The Irish Rover

It behooves a watchdog to bark. Good, Rover.

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Feast of Pope Saint Martin I

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Faculty senate votes against pro-life resolution

Stephanie House
Culture & Thought Co-Editor

The Notre Dame Faculty Senate voted to defeat a resolution to endorse University President Fr. John I. Jenkins' Task Force on Supporting the Choice for Life. Twenty-two members of the Senate voted to defeat the proposal, while 8 voted in favor and one abstained, at a March 1 meeting.

President Jenkins' Task Force on Supporting the Choice for Life was formed in Fall 2009. The stated purpose of the resolution was to support pro-life initiatives by students, to acknowledge and emphasize the pro-life witness of Fr. Jenkins' Task Force and the University Life Initiatives, to assert that the university can be at once fully Catholic and fully engaged in pursuing truth through conversation with other universities, and to assert Catholic social teaching as the foundation for the moral and intellectual life of the university.

The proposed resolution states, "The Faculty Senate affirms again Fr. Jenkins' witness to the University of Notre Dame's commitments both to intellectual inquiry and debate and to the dignity of the human person and the sanctity of human life; and by this resolution wishes to commend the ongoing public witness of Fr. Jenkins, his Task Force on Supporting the Choice for Life, the Coordinator of University Life Issues, and most especially Notre Dame students, to a culture of life."

The resolution also asserts that it respects the "freedom of conscience of individual University faculty (and Faculty Senate) members who may disagree in whole or in part" with the Task Force. In addition to encouraging the university to implement the suggestions of the Task Force, the resolution "urges both the Coordinator for University Life Issues and the University administration itself to strive in all their programs and policies to be faithful to the full spectrum of Catholic Social Teaching."

Philip Bess, professor of architecture, proposed the defeated resolution. Although he was not available to comment on the resolution or the Faculty Senate's vote, Bess described the resolution in his presentation to the Faculty Senate.

"I ask you to note that the resolution before us tonight includes neither the word "abortion" nor the term "pro-life;" and that the recommendations of the President's Task Force include no legislative agenda, but rather concern

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Survey seeks to collect data on GLBTQ student life

Ray Korson
Campus Co-Editor

Last week, invitations to participate in the "Notre Dame GLBTQ Survey" were disseminated throughout the Notre Dame community as student and alumni groups circulated the link to the survey. The survey, created and hosted through the popular online SurveyMonkey poll service, was created by the organization known as the Gay and Lesbian Alumni of Notre Dame and Saint Mary's (GALA-ND/SMC) and distributed by student groups across campus.

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ND at the Rose Bowl but not for football

Michael Bradley
Staff Writer

On a cloudy Sunday afternoon broken by southern California sunshine, over 6,000 people gathered outside the Rose Bowl Stadium in Pasadena, California to hear Archbishop Jose Gomez of Los Angeles open the first-time "Walk4Life - SoCal" with a welcome and prayer.

"Archbishop Gomez noted that Jesus Christ spent nine months in the womb before being born," recalled Fr. Bill Miscamble, CSC, Notre Dame professor of history and president of the University Faculty for Life chapter at Notre Dame.

"(Archbishop Gomez) explained that Jesus did this 'to show that human life is sacred, to show that every life is precious to God,'" Fr. Miscamble continued, noting that the archbishop also affirmed that "all life is sacred from conception to natural death."

Fr. Miscamble and Angela Pfister, assistant director at the Notre Dame Center for Ethics and Culture, both represented the Center for Ethics and Culture and the Notre Dame Fund to Protect Human Life at the event. They were joined by Notre Dame junior and *The Irish Rover* editor-in-chief Gabby Speach.



photo courtesy of Angela Pfister

Fr. Miscamble, CSC, Terry Seidler, Gabby Speach, and Angela Pfister.

The archbishop's opening address marked the beginning of the day's activities, which ran from 11:00 AM to 5:00 PM on March 27. Following his remarks, many in the crowd embarked on a 2.5 mile walk that circled around and near the Rose Bowl Stadium. As part of the festive atmosphere, a KidZone area offered a bounce house, face-painting, games, and prizes for young children in attendance

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ND trustee Cathie Black fired

Claire Gillen
Executive Editor

Notre Dame trustee Cathie Black was forced to resign from her position as New York City's schools chancellor last Thursday. It was the 95th day of her tenure in a position that is ordinarily held for three years.

