It behooves a watchdog to bark. Good, Rover.

The Irish Rover

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

Saint Raymond Nonnatus

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ND Administrator of 21 Years Fired Abruptly

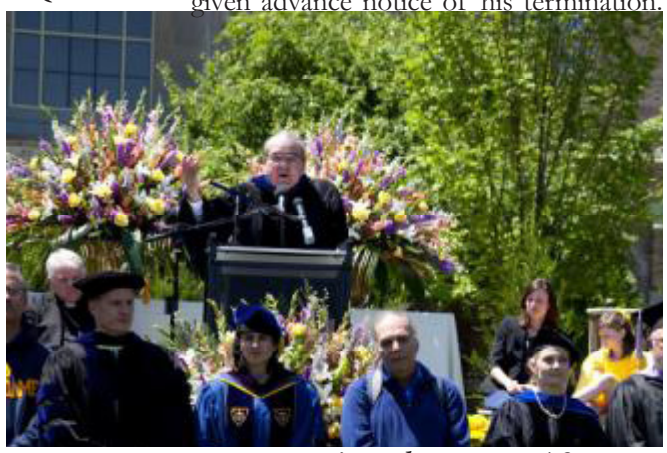
Gabby Speach
Editor-in-Chief

On Monday, June 14, 2010, just days after assuming his new role as vice president for student affairs, Father Thomas Doyle, C.S.C. fired long-standing employee, Bill Kirk, from his position as associate vice president for student affairs.

University spokesman Dennis Brown explained to *The Rover*, "Mr. Kirk's position was eliminated as part of Father Doyle's organizational restructuring." Brown also told *The Rover*, "More information will be provided on the restructuring in the near future."

The university's Human Resources policy on restructuring, available on its website, provides, "Advance notice of layoff should be given as early as possible to provide ample time for employees to seek other employment on or off campus. Generally, at least a 60-day notice is preferred, and may be required in some cases." In an email correspondence with *The Rover*, Associate Vice President for Human Resources Robert McQuade said that "the University's Human Resources group ensures consistent treatment of employees as it relates to its policies." University policy prevented McQuade from commenting on specific cases and he did not say whether Kirk had been given advance notice of his termination.





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Notre Dame honors GE support, not values

Ray Korson
Campus Co-Editor

A quiet controversy arose last semester when the Mendoza College of Business hosted its annual banquet for its Executive Education Department and honored General Electric (GE) with an award for "commitment to values-based decision making." In light of GE's recent affiliation with Geron Corporation to advance embryonic stem cell research, critics questioned the bestowal of this honor. In 2009, GE's Healthcare unit launched a "global exclusive license and alliance agreement" with Geron Corp., a global vanguard in cloning and embryonic stem cell research, in a joint venture to derive and commercialize "cellular

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So Long, Captain Kirk: A Personal Reflection

David Solomon
Assoc. Professor of Philosophy



The decision by Father Tom Doyle, Notre Dame's new Vice-President for Student Affairs to fire Bill Kirk from his position as Associate Vice-President for Residence Life has left many of us with an empty feeling. It has also put another dent in Notre Dame's reputation as a family-friendly and compassionate employer. The decision was both unfair and imprudent. It was unfair, because, as a loyal employee of Notre Dame for almost 22 years—and one who had been placed repeatedly in positions where he took the brunt of public criticism for enforcing policies adopted by his superiors—he deserved better from those superiors than to be removed from office with no notice and with no public explanation for his removal. It was imprudent, because administrators of Bill Kirk's talent, compassion and principled commitment to the good are rare. He loved Notre Dame and he loved and respected the students whose welfare he vigorously pursued.

In addition, his removal from office took place against the background of other events at Notre Dame that inevitably raised questions about its real motivation. Bill Kirk's office had been the target of the much publicized ire of a grumpy Charlie Weis who, on his way out of town, told the South Bend Tribune that the Office of Residence Life was "the biggest problem on the campus" (SBT, 12-5-09). Perhaps, it seemed to some, Coach Weis, unable

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Maritain Center Director Appointed to the Angelicum

Dale Parker
Religion & Ethics Editor



The Pontifical University of St. Thomas in Rome, commonly referred to as the Angelicum, has appointed Notre Dame associate professor of philosophy John O'Callaghan to be a permanent member of the university. The Angelicum extends membership to only 50 Thomistic scholars worldwide, and O'Callaghan will step in as the fourth American member.

The Pontifical University of St. Thomas owes its origin to Pope Leo XIII, who founded the Pontifical University in 1849 in an effort to encourage Thomism, the study of the philosophy of St. Thomas Aquinas.

Since Leo XIII's founding of the Angelicum, other popes have expanded and further developed the university, most recently in 1999 when Pope John Paul II facilitated a series of reforms of the University in conjunction with his encyclical *Fides et ratio*. In fulfillment of the wishes of Leo XIII, the Angelicum continues to function as the worldwide center of Thomistic studies.

O'Callaghan recognizes the honor of his appointment, as he replaces Notre Dame professor and Thomistic scholar, Ralph McInerny, whose recent death opened a position at the Angelicum. On this connection, O'Callaghan has commented, "I am particularly honored that I enter the Pontifical Academy in the year Ralph departed. He was a longtime member of the academy. I could never replace him, and I wish that we would have had the chance to be members together. But it is

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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 Gabby Speach at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please feel free to visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.



"A journey of a thousand miles begins with a single step."

-Lao-tzu

Independent Journalism at Notre Dame: The Telos of *The Rover*

GABBY SPEACH
Editor-in-Chief



I am beginning the year as Editor-in-Chief of *The Irish Rover* with a return to first principles. As a sign of *The Rover*'s commitment to honest journalism, I wish to reaffirm our mission while inviting open discussion between campus publications at Notre Dame.

The Irish Rover was founded with three objectives in mind:

1. Defend the Faith and honorable traditions of this great University;
2. Articulate conservative principles;
3. Engage in collegial debate.

The Rover's intent as a collegiate publication at Notre Dame is first and foremost to promote the university's Catholic identity. Every member of *The Rover*'s editorial staff feels a deep loyalty toward Our Lady and her university. Our excellent Council of Faculty Advisors (listed in the column to the left of this editorial) shares our dedication to Notre Dame's Catholic character. The council represents a wide range of academic expertise and political opinion; while we may disagree about university decisions or matters of politics, our unity of purpose in preserving Notre Dame as a Catholic institution produces respectful dialogue that better informs our editorial decisions.

Our focus on the university's Catholic identity produces a mixture of editorial content, including articles that highlight achievements in Catholic scholarship, the development of Catholic culture on campus, and decisions from the university administration that help or hurt the school's Catholic character.

One might question whether a mission as critical as defending Notre Dame's Catholic character is jeopardized by editorial bipartisanship. Our conservative orientation originates from *The Rover*'s earliest days, when other campus publications offered a predominantly liberal perspective of politics within our university, our country, and our world. I believe that this marked difference of editorial opinion on campus remains the same today. *The Rover* will hold

"This year I hope to see a friendly rivalry between The Observer and The Rover, rather than a spiteful one."

to conservative principles in the hope that our position encourages renewed discussion of life's most exciting and troubling issues.

At the same time, *The Rover* seeks to be a place where the question of how Notre Dame can best be a Catholic university rises above partisan politics. While we realize that many of life's most important questions are approached in the political sphere, we believe that our Catholic Faith and the timeless teachings of the Church best inform the answers to those questions. We hold that this transcending of politics must in turn positively influence the Catholic university's commitment to promoting, often through political decisions or affiliations, the dignity of all people everywhere, including the unborn, the poor, the disabled, and the elderly.

The antagonism between *The Observer* and *The Rover* can be traced back through the whole of last year. In an attempt to suggest that *The Observer*'s editorial position is not as independent as it claims to be, *The Rover* published Editor-in-Chief Matt Gamber's dismissive letter to Law Professor Emeritus Charles Rice, in which Gamber rejected Rice's weekly column for its explanation of the Catholic Church's teaching on homosexuality. Parodies of *The Rover* in *The Observer* and *Scholastic* reflected campus-wide misconceptions of *The Rover* as a fanatical and disgruntled right-wing publication.

This year I hope to see a friendly rivalry between *The Observer* and *The Rover*, rather than a spiteful one. I offer Matt Gamber an apology for the offensive comments in former Production Chief Brandon Payne's final "Cheers and Jeers" last spring. For the good of both papers and for the sake of improving campus journalism at Notre Dame, *The Observer* and *The Irish Rover* should respectfully oppose one another with an aim of understanding the distinct mission of each publication.

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." As a student-led facilitator of this forum, *The Rover* welcomes all opinions as valuable contributions to discussion and debate. I eagerly invite readers to submit Letters to the Editor to us at ndirishrover@gmail.com. I also invite readers to visit *The Rover*'s new website at www.irishrover.net, where we maintain our online blog, our most recent issue, and our archives.

As a penultimate note, I wish to thank Mr. William Dempsey (ND '52), President of The Sycamore Project, George Heidkamp (ND '52), Treasurer and Secretary of The Sycamore Project, Dr. Paul Witkowski, and Dr. David Solomon, Executive Director of the Notre Dame Center for Ethics and Culture. Each of these leaders has devoted precious hours of their time to ensuring that *The Rover*, a non-profit corporation, can continue to thrive for the sake of defending Notre Dame's Catholic identity. I extend my deepest thanks to every donor who responded to *The Rover*'s request for help this summer. Due to your generous support, *The Rover* is on track to produce more issues this year than it has ever published previously, and we are now able to foot the bill for the reconstruction of our website.

Most importantly, *The Rover*'s mission is a joyful one. We invite you to join us in extolling the complementarity of faith and reason at one of the most renowned academic institutions in America.

Gabby is a PLS major who prefers classical music to Harry Potter. Catch her strolling across the quad in a toga or contact her gspeach@nd.edu.

