admonishment to what she called the 'academic death penalty,' expulsion. She suggested, however, that plagiarism diverges into two categories- what she called a "huge gamut of behavior," where 'plagiarism

The incomparable Ralph

Dean Masuda
Staff Writer

"The Catholic faith is the best thing that ever happened to the human race." These often repeated words epitomize the overriding characteristic of Notre Dame's very own philosopher-novelist-poet and fearlessly loyal son of Our Lady, the late, and undoubtedly great, Professor Emeritus Ralph McInerny.

In an evening lecture, Notre Dame philosophy Professor David Solomon recounted the life and works of "Ralph," as the scholarly giant was known around campus in the closing years of his life.

The evening's lecture was the first in a four part Catholic Culture Literature series, an initiative of the Notre Dame Center of Ethics and Culture, entitled "Strangers in a Strange Land." The purpose of the series is "to inspire Notre Dame undergraduate students to read and appreciate the work of these great Catholic luminaries as invaluable to their Catholic formation."

As a personal friend and colleague of McInerny for more than 40 years, Solomon was able to give an authoritative and unique glimpse into McInerny's life. He related the story of his first day in South Bend when he and his wife were picked up by McInerny and his wife at the train station. It was Solomon's first meeting with McInerny, and it was memorable. "We had a long and boozey evening that night, which was extended when we were invited back to the McInerny house on Portage Ave for even more conversation." It was the beginning of a long friendship between Solomon and McInerny.

Solomon explained that his friendship with McInerny came as a surprise because Solomon was hired to be the "anti-Ralph." McInerny was one of the leading Thomistic philosophers of the 20th century and had been hired in 1955 as part of an effort to build a department that was firmly rooted in the neo-scholastic revival in Philosophy, formerly launched by Pope Leo XIII in his encyclical Aeterni Patris (1879). He was expected to bring new energy and new ideas to Notre Dame in the vein of that revival. McInerny was an unusual Thomist because of his interest in nineteenth century German philosopher Sorin Kirkegaard, as well as modernist literature.

The philosophy department at that time was overwhelmingly Catholic. Solomon was only the third non-Catholic to be hired before 1968 and described himself as an "off-the-shelf analytic philosopher," as innocent of any real understanding of Catholicism as one could be. Despite their original differences in faith and philosophy, Solomon and McInerny shared three interests on which their friendship grew; a deep interest in literature, especially the novel, an influence from Aristotelian philosophers, and a strong belief that philosophical reflection was inevitably related to one's attitude toward religious belief.

"One of the most remarkable features of Ralph's life…is the continuity of religious belief, philosophical orientation and moral commitment throughout his life."

Solomon described McInerny as the only "professional philosopher [and] significant professional novelist." He was indeed fully both in a way nobody else had, or has ever been. Commenting on McInerny's motivation for writing novels at such a prolific rate, Solomon half-jokingly explained that it was in large part for financial gain, saying "Ralph was not embarrassed to be paid for his novels."

McInerny wrote over 130 books: two in the 1960s, eleven in the 1970s, twenty-two in the 1980s, twenty-eight in the 1990s, and twenty-eight in the 2000s. His works spanned the gamut from significant philosophical works, to mystery novels, to "serious" novels.

Among his philosophical works was an important discourse on The Logic of Analogy (1961), as well as superb defenses of St. Thomas Aquinas from contemporary critics. His array of mystery novels includes the famous Father Dowling Mysteries, the Notre Dame novels, and more recently, The Rosary Chronicles, which were a response to Dan Brown's The Da Vinci Code (as Solomon put it, "It had the same type of mad hopeless… murderers inside the Vatican, bad theology, bad history… showing that Catholics can do it too.")

McInerny's first breakthrough novel, Jolly Rogerson (1967), is counted among his more "serious" novels, along with The Priest (1973), which was, "an attempt to capture… the spirit of the church in America in the late 60's early 70's after the dispute about Humanae Vitae and the revolt of the theologians."

Solomon concluded his talk by noting that "one of the most remarkable features of Ralph's life…is the continuity of religious belief, philosophical orientation and moral commitment throughout his life." While most philosophers want to be liberated from their past and grow into their future, there is a smoothness of development, free from any distinct breaks or departures, which characterizes not only McInerny's career but life as well.

A short while before his death, McInerny asked Solomon to bring him a copy of St. Louis de Montfort's The Secret of the Rosary, which he had bought with money received on his eleventh birthday. Solomon was struck by the idea that a man as learned as McInerny was asking, in the last months of his life, for the same book the 11 year old Ralph had meditated on those many years ago; he observed that McInerny "must have forged his identity pretty early."

Dean Masuda likes philosophy too. Contact him at dmasuda1@nd.edu.



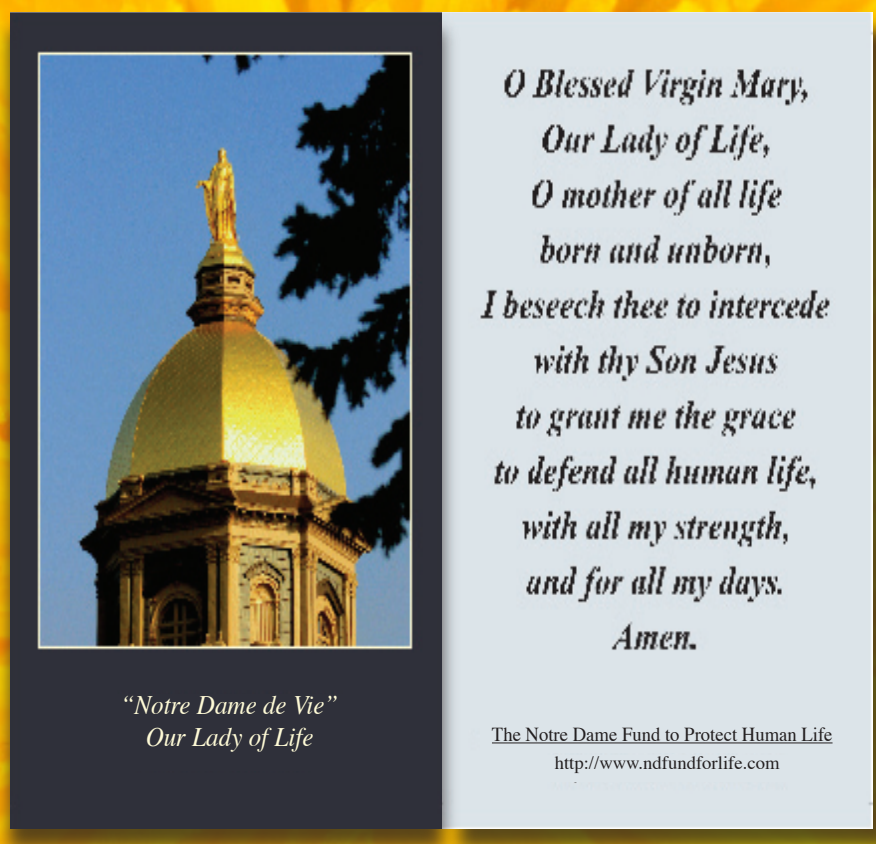
TO SUBSCRIBE TO THE IRISH ROVER

WWW.IRISHROVER.NET



IRISHWATCHDOG.BLOGSPOT.COM

ROVER STAFFERS SPILL THEIR CONSERVATIVE GUTS.



LIVES ARE SAVED ONE AT A TIME.

BE A LIFESAVER!

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

Advertise with *The Rover*.
Contact ndirishrover@gmail.com.

University responds to Collins' suit

continued from front page

accessories to his home and used them extensively in pursuit of his personal hobby of photography, including taking landscape and pornographic photographs," the university's response states.

According to the university, pornography was also found on university computers to which Collins and others had access. The university seeks payment from Collins for over $140,000 in damages, investigation costs, and attorney fees.