According to the *New York Times* and other sources, New York Mayor Michael Bloomberg demanded that Black resign in a private meeting earlier that day, and Black agreed almost immediately.

A poll released by the Marist College Institute for Public Opinion on April 4 measured Black's job approval rating to be 17 percent, down from 21 percent in February.

Black's brief stint as schools chancellor was marked by controversy.

Black was booed and heckled during numerous meetings open to the public. During a meeting in lower Manhattan, Black addressed a question about school closing with the quip, "Could we just have some birth control for a while?" She also compared questions of school overcrowding to "many Sophie's Choices," a reference to William Styron's 1979 novel in which a mother is forced to choose which of her two children will survive a Nazi concentration camp. At another point, she appeared to mock protestors at public hearings on school failure and closings.



Cathie Black at a 2008 interview

According to numerous reports, Black's own staff appeared to lack confidence in her. In a recent meeting of educational officials, for instance, Black was nearly pushed aside by a member of the Education Department who seized the microphone to answer a question directed to her.

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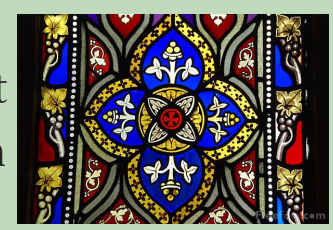


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THE FINE PRINT

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.

"The Gospel of Life must be proclaimed and human life defended in all places at all times."

-United States Conference of Catholic Bishops,
"Living the Gospel of Life: A Challenge to American Catholics"

The pro-life movement at Notre Dame, post 2011

GABBY SPEACH
Editor-in-Chief



Dear Fr. Jenkins,

I write my final editorial for *The Irish Rover* in gratitude for the support you have shown pro-life initiatives at the university. Thank you especially for your presence at the March for Life over the past two years. The students of the Right to Life group deeply appreciate your visible support. I am also excited about the newly established Office of University Life Initiatives, now coordinated by Mary Daly, a friend of mine whose pro-life witness I aspire to follow.

It has been a difficult year for Notre Dame. The deaths of Lizzy Seeberg, Declan Sullivan, and Sean Valero pushed the university into the media's spotlight, often to confront heavy criticisms.

Unfortunately, Notre Dame has been uncomfortably in the spotlight since my first year as a student here, when President Obama was invited to give the commencement address and to receive an honorary degree. Prior to and since that controversy, no other event has raised so many questions about Notre Dame's status as a pro-life university.

In my three years at Notre Dame I have been thrilled to be part of the university's efforts to become institutionally more pro-life. I have been privileged this year to be a student leader in Right to Life and editor-in-chief of *The Irish Rover*. Since I only have one more year to be as closely connected to the university's efforts as I am now, in this letter I would like to ask some questions about the future of pro-life initiatives at the university.

First, will you continue to show strong support for pro-life initiatives that have already been developed? The Office of University Life Initiatives, and the projects begun by Professor John Cavadini and Mary Daly, provide an institutional venue for your support. At the same time, the Notre Dame Fund to Protect Human Life and the Center for Ethics and Culture have also begun several critically important projects, most notably Project Guadalupe, a new three-part pro-life interdisciplinary educational program that will train future generations of pro-life leaders.

I have enjoyed the pro-life opportunities and support offered by the Center for Ethics and Culture since my freshman year, including the center's annual fall conferences, their Bread of Life dinners for students and professors, and their support of the Right to Life club. At the Fall Conference in November, Professor David Solomon announced plans for his tenure as director of the center to end in May 2012. If and when his term as director ends, will you ensure that the Center for Ethics and Culture survives as a source of pro-life activity on campus? Will you also ensure that his successor promotes and supports Project Guadalupe, and advances the projects Professor Solomon has begun during his tenure as director?

Second, the Faculty Senate recently turned down a pro-life resolution proposed by Professor Phillip Bess. I am concerned that the Faculty Senate did not agree to adopt it because it was a proposal that commended you for your participation in the March for Life and your creation of the Task Force on Supporting the Choice for Life. It also commended the efforts of University Life Initiatives and students actively involved in pro-life work at Notre Dame. Faced with the vote against this resolution, will you continue to hire more Catholic faculty members who would support your efforts to strengthen Notre Dame's pro-life commitment?

