It behooves a watchdog to bark. Good, Rover.

The Irish Rover

Serving God, Country & Notre Dame since A.D. 2003
Feast of St. Cletus

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Symposium on MacIntyre's *God, Philosophy, and Universities*

Ray Korson
Campus Editor

Celebrating the tenth anniversary of its founding this year, the Notre Dame Center for Ethics and Culture hosted a symposium to discuss the newly published and widely acclaimed book of Professor Alasdair MacIntyre, God, Philosophy, and Universities: A Selective History of the Catholic Philosophical Tradition, in McKenna Hall. Held on Thursday, April 22nd,the event had been greatly anticipated by many since its announcement at the closing of the Center's annual conference last fall by Professor David Solomon, the Center's director.

The symposium featured University President Rev. John I. Jenkins, C.S.C., Dean John McGreevy, of the College of Arts and Letters and Professor John Cavadini, Chair of the Department of Theology, as panelists to comment on Professor MacIntyre's book from philosophical, historical, and theological perspectives, respectively.

Fr. Jenkins opened the discussion. He began by recognizing Alasdair MacIntyre, St. Thomas Aquinas, and Cardinal John Henry Newman as the most influential figures on his own philosophical work and emphasized that all three mutually rely on Christian doctrine in the formulation of their philosophical arguments, reflecting on "aspects of the character of the Catholic intellectual mind." Fr. Jenkins discussed the implications of Cardinal Newman's book, An Essay on the Development of Christian Doctrine, calling to mind the importance of answering questions that are not answered clearly enough in the Bible through the Magisterium of the Church.

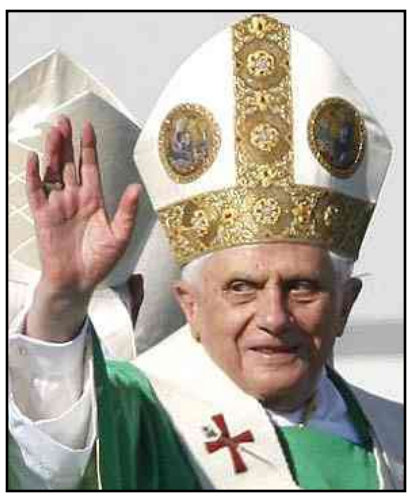
Fr. Jenkins continued by commenting on the role of the Catholic university. Such a place, Jenkins said, is where "serious conversation can go on about our understanding of key truths of Catholic teaching" as a vital element of a university where students of the highest caliber can be educated with a spirit of humility with an "intimate relationship to the Magisterium." Jenkins emphasized that the goal of the Catholic university should be concentrated on the evangelization of culture. By this, the university may be established as the site for cultural engagement in which important theological, philosophical, and sociological issues may be discussed and

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Innocence of the Holy Father Upheld

EJ Sanchez
Staff Writer

As accusations increase and recognition of the priest abuse-scandal within the Church continues to grow, a number of recent reports have taken aim at the temporal head of the Church, Pope Benedict XVI. German news media have alleged that the future pope, Joseph Ratzinger, while Archbishop of Munich from 1977 to 1982, oversaw the transfer and reassignment of a priest accused of an act of sexual misconduct. This priest, admitted to the Diocese of Munich for therapy, was reassigned to parochial work during Ratzinger's time as Archbishop. Several years after Ratzinger left Munich to become head of the Congregation for the Holy Faith, this priest was convicted of sexually molesting other young people in a different parish.



The news that the scandaltook place in the former archdiocese of the Pope has triggered attacks on his credibility and calls for his resignation. Church leaders have responded that Ratzinger was not involved in the reassignment, and that he entrusted it to his subordinates.

A number of factors corroborate the response of Church officials. Ratzinger was made a cardinal in 1977, the same year as his appointment to the Archdiocese of Munich. He voted in the two papal conclaves of 1978, participating in the elections of John Paul I and John Paul II. In addition, he had various duties in consultation with Rome, culminating in his appointment to the Congregation for the Doctrine of the Faith in 1982. These were the Pope's obli-

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Homosexuality Under the Dome: Embrace "Cafeteria Catholicism"?

Ray Korson
Campus Editor

As part of the fourth annual "StaND Against Hate" week, the Core Council for Lesbian, Gay, Bisexual and Questioning students, held a panel entitled "Homosexuality Under the Dome: Past Struggles and Present Solutions" on April 13. The event featured panelists of alumni and current students who voiced personal testimonies of violence and prejudice towards their sexual orientation.

In conjunction with the Gender Relations Center and student government, the Core Council sought to raise awareness and present solutions for discrimination based on sexual orientation. The witnesses and the panel recounted a history of homophobia at Notre Dame, evaluated the psychology of sexual minority aggressors, and offered solutions for a more inclusive community at the University.

Tom Fields, a '54 Notre Dame alumnus, made the opening statement. He began by recalling his own experience at Notre Dame, which "warped and changed [his] life profoundly." Fields emphasized the commonality of this experience, attributing the strife of a gay student on Notre Dame's campus to internal violence. This violence, Fields said, is inflicted by one's own self, since the social structures and prejudices force a gay or lesbian student to retreat into their respective closets. "So far as I knew," Fields said, "I was the only person in the history of Notre Dame who had ever experienced same-sex attraction…the closet is extraordinarily cruel."

Fields urged for reform within the University, pointing out that the Notre

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Baller-in-Chief beach picture makes its last appearance

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Sixth Annual Eucharistic procession

The Spread



A farewell to the Rover's seniors

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Brandon's Final Cheers & Jeers

The Joe Lindsley Page

THE IRISH ROVER

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THE FINE PRINT

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

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

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover*'s Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover*'s policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief Mary K. Daly 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.



Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.
-Martin Luther King, Jr.

The Need for "Consistency"

GABBY SPEACH
Editor-in-Chief

NEARLY a year has passed since pro-life activists protesting President Obama were arrested on Commencement Day last spring. Every member of the group, known as the ND88, currently faces prosecution from the University for trespassing. Pro-lifers outside the Notre Dame community have expressed anger toward the administration for pressing charges. Others have argued that "the principle of the thing" is at stake - those who protest on Notre Dame's campus without a permit should be prosecuted.

The administration appears to agree with this "principle" argument. In a letter to Sycamore Project President William Dempsey, University President Father John Jenkins wrote, "The University cannot have one set of rules for causes we oppose, and another more lenient set of rules for causes we support. We have one consistent set of rules for demonstrations on campus—no matter what the cause."

A recent discovery, published by the Sycamore Trust in their latest bulletin, undermines the University's consistency in enforcing this policy. In March 2007, two other outside groups protested on Notre Dame's campus. Members of these groups were also arrested. Unlike the ND88, these members were released from any charges.

The first group, known as Soulforce, travels on a distinctive "Equality Ride" to protest discrimination against homosexuality on college campuses (often those with Christian or Catholic affiliations). The group describes their vision as one of "freedom from religious and political oppression for Lesbian, Gay, Bisexual, Transgender, Queer, & Questioning People." I spoke with Bill Carpenter and Jessica Kalup, two members of the Soulforce group that visited Notre Dame.

Kalup informed me that while the group was allowed to enter the Notre Dame campus, they were prohibited from distributing literature or demonstrating in any building besides LaFortune Student Center. When students began to request literature, members of the group handed out information. Additionally, Eddie Velasquez, an openly gay Notre Dame student who spent time with the group during their two days on campus, set up an impromptu panel discussion.

On the second day of the Equality Ride's visit to Notre Dame, six Riders and Velasquez marched onto campus intending to carry a wreath to the Tom Dooley memorial. (According to the Soulforce website, Dooley was a homosexual military hero who was discharged under the "Don't Ask, Don't Tell" policy.) Two Riders were immediately arrested by Notre Dame Security Police (NDSP), and the other four were arrested when they informed NDSP personnel that they would continue to carry the wreath to the memorial.

Kalup informed me that the Riders were processed on campus, where NDSP took the group's mug shots. The police issued citations to each member of the group, but these citations differed from those the group received on other campuses. Standard citations show a follow-up date, as well as a phone number and a courthouse to contact. Notre Dame's citations did not have a follow-up date or a phone number, but informed those arrested to return to the Court "when notified."

Discussing the arrests, Bill Carpenter said, "What happened after that was that nothing happened after that." He added, "It was as though the citations had been written but never actually filed." None of the group members were ever told to return to the Court.

The second group to protest on the University's campus in March 2007 was an anti-ROTC group known as the Catholic Workers. I spoke to Father Jim Murphy, a member of the group who traveled to Notre Dame to protest the ROTC program. According to an Observer article from the time of the protest, about twenty members from the group came to campus. The group was unable to obtain a permit for a demonstration. Fr. Murphy commented, "It was hard to do anything legal because permission was not granted."

Fr. Murphy told me one member of the group was detained and taken immediately to jail. After that member was released, neither he nor any of the other protestors were further prosecuted. Murphy said he was told not to return to campus. He received a letter saying that if he returned he would be liable to arrest and prosecution.

Given the inconsistency between dropping charges against members of Soulforce and the Catholic Workers' group and pressing charges against the ND88, what will happen to the ND88 now? In a phone interview, ND88 defense lawyer and Notre Dame graduate Thomas Dixon informed me of two ways the defense might proceed in light of the Sycamore Trust's recent bulletin.

The first method is an argument against discriminatory regulation of speech and protest content by NDSP. As state actors, NDSP cannot regulate protestors' speech arbitrarily unless the state has a compelling interest in regulating that speech. On Commencement Day, the ND88 were joined by pro-Obama demonstrators (including several people who were neither students nor faculty) who wore shirts that said, "Obama? Fine by me." While the ND88 did not have a permit to demonstrate on campus, neither did the pro-Obama demonstrators from outside the campus community. By law, NDSP should have escorted both the ND88 and the pro-Obama demonstrators off the campus.

Dixon said, "There are photographs where you can see my clients being arrested while pro-Obama demonstrators are standing by." These photos can be viewed on the "Free the ND88" website. Dixon also told me about one client who stood by the Notre Dame Federal Credit Union on the day of Commencement. She was arrested by NDSP, but as they prepared to take her away, a group of pro-Obama demonstrators came to take her place. They were not arrested.

The second means of defense is to follow the Equal Protection Clause of the Fourteenth Amendment. According to that Amendment, prosecutors cannot selectively prosecute. In other words, the University cannot prosecute the ND88 for trespassing without a permit without also prosecuting the Soulforce and Catholic Worker groups for trespassing without a permit.

I preface my own opinion about the defense of the ND88 by recapping the events of last spring. The ND88 were not affiliated with NDResponse, the student-organized group that peacefully opposed the invitation by witnessing to the sanctity of human life. The group was openly supported by several tenured faculty members. Much of the media attention that should have been directed toward NDResponse was directed toward the ND88.

That being said, the ND88 should not fall victim to what now appears to be arbitrary prosecution by the administration. The University has pressed charges for over a year against pro-life trespassers after dropping charges against a group that condemns Church teaching on homosexuality and against a group that does not support the value of the long-standing ROTC program at Notre Dame. Given Fr. Jenkins' statement that unlawful demonstrators must be treated equally, one would think the University would decide either to drop the charges or to prosecute Soulforce and the Catholic Workers.

I contacted Father Jenkins to see if the University might now seek a compromise with defense attorneys. I was directed to University spokesperson Dennis Brown, who said the University has no comment at this time.

It thus appears that even in light of this new discovery, the University has not decided whether it will cease to prosecute the ND88.This indecision reflects badly on the University's recent reaffirmation of its pro-life stance. The new pro-life statement is a cause for celebration. Nevertheless, the double standard between the statement and the prosecution of pro-life trespassers detracts from the statement's credibility.

The biggest question that remains unanswered is why the University continues to press these charges. I trust that the motivation is not a vindictive one. Although the University has continued to refuse requests to "free the ND88," perhaps a desire to ensure a fair policy against trespassers will compel the administration to drop the charges.

THE IRISH ROVER IS PROUD TO ANNOUNCE THAT GABRIELLE SPEACH, ONE OF OUR DEDICATED MANAGING EDITORS, WILL BE EDITOR-IN-CHIEF FOR THE 2009-2010 SCHOOL YEAR. SHE HAS BEEN APPROVED BY THE IRISH ROVER BOARD OF DIRECTORS AND IS RESPONSIBLE FOR ALL CONTENT IN THIS ISSUE. WE CONGRATULATE HER AND WISH HER THE BEST OF LUCK.