Collins, however, insists the images were stored without his knowledge. He also claims that the equipment he bought may be used for legitimate academic research.

Notre Dame's dean of engineering, Peter Kilpatrick, reiterated the rationale found in the university's filed documents.

"The primary reason the university moved to dismiss Professor Collins was that, in our careful and considered opinion, he used federal grant monies to purchase equipment for personal use," Kilpatrick said in an email response. "He then misrepresented the expenditure of these funds to the National Science Foundation. Both of these actions constitute serious wrongdoing and justified dismissal with cause."

Collins was suspended with pay, but without access to his lab or office, as of Aug. 24, 2009. The university formally dismissed him on June 2, 2010. Collins filed his suit in July.

The former electrical engineering professor maintains that he was wrongfully terminated, citing the policies outlined in the university's academic articles. Included in the $75,000 figure for the lawsuit are damages for what Collins says is serious damage to his personal and professional relationship.

The university believes the process behind their dismissal of Collins was just.

"We've made our position on this matter clear through our response to his lawsuit. We're confident in that position and equally confident that our process in this matter was thorough and fair," said university spokesman Dennis Brown.

Collins had taught at Notre Dame since 1996. In 1998, the Institute of Electrical and Electronics Engineers (IEEE) awarded Collins the Judith A. Resnik Award, "for the development of coding for space communications which contributed the success of the Galileo mission."

Collins now lives in Key West, Florida. His telephone number is unlisted.

A pre-trial conference before U.S. Magistrate Judge Christopher Nuechterlein will be held on September 21.

Claire Gillen is a junior history major. She was a Student Free Press Association fellow in Summer 2010, and this article was first published on the SFPA website. Contact her at cgillen2@nd.edu.

ROVER RECOMMENDATIONS

Thurs., Sept. 16, 6:30 pm - Orestes Brownson Council kick-off on the 7th Floor of Hesburgh

•••

Fri., Sept. 17, 4 pm: Hadley Arkes presents "Where are the 'Limits' in a 'Limited Government'?" in the Eck Visitor Center Auditorium

•••

Mon., Sept. 20, 11 am-9 pm-Eucharistic Adoration in the Como Chapel Opens

•••

Mon., Sept. 20, 7 pm - Newt Gingrich presents the film "Nine Days That Changed the World" in Washington Hall

•••

Tues., Sept. 21, 8 pm - Ralph Wood presents "Flannery O'Connor on the Comic Character of Christian Formation" in 141 Debart

•••

Wed., Sept. 22, 6 pm - Pray the rosary with Bishop Rhoades in Women's Pavilion - abortion clinic (2010 Ironwood Circle, South Bend, IN)

•••

Wed., Sept. 22, 8 pm: Identity Project of Notre Dame (idND) meeting in 312 Lafortune

The ethical failure of plagiarism

continued from front page

1' can be an unintentional act and 'plagiarism 2' is deliberate. The latter involves the attempt to dodge rules. At its most extreme, 'plagiarism 2' includes buying a term paper or having an individual write the paper for them.

Blum then stated the rationale for the rules of attribution and citation. On economic grounds, Blum argued that authors make a living by writing books and treatises. These writers deserved credit for their ideas, and, by not citing them, the student was committing a crime.

Next, Blum discussed the moral element to plagiarism. Individuals can be creative and formulate significant original contributions to society; for example, Blum stated that William Woodsworth "was regarded as a genius, a unique individual" who crafted masterpieces in the poetic world. By failing to acknowledge the author, a student had a moral lapse of judgment.

In the legal realm, Blum explained that within the academic guild, a student is expected to indicate his sources and allow others to trace what influenced the writer's train of thought. Without indicating this train of thought, the act of plagiarizing indicates ethical failure. The same applies to the pedagogical sphere: A student's failure to provide citations essentially facilitates an educational waste.

Blum discussed further that if plagiarism is wrong, why do students plagiarize in the first place? Blum stated that on the textual side, students either plagiarized because they were ignorant or battled inconsistencies. But on the contextual side, students plagiarized because of distractions, lack of interest, time constraints, or desire to please the teacher.

Following through with her reasoning, Blum wondered what the real purpose of higher education is. Of course, getting a degree and fulfilling expectations were important, but intrinsically, Blum argued that higher education's purpose is to attain skills and improve a student's character.

As a result, Blum emphasized that plagiarism needed to be tackled both by the student and by the instructor. As teachers should "rethink the nature and goals of education," implementing engaging assignments and reprimanding the acts of plagiarism, so students should "become curious, offer their own contribution to knowledge, and be an active participant" in the learning world. Society also has a role to play; it must emphasize learning, not just credentials, degrees, grades, and credits.

Adriana Garcia is a junior theology/sociology major who double-checked this article with Dr. Blum to make sure she was not going to be convicted of any form of plagiarism. She can be contacted at agarci16@nd.edu.

Notre Dame remembers 9-11 with Governor Tom Ridge "A Conversation with Tom Ridge"

ELLIOTT MARIE ARGUE
Campus Co-Editor

This past weekend, Governor Tom Ridge, first secretary of the Department of Homeland Security, visited Notre Dame, not only to cheer on the Irish but also to give a talk entitled "A Conversation with Tom Ridge" at the Mendoza College of Business.

Father John Jenkins introduced Ridge and pointed to the relevance of his visit on the weekend of the ninth anniversary of the September 11 terrorist attacks. After these horrific events, President Bush appointed Ridge to the task of organizing a new federal department out of 22 agencies, including the FBI, CIA, and the Coast Guard.

Ridge reminded the audience that nine years ago, 10,000 members of the Notre Dame community gathered for Mass on South Quad in honor of the victims of the attacks. In those days following September 11, liberty was challenged, but Americans were unified, said Ridge.

Because he was speaking at the request of the College of Business, Ridge related to business the lessons he learned as Governor of the Commonwealth of Pennsylvania and as secretary of the Department of Homeland Security. Ridge said that in a way he was "CEO" of the Commonwealth of Pennsylvania, and then Division Head of the Department of Homeland Security of the United States.

Ridge offered four principles of leadership that apply to civil service as well as business leadership. First, "Know your mission; understand it, and you better be able to articulate it," said Ridge. Second, Ridge advised that leaders pick a team that they trust. Then, if leaders believe in the abilities of their team members, they empower those members. Ridge urged the audience to "get over mistakes" because they happen. Ridge emphasized that, "There is nobody in business or politics who is successful by himself."

He further stressed that "everybody in the organization has value," including the person who comes in and cleans the offices at night, and that "all work has dignity." Third, a leader needs to listen. Ridge said that there were a "couple times as a sergeant [when] I listened to a private, and I was very, very glad I did." Finally, Ridge explained that a leader has to rely on his or her title. A leader can flaunt his or her title and receive obedience from subordinates but only through genuine dedication to those subordinates can, "leaders get commitment."



Former Secretary of the Department of Homeland Security Tom Ridge

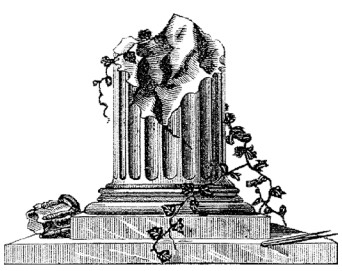
Ridge expressed belief that the business and security world are closely tied. He said, "Our success depends on how effective we are in engaging the rest of the world." The United States has the option "to lead or get out of the way," and according to Ridge, not to lead is a recipe for disaster with the consequence of becoming a second rate country.

Ridge stated that in a global market, the United States has to figure out a way to compete. In a football analogy, just as it would be absurd for Notre Dame to only play division II schools in football because Division I is tough, so too is the idea of leaving the global market because it is too tough. Ridge argued that Americans need to conduct business overseas.

