It behooves a watchdog to bark. Good, Rover.

The Irish Rover

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

Feast of Saint Thomas Aquinas

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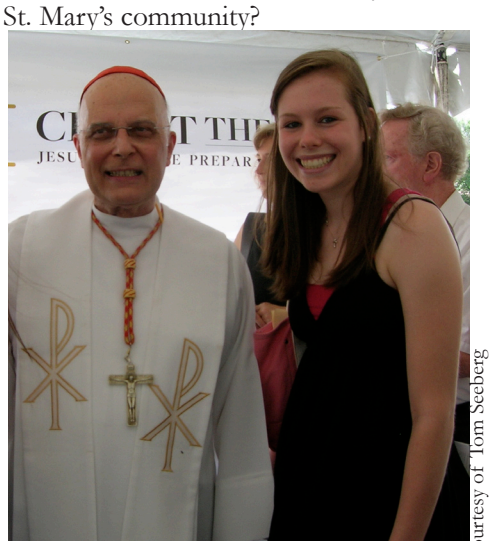
"We could have acted more quickly": Lessons of the Seeberg case

Gabby Speach
Editor-in-Chief

Allegations of sexual assault against Notre Dame football players are not news. In 1996, a Notre Dame female student reported that two football players raped her in a dorm. The woman testified at the university's disciplinary hearing, which found the two players innocent.

In 2002, another Notre Dame female student reported that four football players raped her in an off-campus house. The four players were expelled later that year as the penalty for sexual misconduct.

But what happens when a St. Mary's student files the report? Notre Dame and St. Mary's College are not linked by any legal affiliation, but they share a long-standing relationship that is unusual for most colleges. How then should the university respond to a reported assault? And when the young woman's life ends in suicide, what level of outreach should Notre Dame extend to her family and the St. Mary's community?



Courtesy of Tom Seeberg

Lizzy with Cardinal George in 2008

These are some of the questions prompted by Notre Dame's response to the Lizzy Seeberg case. When Seeberg reported the assault and killed herself 9 days later, the university suddenly found itself forced to weigh many factors before responding publicly to the incident. Justice was perhaps obscured as media sources highlighted Notre Dame's delay and silence on the case as well as the Seebergs' sense of betrayal. Notre Dame responded by defending its integrity in the case and maintaining limited contact with the Seeberg family.

It important for the sake of both Notre Dame and St. Mary's that the sorrow and tension associated with this case do not repeat themselves. What are the lessons to be learned from this case? If Notre Dame is to avoid another tragedy like Seeberg's, we need to consider several ways in which

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Obamacare: unconstitutional?
Notre Dame law professors weigh in

Scott Englert
Staff Writer

The Obama administration suffered a setback last December, when US District Judge Henry Hudson ruled a portion of the new federal health care law unconstitutional. Hudson, who was appointed in 2002 by President George W. Bush, stated that the individual mandate provision in the new legislation exceeds Congress' power to regulate interstate commerce.

Rick Garnett, professor at the University of Notre Dame Law School, offered his view on the ruling, describing Hudson's decision in perspective of a recent judicial trend.

"It was at least somewhat surprising

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The Seeberg timeline: day by day

This timeline was put together using timelines and articles first published by the Chicago Tribune (CT), the South Bend Tribune (SBT), Politics Daily (PD), and Weather South Bend Tribune (WSBT).

Mon., Aug. 30th:

Lizzy meets the football player accused of the assault (PD).

Tues., Aug. 31st:

Lizzy texts her mother to say she is going over to Notre Dame with a friend from SMC to visit her friend's boyfriend and the player. Between 10 and 11 PM, Lizzy, her friend, the friend's boyfriend, and the player go to the player's room for a "dance party" (PD). Lizzy is eventually left alone with the player, during which time she is reportedly assaulted. She leaves the room as soon as possible and returns to SMC, where she immediately seeks out the help of a friend. The friend advises her to report the assault (PD).

Wed., Sept. 1st:

Lizzy goes to St. Joseph Regional Medical Center and reports that she was assaulted at about 11:30 PM the previous evening, Aug. 31st. She speaks to an NDSP officer and gives him a handwritten account, which is co-signed by the friend she sought out for help the night before. The officer tells her she can press charges by sending the statement to the prosecutor's office and/or to the university's disciplinary hearing process (WSBT). Lizzy receives several texts from the girlfriend of the player's friend, first asking "dude are you ok," then later, "get in my room asap," and when Lizzy asked why, "because you need to tell [the player's friend] what's going on" (PD).

Thurs., Sept. 2nd:

Lizzy receives a text from the player's friend that says, "Don't do anything you would regret. Messing with Notre Dame football is a bad idea." His girlfriend also sends Lizzy another text from the girlfriend that says, "I'm freaking out idk what to do." Lizzy sends a screen shot of the the player's friend's text to the NDSP officer, who does two things: 1) calls the player's friend and tells him to "knock it off and not have any more contact," and 2) proceeds to interview the player's friend during their conversation, recording the interview as part of his investigation (PD). Lizzy asks for her statement to be returned to her so she can make it more comprehensive (WSBT). The officer complies and keeps a copy of the original statement (SBT). Lizzy emails the investigator a web link to the player's Notre Dame football profile (CT).

Fri., Sept. 3rd: NDSP interviews the

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Students march for life in DC

Chris Damian
Staff Writer

University President Fr. John Jenkins marched alongside hundreds of thousands of men and women this past week protesting the 1973 Supreme Court decision legalizing abortion, ROE V. WADE. Joining nearly 400 Notre Dame, St. Mary's College, and Holy Cross College students on the 38th annual March for Life in Washington, DC, Fr. Jenkins praised the students' "dedication to make this long trip."

These students traveled nearly 12 hours on 7 buses to make the trip. Fr. Jenkins said, "The spirit of the students is just inspiring to me."

The morning of the March for Life, Fr. Jenkins celebrated Mass at St. Agnes' parish in Arlington, Virginia, which had housed the students for the weekend.

After Mass, students proceeded to the Washington, DC Mall. The March began following a rally on the Mall and proceeded to the steps of the Supreme Court Building. The white banner of the Diocese of Fort Wayne-South Bend traveled alongside the green and gold Notre Dame Right to Life banner.

Bishop Kevin Rhoades of the Fort Wayne-South Bend diocese stressed the importance of Notre Dame's participation in the March, stating, "We need our Catholic universities, especially with the prominence of Notre Dame, to be a strong visible presence in the whole pro-life movement."

He also emphasized the significance

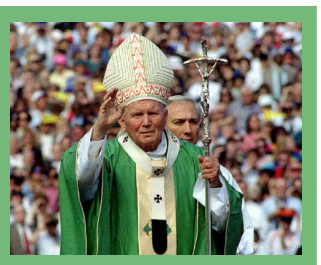


Prof. Dan Philpott, Dean Peter Kilpatrick and Fr. Bill Miscamble

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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.

Vocation, Identity, and the Pursuit of Happiness

CLAIRE GILLEN
Executive Editor



What is a vocation? In many Catholic circles, the term "vocation" generally refers to a calling to the priesthood or consecrated life. As a chair of this year's upcoming Edith Stein Project, a student-organized conference that will explore the concept of vocation, I would argue that the notion of personal vocation is a richer, more compelling idea than this narrow usage - and ultimately more relevant both to those who eventually pursue the religious life and to those who do not.

In his book *Personal Vocation*, theologian Germain Grisez describes the historical and theological development of the notion of personal vocation. He discusses three important elements or "concentric circles" of vocation.

First, we are all recipients of the common Christian vocation: to know, love, and serve God and one's neighbor. Second, one's vocation is also lived out through one's state in life whether through marriage, the priesthood, single life, or consecrated life. Third, each individual has a personal vocation, "a unique, unrepeatable role God calls each baptized person to play in carrying out the all-embracing divine plan."

Tracing this emphasis in the Bible and in the writings of St. Francis de Sales, Ven. John Henry Newman, Pope John Paul II, and many others (as well as authors like Flannery O'Connor), Grisez encourages his readers to realize that each and every human person has a distinct and multifaceted vocation.

I think Grisez's analysis and the distinguished thinkers on whose work he draws should simultaneously provide both a challenge and a reassurance to students in particular, from freshmen trying to discern their majors to seniors scrambling to apply for jobs, graduate schools, service programs, and fellowships.

On the one hand, the Church calls each person to a life of self-denial, obedience to Christ's laws, and self-gift. As the Second Vatican Council declared, "Man, who is the only creature on earth that God willed for its own sake, cannot fully find himself except through a sincere gift of self."

This radical message runs directly counter to prevalent notions of self-fulfillment and individual autonomy. As G.K. Chesterton quipped, "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried."

I would argue, admittedly from the limited perspective of a 20 year old, that one does experience great joy from striving to grow in virtue - but that this type of joy is more like running a marathon (St. Paul says, "I have fought the good fight; I have finished the race") or learning to play an instrument. Both are rewarding experiences that come only through exercising discipline over an extended period of time. Self-denial is the only road by which one reaches what the late Fr. Richard John Neuhaus called "the hilarity and high adventure of Catholic fidelity."

At the same time, this idea of personal vocation doesn't demand perfection or instant discernment. One can graduate from Notre Dame without knowing one's exact career path - and circumstances and the constantly shifting job market will likely ensure that your plans will eventually change at least a bit anyway.

Similarly, one doesn't need to know that one is going to be single, consecrated, or married by age three or by age thirty. Does this give a recent graduate license to spend his days playing video games in his parents' basement? Of course not. Perpetual adolescence is inconsistent with Christian vocation, but neither should one be constantly paralyzed by fear of making the wrong decision. Citing St. Augustine's famous motto, "Love God and then do what you will," Boston College philosophy professor Peter Kreeft writes, "If you truly love God and his will, then doing what you will, will, in fact be doing what God wills."

At some point, each person must make major decisions that will affect him for the rest of his life - which school to attend, what type of career to pursue, to marry, remain single, or enter the religious life, and so forth. Each of these decisions opens some doors and closes others - just as an individual's circumstances, inclinations, and prior commitments can help reveal his vocation.

Thus, through careful, individual discernment, taking one's distinct situation and natural talents into account, each of us can live out every day in response to God's will whether we think we know where we'll be tomorrow or not.

Finally, in light of the themes discussed above, I would like to encourage each reader to consider attending the sixth Edith Stein Project, held February 11-12th in McKenna Hall. This annual student-organized conference promotes a greater understanding of the intimately personal nature of men and women's vocations and how they can be understood and lived out concretely in our modern world. Our theme this year is "Irreplaceable You: Vocation, Identity, and the Pursuit of Happiness."

We will be looking at these issues through the lens of the Catholic tradition, as well as the Jewish and Protestant faiths of some of our speakers, but we would like to welcome those of any or no faith to consider these compelling arguments for the unique dignity and vocation of the human person.

We will have well-known authors like Wendy Shalit and Dawn Eden, scholars like Dr. Gilbert Meilaender, and several great Notre Dame professors, including Dr. John Cavadini, Dr. David O'Connor, Fr. Bill Miscamble, CSC, and Notre Dame Law School Professor Gerard Bradley. Professor Bradley will be delivering a keynote address that addresses personal vocation much more completely and eloquently than my brief comments here.