Third, will you continue to work for the inclusion of more courses about life issues in the university's curriculum? Last spring I was a student in the first "Gospel of Life" joint theology/philosophy seminar, co-taught by Professors John Cavadini and David Solomon. The Center for Social Concerns also sponsors the "Gospel of Life" seminar trip to Washington, DC over fall break each year. Perhaps you might propose an interdisciplinary minor specifically designed to engage students on questions about life issues?

Fourth, when will you make life issues the subject of the University Forum? The threats to human survival and flourishing addressed by previous forum topics—the global health crisis, sustainability, and the global marketplace–are deeply connected to a widespread loss of respect for human life in its earliest and weakest stages.

In his address here at Notre Dame last Friday, Archbishop Chaput shed light on the most important thing I've come to appreciate about being pro-life in my time at Notre Dame: our responsibility to address not just one, but all the life issues. At the same time, Archbishop Chaput also emphasized the right to life as the most important right that we need to protect. His words express what I hope will be the continued aim of Notre Dame's pro-life work:

"I believe that abortion is the foundational human rights issue of our lifetime. We can't simultaneously serve the poor and accept the legal killing of unborn children. We can't build a just society, and at the same time legally sanctify the destruction of generations of unborn human life. The rights of the poor and the rights of the unborn child flow from *exactly the same human dignity* guaranteed by the God who created us.

"Of course, working to end abortion doesn't absolve us from our obligations to the poor. It doesn't excuse us from our duties to the disabled, the elderly, and immigrants. In fact, it *demands* from us a much stronger commitment to materially support women who find themselves in a difficult pregnancy.

"All of these obligations are vital. God will hold us accountable if we ignore them. But *none* of these other duties can obscure the fact that no human rights are secure if the right to life is not."

In closing, I urge you to make the office of the president a stronghold for Notre Dame's commitment to defending the sanctity of all human life. Fr. Hesburgh engaged the defense of civil rights as the great moral battle of his day. Today we are fighting the same battle but for a more fundamental right, the right to live. Only from the right to begin one's life can one's right to live a full and flourishing life come.

I have written you this letter not simply because I am passionate about pro-life efforts at Notre Dame, but also because I truly love Notre Dame. I see great potential for the university to become the strongest and most outspoken voice for the pro-life movement. I am happy to have been given this chance to share with you my questions about what I still believe is the most important issue facing Notre Dame in years to come.

Thank you for your continued support for all pro-life efforts at the university.

Contact Gabby at gspeach@nd.edu. She is grateful to have spent her junior year as editor-in-chief of The Rover and wishes incoming editor-in-chief Claire Gillen great success.

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

THE RAMBLER'S Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

JONATHAN LIEDL
Managing Editor

Jonathan is a senior in the Dill.

CHEERS

Friends of *The Rover* doing cool stuff

Well, since you're reading our paper, you probably already know that *Rover* people are pretty awesome. I mean, who else would devote their Saturday night to writing articles on such topics as campus architecture and South Bend sociology? But believe it or not, our *friends* do cool things, too! For example, John Gerardi's girlfriend, Holly, has put together a portfolio of photographs exploring how Catholic women have viewed themselves throughout history (callandchallenge.org). And if visual art isn't your thing, how about some mesmerizing melodies? EIC Gabby Speach's roommate, Rebecca, will be performing works from the likes of Mozart, Chopin, and Bublé at her junior piano recital this coming Sunday at 4:00 PM in the Snite Museum. If you go, tell 'em *The Rover* sent you.



Obscure schools from Minnesota that are good at hockey

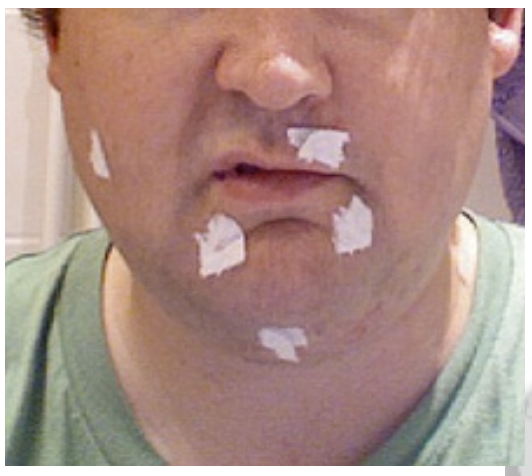
Everyone has a weakness. Babies have that weird self-destruct button on the top of their heads. That Charlie Sheen guy has an unhealthy fondness for "snow." And apparently otherwise insignificant schools from the land of 10,000 lakes are the bane of Notre Dame hockey. For the second time in three years, the Fighting Irish have been ousted from the NCAA tournament by a Minnesotan team that only 155 people on campus had previously been aware of. And while I do consider myself a fan of Notre Dame hockey, if someone had to knock off the Irish, I'm glad it was a school from the backwoods of 'Sota, my old stomping grounds. So Beavers of Bemidji and 'Dawgs of Duluth, I salute you.