The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

THE "THIS IS IT" EDITION[1]

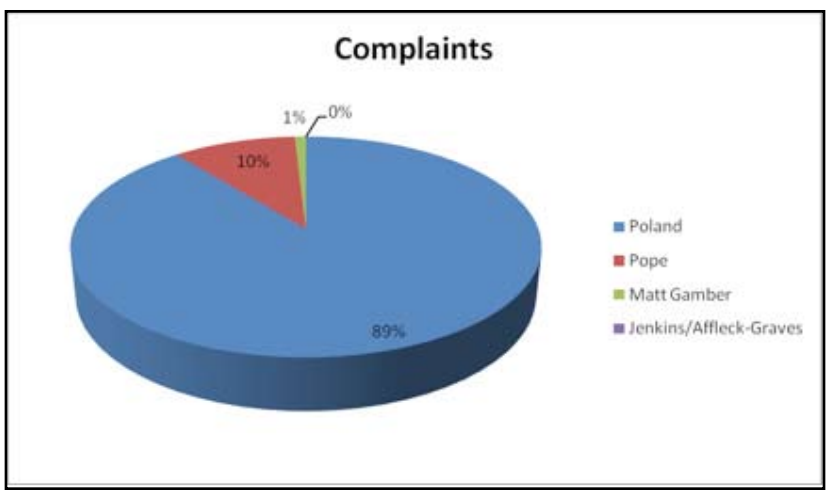
Cheers & Jeers

DOUBLE THE LAUGHS WITH C.P. MURPHY ON PAGES 4 AND 5

Brandon Payne
Webmaster & Production Manager

It has come to my attention that I should offer an apology for the Cheers & Jeers section of the previous issue. Several readers pointed out to me that I misspelled "they're" and for that I am deeply disappointed. In my defense, I write Cheers & Jeers straight into this page on InDesign without the benefit of spell check. Additionally, Cheers & Jeers are not heavily (and sometimes never) scrutinized by other editors. Why? Perhaps because they drive you all mad. I don't really know. I don't really care. What I do know is that you should all get your panties out of a ruffle and go ***** and moan about something important, like fetuses or Tiger Woods.[2]

Though, I do recognize that some people were seriously offended by the last Cheers & Jeers. I didn't want to end on a bad note so I want to recap how you responded.



About 90% of you complained about my comments regarding Poland. Many of you brought up the valid point that I used an ethnic slur. Fair enough, I knew that going in and perhaps I shouldn't have used it (though if you tell me that you've never heard a Polish joke and laughed before, you're a lying sack of ****). What bothers me is comparing incompetent Polish pilots to a bunch of disgruntled Saudis (and Egyptians) slamming hijacked jet liners into the tallest buildings in the biggest city in this country.[3] Are they both tragic? Yeah. But incompetence and religious wingnuts are not the same—I worked for the Rover. I should know the fine distinction (oh how all you haters loved that last sentence).

I will also point out that one of you brought up the Polish cavalry charge against German tanks in World War II as an example of Polish futility. Nice.

There's a wonderful Letter to the Editor with some babble about Polish reinforcements saving Europe from the Ottoman Turks during the Battle of Vienna (because it's not racist at all to think that Turks in Europe is a horrible thing that must be stopped).

One of you also told me that Alasdair MacIntyre thinks Polish people are awesome. I might add that Copernicus, Chopin, Marie Curie and the dude who invented Esperanto were also Polish and they seem perfectly fine by me. For the record, I don't have any beef with Poland (Don't forget Poland!). I just had an unfortunate experience with some Polish people in Rome a few weeks ago and I let it get the best of me (though to be fair, Spaniards and Croats were much more annoying on the whole).

I know that the *Observer* editors can empathize with making judgment errors late at night. That being said, they do have me beat because I have never been able to get the University to issue a public apology for anything that I have written advocating violence. But, I've also never advocated violence in these pages. (But Brandon, what about threatening the President of Ireland? Well, yes, I did suggest storming the stage for no particular reason when Mary Robinson spoke at Notre Dame two years ago, but not with baseball bats.)

Anyway, about 10% of you complained about my dig at the Pope. I stand by it because I think the Pope needs better PR than he's getting with that boys' club of cardinals advising him. They are smart guys, but they all have degrees in theology, not communications. When he fixes that, I'll get off his back.

And last but not least, one of you complained about my dig at *Observer* EIC Matt Gamber. Now, I don't know Matt Gamber, he looks like a decent guy.[4] I actually wrote to Matt after the last Cheers & Jeers. I didn't apologize, but I clarified my concerns and wished him luck on the year ahead. I'm sure he's a busy guy, and unlike News Editor Madeleine Buckley he's probably too classy to mix it up with me over completely nonsensical things like Cheers & Jeers (because that's what they are, nonsense and if you take them too seriously, God help you).

Some of you also questioned how I know what the *Observer* does with University money. Well, here's the story. Every student is charged $6 a semester as an "Observer fee" on their student account (which adds up to not quite $120,000 a year). Fair enough, this, along with ad revenue, allows the *Observer* to continue its distribution. Because the *Observer* is independent, no one from the University oversees its expenses (the only full-time University employee involved is a secretary who isn't responsible for spending). *Observer* business managers simply turn in expense reports for everything that they purchase and the University reimburses any out of pocket expenses. This goes for publishing costs, sending reporters to stories on location, etc. These expense reports are rarely scrutinized by the Dome, so corners can be cut. When the *Observer* throws a staff party, they choose an off-campus location. Some one buys alcohol and then the money managers turn in an expense report with fake itemized costs so that the guy who bought the booze can be reimbursed by the University. Voila, your student fees are turned into alcohol money for an exclusive club of Oberverites. Cool trick? Sure. Illegal? Probably not. Violation of du Lac? You be the judge: "No graduate or undergraduate student, student organization or University housing facility may use University, student organization or University housing facility funds for the purchase of alcohol."

I'm glad that we cleared these things up. I would also like to mention that none of you (not a single one) questioned my characterizations of Fr. Jenkins and John Affleck-Graves. By your silence I take it that you all agreed with me on that. I'm glad that we found some common ground, folks. I like common ground; some of the people with whom I get along best, I disagree with the most—but we always have common ground. Like say California roots, or contempt for the knuckleheads who put all their faith in Reagan or Obama. So in the spirit of ~~inclusion~~ common ground, I'm extending the offer of free lunch on campus to anyone who wants it because I have 100 flex points left. My email address is at the bottom of this page, so you know how to contact me if you want in. I'm going to be up front and say that I probably won't be available until after May 3. If no one takes me up, I'll just buy canned goods at the Huddle and donate them to the food bank, as I've done every other year.

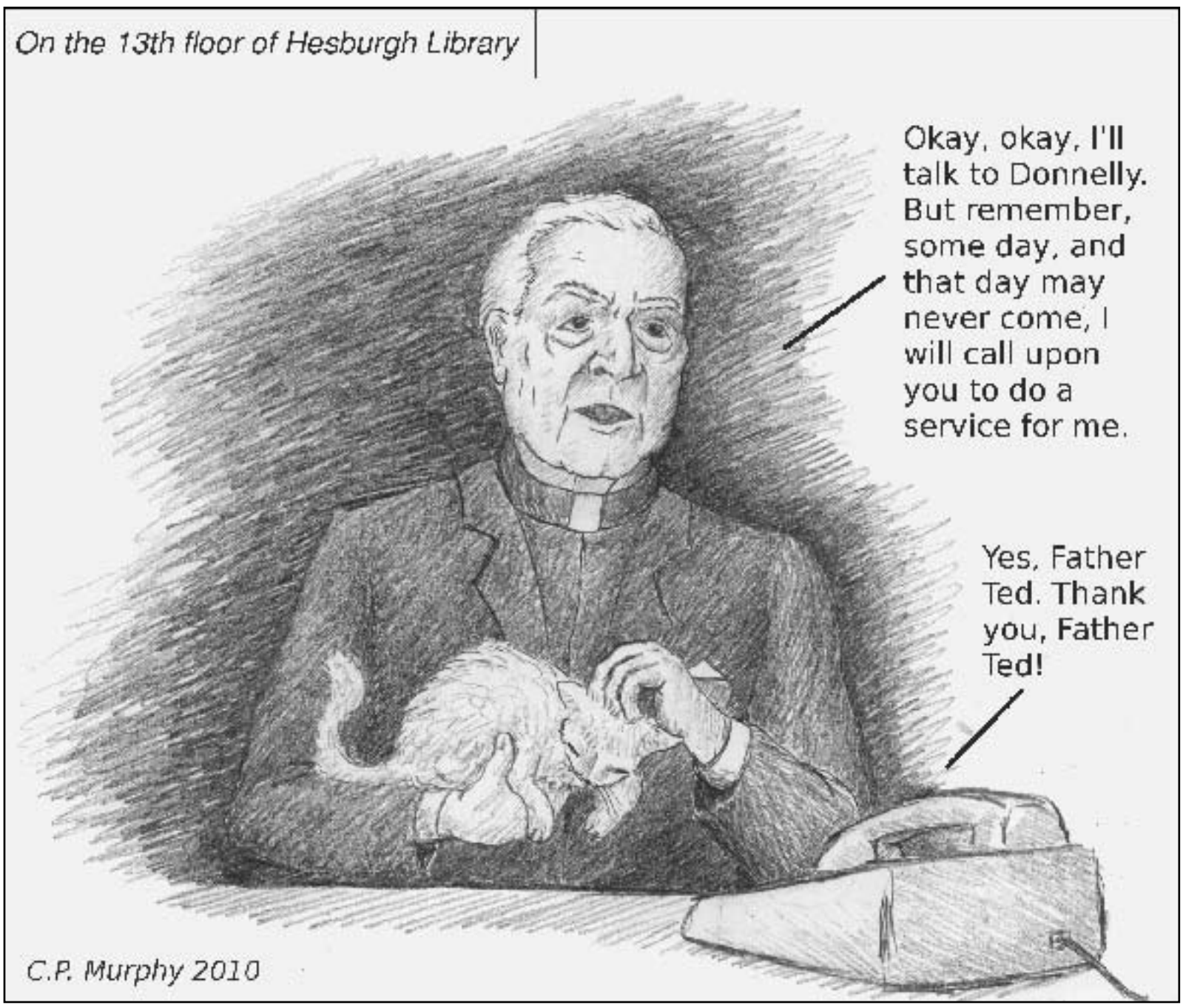
Here's to many years of watching Golden Tate and Taylor Mays duke it out in the NFC West. Mays went to San Francisco and Tate went to Seattle in the second round of the NFL Draft. If you remember last year's Notre Dame-Southern Cal tilt, Tate scored two touchdowns with Mays in his face—or rather on the ground after missing big hits on the All-American receiver.

Enjoy the First Amendment and stay classy Notre Dame.

1. I am a huge Michael Jackson fan and I loved *This Is It.* And this really is it. No Brett Favre stuff here.
2. Fetus is the Latin term. Booyah.
3. For the detail sticklers, I do know that two of the hijackers were UAE nationals and one was Lebanese.
4. At least he doesn't look like he's twelve, like News Wire Editor Tim Singler.

Brandon is a senior from San Diego, CA. He once got a guy to follow and serenade him and his girlfriend with an acoustic guitar while walking on the beach at sunset. Believe that. After graduation Brandon wanted to do the most exciting, dangerous thing he could without being on a boat or carrying a gun. When he found out that was living in Detroit, he settled for being a teacher in Africa instead.

GOOD LOGISMOI
BY C.P. MURPHY



"WHAT EXACTLY IS THE SOUL?"

FR. ANDREW HOFER, O.P.
Guest Columnist

That's a very important question, and it is open to many answers. People can speak of the word soul in different ways: "The ship has 53 souls on it;" "What do you think of Steve's soul patch?" "Brevity is the soul of wit." In the tradition, soul often translates the Hebrew *nefesh*, the Greek *psyche,* and the Latin *anima*, but again there's tremendous variation and subtlety. At different times, it can mean a human life, a human being, or what is most essential in being human (such as knowing and loving). But if it refers to the principle of life, then every living thing has a soul: plants have vegetative souls; animals have animal souls; and humans have rational souls. Here's a theological sketch of six considerations to help us think about our rational soul.

Creation: Genesis tells us that God created the human person in a different way from other living things: "God said: 'Let us make man in our image, after our likeness.' (Gen 1:26) and "the LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being" (Gen 2:7). We are thus both material and immaterial. The immaterial part, the soul, is the greater part; it contains the mind, on account of which the human person is in the image of God. But rather than demeaning the material part, the body, the soul's greatness elevates the body so that the human body has a unique dignity.