Love *The Rover*? Hate *The Rover*?
Have a suggestion?
Write us a letter at ndirishrover@gmail.com

THE RAMBLER'S

Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

MICHAEL JACKSON
Staff Writer

CHEERS

To a new Notre Dame football season: As I recall at the Dillon pep rally last year, the current Kansas City Chiefs offensive coordinator said something along the lines of: "The boys and I have decided that enough is enough." It didn't take AD Jack Swarbrick but a day to determine the same thing about this coach. Recall the email we all received: "He will not be retained as head football coach." RETAINED? We couldn't rip out a page from Donald Trump's book: "You're fired!"? Enough of the negative. Now I'm just wondering how my boy Dayne will do and which wide receiver will have the gumption to jump into the Michigan State band.

To USC's demise: The sanctions the NCAA dropped on the Trojans back in June made my month. Just to see Pete Carroll pretend like he had nothing to do with it (Golden I'm so sorry for you). And apparently they don't want to change much because last I checked Lane's got some of his own violations to deal with and that little lawsuit with the Titans. The greatest part was that the NCAA decided that upperclassmen could transfer with no repercussions: It's like the USC version of Monopoly, and everybody is using their get out of USC free card.

The achievements of Rover alums are many and varied. Somewhere on that list is "Sip it Back" (Lil Vampeezy feat. Elvis), starring Religion and Ethics editor emeritus **Johnny Gerardi**. Check it out at http://www.youtube.com/watch?v=k7Sh47kPxjg. And if you'd like to hear Johnny's vocals showcased in a more traditional manner, try the Tridentine Mass on Sunday mornings (9 am in Alumni). When he's not doing vampire or Elvis imitations, he can chant with the best of them.

Major League Baseball's suspension of Nationals Outfielder Nyjer Morgan – Normally I complain about how arrogant and overpaid MLB players are (BJ Upton for example), but I can't pass up this opportunity to support my boy Nyjer Morgan. So he got a seven game suspension for allegedly intentionally throwing a ball into the stands trying to hit some heckling Phillies fans. First of all, I can't think of a fan who would complain about getting a ball and having an amazing story to tell about it. Secondly, the Nats occupy last place in the NL East, and taking the exciting Morgan out truly solidifies Washington's place as the old people home of major league baseball: a team known for collecting anyone and everyone over 35 and 40. Think about it: Adam Dunn, Ivan Rodriguez, Livan Hernandez, Adam Kennedy and Miguel Batista. But most importantly, it happened against the Phillies. Maybe I'm biased because the Nats vs. Phillies game I went to in DC this summer was packed with obnoxious Phillies fans who heckled the handful of Nats fans in the left-field bleachers. Seriously, can a man root for his last place team in peace? If Nyjer didn't throw it into the stands on purpose, I wish he would have.



Silly bands – Show and tell for college students.

Purdon't – Quite self-explanatory. Hoping the Boilers are as effective as the ones at my underfunded and small Catholic high school, and the Irish are as effective as our maintenance man was at making the situation for the boilers worse.

Music selections of the week:

1. The Notre Dame Victory March courtesy of Dr. Ken Dye
2. The Entire Soundtrack from The Last Samurai
3. "Cooler Than Me" courtesy of my AR

To "Despicable Me" – Make the kittens drink the milk! A comedic chick flick that you could watch with your girl or your grandma. Everyone loves it, even scientists. I mean, come on, the man steals the moon and the villain's name is Vector, also a quantity with magnitude and direction for those whose last science class was in high school.



To Fark.com – Because I couldn't pick just one ridiculous story, although I was tempted to cite the guy who claims Nike is now making "Back to the Future II" type shoes that self-lace. For those who already know Fark, welcome back. If you're unfamiliar, get familiar. Ridiculous news about ridiculous people presented in a ridiculous fashion. I mean, I love my other major networks like when O'Reilly shreds his guests on Fox, "We Report. You Decide." Fair and Balanced or not, I do enjoy Pinheads and Patriots. Or CNN "the Worldwide Leader in News," where breaking news isn't really that recent -like last summer in August when CNN was still reporting on MJ's death and all associated conspiracy theories: "Breaking News: Michael Jackson still dead." Before I tell you any more, take that study break and look it up for yourself.

JEERS

Attorney General Eric Holder – Every student knows that you can fake it until you make it, if you don't have any in-class quizzes or review questions. Well, Eric got a pop-quiz from Rep. Poe, Texas Republican, at a Judiciary Committee hearing in May regarding Holder's opposition on the Arizona Immigration bill. And I have to admit it was a pretty easy question: Did you read the bill? "I have not had the chance to – I glanced at it." We're all procrastinators, but Eric, come on, you couldn't read ten pages? Really?

Living as Michael Jackson:
So it's the first day of classes, and my Transport professor is taking the obligatory first day roll call, admitting that he won't actually learn all of our names this semester. And of course everyone is in class on the first day, something which will soon change as evidenced by the one alarm clock down the hall that continues to go off well through the day. Anyway, the whole time the professor is reading off names, I'm contriving some clever phrase to respond with when he reaches mine. So, he's on the H's. "Crystal Ho." –"Here." – "Dacey Jackson." – "Here." Just as he approaches my name, because by now all the CHEGs (chemical engineers, for the Notre Dame engineering illiterate) have their position in class memorized, I come up with the solution. "Michael Jackson." – To which I proudly respond "DECEASED."

Michael Jackson, living the dream (c. 1990 -). Contact him at mjackso7@nd.edu, especially if you can help him.

An interview with Dana Gioia

Laura Lindsley
Managing Editor

"I want a poetry that risks speaking to the fullness of our humanity, to our emotions as well as to our intellect, to our senses as well as our imagination and intuition."
-Dana Gioia, in a 1995 interview conducted by Gloria Brame

This is the type of poetry that Dana Gioia, 2010 recipient of the Notre Dame Laetare Medal, has sought to create in his now extensive treasury of work. With a B.A. and M.B.A from Stanford University, as well as an M.A. in comparative Literature from Harvard University, Mr. Gioia now lives in Sonoma County, California with his wife and two sons, and has been a full-time writer since 1992.

As an essayist, critic, translator, and anthologist, Gioia's diverse talents have received various recognitions, from his reception of the *American Book Award* to his appointment as the chairman of the National Endowment of the Arts from 2003 to 2009.

In a collection of essays entitled *Can Poetry Matter?: Essays on Poetry and American Culture*, Gioia identifies and criticizes the current tendency to confine poetry to academic circles and to view the art merely as an object for analysis and interpretation.

Contrary to this relationship to poetry, Gioia hopes to see the intellectually curious "reclaim the essential sensuality of poetry," returning it to its place as a high art, located in the living, breathing realm of tradition.

Below is printed some of his poetry, as well as an interview with Mr. Gioia, who generously took the time to enlighten the Rover on his work and mission.

Was there a specific moment when you discovered that poetry was your passion?

There were two periods in my life that brought me deeply into poetry. The first was in childhood. I often heard my mother recite poetry, and certain poems gave me a physical thrill. The excitement had nothing to do with the subject of a poem. I was responding to the rhythms and the music. This sort of exhilaration still strikes me as the single most important aspect of poetry. True poetry displays an element of magic. The language enchants the listener. Not everything my mother recited had this effect, but I still remember the dizzy excitement of hearing poems by Poe, Kipling, Longfellow, and Tennyson. That was when I first fell in love with poetry. By comparison, all of my later experience with poetry in school was deadening.

I loved poetry, but it never occurred to me that I might someday become a poet. That happened years later when I was studying music and German in Vienna. Speaking mostly German and living for the first time in a foreign country, I found myself reading poems constantly and also writing them seriously for the first time. Slowly I realized that I didn't want to be a composer or critic, which was what I had mostly imagined till then. I knew I wanted to be a poet. I was 19 years old. I've never changed my mind since that moment, though I have had to make a living in many other ways.

Where did your formational experience as a writer take place?

It may seem odd to you, but although I attended Stanford and Harvard, I am mostly self-taught as a poet. I had some excellent courses in literature, and I remain devoted to many of my teachers, but very little of what they did in literature courses proved useful to me as a poet. In fact, I suspect that all the fascinating and serious critical study initially hampered my writing since it made it too self-conscious and academic. Literary criticism tries to bring everything to the surface of a discussion whereas a poet learns that much of what is most important in a poem must remain unsaid. Criticism analyzes, articulates, and organizes meaning. Poetry evokes it. It took me years to shed those habits in my work.

The one notable exception was my course in the History of English Versification at Harvard with Robert Fitzgerald. Although it was a historical survey of English-language prosody, we had to write exercises in each meter we studied—not poems, just verse exercises. That course probably saved me five years as a writer.

You are talking mostly about Literature courses. What about your Creative Writing courses?

The only real Creative Writing course I took was –oddly enough--during my time at Stanford Business School. The program allowed me to take an occasional course outside Biz School, and I enrolled in Donald Davie's graduate poetry writing seminar. The class proved to be a fascinating exercise in practical criticism, but it did nothing to help my poetry. In fact, I think it mostly hurt it in the short term. But Donald and I did become good friends, and that greatly enriched my life.

How would you describe your poetry?

Brilliant, deathless, heartbreaking. At least that's how I'd like to hear someone else describe it.

Do you belong to any recognizable literary movement?

Literary critics categorize me as a leader of New Formalism. I have never liked that term, but I have reluctantly come to accept it, though I still consider the name misleading. I write in both free and formal verse. If one looks at my published poetry over the past thirty years, it falls almost evenly into thirds—one third free verse, one third rhymed verse, and one third unrhymed metrical verse.

My feeling has always been that the poet must be free to write in whatever shape the poem itself suggests. Thirty years ago it was considered controversial to write in meter or rhyme. I thought that was dopey, and I helped lead some of the critical battles—often called the "Poetry Wars"—to insist on the poet's freedom to write in form. I was much attacked and vilified, though that may seem incredible to you today. Critics nicknamed us—and it wasn't supposed to be a compliment—"the New Formalists." The term stuck. But we were successful in making the poetry world open to form, and one now sees formal poems in most journals. We helped make American poetry more stylistically diverse and inclusive.