JEERS

BIC Disposable Razors

Don't be deceived by the cute little mascot, with his shiny black head and his bright yellow coat…BIC disposable razors are the mini-hacksaws of Satan. They're more proficient at ripping apart flesh than they are at cutting hair. I used a BIC disposable razor just *once* and it looked like I'd just survived a shark attack. Honestly, I could get a less painful shave using a rusty machete.





Phone chargers

When I "misplace" my phone charger, it should not be essentially impossible for me to locate a temporary substitute. Seriously, why does every single make and model need to have its own uniquely shaped charging device? This isn't the key to a car or the password to a personal computer—it's something that gets energy from the wall into my battery. That's it. There's really no need to have 138 varieties of chargers, each with their own intricate designs, different simply for the sake of being different. Seems like personalization run amok. Maybe I should just conform already and get an iPhone.

Buildings

Love is a fickle thing some say, and I'm beginning to see why. Only a couple months ago, I was singing the praises of every edifice on campus as I clung to their heated interiors like a babe to his mother's bosom. I didn't see how my life would've been possible without the likes of DeBart and Dillon shielding me from the snow and sub-zero temps. But now that a Siberianesque winter has been replaced by a San Diego-like spring, I look upon them with utter disdain. Once my protectors, now they're simply unnecessary, unnatural, man-made obstacles preventing me from enjoying the golden sunshine on my skin, like God intended—kind of like clothes.



Profs comment on survey methodology

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Liam Dacey, a 2004 Notre Dame graduate and the current chair of GALA-ND/SMC, described the survey on its Facebook page.

"The survey was created by the Gay and Lesbian Alumni/ae of ND and SMC (GALA-ND/SMC) and students in the Progressive Student Alliance," he wrote. "We want to get a better idea of what the student, faculty, staff, and alumni perception is of the environment on campus for GLBTQ members of the community. We'll be sure to share the results with everyone."

In an email correspondence with *The Irish Rover*, Dacey expressed the hope that "the survey results can be used in a constructive manner to stimulate dialogue and thought" about GLBTQ issues on campus.

"We all share the common goal of Notre Dame being a welcoming and supportive place, and we believe we will make progress on this goal through respectful, truthful dialogue," he said.

Dacey wrote, "We did not target specific groups. Instead, we tried to spread the survey to as many people as possible through facebook, listservs, etc."

In an email to *The Rover*, Jackie Emmanuel, president of the Progressive Student Alliance (PSA), wrote, "[W]e hope that some of the responses, particularly those in the comments, will contest the idea that Notre Dame is perfectly accepting/supporting of the members of our GLBTQ community." PSA has advocated for the inclusion of sexual orientation in the university's non-discrimination clause and hosted a campus-wide "Coming Out Day" event this fall.

Others have raised concerns that the survey is an inadequate gauge of current attitudes about GLBTQ issues on campus.

"Non-response bias could be a concern," said Notre Dame political science professor David Nickerson. "I would wager that people sympathetic to GLBT rights were more likely to respond, so the survey probably overstates the level of support for the GLBT community on the campus as a whole," he said.

Furthermore, Nickerson pointed out that knowing the response rate would enable researchers to estimate the extent to which non-response bias affects the survey results.

"The magnitude of this bias is impossible to know without conducting a survey with a much higher response rate," he said.

Christian Smith, Notre Dame professor of sociology and executive director of the Center for Social Research, echoed Nickerson's comments. Stressing the difficulty of conducting accurate social surveys, he commented, "Simply asking an entire population to complete a survey without sampling, incentives, and methods to track completions always leads to invalid results. The non-response biases are almost always fatal, because the survey data end up representing mostly the people most invested in the issue that the survey is about, which usually turns out to be the polar extremes."

Smith described the work involved in conducting accurate surveys.

"To collect reliable survey data, one always has to take a good sample of the population and then do the work to get a high completion rate," he stated. "Otherwise, the data collected end up telling us nothing of real value. Even worse, the data collected can be misleading in their implications."