Procreation: Human souls are not produced by parents (nor could souls evolve from matter), but are created immediately by God. (cf. Pius XII, *Humani Generis*). In regards to the status of the embryo's soul, Pope John Paul II's *Evangelium Vitae* 60 says, "Even if the presence of a spiritual soul cannot be ascertained by empirical data, the results themselves of scientific research on the human embryo provide 'a valuable indication for discerning by the use of reason a personal presence at the moment of the first appearance of a human life'" (cf. *Donum Vitae* 78).

Soul/body composite: The Council of Vienne (1312) decreed that the soul is "the form of the human body" and said opposition to this was heretical. This profound unity of the soul and body is a great mystery; all of the soul is in every part of the body. St. Thomas says, "My soul is not I." We must always take into account how the human person is body and soul. The Fathers of the Church frequently took this human mystery as the best model for understanding the union of divinity and humanity in Christ.

Christ: Christ "fully reveals man to himself" (*Gaudium et Spes* 22). Apollinarius, a fourth-century pro-Nicene bishop of Laodicea, said that the Word was made flesh without assuming a rational soul. St. Gregory of Nazianzus quipped, "What is not assumed was not healed." Christ truly is one with us, even having a rational soul so that our rational souls can be healed. When we receive the Eucharist, we receive the whole Christ—body, blood, soul, and divinity. And that is why we can pray after Holy Communion the beautiful *Anima Christi*: "Soul of Christ, sanctify me; Body of Christ, save me; Blood of Christ, inebriate me…."

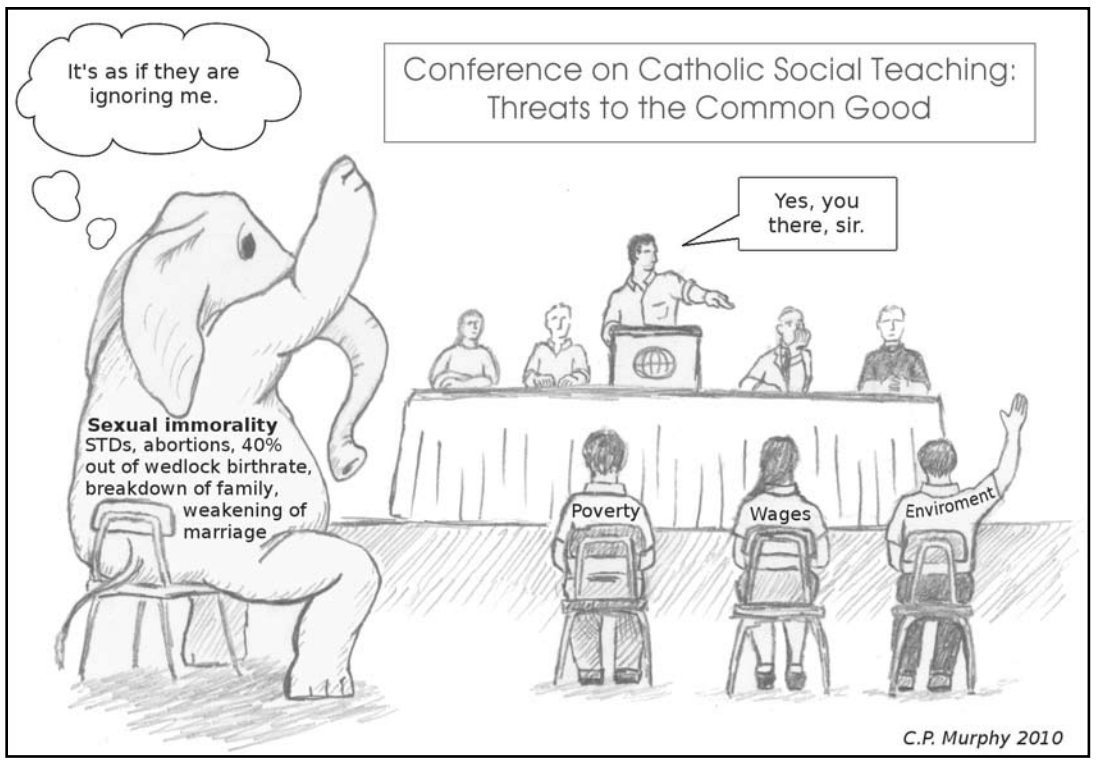
Moral state: Here on earth, the soul by nature has an aptitude to know and love God. Transformed by grace, one's soul by act or by disposition knows and loves God imperfectly. In heaven, the soul reflects God most fully through the perfection of knowing and loving God. Therefore, now is the time for the soul to move toward perfection (through grace, the gifts and fruits of the Holy Spirit, the beatitudes, and the virtues) so as to know and love God forever!

Immortality/Resurrection: Because the rational soul is the spiritual principle in the human being and is thus immortal, it survives death, which is the separation of the soul from the body. The soul then receives the particular judgment—heaven (immediately or through purgatory) or hell. On the day of the resurrection, souls will be reunited with their bodies (cf. Paul VI, *Credo of the People of God*). This will be the resurrection of life and the resurrection of condemnation (cf. John 5:29).

I hope this answer helps your soul!

Fr. Andrew Hofer, O.P., has just completed his Ph.D. in Theology specializing in the Fathers of the Church. He will miss the students here as he goes to teach at the Dominican House of Studies in Washington, D.C. He may be contacted at andrewhoferop@gmail.com.

GOOD LOGISMOI
BY C.P. MURPHY



LETTER TO THE EDITOR

Brandon Payne,

Your quote said the only things "Polacks" have contributed to civilization were John Paul II and Esperanto. Clearly, you do not know what you are talking about, or you would not have made such a statement. Here are some contributions Poland has made to civilization:

1. In 1683, the Ottoman Empire was on the verge of taking the city of Vienna from the Habsburgs, opening up the whole of central Europe to Ottoman armies. However, the arrival of a relief force under Polish King Jan III Sobieski prevented the city's fall.

2. In 1919, the Soviet Union launched an attack on Poland. However, Polish forces under Jozef Pilsudski were able to halt them. Had Poland fallen, the Soviet Union would have directly threatened a Western Europe severely weakened by World War One.

3. Anyone who paid attention in fifth grade knows about Nicholas Copernicus.

4. The first education ministry.

5. Lech Walesa, who led the Polish Solidarity movements that would help end Soviet rule in Eastern Europe.

Additionally, your quote declared that the Polish could not avoid crashing their own presidential plane. How dare you trample on the mourning of an entire nation. If your own ignorance prevents you from showing respect to a fallen leader, then keep your mouth shut. How would you like it if Air Force One crashed, and Polish people made jokes at the death of Obama? Statements like these are ignorant, mean-spirited, and stupidity masquerading as wit.

Sean Koller
Class of 2013

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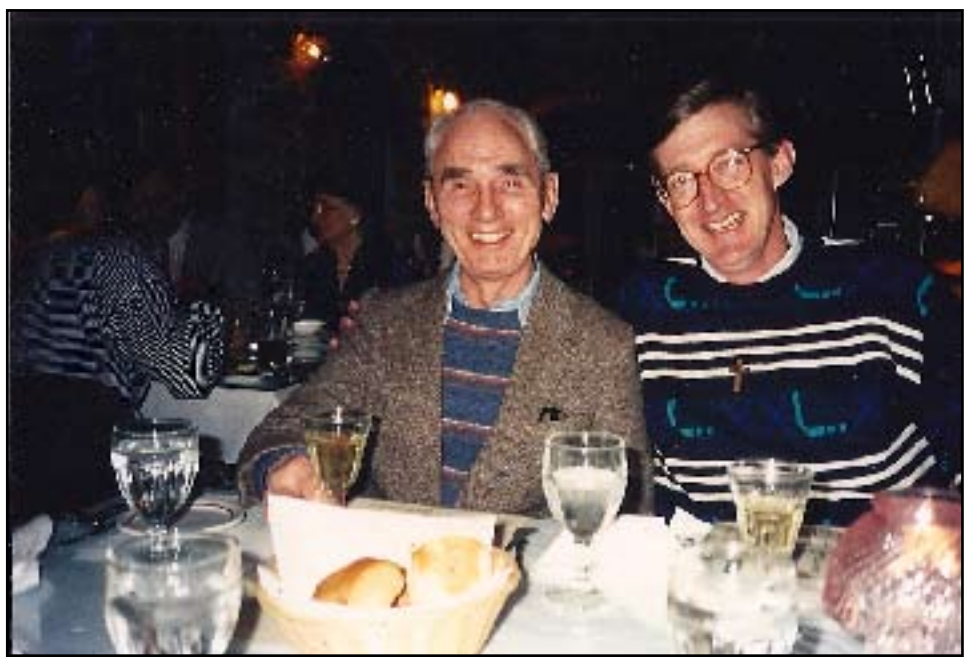
Sixty Years at Notre Dame: Vincent De Santis as Scholar, Teacher and Friend

Fr. Bill Miscamble, c.s.c.
Professor of History

Vincent De Santis took up his initial appointment as an instructor in history at Notre Dame in the Fall of 1949. He completed sixty years of teaching here last fall at the rank of Emeritus Professor when he offered his popular course on "American Presidents from FDR to Clinton." Very few faculty have matched his remarkable record of sixty years of dedication and service to his students and colleagues at this university.

Born and raised in Birdsboro, Pennsylvania, and deeply proud of his Italian heritage, De Santis early developed his life-long passion for history. He majored in the subject at West Chester State College from which he graduated in 1941. Immediately upon graduation De Santis joined the United States Army in which he served until December 1945. He rose from private to captain, and as a member of the Nineteenth Infantry Regiment of the Twenty Fourth Infantry Division he saw considerable action in the Southwest Pacific Theater, deploying through Australia on his way to fierce fighting in New Guinea and in the Philippines. He maintained a diary during these difficult years and occasionally read from it to his Notre Dame students.

After the war the brave soldier became a gifted teacher and a first-rate historian. The GI Bill enabled him to study American history at Johns Hopkins University where he worked with C. Vann Woodward, one of the most talented of the brilliant postwar generation of historians. He and Woodward began there a fifty-year friendship which culminated when Woodward came to Notre Dame in 1995 to toast the many accomplishments of his one-time student at a conference held in honor of De Santis. Guided by Vann Woodward's counsel and example, De Santis gravitated to political history and devoted much of his scholarly work to exploring American political developments during Reconstruction and the Gilded Age. He produced important books such as Republicans Face the Southern Question (1959) and The Shaping of Modern America: 1877-1916 (1973 and revised in 1989). These established him as an important figure in the field. His fine reputation led to his being enlisted to join wonderful scholars like David Potter, Carl Degler and Arthur Link in producing The Democratic Experience—a renowned textbook which went through five editions from 1963 to 1981, and just recently has been reissued.



Teacher and student circa 1990

De Santis's scholarly work brought favorableattention to Notre Dame. It also led to his being honored in various ways. He won an impressive Guggenheim Fellowship and held Fulbright Fellowships in Italy, Australia and India. He was elected president of the Catholic Historical Society in 1964, and in 2007 the Society for Historians of the Gilded Age and the Progressive Era established the Vincent P. De Santis Prize to honor the best book published in the field—a fitting recognition of his own important scholarship.

Rev. Thomas T. McAvoy, C.S.C., the legendary history department chair, recruited Vincent De Santis to teach at Notre Dame in 1949. The new faculty member's loyalty to Notre Dame ran deep, and he spent his whole academic career here, aside from his visiting appointments and a year's recall to active military service during the Korean War. He joined an excellent department where good teaching and research were both valued. Eventually, De Santis assumed a leadership role in the department. He was promoted to full professor in 1962 and Fr. Hesburgh appointed him to chair the department from 1963 to 1971.

He taught literally thousands of undergraduate students over the decades carrying in his initial years the standard teaching load of four courses per semester. Students found his courses to be demanding but very rewarding during his early decades at Notre Dame. He eased the rigorous demands of his courses after he earned emeritus status in 1982 but his passion for teaching was not dimmed in the slightest. He relished the opportunity to share his unique and valuable insights with his students. Some students in recent years have marveled that he had lived through the whole period he covered in his course on presidents since FDR. They benefited from the personal recollections he shared in class discussions and from his ability to relate earlier historical episodes to contemporary events.

In addition to his fine record as an undergraduate teacher, De Santis proved an excellent and effective graduate mentor. He supervised numerous master's theses and directed fifteen doctoral dissertations on a range of topics in American political and diplomatic history, including mine. I came to Notre Dame from Australia in 1976 to work with the scholar I then called "Professor De Santis." We have been firm friends ever since, and I often have been the beneficiary of his kindness and generosity. I am not alone. Over his long career Vincent De Santis maintained good friendships with colleagues here at Notre Dame and with a wonderful group of historians whom he regularly met at professional meetings all over the country. He worked always to build up a sense of community within his department and university and within the historical profession to which he so proudly belonged. Vincent's generosity is notably evident in his regular financial support for various activities on campus and in his bequest of a six-figure sum to establish a graduate fellowship which will be named in his honor.