Finally, Ridge spoke about the importance of smart risk-taking. Homeland Security is about managing risks, just as running a business is about managing the risk. Ridge urged the business school to make a difference in families and communities by equipping businesses with their own good brand.

When asked by Rover staff writer Michael Jackson to speak about the comprehensive factors he saw as essential to Homeland Security, Ridge responded that America cannot be protectionist, interrupting all daily activity to inspect everything. At the same time, he said he thinks America has become complacent. He thinks there is a delicate balance between living in fear and living in ignorance of reality.

Elliott Argue enjoys the little things, like having lunch outside at Decio. She can be reached at eargue@nd.edu.

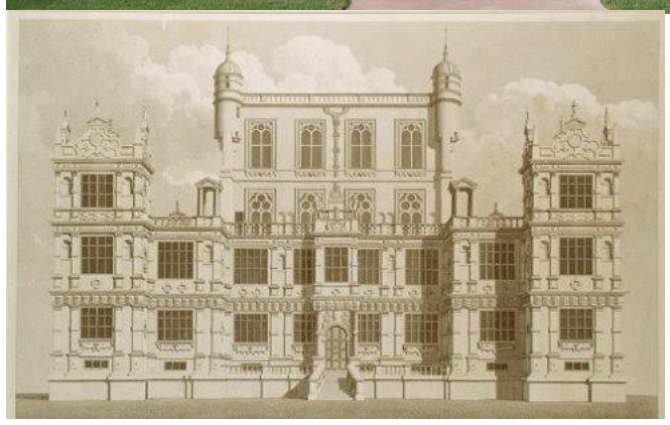


The Column
A running commentary on the architecture of Notre Dame

MATTHEW BALKEY
Culture & Thought Co-Editor



photo courtesy of Matthew Balkey



This 18th-century engraving shows the original, central keep of Wollaton Hall with the expansive Elizabethan windows added by Robert Smythson. The disposition of the windows on Hurley Hall is reminiscent of the relationship between those period alterations.

In the last issue I introduced the concept of architectural criticism and began our exploration of the historic buildings on South Quad. I hoped to convey the understanding that a neo-gothic building can succeed by quoting and interpreting the unique characteristics of different periods in gothic architecture. Unfortunately, you may have come away with the impression that every neo-gothic opus must be antiquarian, a historicist essay in stone. This is simply false.

After all, in the year 1090, the Early English style was not a revival – it represented the latest fashions and syntheses of building technology in Britain. The spirit of gothic can be expressed within the needs of any age, while still responding to a timeless perception of the Scholastic ideal. What makes it difficult to produce today is a building culture which lacks a sense of identity within the Western tradition. What we find difficult, however, is not impossible, as the innovation of two unique buildings on South Quad demonstrate.

Technological revolutions in transportation and communications were instrumental in making Notre Dame a national university, but such growth was not without a measure of tragedy: an airplane crash in March of 1931 that took the life of Knute Rockne. It began as a trembling, uncertain jostling. Stress wracked the airframe of the Fokker F.10 ever more insistently until, with a tremendous shudder, the wing failed. Moments later, the crippled craft plummeted erratically into a remote Kansas field. Back at Notre Dame, work continued unabated on an assemblage of buildings at the southern edge of campus. The fruit of Notre Dame's success on the gridiron, South Quad, would be forever linked to the memory of the coach who had raised the university to national prominence.

Seven years later, the Rockne Memorial opened. The bold massing of 'the Rock' distinctively anchors the western limit of the quad. It commemorates the legacy of a life-long innovator and promoter. Its neo-gothic style fits with the other buildings; yet, it is no relic. Rather than adopt a historic look, it recreates a process, employing the elements of gothic form with a contemporary aesthetic, Art Deco. The iconographic program of this building, with shields and chiseled athletes lining its walls, exemplifies 1930s design in exquisite detail. The central block, with the vertical reach of its buttresses, exudes strength in the sheer physicality of its presence. Viewing that outline, silhouetted against a fading sunset, there is no residue of repressed cathedral, or parliament. The neo-gothic molds itself to the modern gymnasium in apparent effortlessness.

For comparison, I include a detail from the elevation of the Los Angeles Public Library, designed in 1925 by Bertram Goodhue. The references here are neo-Egyptian and Spanish Colonial motifs, but once again the historical idioms have been sublimated into a thoroughly Art Deco composition. In this way, it is clearly possible to build a neo-gothic building which is nonetheless an authentic representative of its own time and period.

Elsewhere on South Quad, Hurley Hall similarly adapts neo-gothic styling to a later aesthetic. The fenestration (arrangement and proportion of windows on a façade) covers an expanse to rival Wollaton Hall by the Elizabethan architect Robert Smythson. The building as a whole is a rather brilliant reworking of a country manor to produce an academic facility. The steamship bas-relief adorning the tympanum, or panel above the central door, expresses the spirit of progress so essential to 1930s undertakings. Even the globe in the foyer of Hurley feels dated to that era of ocean liners and zeppelins – the sort of map that Indiana Jones flies over with a bold red route. Could you imagine a more appropriate home for the International Studies Program?

Next door is Riley Hall, which, free from any neo-gothic pretensions, distinctively combines arts-and-crafts details to the vernacular yellow brick of earlier buildings on campus. While the only building of its kind on the quad, it still manages an unobtrusive, almost hidden presence among the pines and sidewalks.

The examples set by these buildings give our University's patrimony a remarkable and individual character. They open our eyes to the potential latent in our present endeavors to produce an architectural scenography worthy of the identity and mission of Notre Dame. In future installments, I hope to address just how well the more recent additions to our campus complement and enhance this vision.

Matthew Balkey is a 4th-year architecture major. He regards with disdain the uncultured masses by whom his articles are left unread. He can be reached by e-mail at mbalkey@nd.edu.

Obama's Illegal Stem-Cell Policy

RYAN ANDERSON
Ph.D Student, Political Science



A year and a half ago, when President Obama signed his executive order funding embryo-destructive stem-cell research, I argued in The Weekly Standard that he was perpetuating a needless stem-cell war, that his decision was "bad ethics, bad science, and bad politics." Add "bad law" to the list. Earlier this week, Chief Judge Royce Lamberth of the U.S. District Court for the District of Columbia ruled that Obama's stem-cell policy runs afoul of federal law.

Obama's policy is bad ethics because it creates further incentives for the destruction of human beings in their very earliest stage of life. When President Bush became the first president ever to fund embryonic stem-cell research, he set a clear moral line: the government would not be complicit in encouraging additional embryo destruction. His executive order allowed funding on embryonic stem-cell lines derived from embryos that had already been destroyed, but excluded funding of research using stem cells from embryos destroyed after August 9, 2001 (the date of his announced policy).

Some pro-lifers thought that even this policy fell short of full respect for human life, but Bush was attempting to make the best of a bad situation: for embryos that had already been destroyed, funds would be made available for research that tried to salvage some value out of their destruction. But Bush resolutely refused (twice exercising the veto) to incentivize future embryo destruction by funding it with tax dollars. His reasoning was clear: Science itself tells us that a human embryo is a whole living member of the species homo sapiens, a human being at the very beginning of life. And sound principles of political justice tell us that all human beings deserve the protection of the law. While political will was lacking for legal protections, Bush sought at least to keep the government-and tax-paying citizens-free from complicity in embryo killing. Obama's policy is bad ethics precisely because it implicates the American taxpayer in an unjust practice.

Obama's policy is bad science because embryo destruction is no longer necessary for the types of stem cells doctors seek. First, as the L.A. Times noted earlier this month, adult stem cells are already being used to treat patients suffering from seventy-three different ailments. The count for embryonic stem cells is zero. In fact, therapies from embryonic stem cells haven't even cleared stage-one clinical trials. Second, and even more noteworthy, scientists can now create stem cells with all the same properties as those derived from embryos without killing-or even using-embryos at all. (When this scientific breakthrough was first announced in November 2007, I wrote an article for The Weekly Standard entitled "The End of the Stem-Cell Wars." Alas, a better title would have been, "What Should Be the End of the Stem-Cell Wars.") In some respects, these induced pluripotent stem cells (iPSCs) appear to be medically superior to embryonic stem cells: cheaper to produce, easier to work with, and, most importantly, patient-specific-a crucial factor for any future medicinal use.