Nickerson also noted one exception to the "relatively neutral" tone of the survey, in a question that asked whether "Notre Dame is in the homophobic Stone Ages when it comes to serving the needs of the GLBTQ community."

According to Nickerson, an inquiry regarding the "homophobic Stone Ages" has no point of reference for the majority of students confronted with the question. "Even if the respondent had an idea of the era," asked Nickerson," would he or she really know what conditions were like during that period?"

One of the questions on the survey asks whether "there should be an officially approved gay and lesbian student club and/or gay-straight alliance (GSA)" at Notre Dame. The survey also asks those completing the questionnaire to identify their affiliation to the university and included optional sections asking for personal contact information and sexual orientation.

The survey ends with a response box, requesting additional comments regarding GLBTQ life at Notre Dame. The timeframe for the survey is not stated.

The circulation of the survey comes at the onset of "StaND Against Hate Week" 2011, a week of activities dedicated raising awareness of hate and discrimination, especially as it is directed towards gay and lesbian persons. "StaND Against Hate Week" is one of the many university observances that seeks to establish a spirit of inclusiveness and a supportive community for gay and lesbian students.

A couple weeks prior, Brian Sims, billed as "the first and only gay football captain in NCAA history," spoke at the PSA's Rally for Diversity event. His stated goal was to encourage GLBTQ athletes and allies to fight against prejudice and discrimination on the basis of sexual orientation.

The ladies of The Rover *staff agree: Ray Korson is a scholar and a gentleman. Contact him at rkorson@nd.edu.*

Letter to the Editor

Dear Ms. Kuklinski,

I appreciated your article about the president of "Research Down Syndrome" appearing at Notre Dame, but there is an inaccuracy in the article in the *Irish Rover*. The Kennedy-Brownback Act which I helped to pass (see my article "Down, Hero Dad and Palin" in the National Catholic Register, published October 7, 2008) was passed in the US Congress, *not* in Massachusetts. Senator Brownback initiated the legislation and Kennedy agreed to co-sponsor it.

It is still awaiting funding in the current Congress, and the prospects are bleak, despite the fact it passed with 100% of the vote in both houses of Congress.

There is a tremendous push for eugenic abortion of our beautiful children in this nation, and as a mother of a nine year old daughter with Down syndrome, I have dedicated my career to eradicating what Dr. Jerome Lejeune, who discovered the cause of Down syndrome, termed "chromosomal racism."

Thank you for an otherwise perfect article!

Best,

Leticia Velasquez
Co-founder of KIDS Keep Infants with Down Syndrome

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Fr. Frank "Rocky" Hoffman explains Catholic teaching

TOM NIELD
Staff Writer

Fr. Frank "Rocky" Hoffman recently spoke to students in the Knights of Columbus building about Catholic teaching on marriage. The talk was hosted by Rodzinka, a student group that holds discussions and lectures to promote a positive vision on campus for building healthy relationships, stronger marriages, and stronger families.

The evening began with a dinner provided by Rodzinka, followed by a lecture presented by Fr. Rocky. Fr. Rocky is an Opus Dei priest and the executive director for Relevant Radio, which broadcasts from 33 stations in the US and reaches over 60,000 people in the Chicago area. He began the talk by stressing that marriage is vitally important to civilization as a whole and that children who grow up with their biological parents are happier, healthier, smarter, and better contributors to society.

He then stressed man's natural need to love and that he had "no one to serve, no one to give himself to, no one to love, no one for whom to lay down his life" until Eve. Marriage is the principal conduit through which mankind moves from selfishness to selfless giving.

He then expanded this situation to everyone, not just married couples. No one should be alone; otherwise one inflates his ego and starts acting for himself and not for others. Fr. Rocky said this applies to children as well, and suggested that if a child has a big ego, a parent should put him on a sports team. Activities like these help show individuals the value of selflessly working for team goals, and help them to gain perspective on their abilities.

Fr. Rocky continued to talk about the role of marriage in the Bible by citing the marriage feast at Cana, Jesus' first miracle. He pointed out that a rough estimate for the amount of wine Jesus created for the newlyweds was 180 gallons. This, he pointed out, is the sign of Jesus' favor upon the institution of marriage.

Fr. Rocky also pointed out John the Baptist's disapproval of King Herod's marriage to his brother's wife. The story illustrates that we must defend marriage as an institution but also disapprove of illegitimate ones.

