It behooves a watchdog to bark. Good, Rover.

The Irish Rover

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

Feast of Saint Jerome

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Fired ND Press director plans to sue university

Two Notre Dame professors discuss loss to university community

Claire Gillen
Executive Editor

The former director of the University of Notre Dame Press, Barbara Hanrahan, plans to sue the university for her June 2010 dismissal.

Hanrahan became director of the press in 1999. Before coming to Notre Dame, she also worked at the University of Chicago Press and as director of the Ohio State University Press.

Citing the upcoming lawsuit, Hanrahan declined to comment on any aspect of her employment at the university.

As was the case for former Director of Hesburgh Libraries Jennifer Younger, who left the University in May 2010, Hanrahan's position was overseen by Assistant Provost C. Ohmer. Ohmer declined to comment on the firing or provide an indication of when a new director will be appointed, citing the confidentiality of personnel matters.

In an August 20 press release, the university announced the appointment of interim director of University of Notre Dame Press, Harv Humphrey, who "replaces Barbara Hanrahan, who left the University at the end of June."

The press release also states that the university "will conduct a national search for a new managing director." Harv Humphrey, a Notre Dame alumnus and management and financial consultant, did not respond to requests for comment.

Two distinguished faculty members in the College of Arts and Letters expressed deep regret for Hanrahan's dismissal.

John Van Engen, a professor of history at Notre Dame who has been widely recognized for his work in medieval studies, praised Hanrahan's contributions to the University of Notre Dame Press.

"Barbara Hanrahan is a superb editor," Van Engen told The Rover. "She drew into the orbit of the Press some of the finest North American scholars in things medieval, quite especially in Medieval English, and we can only hope that her sudden disappearance has not seriously ruined those relationships or tarnished the reputation of Medieval Studies at Notre Dame, one of our premiere programs."

Professor Sabine MacCormack provided a long-term view of Hanrahan's work. A history and classics professor, MacCormack has won numerous awards for her work in both Latin American and European history and the cultural and religious interactions between the two.

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Fired employee Bill Kirk will testify at "ND 88" trial

Gabby Speach
Editor-in-Chief

In an upcoming deposition, lead defense attorney Thomas Dixon plans to ask former associate vice president for student affairs Bill Kirk why he was fired. Dixon represents the "ND 88," a group of demonstrators who were arrested for protesting President Obama's visit to Notre Dame in May 2009.

In a September 22 hearing, Judge Michael P. Scopelitis denied Notre Dame's motion to quash the deposition of Kirk. He also denied Dixon's request that Notre Dame produce any documents that, as the order states, "discuss, deal with or delineate [Kirk's] employment status with the University of Notre Dame or any changes thereto."

Dixon explained his rationale for deposing Kirk.

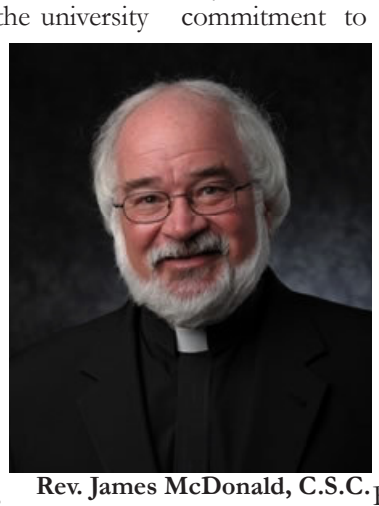
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Rev. James McDonald, C.S.C., answers for the Board of Trustees

Ray Korson
Campus Co-Editor

After several interview requests sent to Notre Dame trustees were denied and redirected to Board Secretariat Fr. James McDonald, C.S.C., The Irish Rover interviewed Fr. McDonald, associate vice president of the university and counselor to President John Jenkins, C.S.C.

"It is quite common for organizations to speak with a single institutional voice," Fr. McDonald said. He continued by explaining that the Office of the Board Secretariat "was organized to help the Trustees accomplish their own responsibilities in a productive manner." As reported in past issues of The Rover, some trustee members hold positions that are at odds with Church teaching on much-debated ethical issues.



Rev. James McDonald, C.S.C.

The Rover asked Fr. McDonald what role these positions play in the decisions of the board, particularly in regard to the board's long-term goals. In response, Fr. McDonald stated, "Each member of the Board brings special talents and insights that provide the University's leadership as a whole with valuable and varied views on a wide range of issues."

"These men and women of varied skills and perspectives – but all with a fierce allegiance to this University – have helped us experience tremendous growth in every way while maintaining an unwavering commitment to our Catholic identity," Fr. McDonald further explained.

"Practically speaking," said Fr. McDonald, "the Trustees provide guidance and leadership, yet do not micromanage the University." The bylaws of the university structure the university's governance so that the president of Notre Dame answers to the Board of Trustees, who in turn answers to the Board of Fellows. The Board of Trustees comprises a mixed group of lay and religious members of no less than 30 but no more than 60 in number.

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Gingrich presents JPII film, sparks minor protest

Dale Parker
Religion & Ethics Editor

Former Speaker of the House Newt Gingrich recently traveled to Notre Dame to present a documentary highlighting the 1979 visit of Pope John Paul II to communist Poland and the pope's role in inspiring the Polish people to strive for political liberty. The event was co-sponsored by Notre Dame's Center for Ethics and Culture (CEC) and Nanovic Institute for European Studies.

Gingrich's presence sparked some protest among faculty and students. Twelve individuals held an hour-long vigil outside Washington Hall before the film's screening. A Rover reporter who witnessed the protest observed that the protest attracted a group comprised of both students and adults.

Romance Languages and Literature professor Julia Douthwaite approached philosophy professor and Director of the Center for Ethics and Culture Dr. David Solomon as he walked to one of his classes, yelling that Solomon had brought "filth" to campus. Douthwaite also submitted a letter to The Observer in which she criticized the University for sponsoring Gingrich's trip to campus:

"Notre Dame policies and Notre Dame double standards never cease to amaze and appall those of us who work here: just two days after we faculty and staff received a letter reminding us of the policy that prohibits using university funds to sponsor partisan speakers to campus, Notre Dame received the Republican poster-boy Newt Gingrich, who was in town to "Stump for Walorski" according to today's South Bend Tribune. Great use of university subsidies, to pay for Newt's trip to town. Great way to reveal the double standard operating on this campus and its non-partisan politics."

A tenured Arts and Letters faculty member suggested that Douthwaite was forced to retract her statement by a Dean of Arts and Letters, as its accusations proved to be inaccurate. The Observer ran a letter to the editor from Douthwaite in which she acknowledged her mistakes and corrected the claims she previously made. She clarified:

"1. No Notre Dame funds were used to bring Mr. and Mrs. Gingrich to town (i.e. travel expenses).

2. Neither Mr. nor Mrs. Gingrich made political comments on campus - notwithstanding the unfortunate and

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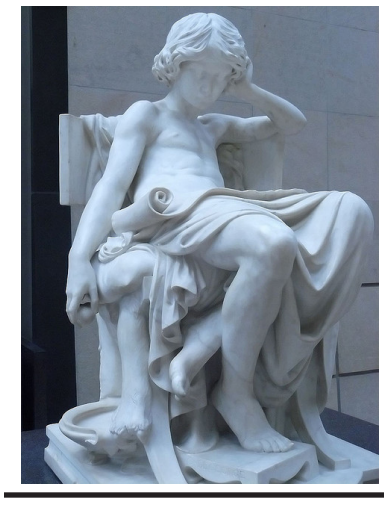
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THE FINE PRINT

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.



"Let your religion be less of a theory and more of a love affair."

-Gilbert Keith Chesterton

On learning to love rightly

KATIE PETRIK
Associate Politics Editor



Ponder with me the following three scenarios, based on real life events.

Scene one: You're at a luxurious media retreat on the university's dollar, lounging in your armchairs after a sumptuous square meal, and ready to humor the "diversity" training segment. The moderator poses the question, "Where do we, as a Catholic institution, draw the line on rap music? Though the beat may be sick, the message is often debasing and the language obscene. On the other hand, we want to be popular!"

No one responds for an awkward minute, presumably because the answer's as obvious as that of the previous question, "Should you befriend the only Asian in your club?" and answering facile questions is as painful as dancing barefoot on a sea urchin. Obviously there's more to being a decent human being than being popular, and as members of a serious religious institution, we should promote and uphold good principles by steering our gentle listeners towards wholesome tunes.

Then one of the more gregarious kids raises his hand. "Well, I believe you have to take the aesthetic value into consideration. There's this great Caddillac Tah song that's pretty demeaning to women, but I love the feel, so…I played it." Thoughtful nodding ensues.

Scenario two: You are out to dinner with a professor. He asks your least favorite literary genre, and you stupidly name precisely the one he specializes in. Graciously, he explains that one of the blessings of an education is its cultivation of your ability to appreciate *all* works of *all* genres.

Scene three: You are backstage at a high school production of Beauty and the Beast, and your aspiring sex therapist friend is lecturing a gaggle of wide-eyed freshmen, "Everyone has needs; it's only natural! That's how God designed us." The implication being, of course, that it is good and normal to satisfy those desires whenever and with whomever.

Can you spot the common thread? It is iridescent, deceptively benign. It has to do with an oft-neglected element of education and character formation today, a quest that has surfaced again and again in the western tradition: learning to love rightly. According to Dante's Divine Comedy, love drives all actions; following its pull results in both salvation and damnation. It is critical, therefore, to love the right things and in the right way.

Aristotle wrote in the final book of *Nicomachean Ethics*, "[T]o enjoy the things we ought and to hate the things we ought has the greatest bearing on virtue of character. For these things extend right through life, with a weight and power of their own in respect both to virtue and to the happy life, since men choose what is pleasant and avoid what is painful…"

Until the modern era, the dominant view was that emotional responses could be either appropriate or inappropriate. C.S. Lewis discusses this attitude's disappearance in *The Abolition of Man*. Men used to think that a proper education consisted of training children to "like and dislike what they ought." They believed the universe was constructed in such a way that objects actually merited emotional responses, and therefore responses were proper or improper. St. Augustine's conception of virtue, Aristotle's ideal education, Plato's *Republic*, Hinduism's *Rta*, and China's *Tao* all involve a correct ordering of affection in relation to the world.

Neglecting proper orientation of desire is a dangerous intellectual trend that can have one of three results: cynical despair, insipid tolerance, or wrong-headed drive.

Cynical despair stems from not loving enough. Lewis's attack on skepticism was especially apt: "You cannot go on 'seeing through' things for ever. The whole point of seeing through something is to see something through it . . . a wholly transparent world is an invisible world. To 'see through' all things it the same as not to see."

Skepticism taken to an extreme leaves men with nothing. Guard against this temptation, especially in intellectual communities like universities where uncertainty and cynicism are fashionable.

Such a mindset has the unfortunate result of producing what Lewis calls "Men without Chests." Such individuals believe themselves great intellectuals, for they reject sentimentalism and are unswayed by passion, but in actuality "[t]heir heads are no bigger than the ordinary: it is the atrophy of the chest beneath that makes them seem so." One can observe this sad phenomenon in nearly any world religions class, which dissect Christianity like a puerile fairytale or a noteworthy anthropological event.

The second result comes from loving indiscriminately and to the point of insignificance. This moral sloppiness supplies a slippery slope into lazy relativism disguised as sophistication and openness. Perhaps it is all right, and in fact good, to dislike Homer's verses, as I confessed to my professor. The action in the *Iliad* and *Odyssey* is incoherent and the values off the mark; it is bad literature, and I don't want to be "educated" into liking it. Even Plato wanted it banned. Revering texts for their age and cultural influence is respectable, but at some point one must take content into account. Cultivating a vague appreciation for all ideas is an insult to objective truth.

Finally, some desires are in themselves wrongly oriented. Philosophers and theologians alike, from Aristotle to Pope John Paul II, agree that we are burdened with a fallen human nature. Simply because a desire seems "natural" does not mean, as my aspiring sex therapist friend claimed, that it automatically translates to "good," or "to be pursued." In this case, it should be classified with other appetites, which are only appropriate to indulge at the right time for the right reasons. The desire for Swedish fish is also natural, but unfortunately it cannot be indulged continuously.