As anyone familiar with organ transplants knows, immune rejection is a major hurdle to any form of regenerative medicine. Induced pluripotent stem cells clear this hurdle because they can be created from a patient's own skin cells to have his exact DNA sequence. For the same to be true of embryonic stem cells, they would have to be created from an embryo produced by human cloning-an unethical, unsafe, and so far unsuccessful procedure. In creating economic incentives for research that shows little or no medical promise (especially compared to the ethical alternatives), Obama's policy is bad science.

Obama's policy is bad politics because it needlessly perpetuates a stem-cell war where an easy peace is available. While public opinion on stem cells is notoriously difficult to gauge, after the November 2007 breakthrough only the staunchest of ideologues were clamoring for public funding of embryo destruction. Certainly by 2009, the issue had lost most of its political salience, entirely dropping from the front pages of our newspapers. Once an ethically legitimate alternative to embryonic stem-cell research was developed, the public and the media lost interest.

If Obama really wanted to resolve one front of the culture wars and show respect for pro-lifers, as he claimed, he would have refused to make citizens complicit in embryo killing by simply continuing the Bush policies. Instead, beholden to the radical fringe of his party, he chose to make a show of repudiating the Bush years. Not only was this needlessly harmful to our political culture; it may also have harmed Obama's political self-interest: he certainly didn't gain himself new supporters by wasting tax dollars on unethical and unnecessary research. In both of these ways, Obama's policy is bad politics.

Now comes news that Obama's policy is bad law. Earlier this week Chief Judge Royce Lamberth ruled that the funding guidelines issued by the National Institutes of Health (NIH) pursuant to Obama's executive order violate the Dickey-Wicker Amendment. This Amendment, in effect since 1996, prohibits the federal funding of "research in which a human embryo or embryos are destroyed, discarded or knowingly subjected to risk of injury or death." Judge Lamberth's ruling dismissed the so-called "use-derivation" distinction (by which some would defend Obama's policies) as mere book-keeping:

> This prohibition encompasses all "research in which" an embryo is destroyed, not just the "piece of research" in which the embryo is destroyed. Had Congress intended to limit the Dickey-Wicker to only those discrete acts that result in the destruction of an embryo, like the derivation of ESCs, or to research on the embryo itself, Congress could have written the statute that way. Congress, however, has not written the statute that way, and this Court is bound to apply the law as it is written.

It shouldn't be surprising that Judge Lamberth finds the "use-derivation" distinction unconvincing. President Clinton's Bioethics Commission actually reached the same conclusion: "we believe that this [distinction] is a misrepresentation of the new field of human stem cell research." Because the Commission supported embryo-destructive research, it urged that the Dickey-Wicker Amendment be overturned. But so long as the Amendment remains valid law, Judge Lamberth is obliged to rule according to its language. Unless Congress overturns the law, Obama's stem-cell policy appears to be bad law.

Yet Clinton's Bioethics Commission, if it still existed, might no longer support overturning Dickey-Wicker. As Joseph Bottum and I noted in an article in First Things, "Stem Cells: A Political History," Congress first passed the Dickey-Wicker Amendment in 1996 to prevent Clinton from authorizing federal funds for embryo-destructive research related to fertility treatments. It wasn't until 1999 that his Bioethics Commission concluded that embryonic stem-cell research was a legitimate reason for embryo destruction, and thus favored overturning Dickey-Wicker. But, the Commission concluded:

> The derivation of stem cells from embryos remaining following infertility treatments is justifiable only if no less morally problematic alternatives are available for advancing the research. ... The claim that there are alternatives to using stem cells derived from embryos is not, at the present time, supported scientifically. We recognize, however, that this is a matter that must be revisited continually as science advances.

Given the recent scientific advancements with induced pluripotent stem cells, could anyone plausibly suggest that "no less morally problematic" alternative exists? If Obama refuses to follow Bush's prudent policy, at the very least he should follow that of Clinton's Commission.

It is unclear whether Judge Lamberth's decision, a temporary injunction, will be upheld upon full review and appeal. It is worth noting that his ruling suggests that Bush's policy of embryonic stem-cell funding was illegal as well. While Clinton's Bioethics Commission found the "use-derivation" to be morally irrelevant, the general counsel in Clinton's Department of Health and Human Services found it to be legally valid. But Clinton left office before any funding was ever actually approved and thus left the decision to his successor. Bush sought to honor the spirit, if not, perhaps, the letter, of Dickey-Wicker by providing funding for embryonic stem-cell research without incentivizing further embryo destruction. Obama's policy, clearly trying to skirt both the spirit and the letter of the law, provides fresh streams of funding for embryo-destructive research, so long as the destruction itself is privately funded. Judge Lamberth had no patience for this argument.

Nor should we.

Bad ethics, bad science, bad politics, and bad law. Normally it takes only three strikes to be out. But not even this fourth will mark the death knell for this deadly science: while the ruling temporarily halts the federal funding of embryo-destructive stem-cell research, it does nothing to prevent the destruction of human embryos in privately funded research. There is no law forbidding embryo killing, and there never has been. And despite what some excitable commentators have said, there has never been a ban on embryonic stem-cell research. Yet this injunction is a step toward restoring taxpayer-supported scientific research to its morally upright place.

Ryan T. Anderson, a former embryo and a current clump of cells, is a Ph.D. student in the Department of Political Science and the Editor of Public Discourse: Ethics, Law, and the Common Good, an online magazine of the Witherspoon Institute of Princeton, NJ. This article originally appeared in Public Discourse and is reprinted with permission."

NOTRE DAME FIGHTS BLINDNESS WITH UPCOMING CHARITY WALK

More than 10 million Americans, including Notre Dame's beloved Father Hesburgh, are losing the battle against blindness. This statistic is a sad reality for all ages, with dreaded forms of the debilitating disease plaguing children and elderly alike. However, recent research and tests have proven effective in altering some forms for the better.

Join the Fighting Irish in this Fight Against Blindness at the Biology Club's Vision Walk on Sunday, September 26th, 2010, beginning at Notre Dame's Morris Inn at 1:30pm.

Registration begins at 12pm on the 26th and is $10 for students and $15 for non-students. T-shirts will also be sold. All monies collected will go towards the Foundation Fighting Blindness, the largest source of non-governmental funding for retinal degenerative disease research in the world. Funds will go towards non-embryonic stem cell research. Participants can also win raffle prizes.

For more information or to register, visit the Notre Dame Student Shop or email Maria Sellers at mseller1@nd.edu.
Registration will also be available on the day of the walk.

Learning to love at home

TOM BOUNDS
Alumni, ND '10



My God, I love you, but … oh, teach me to love!
-St. Josemaria Escriva

At Notre Dame the opportunities to love abound: Be good to your friends, devote yourself to study, give freely through social service, frequent Mass and the sacraments, and do that thing you do under the Lyons' Arch (or maybe not).

Graduating from Notre Dame and setting out in the real world was timely, anticipated, and necessary. And this real, often perturbing experience is a very good thing for one very significant reason: it's teaching me how to love. This love, though, is different than before. It requires more activity than I remember, demanding the initiative, drive, and focus that I only recall properly giving to my studies as an undergraduate.

Playing catch with my little brother, John, means losing baseballs in the gutter when I'm tired from a day of work. This leisure of self giving doesn't have the appeal of a lazy Saturday afternoon in April on South Quad. It's much easier to thank the kitchen staff at South Dining Hall than it is to wash mom's dirty dishes. Getting a good grade, praise from teachers, and the genuine sense of intellectual fulfillment that comes with education is much different than data analysis, which purpose is often unknown.