I wish that I could list all of our excellent speakers on these pages, but you can check out our complete schedule on our website (http://www.nd.edu/~idnd/). Registration for the conference, through the McKenna Hall website, is encouraged but not required. Please join us!

Claire Gillen is a junior history major who wants YOU to come to the Edith Stein Project. Contact her with questions or comments at cgillen2@nd.edu.

> *God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good; I shall do His work. I shall be an angel of peace, a preacher of truth in my own place, while not intending it if I do but keep His commandments.*
>
> *Therefore, I will trust Him, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him. If I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me. Still, he knows what He is about.*
>
> *-Ven. John Henry Newman*

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The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

Michael Jackson
Staff Writer

Jonathan Liedl
Managing Editor

CHEERS

The Hyundai Snow Bowl

What can I say? Everything about it was great. Let me just list a few things I loved. For those who were also there, apparently geography has nothing to do with meteorology when Notre Dame travels as a contingent. Also, I didn't go looking for trouble in Juarez (thanks for the emails, Fr. Doyle) and trouble in Juarez didn't come looking for me. Tex-Mex is a fabulous cuisine that I've been missing in my life for far too long. Oh, and you want to talk about the game? Well, judging from the "Stay Puft" marshmallow man suits Miami had on, they must have raided the local Macy's and bought out their entire stock of long underwear. This was almost one of those "could do no wrong" games. We ran really well and passed decently, and I think Harrison Smith was even Miami's leading receiver. But most importantly, Lee Greenwood performed "God Bless the USA" at halftime. I love the man and I don't even have a second favorite Lee Greenwood song because that one is enough for me.



photo courtesy of Michael Jackson

Wisconsin

That Wisconsin is the greatest state in the union is already a well-documented fact. It's got awesome dairy products, is the birthplace of the ButterBurger, and is also the home state of legends like Chris Farley and Chester Commodore, a man who, despite the fact that we have no idea what his accomplishments include, has possibly the sweetest name ever. Seriously, what's not to like? Nothing. In fact, in recent times there's even more to like about Wisconsin. The Green Bay Packers, America's only community-owned major sports franchise, are just 60 minutes away from winning their 13th world championship. And Representative Ryan Paul, economic wunderkind, delivered a sizzling response to the president's State of the Union Address. Needless to say, it's a good time to be a Badger.



Claire's Engagement

The Rover's own Claire Gillen is engaged to be married. Originally, this was actually going to be included in the "Jeer" section. Because, let's face it, with Claire now essentially off the market, the pool of smart, attractive, pleasant, and not engaged/married girls has lost one of its most distinguished members. However, unlike Orual, we were able to overcome our selfish impulses and came to the realization that if Claire is happy, so are we. So from everyone here at The Rover, congratulations, Nick and Claire! We'd also like to remind the bride-to-be that in accordance with time-honored matrimonial customs, the co-worker who (telepathically) helped your fiancé pick out your engagement ring should receive the distinct honor of putting together the musical selection for your wedding reception.

On a completely unrelated note, Michael Bublé is awesome.

JEERS

The Real World

Being a senior in college is nice. You don't have to wake up before noon, you only attend classes four days a week, and all the underclassmen worship you and think you're really cool (let's face it, you are). However, don't be deceived. The fun and games is about to end, and soon. Because with each passing day, graduation, a.k.a. the Real World, approaches. I liken it to a captive of the Aztecs being fed the finest foods just before he is led by the priests to the top of the temple complex and his heart is ripped out while it's still beating. And that analogy probably isn't graphic enough. But if that's what fate has in store for us, then so be it. This writer, for one, is going to live it up while he still has the chance… by taking 19 credits. Oh yeah.

MTV

The Music Television Network, a misnomer in its own right, is really too easy to pick on. I don't think anyone's taken it seriously since that whole Tila Tequila deal. Or maybe since 1990. No matter, the network is attempting to become relevant again with one of the oldest tricks in the book: sex! And not your typical smuttiness (rap music videos and Britney Spears school girl outfits), but this time in the form of a television series called *Skins*. The show portrays a group of teenagers that smoke more drugs and have more sex then a pack of rabbits with a coke addiction. Some of the actors involved, including those that have been shot nude, also happen to be underage. And despite the fact that ratings are declining and advertisers are bailing, MTV is standing by the show. Maybe that will change once charges for child pornography are filed.

Randall Terry for President

You probably thought he was dead, or that he'd crawled back into the swamp of spite from whence he'd emerged nearly two years prior to terrorize Notre Dame's campus. But no, Mr. Terry reared his head at the March for Life in order to promote his very promising) presidential campaign and also to chastise incessantly Notre Dame students for an event that occurred before most of them were even enrolled at the university. Look, it's not that we disagree with Terry's stance. Abortion is abhorrent and should be abolished and outlawed. We get this. We just aren't fans of Mr. Terry's approach, namely, high jacking demonstrations and turning them into circuses. Also, we're not sure if a man who's divorced and who's disowned half of his children is really the best spokesperson for the pro-life movement.



photo courtesy of Ben Schumin

Dear Rover,

I am writing in response to Gabby Speach's editorial "Defending the Spirit of Inclusion." Speach questions how effective including "sexual orientation" in the non-discrimination clause would be, since homosexuals are already welcomed to conversion in "The Spirit of Inclusion." Her reasoning is that "add[ing] the phrase to the clause would risk the university's freedom to promote the Church's teachings about sexuality" and specifically chastity. Is this right? Would anyone be prevented from preaching chastity or welcoming others to conversion by having homosexuality in the non-discrimination clause? Surely not. Is it then correct to assume that Speach is advocating that the university retain the right to discriminate against people who go so far in their homosexuality as to commit homosexual acts? If this is the case, then it should be stated-forthrightly. To "defend inclusion" while defending the right to discriminate is dishonest. If inclusion is only meant to mean inclusion to conversion, then we should be clear that no actual difference is being included. Too much, for many in the Notre Dame community, is at stake in this debate for obfuscation to be warranted.

To add the phrase to the clause would risk the university's freedom to promote the Church's teachings about sexuality, most importantly that sexuality is God's gift to us for creating new life.

Sincerely,
Joel Duncan
1st year English PhD candidate

Dear Mr. Duncan,

When I wrote that adding the phrase to the clause "would risk the university's freedom to promote the Church's teachings about sexuality," I had in mind situations where professors or priests could be penalized for teaching or preaching that homosexual activity is wrong according to Church teaching about sexuality. If the university were to add the phrase "sexual orientation" to its non-discrimination clause, this situation could certainly arise, because it could be considered discrimination carried out in "educational programs" (see the university's current non-discrimination policy; "educational programs" is one institutional level where the policy applies). So, with regard to preaching chastity among homosexual persons, yes, members of the Notre Dame community could be prevented from preaching chastity. Nevertheless, I argued that all people, regardless of sexual orientation, should listen to the Church's teaching on chastity because it applies to everyone.

In cases where a homosexual student commits homosexual activity with another student, then the university should be able to penalize the student in the same way it would penalize a heterosexual student who has sexual intercourse with another student outside of marriage. Neither act respects God's purpose for sexuality. This penalization would be "discrimination" not as harassment, but as selective discipline that distinguishes students who perform sexual acts outside of marriage from those who do not. In this regard, you could say I am "advocating that the university retain the right to discriminate against people who go so far in their homosexuality as to commit homosexual acts."

To teach that homosexual activity is wrong, on the other hand, is not to discriminate against homosexuals. It is instead to assist the call to conversion suggested by the Spirit of Inclusion statement. You need not agree with me that the call to inclusion is a call to conversion; that was my interpretation of the statement after reading it closely. I spoke of a call to conversion to emphasize that we are all called to improve ourselves as regards chastity in our relationships.

Thank you for your comments.

With all best wishes,
Gabby Speach
Editor-in-Chief, The Irish Rover

From a Notre Dame student, via Facebook:

December 12, 2010 6:44 PM

Hi, Gabby. I appreciate that you tried to approach your defense of the University's refusal to add sexual orientation to the non-discrimination clause with love. Unfortunately, your argument has a glaring shortcoming. You argue that its addition to the non-discrimination clause would condone sex outside of marriage of a man and a woman. And I agree that the University must maintain its Catholic identity and ideals. But you fail to recognize a difference between orientation and activity. Homosexual orientation is not intrinsically a sin. There are plenty of homosexuals on campus committed to lives of celibacy and living without sexual sin while countless heterosexual peers are humping like rabbits with drunken furor every weekend. But the university maintains the right to discriminate against these homosexuals living without sexual sin. By failing to recognize the distinction between a gay sexual orientation (not a sin) and gay sex (a sin), you're expressing a misunderstanding of church doctrine or a very weak grasp of logical arguments.

I'm writing to ask you promise me that you will apologize, either in the Observer or the Rover, for your mistake. You deserve the chance to reevaluate your argument and save face for yourself and the Rover. We need the watchdog to be taken seriously.

If I don't hear back, I will gladly submit a Viewpoint calling for your resignation as editor-in-chief. For, by your own standards of what it means to love another human, I must do everything I can to stop you from doing wrong. I will detail what is at best a case of you overlooking a logical fallacy and at worst, a veiled hatred and fear of homosexuals. I hope that you agree to write an apology. For if you do, you will save face for yourself and, in turn, the Rover, revealing a truly loving intent and journalistic integrity.

But if I have to write a Viewpoint, I will be thorough, logical, and quite persuasive in portraying your ineptitude as an editor-in-chief. It will be quite embarrassing. I won't use ad-hominem attacks or cheap trick. I'll do it so cleverly, using your own definitions of love and responsibility towards fellow human beings, that it will be clear to all readers that you're only receiving what you've espoused love to be. And in your case, that will be a serious damnation of your credibility as a thinker and as an editor. The intellectual immaturity of your article, and the resulting implication that the Rover has an editor satisfied with distributing rubbish, will be propagated to the entire Notre Dame community.

If this sounds too harsh, remember, I'm giving you an opportunity to apologize for the grievous offence you've committed against your LGBTQ peers.

December 12, 2010 10:57 PM

And I know it's finals and this is a bad time, but I'd be cool with just a quick Observer response, something like:

"Dear Student Body, I want to clear this up as quickly as possible because I realize that a mistake I made in my recent editorial in the Rover could have caused offense and hurt. In my defense of the Spirit of Inclusion, I unintentionally implied that sinless homosexual orientation is always accompanied by homosexual lovemaking, a sin. I do not believe that that is the case. There are many celibate GLBTQ students and also many unmarried heterosexual students constantly engaging in sinful lovemaking.

But sex can only be truly fulfilling in the context of heterosexual marriage. And because the same standard applies to every student, any lovemaking by students, whether GLBT or heterosexual, is the same violation. In the eyes of God, unmarried sex is unmarried sex. The university should keep the phrase out of the non-discrimination clause simply because we are all, essentially, the same. There is no category to discriminate.