Blindly endorsing innate desires leads to the type of vocational discernment tools some career centers pass out. Do you crave material wellbeing? The respect of others? Social status? Yes, nearly everyone does, but that does not mean these are goals to be pursued for their own sake, standards by which to determine your life's course.

At times, good and immoral desires may intertwine so that the correct course of action is difficult to discern. Craving the respect of your peers is a normal desire but not one that should be indulged. Appreciating the aesthetics of Caddillac Tah is fine, but not to the extent that senses dominate reason.

Strunk and White's advice for good writing applies to life more broadly. They counsel, "[T]ake pains to admire what is good. Then when you write in a way that comes naturally, you will echo the halloos that bear repeating."

In *Nicomachean Ethics*, Aristotle explains, "pleasure is a state of soul, and to each man that which he is said to be a lover of is pleasant; e.g. not only is a horse pleasant to the lover of horses, and a spectacle to the lover of sights, but also in the same way just acts are pleasant to the lover of justice and in general virtuous acts to the lover of virtue."

So what is an appropriate object of desire? In *The City of God*, Augustine argues, "If anyone then enjoys what he loves, and loves the true Supreme Good, only the most miserable would deny his happiness.… [T]he true philosopher is the lover of God, since the aim of philosophy is happiness, and he who has set his heart on God will be happy in the enjoyment of him."

One meaning of "blessed" is blissfully happy. This gives a whole new meaning to the Beatitudes. True happiness is found by those who "hunger and thirst for righteousness."

An unanticipated bonus of loving rightly may just be temporal and eternal bliss. Happiness, as explained by Augustine, stems from enjoying the object of one's desire. The one worthy object of desire is God. To love God is to love rightly is to be blessed.

I will close with a gem from Pedro Aruppe, a renowned 20th century Jesuit: "Nothing is more practical than finding God, that is, than falling in a love in a quite absolute, final way. What you are in love with, what seizes your imagination will affect everything. It will decide what will get you out of bed in the mornings, what you will do with your evenings, how you spend your weekends, what you read, who you know, what breaks you heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything."

Katie Petrik is a junior PLS and Arabic major and can be reached at kpetrik@nd.edu, which doubles as her Dear Annie inbox for questions regarding right love. No solicitations please.

The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

Michael Jackson
Staff Writer

CHEERS

South Dining Hall Staff:

If you don't know Robert, Dorothy, Timmy, Dennis, Otis, Kenny, Lisa, Carl, Tony, Braylon, Chris, and Big Mike, among others, you don't really know South Dining Hall. These fine ladies and gentlemen ask you if you want regular or egg white, one slice of flank steak or four, and if you want shrimp in your stir fry, or, as they say, "shramp." Over the past couple years I've stopped going to North Dining Hall for two reasons: 1) the food is proven to give you cancer 2) I could literally get delivery Papa John's faster than a make-your-own-pizza. No, but really, Big Mike is my favorite milkman, Timmy does the omelets like no other, and Braylon wins because he cooks the mozzarella sticks. John and Lila are the cutest card swiping couple, swiper Mike also happens to be the stadium announcer, and breakfast could not properly begin with Dennis saying "Thank you, have a good day." Actually, if you say it to him first, he will say something different to you . . . try it. So next time you're in line at SOUTH, pull your head out of your tray and say "hi" to the people who love you.

Music Selections of the Week:

1. "November Blue" by Avett Brothers
2. "A Thousand Miles" by Vanessa Carlton
3. "Breakeven" by The Script

United Nations:

I'm not sure why I'm cheering this, but this week the UN appointed its first liaison for visiting space aliens. Mazlan Othman is the head of the UN's Office for Outerspace Affairs (UNOOSA). Okay . . . both the lady and office sound like they're from outer space. Professor Richard Crowther who is an expert in space law and governance at the UK Space Agency refers to Othman as the 'take me to your leader' representative. First of all, can you imagine a class where Crowther talks about Area 51 everyday? Othman still has to have the greatest job ever. She sits at a desk just waiting. I bet she has an awesome nameplate that says "Chief Alien Ambassador Mazlan Othman." And you thought working in the computer cluster was the best job. It is such a relief to know that United Nations will have the nations united to greet the first aliens.



JEERS

The Game...

I'm willing to contend that this past weekend, the football game had to be one of the most boring games ever. I'm not going to hate too much today, though, since if I thought I could do a better job, I would pad-up and give it a try myself. However, I'm proposing some alternative cheers that may have been running through the heads of fans during the game: Instead of D-D-D-Defense, try D-D-D-Deflated, D-D-D-Defeated, D-D-D-Dejected, D-D-D-Desperate or just D-D-D-Boo. I can't fault the D too much though because when they make an interception right before half and then are back on the field four plays later, winded and with cramped up thighs, and have to stop a rolling Stanford offense.Life just isn't fair. It went from Defense-Defense-Take that ball away" to "Defense-Defense-PLEASSSSE don't let them score."



Overheard at Notre Dame on Facebook:

This is just simply the ND version of Fark.com. It's those stupid things that students say and do that other stupid students document for eternity (then stupid students like me write about). Before I get into a couple good ones, let's just think about this. Prospy is sitting at home finds "Overheard at Notre Dame on Facebook," laughs hilariously. Prospy's mother walks in and has one of two reactions: "I remember doing that in college" or "So that eliminates ND from the stack of application fees I'll be paying." Here are some that are classics: "Yeah man, if I had messed around in high school like Dave, I would have gone to Michigan too." Then there are all the other ones that just make you ask yourself: "Are there really people stupid enough to say and/or do that?" And if you're a serial poster to Overheard, remember to think of Prospy Johnny's mother reading your post.



Letter to the Editor

In response to "No more Erasmus, but NDIAS and NDCEC continue" of Sept. 19 by Laura Lindsley:

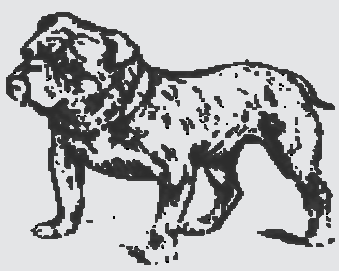
I was so pleased to discover that The Irish Rover brought attention to the demise of the Erasmus Institute. As I understood it, the Erasmus Institute's Summer Seminars sought to encourage the next generation of Catholic academics, who were prestigious in their own right, but also faithful to the Church. What a wonderful aspiration! The character of the whole program far exceeded my expectations, bespeaking a love of and commitment to truth, fulfilled in the heart of the Catholic Intellectual Tradition. I was so impressed by both the caliber of the students who attended and the professors who taught, and personally consider those two weeks as very formative in terms of discerning my own call to the Intellectual Life in the service of the Church. The readings which we engaged in were demanding and compelling, covering everything from the Church Fathers, to St. Thomas Aquinas, to modern encyclicals of John Paul, as well as their critics The conversations were in and out of the classroom lively and intelligent, and often continued till the wee hours of morning. The spiritual life was vibrant and devote. What budding theologian could ask for anything more?

My experience as an Erasmus Fellow, going to daily mass with Fr. Sullivan, praying the rosary at the Grotto, meeting the many brilliant and faithful professors like Dr. Warykow, (Theology) Dr. Gregory (History), Dr. O'Callaghan, and Dr. Freddoso (both philosophy) and the ND students whom I encountered all increased my love of study, and admiration for the University of Notre Dame. In discerning grad school, I might have crossed Notre Dame off my list because of the Obama Scandal, were it not for the my two weeks as an Erasmus Fellow and the powerful witness which those involved in the program were to me, serving as a clear reminder of the genuine commitment to Catholic scholarship which persists at ND. Going to Thomas Aquinas College, I have been blessed with an authentically Catholic and authentically liberal education, but there was something special about being at Our Lady's University which reminded me how much I love the pursuit of wisdom and how strongly I feel called to love and serve the Church in the Academy! What a joy it was to be surrounded by other men and women, students and professors alike, who share that same aspiration, and pursue it with such a profound sense of love for the Catholic Intellectual Tradition, bringing to it their keen intellects and sense of enthusiasm! What a tragedy that the 24 of us who were privileged to shared our summer of 2009 together at Notre Dame were the last Erasmus Fellows.

I was very disappointed last spring when I heard that the program was ended and Erasmus subsumed under the Institute for Advanced Studies. Those of us who have been the lucky participants of the previous Summer Seminar were heartbroken and discouraged! It had been for me, and many others, such a wonderful sign of Notre Dame's commitment to authentically living the Catholic Intellectual Life, and a personal confirmation of our desires to pursue this unique and beautiful vocation. I pray that a future generation of Catholic scholars will see the Summer Seminars brought back to life, and that they too will get to experience the wonderful privilege which it was for me to grow in faith, wisdom and the conviction of God's call within the academy, at the University of Notre Dame.

Sincerely,
Emily Barry Erasmus Fellow 2009

We want to hear from **you.**



Write us a letter at
ndirishrover@gmail.com

Correction

In our previous issue, Managing Editor Laura Lindsley's article, "No more Erasmus, but NDIAS and NDCEC continue," refers to Professor Joseph Wawrykow as "father." He is not, in fact, a priest. *The Rover* regrets the error.

Wall Street Journal survey focuses on quantity, not quality

Claire Gillen
Executive Editor

Recruiters would rather hire a student from Penn State than Harvard — or so a well-publicized Wall Street Journal survey said earlier this month. After a hard look at the data, though, some are suggesting the survey's methodology leaves something to be desired.

Using data compiled from 479 of the largest public and private companies, nonprofits and government agencies, the survey ranked Pennsylvania State University, Texas A&M University and the University of Illinois at Urbana-Champaign the top three schools favored by recruiters. Notre Dame was ranked #21.

Lee Svete, director of the University of Notre Dame's Career Center, cautioned that the Wall Street Journal study focused on quantity, not quality.

"These particular schools that are (highly ranked) have huge student populations, but they never even asked them what their placement percentage is in the article," Svete said. "They asked (companies) only 'how many graduates did you hire?'"

When the results are adjusted for student population, Svete said, for example, that only three schools were ahead of Notre Dame.

According to Svete, the study also failed to take other aspects of the recruiting process into account.

"They also didn't ask the number of companies that recruit (at a given school) — just pure hires," he said.

Svete drew attention to other aspects of the employment process neglected in the study. A large portion of Notre Dame's 95 percent success rate for the class of 2009 included graduates who went on to graduate school, medical school and service programs like the Alliance for Catholic Education (ACE) and Teach for America.

But the survey's emphasis on certain career fields may reflect the path to employment in the difficult economy.

According to Richard Jensen, professor and chair of the economics department at Notre Dame, the importance of so-called "hard skills" — technical skills like those gained in engineering, mathematics and science departments — showed in the survey.

"Fully half of the universities on the list, including Cornell, are land grant institutions," he said. "These institutions arose from the Morrill Acts of 1862 and 1890, which gave each state a grant of federal land intended to be used to develop educational institutions to focus on teaching agriculture, science and engineering."

Recently, the National Association of Colleges and Employers released a list of the top employer-fields for 2010 graduates. Accounting, financial services, engineering and education were all in the top ten.

"Each year we ask employers what they are looking for in graduates," NACE Spokeswoman Mimi Collins said. "The first thing they list is always people with the specific skills for the job. If the position's an engineering job, they're looking for engineers. If it's in finance, they hire a business major."

Jensen said larger schools were able to offer a larger variety of majors catered to the fields that were surveyed.

"For example, (top-ranked) Penn State offers degrees in health policy and administration, nursing and nutritional sciences. This may be significant in this survey because 9.6 percent of the responding firms were in health care," he said.

Still, undergraduate population may rule the day. Like Svete, Jensen pointed to the size as a major factor in the survey.