Rather sadly it seems that men and women who contributed much to the growth and development of Notre Dame can be quickly forgotten upon either their departure or their death. Perhaps this is the way it will always be as new generations focus on their contemporary concerns and challenges, and occasionally, succumb to the temptation to congratulate themselves on all their present accomplishments. Yet, surely it does us good to acknowledge that we only build upon the efforts of those who preceded us here. We must regularly acknowledge our gratitude to them, and I am truly glad to recognize here the important contribution to Notre Dame of my treasured teacher and friend, Vincent P. De Santis.

Fr. Bill Miscamble, C.S.C. is a professor in the History Department at Notre Dame.

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THE REAL OC: Life in ND's Undergraduate Seminary

MICHAEL PALMER
Staff Writer

The ages and legacies of some dorms, ranging from Walsh's 100 years to Ryan's rookie season, are a key source of the unique traditions found on campus. But there is yet another student community which is much older, much smaller, and perhaps more vital to Notre Dame's Catholic identity than any other dorm: the Old College Undergraduate Seminary. Old College, or "O.C." for short, is that small, 167-year-old house on the side of the hill next to the Log Chapel, tucked neatly between Bond Hall and St. Mary's Lake.

Led by Fr. Kevin Russeau, Br. Ed Luther, and Fr. Stephen Koeth (all Holy Cross religious), Old College is currently home to 22 Holy Cross College and Notre Dame students who are seriously discerning a vocation to the priesthood, particularly in the Congregation of Holy Cross. However, Old College is much more than just a house of discernment. Because it is truly an undergraduate seminary, the Old Collegians live seminarian lives, spending time together each morning, evening, and night in communal prayer, Mass, and Adoration. Weekly house meetings bring in guest speakers (usually a Holy Cross priest or brother from a unique field of ministry) to speak with the men about the challenges and joys of ministry.



There are weekly treks to Moreau Seminary to have Mass and dinner with the older seminarians and Holy Cross religious; not only does this offer a chance for everyone to catch up with each other, but it also builds community among the Holy Cross community on campus by allowing the Old Collegians to experience how they would live as a Holy Cross religious. Junior Ryan Pietrocarlo praises the opportunities to talk with "guys that are older and further along in their formation and are much closer to the priesthood than me, providing me with great examples to follow." These aspects of the program prepare the men of Old College to continue on to the more advanced stages of formation in the Congregation of Holy Cross.

Recognizing the simple fact that these men are still college students, ample time is allotted for the Old Collegians to study extensively, spend time with friends, and even to take part in multiple extracurriculars. To cite only a few examples, freshmen Joe D'Agostino and Dan Cruickshank play on dorm hockey teams, and sophomore Brian Kennedy and junior Joe Sheehan are highly visible members of the Marching Band. Many times, the house forms its own team or group to compete against other dorms that boast much larger talent pools, and still manage to be competitive in these arenas. For example, the house had enough athletes to field two Bookstore Basketball teams for this year's tournament. Although these teams only won a handful of games, there are several people who have lamented the fact that the OC's team names, "The Five Glorious Mysteries" and "The Papal Bulls," were not in the Top 10 for the entire tournament.

Although Michigan is the best-represented state in the house, there are seminarians from all around the country: the West Coast (California. Arizona), East Coast (New York, Florida, Pennsylvania), and the states in between (Montana, Texas, and Minnesota, to name a few) all have strong showings.

The contributions these men make to the Catholic identity of Notre Dame are indispensable. In addition to serving Mass at the Basilica and assisting other students in organizing Eucharistic Adoration, several of the men hold leadership positions at both Notre Dame and Holy Cross College. For example, Juniors Ryan Pietrocarlo and Matthew Hovde were ND Vision leaders this past summer, and sophomore Braydn Harsha is currently the Spiritual Commissioner for ND Right to Life. All the men commit to a weekly ministry placement; this includes visiting infirm priests and brothers at Holy Cross House, tutoring, leading FIDES, teaching CCD classes, and coordinating Masses and rosaries next to the South Bend abortion clinic.



Even for the handful of men who spend a semester abroad at the American College of Louvain (the American seminary in Belgium) with older seminarians, many opportunities for ministry exist. When they are not taking retreats in France or making pilgrimages to Assisi and Rome, these juniors help coordinate daily Mass and prayer and participate in ministry within the town. Additionally, they are taught how to write beautiful religious icons; this year, they worked on icons depicting Mary and St. John in order to commemorate the Year of the Priest. Because of all this, it is small wonder that Pietrocarlo calls this overseas experience "a good stepping stone to Moreau Seminary". These experiences cultivate their love for the faith, which in turn shapes the vibrant witness they provide when they return to Notre Dame. Finally, it is important to realize that enrollment in Old College mirrors the rise in Holy Cross vocations in recent years; down to a mere handful of men five years ago, the house's ranks have swelled every year since then to include 22 seminarians, with seven more coming next year. This influx of vocations will put the house at capacity for the first time in years.

Even for the men who ultimately are called to a different vocation than that of a Holy Cross priest or brother, the integration and contribution to the Catholic life of campus leaves a lasting impression on all those who pass through this house—and, hopefully, it also leaves an impression on those with whom they work. Dan Cruickshank says it best: "Regardless of what your vocation is, your time spent here will help you find it and live it better." Let us hope and pray that the Old College Undergraduate Seminary continues to be a strong source of Notre Dame's Catholic identity for many years to come.

Junior and third-year Old Collegian Mike Palmer is the Treasurer for the ND Right to Life Club, as well as the Inside Guard for the ND Knights of Columbus. He will be crossing the pond to live at Moreau Seminary next year as a candidate, but is willing to accept "volunteers" to ferry him across St. Joseph's Lake to class every day. He can be reached at mpalmer4@nd.edu, but he thinks it would be much more awesome if you go to vocation.nd.edu.

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N.D. Alumni for Life

A PANEL ON T.S. ELIOT'S *FOUR QUARTETS*

STEPHANIE HOUSE
Culture & Thought Editor

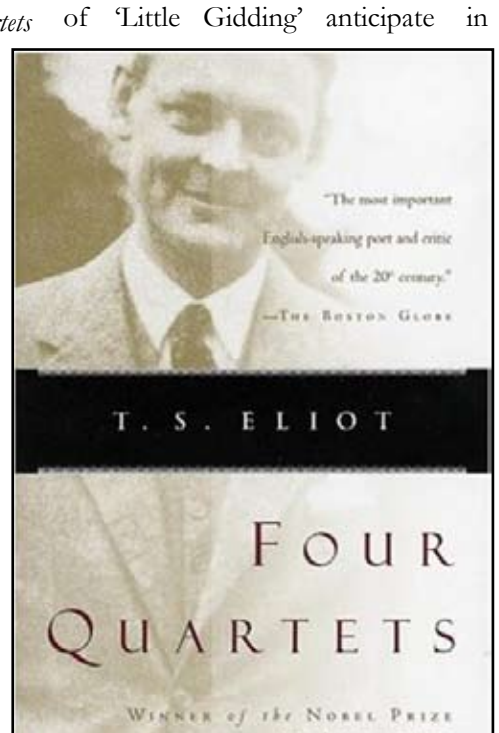
THE Orestes Brownson Council hosted a panel discussion on T.S. Eliot's poetic work, *Four Quartets*. Professors Kenneth Sayre and David O'Connor of the Philosophy Department, and professors Stephen Fallon and Henry Weinfield both of the PLS and English Departments were invited to speak.

Each professor introduced and analyzed a different quartet. Fallon began the discussion with an examination of the first quartet, "Burnt Norton." Professor Fallon explained that Eliot, like St. Augustine, was interested in time. He also described the poem as an examination of meaningless time versus liberating time. Fallon said, "The poem is Eliot's odyssey or quest to get purchase on the world, a purchase that isn't accidental or fortuitous."

O'Connor continued the discussion by considering "East Coker." He joked, "Whenever I read Eliot, I read some Wallace Stevens to clear my mind…" O'Connor expressed his concern that Eliot was too young to write a poem of this magnitude. He said, "He gives an assertion of an authoritativeness about the world that I don't think he's earned. I take the *Four Quartets* to be a poem of purification—I'm all for it but wary of it. There's a pushing of the cross upon us as a means of purification, but a poetic danger of uncontrolled hardship without real mercy."

Next, Sayre noted the two images of the circle and the line that Eliot uses throughout the poem to express motion and fixity. Professor Sayre said, "The egocentric predicament is central to the poems. The ego is in the circle and the circle changes from poem to poem. The whole world is dependent on the ego in 'Burnt Norton.' Finally in 'Little Gidding' it arrives at a dimensionless point that is in the intersection of [linear] time and eternity."

Sayre also offered an analysis of the overall organization of the poem: "Eliot reflects in the quartets on the meaning of life, along with the difficulty of the poet's art. Each quartet lays out a particular sense of time, develops that sense in an expository manner, follows with a mystical and then a lyrical treatment, and ends with a section that anticipates its sequel. The final lines of 'Little Gidding' anticipate



'Burnt Norton,' lending a circular movement to the four poems as a set."

Weinfield also commented on "Little Gidding," addressing the way that Eliot ties together prayer and poetry. Weinfield stated, "Fire is the element that dominates 'Little Gidding,' and in the *Divine Comedy*, poets atone for their sins in fire. It's an emptying out of self, thus a preparation for visionary poetry. Eliot, in 'Little Gidding,' is conflating the Pentecostal story with Dante's *Purgatorio*, so that prayer and prophecy, the act of atonement and poetic vision, become identified with each other. The purgation of and atonement for sin in Eliot thus signifies an emptying out of the sin (*kenosis*) that is the prelude to visionary poetry."

Weinfield paid special attention to the *terza rima* section of "Little Gidding," noting its relation to the Divine Comedy, which is also written in *terza rima*. He said, "Just as Dante in Canto 15 of the *Inferno* encounters the shade of Brunetto Latini, his teacher, to whom he says, 'You taught me how man makes himself eternal,' so Eliot encounters the "familiar compound ghost" in 'Little Gidding,' a figure composed of poets from whom Eliot learned the craft of poetry: Yeats, Pound, Mallarmé, and others."

Like Weinfield, Fallon recognized the religious elements in the poem. He explained, "What Eliot drives at is mysticism; he references the ten stairs in 'Burnt Norton' I and St. John of the Cross in 'East Coker.' He respects mysticism as a way to get somewhere but is not himself a mystic. It's a way of wisdom that is not his."

Fallon reiterated his earlier point that "Burnt Norton" was Eliot's attempt to discover whether or not it is possible to hold onto a single moment. Professor Fallon said, "'Burnt Norton' is about what might have been, it's a world of speculation that the bird leads us into. In the garden, there is an intensity of experience, force-filled, and we are told to leave because we can't stand too much reality. With the lines 'Quick now, here now, always,' Eliot convinces himself that he can hold onto a moment."

Fallon also reminded the audience that the *Four Quartets* are full of nuance and subtlety, like a piece of string quartet music. In order to appreciate the poem, we have to take the time to listen to Eliot's words.

Stephanie House lives in an Amish paradise. Contact her at shouse1@nd.edu.

PROF. PHILPOTT DISCUSSES "THE ABORTION PARADOX"

CHRISTINA KUKLINSKI
Staff Writer

AS part of the Center for Ethics and Culture Bread of Life Dinner and Lecture Series, Political Science and Peace Studies Professor Philpott department delivered a short address entitled "The Abortion Paradox." The event took place in the Oak Room of South Dining Hall. In an exciting atmosphere of stimulating discussion and delicious dinner, undergraduate and graduate students alike shared a catered meal with faculty members, listening to the lecture and conversing over the points Professor Philpott raised. The discussion focused on how these points could be applied to campus life.

During his lecture, Philpott explained that, although abortion is a grave violation of human rights, many organizations devoted to the promotion of human rights ignore abortion altogether -- and some even support it. In his view, this creates a false dichotomy in which pro-life groups are seemingly pitted against groups that advocate peace and justice around the world.

According to Philpott, the worldwide protection of unborn life depends upon the support of three main groups: international human rights organizations (such as Amnesty International), the Democratic Party in the United States, and feminists. He explained that human rights organizations have either avoided the question of abortion altogether or presented it as a "right" in itself. Philpott argued that the killing of the unborn is the "largest class of human rights violations



worldwide." The right to life is ignored in the face of other human rights violations.