December 13, 2010 12:00 AM

And just to clarify, the homosexual chastity and heterosexual promiscuity applies to the institutional employees as well. The University cannot discriminate against a man cheating on his wife but maintains the right to discriminate against two monogamous homosexual partners, implying that that particular type of sin, loving homosexual sex, is more grave than a professor cheating on his wife.

Dear ---,

Thanks for your comments. In response:

First, you claim that I "fail to recognize a difference between orientation and activity." You also tell me "Homosexual orientation is not intrinsically a sin." I do distinguish between orientation and activity, and I clarify that homosexual orientation is not a sin, as evidenced in the excerpt below:

"The Church distinguishes between same-sex orientation and acting on that orientation. As the Catechism tells us, "[M]en and women who have deep-seated homosexual tendencies must be accepted with respect, compassion and sensitivity." (2358). Only acting on a same-sex tendency is considered sinful, not the tendency itself.

Though the Church and the university distinguish between sexual orientation and sexual activity, civil courts do not recognize this distinction. The statement informs us that adding "sexual orientation" to the non-discrimination clause would subject the university's interaction with homosexual members of its community to the governance of local civil courts, which link "what we [the university] regard as two distinct concepts—homosexual persons and homosexual conduct."

Second, I understand your concern that "There are plenty of homosexuals on campus committed to lives of celibacy and living without sexual sin while countless heterosexual peers are humping like rabbits with drunken furor every weekend."

I share this concern and expressed it in the following passage, where I cited the words of Melinda Selmys, Catholic convert and a mother of several children who previously practiced a lesbian lifestyle:

"Catholics who promote the Church's teaching on chastity need to practice what they preach. Catholic author and columnist Melinda Selmys, now a wife and mother who lived a lesbian lifestyle as a young adult, described one of the biggest frustrations of young homosexual persons:

"In a lot of cases I think that homosexual young people are genuinely scandalized: they see that the standard for chastity amongst their heterosexual peers is low to non-existent, and it's only natural to feel resentment. In a lot of cases, teachers and other role models with the Catholic world are divorced or living common-law, young Catholics routinely use contraception and rarely remain chaste until marriage, and in most cases no one will talk about these issues—they're considered too personal and delicate."

The focus of my editorial was that we all need to practice chastity, regardless of sexual orientation. I encouraged this attitude in more than one passage, and below is one example:

"Chastity is one of the greatest forms of holistic love. It shows respect for a man or woman in his or her entirety, whether as a friend, a girlfriend, a husband, a colleague, or an employer. Practicing chastity helps us not to see our companions on the "common journey" as merely sources of physical pleasure. Instead, chastity helps us see all people in our lives as those who help us attain salvation. All of us are capable of using our freedom to live chastely. As the statement points out, Notre Dame encourages this attitude through such student life policies as parietals and single-sex dorms."

Thanks again for reading my editorial and for your comments.

Gabby Speach

What we could have done better

continued from front page

the case could have been better handled.

1. University President Fr. John I. Jenkins, CSC: "We could have acted more quickly."

Fifteen days after Seeberg filed her report, and five days after she died, a Notre Dame Security Police (NDSP) officer interviewed the accused football player in person. The interview happened after the officer tried twice unsuccessfully to visit the player in his dorm room and to call him.

Seven days after the player was interviewed, the NDSP investigator told Seeberg's parents that since football season is a busy time with lots of underage drinking, he didn't know how long it would take to finish the investigation. Twenty seven days after that meeting, the police received phone records for the player and his friend. Twenty eight days after the records arrived, and 55 days after the Seebergs' meeting with the NDSP investigator, Notre Dame General Counsel Marianne Corr reported what the records showed to the Seebergs' attorneys, namely that the player and his friend did not text each other when Lizzy believed they did so.

That day, 77 days (about two and a half months) after Seeberg filed her report, Corr forwarded the NDSP investigation report to the St. Joseph County prosecutor's office.

Fr. Jenkins admitted publicly that the investigation's slow pace was a failing. "Yes, we could have acted more quickly, perhaps, and that's an area we could improve on," he said. That it took 15 days to interview the accused player after Seeberg filed her report raises questions about campus safety procedures at Notre Dame. What will happen the next time a student reports being sexually assaulted? One possibility Fr. Jenkins suggested to the South Bend Tribune is that the university may begin automatically forwarding any sexual assault reports to the prosecutor's office.

2. The Notre Dame family?

Notre Dame's extraordinary and long-standing relationship with St. Mary's suggests that some form of condolence from the university to the Seeberg family might have been appropriate. But as the Seebergs revealed to Melinda Henneberger, ND' 80 and editor-in-chief of Politics Daily, they received no formal gestures of sympathy after Lizzy died.

Fr. Thomas Doyle, CSC, vice president for student affairs, was the only Notre Dame administrator to communicate with the Seeberg family. He met Lizzy's parents at her memorial Mass and spoke to them over the phone 12-15 times afterward. As SBT reported, Fr. Doyle updated the Seebergs on the investigation and spoke to them about "what they felt they wanted and needed."

But as Henneberger noted, why was Fr. Doyle put in this position? Fr. Jenkins told the South Bend Tribune that "neither Doyle nor he can meet with the Seebergs to discuss the family's concerns" because they are both part of the chain of appeal when a Notre Dame student is penalized by Residence Life. In other words, if the player's friend was penalized for sending a threatening text message ("Don't do anything you would regret. Messing with notre dame football is a bad idea"), or if the player was found guilty in a disciplinary hearing, Fr. Jenkins and Fr. Doyle would need to hear the appeal if either student presented it.

So, if Fr. Doyle was in contact with the Seebergs 12-15 times, isn't it at least possible that he could have become partial to the Seebergs over the player or the player's friend?

More importantly, *duLac* explains that in cases of sanction other than university dismissal, the *office* of the Vice President for student affairs is the court of appeal, not the vice president himself. In cases of university dismissal, again, the Office of the President is the ultimate court of appeal, not the president himself. To avoid becoming biased against the accused by speaking to the Seebergs, Fr. Jenkins and Fr. Doyle could have designated another administrator in both offices to serve as a judge in case of appeal.

By designating other administrators as judges, our university leaders could have extended without fear the pastoral guidance that is proper to their role as religious leaders in our community. When we speak of the Notre Dame family, who do we believe is part of that family? Only the students who are admitted? Only those who are recruited for their excellence in academics or sports?

Or is it also the populations we serve outside the "Notre Dame bubble," including the underserved communities we support all over the world? Are our neighbors at St. Mary's and Holy Cross College, who often help us in our efforts to serve these populations, part of our family? If so, then the fathers of the Notre Dame family should reach out to them whenever they lose one of their own, no matter the circumstances.

3. The Effect of Restructuring

As of October 1, 2010, the oversight of the Seeberg case transferred from the Office of Student Affairs, which previously oversaw NDSP, to the newly restructured Office of Campus Safety. The chain of report for sexual assault investigations now goes through Associate Vice President for Campus Safety Michael Seamon and ultimately Notre Dame Executive Vice President John Affleck-Graves. Though this change occurred, Fr. Doyle remained the liaison between the Seeberg family and the university.

"In our effort to provide the Seebergs with as much support as possible as consistently as possible," university spokesman Dennis Brown explained in an email to *The Rover*, "Father Doyle has served throughout as the primary university liaison with the family."

Given that Fr. Doyle and Fr. Jenkins are in the chain of appeal for student penalties, sending families to the Office of Campus Safety rather than to the Office of Student Affairs would be a good way to protect both Fr. Doyle and Fr. Jenkins from partiality one way or the other. But if the restructuring requires families of students outside the

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Seeberg

continued from front page

girlfriend (SBT).

Sun., Sept. 5th:

Lizzy emails the NDSP officer a longer typed statement with more details (SBT). In the statement she writes that the player and his friend appeared to be texting each other while she and the friend's girlfriend were in the room.

Tues., Sept. 7th:

NDSP officer compares Lizzy's more comprehensive statement with both her original statement and his interviews of the player's friend and his girlfriend (SBT).

Thurs., Sept. 9th:

NDSP officer visits the player's dorm room but receives no answer. He leaves the player a voicemail asking him to call. The player does not return the call (SBT).

Fri., Sept. 10th:

Lizzy misses a counseling session and is found unconscious in her room. She is taken to Memorial Hospital in South Bend, where she dies from an earlier overdose of Effexor, an antidepressant drug (CT).

Mon., Sept. 13th:

1.) NDSP officer repeats attempt to visit player's dorm room and leaves another voicemail. The player does not return the call (WSBT).

2.) St. Mary's holds a Memorial Mass for Lizzy. Fr. Thomas Doyle, vice president for student affairs, meets Tom Seeberg, Lizzy's father, at the Mass. He speaks to Seeberg over the phone 12-15 times after their introduction (SBT).

Wed., Sept. 15th:

NDSP officer interviews the player in person. The player states the interaction between him and Lizzy was consensual (WSBT).

Fri., Sept. 17th:

Lizzy is buried (CT).

Mon., Sept. 20th:

Tom Seeberg calls the university to ask about the status of the case (CT).

Wed. Sept. 22nd:

Police interview Lizzy's friend who co-signed her first statement (PD).

Thurs., Sept. 23rd:

Lizzy's parents visit Notre Dame to meet with the NDSP investigator and an NDSP assistant chief (SBT). The investigator tells Lizzy's mother, Mary Seeberg, that since football season is a busy time frequented by a lot of underage drinking, he does not know how long it will take NDSP to finish the investigation (PD). He adds that it is unlikely that the player will be criminally prosecuted (CT). The investigator also tells the Seebergs there is no material difference between Lizzy's first and second statements (PD).

Fri., Sept. 24th:

After Tom Seeberg reads Lizzy's statement he contacts NDSP to determine whether they investigated any phone record information. When NDSP indicates it has not, Seeberg insists that the records be requested (CT).

Tues., Sept. 28th:

Police ask the cell phone carriers of player's phone and his friend's phone to preserve both students' phone records (WSBT).

Wed., Oct. 20th:

Police receive phone records from phone carriers. Records show that the player and his friend used data on their phones, but did not send text messages to each other, during the time that Lizzy believed they were texting each other (WSBT).

Fri. Nov. 5th:

In a letter to Marianne Corr, Zachary Fardon, a former federal prosecutor hired by the Seebergs, requests three things from the university: 1) a thorough investigation, 2) transparency in the investigation, and 3) an "appropriate disciplinary response from the university" (CT).

Wed., Nov. 17th:

ND General Counsel Marianne Corr and NDSP assistant director meet with two attorneys for the Seebergs. Corr orders that the investigative report be delivered to the prosecutor's office (SBT).

Fri., Nov. 19th: Fardon writes a letter on behalf of Tom Seeberg to Father John Jenkins, Father Thomas Doyle, Marianne Corr. Corr sends the letter to NDSP (SBT).

Sun., Nov. 21st:

CT breaks the story publicly for first time, highlighting Notre Dame's silence on Lizzy's death. The story claims St. Joseph County police had not been notified of Lizzy's death (WSBT). Fr. Doyle responds to Fardon's letter via email, saying that he did not read it because it contained facts about the case. Fr. Doyle also says he will not forward the letter to Fr. Jenkins (CT).