"Firms always have limited recruiting budgets, and they probably have been smaller in the recession," he continued. "From this perspective, state universities are attractive because they have very large applicant pools."

Jensen concluded his comments by discussing the extent to which the study's rankings reflect the value of the education students received.

"I think that this survey has more to say about recessionary hiring practices than the value of an education from a well-respected private university like Notre Dame or the Ivies," he said. "The important question, which this survey does not address, is, 'How do Notre Dame students fare against students at these other universities in head-to-head competition?' My impression is that they do very well in obtaining jobs, in the average earnings from these jobs, and in gaining acceptance into excellent post-baccalaureate graduate and professional programs."

Claire Gillen has been listening to the album "Cold Roses" by Ryan Adams on repeat for the last week. She's a very happy person though. Contact her at cgillen2@nd.edu.

Baylor professor addresses catechesis in Flannery O'Connor

Anna Powers
Staff Writer

Ralph Wood, professor of theology and literature at Baylor University, spoke on the catechesis of Catholic author Flannery O'Connor. Notre Dame's Center for Ethics and Culture sponsored this lecture, delivered on September 21, which was third in its literary series "Strangers in a Strange Land."

Wood began by noting that catechesis is not always a strict teacher-student arrangement. It can also consist of "small Christian communities very deep in faith, winning people in by witness."

Woods decried the inadequacy of modern catechesis. While teaching at Wake Forest University, for instance, he was irritated by how many Catholic northerners told him, "My faith means absolutely nothing to me; it is only part of my background." He also criticized the statement, "Notre Dame students leave less Catholic than when they entered, but more Christian."

O'Connor, Wood believes, was similarly disgruntled by the lack of faithfulness and proper catechesis among Catholics. "Aware of the way Christians don't know much about their faith," O'Connor incorporated many types of catechesis into her writing.



Flannery O'Connor at her Georgia home

Wood examined three of O'Connor's works, each of which demonstrates a different type of catechesis.

An examination of Protestant catechis at its best, The Violent Bear It Away follows a southern family's religious struggles and conflicts. The protagonist experiences a "moment of grace" toward the end of the novel, and recognizes his dependence on God. This revelation stems from the teachings and example of his great-uncle, a very religious though somewhat troubled, man. O'Connor's portrayal of Protestant catechesis in this work, said Wood, epitomizes her signature grotesque style of creating both physically and morally deformed characters. It illustrates how one can struggle with one's faith but

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40 Days for Life begins in South Bend with bishop's Rosary Rally

NATHANIEL GOTCHER
Staff Writer

Part of a nationwide effort to pray for the end of abortion, a crowd of families, religious, and priests, as well as students and faculty from Notre Dame, St. Mary's College, and Holy Cross, gathered to begin the annual 40 Days for Life. On September 22, Bishop Rhoades led the group in praying a rosary in front of the Women's Pavilion, a local abortion clinic.

The 40 Days of Life project began in 2007 in order to give witness to the sanctity of life. Participants gather in front of abortion clinics and pray rosaries, sing hymns, fast, and offer sidewalk counseling with the stated goal of helping women make informed and thoughtful decisions about their future and the future of their unborn children.

Bishop Rhoades led the people in the joyful mysteries of the rosary supplemented by prayers approved by the United States Conference of Catholic Bishops for the end to abortion. The prayer service concluded with a prayer for life composed by Pope John Paul II.

After the service, Bishop Rhoades said that one of the most exciting part of this year's 40 Days for Life is the number of people who gathered for the rosary. He said that seeing so many people dedicated to the cause of life and willing to witness publicly to the pro-life cause was "uplifting."



Bishop Rhoades leads the rosary outside a local abortion clinic.

Bishop Rhoades particularly commended the delegations from Notre Dame, St. Mary's College, and Holy Cross College, pointing out that the students were a "great hope for the future." He also stated that "prayer is the most powerful weapon against the Culture of Death."

Bishop Rhoades has been active in pro-life activity for more than 20 years. In 1990, as a priest of the diocese of Harrisburg, Pennsylvania, he organized an annual pro-life Rosary Rally. Since his installment as bishop of the Fort Wayne-South Bend diocese in January 2010, he has been supportive of pro-life work at the University of Notre Dame, marching with Notre Dame Right to Life at the March for Life in Washington DC last January.

Ray Korson, president of the Notre Dame Right to Life student group, said, "It was powerful to witness the number of students, priests, faculty members, and local supporters who were gathered together in prayer for the unborn and their mothers. Bishop Rhoades' presence was moving as his leadership infused our prayers with love, inspired by hope and driven by faith. It is overwhelming to realize the efficacy of this prayerful demonstration, knowing that these prayers were changing hearts and saving lives."

Professor Cavadini of the Notre Dame Theology Department, who also attended the prayer service, emphasized the power of prayer as well as the importance of the presence of the local bishop. He stated that he participated in the effort in order to foster solidarity in prayer.

"I went to the rosary for life to pray in solidarity with the local bishop," said Cavidini. "I see the 40 days for Life as essentially a witness of solidarity in prayer for conversion of heart on all issues pertaining to the sanctity of life, especially the sanctity of unborn human life. This witness of prayer is most powerful when it is expressed in communion with the whole Church, which means, in practice, in communion with the bishop of the diocese."

Cavadini elaborated on the fruits that he hopes his prayers, and the prayers of all participants, will bear.

He stated, "We pray for the conversion of heart of those who do not respect the sanctity of unborn life, and also for our own continuing conversion of heart, so that we might be ever more clear in our convictions and persuasive in our arguments, even as we also strive to be more and more willing to shoulder the burdens of supporting women in crisis pregnancies, and supporting all families with children, especially the poorest."

Nathaniel Gotcher has the body of a god - fortunately not Hephaestus - and is still looking for his Artemis. Contact him at ngotcher@nd.edu.

Faculty member protests "filth"

continued from front page

misleading juxtaposition of the photo and headline in the South Bend Tribune. (Their presence as special guests and speakers on campus is another issue. Some might say that is symbolic in itself.)

3. The only expenditure of University funds was for the rental of Washington Hall and the cost of a small reception after the screening.

4. The University did not have anything to do with, or was even aware of, other activities that Mr. Gingrich scheduled while he was in town.

5. No University funds went to his travel or lodging, or meals."

Gingrich, a recent convert to Catholicism, produced the film rooted in the belief that the communist ideologies against which John Paul II fought in Poland still pose a threat to modern Americans. Gingrich commented before the screening of the documentary that "The message of this film is not just for those places that might have overt dictatorships such as Cuba or China but are also for those places in the West that have aggressively and abundantly used courts and bureaucracies to weaken the religious impulse and the right of individuals to approach God on their own terms." He also noted that conflict has existed between secular governments and free peoples throughout all of history.

The film begins with footage taken from the pope's pilgrimage to Poland in 1979. Crowds of millions gather simply to see the pope, lining the streets and attending the various Masses and prayer services he offers for the Polish people.

The film shows footage from a major Mass held in Warsaw's crowded Victory Square, as the pope, on an altar platform marked with a 50-foot cross, encouraged the people to remain strong in their faith. He famously exhorted his countrymen, "Be not afraid," and prays, "Let Your Spirit descend and change the image of the land… this land." An uninterrupted 14 minutes of applause answered these statements following their delivery.

The film follows the rest of the pope's pilgrimage as he made visits and offered prayers at the historic sites of Poland, carefully taking note of the Christian significance of the landmarks. The pope encountered immediate resistance from the communist authorities, who used the state-controlled media to give the impression that the pope's rallies attracted only priests, religious, and the pious elderly. Far from deterring the Polish people, the documentary depicts how they recognized the absurdity of the media's attempt at diminishing the pope's presence and how it ultimately led to greater fervor mounted against the communist regime.

Even after the pope left Poland, the people did not forget his encouragement. Devout Poles laid flowers at the location of the cross erected for the pope's Mass in Victory Square (which the communist regime promptly removed) and rallied for workers' rights.

A year after the pope's visit, the Polish government granted the people the first non-communist labor union formed behind the Iron Curtain, Solidarity. By the end of the decade, the Solidarity movement had won enough seats in the government to dismantle the communist government, and, for the second time since 1795, Poland was free.

The movie concludes with the pope's historic funeral, a funeral which attracted three million pilgrims to the Eternal City, effectively doubling its population. The millions who came, the majority of whom would not even be able to be within sight of Vatican City, felt a need to be physically present to thank the pope for his contribution to the fall of communism. In 2009, the mayor of Warsaw, in the presence of the Polish president, erected a 30-foot cross in Pilsudski Square (previously known as Victory Square). The crossreplaces the original that was torn down by the communist government and commemorates the pope's 1979 mass and his role in Poland's liberation.

Dale Parker has to suppress the urge to begin every sentence with a nominative absolute. He can be reached at dparker5@nd.edu. Gabby Speach contributed reporting to this article.

The balance between the angel and the beast

VANESSA SAMANIEGO
Staff Writer

Notre Dame professor of philosophy John O'Callaghan explored the central themes found in the novels of the "philosophical novelist" and convert to Catholicism Walker Percy. O'Callaghan's lecture was the second part of the Center for Ethics and Culture's ninth annual Catholic Culture Literature Series, "Strangers in a Strange Land."

O'Callaghan took the audience through a number of Percy's greatest works to help shed light on his views, faith, and life. According to O'Callaghan, the key to understanding Walker Percy is to focus on the problem that Percy was constantly addressing: How could one be in the world, and not of it?

In regard to this difficulty, O'Callaghan stated that two extreme forms exist, both of which Percy rejected completely: the angel and the beast. The beast signifies a person who continuously tries to get back into the world, while the angel signifies one who is always trying to flee. O'Callaghan pointed out that Percy was looking for an authentic Christian humanism, and, in doing so, "Percy takes on a universal appeal rather than just [being] another southern writer."

O'Callaghan also highlighted Percy's critique of the stoicism that was common in the South and which he experienced in his own family. The southern stoic is "in the world" unsuccessfully, because he holds no compassion for the everyday human suffering around him. Percy thought Christians have the means to avoid this sense of stoicism.

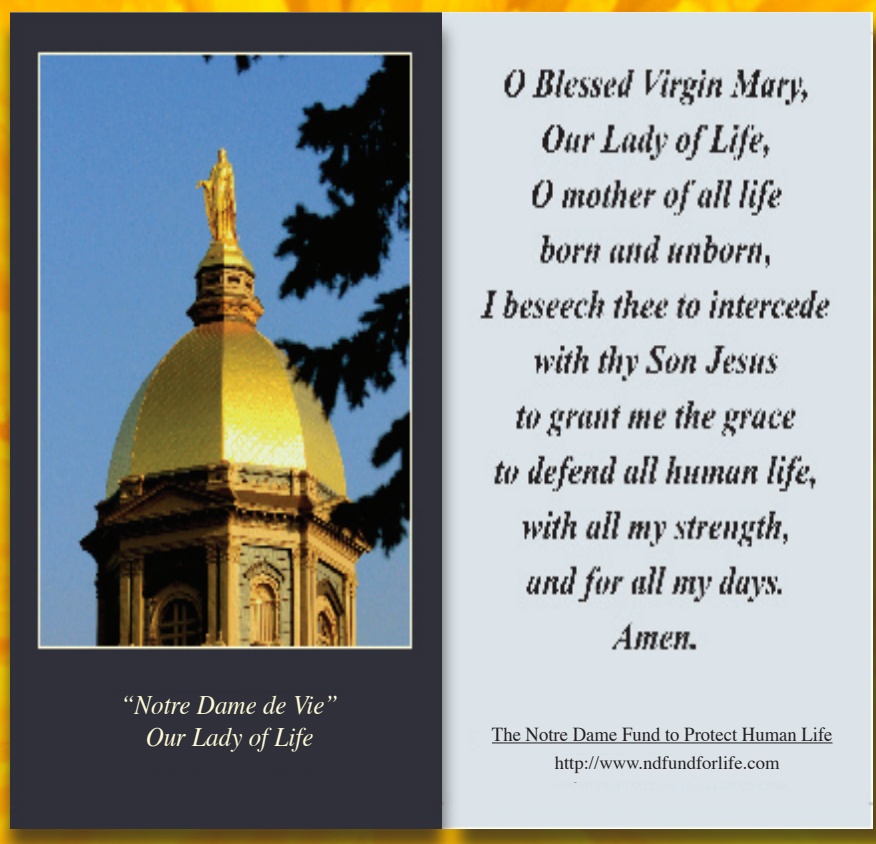
For Percy, a tragic example of this stoicism was the suicides of his own father and grandfather. Once this pair of men lost control over their lives, they chose death as "an acceptable exit," said O'Callaghan. O'Callaghan stated that Percy mocked this modern love of death and "the use of science to engineer our destiny." Instead, Percy believed we can prepare for death, but ultimately as Christians, we should not turn our back on the world.