But let me repeat that I have never advocated writing exclusively in form, though some people—both supporters and detractors—seem to think so. I believe that a poet needs to have all the possibilities of the art available to him or her.

Do you need to be in a certain location to write your best poetry?

I need peace and quiet. That has been a rare condition in my adult life since I have mostly had demanding jobs and a busy family. At present I find it almost impossible to write in Washington, D.C. I need to go off and hide in Northern California.

Do you plan to write a poem or do you write when you feel moved to do so?

Poetic inspiration is involuntary. It arrives when it wants to, not when you ask it. My poems come when I'm stuck in traffic, sitting in the middle of a concert, or taking a shower. They rarely come when I have a pen and paper handy. I often lose the impulse of inspiration as a result.

I have a great many fantastic ideas for poems. But ideas don't turn into poems. They simply sit there lifelessly. One needs a first line—real words full of tangible imaginative energy.

Although wary of putting yourself under any one category of poetry, you pointedly have avoided the modernist approach to poetry. Why? What early influences directed you away from that approach?

I am so glad you asked this question because it gives me the chance to say you are quite mistaken. My poetry reeks of Modernism. Eliot, Pound, Stevens, Montale, Rilke, and Valery are my household gods. But they are now a century in the past, and it would be a silly thing to try to copy them. Modernism died—along with most of its great practitioners—by the time I finished high school.

The real issue for me has always been what to do now? How does one combine the intensity, invention, and suggestive lyricality of modernism with the emotional directness, narrative power, and musicality of both pre-modernism poetry and the popular arts? Academic post-modernism gave one rather unconvincing answer. I've been looking for another. Or rather multiple answers. It is a dull thing to write in the same way poem after poem. That's why I like putting an experimental poem such as "Elegy with Surrealist Proverbs as Refrain" in the same book as a narrative ballad such as "Summer Storm." I prize creative range and variety. Every new poem provides an opportunity to reinvent one's medium.

What influences kept you from writing the "English Department poetry" that is so common now?

Guilt and shame mostly. That's the sort of poetry I began writing, and it's fun to write. The trouble is that it isn't much fun to read. I spent years trying to find a way to write poetry that interests me and the reader together. A good poem creates a secret collaboration between the author and the listener. It isn't a lecture. It is a mysterious sort of conversation in which the listener's responses are silent but essential.

What does it mean to write for the reader?

It means to cultivate what Keats called the 'negative capability." It requires a certain suppression of the ego. I found my own solution in Frost's work, which is never autobiographical but always

Newly ordained Notre Dame alumnus offers holy Mass in Alumni

Elliot Marie Argue
Campus Co-Editor

This upcoming Sunday, September 5, Notre Dame alumnus and newly ordained priest, Father Ian Patrick McDole, will be offering Holy Mass on campus. Fr. McDole graduated from the university in 2006 with a degree in Medieval Studies and Philosophy. Following his graduation, Fr. McDole entered the seminary for the Diocese of Covington, KY. He was sent to the North American College in Rome to complete his studies at the Pontifical Gregorian University. There Fr. McDole received his Bachelor of Sacred Theology. He was ordained to the priesthood on June 19, 2010, the Feast of Saints Gervasius and Protasius.

Fr. McDole will soon be returning to Rome for another two years to complete his license in Canon Law at the Pontifical Gregorian University. Until then, he will continue his current assignment as an assistant in the marriage tribunal for the Diocese of Covington, Kentucky.

Fr. McDole will offer a Tridentine Mass, or a Mass in the extraordinary form of the Roman Rite, on September 5th for the fifteenth Sunday after Pentecost in the Alumni Hall chapel at 9:00 a.m. This will be a *Missa Cantata,* or Sung Mass. Note: Every Sunday of the academic year, Notre Dame offers the university community the opportunity to attend Mass in the extraordinary form at 9:00 a.m..

Senior Elliott Argue serves as a resident assistant in Lyons Hall, where she is learning the skill of bat extermination. She can be reached at eargue@nd.edu.

Poems from Dana Gioia

"Litany"

This is a litany of lost things,
a canon of possessions dispossessed,
a photograph, an old address, a key.
It is a list of words to memorize
or to forget–of amo, amas, amat,
the conjugations of a dead tongue
in which the final sentence has been spoken.

This is the liturgy of rain,
falling on mountain, field, and ocean–
indifferent, anonymous, complete–
of water infinitesimally slow,
sifting through rock, pooling in darkness,
gathering in springs, then rising
without our agency,
only to dissolve in mist or cloud or dew.

This is a prayer to unbelief,
to candles guttering and darkness undivided,
to incense drifting into emptiness.
It is the smile of a stone Madonna
and the silent fury of the consecrated wine,
a benediction on the death of a young god,
brave and beautiful, rotting on a tree.

This is a litany to earth and ashes,
to the dust of roads and vacant rooms,
to the fine silt circling in a shaft of sun,
settling indifferently on books and beds.
This is a prayer to praise what we become,
"Dust thou art, to dust thou shalt return."
Savor its taste–the bitterness of earth and ashes.

This is a prayer, inchoate and unfinished,
for you, my love, my loss, my lesion,
a rosary of words to count out time's illusions, all the minutes, hours, days
the calendar compounds as if the past existed somewhere–like an inheritance still waiting to be claimed.

Until at last it is our litany, mon vieux,
my reader, my voyeur, as if the mist steaming from the gorge, this pure paradox,
the shattered river rising as it falls–
splintering the light, swirling it skyward,
neither transparent nor opaque but luminous,
even as it vanishes–were not our life.

"Summer Storm"

We stood on the rented patio
While the party went on inside.
You knew the groom from college.
I was a friend of the bride.

We hugged the brownstone wall behind us
To keep our dress clothes dry
And watched the sudden summer storm
Floodlit against the sky.

The rain was like a waterfall
Of brilliant beaded light,
Cool and silent as the stars
The storm hid from the night.

To my surprise, you took my arm–
A gesture you didn't explain–
And we spoke in whispers, as if we two
Might imitate the rain.

Then suddenly the storm receded
As swiftly as it came.
The doors behind us opened up.
The hostess called your name.

I watched you merge into the group,
Aloof and yet polite.
We didn't speak another word
Except to say goodnight.

Why does that evening's memory
Return with this night's storm–
A party twenty years ago,
Its disappointments warm?

There are so many might have beens,
What ifs that won't stay buried,
Other cities, other jobs,
Strangers we might have married.

And memory insists on pining
For places it never went,
As if life would be happier
Just by being different.

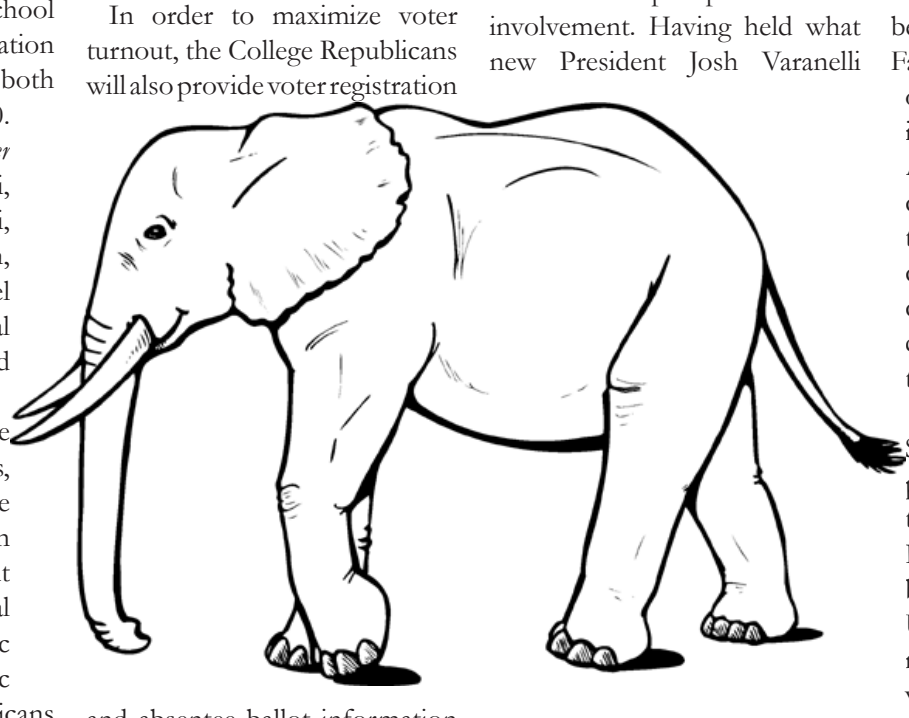
College Republicans seek a fresh start in 2010

Mickey Gardella
Staff Writier

After several years of maintaining a quiet presence on campus, the Notre Dame College Republicans begin the school year with a new administration that hopes to be more active, both on and off campus, in 2010. Club President and *Rover* Politics editor Josh Varanelli, Vice President Guillermo Pi, Secretary Amanda Randolph, , and Treasurer Michael DeJaegher, have several events and activities planned as the year rolls along.

First and foremost are the upcoming midterm elections, in which Republicans are striving to gain seats in Congress. Given President Obama's low approval rating and widespread public discontent with Democratic economic policy, Republicans across the country are hope for a turnaround, with the GOP gaining majority in the House and possibly the Senate. In hopes of furthering such a cause, the College Republicans plan to disseminate information about important national and local races, including Indiana's Senate race and the contest in Indiana's Second Congressional District. The club's officers have been in contact with representatives for Dan Coats, the Republican nominee for Senate, and Jackie Walorski, the party's nominee for Indiana's Second Congressional District. The club plans to volunteer at events, canvass door-to-door, and phone bank for both candidates.

In order to maximize voter turnout, the College Republicans will also provide voter registration and absentee ballot information to the club's members.