Mon., Nov. 22nd:

CT prints a story reporting St. Joseph County prosecutor Michael Dvorak's claim that he received Corr's file earlier in the week, but that Dvorak was not aware it had been sent until the previous day, Sun., Nov. 21st.

Tues., Nov. 23rd:

1.) SBT publishes a story correcting CT's story. St. Joseph County police claim they had been notified of Lizzy's death.

2.) CT prints a story correcting its earlier story about St. Joseph County police.

3.) Vice President for Public affairs and Communications Janet M. Botz sends an email to the Notre Dame listserv. She states that the Family Educational Rights and Privacy Act (FERPA) "prohibits universities from publicly discussing specific disciplinary cases."

Wed., Dec. 1st:

Dvorak meets with the Seebergs. He tells them charges are unlikely but he promises a thorough review (WSBT).

Tues., Dec. 14th:

Dvorak issues a press release stating that he met with the Seebergs on Dec. 1st and that he is still working on the case.

Thurs., Dec. 16th:

1.) Shortly after midnight, CT breaks another story on the case, emphasizing that the Seebergs feel betrayed by Notre Dame.

2.) Later that day, Dvorak issues a second press release stating that no charges will be prosecuted against the player.

3.) Botz sends a second email to the Notre Dame listserv; she again points to FERPA and states that all suspected student violations of the law are investigated "professionally, carefully and thoroughly."

Fri., Dec. 17th:

Melinda Henneberger, Notre Dame class of 1980 and editor-in-chief of the online blog Politics Daily, runs her first piece on Lizzy's case after extensively interviewing the Seeberg family.

Thurs., Dec. 23rd:

Attorney Joseph Power Jr., representing the accused player, states he is working to stop claims that the player raped Lizzy. Power states the player did nothing that violated duLac's code of conduct (SBT).

Sun., Dec. 26th:

SBT publishes an interview with Fr. Jenkins, where he defends the university's integrity throughout the investigation.

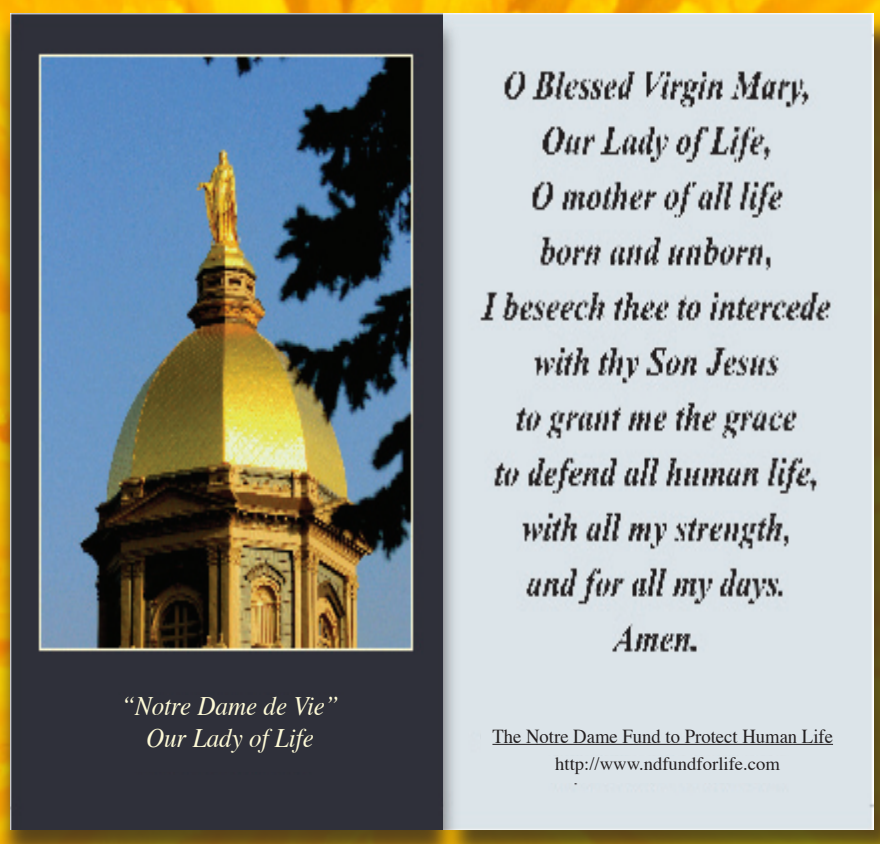
Mon., Dec. 27th:

Henneberger runs a second piece, criticizing Fr. Jenkins for attributing investigative delays to "discrepancies" between Lizzy's two statements. Henneberger highlights NDSP investigator's initial comment that there was no material difference between Lizzy's statements.

Fri., Jan. 21st:

The Observer runs a story that highlights the SBT interview.

Gabby is a PLS major living in Lyons Hall. Contact her at gspeach@nd.edu



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The future of Obamacare

continued from front page

that Judge Hudson concluded that Congress overreached with the health-insurance mandate," Garnett commented.

"In recent decades, there has been an emphasis – or, perhaps, a re-emphasis – on the idea that our Constitution creates a national government of far-reaching, but still limited, regulatory powers," Garnett said. "What's more," he commented, "the Supreme Court, under the leadership of Chief Justices Rehnquist and Roberts has been more willing than it was before to find and police the limits of those powers."

In most cases, however, congressional laws pass without judicial oversight. "Federal courts defer to Congress when it comes to the question of whether a particular regulation is within Congress's power to enact," Garnett stated.

Garnett thus believes the decision does not represent the mainstream legal view. "It is fair to say that most legal scholars – correctly or not – believe that the Constitution, at least as it is understood today, authorizes Congress to enact the mandate," he commented.

However, Grant also remarked that, "Judge Hudson's ruling is certainly defensible."

Charles Rice, professor emeritus at the University of Notre Dame Law School, defended Hudson's decision, citing the importance of limiting federal authority.

"Judge Hudson has rendered an important service in describing this unconstitutional mandate as an 'unchecked expansion of congressional power' that 'would invite unbridled exercise of federal police powers,'" Rice commented.

Furthermore, as Rice clarifies, not all of the new health care law is affected by Judge Hudson's decision. "Judge Hudson's holding is a limited ruling that Section 1501 is unconstitutional but severable from the rest of the Act," Rice stated.

For a multitude of reasons, Hudson's decision will be subjected to that of a higher court. Already, on Tuesday, January 18, the federal government appealed Hudson's ruling. Rice believes the case will eventually appear before the United States Supreme Court.

"Ultimately, the Supreme Court will have to decide the issue," Rice stated.

Predicting the Supreme Court's decision, however; is a difficult proposition. As Garnett explains, even legal scholars can be wrong.

"Of course, few legal scholars in the early 1990s would have predicted that the court's decisions striking down portions of the Gun Free School Zones Act or the Brady Handgun Violence Prevention Act," Grant stated. "And so it would probably be a mistake to assume that the court will simply follow the view of law professors."

Scott Englert is a sophomore in Siegfried who just celebrated his second bar mitzvah. He can be reached at senglert@nd.edu. Shalom!



2011 Edith Stein Project

FEATURED SPEAKERS

Friday, February 11

11:35- 12:30 "Personal Vocation: Jesus Calls Upon Each One of Us for Help"
Prof. Gerard Bradley, *Notre Dame Law School*

2:00-3:15 "Authentic Femininity in the 21st Century"
Wendy Shalit

8.30 Showing of *Eggsploitation*
followed by Q&A with director **Jennifer Lahl**

Saturday, February 12

10:15-11:15 "The Thrill of the Chaste"
Dawn Eden

11:30-12:30 Testimony & Musical Performance
Danielle Rose

2:00-3:00 "The Infinite Horizon of Vocation"
Dr. Gilbert Meilaender

3:15-4:15 "Being Mary in a Martha World: Edith Stein on What Women Want"
Dr. Catherine Pukaluk

And such renowned professors as **Dr. David Fagerberg**, **Dr. David O'Connor**, **Fr. Neil Roy**, **Fr. Bill Miscamble, CSC**, **Dr. Jeff Langan**, **Dr. John Cavadini**, ND Vision Director **Leonard DeLorenzo**, and many more!

Free for ND/SMC/HC students!
See full schedule and registration information at www.nd.edu/~idnd
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When in Rome

Stephanie House
Culture & Thought Co-Editor

I spent the past semester studying abroad in Rome, exploring Europe, and soaking up the Italian sun. The last four months taught me several lessons for successful travel that I'd like to share with you.

1. Always check current events. My friends and I learned this the hard way. After only two weeks of being abroad, we decided to take a weekend trip to the town of Atrani on the Amalfi Coast. Only a train and a bus away, the trip seemed anything but daunting until various Italians, tourist information booth attendants, and ticket counter clerks openly laughed at us when we said that Atrani was our intended destination. Cryptic warnings such as "the water is not in the river," and "the garden came down the mountain" should have alerted us, but it was not until we arrived in Atrani that we finally realized a mudslide had flooded the town. Apparently, the mudslide was breaking news all over the Italian media. But vacationing in a disaster area was not as terrible as we expected, and this brings me to my second point.

2. Be fun and flexible. Sometimes the best situations arise when plans fall through or things go wrong. One weekend we planned a trip to a sculpture garden called Sacrobosco, only an hour away by train. When we arrived, however, we discovered that we had to walk 7 kilometers down a highway from the train station to reach the garden. Walking down an Italian highway in search of an elusive garden had not been on my bucket list, but what started as a fiasco became a fun adventure. When we finally reached the garden, we felt as though we had won the Olympics.

3. Talk to strangers— with discretion. While traveling on a train one weekend, my friends and I met a man named Ferdinando, who was convinced that he could improve our Italian by conversing with us. But we came to find that Ferdinando's lessons were not limited only to language. He also shared his intriguing opinions about the musical abilities of his supposedly Julliard-bound niece and how Steve Martin made white hair look cool. Thanks to Ferdinando, the 7-hour train ride went by like a flash.



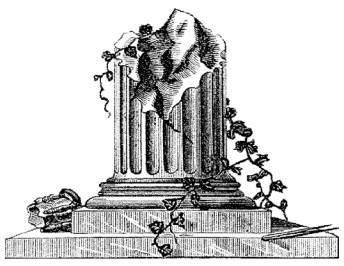
Clockwise from left: Stephanie House, Jenna Heffernan, Jill Mungovan, and Anne Smrek

4. Try new foods (even if they sound weird). The squid-ink pasta I tried in Venice is definitely not on my list of favorite foods. Even so, just as travel glitches are transformed into legendary tales, menu mistakes turn into memories. And there are some foods that just never fail, like gelato.

5. Take "too many" pictures. Pictures, unlike postcards, are free and you remember a place so much better if you photograph it yourself. If you're worried about looking like a tourist, your American accent probably gave your identity away already.

It was hard to end my adventure abroad but I like to think that I have come back to Notre Dame a little wiser (or at least with some good stories). Whether you're planning on studying abroad, traveling for fun, or just living your life, I hope these lessons come in handy. Perhaps the best thing I learned abroad is that every day can be a great day to be alive.