With great demands, though, so too is the love. My brother, John, now 13, is one of the sharpest wits and gentlest souls I have ever known. Laughing with him on the asphalt street as baseballs bounce off curbs and mailboxes has increased my sense of gratitude to my dad and mom for making this marvelous family, and to that little son of a gun, lazy as sin and funny as hell, who will continue to be the best of friends and the ablest of companions.

Then there's my mother, a full head shorter than me, who can cut me in half with a disapproving stare, then stoop to pick up the pieces and put me back together again with one of the best hugs on God's green earth. She makes a mean pasta dish, too, and I'm happy to help clean that up.

Finally there's my job, where I am surrounded by genuine and caring souls. There's K., a Saint Mary's grad, with real Irish warmth that shines through whether she's talking about her three children or that football squad on the midwestern plains. Down the hall is M., who drives over a thousand miles on the weekends to visit his teenage daughter in South Carolina. Then there's my boss, L., who is intent on making sure that some stimulating and interesting work comes my way, though I am largely untested.

With a proper perspective, I am beginning to discover that this new love builds upon that which I have already experienced at Notre Dame. I have to step out more, try harder, and stop worrying about myself because, when I do, the friendships, relationships, and grace-filled moments are as present, and perhaps more profound, than before.

This new task is difficult, but comes with much hope. Like most challenges, it is happening in fits and starts, but each setback confirms the way forward and the goal: to give fully of myself to others, and to receive the fullness of their love in return.

Tom studied math and philosophy at Notre Dame and graduated last May. He currently works as an analyst for the US Army at Aberdeen Proving Ground, Maryland. He can be contacted at tbounds1@gmail.com.

Arts & Letters panel discusses JFK's speech on church and state

NATHANIEL GOTCHER
Staff Writer

This past Saturday, September 11, the College of Arts and Letters continued its Saturday Scholar Series with a panel on Religion and American Public Life. In conjunction with the James P. Reilly, Sr. Lecture on Religion and Public Life the night before, the panel discussed John F. Kennedy's campaign speech on the separation of Church and State and what that means to American Catholics 50 years later. Moderating the panel was Michael Zuckert, professor of political science and head of the Tocqueville Center for the Study of Religion in American Public Life.

Richard Garnett of the Notre Dame Law School began the discussion by inquiring into what we mean by separation of Church and State. Quoting Benedict XVI, Garnett stated that although we often think of separation of Church and State as promoted by secularists, in fact, the very idea is based on a Christian view of politics and is consistent with the Catholic Church's teachings. It is consistent because the Church does not wish to silence religious opinion in the political world, but rather underscore and promote it. This separation allows us to be as "God-soaked as we want" without the government prohibiting freedom of religious expression.

In the question and answer session that followed the panel, Garnett stressed that it was wrong to criticize the bishops for "not separating Church and State" in objecting to the invitation of Obama, since separation of Church and State indicates that the State has no jurisdiction over the Church's authority. Thus, since the bishops were making statements concerning the actions of Catholics, they have an authority which the State cannot inhibit.

Cathleen Kaveny, also of the Law School, followed Garnett by discussing Kennedy's reasons for giving the speech. Kaveny explained that the Houston Baptists could foresee two problems that Kennedy's Catholic faith would pose to his presidency: the basis for his decisions and whether he would let his Catholic beliefs shape the law in opposition to Protestant beliefs.

Next on the panel was John McGreevy, Dean of the College of Arts and Letters. As an historian, he addressed the movement of religion from the private sphere to the political sphere. McGreevy added that the context in which Kennedy spoke was one in which the consensus was that religion was a "personal thing that had no place in politics."

McGreevy explained that in years following Kennedy's speech, the occurrence of the civil rights movement, the evangelical movement, the Second Vatican Council, and Roe vs. Wade have contributed to religion's role as a force within politics.

The final panelist was political science Professor Vincent Philip Muñoz. In his opening remarks, he discussed the two-way street between America and religion. While the constitution allows and encourages American citizens to pursue their religious beliefs, this right is yoked with a responsibility to be a good citizen of the United States. The main purpose of Kennedy's speech was to reassure the audience that he agreed with the American Creed and had been and would be a good citizen.

After their concluding remarks, the panelists answered questions from the audience on topics such as the invitation of Obama by the Notre Dame administration, the role of the Catholic faith in the Supreme Court, the construction of the "Ground Zero Mosque," and the possibility of a Muslim counterpart to Kennedy.

Nathaniel Gotcher, a sophomore Archie of Morrissey Manor, has been (intellectually) enriched by the writing of this article. He can be reached at ngotcher@nd.edu.

REAL CONSERVATIVES
SUPPORT A WINNING TEAM.
THE IRISH ROVER is a registered 501(c)(3) tax-exempt organization.
Your tax-deductable contributions help sustain independent journalism at Notre Dame.
We are grateful for your continued support.
Any donations may be sent to The Irish Rover, *P.O. Box 46, Notre Dame, IN 46556 or made online at www.irishrover.net. All contributions are tax-deductible.*

No more Erasmus, but NDIAS and NDCEC continue

Laura Lindsley
Managing Editor

Thirteen years ago, Notre Dame witnessed the founding of the Erasmus Institute, the goal of which was "to foster original research that brings Catholic intellectual traditions into the mainstream of 'secular' life today." Eleven years later, in 2008, Notre Dame witnessed its closing, which has been attributed to insufficient funding. The university has since developed a similar initiative under the name of the Institute for Advanced Studies, or NDIAS, to support "research that is directed toward, or extends inquiry to include, ultimate questions and questions of value, especially as they engage the Catholic intellectual tradition."

In a 2003 proposal entitled "A Strategic Plan Notre Dame 2010: A Quest for Leadership," the Erasmus Institute stated three objectives:

•Augmenting Catholic influence on academic research and thus on the culture at large

•Deepening the thinking of the Church by bringing it into closer contact with the best secular research

•Increasing Notre Dame's stature as a research university by demonstrating that its Catholic character advances, rather than restricts, its contribution to academic research

In order to effect their mission, the institute implemented five initiatives, namely, residential research fellowships, conferences, summer seminars, regular lectures, and publications.

The summer seminars enjoyed a unique status, which NDIAS does not provide. According to the director of NDIAS, Vittorio Hösle, "given [their] primary aim and [their] means, unfortunately [they] do not have the possibility of running summer seminars, at least in the near future."

Father Joseph Wawrykow, professor of theology and former director of the summer seminars, thinks it "unfortunate they were discontinued," as do many students who attended the seminars. Emily Barry of Thomas Aquinas College has "nothing but the highest praise for [her] time at the Erasmus summer seminar." She stated that her "two weeks discussing Faith and Reason, the Catholic university, academic freedom and Ex Corde Ecclesia, and the importance of philosophy and theology within the liberal arts were exceptional."

Another student, Jon Butacci '09, expressed disappointment at the discontinuation of the seminars. Buttaci took a seminar on humanities and the social sciences, enjoying the "breadth of the seminar." Its purpose "was undoubtedly to encourage motivated undergraduates to pursue a career as a Catholic scholar in the humanities and social sciences, and to give us a kind of moral support - not hiding the challenges that face Catholic academics, but being honest about the Church's real need for orthodox Catholic scholars."

At the time the institute's strategic plan was written, its authors expected the flourishing of the institute in the coming years. They noted within the plan that "given the rapid growth and success of the Erasmus Institute, certainly far exceeding original expectations, it would make no sense for the Institute to plan a radical change of course."

Instead, the institute's leaders hoped to adhere to the original program, but even at that time it expressed concern regarding the financial status of the group. According to the strategic plan, less than 20 percent of their one million dollar annual budget came from university funds; the majority came two foundations and three grants, two of which were non-renewable grants from the Pew Charitable Trusts.