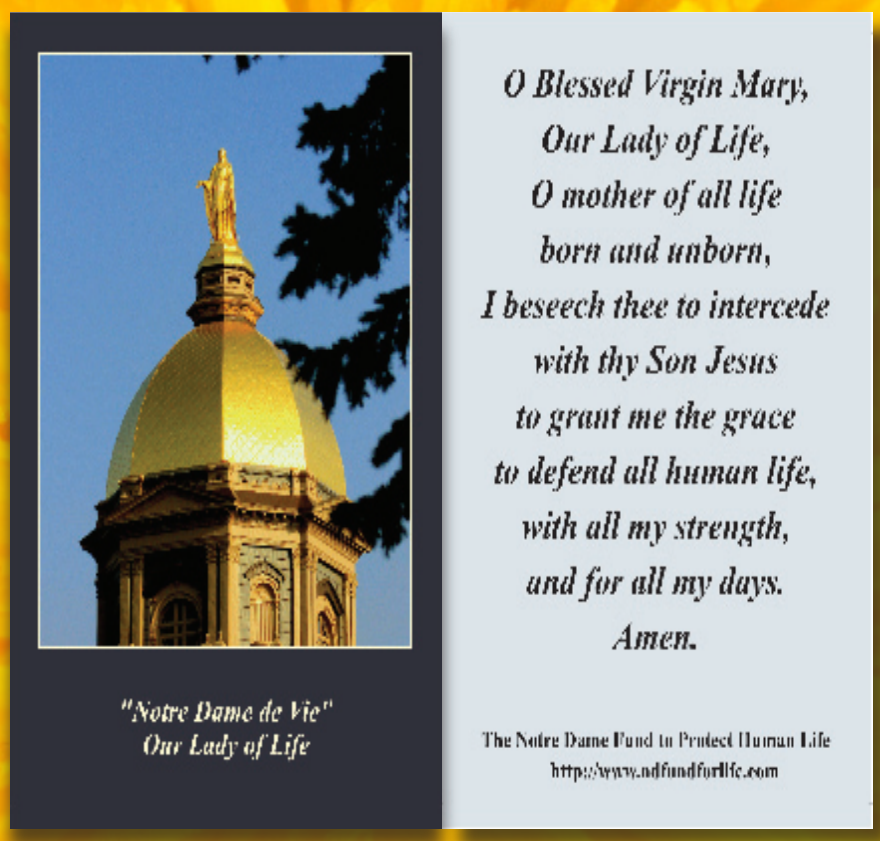
Last year, the club's Troop Drive raised hundreds of dollars from students and faculty on campus and assembled Christmas care packages to American troops in Afghanistan. This year the group plans to have another fundraiser to benefit a military or veterans organization.

Seeking to enhance the organization's appeal, College Republican leadership is focusing on constructing a more engaging club atmosphere. A new club logo has been designed, and a new line of merchandise will be offered. Taking past club activity into account, the officers of ND College Republicans wish to revitalize campus presence and involvement. Having held what new President Josh Varanelli calls a "laughable" number of general meetings last year, the group is now aiming to excite and motivate members into political involvement. Varanelli told The Rover, "College Democrats won Club of the Year last year and, by all means, they deserved it. They were constantly active, perfectly organized, and loud enough to be clearly present at Notre Dame. The GOP supporters on this campus deserve a similar sense of group charisma. We're not just a party of stuffy, 70-year-old rich white men."

The club's Education Committee, established last year, will continue to provide information on policy matters to its members. Updates on big political issues are already being posted on the committee's Facebook page, and discussions of major current events are included at every meeting. Andrew Clark, the committee's chairman, has begun exploring the possibility of starting a conservative book group so club members can read and discuss conservative ideas from the past and present together.

In September, Former House Speaker Newt Gingrich is planning a trip to Notre Dame to discuss his documentary on Pope John Paul II. The dialogue between Gingrich and the University was initiated by club member Taylor Popplewell, who saw Gingrich speak while she was interning this summer. The speaker's appearance on campus has since turned into a fully-sponsored event by the Center for Ethics and Culture.

Mickey Gardella is a sophomore from New Jersey. Contact him at mgardell@nd.edu.



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Gioia on poetry as his passion

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personal. Then I noticed the same quality in Auden, Rilke, Stevens, Eliot, and others. It was one of the great lessons of Modernism—correcting the excesses of Romantic egotism. The poem isn't about me. It is about us. Doing that well is much harder than it seems. At least I find it hard. But attempting something difficult is one of the pleasures of art.

Being a poet entails more than just writing down inspired words. As you have said, it's also carrying out a conversation between the living and dead. In teaching yourself to write, how did you cultivate and maintain this conversation?

I was first trained as a musician, and I have always thought of poetry as a similar art. In music, the student throws himself (or herself) into the art. You listen to all the music you can. You learn to play instruments. You study theory while also gaining the practical experience of performance. You memorize things you love.

Love is the key word. Your art isn't work. It's a lifelong love affair—full of romance, rapture, heartbreak, reconciliation, and constant discovery. You always want to be in the presence of your beloved.

One of the great discoveries every musician finds is the mystery of conversing with the dead. Bach, Mozart, Beethoven, Schubert talk to you. So do Louis Armstrong, Duke Ellington, John Coltrane, and Art Pepper.

Every poet has hard hours and dark nights of the soul. After my first son died, I had them every night for years. If I had not been able to talk to Dante and Shakespeare, Rilke and Frost, Borges and Cavafy and heard them talk about their own sorrows and losses I might have given up.

Do you really talk to the dead?

All the time. Remember I'm a Latin—Sicilian and Mexican. We don't share the Anglo-Saxon embarrassment about death. In Mexican neighborhoods the Day of the Dead is a festival. Dante wrote a pretty good poem about all the dead folks he visited.

I suggest we end our campaign of discrimination against the departed. They are a pretty interesting crowd—at least if we choose our dead friends carefully. Don't forget that we are all future members of this marginalized group.

Laura Lindsley is a senior PLS major living in McGlinn Hall. She can be reached at llindsle@nd.edu.

Prof. O'Callaghan rewarded for Thomistic scholarship

continued from front page

honor to, in a sense, occupy his place, if I may, and continue to represent the University of Notre Dame within it, as he did."

O'Callaghan's appointment to the Angelicum is the result of his special interest in medieval philosophy and Thomistic metaphysics. He earned his doctorate in philosophy from Notre Dame in 1996. After teaching at Creighton University and the University of Portland, he returned to Notre Dame as an associate professor of philosophy.

Since his arrival at Notre Dame, O'Callaghan has become the director of the Jacques Maritain Center. The center preserves the thought of its namesake mid-twentieth century Thomistic Catholic philosopher. O'Callaghan succeeded Ralph McInerny here as well, as McInerny directed the Jacques Maritain Center for 27 years. O'Callaghan's position as director of the center provided him with a strong recommendation for membership in the Angelicum.

The center actively promotes Thomistic thought by archiving hundreds of Maritain's Thomistic dissertations.The center also hosts a Thomistic Institute each summer. Here, philosophers of all ages gather for two weeks to delve into the philosophy of St. Thomas Aquinas.

In an interview released shortly after the announcement of his appointment, O'Callaghan gave a summary of his position on Thomistic philosophy: "We Thomists don't study Aquinas merely because we find his thought historically interesting, although it is. We study it because we think lasting truth is to be found there. Notre Dame is nearly unique for the resources it devotes to continuing the study of, and promoting the relevance of, St. Thomas and medieval philosophy to contemporary philosophy in the English speaking world. So, I think this honor acknowledges the importance of philosophy in the Catholic tradition at Notre Dame as much as it honors me."



Dale Parker is a sophomore from Morrissey who believes Latin is dormant, not dead. If you agree, you can reach him at dparker5@nd.edu.

Laura Lindsley in London

LAURA LINDSLEY
Managing Editor

As, I recently watched the latest Sherlock Holmes movie, the opening scene unlocked my treasure chest of memories as I saw in the background St. Paul's Cathedral set against a London night sky.

I last saw that magnificently imposing structure while walking with a dear friend to see *A Midsummer Night's Dream* in the Globe Theatre, and I remember then recalling the very first time I had seen it while walking with a different dear friend on our first Saturday in London. I passed it many times in between, more or less aware of its grandeur depending on what occupied my mind at the time.

Naturally, at the commencement of my stay in London, St. Paul's stamped fresh impressions on me that colored my reflections with dazzling ideas of great fires, divisive reformations, cobbled streets, dusty pubs, and Dickensian delights. All at once it whispered to me a hidden history, buried somewhere with the ancient Roman ruins below the city streets, and yet breathed a reminder of its thriving present surroundings. I had yet to know London at any significant level at that point, but, like the beginning of any new friendship, I very eagerly began my semester-long encounter.

St. Paul's served as a trustworthy beacon during my wandering runs through the sprawling city. As my wise running companion once joked (with truthfulness), "You'll be fine so long as you see St. Paul's. Once you lose sight of God, you're lost." We learned this on our second night in London as we went for a run that took us through the City, the business district in London. What started as a 35 minute run turned into an hour-long one because of the meandering layout of the city that befuddled us. Even so, being lost in London enchanted me, revealing to me just how much there was to explore.

I learned that I should always look out for St. Paul's in the distance. Standing right in front of it, however, taught me a different lesson: It costs £20 to get to the "glorious gates of Heaven" through that church. I still haven't figured out who thought of listing admission fees just below a sign that offers you access to heaven.

This circumstance only increased my appreciation for the two Catholic churches I regularly entered without paying a fee: St. Etheldreda's and the Church of the Immaculate Conception, commonly known as Farm Street Church. St. Etheldreda's became like a parish to me; its incredible history, simple beauty, and wise old age compelled me to open my heart evermore to the only Love that could effect the sacrifice that occurs there. I could see St. Paul's as I walked home each Sunday, and I often thought that the huge dome must feel so empty, compared to the fullness I felt. St. Paul's could barely hold my attention those days.