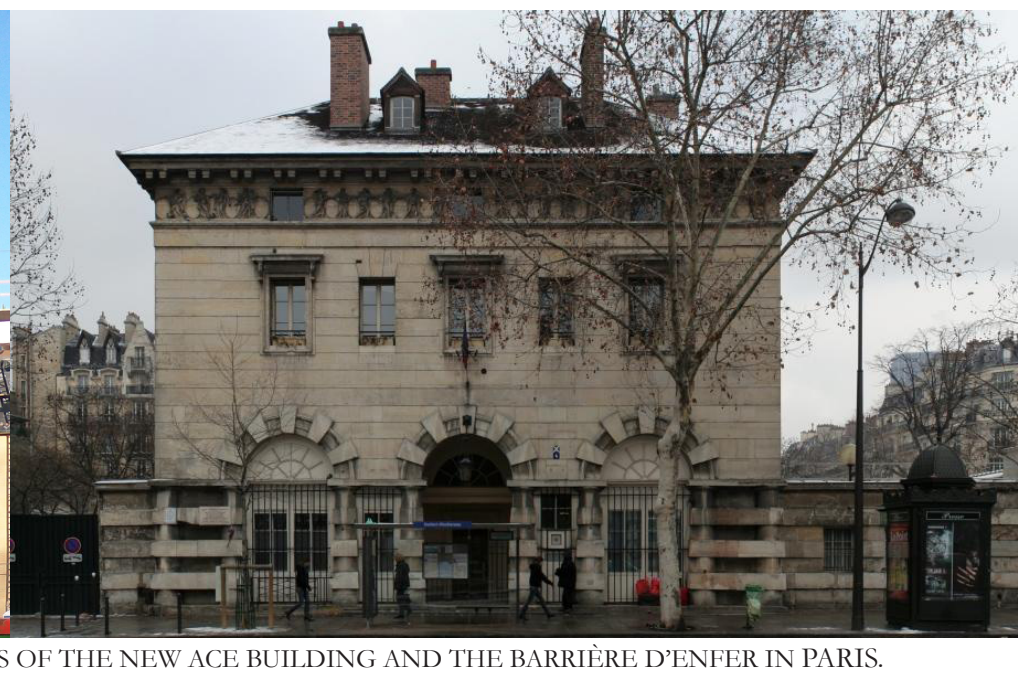
Stephanie House majors in underwater basket weaving. Contact her at shouse1@nd.edu.



The Column:
Engaging the voice of history

Matthew Balkey
Culture & Thought Co-Editor





A COMPARISON OF WEST FACADES OF THE NEW ACE BUILDING AND THE BARRIÈRE D'ENFER IN PARIS.

In this piece, I continue my discussion of the ACE offices currently under construction in connection with Brownson Hall. My final article of last semester addressed site placement and the potential for responsive development through design. Our attention now turns to the building as an *objet d'art*, that is, a composition unto itself.

The building is arranged in two main volumes, a cubic block to the north and a lower wing that extends to meet the existing structure. Just before this interface with the historic portion, a bay projects out westward into the parking lot. Each of these major movements is composed of a combination of elements, the design and disposition of which constitutes our present analysis.

These elements, especially the masonry ornament and fenestration, are broadly neo-classical. This represents a marked departure from the surrounding complex of vernacular facilities, which share characteristics with the farm buildings of Brittany. With its towering, brick pilasters, the ACE office's north block owes more to the *barrière d'Enfer* by Claude Ledoux than any pastoral or campus setting.

The barriers, part of a network to collect tolls on goods being brought into Paris, helped to provoke the French Revolution. Fifty-odd years later, Basil Moreau founded the Congregation of Holy Cross to restore the Church in post-revolutionary France, and the rest, as they say, is history. I find it somewhat problematic that the massive, severe neo-classicism of the waning Ancièn Regime and the brutal Directory should be so prominently inflicted upon the humane and agrarian ideal of Notre Dame's French Quarter.

Perhaps such a reading is overly harsh. I wish to emphasize, however, that it is a risk the university ran in attempting a neo-classical building. Whatever its subjective, historicist shortcomings, the building speaks to us. Even as I criticize the details of its execution, I must applaud the university's decision engage an architecture that actually expresses and embodies physical and cultural meaning. We have passed beyond the silent brooding of the faceless façade. The mute having now spoken, I pray that rhetoric may swiftly come.

Most of the windows on both the north block and the adjacent wing are fairly pedestrian. The dormers, in a nod to modern office equality, are visually a bit oversized. The two distinctive openings are the central thermal window and a Palladian motif on the projecting arm. Both, while modestly elegant, do not seem particularly adapted to the usage or character of an office building. Furthermore, they appear to support conflicting interpretations, with the thermal unit giving a monumental impression, while the Palladian window feels more residential.

A much more successful element lies directly beneath the Palladian window. There, a brick archway connects the building with the lower parking lot. This feature is a functional shelter from harsh weather and offers the possibility of a dignified means of accessible entrance to the building. It also directly quotes the vocabulary of the existing building, emulating the arch on the east side of Brownson Hall.

Lastly, the mansard roof, while an attempt to complement the adjacent buildings, is not without issue. At the point where it adjoins the original building, the wider new construction creates an awkward gable wall. The roof sitting atop it is correctly termed a gambrel rather than a mansard, which, by definition, would wrap around in a hip. The avoidance of a hip in this location is understandable, as it would result in a needlessly complicated intersection of roof planes. However, the preferable option would be that of a firewall rising above the roofline. Such a mechanism would prevent the illusion that the original building is an outgrowth of the newer structure.

This concludes my observations concerning the overall exterior design of the building. In my next article I will cover the small-scale details and finishes. I also hope to conduct an interview with Professor Thomas Gordon Smith, an esteemed member of our architecture faculty and consummate classicist. Professor Smith consulted in the design of the ACE building, and I wish to give a fair hearing to his contribution to the project, lest you, the reader, be subjected to a one-sided analysis.

Matthew can design four buildings in the time it took to make one by-line. Contact him at mbalkey@nd.edu.

Bigger is better

MARY K. DALY
Editor-in-Chief Emerita



I can remember more than one occasion in my childhood when my mom or my dad was the recipient of a less-than-flattering remark about the fact that they have 8 children. Anyone from a large family could probably relate similar stories.

Today's society is often permeated by the attitude that big families equal big trouble. As the second-born child in a family of eight children, I can vouch for quite the opposite opinion. Not only do I think large families are not all that bad, but I also think that the world stands to learn a lot from the average large family.

Those who criticize large families might look at the world and see one person using one SUV, consuming one box of cereal, etc., and assumes that in a large family the same gross consumption of resources occurs. In large families, however, these same resources are used more efficiently. A change is needed in our world if we are to address the growing issue of global warming, ecological foot printing, and whatever other problems attributed to large families; however, this change needs to be a change in lifestyle, not life count. This is where I think the large family has something to offer.

Growing up in a large family imbues a perceptive sense of "other" in the child. Witnessing the self-sacrificing dedication of parents to oneself and one's siblings is one of the most powerful experiences a child can behold. Though things have evolved and changed in my own family over the years, my parents have remained steadfast in their loving concern for each of their children. I have seen that it is no bed of roses to raise a large family or to raise kids in general. And yet, witnessing my parents' joy in sacrificing for their children has profoundly shaped my own understanding of what it means to be a parent. Their example has shown me what it means to love and to love courageously.

Parental love creates the family. The family, properly understood, is a community of members united by this deep love. In a community, each member has a role to play that sustains that community. Each family member assumes greater responsibilities. In my own experience, this sense of responsibility fosters the virtue of humility. It's not just about me; it is about something larger and greater than myself. If I don't do my part, the family suffers.

To bear such responsibility toward one's family members might seem grave and intimidating, but the challenge encourages individual growth. In a large family, you are almost always surrounded by a gaggle of friends (i.e., your siblings). For me, these are not just any friends: These are my best friends. They have formed a sound foundation of support that will be with me throughout my life. They have taught me how to interact with a variety of personalities and how to forge relationships. They have also taught me the truth of my individual value—no matter how many times I've messed up, at the end of the day my family members think I'm all right. The most important benefit of living in a large family is that it helps us develop an awareness of self in relation to others, a goal toward which the whole human family should aspire.

Mary Daly was editor-in-chief of The Rover *in 2009-2010. Contact her at marykd87@gmail.com*

"We go wherever we are needed": ND grad speaks of her vocation to religious life

LAURA LINDSLEY
Managing Editor

Sr. Michaela Martinez, a Notre Dame graduate and a member of the Nashville Dominicans, shares with *The Rover* her discernment experience. The average age of new entrants to the Nashville Dominicans is 23 years old; over 90 women have entered the convent in the past five years. Another member of the community includes former Notre Dame women's basketball player Kelsey Wicks, now Sr. Joan of Arc.

What did you study at Notre Dame? What activities were you involved in?

I double majored in English and theology and minored in music. I also enjoyed studying Italian in preparation for a semester abroad. During my four years at Notre Dame I sang with the Folk Choir which became my college family. I was also involved with musical theatre, both performing in the shows and choreographing a few musicals and an opera.

What year did you graduate? What did you do immediately following graduation?

2006. It was during the second semester of my senior year that I decided to enter the convent, so after graduating I returned home to Texas to spend the summer with my family and prepare to enter.

When did you first hear of the Nashville Dominicans? When did you think to discern a vocation there?

My first contact with the St. Cecilia Dominicans was when I was a senior in high school. While writing a paper on sisters, I called the sisters in Nashville for an interview. On my first day of class at Notre Dame it just so happened that one of my classmates began to speak of their aunt who was a Nashville Dominican. As the conversation continued I realized their aunt was the one sister I had spoken with. Over the next couple years she came to visit the campus a few times. I remember seeing the sisters for the first time in the Basilica and being struck by the beauty of their habits. I remember thinking to myself, "They look like brides of Christ."

Were you already pursuing the religious life when you came across the Nashville Dominicans, or did that order in particular compel you to consider the religious life?

Since the time I was little I had a sort of magnetic attraction to sisters. There was something about the joy and peace that radiated from the sisters I met that drew me to their life. As I began to discern more seriously, my attraction to religious life and my desire to be a St. Cecilia Dominican grew simultaneously. I would have never visited the sisters in Nashville if I didn't think I might have a vocation, but it was when I saw the beauty of their life and the joy they found living it that I really knew God was inviting me to be totally his.

While you were a college student did you ever see yourself in the religious life?

I spent the fall semester of my junior year in Rome and it was there that I discovered my vocation. Being at the heart of the Church deepened my love for the faith and increased my desire to dedicate myself to Christ through her. I began to question how I could live out this desire? At the suggestion of a priest, each day I began to visit a Church to spend 15 minutes of silent prayer in front of the Blessed Sacrament. It was one afternoon while I was praying at Santa Maria in Trastevere that the Lord proposed to me. I had been asking him about his plans for me and telling him that I wanted to be a bride and a mother and he responded by inviting me to be His bride and to mother His children. I couldn't say no.