This financial uncertainty proved fatal to the institute, which officially shut down on July 1, 2008. According to Father Robert Sullivan, a former director of the institute and current associate vice president for academic mission support, as Trustees later began to allocate funds "for Father Jenkins and Provost Burish to fund strategic research initiatives, a group decided to craft a proposal for the NDIAS."

The creators of the project hoped that, following the closing of Erasmus, "a similar institution even more closely identified with the university would, unlike Erasmus, be able to attract large donations." As a result, "the assets of Erasmus were transferred to the NDIAS." Hösle informed The Rover that he was made director without being involved in the creation of the NDIAS. He found his experience insufficient to give more information on the relation of NDIAS to Erasmus.

The NDIAS also offers both residential and graduate student fellowships. The website describes the residential positions as open to "scholars in all disciplines…with projects that are creative, innovative, or align with the intellectual orientation of the [NDIAS]." The graduate positions similarly market toward those whose work addresses "ultimate questions and questions of value while a member of the [NDIAS's] academic community."

For the 2010-2011 academic year, the program has 11 residential fellows and three graduate fellows. The group represents such universities as Princeton, Marquette, Yale, University of Amsterdam in the Netherlands, and Notre Dame. The international representation conforms to the goals of the NDIAS, which, under the direction of Vittorio Hosle, "aspires to be an internationally recognized center for research," as stated on the website.

This center functions as one of Notre Dame's Strategic Research Investments (SRI), an initiative that "represents the first steps in a bold commitment to excellence in research" at the university, according to the SRI website. Funded by both internal allocations and external grants and gifts, other SRIs focus on energy, imaging, the environment, global health, and nanotechnology.

According to Notre Dame philosophy professor Alfred Freddoso, the research goals of the NDIAS in some sense compete with those of another campus organization, the Notre Dame Center for Ethics and Culture (NDCEC). Its mission, as stated on its website, is similar to those of the Erasmus Institute and the NDIAS: to promote "scholarly reflection within the Catholic intellectual and moral tradition." The CEC aims to "carry out this mission by supporting appropriately focused scholarly research in ethics and its dissemination in the classroom and the broader culture."

Freddoso put forth the possibility of NDIAS being meant as an "eventual replacement for the NDCEC," as NDCEC faces "widespread faculty opposition for its 'conservative Catholic' agenda and in part because of the central role it played in the anti-administration protests of spring 2009."

Freddoso supported this speculation about the opposing goals with a quote from the NDIAS website that read: "At the NDIAS these and related questions, including their broad reach and moral import, are based in a vision of Catholicism that full-heartedly accepts the basic ideas of modernity as a legitimate step in the history of humankind, while at the same time embracing a moral interpretation of the world."

Freddoso contrasted this statement with the NDCEC, which is "built around the vision of the Church and contemporary intellectual life…which includes a very strong pro-life component that stands in marked tension with dominant strains of modernity."

Hosle, of the NDIAS, instead sees the difference between the NDCEC and the NDIAS to be one more of target audiences rather than core missions. He stated that the NDIAS "aim[s] primarily at research that can vie with that done at other institutes of Advanced Study, while tutoring undergraduates is an important part of the mission at the CEC." Hosle deferred to the NDCEC , however, as the authority on the topic, cautioning that his statement was based on his own understanding of the NDCEC.

In the wake of the Erasmus Institute's decline, the CEC and the NDIAS appear to continue at least some vein of the mission that the members of Erasmus sought to achieve. The CEC implements initiatives such as its annual fall conference, its Catholic Culture Literature Series and Film Series, and Breaking Bread, a dinner-discussion with students and professors. As mentioned above, the NDIAS runs its own annual conference and awards fellowships with the intent to engage in research that stands with that of other major learning institutions.

Laura Lindsley is absolutely mediocre in most matters, and entirely undeserving of association with Mary Poppins. She can be contacted at llindsle@nd.edu.

Jenky long-standing member of ND community

continued from front page

schools "should never choose between being excellent or being Catholic."

In April of 2009 prior to Notre Dame's commencement exercises, Bishop Jenky wrote a letter in addition to his usual Easter address entitled, "The Right to Life and Easter." In the letter, he reiterated the Catholic Church's teaching on the sanctity of life, writing that "the most fundamental of all human rights is the right to life" and that "any cooperation with the grave sin of abortion is intrinsically evil and would certainly imperil one's eternal salvation." Bishop Jenky expressed his wish to "strongly reassert our Faith's unshakeable commitment to the Gospel of Life" with the caution that "for practicing Catholics, loyalty to Jesus Christ must always supersede all other loyalties, including our ties to political parties, elected officials, schools, other institutions and organizations, even families and friends."

Although Bishop Jenky authored this letter, he offered no public comments on the university's decision to invite and honor President Obama at the 2009 Commencement.

Jenky first came to Notre Dame in 1965 as a freshman undergraduate. In 1966 he entered the Holy Cross Father's novitiate, and shortly after his first profession of temporary vows, he entered Moreau Seminary where his studies earned him a bachelor's degree in history in 1970 and a master's degree in theology in 1973.

In the same year, Jenky made his perpetual profession of vows before being ordained as a deacon, after which he served on the Flanner Hall residential staff and ministered at Sacred Heart Parish. He was ordained to the priesthood in 1974.

After a short period of teaching religion and social studies at Bourgade Catholic High School in Phoenix, Arizona, Jenky returned to Notre Dame where he was appointed Rector of Dillon Hall and associate director of Campus Ministry, overseeing liturgical and pastoral duties for Sacred Heart Church. Jenky continued his ascent when he was appointed rector of Sacred Heart Parish in 1977, director of Campus Ministry in 1984, and finally, religious superior of the Holy Cross Priests and Brothers at Notre Dame the following year.

In 1991, Jenky was assigned rector of the Fischer O'Hara Grace graduate student residential complex. He also taught graduate-level courses on spirituality and theology of prayer, while remaining deeply involved in liturgical organization.

Bishop Jenky is the only bishop in the United States who is a member of the Congregation of the Holy Cross. He initiated the canonization cause for Archbishop Fulton J. Sheen and continues to advance Sheen's cause.

Love it? Hate it? Couldn't care less? Let me know what you think at rkorson@nd.edu

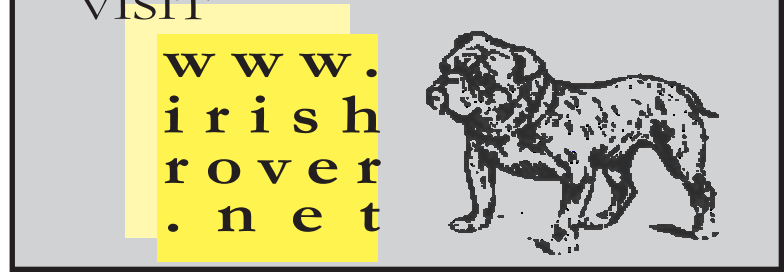
Shaw

continued from front page

also contributed to Bob Dole in 1995 and George W. Bush in 1999.

Shaw lives in Potomac, Maryland with his wife, Diane. He has one son and four daughters. There was no response to The Rover's request for an interview.

Elliott Argue is an RA in Lyons, studying philosophy and theology and wishing that everyone had attended Professor Solomon's lecture on Ralph McInerny. She can be reached at eargue@nd.edu.



Ethics of stem cell research

continued from front page

Referring to the fact that the ban prohibits the destruction of human life for research purposes, Hyde said, "From a standpoint of what's ethically considered correct, the injunction has a lot of strength." Hyde also explained that "from the standpoint of science, there is a detrimental aspect."

With human embryonic stem cell research across the nation forced to a standstill by Lamberth's decision, there are repercussions for the scientists performing the research, whether such work destroys human life or not. Hyde explained that, because NIH grants are submitted only three times a year, even a short-term stay on any research could stall study for up to a half year.