According to O'Callaghan, "Percy placed his literature in the great tradition of faith seeking understanding." The man who strives to "be in the world but not of it" must do so by understanding the many signs through faith, and by suffering with the world.

In Percy's view, O'Callaghan pointed out, man ought to love science as one of those signs, through which God speaks to humankind through nature. One must also recognize, however, the limitations of science.

As a Socratic philosopher, Percy lived his life as a preparation for death, engaging in literature as a part of his quest to "be in the world but not of it."

Vanessa Samaniego, a sophomore PLS/theology major, really likes to cook, but absolutely hates to clean up afterwards. Any volunteers? She can be contacted at vsamanie@nd.edu.



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Professors mourn loss to the humanities

continued from front page

"Before Barabara Hanrahan came as director of ND Press, some ten years ago, we were publishing books of no particular distinction, and ND Press was not a place where serious scholars were likely to go to publish their work," said MacCormack. "Barbara Hanrahan changed all that. Her work has been particularly important in medieval studies, which is one of the fields that ND is good at, and where the holdings of the library are good too. Under Barabara Hanrahan's direction, the press has published excellent books in medieval studies by ND faculty."

"But she also accomplished something that is much harder to do - to build a list of books by distinguished scholars from elsewhere, people who can easily publish with any number of other well known presses," MacCormack pointed out. Furthermore, she has attracted distinguished authors from fields other than medieval studies to come to the Press and did a lovely job getting their books out."

MacCormack also drew on her own experience as editor of the series "Histories, Languages, and Cultures of the Spanish and Portuguese Worlds."

"She also has a truly remarkable gift for finding young authors who are publishing their first books. This is very difficult to do: it needs talent and experience. And once she gets these manuscripts by the young and inexperienced, she invariably improves them immeasurably. She has that rare ability of seeing what needs to be done to make a book the best book it can be and to get the author to do whatever it is that's missing. I've seen her do it several times with authors who published in my series, and it is a lovely thing to watch.

According to MacCormack, Hanrahan's departure may seriously detract from the press' academic reputation.

"As a result of all that [Hanrahan's work], ND Press is now one among a smallish number of distinguished scholarly publishers, and it enjoys a nation wide, and indeed international reputation," MacCormack concluded. "Consider only the number of books by Notre Dame Press authors that are reviewed in the Times Literary Supplement. All this is likely to be lost if current plans about the Press, in so far as I can see what they are, are implemented."

Van Engen echoed MacCormack's analysis.

He stated, "The abrupt dismissal or disappearance of an editor, with no one to take up the reins and carry forward the program, seriously risks the complete implosion of a press, at least in terms of authors and national reputation, and could take years to rebuild."

Claire Gillen is junior history major. Contact her at cgillen2@nd.edu.

Who's Who at Notre Dame: Cassandra Brown

KELLY MASON
Staff Writer

This week's Who's Who is Cassandra Brown. If you have ever ordered a pizza at North Dining Hall then you have probably met this tremendously loving woman. Cassandra Brown has worked at North Dining Hall for 14 years now. She has worked as the pizza artisan for at least 3 years.

I met Cassandra one day as I was ordering a ham and pineapple pizza, and quickly discovered that my pizza wouldn't just be sweet from the pineapple. Interviewing her for this article has only confirmed what I had picked up from meeting her in the pizza line.

Born in South Bend, Cassandra has lived here her whole life. She has spent most of her working life in food service. Before working at Notre Dame she worked at Krogers for 7 years. Cassandra enjoyed growing up in South Bend. "I had fun going to school," she commented. "It was nothing like those big cities, I am glad I was brought up here."

Growing up in South Bend meant that she had a relationship with Notre Dame from the time she was young. She told me, "Years ago when I was in elementary I had tutors here - they'd bring us to games. Notre Dame has always been a big part of my life."

When I ask her what she thinks about the students at Notre Dame, she remarks, "I love them. They are so sweet when they come to the pizza line, the compliments they give me- oh, they are just so sweet. They're the reason I get up and come to work, and they let me know they appreciate me. I like that."

Where did your sweetness come from Cassandra? Without missing a beat, she responded, "The way I was brought up, my mother: she just always taught me to be nice. She did not play around. She made sure we were brought up right, in a good neighborhood. And I have tried to raise my boys the same way. I made sure they went to college. I am so proud of them."

Cassandra has two sons, Adrian, who lives in Texas, and James, who lives here in South Bend. She met her husband Derrick through mutual friends in South Bend. She reflected on their relationship, telling me, "We have the best relationship there ever will be. We are good to each other and respect each other. It is very nice. I've been very blessed, just blessed."



When I asked Cassandra to tell me a bit more about herself and what she enjoys doing for fun or on the weekends, she once again pointed back to her family. "Spending time with my grandkids - I have three," she said. "Spending time with my husband and family."

"Anything else?" I ask her. "Shop - I love to shop." What do you like to buy? "Everything!" She jokes, "At least that is what my husband would say if he were here. Really, though, I love to buy things for my grandkids."

Cassandra's advice to Notre Dame students is simple: "Stay on track, stay focused, and take the bitter with the sweet and the sweet with the bitter." It is very clear that this is exactly how Cassandra lives, enjoying every moment, especially those times with her family and those she loves. Cassandra is so filled with love and joy and it permeates everything she does, yes even, her pizza making.

Kelly Mason loves meeting new people and long walks on the beach (if there's a sunset). Contact her at kmason2@nd.edu.

Notre Dame receives over $34 million in stimulus funds

JONATHAN LIEDL
Managing Editor

As part of the American Recovery and Reinvestment Act (ARRA), the University of Notre Dame received $34.7 million to support 29 different research initiatives. Notre Dame is the single largest recipient of stimulus dollars in St. Joseph County, where funds dispersed totaled just over $150 million.

The majority of the $787 billion distributed as part of the ARRA were intended to create jobs and promote investment and consumer spending. However, the portion Notre Dame received was part of $21.5 billion doled out by Congress for research and development spending.

According to Robert J. Bernhard, the university's vice president of research, stimulus funding has been used in a variety of ways to support research at Notre Dame. "Some of the funds were used to purchase laboratory equipment and some to employ researches, including undergraduate students, graduate students, post doctoral fellows, and research staff," he stated.

The specific research initiatives the stimulus dollars support vary greatly, not only in terms of the subject matter they focus on, but also in the level of funding they have been allotted. For instance, a nanotechnology research consortium led by Notre Dame received $10 million dollars, while $34,800 was given to study blood coagulation proteins.

The application process for federal funding was competitive, as receipt of ARRA money was not necessarily guaranteed.

"Researchers submitted proposals to various federal agencies, which were then evaluated in a rigorous and independent competitive process to determine the worthiness of the proposals and the funding levels relative to the many other proposals they received from other universities," said Bernhard. "These have nothing to do with funds that are attached to legislation – sometimes known as earmarks."

Notre Dame was not the only university in the state of Indiana to benefit from the stimulus package. By comparison, Purdue University was awarded $130.3 million for 198 proposals while Indiana University has received $62.7 million to support 180 proposals, with $16.7 million still expected.

Although job creation is not the primary purpose of the funds which Notre Dame has received thus far, Bernhard said that new employees have been hired by the university as a result of ARRA funding.

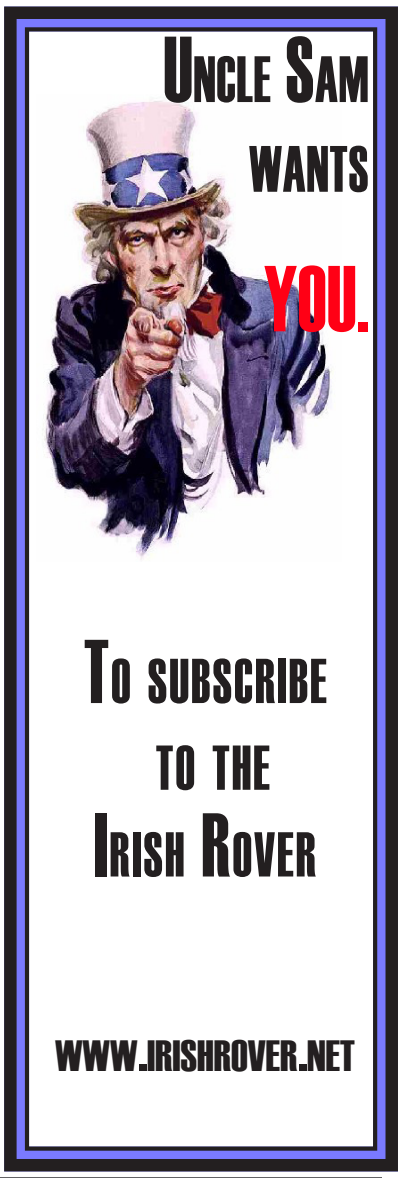
"[The stimulus money is] used to fund research, including people and equipment, and to build research infrastructure," he stated. "Jobs have been created. It's expected that the infrastructure upgrades will lead to more research, including jobs, and that some of the research will lead to commercial application and more jobs in the future."

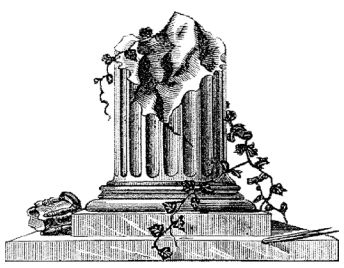
"In our last quarterly report, there had been 90 jobs created," Bernhard pointed out. "There will be more jobs in the next quarterly report."

While Bernhard is excited about the research opportunities ARRA support has created at Notre Dame, he said that he is also mindful that stimulus funding is taxpayer money intended to reinvigorate the nation's fledgling economy.

"We are very aware that ARRA funding is intended to create jobs and build infrastructure," he said. "We are working diligently to be good stewards of these funds."

Jonathan Liedl is a matchmaker par excellence. Contact him at jliedl@nd.edu.





The Column

A running commentary on the architecture of Notre Dame

MATTHEW BALKEY
Culture & Thought Co-Editor

Neo-gothic motifs present in the historic buildings of Notre Dame have been the focus of my prior articles. The informed use of these details has contributed to a campus in harmony with the ideals of an academic and athletic community. By no means, however, is neo-gothic the only style suited to our endeavor. The core buildings of God Quad exhibit a broad range of neo-classical, French Second Empire, and Italianate Victorian designs. This was fertile ground, indeed, for such alumni as John Bellairs, one of my favorite childhood authors. The romantic vision of "Barnavelt's Folly" from his The House with a Clock in its Walls could easily stand in the place of Sorin College, or Washington Hall. Unsurprisingly, these buildings have a way of immersing themselves in campus lore, particularly through ever-popular ghost stories.