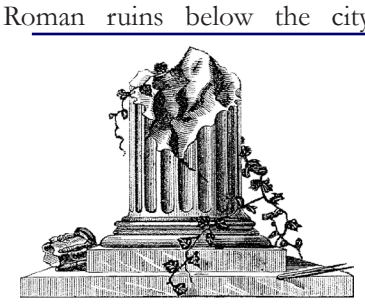
And so I came to know London better. I liked to walk a different way to class than everyone else. I took long, solitary walks, and longer runs, as I tried to get to know the character and feel of the place, but I also used it as a fertile ground to cultivate unbelievably strong friendships as we explored together the treasures of the city, and felt the comfort of coming back to it after a weekend away.

London fed my appreciation for the peaceful waves of rolling countryside as I left the clustered city on trains through pastures and alongside the sea. It made my life read like a storybook, with escapades like attending a Cambridge garden party, stumbling across Drury Lane, trying to keep up with the Thames as I raced it toward friendly Big Ben, and talking to an old vendor with a cockney accent at Portobello Market about the state of the antique business.

These, along with my daily routine, bound me to London in ways I did not expect, for, even while securing its own place in my heart, it revealed to me the depth of my love for my own home in North Carolina. For all of London's excellence, I could not verily call it my own. I owe gratitude to London, and to the other places I traveled, for poignantly demonstrating to me that strong ties to a place do not arise in a mere grazing of the pleasant greenery on the surface, but in a more intimate knowledge of, and enduring relationship with, the roots that extend far below where eyes can penetrate.

I loved London for leading me in this direction and appreciated the adventuresome path it took me on to get there. It was for this reason that as my eyes settled on that lofty dome for the last time, a flood of thoughts and feelings came cascading down over me. I was contentedly walking next to a very good friend, to whom London had introduced me and with whom it had subsequently facilitated a rich, lasting friendship. I was only days away from my last goodbye to the city, a magnificent farewell that began with a trip to the Globe. And there stood St. Paul's in the backdrop, watching me as I walked away from it with a calm and peaceful heart: At that moment, my appreciation of the city had beautifully and mysteriously harmonized with the joyful awareness that I would soon be going home.

Laura Lindsley is practically perfect in every way, just like Mary Poppins. Contact her at llinsle@nd.edu.



The Column

A running commentary on the architecture of Notre Dame

MATTHEW BALKEY
Culture & Thought Co-Editor

At Notre Dame, we are blessed with a campus of well-crafted and beautifully articulated buildings. We inhabit a definite, familial place. We have inherited this place from the generations of students, faculty, administrators, and alumni who revered and improved its grounds. This article constitutes the first installment of a new feature for the Irish Rover: an architectural criticism column.

Formal criticism, one of the most significant responsibilities of journalism, figures prominently in virtually any student publication. Staff writers regularly critique such varied subjects as the latest music, movies, fashions, and hot dog prices. Conspicuously absent from this panoply of judgment is any semblance of architectural criticism. While pedagogic studio criticism is the backbone of architectural education throughout the world, few schools explicitly teach the science of writing critically about architecture. Whether for popular or professional consumption, the task is largely separated from the architectural academyEven our national media landscape is largely devoid of quality architectural criticism. Small-town papers are content to wax poetic about real estate listings, and the dedicated, nationally-syndicated columns are "all Zaha, all the time." The result: the 99% of Americans who are not obsessed with (or even aware of) architect Zaha Hadid, and have toured enough "4BR, 5 Bath with GRANITE COUNTERTOPS" to house half of Florida, have become disenchanted and distanced from the practice of architecture in this country.

People live in sprawl, they shop in big box stores, they sit in traffic for hours staring at bland buildings and empty parking lots, and they yearn for something better. Without trust in the profession to 'get it right,' without engagement, dialogue, and accountability, that better world will never be. And although everyone has a responsibility to participate, it is the role of the architecture critic to foster this cultural commentary. This inaugural column seeks to establish a baseline characterization of the architecture of Notre Dame, with the promise of future installments to address recent and ongoing construction.

Photo courtesy of Nigel Cox



A COMPARISON OF THE FACADES OF DILLON HALL AND A RESIDENTIAL HALL AT ORIEL COLLEGE, OXFORD.

With that in mind, we shall begin by looking to the historical core of God Quad and South Quad, where the underlying architectural qualities of campus are most apparent. Here the buildings adroitly achieve a cohesive unity without the uniformity endemic to newer construction. At a glance, it is well-built and well-aged Collegiate Gothic. Age and craftsmanship, however, are not the only characteristics that separate the edifices of the 1920s and 30s from their newer neighbors. Each one has a unique pedigree. In truth, there has never been a pure Gothic style, but rather the additive application of new building technology that manifested itself in countries throughout Europe. The best neo-Gothic works reflect those local traditions.

Dining Hall, designed by Anglo-Catholic Ralph Adams Cram, abounds with untraced lancet windows and simple buttresses. These Early English elements, which originated in the century following the 1066 invasion, reflect the introduction of French and Norman precedents to Saxon construction. Armed with this understanding, one can easily draw an analogy to Notre Dame, a university founded by French priests newly arrived in the vast plains of an English-speaking land.

Similarly, Dillon and Alumni halls exhibit a Continental sensibility, but one derived from the early Renaissance period. In the ordering of wings and courts, dormers and gables, they create an architectural 'microclimate' between South and West Quads. Today the embracing armature of their layout is universally applied: Dormitories from the Pasquerilla twins to Duncan splay wings in all directions. At first, this was quite revolutionary, for Sorin, Walsh, Morrissey, and other similar dorms are essentially variants on simple boxes and bars.

The window rhythm, stone revetment, and interstitial brick of Dillon and Alumni hearken back to the work at Blois during the reign of Louis XII. In details and ornament the character is strictly Gothic, with a Tudor flair reminiscent of the residential colleges at Oxford, right down to the oriel bays. Such Tudor-derived elements continue in the original part of the Law School, by Maginnis and Walsh, and Cushing Hall.

And so I have reached the word limit for this edition. In our next printing I shall conclude my reflection on South Quad and discuss the lessons it holds for future construction at Notre Dame.

Matthew Balkey is a 4th year architecture student who lives in the incomparable Dillon Hall (when not pulling all-nighters in Bond, that is). He can be reached by e-mail at mbalkey@nd.edu.

"A Personal Reflection" continued

to take a scalp from USC, took pleasure in participating in taking one from the less well-armed Bill Kirk.

Bill Kirk, of course, has long been one of the favorite targets of the denizens of ND-Nation and other red-meat web sites where rabid Notre Dame fans gather to cyber-vent. They frequently charge that Bill Kirk's enforcement of Notre Dame's disciplinary code was too harsh and that his insistence that Notre Dame athletes be subject to the same rules as other Notre Dame students was responsible for our repeated failures on the athletic fields. If Kirk would just let "boys be boys", we could overcome even Charlie Weis's massive incompetence and return to glory. One wag on the internet predictably responded to Kirk's firing with the witless, "Ding-dong the wicked witch is dead."

Events later in the summer seemed to confirm that the firing of Bill Kirk would make life easier for Notre Dame athletes in disciplinary trouble. The same week he was fired, it was announced that a celebrated football player charged with serious misconduct would return to his team as usual. It was also widely noticed that a student charged with a similar offense some years before had been treated much more harshly. This announcement prompted another internet wit to offer a definition of a "Notre Dame trade"—you trade an associate vice-president for a tight end.

Later in the summer, when a number of prominent underage Notre Dame athletes and other students had a hostile encounter with the local police at an off-campus party, it was promptly announced both by our football coach and our basketball coach that discipline for these matters would be handled "internally" in the athletic department. In a summer in which all Domers were celebrating the distance between our oversight of athletics from the disorderly mess at USC, this incident raised questions about just how different we really are. Was this another sign that in the post-Kirk era, student discipline at Notre Dame would be handed out in a less even-handed way? While everyone is equal, some are a little more equal than others—or so it appeared to many.

Of course, it may simply be a coincidence that these events followed so closely on the firing of Bill Kirk—and the "restructuring" Father Doyle gave as his brief explanation for it. Notre Dame's refusal to give any explanation for Kirk's firing, however, gives credence to rumors of changed attitudes toward student discipline—especially as it relates to the athletic department. One can understand the general wisdom of Notre Dame's oft-repeated policy commitment—"we will not comment on personnel matters"—but such silence has a price when actions are as ambiguous in their intent as the firing of Bill Kirk. And the price seems far too high when the issues at stake are of such importance—they concern, for example, as this action did, the essential fairness of procedures for student discipline and the integrity of the athletic program on which so much of Notre Dame's corporate endeavors seem to be recently focused. At a university that now casually refers to the "business of college football" and the "Notre Dame brand," special vigilance is needed to protect basic fairness from the intrusion of corporate interests.

The larger role played by Bill Kirk and his family at Notre Dame and in the local community also raises questions about the wisdom—indeed, the fairness—of severing him from this community. Bill's wife, Elizabeth, has played a very visible role on campus in recent years as the Associate Director of the Notre Dame Center for Ethics and Culture. She has also figured prominently in campus affairs as the faculty advisor for the Right to Life Club and the Identity Project. She has been one of a very few articulate and confident pro-life women on campus prepared to mentor young women seeking to take on the tricky balancing act of wife, mother and professional. She has increasingly played a role nationally and internationally as a leading pro-life spokesperson and, together with her husband, has forged important links between Notre Dame and other organizations in the community. As official faculty advisor to the Right to Life Club, Elizabeth served as primary advisor to the student coalition formed in the spring of 2009 as "NDResponse" and served as a conduit for many, including junior, untenured faculty members, who were unwilling to get involved directly for fear of reprisal. Without compromising his administrative duties, Bill stood with the students of NDResponse at their rally on the South Quad on Commencement day. He was the only senior administrator at Notre Dame willing to do so. With the firing of Bill Kirk, Notre Dame will almost certainly also be deprived of Elizabeth's talents.