In regard to the motivations of researchers on both sides of the debate, there are other issues at stake. Hyde noted that one of the ban's supporters, Theresa Deisher, claimed that her research, which deals exclusively with adult stem cells, is actually harmed by not banning embryonic stem cell research. Deisher believed that because the NIH only grants a certain amount of money to scientists, any money that researchers of human embryonic stem cells receive detracts from the funding received by non-embryo-destroying groups.

This reasoning, Hyde explains, leads to an ethical quandary in and of itself. Do the motivations of Deisher and of scientists like her hinge solely on a respect for human life, or do they mainly use the life preservation argument in a manipulative manner in order to gain more government funding?

Hyde explained further that the NIH's limited resources force the organization to be very selective in choosing their grant recipients. Moreover, if any study shows greater promise than another from a strictly scientific point of view, the NIH money goes to the former. It might be the case that efforts like Deisher's show less promise than research that uses human embryonic stem cells. However, Hyde observed that a myriad of data supports the greater potential of adult stem cell research over embryonic stem cell research as a therapy and/or cure of human diseases. He added that Notre Dame will never perform research that uses human embryonic stem cells.

According to Hyde, the issue has become so politicized that often the question of whether or not to use human embryos for stem cells has fallen by the wayside. Instead, arguments over funding and NIH acceptance of data have taken the stage in the latest discussions of the matter. Indeed, Hyde commented that even if the NIH refuses to supply federal funds to human embryonic stem cell researchers, money is still available for these researchers. Private groups and corporations looking to capitalize on the discoveries yielded by human embryonic stem cell research can fund these studies.

The Rover also interviewed ethicist David Solomon, executive director of the Center for Ethics and Culture at Notre Dame. Solomon, who teaches a course on medical ethics, was able to clarify some of the strictly ethical issues involved in the stem cell debate. Like Hyde, he spoke of a similar sense of confusion about the nature of the issues. He explained that from a purely ethical perspective, the issue lies not merely in performing research on human embryonic stem cells, but also the origin of the test subjects.

At present, the only way to obtain embryonic stem cells is through in vitro fertilization (IVF). In this process, an egg is subjected to sperm cells and artificial conception causes a human embryo to form in a Petri dish. When stem cells form and are ready to be harvested, the embryo is destroyed.

According to Solomon, embryonic stem cell research is more than an intentional killing of innocent life. In this form of research, he explained, human life is not only destroyed, but it is created for the sole purpose of being destroyed.

The issues in the stem cell debate have surfaced in other bioethical dilemmas. Although "reproductive" cloning remains illegal, some nations allow what is called "therapeutic cloning," in which a similar destruction of human embryos is considered necessary to advance cures for diseases such as diabetes. The central question in these dilemmas is whether or not the sacrifice of one human life for the sake of bettering the lives of others is warranted, or even permissible.

Solomon explained that some scientists argue in favor of embryonic stem cell research by claiming that frozen human embryos that have already been destroyed will be discarded if they are not used. Solomon uses an analogy to respond to this argument. If a tribe of natives were found in the mountains ravaged by hunger and destined to die, it would certainly not be permissible to perform tests and studies on them, even if "they are just going to die anyway."

Josh Varanelli rocks the suburbs -- but he's also talented. Contact him at jvaranel@nd.edu.

Rep. Joe Donnelly's stance on abortion tenuous

SAM KAULBACH
Staff Writer

The midterm election races are starting to heat up. The current member of the House of Representatives from the second district of Indiana, Democrat and Notre Dame alumnus Joe Donnelly, is running for re-election against Republican challenger Jackie Walorski.

Rep. Donnelly refused to vote for the Senate's version of the healthcare bill this past spring until President Obama guaranteed by Executive Order 13535 that abortion would not be funded by taxpayer dollars.

The order read, "Following the recent enactment of the Patient Protection and Affordable Care Act, it is necessary to establish an adequate enforcement mechanism to ensure that Federal funds are not used for abortion services (except in cases of rape or incest, or when the life of the woman would be endangered)." Pro-life groups such as the National Right to Life Committee and the Family Research Council have argued, however, that the order is effectively worthless. One of their foremost concerns is that it can be reversed almost at the tip of a hat. Any president, including the current one, can reverse the order without the need of any congressional approval. These groups fear that only a little political incentive would be required for the president to repeal the order.

Doug Johnson, Legislative Director of the National Right to Life Committee, said in a phone interview, "Mr. Donnelly and others who voted for this gravely flawed bill must be held accountable."

Pro-life groups further worry that the order only restricts members of the executive branch and does not have any authority over the private sector. This is a slightly lesser issue for pro-life politicians, however, as no revenue from taxation would directly fund abortions.

Donnelly representative Mike Schmuhl provided the following quote: "I have been pro-life my entire life," said Congressman Donnelly. "Since coming to Congress, I have been a tireless advocate for the unborn, and my voting record reflects this. I remain dedicated to my pro-life principles and will continue to support legislation that protects life at every stage."

House Republican Leader John Boehner issued a statement in March highlighting the primary fault of the "guarantee" that the executive order seemed to offer. Boehner explained ,"Because of Roe v. Wade, courts have interpreted the decision as a statutory mandate that the government must provide federal funding for elective abortion through federal programs. In other words, no Executive Order or regulation can override a statutory mandate unless Congress passes a law that prohibits federal funding from being used in this manner."

If, as Boehner says, the Roe v. Wade decision could be interpreted as a statutory mandate for federal funding of abortions, a president's executive order could prove ineffective. Federal funding of abortions would be required regardless.

In early July, the National Right to Life Committee claimed that millions of federal dollars were about to go into a Pennsylvanian healthcare plan that permitted abortions in almost every circumstance. The plan legally prohibited only abortions banned by Pennsylvania state law, which amounted to those "sought solely because of the sex of the unborn child."

In response to these charges, the Obama administration was quick to say that it had not yet completed the regulations for the state plans, and it would restrict abortions to those allowed by the Hyde amendment.

Spokesperson Melissa Fox for the Pennsylvania Insurance Department confirmed that there was "confusion" about the wording in the policy, but "we would not and could not use the federal dollars" to cover elective abortions.

Congressman Donnelly stated, "It's already been tested, and it's already succeeded. The recent decisions by the Department of Health and Human Services, the recent guidelines sent down made it very, very clear both in Pennsylvania and in New Mexico that not a dime can be used. There is no gray area."

Johnson commented, "We will see this episode as part of a pattern where they try to get away with what they can on abortion, and then when a light shines on them they blow smoke and scurry for cover."

Consequently, those senators and representatives who withheld their vote of approval until the promise of Executive Order 13535, such as Congressman Donnelly, face accusations from critics of having only a nominal pro-life stance. Donnelly may be asked to explain further his position on these issues as the midterm race continues.

Sam Kaulbach, a senior philosophy and economics major, can be reached at skaulbac@nd.edu. If you really need a favor, his price is a 4x4 Boston skyscape. Politics editor Katie Petrik contributed reporting to this article.

INTEGRITAS:
Integrating Scholarship, Spirituality, and Service in the Christian Intellectual Tradition



The Notre Dame Center for Ethics and Culture is launching Integritas, a new student formation program designed to integrate the corporal and spiritual works of mercy. 10-15 students will have the opportunity to participate in dynamic seminars, engage in service in the South Bend Community, worship together, and make a retreat. Beginning after Fall Break, participants will:

- **Participate in monthly seminars to reflect on central texts in the Christian intellectual tradition, led by great professors**
- **Deepen their spiritual lives through liturgies and a Lenten retreat to Gethsemani, KY**
- **Engage in service in the South Bend community to put their faith into action**
- **Visit Chicago to enjoy the culture the city has to offer**
- **Create an intellectual community of professors and students with a vibrant Christian spirit**

Apply Now!
Applications available at ethicscenter.nd.edu
Applications due Sept. 30, 2010

Questions? Contact Greer Hannan, Events Planning Coordinator at the Center for Ethics and Culture.
Phone: 631-3192

Irish fall to Michigan, look to rebond with Michigan State

Bren Modak
Sports Editor

The honeymoon is officially over. Brian Kelly has lost a game. What that truly means for this year's football team is yet to be determined.