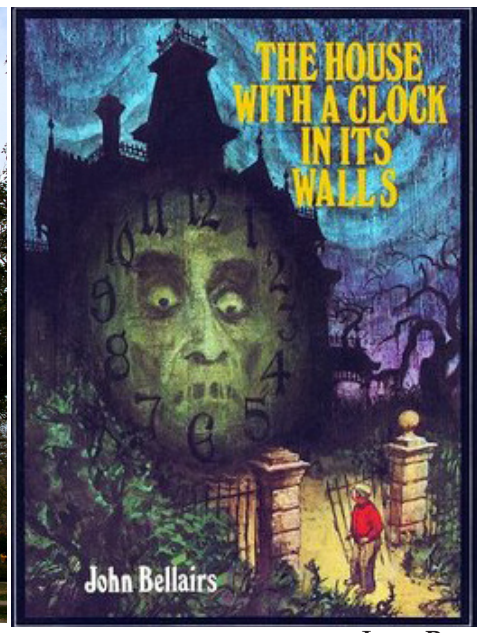
It is particularly galling to me that the recent spate of construction has been solely within the quasi-gothic idiom. Individually, these buildings are good, but throwing them up en masse without the counterpoint of other styles risks monotony. Indeed, the campus master plan specifically states that "New buildings will be designed in the style directly representational of existing campus traditional architecture, including Collegiate Gothic, Neoclassical, and French Empire." Athough this marks a dramatic turnaround from the normative building program from the Fifties to the early Nineties, the execution to date has fallen short of the envisioned outcome. Further strides are needed before we can claim a full rebirth.

We may yet witness the fruition of this institutional policy, as the new home for the ACE program adjacent to Brownson Hall is designed to be sympathetic to Notre Dame's French Quarter. I intend to devote an entire article to this building once it reaches substantial completion. Another encouraging sign is that the university and her contractors seem to be progressing along a learning-curve with each new building in regard to the traditional styles. The details of the latest law school addition, for example, are far more convincing than those of Coleman Morse, to say nothing of the 1984 wing of the law school.

How did we get so far from this building tradition in the first place? Here is my condensed, architectural history of the Western world: From the earliest times, buildings were built from whatever was on hand: stone, timber, mud, etc. One of the major theoretical explanations of classical architecture traces back to the idea of a 'rustic hut,' from which all other built forms derive. These became ritualized, ornamented, and increasingly refined to suit the ever-expanding functional needs of human society.

Each age improved upon the former: Egyptian, Assyrian, Greek, Roman. Major





ASPECTS OF WASHINGTON HALL FROM MAIN QUAD FIND EXPRESSION IN THE LATER WORK OF ALUMNUS JOHN BELLAIRS

developments were few, but of enormous impact. In the words of 20th-century architect Louis Kahn, "Imagine that momentous event in architecture, when the wall parted and the column became." Besides the post-and-lintel, the arch and vault formed the fundamentals of space composition for millennia. As recently as 150 years ago, Fr. Sorin led a group of brothers in manufacturing bricks from the mud of our lakes and piling them into buildings in traditional fashion.

While the Holy Cross was here building up its universities, the industrial revolution had already begun to transform the way people built. New materials emerged, allowing for extraordinary feats of engineering. The resulting structural gymnastics soon went from novelty to necessary as inhuman conditions encroached upon former urban and agrarian environs. In the aftermath of World War I, Europeans sought to banish the shadows of the past with a new, machine-inspired architecture. By eliminating all classicist, and hence classist, elements, they created the framework for a "New Architecture."

Ironically, the chief proponents thereof were forced into the United States by the Second World War. In the economic expansion and general prosperity which followed, this International Style was quickly adopted by capitalists and developers for its mechanized, streamlined constructability and soulless maximization of rentable space. By the 1950s, the entire construction process was caught in a sea change, and Notre Dame was no exception.

Though we did not have the intent to clash overtly with the prevailing architecture, we could not avoid the modern aesthetic because we built in a modern technique. Dorms such as Fisher, Pangborn, Stanford and Keenan, share a brick palette and a few stone corners, but the effect is undeniably modern. The result is a temporal expression which, unlike the Art Deco fusions of the previous generation, does not lend itself to accommodating the overarching ideal. The buildings are indifferent in the way they engage the campus as an intellectual, emotional, and spiritual reality. There is a conspicuous reserve among the buildings of this period which, as we shall see, later work desperately struggles to avoid.

Matthew Balkey is a 4th year architecture major. He anticipates a deluge of vitriol from the good residents of the aforementioned dorms. For those so inclined, he may be reached at mbalkey@nd.edu. Only tirades with flawless grammar shall merit personal reply.

Academia's "ruling class"

CHARLES E. RICE
Professor of Law Emeritus



Fr. Norman Weslin, O.S., at the complaint of Notre Dame, was arrested in May 2009 and charged as a criminal for peacefully entering the Notre Dame campus to offer his prayer of reparation for Notre Dame's conferral of its highest honor on President Obama, the most relentlessly pro-abortion public official in the world. The university refuses to ask the St. Joseph County prosecutor to drop the charges against Fr. Weslin and the others arrested, still known as the ND 88 although one, Linda Schmidt, died of cancer this past March. Judge Michael P. Scopelitis, of St. Joseph Superior Court, recently issued two important orders in this case.

The first order denied the state's motion to consolidate the cases of multiple defendants. That motion would have denied each separate defendant his right to a separate jury trial. The order did permit consolidation of the trials of twice-charged defendants on the separate offenses with which that defendant was charged; a defendant charged, for example, with trespass and disorderly conduct would therefore not have to appear for two trials. Judge Scopelitis also denied the prosecution's attempt to force each defendant to return to South Bend for each proceeding in the case, which would have coerced the defendants to abandon their defense. Instead, the judge permitted the defendants to participate by telephone in pre-trial conferences.

The second order upheld the subpoena issued by Thomas Dixon, ND '84, ND Law School '93, the able attorney for the ND88, to compel the pre-trial testimony by deposition of William W. Kirk, who was summarily fired by the university on June 14th from his position as Associate Vice-President for Residence Life. The details of Bill Kirk's firing were analyzed by Prof. David Solomon in the Irish Rover of August 31st. Judge Scopelitis' order is limited and permits defendants to "inquire as to why William Kirk no longer holds the position of Associate Vice-President, Resident Life, at the University of Notre Dame." The university and the prosecution had strenuously resisted any attempt to have Mr. Kirk deposed although he is willing to testify under subpoena and at the eventual trials of the ND88. Nor is the university willing to have the president, Fr. John I. Jenkins, CSC., and relevant senior officials, above the Notre Dame Security Police, deposed. Mr. Dixon wants such pre-trial testimony to explore the seriously discriminatory, illegal and unconstitutional character of the university's actions against the ND88.

Judge Scopelitis' orders move the case along. But they unavoidably leave a few questions unresolved. Why did the university try to prevent the deposition of Bill Kirk and why is it unwilling to agree to such testimony by senior university officials? What is the university trying to hide? Perhaps it is the unprecedented and discriminatory character of the university's treatment of the ND88. In his statement of April 30, 2010, Fr. Jenkins reiterated Notre Dame's position that, "the University cannot have one set of rules for causes we oppose, and another more lenient set of rules for causes we support. We have one consistent set of rules for demonstrations on campus—no matter what the cause." That statement is untrue.

On March 8-9, 2007, the Soulforce Equality Ride conducted a "gay rights" demonstration on the Notre Dame campus. Six demonstrators were "arrested," taken to the campus security building and photographed. They were then driven by campus police to their hotel. "We never heard another word," said Delfin Bautista, one of the demonstrators. "It was just a setup to get us off campus." Their trespass notices, incidentally, were stamped with the signature of William Kirk. On March 26, 2007, Catholic Worker protestors demonstrated on campus against ROTC. Nine trespass citations and three trespass notices were issued. One demonstrator, George F. Arteaga, was taken to the county jail. The next morning he was told by a guard, "We're letting you go," and was released. The trespassing and disorderly conduct charges against him were dismissed by the prosecutor's office and no further proceedings occurred against any of the demonstrators.

Those 2007 events were recounted in the South Bend Tribune, May 1, 2010, and in several very extensive letters written in February and March, 2010, to Fr. Jenkins and Dennis Brown, university spokesman, by William H. Dempsey, president of the Sycamore Trust.

"I tracked down," wrote Mr. Dempsey to Fr. Jenkins on March 11, 2010, "four persons who had been involved: two Catholic Workers (one a priest) and two Soulforce members. They confirmed that the demonstrators had in fact been arrested—one read the citation to me—and that this was the last they had heard of the matter."

Mr. Dempsey's conclusion is an undeniable indictment of Notre Dame's position:

"The short of it, then, is that Notre Dame is not enforcing 'one consistent set of rules for demonstrations on campus—no matter the cause.' Heretofore, it evidently has exercised a discretion appropriate to the circumstances. The result of adopting an inflexible stance respecting the ND88 is truly bizarre. The University acts with tolerance toward pro-gay and anti-military supporters but severity toward pro-life supporters."

Let us assume that Fr. Jenkins had been unaware of what happened in 2007 on his watch. But when he restated on April 30 the university's claim of equal treatment for all, he was aware of Mr. Dempsey's investigation and his demonstration of the falsity of that claim. Yet he restated that claim without qualification and without any mention of those 2007 events. Neither Fr. Jenkins nor any other university official has apologized to Fr. Weslin and the ND88 for its misrepresentation of the university's policy and for its disparate treatment of them. Nor has Notre Dame sought to rectify that injustice by asking the prosecutor to drop the charges.

How can we explain this vindictive treatment of the ND88? Permit me, first to tell you a little about those targets of the university's wrath. Fr. Weslin was 79 and in very poor health when he was arrested at Notre Dame and literally dragged off the campus on a pallet. Born to poor Finnish immigrants in upper Michigan, he joined the Army after high school. He converted from the Lutheran to the Catholic faith and married Mary Lou before earning his commission. He became a paratrooper and rose to Lieutenant Colonel in the 82nd Airborne Division, earning his college degree en route. When he retired in 1968, he and Mary Lou became active pro-lifers in Colorado. In 1980, Mary Lou was killed by a young drunk driver whom Norman personally forgave. Norman later was ordained as a Catholic priest, worked with Mother Teresa and devoted his life to the rescue of unborn children through peaceful, prayerful direct action at abortuaries. In December, 1990, I was privileged to defend Fr. Weslin when he and his Lambs of Christ were arrested at the South Bend abortuary. One does not have to agree with the tactic of direct, non-violent action at abortuaries to have the highest admiration, as I have, for Fr. Weslin and his associates. He is a hero of the Faith. Notre Dame should have given Fr. Weslin the Laetare Medal rather than throw him in jail.

The other "criminals" stigmatized by Notre Dame include many whom this university should honor rather than oppress. One is Norma McCorvey, the plaintiff in Roe v. Wade, who has become pro-life and a Catholic actively trying to spread the word about abortion. The ND88 include retired professors, retired military officers, mothers of many children, a Catholic nun in full habit, Christian pastors, several PhDs, and Notre Dame grads. They are "the salt of the earth." They came at their own expense, and not as part of any "conspiracy," from 18 states. They came because they love what Notre Dame claims to represent. They themselves do represent it. But it is doubtful that Notre Dame does so anymore. The leaders of Notre Dame ought to be deeply ashamed of their continuing persecution of such people.

In response to criticism of its honoring of Obama and its persecution of the ND88, Notre Dame has commendably taken pro-life initiatives, including Fr. Jenkins' leading of a Notre Dame delegation to the March for Life. It was the first official Notre Dame participation in that event since its inception in 1974. In a discordant note, however, Fr. Jenkins went to the march while he was, by his own choice, the intransigent jailer, in effect, of pro-life witnesses whose "crime" was that they sought to pray, peacefully, at and for the University of Notre Dame.

Nothing in this article is meant to disparage those reactive pro-life initiatives Notre Dame has taken, including the recent appointment of Mary Daly as coordinator of University Life Initiatives. Fr. Jenkins and other relevant Notre Dame officials are acting in what they see as the best interests of Notre Dame. But to what extent is Notre Dame serious about its pro-life commitments? Why do they impose such unrelenting persecution—an apt word—on pro-life witnesses, especially in light of their non-prosecution of pacifist and "gay rights" protestors and their reliance on the brazen falsehood that they "have one consistent set of rules for demonstrators on campus"?