Were there any particular experiences at Notre Dame that deeply affected your pursuit of a vocation to the religious life? Or any mentors in particular?

Being part of the Notre Dame family and her rich Catholic tradition helped me to see the importance of community in our call to holiness. During my four years at Notre Dame, I loved being a part of something so beautiful and so much bigger than me. I learned the value of surrounding yourself with other people who desire the same goal as you. My desire was to be holy – to become a saint. My friendships at Notre Dame helped me along that path and now my sisters encourage me each day to grow in holiness and love.

What are you doing currently? Do you know how long you will have the position for, or where you will be next?

I am currently teaching senior religion at Knoxville Catholic High School. I don't know how long I will be here – that is part of the adventure of religious life. We go wherever we are needed, whenever we are asked to go.

Any recommendation you'd like to make or advice you'd like to give?

Remember that you are holy. At baptism, we each received our vocation to be saints. God's will for your life is not a mystery; he is inviting you to deep love and union with him. Each day strive to love Jesus more than the day before – on that path you will find the happiness and love you were made for.

Laura Lindsley is a senior PLS major whom Gabby has designated as "Rover interview extraordinaire." Laura hopes you don't mind. She can be contacted at llindsle@nd.edu.

What we could have done better

continued from page 5

university to speak only to the Office of Campus Safety, these families could be deprived of the pastoral support they may desire.

4. The Problem with FERPA: A Need for Transparency

Notre Dame has publicly stated that it cannot disclose records of the investigation under the Family Educational Rights and Privacy Act (FERPA), which "prohibits universities from publicly discussing specific disciplinary cases," as vice president for public affairs Janet Botz told the university community in a November 23 email.

This explanation is incomplete. FERPA does not forbid the university from publicly discussing the case; instead, the law gives the university a choice: it can discuss cases or it can choose not to discuss them. Paragraph 99.8(d) of the Code of Federal Regulations covering FERPA explains, "The Act neither requires nor prohibits the disclosure by an educational agency or institution of its law enforcement unit records [italics added for emphasis]."

These records could be released without any names or identifying details in them. So why has the university chosen to keep the investigation private? Brown explained that the records have been kept closed "in the long held belief that, as appropriate, the students entrusted to us merit degrees of privacy during their formative years." Brown also said that by opening the records, "we would be setting a precedent for providing other information that, as a private institution, we do not make publicly available."

Since only Lizzy and the player were in the room at the time of the assault, Lizzy's death severely weakened her chance to press charges against him. The player either committed a felony against Lizzy or he did not, based on whether the interaction was consensual, as he told the NDSP investigator. Until we know what really happened in the room, it might be considered impractical for the university to make the investigation records public.

Nevertheless, the important question is why Notre Dame chose to defend its silence on the case by giving only a partial truth. If the university CHOSE to interpret FERPA as a law that does not require it to speak about the Seeberg investigation, then it should have explained so to the public, rather than claim that FERPA forbids it from discussing the case. To give only a partial answer to pressing questions from the Notre Dame community and the public is to set a bad precedent for the university's future public announcements.

Contact Gabby at gspeach@nd.edu.

Liberal Education and the Research Ideal

PHILLIP R. SLOAN
Professor Emeritus PLS



As an advancing research university, Notre Dame faces a unique challenge: to pursue knowledge while remaining committed to the framework offered by the Catholic and other intellectual traditions. Our success in balancing these issues in the coming years will be determined by many decisions we are making at the present.

Faculty at research universities pursue highly detailed research in generally narrow disciplines. Specialization has become a necessity. I live in this research world myself with professional interests in the history and philosophy of science, and I respect its values. I do not intend my comments to denigrate our combined research efforts. I do see some need to clarify what "research" means at this university, particularly as it bears on undergraduate education.

Today, our growth as a research university accompanies a new concern for increased research efforts by undergraduate students even in the humanities. All students in the College of Arts and Letters must now write a senior thesis or complete a senior project under the direction of a faculty member, who may introduce them to their own specialized research and lead them to explore refined topics. It is not the need for such research—which I fully support—, but the timing of this emphasis, that I sense needs more reflection. What is at issue is the relation between these research interests—I will designate them for convenience "graduate faculty" interests—and those of the undergraduate college.

We should consider two pertinent questions: First, what are the goals of a general liberal education as distinct from the specialized interests of the graduate school? Second, what is the contribution that general liberal education can make to the life-long learning of our graduates as they engage in specialized research and enter the world of professions and disciplines?

To the first question, I offer some reflection on the proposals of the Ernest L. Boyer Commission Report, "Reinventing Undergraduate Education: A Blueprint for America's Research Universities," commissioned by the Carnegie Foundation in 1995 (available at http://naples.cc.sunysb.edu/Pres/boyer.nsf/)). This report seems to have impacted Notre Dame's recent emphasis on undergraduate research.

This report calls for a new model of *undergraduate* education, especially at universities that consider themselves in the research university category. It proposes the ideal of "dynamic inquiry" to replace traditional forms of education. This ideal would change the undergraduate community from a "culture of receivers" to a "culture of inquirers," in which "faculty, graduate students, and undergraduates share an adventure of discovery."

But the "culture of inquirers" that the report proposes for the undergraduate level has a very specific definition. It means that undergraduates are to be introduced into the graduate school's educational model.

"As undergraduates advance through a program," the report says, "their learning experiences should become closer and closer to the activity of a graduate student. By the senior year, the able undergraduate should be ready for research of the same character and approximately the same complexity as the first-year graduate student."

From my own perspective as a one-time undergraduate and graduate science student, many of the changes the Boyer Report recommends seem on target. For a dedicated science undergraduate, attending lectures and mastering information by examination was simply a painful preliminary step to the world of creative research. Truly exciting education began when a mentoring relationship was developed with a faculty member who introduced a cadre of students into their on-going research project.

But the Boyer Report makes no distinction between education in the natural sciences and that in the humanistic disciplines. Nor does it recognize the different kind of inquiry that reflective study of the humanities may require. Instead it seeks to obliterate these distinctions, and push the graduate model of science education down ever earlier into the undergraduate university experience.

Before we push our undergraduates to conduct graduate-level research prematurely, some careful reflection is needed. If we at Notre Dame are to develop students shaped in some way by thoughtful inquiry into the human condition and in dialogue with the great Catholic tradition, we must not lose contact with key educational values.

The Boyer model offers no real place for general liberal education, for core curricula in the humanities, for reading and discussing of works of the great traditions as inquirers —both faculty and students—who seek more than specialized expertise. It encourages universities to develop a faculty comprised through and through of research specialists who in turn seek to form undergraduates on a specialized research model.

"[O]ur efforts to grow as a major research university should not deprive our students of one of the most important benefits offered by a Notre Dame education, notably space to reflect on the great questions of life in ways not aimed at acquiring narrowly confined research expertise"

One manifestation of this model of education may be seen in the loss of the Arts and Letters Core Course at Notre Dame. From 1955-2003, the Core Course was required of Arts and Letters students. Originally conceived as a year-long great books seminar taken by all the students in Arts and Letters, students read in Core the works of a great variety of formative authors. Many alums I have met over the years who took this original College Core have commented on its importance for their later intellectual and personal development. In spite of major changes that took place in the conception of the Core Course in the late 1970s, it maintained an ideal of enquiry into the great questions of life. It is safe to say that the Core died because it lacked administrative and faculty commitment to broad humanistic inquiry over specialized disciplinary research.

My conclusion is that this was a considerable loss to the College, and it will be difficult in the future to restore anything like the original ideal of the Core Course to Notre Dame. One even hears now of efforts to make the first-year University seminars more "research" oriented by assigning research papers in these seminars.

However we now seek to accomplish the goals of liberal education in our current research environment, our efforts to grow as a major research university should not deprive our students of one of the most important benefits offered by a Notre Dame education, notably space to reflect on the great questions of life in ways not aimed at acquiring narrowly confined research expertise. If our students do not encounter a broader humanistic perspective in their undergraduate years at Notre Dame, it is unlikely that they will later find the time or resources to do this as they pursue more advanced training after graduation. Like Dante's pilgrim at the opening of the *Divine Comedy*, they may instead find themselves caught midway through life in a deep forest with no knowledge of the way forward, a knowledge uniquely and perhaps only provided by liberal education.

Philip R. Sloan, professor emeritus of the Program of Liberal Studies, taught for 36 years in both PLS and Notre Dame's graduate program in history and philosophy of science. Twice chair of PLS (1985-93; 2002-2004), he also served as president of the Association for Core Texts and Courses from 2002-2008.

"The King's Speech": A voice salvaged

ADRIANA GARCIA
Culture & Thought Co-Editor

Directed by Tom Hooper, *The King's Speech* explores the speech impediment of King George VI of England (Colin Firth). Viewers will not only feel the pain of the characters, but they will also experience the king's cathartic victory over his plaguing inadequacies.

As the film opens, Prince Albert, who later becomes King George VI, is asked to give the concluding speech at the 1925 British Empire Exhibition. The audience sees the Prince reciting his lines repeatedly with the help of his devoted wife, Elizabeth (Helena Bonham Carter).

After a few minutes of rehearsing, Prince Albert is called to the podium to speak. As soon as he begins, Prince Albert falters and stammers over almost every word he utters. The embarrassed onlookers look away with disappointment and sympathy.

Prince Albert decides to seek help. No physician seems able to find a cure for his stammer, but that does not stop his wife from calling upon the help of speech therapist Lionel Logue (Geoffrey Rush).

Logue's wit clashes with Prince Albert's arrogance. Logue's "unorthodox" treatments, however, seem to be Prince Albert's only hope. Tongue twisters, cursing exercises, and personal discussions help Prince Albert to conquer his problem.

When Prince Albert's father King George V dies, Albert's elder brother Edward VIII takes the throne, only to throw the dynasty into turmoil with his plea to wed an American socialite and divorcee, Wallis Simpson. Prince Albert, angered by his brother's lack of responsibility, attempts to confront his brother but fails as his stammer gets the best of him.

When Edward decides to abdicate the throne because of his love affair, Prince Albert takes the crown as King George VI. But how can a king be a king without a voice?

Logue's undying faith in Prince Albert helps him discover he can indeed be a king. Even when Prince Albert's frustration made him a difficult student, Logue still found something enlightening, something of greatness in Prince Albert.

World War II is imminent at the time of the film. Prince Albert, now king of England, realizes he cannot let his speech impediment defeat him when his country calls for strong leadership and inspiration. With Logue's help, he not only overcomes his stammer, but develops into the resilient leader that the country needs.



Scene when King George VI prevails over his stammer as he gives his iconic September 3, 1939 speech, the day Britain declared war with Germany.

More than an historical portrayal of the underdog's triumph, *The King's Speech* shows that each person must overcome his weaknesses in order to fulfill his destiny.

Colin Firth's performance as King George VI of England in *The King's Speech* recently earned him a Golden Globe for best performance by an actor in a dramatic motion picture.

Adriana Garcia is a theology/honors sociology junior who wishes her cold would just go away! If anyone has any remedies or just wants to wish her well, feel free to contact her at agarci16@nd.edu

What lies ahead?