Fr. Rocky discussed the question he receives most often: "Why does the Church discriminate against gay marriage?" He said that the fundamental purposes of marriage are procreation and loving and helping one's spouse. Because these purposes cannot be separated, a real marriage cannot exist between two members of the same sex.

Although it is possible to love a member of the same sex as a friend, Fr. Rocky explained, a true marital love can only be achieved between a man and woman. He added that it is vital to love everyone and treat all with respect, just as Jesus did when he forgave the adulteress. In doing this we can love our neighbors while still defending marriage as a covenant between a man and woman.

Fr. Rocky then addressed more specific situations of marriage. He promoted marriage at a young age, saying that it helps people adjust to their spouses and have children. He did issue a warning about cohabitation before getting married, and cited that 75 percent of marriages in which couples cohabitated before marriage did not last. He said that if one's attitude is to "do it my own way," then that sort of selfishness and pride will affect your marriage as well.


Fr. Frank "Rocky" Hoffman

According to Fr. Rocky, people should not be afraid to get married. He said, "You're ready to get married when you're ready to have kids." If one person in the relationship is working and has health insurance, then the couple should not be afraid to get married.

Fr. Rocky also spoke about some of the modern problems caused by television and movies. While he said that 95 percent of print, TV, radio and movie media are owned by 5 companies, he also said that this in itself was not bad. He likened the media to a war in that whoever has the "high ground" wins the battle. Through apostolates like Relevant Radio, Catholics can work to spread the Gospel and recover the high ground in society.

Tom Nield is a junior economics and political science major. He likes dogs, philosophical discussions, and music. He can be reached at tnield@nd.edu

Evangelicals and Catholics together

ND history profs discuss Christian unity

MADELINE GILLEN
Staff Writer

Two Notre Dame history professors, Brad Gregory and Mark Noll, spoke on "Evangelicals & Catholics Together? Some Real Progress but some Real Problems Too." Originally scheduled on the day of this semester's "snow day," this Campus Ministry event was rescheduled for March 29.

Their talk took its title from a 1994 ecumenical document "Evangelical and Catholics Together," which voiced a need for Christians to present a unified front to the world and was signed by both Protestants and Catholics.

Gregory, a Catholic, specializes in early modern Europe, while Noll, an evangelical Protestant, specializes primarily in American religious history. Both addressed Christian unity from a historical perspective and from their own religious standpoint.

According to Noll, dialogue between Catholics and Protestants has improved from the 1950's when he was growing up in predominantly Baptist Iowa. He said, "I grew up near Catholics, and they were viewed as religiously odd and definitely not Christian."

Gregory echoed these sentiments: "There is absolutely no question that this [progress] has been the case." Now when we enter into a religion debate we begin with our commonalities. He added that the change is even more dramatic compared to the period he studies, the sixteenth century, when the appalling by today's standards.

On the one hand, Noll said, the multiplicity of denominations is not troubling, because the body of Christ is all those who believe in Christ, regardless of differing doctrines from this point. On the other hand, he said "the work of God in the world is hampered" by disunity, and the goal of the Church should be to evangelize the world.

"We should draw people to us, and thus to God, with our holiness."

Gregory articulated three main concerns in regard to Christian unity. First, he said individuals become their own "de facto magisterium." Second, he described the division as a "scandal" contrary to God's will, which discredits Christianity to outsiders. It minimizes the importance of religion, presenting it as a matter of personal preference rather than of truth. Lastly, he asserted that the "deepest issue" brought on by disunity is the failure of Catholics to live up to Paul's saying: "Be imitators of me as I am of Christ." There should be more charity within the body of Christ, he urged his audience: We should draw people to us, and thus to God, with our holiness.

An audience member asked if Noll thought Christian unity would ever be achieved. In response Noll said, "If this [amount of disunity] is what exists after only 500 years of disunity, the chances of Christian unity in the future seem bleak." From his own experience, he said, "it is very hard to move past your instincts." Noll continued saying that Protestants instinctually believe if you consider Christ to be your savior, you are a Christian whereas Catholics instinctually believe that if you are in the Church you are Christian. As Gregory said, "We should work together in recognition of the things we do have in common."

Madeline is freshman in WF. Her favorite class by far this semester is Professor Gregory's "Christianity, Commerce, and Consumerism." Contact her at mgillen@nd.edu.

Delegates travel to Pasadena to attend Walk4Life

continued from front page

who were unable to make the walk. Live music kept the crowd energized throughout the day.