Perhaps a clue may be found in Angelo Codevilla's new book, "The Ruling Class." Dr. Codevilla, who received his MA at Notre Dame and is professor emeritus at Boston University, demonstrates that we are governed by a political and cultural "ruling class," characterized by its "insistence that people other than themselves are intellectually and hence otherwise humanly inferior." (See pp. 57-58.) A comparable ruling class dominates the academic world. Since the misbegotten 1967 Land O'Lakes Declaration which asserted the autonomy of "Catholic" universities from Church teaching authority, Notre Dame has striven to become an accepted player on the periphery of that academic "ruling class." As former president Fr. Edward A. Malloy, C.S.C., said at the 1993 Board of Trustees meeting, "we think we should have greater input into national policy decisions and into ethical preparations for decisions. We think we're capable of operating in the same world as the Ivys, Stanford, Vanderbilt, Duke, Southern Cal and Northwestern." (So. Bend Tribune, Feb. 15, 1993, p. B1.)

Notre Dame appears to be governed by academic ruling class wannabes. The operative religion of the academic and political establishments, however, is political correctness. Activist opponents of ROTC and activist advocates of "gay rights" are politically correct. Activist pro-lifers, such as Fr. Weslin and the ND88, are not. For Notre Dame's leaders to show respect for the ND88, let alone apologize to them and seek an end to their prosecution, as they ought, would be to touch a third rail of academic respectability. It would not play well in the ruling academic circles. What would they think of us at Harvard, Yale, etc? Notre Dame has expressed a worthy desire to be a pro-life champion. If they really mean it, the first step must be a public request by Notre Dame to the prosecutor to dismiss unconditionally the charges against the ND88. Without such a rectification of an injustice inflicted by the university, Notre Dame's otherwise commendable pro-life initiatives are merely cosmetic, a defensive covering of the institutional anatomy. The ND88—and Notre Dame itself—deserve better.

Professor Charles E. Rice is professor emeritus on the faculty of Notre Dame Law School.

Have a suggestion?
Write us a letter at ndirishrover@gmail.com

Catholic education: A post-graduate's view

KEVIN DONOHUE
Publisher Emeritus

The first thing you notice when you leave the friendly confines of the Notre Dame campus as a graduate is how little you know. The second thing? How much you miss it.

I have never been a big "Domer." Several people were surprised by my decision to join the Alliance for Catholic Education (ACE) program and remain at ND (in a way) for two more years. In weighing the options and my own dreams, I ultimately decided that God was calling me to serve in ACE and thus, I was thrust into South Central Los Angeles.

ACE was created to serve under-funded Catholic schools throughout the southern half of the country, and St. Michael's Catholic School fits the description well. After years of declining enrollment and debating our shuttering last year, we have reached nearly 200 students and are continuing to grow. I have 21 fifth graders who depend on me to help them reach grade level, prepare them for middle school (junior high), and reach a good high school. Everyday, I plan, teach, and lead in seven subjects – constantly surrounded by calls of "Teacher!" and "Mr. D!" (On a side note, three syllable names are extremely difficult to say for most elementary students.)

Los Angeles mirrors this hyperactivity seen in my class. It's sprawling – you can drive through greater LA for two hours – in light traffic. Millions of people live their lives in a series of blocks dominated by fast food, 99 cent stores, liquor stores, and gas stations – far away from the glitz and glamour showcased on television.

In a school with 70 percent single-families and where 97 percent receive financial aid to attend, nine teachers are battling to install Catholic values and intellectual rigor amongst children whose expectations might end at surviving to age 14 or receiving an 8th grade diploma. I am not a saint. It is a daily struggle and one that often casts doubt in my own mind - but one that is necessary.

Here in the dirty urban expanse of Los Angeles, the Golden Dome of Notre Dame, the peacefulness of the Grotto, the community of Notre Dame Stadium is overcome by the spires of downtown Los Angeles obscured by smog, the traffic sounds echoing from the freeway, and the any-man-for-himself mentality which dominates. And yet, the echoes of the Alma Mater and Fight Song find their ways even down here – among those cast out as unwanted, unnecessary, even illegal.

With three ACE teachers, Notre Dame is making a difference at St. Michael's. The no man-land between the better known locales of Compton and Inglewood has been given an opportunity to receive an education grounded not just in academic excellence, but also in morals, service, and athleticism. The Golden Dome may not prepare you for the brutal world that exists past Edison, but even Manchester Avenue can feel the love that bubbles up amongst our community in South Bend.

As a teacher, the balance between being a disciplinarian and a loving adult is the most difficult thing (at least for your humble author). However, it is through respect, planning, support, and discipline that students see that love. A love that is given back in notes (for example, at the bottom of a spelling test, one student wrote "Mr. D is the coolest!"), homework assignments (use our spelling word 'tough' in a sentence: "Mr. D is tough on us."), and hundreds of looks every week.

As the non-family member that 21ten year-olds will interact with the most, there is a sense of pressure which permeates the role of a teacher. A pressure which builds steam even as those loving looks are seen. A pressure which especially rises with every act of misbehavior.

However, I do not face that pressure alone. The ACE program rests upon three pillars – professionalism, community, and spirituality. These pillars intertwine, supporting an ACE teacher that most likely works in an under-funded, under-resourced school located in a rural area or inner-city neighborhood. I am blessed to have four wonderful housemates, which sustain me (and each other) through the good days where lesson plans work to perfection and students get A's and bad days when students can't seem to stay in their seats.

Spirituality is the sea on which ACE floats. A sense of mission enriched with prayer and the sacraments carries the program, the teachers, and the schools. As a Catholic school, we are able to offer academic and athletic support, but we spread the faith first. As the university sets its foundations in Catholicism as a means to achieving academic and athletic excellence, we do so as well.

The key to success as a university and as a teacher at St. Michael's lies concretely in a firm foundation in Catholicism. Academic and athletic glory is for naught without the religious conscience which encourages humility, perseverance, and temperance. Catholic institutions from the nation's foremost university to its poorest and smallest elementary schools must remain mindful of the need for fidelity to the Catholic values which make them so great and are so needed in the world today.

Kevin Donohue served as The Rover's publisher for three years prior to his May '10 graduation. Contact him at Kmdra06@yahoo.com.

Hadley Arkes addresses the limits in limited government

DEAN MASUDA
Staff Writer

Hadley Arkes, the Edward Ney Professor of American Institutions at Amherst College, delivered Notre Dame's annual Constitution Day lecture to a diverse audience including undergraduates, law students, professors and distinguished guests. The lecture, sponsored by the Office of Research and Department of Political Science, was entitled "Where are the Limits in a Limited Government?" and took place in Friday, September 17 in the Eck Visitors Center.

Arkes, a much-celebrated recent convert to Catholicism from Judaism and author of six books on the Constitution, examined the concept of limited government through the current environment of federal government expansion, from "Obamacare" to the nationalization of the auto industry.

Arkes' lecture argued for the foundational place of proper moral reasoning in defining and applying the constitution's precepts. Professor Arkes began by explaining that there is no list of enumerated functions or rights that offers a guide to the limiting of the government. According to Arkes, "As we get drawn into trying to find that list of enumerated rights and powers we will be deflected to a mirage, and as we get closer and closer to it, we find that it keeps dissolving in front of our eyes."

"My argument here is that, those limits on the government as understood classically, whether by Plato, or Alexander Hamilton, were most critically moral limits," continued Arkes. Arkes argued that extensions of power as justified or unjustified, legitimate or illegitimate, are defined by our capacity to reason to them. More precisely, to reason in a specific way, in accord with "canons of moral reasoning, including the canons that are used everyday by ordinary folk, the decisions that are made everyday."

Arkes illustrated his point by saying that we do not think it a violation of our natural or constitutional rights when we are barred from a city block because a building on that block is on fire. In this case, the seeming violation of our rights is so patently justified. "This mode of reasoning", he argued, "is always with us in certain moral maxims, some in the Constitution, and some not."

Further, the human being, the moral agent, operates as the reference point for the Constitution. He must have the moral understanding necessary to realize that he does not have the right to do wrong. He is stronger for recognizing this limitation, for it allows him to focus more effort and attention on performing morally sound actions.

"Indeed, the very idea of a Constitution takes its reference from a moral agent, the human person marked by moral understanding," Arkes said. "He understands that he cannot coherently claim, as Lincoln and Aquinas said, a right to do wrong. He understands the things not rightful for him to do even in the name of his own freedom. He understands that he is obliged to restrain his choices to that range of things legitimate for him to do. He is not weaker in being constrained in that way, …but stronger, for he can concentrate his powers now on that vast universe of things legitimate for him to do."

This same logic that guides the individual moral agent is that which must be used to guide the government at large, in determining the reach of its federal power. Furthermore, the government that operates under those moral restraints as allowed for in the Constitution will enjoy that same strength that the individual acting under moral restraints enjoys.

"And in the same way the government under moral constitutional restraints is not a weaker, but a stronger government, concentrating its powers now on the things right for it to do," Arkes declared. "The matter will always turn, most decisively, on moral reasoning about the ends that are justified or unjustified, legit or illegitimate, and the problem will keep pointing us back to those canons of moral reasoning which are treated all to readily, as though they were subjective with no discipline of reasoning attached to them. Arkes claimed that there is no specific standard, formula, or principle spelled out that neatly addresses the question of how much governmental power is too much power. He insists the answer must be found outside of the Constitution itself, in an appeal to the virtue of prudence, and prudence at a very high level.

Ultimately then, the logic of moral reasoning, according to moral canons, is the defining principle responsible for determining the limits of federal power. Indeed, prudence must serve as the guide when deciding which claims to rights have their grounding in the Constitution.

Dean Masuda is a writer who struggles to get his philosophy papers done on time, but who will be damned if he misses a Rover deadline. Thank him for his hard work at dmasuda1@nd.edu.

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Forum-inspired student debate: the moral responsibility of producers vs. consumers

Introduction: *The most staunchly free-market thinkers in history have acknowledged both a moral and an immoral manner of economic activity. Even Ayn Rand, author of the audaciously titled The Virtue of Selfishness, recognized, for example, that government must exist to uphold property rights, and that anarcho-capitalism – the belief that the free market should exist instead of a state government -- would lead to immoral theft and brutality. She also held that participation in the free market was itself a moral activity, that man had the intrinsic right to consume only as much as he produced. We are all producers and consumers to some extent, and we share an obligation to do each morally. The question is, in which role do we assume a greater moral responsibility, that of producers or consumers? This dilemma grows increasingly relevant as we face the unforeseen consequences of the once-widespread (if unstated) assumption that limitless natural resources would allow us to produce forever. In what follows, the dashing Tommy Maranges and roguish Dennis Grabowski explore the question in their trademark waggishly intellectual styles.*

Tommy Maranges:

At the most fundamental level, an economy is (or ought to be) an aggregate of the interactions between producers and consumers, suppliers and demanders. Each ought to perform his end of the transaction faithfully and as promised, and we should expect no more or less. An economy grows as this aggregate does. In order for a country to consume more, it must produce more or (as the rise of China shows) cede power and autonomy to other entities. In the same way, an individual must produce at least as much value as he consumes, or he will eternally be at the mercy of others. Everything someone consumes, someone else first produces. In this respect first and foremost, as production is the a priori foundation of consumption, producers bear a greater moral responsibility for ensuring an ethical, functioning economy. Economic transactions function morally on several levels: in what they serve, whom they serve, and how they serve.

First, there exist intrinsically immoral products. We can debate which products these are, and certainly readers of different political persuasions will disagree on whether, for example, an abortion or a weapon of war is one of these products, but clearly products of this sort exist in some form or another. The producer of these, regardless of the market or demand, bears complete responsibility for them; without performers of abortions or purveyors of weapons, neither would exist. Certainly, the Church recognizes the culpability of the consumer (an unfortunately stern and cold term, but an economically correct one) of an abortion, but this is at best equally grave and not more so. In fact, the producer of an intrinsically evil product can never be less responsible for this evil than the consumer.