Republicans and Democrats set to face off over the budget, jobs, and health care

MICKEY GARDELLA
Politics Co-Editor

After two years of Democratic control, America's government is once again divided. What strategies will the Republican-controlled House of Representatives and the Democratic-controlled Senate and White House choose to pursue in the coming weeks and months?

In separate interviews during the week of January 14, Notre Dame political science professors David Nickerson and Michael Zuckert discussed the partisan nature of American political rhetoric, the repeal of the health care law, spending cuts, job creation measures, and the possibility of a government shutdown of the budget.

The Tucson tragedy has calmed harsh political rhetoric in the short term, but it is unclear whether the fierce rhetoric that came from both liberals and conservatives during the last two years will return.

Zuckert said that the initial rush to judgment and finger-pointing after the shooting was regrettable but that it also "called everyone's attention to the fact that there is a kind of poisonous political atmosphere out there and it's not good even if it had nothing to do with this particular event."

According to Zuckert, the post-election situation will contribute more to future bipartisanship than the Tucson events. He cited the tax cut compromise that was reached during the lame duck session last year, the president's staff shake up, which brought centrist William Daley into the White House as chief of staff, and President Obama's recent op-ed in *The Wall Street Journal*, which called for cutting unnecessary bureaucratic red tape, as reasons to believe there will be some bipartisan agreements in the next two years.



Nickerson said it is difficult to tell if the Tucson events will lead to a sustained period of calmed political rhetoric. He was pessimistic about the prospect of bipartisan accomplishments because both parties are strongly set on the 2012 elections.

"It's not in the Republicans' interest to work with the Democrats," Nickerson stated.

He said it will be even harder to get agreement on legislation now that the Republicans control the House and have narrowed the margin in the Senate. He thinks that some legislation will go through, such as short-term tax cuts or subsidies for small businesses, but the laws passed will not be far-reaching and will add to the national debt.

Nickerson said the Republicans may try, but will not succeed, in passing large spending cuts. In his view, entitlement programs like Social Security and Medicare are so popular that it would amount to political suicide for Republicans to propose major overhauls of either program. Likewise, he claimed that another big portion of the budget, defense spending, is unlikely to be significantly reduced, partly because of the domestic jobs the industry provides.

"Military contractors have very self-consciously placed military factories all over the country," Nickerson asserted.

Any cuts in the budget will be minimal and will not significantly reduce the national debt, both professors said.

The Republicans will try to avoid mistakes they made the last time they took control of the House in the mid-1990s, which reached a boiling point in the 1995 government shutdown over the budget. Zuckert said he does not expect a government shutdown, but does expect both sides to make their case strongly before any potential compromise occurs. He believes that politicians may start to feel that the public wants them to get something done instead of having something as serious as a government shutdown take place.

Nickerson, on the other hand, said the probability of another government shutdown is "moderately high." A major difference between now and 1995 is the amount of conservative media. He said the Republicans might feel that they could win a fight over the budget this time since they would have substantial media exposure with outlets like Fox News, talk radio, and conservative blogs.

The winner of a potential budget shutdown politically would depend on the circumstances and what each side was arguing for, Nickerson said.

House Republicans have started the process of repealing the health care law that was passed last year, a move that may pass the House but is doomed in the still Democrat-controlled Senate. Nickerson and Zuckert both commented that the move by the Republicans is simply political grandstanding that has no chance of reaching the president's desk.

The move to repeal the health care law will probably last a few weeks before it will inevitably die, both professors said. Even though the Republicans themselves probably know that the move will not get very far, it allows them to satisfy their base and claim they upheld one of their signature campaign promises to the American people.

One possible strategy for Republicans is to repeal unpopular parts of the health care law.

Nickerson pointed out that although the overall law does not poll very well, many of its major parts do. Similarly, Zuckert said there could be bipartisan support for changes of some parts, such as unnecessary and burdensome paperwork requirements. He concluded, however, that any changes will be minimal and will not considerably alter the law.

Contact Mickey Gardella at mgardell@nd.edu

Holy Cross Week 2011 begins on founder's feast day

DALE PARKER
Religion & Ethics Editor

Notre Dame's 2011 Holy Cross week celebration commenced with a Mass offered on the feast of Bl. Basil Moreau, founder of the Congregation of Holy Cross. Fr. David Tyson, provincial superior of the Indiana Province of the Congregation of Holy Cross, presided over the liturgy.

Basil Moreau was the founder of the Congregation of Holy Cross, who founded the University of Notre Dame. Moreau was born in 1799 to a poor family in Laigné-en-Belin, France. His religious parents were active in the underground Church during the anti-clericalism of the French Revolution, and Moreau joined the diocesan seminary as soon as he was able. He was ordained in Le Mans, France, at the age of 22.

Moreau devoted himself to restoring the Catholic Church in France, traveling great distances to administer the sacraments and catechize the faithful.

After serving as a theology professor at the Le Mans seminary, Moreau formed what would become the Congregation of Holy Cross in 1837. The congregation developed out of a group that had merged a society of priests to which Moreau belonged and a group called the Brothers of St. Joseph. After incorporating a society of sisters in 1841, the congregation received full approval from Rome in 1857, with great support from Pope Pius IX.

Moreau died in 1873 and was declared venerable by John Paul II in 2003. In 2007, Pope Benedict XVI declared Moreau to be blessed, one step away from full canonization. Ever since Moreau's beatification, the Notre Dame community has celebrated Holy Cross Week in the week following the feast of Basil Moreau (January 20).

Given the important place of Basil Moreau in the Congregation of Holy Cross, his feast carries special privileges for the Notre Dame community. While the Roman calendar commemorates Basil Moreau on January 20 with a memorial, Holy Cross has permission to commemorate the day as a feast, allowing the Notre Dame Liturgical Choir to sing the *Gloria* at the Mass held in his honor in the Basilica of the Sacred Heart.

Fr. David Tyson, the celebrant, delivered a homily extolling the life of Basil Moreau and its connection with the charism of the Congregation of Holy Cross. He remarked on Moreau's "deep trust in the providence of God," and he preached on the significance of the motto of the Congregation, " Ave Crux, Spes Unica" (Hail O Cross, our only hope). Tyson said of Moreau, "Personal holiness allowed him to see clearly that the Cross of Christ was an instrument of hope for the world."

The Mass concluded with the distribution of the Spirit of Holy Cross Award, given annually to several lay persons who demonstrate a life lived according to the vision of Basil Moreau John Cavadini, Director of the Institute for Church Life and Associate Professor of Theology, received this year's award to much applause. In receiving the award, it was noted that Cavadini helped students "make prayers of their education," and that his work has been responsible for countless individuals finding or returning to the Church.

Holy Cross Week continued with the celebration of Vespers on Sunday the 23, which was offered with the special intention of vocations to the Congregation of Holy Cross.

On Monday the 24th, Cyril O'Regan, Huiskung Professor of Theology, delivered the third annual Blessed Basil Moreau lecture. Fr. Daniel Groody, CSC, introduced O'Regan's lecture "John Henry Newman: The Validity of Holiness in the Modern World."

On January 25, a new documentary was shown in Geddes Hall on the life of Brother André Bessette, CSC, entitled "God's Doorkeeper: Saint André of Montreal." Pope Benedict XVI canonized Bessette last fall, making him the first saint in the Congregation of Holy Cross. The film was followed by questions with Fr. Thomas Rosica, CSB, who produced the film.

Holy Cross Week closed with an exhibition of photographs by Steven Scardina about the life of St. André on Wednesday, Jan 26. The photographs were displayed in the rotunda of Main Building, and included a short talk by Scardina on his work.

Dale Parker appreciates that the dining hall will still occasionally serve eggs benedict. If you agree, contact him at dparker5@nd.edu.

Philosophy prof travels to Poland on Fulbright to study JPII

Elliot Marie Argue
Campus Co-Editor

Notre Dame professor of philosophy Adrian J. Reimers is in Poland on a Fulbright Scholarship this semester. He currently resides in an apartment just two blocks away from young Karol Wojtyla's (later Pope John Paul II) home during the Nazi occupation between 1938 and 1944. It is also within an easy walk of the Wawel Cathedral and Castle, which overlook the Vistula River. This was Cardinal Wojtyla's Cathedral in the 1960's and 1970's.

Reimers received his BS in Mathematics and MA in philosophy from the University of Notre Dame. He received his PhD from Internationale Akademie für Philosophie im Fürstentum Liechtenstein. Reimers then returned to his alma mater to teach philosophy. Reimer teaches popular courses such as "Philosophy and Theology of the Body" and "Philosophy of Human Nature" at the University of Notre Dame.

In the following interview, Reimers shares with The Rover a description of the work he plans to do in Poland.

Can you describe metaphysical personalism to me such that I could explain it to friends who have never heard of it?

There are several schools of thought that can or do describe themselves in terms of "metaphysical personalism," but I don't think this expression helps us to understand John Paul II's thought. When it comes to metaphysics, he was very much a disciple of the Aristotelian-Thomist tradition. "But wait, Professor," you may object, "he doesn't write like any Thomist I've ever read. And anyway, wasn't he a phenomenologist?" This is true on both counts. His philosophical writings do not look or sound very much like Aquinas. And he does owe an explicit debt to the 20th Century phenomenological school—especially to Max Scheler. And this is where his originality lies.

Does personalism emphasize neither body nor soul, but an immaterial consciousness, an awareness of self?

Certainly much of contemporary personalism does emphasize immaterial consciousness or awareness of self. We could say that this is even characteristic of what many thinkers mean by "personalism." John Paul II clearly rejects this kind of personalism. He says that if all we focus on is consciousness, then the person simply disappears. This is the point of his book *The Acting Person*. The person is revealed not so much in consciousness but in his free acts.

Although he had read a lot of personalist thinking, John Paul II never called himself a personalist. He did speak a lot about the person. Let me share an example: Most of his career in Poland was spent in confrontation with Marxists, who spoke constantly about "the worker, the worker" as simply a member of his class. As a proletarian, the worker is oppressed, exploited by capitalists, and thus in inevitable conflict with the bourgeoisie.

Wojtyla argued that even if he is oppressed and exploited, the worker is more than a member of a class. He is a person who realizes himself in his work, in his family life, in his other activities and relationships. The Marxists found this hard to refute. Later, in his first encyclical, *Redemptor Hominis*, he said that man—this man (that is, the person)—is the way for the Church.

I understand that personalism is a school of thought that dates back to the ancient philosophers. What has John Paul II specifically contributed to this way of thinking?

The concept of *person* traces back to the Middle Ages and to the efforts of Christian theologians to come to grips with the doctrine of the Trinity—one God and three Persons. But this concept, which Boethius characterized as "individual substance of a rational nature," also applies to human beings. The Holy Spirit is thus a substance, but so are you and I and Donald Trump. Later thinkers—and here St. Thomas Aquinas stands out—recognized that to be a person is to have a special dignity. But in his writings, Thomas and his contemporaries focused primarily on human nature, on the composition of body and soul, the powers of the soul (intellect and will), and so on. They didn't do a personalism as such.