According to Philpott, the Democratic Party has lost its old title of the "party of the little guy." As a whole, the Democratic Party has ignored the needs of the most vulnerable in society, because they are either silent on abortion or even work to expand access to it. Many modern feminist organizations have also lost sight of one of their original goals, Philpott explained. Although early feminists spoke out in favor of the unbreakable and intimate bond between mother and child, most groups today are definitively in favor of abortion.

Philpott believes that each of these organizations has the possibility of incorporating or reintroducing support for the right to life of the unborn. The key to making this possible is pro-life individuals breaking the "deafening silence" about the abortion issue in these circles. To achieve this, Philpott suggested appealing to each group "in their own terms" by acknowledging the difficulties abortion poses for women

Philpott concluded by speaking hopefully about the future of pro-life work, describing it as the "heir to earlier rights movements, like civil rights, women's suffrage, and the abolition of slavery."

Christina is a sophomore in PW. Contact her at ckuklins@nd.edu.



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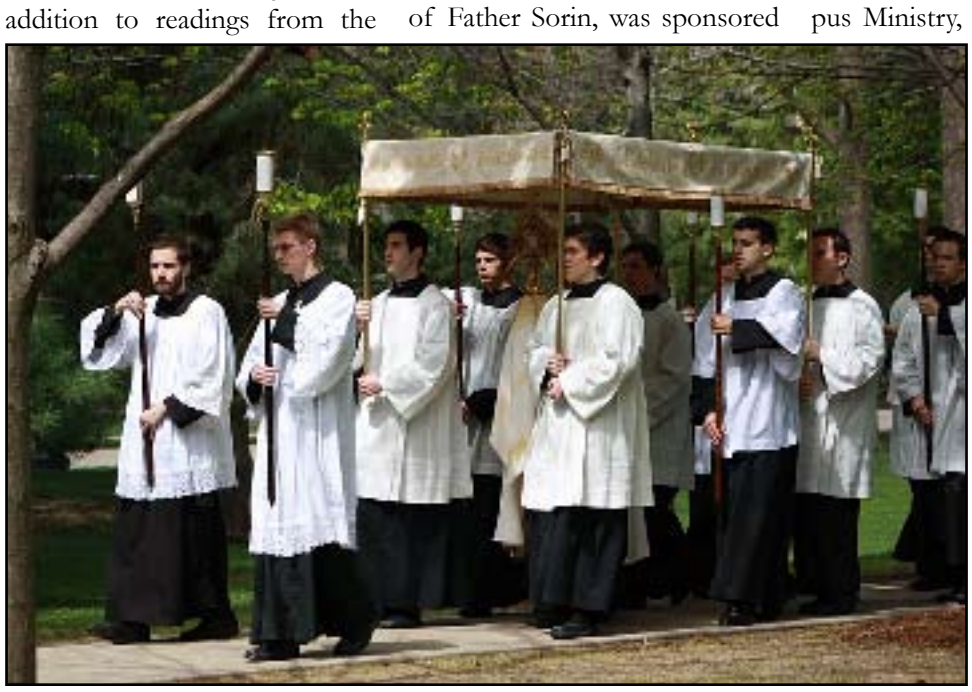
Sixth Annual Eucharistic Procession

Elliott Argue
Campus Editor

The University of Notre Dame hosted the Sixth Annual Eucharistic Procession on Our Lady's campus last weekend on the third Sunday of the Easter Season. The Procession began immediately following the 11:45 a.m. Mass at the Basilica of the Sacred Heart and moved across God Quad.

Notre Dame, St. Mary's, and Holy Cross students, faculty and staff, as well as members of the Congregation of the Holy Cross, other religious, and members of local community, attended the Procession. The email sent out to the Notre Dame community invited all to join others giving "public witness to their faith and devotion to the Real Presence of Jesus Christ in the Eucharist." The four priests who presided were Fr. Peter Rocca, C.S.C., Fr. Thomas Eckert, C.S.C., Fr. Kevin Russeau, C.S.C., and Fr. Jim Gallagher.

Those in attendence stopped and knelt for the Benediction of the Blessed Sacrament at four different adorned altars set up on campus. The first altar, sponsored by Holy Cross College, was placed in front of the statue of the Sacred Heart of Jesus. In addition to readings from the Gospel and the Meditations of Blessed Basil Moreau, C.S.C.., a student group, Coro Primavera de Nuestra Señora, provided the music for meditation.



The University of Notre Dame sponsored the second altar in front of the statue of Our Lady of the University at Main Circle. There, the Glee Club sang Biebl's "Ave Maria." The third altar, in front of the statue of Father Sorin, was sponsored by Saint Mary's College and the student group Totus Tuus provided the music. As the Procession moved to the final altar atop the stairs of the Main Building, the Notre Dame Liturgical Choir sang Saint-Saëns' "Ave Verum Corpus." The Congregation of the Holy Cross Vocations Office sponsored this final altar.

According to the email sent out by Notre Dame's Campus Ministry, in addition to the praise and honor offered to Jesus Christ through this procession, participants prayed for three special intentions: a greater respect for and protection of all human life, from conception to natural death; an increase in vocations to the religious life and priesthood, especially in the Congregation of Holy Cross; and blessings upon the students, faculty, administration, and staff of Holy Cross College, Saint Mary's College, and the University of Notre Dame.

For the sixth year in a row, Notre Dame was blessed with a beautiful sunny day. Following the procession, the Notre Dame Knights of Columbus Council #1477 provided their famous steak sandwiches as a part of a free picnic lunch for all who came. The knights served 550 steak sandwiches.

Additionally, in order to prepare for the Sunday Procession, a campus-wide 40 Hours Devotion was held in the Coleman-Morse Center chapel from Friday, April 16 at 6:00pm until 10:00am Sunday, April 18. The beautiful devotion of 40 uninterrupted hours of Eucharistic Adoration, in honor of the 40 hours Our Lord spent in the tomb from Good Friday until Easter Sunday, was well attended by the Notre Dame community. The excellent attendance at both events reflects the devotion of students, alumni, and faculty to the Holy Eucharist.

Elliott Argue is a junior Theology/Philosophy major in McGlinn. Contact her at eargue@nd.edu.

Orestes Brownson: A Catholic, American Political Philosopher

Elliott Argue
Campus Editor

Dr. Peter Augustine Lawler, Dana Professor of Government at Berry College and author of numerous books, addressed the Notre Dame community and visitors on the theme "Building Better than they Knew: Brownson's Critical, Catholic Appreciation of the American Founders." The Orestes Brownson Council and the Intercollegiate Studies Institute co-sponsored his lecture, which was held on Thursday, March 18.

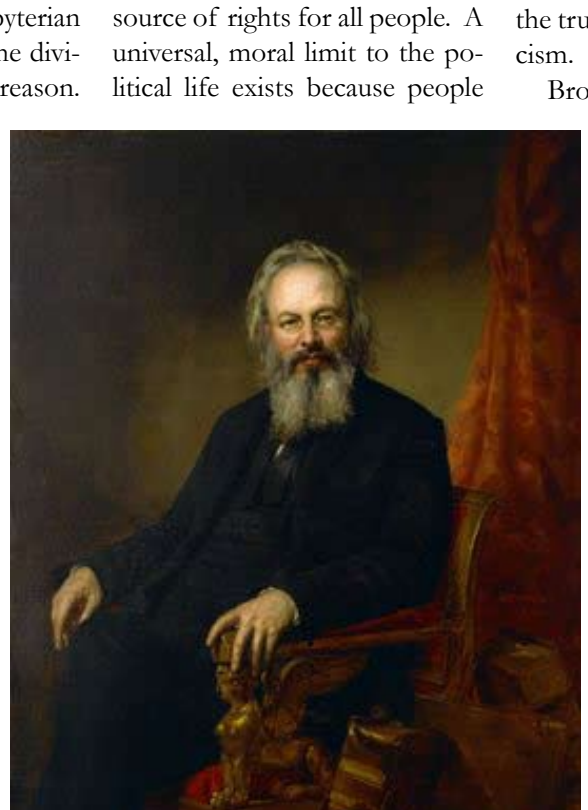
Buried in the crypt of the Basilica of the Sacred Heart on Notre Dame's campus, Orestes Brownson was an influential Catholic political philosopher. Ardently opposed to slavery, he refused to consider himself an abolitionist because some abolition activists believed themselves to be apolitical.

Lawler began with a history of Orestes Brownson, who was born in 1803. He taught himself the classical languages and directed his own education. Lawler explained that Brownson constantly sought the truth about himself, which was made manifest in his multiple religious conversions.

He began as a Presbyterian but was distraught over the division between faith and reason. He then became a Universalist, but left because he thought it unbiblical to teach that all are saved. Brownson then fell into the category of a modern secular socialist. Lawler noted that for the rest of his life Brownson always believed there was "something noble about socialists." Looking for the truth in everything, Brownson became a Unitarian and then a part of the Transcendentalist movement.

Lawler explained that Brownson's reading of Aristotle spurred his final conversion to Catholicism. He was attracted intellectually to two Catholic ideas: first, that creation is continually and actively dependent on God, and second, that there is universality of science but a real particularity of the human person and politics.

Brownson taught that all true religion was catholic (meaning universal). He believed that the real and universal experience of dependence on creation is the source of rights for all people. A universal, moral limit to the political life exists because people must acknowledge their dependence on God.



Lawler explained that Brownson believed Catholicism would thrive in America because Americans demanded reasons, and Catholics had the reasons and answers for their questions. Thus, Brownson believed Catholics should never be afraid of questioning or science because, to his mind, an honest search for the truth leads people to Catholicism.

Brownson was not looking for a government that would support Catholicism but rather one that would not hinder the search for truth and Catholicism. Brownson, therefore, pushed for a freedom in the United States that allowed for pursuit of the truth; he believed this freedom was necessary to discover such a government.

After discussing Brownson's idea of American Catholicism, Lawler spoke onBrownson's political ideas. Brownson taught that America is a territorial democracy because the citizen's loyalty lies with the fixed land rather than with a single person.

Brownson also taught that "all human beings, because of their limited powers of knowing and loving, need to belong to a particular place." Thus, the modern political virtue is loyalty, and politics must approach the universal through the particular.

According to Lawler, Brownson believed that the founders of the United States held an incoherent idea of government. To Brownson's mind, the idea of sovereign individuals is unsound and incompatible with government because it means that each person has a merely contractual relationship with the government, and obedience is voluntary. Thus, as a political philosopher, Brownson faced the task of explaining why the United States' government works so well while its Constitution is founded on Lockean principles of individual sovereignty.

As Lawler suggested, the Articles of the Confederation failed because they were disloyal to this "unwritten constitution." Lawler put forward Brownson's view that "what they [the founders] did was better than what they thought in a way [because] the theory of the founders does not correspond with what they built."

For more information about Orestes Brownson, read his book The American Republic with an introduction by Dr. Peter Augustine Lawler. Elliott Marie Argue is a junior studying philosophy and theology, and she loves spring thunderstorms. Contact her at eargue@nd.edu

"Symposium on MacIntyre's God, Philosophy, and Universities" Continued

continued from front page

informed by Catholic teaching.

The accomplishment of such a goal, Jenkins said, is difficult as the relationship between the "application of the reason about teachings of the faith" at the Catholic university and the Magisterium "can create tension for both parties," but it is vital to recognize that this is where the "allegiance between faith and reason is most apparent." Fr. Jenkins closed by stating that as members faced with the "challenge of the Catholic university," we can "hope for success only with God's grace."

Next to speak was Dean McGreevy, Professor of History and I.A. O'Shaughnessy Dean of the College of Arts and Letters. McGreevy began with a list of existential questions—Who are we? Where did we come from? Where are we going?—that are not limited solely to philosophical discourse but can also be considered within the mind of ordinary people, the importance being that philosophical inquiry is historical in orientation as it reflects on the past and raises questions concerning the future.

McGreevy advanced to comment on MacIntyre's assessment of a Catholic research university. According to MacIntyre, research universities have become singular in nature, focused more on producing careers rather than well-rounded lives for students. There also is a tendency towards the scientific fields of study at research institutions since specialization in these areas requires more research than others. In turn, this leads to significantly less interest and investment in the study of the humanities. Students may encounter a little theology or philosophy during their years at the university, but as a whole research institutions are more focused on becoming "wonderfully successful business corporations."