One imagines that the administration has further aspirations for the Notre Dame Forum than only debating who bears greater responsibility for an abortion; products that do not end lives also have a moral dimension. Those who first framed the tragedy of the commons could not have imagined the global scale it would one day reach; producers use public goods in every step of production that must be accounted for. Consumers have, in the last decade or so, begun demanding environmentally conscious products, a step in the right direction. The Prius, for example, will never be viable as a purely economic product (the additional cost eats up a decade or more of saved gas money), yet its booming popularity demonstrates that consumers take an interest in stewardship. As the hidden costs of producing the batteries and the electricity on the grid have come to light, even the environmental impact of the Prius has come into question. In this case, Toyota bears the moral responsibility for the hidden costs, and it illustrates the point that even the most environmentally conscious consumer must choose from the limited options put forward by producers. If producers fail to produce responsible products, consumers cannot consume them. Perhaps the Prius would not exist without consumers demanding it; it could not exist without producers to provide it. Without consumers, any product is improbable; without producers, a product is impossible.

If free markets are to solve the challenges posed by the modern world, producers must act first to provide innovative solutions that fill these needs in a moral way.

The relationship between production and consumption evolves most dynamically at the point of innovation, and here the curious student finds the most telling examples. Supply can never completely satisfy demand. Economists primarily wrestle with how to satisfy unlimited want with limited resources, and (potential) consumers will always demand that which does not (yet) exist. Often, producers foresee a demand before consumers do; how many of us have proposed an idea to our peers who responded, "That would be so useful!"? Any one of several products might satisfy my need for hydration; I only demand the one which best satisfies that need. If free markets are to solve the challenges posed by the modern world, producers must act first to provide innovative solutions that fill these needs in a moral way. As long as consumers demand an amoral (as opposed to immoral) product, fulfilling that demand in a moral way falls to producers. Ultimately, demand will always exist; only producers have the power to control the way in which that demand is met. A moral demand without a moral product is simply a kind wish; a moral product is an effective reality.

Dennis Grabowski:

Which bears greater responsibility in the economic chain: producer or consumer, supply or demand? We might phrase the question differently: Does the consumer demand whatever happens to be supplied, or does the producer supply that which is being demanded? Though modern consumerism blurs a distinction that was once clear, it is still true of economics that the consumer bears the much greater power - and, consequently, responsibility - in the relationship between the two.

Consider that we do not blame the executioner for the death of a man who has been sentenced to receive capital punishment. If one takes issue with state-sanctioned killings in the penal system (in light of a reasoned awareness of how the system operates), he similarly recognizes that the problem is rooted in the context of a much greater scheme of demands and responsibilities. The death was sanctioned by the judicial system, the penalty mandated by the legislature and the relevant politicians elected by the public. And it is this widest, most fundamental layer of the "responsibility pyramid" – the layer that is, in actuality, the most removed from the killing of the man on death row – in which ultimate responsibility for capital punishment lies. For it is this layer of the populace that controls which politicians are elected, what legislation passes, and what penalties are applicable in the penal system. Should the public unequivocally demand the revocation of this penalty during an election season, they would be sure to achieve their ends; likewise, if the penalty is implemented and preserved, it is the case that the public has opted in its favor.

Though pointedly political, this scenario is analogous to various free market systems. Let us consider, for example, the meat market, the ethics of which many question (for the sake of clarity, I'll focus on the most general objection of the vegetarian – that the market's explicit end is the killing of animals for meat). To be sure, those in the meat market – the livestock raisers and slaughterhouse owners – are the direct cause for those ills that the vegetarian decries.

But direct causation does not imply responsibility. We shan't hold the cattle-killer any more responsible for the killing of cattle than we did the executioner for the death of the condemned man, as both individuals are - within the capacity of their occupations - little more than tools wielded by greater powers. The slaughterhouse, livestock, and packaging companies comprise the new chain of the command, but the base layer of the responsibility pyramid is still the public. The people are the ones who ultimately decide which products are manufactured; they vote with their wallets, and only those companies who carefully heed their constituents will find success.

Though modern consumerism blurs a distinction that was once clear, it is still true of economics that the consumer bears the much greater power - and, consequently, responsibility - in the relationship between the two.

A simple thought experiment reveals as much: Consider a scenario in which all of those companies that currently make up the meat market are shut down (large-scale supply is ended), and another in which all humans are "converted" to vegetarianism (demand is ended). In the first scenario, new companies - new tools (albeit self-serving ones)- would be established to fulfill the demands of the consumers. The second scenario would, however, result in the effective end of the meat industry. The vegetarian is better served by changing the hearts and minds of consumers than he is by affecting corporations in the meat market, as the power to achieve his ends (and the responsibility for failing to) is overwhelmingly concentrated in this former group.

There exists some concern over the process of production, and it is here, as this author believes, that the producer bears its greatest share of responsibility. It is safe to say, however, that those markets relevant to our democracy are increasingly transparent - concerned consumers have access to infinitely more information about how products are being made than they did a century ago, in the industrial period marked by Sinclair's whistle-blowing novel *The Jungle*. Consumers are increasingly demanding higher ethical standards of their producers, and recent advertising trends that focus on environmental benefit (e.g. the "go green" slogan) and charitable profit donations (e.g. the "red campaign") evidence this notion.

More importantly, consumers, fully aware of the power that they possess to mold markets to certain standards of ethical sufficiency, have established norms in the form of laws. These laws span all markets, and include checks on child labor, unfair wages, unsafe production, and unsafe products. The examples used at the beginning of our discussion serve our current discourse well, then, as they illustrate that consumers can, in their dual roles as citizens wielding political power and as knowledgeable consumers in the possession of economic means, affect the ethical standards of the companies they support, and even the ones that they do not. More importantly, though, is the notion that consumers ought to imbue producers with such standards, for with great power comes great responsibility, and consumers possess much of both.

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Despite setbacks, GOP still in lead for midterm elections

Pete Freddoso
Staff Writer

The month of August was a grueling one for the Democratic Party. Gallup, Rasmussen, and The Washington Post released polls asking whether respondents preferred the Democratic or Republican candidate in any race. Results showed the GOP with a double digit lead in the generic ballot. Why have Democrats been polling so badly for the last month?

"It's the economy," explains Dr. John Roos, professor in the Political Science department. "When you get unemployment hanging up around 9.5-10% in America, folks are really unhappy. If the unemployment rate was around 7.5%, then the generic ballot would be different."

Dr. David Campbell, associate professor of political science, agreed that the Democrats are polling badly because of the poor economy. "Any incumbent party, whether it's Republican or Democratic, is going to suffer when the economy is in tough shape, and it is now."

Dr. Campbell also pointed out another important factor for Democratic poll numbers. "There is good reason to think that the American voter likes the idea of a divided government. It's not inconceivable to think that there are many voters who would like to see a Republican check on a Democratic White House. I wouldn't say that's the primary reason why the Republicans have seen an uptick in the polls, but I am inclined to think that there are at least some voters out there who do like the idea of balancing the various branches against each other."

Despite its large leads in the polls, the last month has not been completely smooth sailing for the GOP. In the Delaware Senate Primary, newcomer Christine O'Donnell, an affiliate of the polarizing Tea Party movement, upset Representative Mike Castle, the GOP favored candidate.

Many political insiders saw this upset as turning a probable GOP win into a likely Democratic pickup. The situation hit fever pitch when the National Republican Senatorial Committee (NRCS) announced that it would not fund O'Donnell's campaign the night she won the primary. But in an about-face move the next day, Sen. John Cornyn released a statement that included the following: "Let there be no mistake: The National Republican Senatorial Committee—and I personally as the committee's chairman—strongly stand by all of our Republican nominees, including Christine O'Donnell in Delaware."

Although O'Donnell now has the financial support of the NRSC, there are still numerous issues that are plaguing her campaign, including several alleged personal and campaign-related financial discrepancies, in addition to her primary strategy of baselessly accusing her primary opponent of a homosexual affair and calling him "unmanly."

Even with the setback in Delaware, the GOP stands to make huge gains in November in key battleground states such as Indiana, Ohio, Pennsylvania, and Florida. For example, Rasmussen Report's latest poll in the Florida Senate race shows Marco Rubio (R) leading Charlie Crist (I) and Kendrick Meek (D) by a margin of 41%-30%-23%. Many experts expected Crist's Independent run to split the conservative vote, strengthening Meek's chances of winning.

Ohio's Senate and Gubernatorial races are also sparking national interest. Polls released last week by Quinnipiac University show incumbent Democrat Gov. Ted Strickland trailing his Republican opponent John Kasich by 17 points, and Lt. Gov. Lee Fischer trailing Republican Rob Portman by 20 points in the race for Ohio's U.S. Senate seat.

Indiana's U.S. Senate race looks similarly one-sided, with Republican Dan Coats leading Democrat Brad Ellsworth by a 50%-34% margin, according to a Rasmussen poll released September 15th. Also, the race for Representative in Indiana's second district, which includes South Bend, is beginning to look more competitive.

Joe Donnelly, the incumbent Democrat, is running as a centrist and independent thinker. A large part of his campaign strategy has been to distance himself from President Obama and House Speaker Nancy Pelosi, evidenced by his own TV ad where he says (over images of them) that he does not work for the "Washington crowd."

Republican challenger Jackie Walorski trailed Donnelly by two points in an American Action Forum (R) poll released August 19th. The poll is likely to lean Republican because of its source, but it still seems that recently, Donnelly's edge has been eroding.

Pete Freddoso is learning Greek. Contact him at pfreddos@nd.edu.

Kirk to testify in "ND 88" trial

continued from front page

"Kirk was in charge of granting demonstration permits, and there appear to be some discrepancies in the application of ND's demonstration policy," he told The Rover.

As associate vice president, Kirk was responsible for handling all demonstration requests, including requests from members of a gay rights activist group and an anti-ROTC protest group in 2007. Though the university dropped the charges against these groups, the university continues to press charges against the ND 88.

In April, Judge Scopelitis lifted a stay order that prevented Dixon from deposing university officials. On June 3, the university sent Director of Security Police Phillip Johnson to a scheduled deposition with Dixon.

Johnson, who was designated by the university as its representative, could not provide any of the details Dixon requested in his deposition. "Phil Johnson's testimony supported our inclination that we would need to seek Mr. Kirk's testimony as well," Dixon stated.

Dixon proceeded to take Kirk's deposition. Kirk was fired June 14, two weeks after Johnson's deposition.

After Dixon requested that the university produce documents pertaining to Kirk's dismissal and said he would ask Kirk why he was fired during the deposition, Notre Dame filed a motion to quash Kirk's deposition.

According to Dixon, Notre Dame's stated position is suspicious.

"That Notre Dame produced Kirk's unqualified underling should itself indicate Notre Dame is trying to hide something," he wrote.

Moreover, Dixon claims that Kirk's testimony is key to the case.

"When (controversial protester) Randall Terry came to town to engage in pro life demonstration on Notre Dame's campus in 2009, he met with Bill Kirk, not Phil Johnson," he said. "When Soul Force came to town to engage in pro gay-lesbian transgender demonstration on Notre Dame's campus in 2007, they were required by Father Poorman to communicate with Bill Kirk, not Johnson…. When members of the Catholic Worker came to town to engage an anti-war/peace demonstration on Notre Dame's campus in 2007, they were required to reach out to Bill Kirk, not Phil Johnson, to get approved to demonstrate on campus."

In a letter to Dixon, Richard Nussbaum, legal counsel to Notre Dame and the attorney who filed the motion, argued that Kirk's firing is irrelevant to the trial of the ND 88. "Clearly the personnel issues involving Mr. Kirk do not relate to the subject matter of the pending case nor does it involve information reasonably calculated to the discovery of admissible evidence," Nussbaum stated. "His change of status occurred over a year following the arrests of your clients and is no way tied to the claims or defenses in this case."

Nussbaum referred to Johnson's deposition in the letter, pointing out that "Director Johnson testified Mr. Kirk had no role in these arrests, nor is there any evidence Mr. Kirk had in role or was present when the arrests occurred."