So we come to the modern era—empirical science and the Age of Reason, the Enlightenment—and the legacy of Descartes, Kant, and Hume (among others). Increasingly personhood becomes identified with the consciousness we have of ourselves. So the answer to the question, "Who am I?" becomes entirely subjective: "I am my thoughts and desires, my memories and current perceptions. The person that I am is my inner life." A person is a being with a conscious inner life. An effect of this is that the body and mind of the person can be seen as radically separated, and this has serious consequences.

For instance, Peter Singer and others will argue that although a fetus or even a newborn infant may be a *human being*, he is not a *person*, because he lacks that inner mental life that a person must have. Many people will argue that as persons we cannot be biologically destined. That is, whether one is male or female is only incidental to his or her personhood. *Who I am* cannot be determined by my biological constitution, i.e. my sex. And so we come to speak of 'gender' rather than 'sex'. I am born—and perhaps "stuck"—with a male body, but I can identify as female.

Karol Wojtyla recognized the importance of the modern accentuation of consciousness—and hence on the subjective—and rather than to fight it, he addressed it and used it. In a way, he tried to think St Thomas from the inside. So he used the intellectual tools provided by phenomenology (which is a very well developed and disciplined philosophy of consciousness) to delve into the analyses offered by St Thomas. In this way he hoped to develop an "adequate anthropology" that will be both true and accessible to the modern mentality. The fullest expression of this adequate anthropology is in his Theology of the Body teachings.

Did metaphysical personalism emerge from personalism? Is the Aristotelian-Thomistic tradition "pre-personalism?"

I'm not sure what to say about "metaphysical personalism," because I'm not sure that it has a univocal meaning. The metaphysical personalists I know best are reacting against the Aristotelian-Thomistic tradition. I would say that they emerged from modern, Enlightenment tendencies of thought. In this sense you could say that Thomas and his forebears were "pre-personalist," but I wouldn't—largely because Thomas says so much that is important to an authentic personalism (such as that of John Paul II).

If the Thomistic-Aristotelian tradition is "pre-personalism," why is it important that JPII's metaphysics are like St. Thomas's metaphysics? Is it because John Paul II is essentially bringing a Thomistic perspective to personalism through Thomistic metaphysics?

A couple of days ago I was walking through my new neighborhood, just a couple of blocks where young Wojtyla had lived, and I became very aware of how these selfsame streets and houses were filled with sick fear. I walk openly and freely, carrying in my pocket the secure guarantees from my American passport. When young Karol walked these streets, people were picked up for no reason at all and never seen again—taken to the camps or shot, and after the Nazis left the communists took over. How can this happen? Young Fr. Wojtyla came to realize that these ideologies were based on a badly flawed understanding of human nature, that reduced the individual human being—the person—to a thing to be used by the power of the State. And he saw that even in free Western cultures there is the same tendency to see human beings not as persons but as things, as parts of a whole or as isolated atoms of a kind of statistical mass. For this reason he focused his thought and his teaching on the prerogatives of the person and his inherent dignity. This dignity, he argues, is rooted in the fact that each person is created in the image of God. In the final analysis, the only way truly to understand the person is through the Incarnate Word, Christ, who shares our human nature and is a person like us.

What do you hope to accomplish during this semester in the homeland of John Paul II?

First of all, I want to know John Paul II better, to learn his language and to read his works in it. I hope to get to know the Polish thinkers who have been working with his writings and to learn from them. Really, it's a pilgrimage that is both spiritual and scholarly. There are unpublished lectures here which I hope to be able to access, and I want to see more of what he wrote about marriage and about society and the common good. But my real purpose is to know him better.

In many ways, we have been blessed already during the first week of our stay here. A couple of days before we left for Poland, the Holy Father announced the beatification of John Paul II on May 1. So as Krakow celebrates this great event, we will be here with them. And Fr. Gregory Holub, who was a visiting scholar through the Nanovic Institute back in '97, has found us an apartment near the Vistula River and the Wawel Cathedral.

My Polish hosts have been very gracious, and because of my association with Notre Dame, they think I must be important!

According to Gabby Speach, Elliott Marie Argue doesn't march - she flies. Gracefully of course. Contact her for lessons at eargue@nd.edu.

Notre Dame represented at March for Life

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of the diocese and the university marching together. "I'm really happy personally that here we are together, the diocese of Fort Wayne-South Bend and Notre Dame, marching together, because it shows that important connection between the local Church and our Catholic universities," he said.

Bishop Rhoades spent much of the march speaking with men and women both from the diocese and from the university. He wore one of the blue and gold Notre Dame Right to Life scarves, which were given out to the students attending the March.

Kyle Clark, one of the commissioners for the trip sponsored by Notre Dame Right to Life, commented that the motivation for students to attend the march "is their genuine interest in promoting the cause and fighting to end the injustice of abortion."

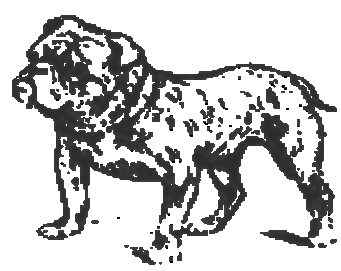
As students marched in DC, the Notre Dame Alumni Association hosted a sanctity of life prayer service on campus at the Grotto. The service offered prayers for the unborn, expectant parents, the sick, the aged, the dying, and for perpetrators of crimes and for their victims.

Seven students from Aquinas College in Grand Rapids, Michigan had traveled with Notre Dame Right to Life to the march in Washington, including Ashley Strobel, a sophomore majoring in business and communication with a minor in theology. Strobel, whose mother attended Notre Dame, said she enjoyed spending the weekend with the Notre Dame students: "Being adopted as a Domer was great!"

Ashley found encouragement from the large number of participants in the March for Life. She quipped, "If you think that the pro-life movement is dead, then you should go!"

A resident of Morrissey, Chris makes delicious banana bread. Contact him at cdamian1@nd.edu.

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Irish send four to the MLS via Draft

Mike Johnson
Sports Editor



Notre Dame forward Steven Perry, drafted 39th overall by the New England Revolution

Since 2007, Notre Dame has had at least two players taken in the Major League Soccer SuperDraft. The 2011 draft was no different, as three Irish players were selected, with an additional Domer, taken in the Supplemental Draft.

The Notre Dame soccer team had a strong 2010 season, earning the ninth seed in the NCAA tournament before falling early in the playoffs to Dartmouth, in a 2-1 overtime defeat at home. During the offseason, four departing seniors were invited to the MLS Combine in early January: midfielder Jeb Brovsky, defenders Bilal Duckett and Greg Klazura, and forward Steven Perry. Four invites was the most ever for Notre Dame soccer, and third among all schools. Of the four invitees, three attended the combine, with Klazura opting to forgo going pro this year to stay at Notre Dame for a fifth year.

On January 13, Major League Soccer held its draft at the Baltimore Convention Center. Perry, Brovsky, and Duckett were all drafted by day's end.

Midfielder Jeb Brovsky was the first pick of the second round, 19th overall, by Vancouver Whitecaps FC. During his career, Brovsky was a three-time all-Big-East honoree. He recorded 42 points on 15 goals and 12 assists, missing only one game during his time at Notre Dame.

Defender Bilal Duckett was taken with the first pick of the third round, 37th overall, also by Vancouver. Duckett started 40 of 42 games over the past two seasons, during which the Irish defense posted fourteen shutouts.

Just two picks later, with 39th selection, forward Steven Perry was drafted by the New England Revolution. In 75 games played at Notre Dame, Perry started in 33, recording 38 points on 15 goals and 8 assists.

The three players taken in the 2011 MLS SuperDraft brought the number of players drafted under coach Bobby Clark to 17 during his ten years at Notre Dame. But that was not all for 2011. On January 18, the MLS held its supplemental draft, the San Jose Earthquakes took Irish goaltender Philip Tuttle with the 33rd overall pick.

In his career at Notre Dame, Tuttle played in 33 games, including 29 starts. He recorded a 16-10-4 record, with nine shutouts, a 0.98 goals-against average, and a .742 save percentage.

Michael Knapp, a junior defender who will be competing for Duckett's vacated starting spot, commented on the success of his drafted teammates. "It's great to see that their hard work paid off. I know how hard they wanted this from their efforts in practices and games. Getting drafted is one of the goals of any serious collegiate player, and I know that this is what they wanted to do."

Going into next season the Irish will face the challenge of replacing four professional-caliber players. But Knapp is confident that their depth will allow them to continue to succeed. "It's always hard to replace players who become professionals, but with the depth of our team year-in and year-out we expect to at least make the playoffs and contend for the National Championship."

Mike Johnson is back from a semester in Washington D.C. and can be seen wandering around campus in shorts. He can be reached at

Notre Dame women competing for the Capital One Cup, men struggling

Mike Johnson
Sports Editor

If you watch a lot of ESPN like me, you probably have seen on more than one occasion the commercial for the Capital One Cup. The Capital One Cup is a year-long collegiate competition in which schools are awarded points based on championships and finishes in the top ten of final coaches' polls. Thirteen sports are included in the competition for both men and women.

At the end of the spring season, the men's and women's programs with the most points will be awarded the Capital One Cup, as well as $200,000 to fund student-athlete graduate-level scholarships. The winners are announced at the annual ESPY awards hosted by ESPN.

As a single entity, Notre Dame's position in the Capital One Cup at this point shows mixed results. While the women's athletic program appears to be in contention for first place, the men's program lags far behind the competition.

In the women's cup standings, Notre Dame sits at third after the fall season and half of the winter season. With 40 points, they are behind only Stanford (42) and Penn State (60). On the other hand, the men are not currently listed amongst the 34 schools who have registered any points.

Sports are split between fall, winter, and summer. Of the thirteen sports for both men and women, Notre Dame fields teams for twelve of each, lacking a men's wrestling team and women's field hockey team.

So far, the Notre Dame women have earned all of their points for winning the NCAA soccer championship, failing to finish in the top ten in both cross country and volleyball. The Notre Dame men's lack of points at this time can be attributed to finishes out of the top ten in football, cross country, or soccer.

Although the women trail Penn State by 22 points, and the men have yet to register a single point, the athletic year is still young and there will be plenty of opportunities to improve standings.

Notre Dame should have a strong showing in the winter and spring seasons. Historically, Notre Dame has fielded competitive teams in every major sport. Both basketball teams are flirting with the top ten, and the hockey team currently ranks ninth in the nation. There is reason to believe that the women will continue to compete for the top spot, and the men should work their way into the standings.

Spring sports should bring similar success. The women's tennis team is ranked in the top ten early in the season. One year removed from an NCAA championship appearance, the men's lacrosse team will look to build on last year's success and remain competitive.

As a school that fields competitive teams for all major sports, Notre Dame should have a shot at the Capital One Cup nearly every year. The good news going forward is that football is one of the top-weighted sports in the cup, a sport that Coach Kelly seems to be moving in the right direction.

For more information on the Capital One Cup, check out capitalonecup.com.

Mike Johnson will be rooting for the Steelers to take home their seventh Super Bowl trophy. He can be reached at mjohns32@nd.edu.