Professor Cavadini, Chair of the Department of Theology and the McGrath-Cavadini Director of the Institute for Church Life, was the next to take the podium. He began by evoking an image of Professor Alasdair MacIntyre, reading the newspaper in Decio Commons.

Cavadini remarked that he would never dare to disturb MacIntrye at such a moment since the man seemed to transform a daily ritual such as reading the newspaper in to a "truly contemplative activity." In a response to a later question regarding his newspaper reading practice, MacIntyre stated that such an activity is how "you equip yourself for conversation," connecting with a community of readers and writers to become a well informed and conscientious member of society. When further asked, MacIntyre recommended the Irish Times, for its objective perspective on American news, the New York Times, and Le Monde for daily news reading.

Cavadini continued his remarks commenting on MacIntyre's philosophy on the integration of academic disciplines. In his writing and teaching, MacIntyre stresses that theology should be taught in conjunction with other areas of study to provide unity to each discipline so that no scholarship may be rendered "Godless." Cavadini raised the point that Notre Dame is at an advantage by the "very presence of a theology department," as opposed to a religious studies department, at this University whereas other comparable institutions exclude theology altogether and marginalize philosophical studies. According to Cavadini, the orientation for the unification and integration of various disciplines is already present as the theology department establishes the University's commitment to understand the transcendent mystery of Christ's self-revelation above all other disciplines.

Finally, MacIntyre took the stage to respond to the comments raised by his colleagues. He began by revoking his self-imposed practice of restricting direct reference to the University of Notre Dame in his discussion of the problems with today's universities. He also lightened the mood by remarking that he was glad that he did not convert Fr. Jenkins to atheism, during a visit he took to Notre Dame while Fr. Jenkins was an undergraduate student while he still professed atheist beliefs.

After the laughter settled, MacIntrye reignited the intellectual ambience of the symposium by delving into the importance of a generalist education as opposed to specialized education. He asserted that thinking in terms of many disciplines, acquiring the capability to bring a variety of subjects to bear on particular topics, is far superior to the narrow discipline of a specialist's expertise. The synthesis of a multitude of disciplines invariably leads to better judgments. To be frank, MacIntyre stated that specialists cannot help but perpetuate boringness in conversations, whereas a well-rounded generalist would be capable of carrying on a conversation on virtually any subject.

MacIntyre concluded that theology classes should be taken at the end of a student's university education, serving as the "culmination of a student's career" at the university. By placing theological studies as the capstone of an undergraduate education, the disciplines then would be unified under the Catholic theological perspective.

During the question-and –answer session of the event, MacIntyre boldly declared that the grade point averages is "one of Satan's inventions." The invention only serves as the pressure of attaining a grade average that is marketable on a resume. This effectively forces students to seek to enroll in "easy" classes and shirk those of which they are afraid. Rather than take classes to enrich their intellect, students take classes only to leave the knowledge behind as they seek to advance, climbing up the ladder of success.

When asked about the role of the Magisterium in relation to a Catholic university, President Jenkins deferred to Professor Cavadini's comprehensive theological background. Cavadini stressed the vital role of the Magisterium, declaring that a Catholic university "must be accountable to the church" since the Church has the words of life, and as such, is the lifeblood of a university.

Claiming the last words to close the symposium, Fr. Jenkins took the chance to offer his praise and appreciation for the work of Professor David Solomon, director of Center of Ethics and Culture.

The great work of the Center shall continue with their next annual conference entitled "Younger Than Sin: Retrieving Simplicity through the Unity of the Virtues of Humility, Wonder, and Joy" in November 2010.

You can Contact Ray Korson at rkorson@nd.edu



April: The Month of the Holy Face

Father Neil Roy, S.T.L., Ph.D.
Guest Columnist

From April 10 to May 23, 2010, Pilgrims to Turin, Italy, will have the rare opportunity to view the mysterious Shroud of Turin, believed by many to be the burial cloth of Jesus Christ. For centuries the Shroud, usually rolled up and sequestered from the gaze of the public, has attracted countless pilgrims, tourists, and even curiosity seekers. For those who acknowledge the authenticity of the Shroud, perhaps the most compelling dimension of the relic remains the facial features indelled into the fabric. Regardless of whether the Shroud reveals the actual face of Christ, the desire to see the face of God made visible in Christ continues to inspire the Catholic imagination.

Longing to see the face of God constitutes one of the leitmotifs running through the pages of the Bible, especially the Book of Psalms. The sight of God's face usually betokens divine benevolence and favor, whereas the Lord by hiding his face registers disapproval. Aaron, in his priestly blessing, invoked the face of the Lord as a source of grace:

The Lord bless you and keep you.

The Lord let his face shine upon you and have mercy upon you.



True Likeness of the Sacred Face of Our lord Jesus Christ which is most devoutly preserved and venerated in the most holy Basilica of St. Peter in the Vatican

The Lord turn his face toward you and give you his peace. (Num 6:24-26)

The Psalmist likewise begs God to let his face shine that salvation might ensue:

Restore us, O God! let thy face shine / that we may be saved!

Restore us, O God of hosts! let thy face shine / that we may be saved!

Restore us, O Lord God of hosts! / let thy face shine, that we may be saved!

(Ps [79] 80:3, 7, 19)

Of course, the face of the Lord can strike terror into the hearts of his enemies. In St Jerome's Latin translation, the Psalmist presents the face of the Lord routing his enemies:

Exsurgat Deus et dissipentur inimici eius / ei fugiant qui oderunt eum a facie eius.

Let God arise, let his foes be scattered; let those who hate him flee from before his face.

(Ps [67] 68)

In the mystery of the Incarnation, Jesus presents the earthly face of God. Jesus after all is the Word Incarnate and the very icon of the Most High God.

Father Neil Roy, S.T.L.,Ph.D. is a Visiting Assistant Professor of Theology. He can be contacted at nroy@nd.edu.

Knights of Columbus Centennial Festivities

MICHAEL BOHNERT
Staff Writer

SUPREME Knight Carl Anderson's recent visit to Notre Dame commenced the week-long celebration marking the 100th anniversary of the founding of Notre Dame Knights of Columbus Council 1477. Anderson and dozens of student Knights took part in a special Mass at the Basilica of the Sacred Heart presided over by Rev. James Gallagher, C.S.C.

After Mass, a dinner and reception were held in the Knights of Columbus Hall where Mr. Anderson presented the students of Council 1477 with a replicated painting depicting Fr. Michael J. McGivney, the founder of the Order of the Knights of Columbus who was recently declared a Venerable Servant of God.

Immediately following the dinner, Anderson gave a presentation in DeBartolo Hall entitled, "Faith, Hope & Charity: Pope Benedict's Prescription for Catholic Living," which discussed the challenge modernism presents to Vatican II theology and Pope John Paul II's new springtime for the Church. The Supreme Knight emphasized the importance of the current youth of the John Paul Generation in the renewal of the faith.

Early in the morning of April17, Todd Tucker, author of "Notre Dame vs. The Klan," recounted the clash of students and Klansmen in the 1920's. Notre Dame was quickly rising to national athletic prominence with the coaching of Knute Rockne. Led by a young, charismatic leader and agitated by a wave of anti-immigrant and anti-Catholic sentiment, the Ku Klux Klan was rapidly growing in Indiana, culminating in a two-day riot in South Bend. Notre Dame students, eager for their chance to clash with Klan members, stormed the Klan headquarters in downtown South Bend, chucking potatoes at a flaming cross (of lightbulbs) erected in the building's window. The students returned again when the Klan mended the sacrilegious symbol, but ambushed by the Klan, the students were forced to retreat. Shortly afterward, University president Father Walsh appeared at the scene where he stood atop a memorial cannon in the midst of his riotous students and asked them to return to their dormitories out of love for Mary our Mother.



Council #1477 officers stand with Supreme Knight Carl A. Anderson (far right) following his lecture in Debartolo Hall.

Following Tucker's presentation, Professor John Cavadini reflected on the life of St. Joseph as a model for all men. Focusing on the humility and self-sacrifice of St. Joseph, Cavadini reminded those in attendance of the need to be both a paternalistic leader and to maintain the qualities embodied by St. Joseph.

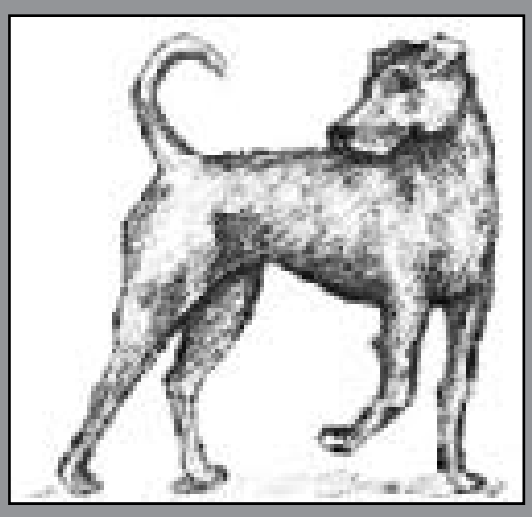
Later that afternoon in the Knights of Columbus Hall, alumnus Rocco Galizio recounted the history of the Notre Dame Knights of Columbus. In 1910, students, priests and faculty, led by student John Tulley, founded the first Knights of Columbus College Council at Our Lady's University. Times were not always easy. Clashes with the Klan followed by the Great Depression and World War II left their mark on the council.

The 1950s were a period of regrowth for the council as they ran the newly-formed Bengal Bouts for over a decade. In the late 1960s, the Notre Dame Knights finally received a building on campus thanks to the fundraising efforts of alumnus and trustee Eli Shaheen. The 1970s also saw the beginning of a Notre Dame Knights' tradition, the selling of steak sandwiches on football game days, which has raised hundreds of thousands of dollars for local and national charities.

Bishop Kevin Rhoades of the Fort Wayne-South Bend Diocese joined students, faculty, religious and alumni in the Basilica of the Sacred Heart for a Mass which recognized the century of service to the ideal of "God, Country and Notre Dame" and the development of the men of the council.

After Mass, a banquet was held in South Dining Hall with keynote speaker and Past Supreme Knight Virgil Dechant. While congratulating the men of the Notre Dame Council, Dechant also reminded those in attendance that in times of trouble for the Church, we must stand with the Pope to defend, protect and renew the Church.

On behalf of Notre Dame Knights of Columbus Council 1477, Michael Bohnert would like to thank all students, faculty, staff, religious, and alumni that took part in the weekend celebrations. He can be reached at mbohnert@nd.edu.



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"Innocence of the Holy Father Upheld" continued

continued from front page

gations in addition to governing the Munich archdiocese, which at the time oversaw roughly 1,000 priests. The Pope's many responsibilitieslend credibility to the Church's official response..

The attacks continue, despite the Pope's reputation as a stalwart advocate of investigation into such scandals since his days as the head of the Congregation for the Doctrine of the Faith. Ratzinger played a strong role in the movement for the 2001 *Motu Proprio* known as "Sac*ramentorum Sanctitatis Tutela,*" which instructed bishops to report all credible abuse cases to the Congregation for the Doctrine of the Faith, and enabled the Congregation to take swift and decisive action.

As the head of that Congregation, Cardinal Ratzinger took direct and aggressive action toward rooting out the sources of scandal. Once the power to deal with cases of scandal was streamlined and given to the Congregation, Ratzinger rejected the standard skeptical attitude and instead acted quickly and forcefully. According to information from the National Catholic Reporter, Ratzinger authorized the removal of priests in "a substantial majority" of the 500 plus cases that came before his office. A number of other individuals, including Cardinal Schonborn, Monsignor Charles Scicluna, and Jason Berry, author of *Vows of Silence*, have also testified to Ratzinger's determination to remove the sources of scandal.



This determination to purify the Church continued once Ratzinger became pope. One example of this determination is evident in the case of Fr. Maciel, the founder of the Legionaries of Christ, who was accused of abuse in 1998. Maciel had been protected during the time of John Paul II; however, the year after Benedict was elected, Maciel was directed to take up "a reserved life of prayer and penance," and effectively compelled to retire.

It tragic that Benedict, who as both Cardinal and Pope has worked to deal swiftly and strongly with the scandals, should now be condemned for an oversight on the part of his subordinate diocesan clerics that occurred long before the gravity of the sex scandals was fully recognized.