In the motion to quash, Nussbaum argued that the request for documents pertinent to Kirk's firing was a "fishing expedition," a phrase that indicates an attorney's attempt to discover information in court that is irrelevant to the case.

The date of Kirk's deposition is not yet determined.

Gabby Speach enjoys fishing. Contact her gspeach@nd.edu.

Father McDonald on board of trustees

continued from front page

In 1984, the board introduced two positions on the board for recent graduates of the university under 30 years old, "one male, the other female, to provide the perspectives of recent alumni," according to Fr. McDonald. As outlined in the university bylaws, the positions are strictly limited to three-year terms and are not included in the number of trustees previously fixed by the fellows of the university.

Kathleen M. Fox currently holds one of these positions. Fox graduated summa cum laude from Notre Dame in 2007 with a double major in philosophy and theology. She was distinguished for excellence in theology when she earned the Rev. John H. Cavanaugh, C.S.C., Award.

Fox also led The Shirt Project in 2005, held internships with the U.S. Attorney's Office and the British Parliament, and debuted in Notre Dame's first annual Forum in 2005, "Why God? Understanding Religion and Enacting Faith in a Plural World." More recently, Fox received her JD degree this past June from the Stanford Law School, where she was active in the Stanford Public Interest Law Foundation and the Guardianship Pro Bono Program.

David M. Baron occupies the other recent-graduate position on the Board. In 2006, Baron graduated magna cum laude from Notre Dame with a bachelor's degree in political science and economics. As an undergraduate, Baron served as president of the student government from 2005-2006 and was later recognized for his service with the 2006 Rev. A. Leonard Collins, C.S.C., Award.

Additionally, Baron co-founded Men Against Violence and interned beneath Sen. Evan Bayh for the Faith in Public Life organization based in Washington, D.C. Baron went on to receive his JD degree from Harvard Law School in May 2009. While pursuing his degree, Baron actively participated in the Catholic Law Students association on campus. Baron currently works in Chicago as an associate for Sidley Austin LLP. He practices for the firm's Commercial, Competition, and Securities Litigation Group.

Elected to the board of trustees in 2008, both Baron and Fox will conclude their terms in May. Baron and Fox denied personal interviews and directed The Rover to send questions to the Board Secretariat.



David M. Baron, ND '06

Each elected trustee serves a 5-year term, after which the trustee emeritus may be re-nominated by the chairman of the board and the president for another five-year term. The retirement age for any member of the board is 70, except in the case of the chairman, who may serve until 72 years of age.

The board of trustees meets three times in the fall, winter, and spring of each academic year but may hold additional meetings at the chairman's discretion. The board meets and operates under the following 13 standing committees: the Executive Committee, the Governance and Nominating Committee, the Academic and Faculty Affairs Committee, the Student Affairs Committee, the Investment Committee, the Finance Committee, the University Relations/Public Affairs and Communication Committee, the Committee on Social Values and Responsibilities, the Audit Committee, the Committee on Athletic Affairs, the Facilities and Campus Planning Committee, the Compensation Committee and the International Facilities Committee.

The university bylaws include a policy for appeals to the board of trustees. Disputes may be received by the Office of the President and the president can forward any dispute to the board "if the matter is of serious importance." The board may then attend to the matter "en banc or through an ad hoc committee of not less than three members of the board who shall be appointed by the chairman."

Since Ray is not a Notre Dame trustee, you can contact him any time at rkorson@nd.edu. He'd love to hear from you.

Langan addresses Orestes Brownson, the American Experiment at HCC

Andrew Weiss
Staff Writer

Orestes Browson's work, even with its complications, offers a better lens through which we can understand the American system than that of the more popular John Courtney Murray. This was the theme of Professor Jeffrey Langan's address to the faculty and students of Holy Cross College in his lecture entitled "Orestes Brownson and the American Proposition." Held on September 15, the event was sponsored by the Dean of Faculty and the Liberal Studies Department.

Currently, the Catholic left and right both appeal to Murray, Langan observed. The left defends Barak Obama's honorary degree at Notre Dame based on Murray's approach to abortion politics. The Catholic neoconservative right, exemplified by intellectuals such as George Weigel and Michael Novak, extol Murray's doctrine of religious freedom to justify capitalist economics and a robust foreign policy.

Brownson, however, would critique both of these positions. Langan first outlined Brownson's biography before explaining his understanding of the American Constitution and his fears at the end of the Civil War.

Born in 1803, Brownson began his public career as a Presbyterian, becoming a Universalist in 1824. Between 1829 and 1844, he adhered to a variety of religious doctrines and enthusiasms: he denied the reality of Divine Revelation, the divinity of Christ, the possibility of a future judgment, joined Robert Owen's war against religion, property, and marriage, abandoned Christianity, became a Unitarian, and finally, in 1844 converted to Catholicism.

As a sign of Brownson's popularity, in 1840 he wrote a pamphlet showing that democracy required the abolition of Christianity. Since Brownson was a known Democrat, his pamphlet became instrumental in enabling the Whigs to paint Martin Van Buren and all Democrats as radical, costing them the presidential election of 1840.

Brownson's career as an author culminated in the publication of The American Republic, published in 1865. He died in Detroit in 1875 and his remains are buried in the Basilica of the Sacred Heart's Crypt at the University of Notre Dame.

In The American Republic, Brownson, in opposition to Murray, argues it is impossible to reconcile the political philosophy of the Founding Fathers with the Catholic tradition. The Fathers were too steeped in Lockean individualism and relied on an image of the human person as a self-interested individual. Their system ultimately lacked the rationale for opposing slavery and secession.

Socialism was not a real threat in America. Instead, Americans risked replacing individualism with Rousseauian humanitarian democracy, which in the name of abstract rights, fails to respect the importance of the person and the local territory as significant.

Brownson feared the humanitarian impulse might lead the federal government, represented by the atheist philosophy of Frederick Douglas, to meddle unnecessarily in the process of Reconstruction in the South, taking away the responsibility that each territory has for writing its own laws and enforcing justice.

Brownson, while supporting the North during the Civil War, opposed the atheist ideology of Frederick Douglas and the Republican Party after the Civil War. Their actions would introduce a cycle of misunderstanding, revenge, and violence. According to Langan, some elements of the history of Reconstruction, the NAACP, and the Civil Rights Movement have proven Brownson's fears as valid.

Professor Langan's talk led to a vigorous 45 minute discussion with the over fifty participants in attendance. Questions included how Brownson would deal with Catholic libertarians to the legitimacy of American system itself. Brownson saw Catholics, with their understanding of the Trinity as well as the relationship between territorial communities and the universal Church, as having a superior philosophy for respecting authority (contra libertarians), reforming economics along the lines of redistributive justice, and providing a sounder philosophical basis than modern republican or democratic theories.

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Flannery O'Connor

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remain indebted to and humbled before God.

According to Wood, O'Connor's short story "The Enduring Chill" examines Catholic catechisis at its worst. The tale follows a young man named Asbury Fox who is exposed to poor examples of faith by his racist "smother mother" and other religious acquaintances. At one point, Asbury believes he is dying and asks for a Catholic priest.

The meeting between Asbury, a morally grotesque character, and the orthodox priest is a stunning combination of humor and profundity. O'Connor portrays this "grotesque, orthodox," view of catechesis "powerfully and artistically," said Wood. Although Asbury remains resistant to the priest's questions and criticism, by the end of the conversation, Asbury "in effect (though not verbally) asks for the Holy Ghost."

Finally, Wood addressed "the most important of the three (works discussed)," the short story "A Temple of the Holy Ghost," which examines good Catholic catechesis. The story revolves around the religious journey of a little girl who is a "bad Catholic, but Catholic through and through." She is prideful and sometimes disrespectful, but still accepts Catholic teaching. When her less religious cousins come to visit, they make fun of the poor catechesis which they have received in Catholic school.

The story ends with an incredible revelation that strips the girl of her pride and teaches her that Christ is the way to salvation. Through this literary artistry, Wood proposed, Flannery O'Connor catechizes by showing, rather than by preaching. In doing so, she developed a clever remedy for the absence of effective catechesis in current society.

Anna Powers is a freshman biology major who loves movie soundtracks, looking out of backseat car windows, and the idea of tea. She would be happy to spend the rest of her life eating baklava. Contact her at apowers2@nd.edu.

On a Road to Nowhere: Tom Friedman's house

Gabby Speach
Editor-in-Chief

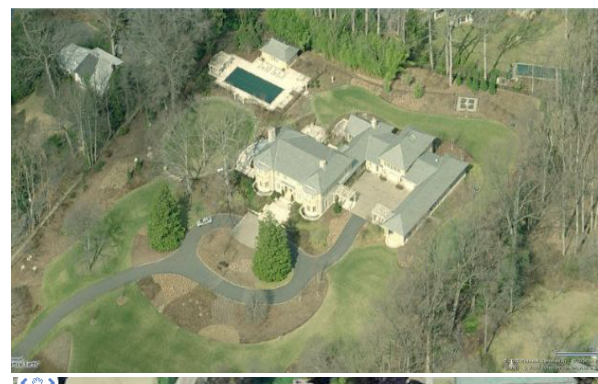
In light of Pulitzer-prize winning New York Times columnist Thomas Friedman's imminent visit to Notre Dame, we thought a comparison between Friedman's home and the lovely Lyons Hall might be worth your while.

Friedman will speak at this year's Notre Dame Forum, "The Global Marketplace and the Common Good." Though Friedman will likely speak on economic issues rather than sustainability, he has written more than once on the importance of energy efficiency. In a June 2009 column, for example, he said of proposed energy legislation,

"Yes, this bill's goal of reducing U.S. carbon emissions to 17 percent below 2005 levels by 2020 is nowhere near what science tells us we need to mitigate climate change. But it also contains significant provisions to prevent new buildings from becoming energy hogs, to make our appliances the most energy efficient in the world and to help preserve forests in places like the Amazon."

Yet, as the photo to the right shows, Friedman's concern that we not become energy hogs is surprising, if not discordant, with his 11,000 square foot home. Al Gore is a natural, if more extreme, parallel....and we're not even touching Friedman's admiration for the "enlightened" Chinese government.

Lyons Hall, on the other hand, valiantly supports GreeND, as evidenced by signs like "Love the earth! Hit the lights!" in every bathroom. In fact, we think Lyons outshines Friedman's home on several other counts:



Above: Tom Friedman's house, and a view of Lyons

1. Architectural style. Built as an honors residence hall in 1927, Lyons still stands as a prominent example of Notre Dame's renowned Gothic architecture. It sits cozily between the Rock and Morrissey. Nor is it far from our beloved Grotto. Lyonites never want for prayer, men, or exercise. Friedman's home, on the other hand, is a newly constructed and lonely building in the middle of a seven-acre lot.

2. Sidewalks. The quad between Lyons, Morrissey, and Howard is the only place on Notre Dame's campus to feature, yes, a star-shaped configuration of sidewalks. Walk out the door of Lyons and one inevitably passes friends and neighbors. Friedman's driveway is a convenient circle, but where does it go? In the words of David Byrne, "We're on a road to nowhere." And the car (not a bike, we might add) in the driveway looks quite solitary.

3. Waterfront view. Most windows in Lyons are privileged to have a gorgeous, and, if we may say so, all-natural view of St. Mary's lake. There are even real geese and swans in the water. In autumn, the changing leaves, the bright blue sky, the setting sun, and the chill night air stir the soul to contemplation of our Creator. From the Friedman home, one has only the vision of a rather large, artificial pool, minus poultry. We hope that the Friedmans can find some visitors to fill the poolhouse.

Gabz is proud to be a Lyonite. Contact her at gspeach@nd.edu

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A Clarification:

In our previous issue, Managing Editor Jonathan Liedl's article, "Preparation for Baraka Bouts underway," quoted a student who stated that "baraka" is the name of an African tiger. In fact, "baraka" means "blessing" or "chance" in Swahili.