At the time Bill took part in the NDResponse rally, many people commented on the courage it took for him to stand with his wife and other witnesses to this protest of Notre Dame's decision to award President Obama an honorary degree. I personally discounted these worries, believing that the Notre Dame administration would admire him for his principled stand on a matter so close to the Catholic heart of Notre Dame, even if they disagreed with his particular action. The administration welcomed President Obama's sharp dissent from and attack on central Catholic teaching on life. It seemed only reasonable that they would equally welcome dissent from university policy by such a loyal Catholic and member of the Notre Dame family as Bill Kirk—especially when his dissent was made in the name of the Catholic principles at Notre Dame's heart and in the company of his bishop.

Perhaps, alas, there was reason for Bill Kirk to be worried about his participation in NDResponse after all. There is no doubt that the treatment of Bill Kirk this summer will have a chilling effect on the participation of other administrators, unprotected by the safety net of tenure, in the great debates about public policy and moral principle into which Notre Dame will be inevitably drawn. A number of other administrators have told me that in light of Bill Kirk's treatment, they will in the future keep their heads down rather than dissent from the policies of the central administration. It will be tragic if these pressures toward uniformity become a permanent feature of Notre Dame life. Universities are no place for yes-men.

It is, however, the callousness and the brutal insensitivity with which Bill and Elizabeth Kirk were effectively severed from the Notre Dame community that has had the greatest impact on those of us who regard them as personal friends. And here I must speak very personally. The Kirks' house has been an oasis of hospitality for faculty, students and administrators at Notre Dame, as well as for their countless friends and acquaintances in the larger South Bend community and from around the world. It is perhaps their own penchant for hospitality and welcome that makes their treatment by Notre Dame seem so appalling.

The parents of two young adopted children, Bill and Elizabeth Kirk were in the process, as Bill Kirk's bosses well knew, of adopting a third child at the time he was fired. Can one imagine Father Doyle firing an at-will employee of Notre Dame with 22 years of service, two toddlers at home and a wife in the early stages of labor with a third child? As adoptive parents, this was the Kirks' situation. The disruption in their life, and the life of their young family, suddenly and with no prior notice, has been wrenching for them as well as for their many friends. The excuse given for Bill Kirk's firing, "restructuring", seems strange indeed. It is impossible to believe, for example, that the firing was part of a larger organizational shift in the Office of Residence Life, since Bill Kirk seems to be the only person in the office whose job was eliminated.

Those of us who have been at Notre Dame for some time (in my case, 42 years) cannot help but contrast the treatment of the Kirk family with actions of an earlier day and by administrators of a different stripe. Ralph McInerny, who had taught at Notre Dame almost sixty years before his death this past winter, always felt a special loyalty to this University and especially to Father Hesburgh (with whom he disagreed on many fundamental matters) largely because of the special treatment he received when he and his wife Connie and their children encountered a personal tragedy early in their time at Notre Dame. Their first child, Michael, died tragically of a brain tumor while not yet 4. With two other children and a third on the way, financially exhausted and living in a tiny Quonset hut in Notre Dame's vetville, they were struggling simply to keep going. Ralph loved to tell the story of how Father Hesburgh came to their rescue in these difficult times. After the funeral for Michael in the Basillica, he took Ralph aside and told him that Notre Dame would give him sufficient money to buy his first house and achieve the kind of financial status he needed to care for his family. At that time Ralph had not yet written a single one of the 130 books he would go on to write. He was just another struggling assistant professor in philosophy. Ralph McInerny never forgot this action of Father Hesburgh's, however, and repaid the Notre Dame community many times over with loyal and steadfast service to his students and colleagues here for over half a century.

It may be that in an era when Notre Dame has become more of a brand and less of a community, such actions are no longer possible, and those of us who long for them are simply being naive. If so, it is surely a great loss. The Kirks will survive their brutal treatment by Our Lady's University. They are people of enormous energy and talent—and goodness. They will make new friends and contribute to other communities elsewhere. It is those of us left behind who are the real losers, and those responsible for the firing of Bill Kirk may suffer the biggest losses of all.

David Solomon is Associate Professor of Philosophy at Notre Dame and founding director of the Notre Dame Center for Ethics and Culture. He received his Ph.D. from the University of Texas and has held academic positions at Boston University, Baylor University, and Oxford University. Professor Solomon's main research interests are Contemporary Moral Theory and Medical Ethics.

MacIntyre on a Liberal Education

LEE MARSH
Alumni, ND '10

Before I was a Notre Dame undergraduate, I was a typical high school student. I took my classes seriously and excelled in them, though I seldom viewed them as being particularly useful. When I entered the University of Dayton, I was concerned with jumping through the hoops and fulfilling my general curricular requirements.. By the time I transferred to Notre Dame in the College of Arts and Letters, my studies seemed more of a chore than an education. That attitude, imaginably shared by many students, dominated my freshman and sophomore years. That all came to change when I enrolled in a minor entitled "Philosophy in the Catholic Tradition,", created and led by the recently retired Professor Alasdair MacIntyre. Though I was unaware of MacIntyre's fame, I figured the program would be an interesting and solid addition to my resume.

Last year – my senior year at Notre Dame – I finally had the pleasure of having Professor MacIntyre for class. During the fall semester, we studied some of the highlights of the Catholic philosophical tradition in the course "God, Philosophy, and Universities," collecting bits of MacIntyre's own thought along the way. As a teacher, he was remarkable in a number of ways. He started class right on time and barely consulted his notes as he delivered coherent lectures, each of which fit into an overall argument that formed the structure of the course. He spoke with incredible clarity, was never distracted by tangents, and never minced words when a student offered an insufficient answer. I've never met such a quick wit.



For all of Professor MacIntyre's talent, however, what inspired me the most is the message he communicated throughout the course: learn, always. When I met Alasdair MacIntyre, I realized how much I did not know and why I should know it. He taught us the history of university education, expounding its evolution and revealing the deficiencies in its present-day vision. MacIntyre is a strong proponent of a true liberal education, and throughout the course he wove our modern academic disciplines into their place in the overall unity of knowledge. The various disciplines bear on each other, offering their proper perspective on the order of things. It occurred to me that I really had wasted my time in all those university requirements – wasted my own time by not taking them more seriously and not daring to explore subjects beyond the safety of a high grade. MacIntyre is fond of quoting I.I. Rabi: "If you go through college without caring about your GPA, you can get quite a good education."

As any Notre Dame professor will tell you, MacIntyre is a maverick in academia. He does not have a doctorate, and when once asked about it, he replied, "I don't have a Ph.D. because I should be ashamed to have one." MacIntyre believes a student should become proficient in all the major subjects of inquiry, to the level of being able to hold an intelligent conversation in each of them. The modern research university, however, tends toward increasing specialization. This push to specialize is even being directed toward undergraduate students, whom MacIntyre believes need a stronger foundation in a liberal curriculum. Without an understanding of how the different disciplines fit into the bigger picture, a specialist is susceptible to an academic myopia, seeing the world through the narrow lens of his own research. He misses the heart of the matter, the ever-present hand of Providence in all things. After all, the main project of teaching is to form the person, not merely to advance knowledge. "I won't go so far as to say that you have a deformed mind if you have a Ph.D.," says MacIntyre, "but you will have to work extra hard to remain educated."

MacIntyre isn't against graduate education and research, but he believes it has to be kept in proper perspective. He fits the mold of thinkers like John Henry Newman, whose work on *The Idea of a University* formed one of the major units in MacIntyre's course. Unfortunately, modern academia is not conducive to this balanced scholarship. Aspiring professors often write theses for doctoral degrees in their late twenties, whenMacIntyre says he still had nothing original to say. Even with Notre Dame's broad range of general requirements, students can check off whole academic disciplines as if they have passed out of them, often avoiding those they find difficult out of fear for poor grades. "If you know anyone who has a perfect grade point average, you know they have quite a disfigured mind," says MacIntyre.

I wish I had met Alasdair MacIntyre before my senior year, because I know I would have gone about things differently. On the other hand, at least I can take a better approach in the future. What concerns me most is whether we're losing sight of the principles MacIntyre stands for. I wonder if there will there ever be another Aristotle, or another Aquinas or Da Vinci? Can anyone else champion this vision with MacIntyre's eloquence?

Notre Dame has a lot to offer its students academically – students only have four years, so they should take full advantage of the opportunities. If students get the chance, they should attend a lecture with Alasdair MacIntyre. At the very least, as another professor put it, "he can't open his mouth and say a boring word." God bless him in retirement.

Thanks to Professor MacIntyre's recommendation letter, Lee is now in graduate school, but has no idea what to do next. Send suggestions to lmarsh2@alumni.nd.edu.

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Kirk's principled stance

continued from front page

Kirk gave over 21 years of service to the university. He graduated from Notre Dame as an undergraduate in 1984 and attended Notre Dame Law School, during which time he served as assistant rector of Sorin Hall, rector of Holy Cross Hall,

continued from front page

and rector of Stanford Hall. He was appointed assistant vice president for student affairs in 1991, and was promoted to associate vice president in 2003. As associate vice president, Kirk oversaw the Office of Residence Life and Housing and the Notre Dame Security Police. Kirk's wife, Elizabeth, serves as associate director of the Notre Dame Center for Ethics & Culture. Kirk and his wife have two young boys and a newborn daughter, whom they were expecting at the time of Kirk's dismissal.

This semester, Kirk continues to teach a business law course that he has taught for several years. University spokesman Dennis Brown sent *The Rover* an excerpt from Father Doyle's letter to campus colleagues, in which the vice president praised Kirk for his service to the university:

"As many can attest, Bill's contributions to Notre Dame and her mission have been considerable. Directing the varied and sometimes delicate issues related to residence life, as well as overseeing the safety and security of the campus, requires an individual with consistency, good judgment, compassion, and much more. Bill has demonstrated these attributes throughout his tenure, and we are indebted to him for his deep dedication to Our Lady's University."

Nevertheless, due to his long-time service to the university, many have raised questions about the unstated reasons behind Kirk's termination.