EJ Sanchez is the coolest (and only) Spaniard in all of Wisconsin. He can be reached at esanche4@nd.edu

"Homosexuality Under the Dome" Continued

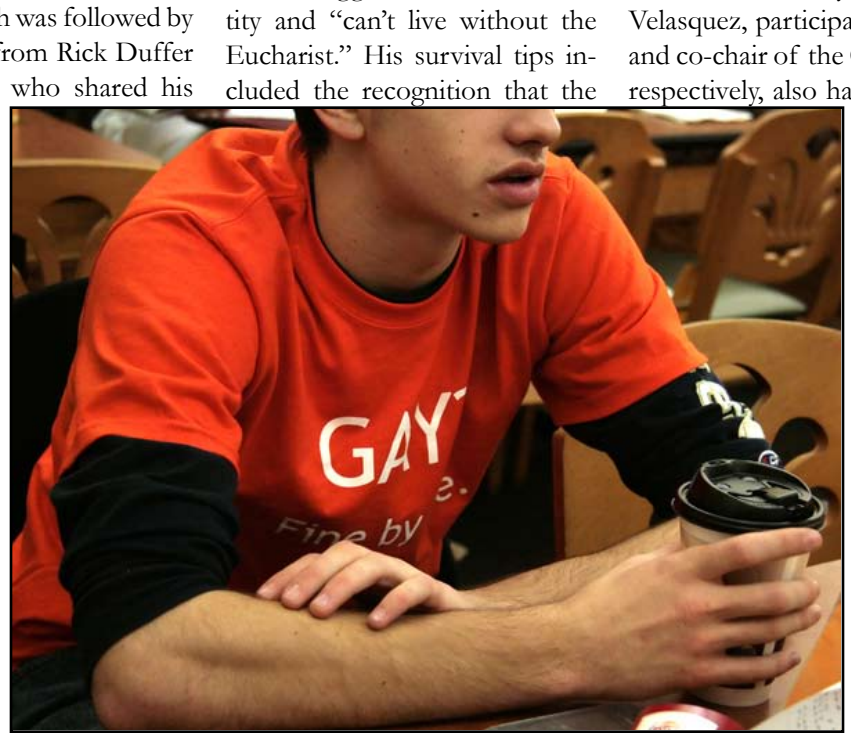
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Dame should be "eager to help students grow in personal integrity, to practice truth-telling, and to demonstrate moral courage" by dissolving social structures that isolate these students and placing the needs of the students ahead of the expectations of alumni and "outside meddlers, both those in business suits and in cassocks."

Fields also expressed his discontent regarding "Notre Dame's Spirit of Inclusion" statement, which was released in conjunction with the "Open Letter to the Notre Dame Community" by University President Emeritus Rev. Edward Malloy. In the "Spirit of Inclusion," the request for the addition of sexual orientation to the non-discrimination clause was denied on the grounds that such an amendment would "jeopardize our ability to make decisions that we believe are necessary to support Church teaching." In the words of the statement, non-discrimination clauses "are highly stylized statements which are legally binding," thus subjecting the University's decision to the scrutiny of civil courts.

The University's statement clearly expresses a desire "to continue to speak to this issue in the Catholic content that is normative for this community," Fields condemned this argument as a bizarre one that "flaunts the facts and defies logic."

Fields' speech was followed by a presentation from Rick Duffer Landavazo'81 , who shared his experience of sexual discrimination during his time at Notre Dame. Landavazo recalled a particular incident when someone from residence hall, Grace Hall, transcribed a line of hate speech on the elevator doors. The doors came together to form a coherent derogatory remark as they closed. Landavazo decided against cleaning the offensive vandalism from the elevator doors so that it could attest to the existent of prejudice on campus.



A student wears a shirt with "Gay? Fine by Me." written on it.

In short, Landavazo found it difficult in his time at Notre Dame to find a place in a "Catholic community that preaches love but practices hate." At the end of his testimony, Landavazo proposed a survival strategy for those gay and lesbian students who struggle with their identity and "can't live without the Eucharist." His survival tips included the recognition that the Catholic Church is a "fallible church," to embrace "cafeteria Catholicism," and to rest assured that "God will find you where you are."

Like Fields and Landavazo, Richard Beatty '91 also shared his experience of discrimination at Notre Dame. He agreed with the previous speakers, pushing for the addition of sexual discrimination to the non-discrimination clause on the grounds that "if it's not prohibited, it is permitted."

Melanie LeMay and Eddie Velasquez, participating member and co-chair of the Core Council respectively, also had the chance to speak. They reflected positively on recent changes made at the University. Such changes included regular meetings between Rev. John Jenkins and LGBTQ students, a noticeably welcoming student culture, and Viewpoint articles from student allies. Velasquez remarked that the claim that 'there are no resources available for gay and lesbian students' is "simply not the case." They also voiced a desire to initiate a recognized student club for LBGTQ students on campus.

Dr. Dominic Parrott, an assistant professor of psychology at Georgia State University,addressed the psychology behind aggression towards sexual minorities. According to Parrott, the four leading causes for such hate crimes are attributed to gender role enforcement, peer dynamics, thrill seeking, and psychological defensiveness. Parrott pointed out the social stigma attached to the homosexual person is the root of the problem. He claimed that this stigma induces discriminatory action from heterosexuals because sexual minorities are seen as "low status targets."

Billed on the event advertisements as an "alcohol-based researcher," Parrott also addressed the prevalence of prejudicial attacks when drinking is involved. Pointing out that identifying the causes of aggression may lead to possible solutions, Parrott claimed that he seeks to resolve hate crimes, but in doing so, he urges others to see that the "prevalence of the problem is underrated."

Ray Korson is a Catholic, not a homophobe. Contact him at rkorson@nd.edu.

Goldman Sachs Under Fire in S.E.C. Complaint as President Pushes for Financial Reform

Mickey Gardella
Staff Writer

The Securities and Exchange Commission recently filed fraud charges against Goldman Sachs after months of speculation. The investment firm sold a subprime mortgage-backed security that was assembled by a hedge fund. The hedge fund, in turn, was betting on the mortgages to fail. The complaint is based on the allegation that Goldman misled its client, ACA Management, into thinking that the hedge fund, Paulson & Co., was betting for, not against, the security.

The security was a collateralized debt obligation, meaning that the value of the security depended on the value of the mortgages that constituted it (most of which ended up depreciating). Sebastian Mallaby, in an editorial published in *The Washington Post*, described the SEC's case as "flimsy." He insists that unless the SEC shows more evidence, the fraud charges will go nowhere.

The investors who bought the security did not know that Paulson & Co. helped Goldman construct the CDO. The SEC claims that the investors would not have purchased the security had they known that one of its architects was betting heavily against it. Goldman claims that the investors knew the kinds of mortgages that were included in the CDO, and that knowledge of Paulson's involvement in constructing the investment would not have affected their decision.

Records show that ACA thought Paulson was going to buy the security, despite evidence to the contrary. The SEC claims it was Goldman who deceived ACA into thinking that Paulson was a buyer. CNBC reported on April 21 that the S.E.C. has testimony from a former Paulson & Co. executive that contradicts that claim. Paolo Pellegrini testified that he told ACA manager Laura Schwartz that Paulson was going to bet that the security would depreciate. John Nester, a spokesman for the SEC, told CNBC that the SEC's case "is built on a thorough evidentiary record that includes testimony, documents, hand-written notes and emails and will be presented in court at the appropriate time."



Credit: AP/CBS

Politicians have heavily debated the timing of the civil suit. Rep. Darrell Issa, R-CA, the ranking Republican member on the House Oversight and Government Reform Committee, questions whether the complaint was politically timed. The suit was filed days before President Obama went in front of many Wall Street Bankers at Cooper Union in New York City to push financial regulatory reform.

The Chairwoman of the SEC, Mary Schapiro, denied any allegations of politically-motivated timing, stating that the SEC does not "coordinate our enforcement actions with the White House, Congress or political committees. We do not time our cases around political events or the legislative calendar." Ms. Schapiro added that the SEC's case against Goldman had developed for more than a year.

Goldman is sometimes called "Government Sachs" on account of its close connections with the government. Gregory Craig, a lawyer for Goldman, was President Obama's chief legal counsel during the president's first year in office.The President, however, stressed that the connection is no cause for alarm, telling CNBC that Craig "cannot lobby the White House" and "cannot in any way use his former position to have influence on us."

Former Goldman employees currently working in the government include Mark Patterson, a former lobbyist who is now Treasury Secretary Timothy Geithner's Chief of Staff, and Gary Gensler, a former executive who is Obama's head of the Commodity Futures Trade Commission.The President himself is not untouched by Goldman, whose executives, partners, employees, and their relatives gave Mr. Obama $994,795 in campaign contributions. The White House has been quick to diffuse any indication of a conflict of interest and deny any responsibility for Goldman's business practices.

The President told CNBC that the White House received no indication from the S.E.C. when or if any charges would be filed against Goldman. Press Secretary Robert Gibbs, at a press briefing, stated "anybody who contributed to the campaign at any point knew where the President stood on regulating Wall Street and regulating the financial industry. . ." Gibbs and the president cited speeches Mr. Obama made in 2007 and 2008 to Wall Street calling for financial regulatory reform to distance the President from the practices of Goldman Sachs and other financial institutions.

Mickey Gardella is a freshman political science major from New Jersey. He resides in Knott Hall and is hoping for the Yankees' 28th World Championship this year. Contact him at mgardell@nd.edu.

Florida Governor Bucks GOP, Vetoes Bill

Josh Varanelli
Politics Editor

On April 15, Republican Florida Governor Charlie Crist vetoed Senate Bill 6, garneringdisapproval from his GOP colleagues and high praise from teachers' unions and state Democrats. The bill would have established a stronger link between student standardized test scores and teacher pay, eliminatingkey employment protections for teachers in failing schools.

Former Florida Governor, Jeb Bush, expressed his criticism of Crist's move to veto the bill, which had a strong conservative backing. Bush said that Crist's action "has jeopardized the ability of Florida to build on the progress of the last decade. Florida's sustained improvement is the result of bold reforms that were challenging, controversial and sometimes even unpopular." Bush chairs the non-profit think tank called the Foundation for Florida's Future, which seeks to influence public policy at the grassroots level.

In vetoing the bill, Crist voiced his concerns with the legislation, stating, "We must start over. This bill has deeply and negatively affected the morale of our teachers, our parents and our students. They are not confident in our system because they do not believe their voices were heard." This move came with little surprise as Crist, who originally supported the bill, had begun to distance himself over the past weeks upon receiving nearly 120,000 messages.

At the time of the veto, only 65,000 of the messages had been read, and only 3,000 of them supported the passage of SB 6. The bill passed the Florida Senate 21-17 and the State House of Representatives 64-55. GOP leadership had given forceful support to the measure, but some Republicans joined Florida Democrats in opposition to it.

Some have said that the passage of "SB 6" would have spelled disaster for the public school system in Florida, where a standardized test known as the FCAT is used to gauge student academic progress. Even prominent politicians felt that Crist's decision was comment-worthy, and after Crist turned against his GOP counterparts in the veto, Democratic candidate for governor Chief Financial Officer Alex Sink said, "I am pleased that Gov. Crist stood up for parents and children by vetoing the radical bill passed by the Legislature. … This harmful proposal dictated a rigid, one-size-fits-all policy to our local schools."


Florida Governor Charlie Crist

According to Jack Lamb, a Hillsborough County School Board Member in Tampa, Florida, "There were some good things in SB 6, and we're in favor of a lot of the concepts. But they did not listen or want amendments or public input. I was appalled."Others opponents were even more vocal. For example, Representative Darryl Rouson (D) claimed, "Anyone who read this bill could not go to sleep at night."

National Education Association president Dennis Van Roekel offered praise as well, saying, "The governor recognized that the key to great public schools is great teachers, and the way to keep great teachers in Florida's classrooms is to empower them, not punish them."

Aside from the speculation on the bill's potential repercussions for education in the Sunshine State, this move poses a new quandary for Crist and the future of his political career. After his term as governor of Florida ends, Crist plans to run for senator, and he has several options. Each presents significant challenges.

He could remain in the Senate GOP primary, in which he is currently trailing in behind Marco Rubio. Rubio has been praised by former US Vice President Dick Cheney, who said, "I am proud to stand with Marco Rubio, and I urge all Florida Republicans, regardless of who you have been supporting, to unite behind him." Cheney said that Crist "has shown time and time again that he cannot be trusted in Washington to take on the Obama agenda. Lately it seems Charlie Crist cannot be trusted event to remain a Republican…"

Another one of Crist's current options is to withdraw from the Republican Party entirely and run for Senator as an Independent. In removing himself from a party label, Crist would lose a large part of the Republican vote but possibly gain some of the Democratic vote as well. Either way, should Crist run as an Independent, the threat to Rubio would undoubtedly be negligible.