All football programs, no matter how storied, lose games. The thing that sets great teams apart from mediocre teams is how they rebound after those losses. In years past, the Irish have struggled to come back from tough losses. If Brian Kelly is to be the coach that restores Notre Dame football to relevance, he will have to change that.

Notre Dame fans ought to be weary of becoming overly critical after a single loss. With that said, it is troubling how Notre Dame's loss this past Saturday to Michigan resembled so many past Notre Dame losses.

Michigan is coming off a terrible season in which they won only one game. Granted, the star of Saturday's game, Denard Robinson, did not play all of last year. The argument can be made that he is such a dynamic player that the Michigan team of last year is in no way comparable to the current Michigan team. However, Robinson is still only one player, so it follows that our eleven defensive players should be able to handle him.

Saturday's result begs to differ. Robinson ran for over 250 yards and averaged 9.2 yards per rushing attempt. In addition to killing the Irish on the ground, Robinson threw 244 yards. This is the main reason why the Notre Dame defense gave up 532 yards of total offense.

Another aspect of the defense that troubled Irish fans was how tired the team looked in the fourth quarter. As football season approached, those in the know regarding Notre Dame football loved to discuss how rigorous Irish practices under Kelly were. This instilled in fans a hope that Notre Dame would always be the more conditioned team on the field. That did not appear to be the case on Saturday.

Brian Kelly discussed this fact in his post game press conference. "Obviously they didn't have much left," commented Kelly. Notre Dame's head coach went on to say, "We obviously were fatigued and it might have been just being on the field a little bit too long."



Michigan quarterback Denard Robinson attempts to avoid an Irish defender

Possibly the biggest reason why the defense was on the field as long as it was actually had more to do with the Irish's offense, namely a first half injury suffered by starting quarterback Dayne Crist. Crist went out of the game after a hit to the head. Coach Kelly commented on Crist's injury: "he had some blurry vision. He was fairly lucid." While such symptoms point to a concussion, Kelly stated, "We didn't consider it to be a concussion at all or we wouldn't have brought him back in the game."

During Crist's absence, the offense floundered. The Irish first turned to freshman quarterback Tommy Rees. After throwing a costly interception on only his second pass, however, he returned to the bench.

On the next offensive series, junior quarterback Nate Montana was handed the reins of the offense. But Montana had a shaky start, completing only 8 of 17 passes and throwing an interception to boot. Montana had a chance to throw his first career touchdown just before halftime, but his pass sailed out the back of the endzone.

A promising aspect of the Irish's play Saturday was the effort of freshman wide receiver TJ Jones, who finished the day with 73 receiving yards and one touchdown reception. His touchdown reception against Michigan enabled him to do something no other Notre Dame freshman receiver has ever done: score a receiving touchdown in each of his first two games.

Since Jones has proved a reliable receiver, the Irish are optimistic about their chances against the Spartans of Michigan State this Saturday. The team expects that with a healthy Crist, receivers as productive as Rudolph, Floyd, and Jones, and a dynamic running game the Irish offense will be too much for the Spartans to handle.

Brent can be reached at mmodak@nd.edu. He is from Atlanta and is a former resident of Zahm House. I wonder why he left…

Preparation for Baraka Bouts underway

Tenth year of annual women's boxing competion kicks off with novice training

Jonathan Liedl
Managing Editor

Last week saw the official beginning of training for Baraka Bouts, Notre Dame's annual boxing competition organized by the Women's Boxing Club. Although the first fight will not be held until just before Thanksgiving, over 60 participants are already hard at work, preparing for their time in the spotlight come November.

First time participants are the focus of training sessions right now, as they learn the fundamentals of the sweet science of boxing. The novice program, which began early last week and will continue until this weekend, allows inexperienced boxers to get some quality instruction from the senior captains. Veterans will join them in the gym on September 20. "We are anticipating about 130 women participating in the program this year," said senior captain Anna Dwyer.

Training for Baraka Bouts is not taken lightly. From now until the first fight, 6 training sessions will be offered per week, and fighters are expected to attend 4 practices, at a minimum. Although all are welcome to join the club, a high level of commitment is required.

In addition to the significant amount of time boxers must be prepared to devote to training, the practices themselves are mentally and physically draining endeavors. "They are pretty rigorous," said first-year fighter Caitlyn Koscielsk on the training sessions thus far in the novice program.. "They consist of two-hour practices with running, crunches, and other strengthening drills followed by practice and techniques of boxing."

As the days grow shorter, the weather becomes colder, and the date moves closer to November 18, the women will focus on putting the techniques and skills they have learned into practice. "We hope to have six full weeks of sparring before the first fight," said Dwyer.

Although training sessions are tough and involve a great deal of commitment, experienced fighters are quick to point out their practical value. "Training is extremely important when you enter the ring in November," said veteran southpaw Caitlin Pulte. "Those who have been training hard for the past couple months and are in good shape can usually last all three rounds, which is definitely beneficial."

Of course, having boxers in fighting form, capable of putting on a show with their skills and swagger also helps the Notre Dame Women's Boxing Club achieve its primary goals: selling lots and lots of tickets.

But instead of charging admission to turn a profit, the Women's Boxing Club has something else in mind. "All proceeds from Baraka Bouts go to support Holy Cross Missions in East Africa," Dwyer said. "Women's Boxing raises funds for Holy Cross by selling tickets, ads, and merchandise at Baraka Bouts and by collecting sponsors for Power Hour - our mid-season event in which we do as many situps, push-ups, and jumping jacks as we can in an hour."

Although the first fight will not be held until just before Thanksgiving, over 60 participants are already hard at work, preparing for their time in the spotlight come November.

The east African connection also explains the name of the club's premiere event. "Baraka is the name of an African tiger," said Pulte.

In addition to raising money for a great cause and learning a new sport, participants point to other sources of fulfilment they receive from being involved with Baraka Bouts. "The friendships made are the best things about Bouts," says Pulte. "I have met some of my best friends there. Practice is guaranteed time that you are spending with your friends. It is also a lot easier to push yourself and work out when a friend is next to you."

While friendship can be something found in the training ring, it is also something that motivates many girls to join the Women's Boxing Club in the first place. "A few of my friends decided to try it this year, and it looked like a lot of fun," said Koscielsk. "It's out of my comfort zone, but I decided I couldn't turn down this experience."

Though Baraka Bouts may not generate quite the level of excitement as its male counterpart, Bengal Bouts, does, it has a reputation around campus for being a competitive and well-run event, which strives to support a worthy mission.

"I think Baraka Bouts is great," said Andrew Mrugala, an RA from Dillon Hall who participated in Bengal Bouts as a freshman. "You get to come and see your girl friends push themselves and fight it out for a good cause.What more could you ask for?"

Additionally, the women who compete in the Bouts are well regarded for their discipline, commitment, and skill. "Those girls are tough," remarked sophomore Blaise Ross. "They could whoop me, that's for sure."

While women's boxing may not be for everyone, it offers something truly unique to those who fully commit themselves to it. "Baraka Bouts is the chance for each boxer in the club to showcase her skills in one judged, under-the-lights fight," said Dwyer.

And, as Pulte puts it, "Being in awesome shape is always a plus, too."

Jonathan Liedl is a senior from Pequot Lakes, Minnesota. If you are a pretty, dignified, lively young lass, he would like to take you to the Big Red Frog dance on Friday. You can reach him at jliedl@nd.edu.