Some have questioned whether pressure from athletics played a role. Kirk was known for his impartiality in matters of discipline; one source commented, "He [Kirk] believed that if you broke a rule, it didn't matter who you were or who your parents were, you should be treated the same as everyone else."

In a December 2009 interview with News Center 16 sports director Jeff Jeffers, former football coach Charlie Weis was asked what he felt was the biggest problem on Notre Dame's campus. He responded:

"Oh, it's Residence Life…, it's not even close for second...I didn't even know Residence Life existed when I went to school... I think if you took a poll of the students at Notre Dame on what's the biggest negative issue, I would bet at least 50 per cent of them would say Residence Life... Without getting into the names of people who work at Residence Life...: I just think that these are college kids and college kids do what college kids do...Let's say a kid has been too loud because he had some alcohol, why wouldn't you just tell him to go to bed ? Why would that be something that ends up in the hands of Residence Life...? I'm just saying that boys will be boys and I'm just defending them; we as parents know what we interpret with our own kids what is out of line, and we all wish the best but we know our kids are going to be in trouble in their lifetime -- but there are so many things that I think border on petty."

Some have speculated whether Kirk's connection to the pro-life movement was a factor. In March of 2009, Kirk's wife Elizabeth, the faculty advisor for the Right to Life club, helped students to organize NDResponse, the coalition that protested the university's invitation to President Obama. Part of Kirk's role as associate vice president was to approve or reject any demonstration requests from the students, including those from ND Response. Kirk was known within the administration to be sympathetic to the students' pro-life efforts. In the days preceding commencement, Kirk attended the Palm Sunday rally held outside the Main Building, and he joined faculty and NDResponse students in praying the Rosary in the grotto the night before Commencement. On Commencement Day, when NDResponse hosted a rally on South Quad, philosophy professor David Solomon asked the university faculty, staff and administrators present to approach the podium in support of the students. Kirk was the only senior administrator to do so.

Finally, some suspect that the continuing litigation involving the "ND88" may have had something to do with Kirk's termination. The university recently filed a motion to quash Judge Michael Scopelitis' ruling that ND88 defense attorney Thomas Dixon could depose university officials. Dixon is attempting to depose Kirk. Dixon told *The Rover*:

"I am seeking to depose him [Kirk] because he was in charge of granting demonstration permits, and there discrepancies in the application/enforcement of ND's demonstration policy, which have already been brought to light."

On these discrepancies, see "A Need for Consistency" in the April 26th, 2010 edition of *The Rover* (now available online at www.irishrover.net).

As stated previously, Dennis Brown told *The Rover*, "More information will be provided on the restructuring in the near future." This statement marks a change from earlier in the summer, when an *Observer* article reported, "[Father] Doyle, along with university spokesman Dennis Brown, declined to comment on the circumstances surrounding Kirk leaving the post."

The article further stated, "Doyle said the University considers personnel matters private and as a policy, does not offer comments on staff changes. Doyle also said he cannot say whether Kirk will remain an employee at the University or if his former position will be filled."

Father Doyle could not be reached for comment by *The Rover* for this article. Likewise, other faculty and administrators did not respond to requests for comments from *The Rover*, including Father Poorman, former vice president for student affairs, and Jack Swarbrick, director of student athletics.

Kirk declined to provide any comments for this article.

Gabby is a junior PLS and Philosophy major. Contact her at gspeach@nd.edu.

University fails to clarify honor

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assay products" from human embryonic stem cells (hESCs). The coalition presents what could be the largest conglomerate for embryonic stem cell research. In addition, GE and Geron intend to use embryonic stem cells from the National Institutes of Health Human Pluripotent Stem Cell Registry. The partnership was formed to exploit the "potential of stem cell applications in the drug discovery and therapy markets," says Konstantin Fiedler, General Manger of Cell Technologies at GE Healthcare. He continued, "Combining GE Healthcare's reach into the drug discovery and research markets, as well as our expertise in cell manufacturing, with Geron's expertise and IP in hESCs, means that together we will be able to accelerate the development of hESC-derived products for drug discovery and development." The agreement grants GE Healthcare an exclusive license for the development and differentiation of hESCs beneath Geron's intellectual property portfolio, a sublicense for the hESC patents maintained by the Wisconsin Alumni Research Foundation, and an alliance program of scientists from both companies collaborating in the research and development of hESC products for drug advancements. Intellectual property rights for drug discovery technologies will be granted to GE Healthcare while Geron will receive claims for cell therapy applications, according to the terms of the agreement. Once the award was announced, the Cardinal Newman Society (CNS) requested a revocation of the award. CNS President Patrick J. Reilly wrote, "Given Notre Dame's Catholic identity, especially considering its 'Statement Supporting the Choice for Life' issued a month ago, it is contradictory and potentially scandalous for the University to honor a company which is in clear conflict with the teaching of the Catholic Church." Though Reilly received no response from the University, university spokesman Dennis Brown said the following in the university's defense:

"There are several criteria for which a company may be recognized with the Outstanding Leadership in Executive Education Award, including significant and consistent support of our program and delivering value through values-based decision making. This year's award was based upon the former, in appreciation for GE's support of our executive MBA programs through the enrollment in recent years of 14 GE employees in our Chicago and South Bend programs." Brown also asserted that the University of Notre Dame "fully support[s] all aspects of Church teaching on the sanctity of human life."

Although Brown's statement holds that GE was honored for its support of Notre Dame's Executive Education programs rather than directly for "values-based decision making," Notre Dame's own report on the award states the opposite. The Notre Dame Newswire announced that GE received the Outstanding Leadership in Executive Education for "exemplary corporate leadership in executive education as well as a commitment to values-based decision making, among other criteria." The report failed to mention that GE is not to be honored for values-based decision making when there is evidence that it supports the advance of embryonic stem cell research. Brown admitted that "the release could have been more specific in describing the reason for GE's selection, rather than simply providing the overall description of why an individual or organization might receive the award." The university has not voiced any intention to revise the award's description or offer an explanatory statement qualifying GE's reception of the award.

Ray spends his spare time thinking about what it may feel like to sleep without having his feet hanging over the bed. Email him at rkorson@nd.edu. He needs the distraction.

The Trustees of Notre Dame

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

Rev. Timothy Scully, C.S.C.: priest and professor serves as trustee

ELLIOT MARIE ARGUE
Campus Co-Editor

Rev. Timothy Scully, C.S.C. serves as a fellow at the University of Notre Dame as well as a member of the Board of Trustees. Since 1967, the Board of Trustees has possessed the general power of governance of the university, with certain powers reserved only for the fellows. After a prominent career at the university, Notre Dame appointed Fr. Scully to this governing board in 2000 and then made him a university fellow in 2002.

Awarded numerous awards for his excellence in teaching, Fr. Scully is a political science professor and a fellow at the Helen Kellogg Institute for International Studies. He is also director of the Institute for Educational Initiatives, where he oversees the Alliance for Catholic Education (ACE) and the Center for Research on Educational Opportunity. ACE, which Fr. Scully founded in 1993, provides hundreds of teachers to Catholic schools in many underserved communities across the United States, as well as in Ireland and Chile.

Fr. Scully has been at the University of Notre Dame for over 30 years. After receiving a BA in economics summa cum laude from the University of Notre Dame in 1976,, he went on to receive his Master of Divinity from the University of Notre Dame in 1979. He was ordained a priest



to the Congregation of Holy Cross in 1981 and served his first years of priesthood in Santiago, Chile. He later earned both his MA and PhD from the University of California at Berkeley's Political Science Department in 1985 and in 1989 respectively.

Scully served as executive vice president at Notre Dame from 2000 until 2003. During these years he was responsible for oversight of the administrative functions and units of the university, including finances, some business operations, investments, human resource activities, and information technologies.

Prior to his years of service as executive vice president, Fr. Scully served as vice president and senior associate provost at Notre Dame from 1996-2000. During this time, Fr. Scully led the efforts to expand Notre Dame Study Abroad program, which more than doubled under his auspices. As a result, the university achieved the highest percentage of students in international programs of any American research institution.

Some of his notable contributions include the establishment of the university's Office for Students with Disabilities, the Institute for Latino Studies, Notre Dame's Washington D.C. academic programs, and new international programs in Santiago, Chile, and Monterrey and Puebla (Mexico) among many others. Fr. Scully also serves as a fellow and trustee of the University of Notre Dame in Australia and as a member of the Trinity Foundation Board in Dublin.

Fr. Scully has been serving impoverished communities for most of his adult life. In 1979, Fr. Scully founded the Holy Cross Associates Program. This post-graduate service program offers hundreds of young volunteers the opportunity to serve the poor throughout the United States and Chile "by integrating their Christian faith through service, community living, spirituality, and simple living."

In 2006, Fr. Scully chaired a yearlong national task force to study the future of Catholic education in the United States. The final report, entitled "Making God Known Loved and Served: The Future of Catholic Primary and Secondary Schools in the United States," was presented by Fr. Scully to the U.S. Council of Catholic Bishops in January of 2007.

According to the Institute for Educational Initiatives, Fr. Scully is now in the midst of launching 12 new initiatives outlined in the report, all of which are aimed at sustaining and strengthening Catholic schools nationwide. His writings reflect his focus on comparative political institutions, especially political parties, and include the following: Rethinking the Center: Party Politics in Nineteenth and Twentieth Century Chile (Stanford, 1992); a coauthored volume on parties and party systems in 12 countries called Building Democratic Institutions: Party Systems in Latin America (Stanford, 1995); a coauthored volume on Christian democracy entitled Christian Democracy in Latin America: Electoral Competition and Regime Conflicts (Stanford, 2003); and a coauthored volume on the family in Chile entitled El Eslabon Perdido: familia y bienestar en Chile (Santiago: TAURUS Publishers, 2006).

Fr. Scully asked not to be quoted on his comments regarding his role as a trustee or the mission of the university and its role in the formation of students.

Senior Elliott Argue of Lyons Hall is taking a double major in philosophy and theology. She can be reached at eargue@nd.edu.