As the situation stands, the bill did not pass because of the Republican governor's veto of a Republican bill. Merit-pay rules will not come into effect as strongly–if at all. The contention evolving out of Crist's veto, then, has less to do with the absence of the repercussions of "SB 6" and more to do with Crist in his race for the primary.

Josh is a junior who now misses Florida. Contact him on a beach or at jvaranel@nd.edu.

Mary Daly





Majors: Psychology and Philosophy
Hometown: I live in Louisville, Kentucky, but refuse to give up my Chicagoan roots (because southern accents are not as great as non-southerners think they are). But, I can't deny, Louisville is a pretty nice place to live nonetheless.
Next year: I will be working for the CEC and the Fund to Protect Human Life. I will eventually go on to graduate school or law school, but will enjoy next year being "that" person who sticks around ND even after graduating.
Dorm: Welsh Fam
On the Rover since: frosh year. Iwas supposed to be campus editor last year, but then quit after the first issue and continued the rest of the year in the position of staff writer, refusing to take the position 'managing editor' even though technically I was. At the end of the year, I was "rewarded" for my work by getting a promotion to EIC (i.e. I was rewarded by being given more work). It has been a good run as EIC, despite the things that might have tried to make it not-so-good. Some people would like to say I am a right wing nut job, but that is only because they really don't know me. At all.
Thank yous: My parents and family; my professors and mentors; Team Dona/ohue (Kathleen and Kevin) for being a great friends and colleagues; the whole 2009-2010 Rover staff.

Kathleen Donahue



Majors: Philosophy and Political Science, minor in Chinese
Hometown: I live in Pittsburgh, PA. As with most people from Pittsburgh, I am a proud Steelers and Penguins fan. Despite all of our unions that date back to the days of Pittsburgh as a steel town (when we actually needed unions), it was voted "most livable city" in the US by the Economist for a reason - Pittsburgh's awesome.
Next year: I will be working in (surprise) Pittsburgh next year and also applying for graduate school.
Dorm: Freshman and Sophomore in McGlinn Hall - Shamrocks!
On the Rover since: my sophomore year. I started as a staff writer learning from the greats about how to interview and write a proper article. Junior year I was promoted to managing editor, and then demoted to campus editor because Mary couldn't handle the title (although she could handle the work!). Luckily, this demotion resulted in a promotion my senior year to Executive Editor. Although I created flow charts for production in an attempt to streamline production, this only worked for a few issues (then we all got lazy).
Thank yous: Thanks to MK for being my boss and keeping me in check, to Brandon for making sure that everything was placed properly and for giving us controversy in Cheers and Jeers when there wasn't anything interesting news-wise. To Kevin for pushing his publishing duties on me for one semester, and for making sure the newspaper actually gets printed and delivered. To Matt for being a science major and thus diversifying the staff. To Kelly for always putting a positive spin on whatever the University does. To Gabz for agreeing to be in charge next year and for just being awesome as a sophomore (way beyond her years). To Claire for being melancholic like me and being so incredibly organized. To the rest of our wonderful staff for making this year the best yet!

Kevin Donohue



Kevin Donohue has graduated with a Bachelor of Arts from the University of Notre Dame, somehow. He might be a History Major, but he's learned nothing from the past and has decided to double down and be a Double Domer. He's participating in the Alliance for Catholic Education (ACE), taking classes in the summertime, and teaching 5th grade in South-Central Los Angeles the rest of the year. Wish him luck, 'cause he'll need it.

Matthew Cossack



Matthew Cossack will be heading to medical school next year most likely at Creighton in Omaha with his fabulous fiancee Sarah Pastorek who will attend grad school there as well. Although he ventures into a soon to be government run industry, he consoles himself with the knowledge that the more government interferes, the greater the inefficiency, and the more everyone involved actually makes. (He remains quite fearful, however, of what is basically everything else about the reforms, most especially what it means for patients.) He will sorely miss Notre Dame and wants everyone to remember that it is the scandals that make the headlines: there are tons of amazing people and things here on campus that make Notre Dame a great Catholic school.

Kelly Levis



After making her way into many classes with her winning smile, Biochemistry and philosophy major Kelly Levis is pursuing a post-baccalaureate program at Temple University and hopes to go medical school. As evidenced by her leadership of Rodzinka, i.e. "that club for Catholic singles who love NFP," her other plans for the future include marriage and a minimum of 15 offspring. With 15 children, there's room for the whole Rover staff to be godparents. Cheers to you Klevis!

Johnny Gerardi



After retiring as a venerable El Prez of Right to Life, Johnny will stick around at Notre Dame as a law student. This summer he'll be working for his congressman back home in California, where he fights a lonely battle as a conservative Catholic. Next year, he'll be "that kid" who hangs around with undergrads, along with Mary D. We look forward to his alumni columns and legal wisdom! Good luck Johnny G- you're a winner! (But so is everyone else)

Brandon Payne



See p. 3 for Brandon's swan song. We will miss our resident Peace Studies major so much. Good luck taking out the trash next year.

Irish Women Capture 10th Big East Tennis Title

Andy Edwards
Sports Editor

For the third consecutive season and tenth time since joining the conference, the Notre Dame women's tennis team captured the Big East Championship. Last Sunday, the top-seeded Irish defeated third-seeded and 22nd-ranked DePaul 4-0 to claim the title at the Eck Tennis Pavilion. The victory sends Notre Dame to next month's NCAA Tournament for the 15th consecutive time. This will complete a stellar regular season in which the Irish finish 22-3.

Notre Dame hosted the four-day event for the first time in the program's history, something for which Coach Louderback had long been hoping. "We're excited, and we've been trying to get it for years," Louderback said in an interview with UND.com's Jack Nolan before the tournament. "We really wanted to get it here, and we have it for two years, so we're excited to have it." The Irish women certainly capitalized on their home court advantage, overcoming inclement weather to capture the conference crown without dropping a single match: the Lady Irish defeated West Virginia 4-0 in the quarterfinals and posted a 5-0 victory over Syracuse in the semifinals before topping the Blue Demons.

The Women's Irish Team rode great singles and doubles play to their third consecutive conference title. For the 22nd time this season, they captured the match's initial point behind the brilliance of Kristy Frilling and Kali Krisic in the number one doubles position and Chrissie McGaffigan and Kristen Rafael in the number three doubles position. "We pulled through doubles today," Head Coach Jay Louderback said. "DePaul played great doubles today, but we were able to come out on top." The duo of Frilling and Krisic completed a perfect regular season at the top doubles spot for the Irish.

At singles, the Irish won victories with Frilling, Cosmina Ciobanu, and Krisic to finish off the 4-0 victory. "We played great singles," Louderback said. "It took a lot of pressure off us after we won the first set in each match. I was really proud of the poise we had in singles today." Kristic, who was named the tournament's Most Outstanding Player, finished the weekend 3-0 in both singles and doubles, a major factor in Notre Dame's dominance. She posted her second match-clinching win of the tournament by taking out DePaul's Gia McKnight at number five singles, her seventh consecutive victory.



Notre Dame lost just three times this season on their way to becoming the fifth-ranked team in the nation at season's end. On February 21, the Irish made history as they defeated No.1 Northwestern, 5-2, at the Eck Tennis Pavilion, marking the first time in the program's history that Notre Dame defeated the nation's top-ranked team. Frilling, Shannon Mathews, McGaffigan and Ciobanu all recorded singles victories, and the Irish swept the doubles point en route to the historic upset. Notre Dame was perfect against Big East foes this season, defeating DePaul twice to supplement wins over South Florida and Marquette. The only teams to defeat the Irish women were North Carolina, Duke and Baylor.

The 2009-2010 season marks another great campaign for Louderback. The veteran coach has taken the program to new heights in his 21 seasons, collecting a 407-168 (.708) record, and he ranks third among active women's tennis coaches with 611 career victories. This is the 17th consecutive season that the Irish have finished in the top 30 of the rankings, a testament to Louderback's steady hand and efficient system. He has been honored as Big East Coach of the Year seven times in the fourteen years since Notre Dame joined the conference.

With Sunday's championship win over DePaul, the Irish will be in the running to host the NCAA Tournament's first and second rounds for a second consecutive season. The tournament begins May 14, with locations and pairings announced in early May. In any case, the Irish will come into the tournament well-rested and ready to go. Should they be chosen to host the early rounds, it will only increase the confidence of a team already riding a wave of momentum into the NCAA Tournament. The rest of the country had better take notice: the Irish are on a roll.

Andy Edwards is a senior Psychology and Spanish major. Contact him with questions, advice, or job offers at aedward4@nd.edu.

April Absurdity at the Bookstore Basketball Tournament

Andy Edwards
Sports Editor

Frantic finishes, well-dressed coaches, and unadulterated passion: Notre Dame's Bookstore Basketball tournament has all this and more. Since 1972, the world's largest outdoor 5-on-5 basketball tournament has captivated hoops fans across the country, giving thousands of students and faculty a chance to realize their dreams of athletic glory.

Every April, as many as 700 teams take to the courts armed with headbands, knee socks, liquid courage, and all manner of costumes to do battle in all-weather, single-elimination action until a champion is crowned. The prize for wading through eight or nine rounds of games against the best, the worst, and the wackiest that ND has to offer: nothing but bragging rights. So what makes Bookstore Basketball so special? It just might be the most exciting sporting event in America.

After revealing the top 16 seeds, the commissioners present their choices for the 10 best team names. Perhaps here more than anywhere else, Domers display their creativity, coining a vast array of interesting team names. A scroll through the tournament's team list is a journey through a "who's who" of cultural references, inside jokes, and sexual innuendo that appeal to even the least immature senses of humor.

ESPN's Rick Reilly, in his "That Would Make an Excellent Intramural Team Name" piece, referred to the event as "the Mecca of great intramural team names." A sample of this year's best: Crouching Tiger Hidden Hydrant, Gilbert Arenas and the Shooting Guards, and H1N1 Mixtape Tour: Off the Sneezy.

Even more colorful are the names that get censored each year. For teams with little chance of winning, making a memorable moniker represents a chance to leave their mark on the tournament. Often the controversy over an inconsistent censorship system exceeds that of the on-court action. In 2009, after the infamous Chris Brown-Rihanna incident, teams like "Unlike Rihanna, We Get our Hands up on Defense" and "The Chris Brown Beat Down" were approved. "Rihanna Deserved It," however,was unacceptable.

Think referees in college and the pros have it tough? Try playing Bookstore, where everyone's a ref but most are too scared to call anything. Make a call in favor of your team, and suddenly you haveve become Tim Higgins, or maybe even Tim Donaghy.

As the tournament goes on and costumed spectacles give way to legitimate displays of ballin', high school referees take on the unenviable role of calling the final rounds, placing themselves at the mercy of some rowdy and devoted fan bases. Though not as well known as March Madness, April Absurdity at the Bookstore is just as exhilarating, albeit without the betting and bracket pools.

With all the anticipation of baseball's Opening Day, the start of the Bookstore Basketball journey, aside from the Blue-Gold game, is the highlight of the spring for the Notre Dame student body. But for all the hopes and dreams of the thousands of would-be champions, expectations must be tempered with a spoonful of reality. In the NCAA Tournament, win twice and you're in the Sweet Sixteen. In Bookstore Basketball, two wins get you to the Terrific 256, where one might meet a squad of former high school stars or cheerleaders in Ninja Turtle costumes. That is the beauty of the event: you never know what you are going to get, but you had better be ready for it.

The looming prospect of NCAA Tournament expansion has become the story of college basketball's offseason. From coast to coast, coaches are calling for a 96-team field. Lost in all the uproar, however, is the true face of expansion. Making it to the Bookstore Sweet Sixteen requires as many as six victories, an achievement worthy of admiration.

Think Mike Brey has a tough job? How about the hordes of unofficial coaches who take their jobs just as seriously, yet have to guide their charges through round after round of nail-biting contests with no recognition? If only college coaches knew how good they have it.

The program's true greatness lies not in the pomp and circumstance, but in the money it raises for charity. A large portion of registration fees goes to the Jumpball Program, which has offered free basketball clinics to children in Jamaica since 1995. The charity helps keep Jamaican youth away from drugs and gangs. Bookstore Basketball has featured Heisman Trophy Winners and Olympians, bumbling professors and athletically-challenged students. It is one of those rare events in which a team of aging intellectuals can face a team of teenagers with boundless energy-- and win.

Bookstore Basketball's mission can be described simply: good people playing for a good cause. And to Tiger Woods, and other athletes skating on moral thin ice, don't take it too hard. Even if you slip up, you still might be immortalized in the world's greatest college sporting event.

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