Dr. Marye Anne Fox, Trustee and Stem-Cell Advocate

RAY KORSON
Campus Co-Editor

Dr. Marye Anne Fox, celebrated chemist, the seventh chancellor at the University of California, San Diego (UCSD), and former vice-chair of the National Science Board, is one of many distinguished members of the Notre Dame Board of Trustees.

Born and raised in Canton, Ohio, Fox was praised from an early age as a "super-achiever" according to the *Repository*, Canton's local newspaper. Fox lived up to this accolade as she pursued a career in chemistry, earning a B.S. from Notre Dame College and a Ph.D. from Dartmouth College.

After a brief post-doctoral appointment at the University of Maryland, Fox acquired a teaching position at the University of Texas at Austin in



1976. Her research efforts in the fields of organic photochemistry and electrochemistry led to her appointment as vice president of research at the university. Fox became the 12th chancellor of North Carolina State in 1998, the first female chief executive in the University's history. Finally, in 2004, Fox was elected to her current position as chancellor of UCSD.

In addition to her distinguished career in academia, Fox has worked for the U.S. Republican party. She served as science advisor for George W. Bush when he was governor of Texas, and again on his Council of Advisors for Science and Technology during his presidency.

Some have suggested that Fox's ideologies, research initiatives, and external ties as seen through her chancellorship at UCSD may conflict with Notre Dame's mission statement. In 2009, Fox announced the construction of a new research facility at UCSD where the cultivation of, and experimentation on, human embryonic stem cells will take place. The brand-new laboratory is also supported by the Scripps Research and the Salk Institute.

Fox has also used the political sphere to advance embryonic stem cell research. In 2005, Fox, along with fellow administrators in the Association of American Universities (AAU), added her name to a petition to House of Representatives to pass the Stem Cell Research Enhancement Act. The act would allow the destruction of human embryonic stem cells for experimentation and research initiatives. The Act was vetoed by President Bush in 2006.

Fox also established the San Diego Consortium for Regenerative Medicine to advance embryonic stem cell research by unifying the intellectual resources of the Burnham Institute for Medical Research, the Salk Institute for Biological Studies, and the Scripps Research Institute. This conglomeration poses a major threat to the defense of the human person in its earliest stage of life, challenging Church teaching and Notre Dame's stance on the dignity of human life.

Ray is a man of few words, except when he writes articles. Then, he's a man of about 600 words. Email him for more at rkorson@nd.edu.

Irish eyes hope to be smiling as the football season approaches

Brent Modak
Sports Editor

The only guarantees that have come out of South Bend this off-season have been promises that the Notre Dame football team will be in shape and ready to play come the season opener.

There have been no guarantees of "schematic advantages in every game" coming into this football season, nor have there been boasts of possessing the most prolific offense in college football. This style of talking stopped as soon as Brian Kelly and his staff came to Notre Dame. Instead of making similar guarantees, the new Notre Dame head football coach, Brian Kelly, is focusing all his attention on improving his players.

One way of doing this is to change the way the team practices. During the 2010 Media Day, Kelly stressed how the coaches "try to make practice more difficult than the games." Along with putting the team through more grueling practices, Kelly said the team "only talked about winning." He went on to remark, "My message is really doing the things necessary to be a winner, how you practice, how you handle yourself off the field, attention to detail, all that."

This message has not been lost on the players. Junior Michael Floyd commented on Media Day, "As soon as the new coaching staff came in, they uplifted our spirits and showed us that winning should be a part of this whole tradition at Notre Dame."

While such rhetoric sounds appealing, it will not win the Irish any games come game day. What will win games for the Irish is something the Irish have lacked in recent years: disciplined play in all three aspects of the game.



Though it is unknown whether the Irish, under their new coach, will have this new discipline, it is known that the Irish have several talented players at their disposal on the offensive side of the ball.

Possibly the team's greatest offensive threat is junior wide receiver Michael Floyd. Last year Floyd proved that he is a legitimate threat. This year, however, Floyd needs to demonstrate that he can be as effective as he was last year without the presence of Golden Tate on the same field. Kelly is convinced that Floyd has what it takes to become one of the nation's standout receivers. When asked about Floyd's progress, Kelly responded, "I'm very impressed with his work. He's been outstanding. He's set a bar for the way all of our other players need to compete on a day-to-day basis."

Floyd is not the Irish's only offensive passing threat. Tight end Kyle Rudolph, who already ranks 5th in most catches for a tight end in Notre Dame history, will be lined up alongside Floyd. Barring injury, Rudolph should eclipse the 1000-yard mark in career receiving yards early in this season.

Alongside this impressive aerial attack, the Irish also have a ground game. Running back Armando Allen is returning for his senior season. In his three years with the team, Allen has recorded over 1500 career rushing yards and averages an impressive 4.5 yards per carry. Allen will not be alone in the backfield either, as the team has three other running backs that add to the Irish's options. Kelly stated that the team has "four backs that all have a unique trait relative to that position." He went on to declare his enthusiasm for the team's "great depth at the running back position."

While all that has been said so far leads one to believe that the Irish have an impressive season in store, no one has addressed the Irish's Achilles heel over the last several seasons: the defense. Last season, the Notre Dame defense surrendered at least 30 points in six of their twelve games.

Under Brian Kelly's tutelage, the Cincinnati Bearcats only surrendered 30 or more points three times during the regular season. What is even more impressive is that the same defense held their opponent to 15 or fewer points five times.

Kelly is optimistic that this year's Notre Dame defense will be even more successful than his defenses in the past. Sophomore standout linebacker Manti Te'o is one of the biggest reasons for Kelly's optimism. As a freshman, Te'o played in all 12 games and was fourth on the team in tackles. Kelly is confident that with a year under his belt and a summer full of practice, Te'o will become the face of the defense and help solve some of the defensive woes the team has suffered from in the past.

With a new coach and the return of several talented players, the Irish have a great opportunity to rebound from their recent mediocrity. Even though Coach Kelly has refrained from making grandiose claims and bold promises, the expectations invariably are high.

Brent is a senior political science and theology major from Atlanta. His favorite foods are sauerkraut and cole slaw. Contact him at mmodak@nd.edu.

The Forgotten Sports of Notre Dame

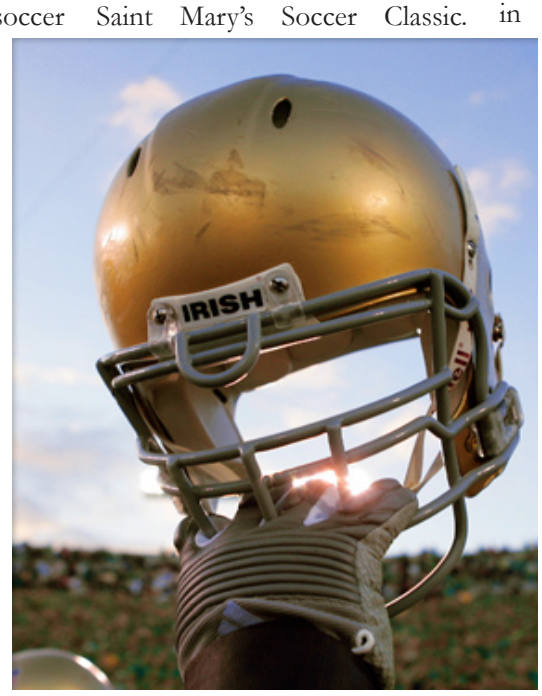
Brent Modak
Sports Editor

Notre Dame has a national reputation for being a sports school. National magazines are plastered with images of Notre Dame students covered in gold or blue body paint proudly supporting their university with the letters N-D written across their chests.

However, far too often students only support the big time revenue sports such as football and basketball. Irish football and basketball games are continually sold out, while other entertaining sports struggle to get a packed house. This article is written to encourage students to support the less popular, but arguably more entertaining Irish sports.

While some Notre Dame fans might not want to admit it, the football team has been one of the most depressing university sports to watch. Over the last several years, the team has continually underperformed, including a forgettable 3-9 season in 2007, the worst in school history. Conversely, teams like the men's and women's soccer teams and the volleyball team have performed at the highest levels in their respected sports.

Last year, the women's soccer team won the Big East and reached the Final Four before losing a hard fought game to the eventual NCAA national champions, North Carolina. This year, the team looks to avenge their loss to the Tar Heels, a team goal that is not improbable. This year, Notre Dame returns nine starters from last year's squad. In addition, 51 of the 58 total goals scored last season were scored by returning players, so there is little doubt that the women's offense will retain much of its firepower.



The women's soccer team's first game since classes have begun is on Tuesday, September 3 against Santa Clara. This will be followed by a match-up with the Red Raiders of Texas Tech two days later. Both games are part of the annual Inn at Saint Mary's Soccer Classic.

Like their female counterparts, the men's soccer team had a highly successful 2009 campaign. The team came within a couple of penalty kicks of winning the Big East Championship and earned another berth in the NCAA tournament. The team will look to build-off of last year's success in the annual Mike Berticelli Memorial Tournament, which runs from September 10-12 and features games against Drake and Cal Poly.

The Fighting Irish volleyball team is another sport worthy of student support. The team dominated the Big East last year in route to a conference championship. While the team loses three players to graduation, they have added six new freshmen to this year's squad. Furthermore, the team returns senior Kellie Sciacca who was named to the All-Big East team for her performance last season. The volleyball team plays their next six games on the road and returns to Notre Dame on September 17 to host the Blue Hens of Delaware.

Men's and women's soccer, as well as volleyball, are only three of a number of highly successful and entertaining sports teams here at Notre Dame. While football and basketball may have more notoriety, it is these "forgotten sports" that continue to place Notre Dame in competition for the Director's Cup, an award given to the top athletic program in the nation. Students ought to recognize that football is not the only fall sport worth supporting.

Brent is a senior political science and theology major from Atlanta who dances to N'Sync while staring at himself in the mirror. Reach him at mmodak@nd.edu.