There was also an area designated for universities and other institutions to set up informational booths for their pro-life efforts. The Notre Dame contingent was able to represent the university's pro-life initiatives, including Project Guadalupe, a new, three-part pro-life interdisciplinary educational program administrated by the Center for Ethics and Culture that is intended to train future generations of pro-life leaders.

Even though Fr. Miscamble, Pfister, and Speach were far from home, Pfister reported that the Notre Dame contingent's attendance was "specifically announced by the Walk4Life's master of ceremonies, when he recognized different groups that were present at the walk." Fr. Miscamble added that he met "a number of Notre Dame grads at the rally and they were pleased and encouraged that folk from the University had traveled west to participate."

Apart from the walk, the three representatives spent the weekend meeting other Notre Dame alumni, parents, and friends in various settings.

Fr. Miscamble explained that the Walk4Life "began at the initiative of high school students who wanted to make their prolife convictions publicly known." These students hoped to host a pro-life event similar to the annual March for Life held in Washington, DC. Many area parishes and high schools were represented by large groups at the walk.

The students organized and promoted the walk out of a desire to witness publicly to the pro-life cause. Pfister commented, "It was moving and inspiring to see that the efforts of high school and college students brought together over 6,000 people to give a dynamic witness to the sanctity of human life."

Pfister further described the walk as a celebration rather than a protest.

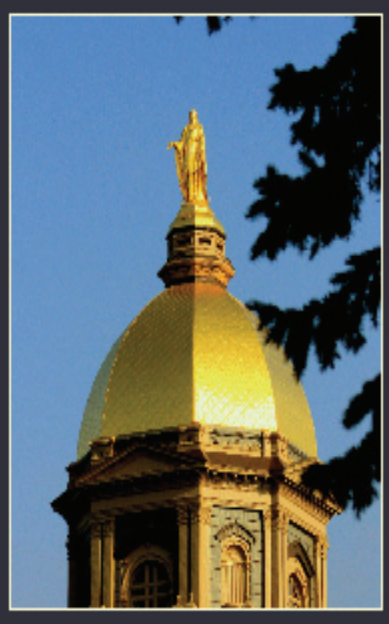
"The young people who started the Walk4Life wanted to have a positive witness that life is for everyone, not through protest, but through a celebratory event," she said.

Speach, the chair of the Notre Dame Right to Life club's Spring Lecture Series, echoed Pfister's remarks. "A huge number of high school students and even local college students attended. The marchers were extremely upbeat and excited to be there," she said. "The effort to build a culture of life has to come from our generation and I think it already is. These demonstrations drive home the importance of the issue."

After attendants completed the walk, several speakers encouraged those present to persist in their efforts to build a culture of life. One of the speakers was Lila Rose, a recent graduate of UCLA and the president of the pro-life group Live Action, which recently exposed Planned Parenthood's illegal treatment of minors. The signature slogan "Life Guard" was branded across the t-shirts sold at the walk. Proceeds benefited Southern California Pregnancy Help Centers and other pro-life organizations and ministries. Fr. Miscamble, Pfister, and Speach agreed that it is important for Notre Dame to be very active in the pro-life movement.

"Notre Dame can and must be a place that encourages and links with prolife efforts across the country, " Fr. Miscamble maintains, "because the right to life battle is the foundational human rights struggle of our time."

Mike Bradley is a freshman resident of Dillon Hall who has an unfortunate penchant for the term "sassy." Contact him at mbradle6@nd.edu.



"Notre Dame de Vie"
Our Lady of Life

O Blessed Virgin Mary,
Our Lady of Life,
O mother of all life
born and unborn,
I beseech thee to intercede
with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.

The Notre Dame Fund to Protect Human Life
http://www.ndfundforlife.com

SO YOUR MOM'S PRO-LIFE...
GOOD THING FOR YOU, HUH?

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

Black's approval rating at 17%

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Black's appointment was reported to have come as a surprise to some members of Bloomberg's education department, particularly since she lacked prior educational experience.

Prior to assuming her role as schools chancellor, Black served as chairman of Hearst Magazines, which publishes *Cosmopolitan*, *Esquire*, *Marie Claire*, *Redbook*, *Good Housekeeping*, *O, The Oprah Magazine*, and many others. She has served in various positions within the media and publishing industry, including an 8-year stint as president and publisher of *USA Today*.

Black will be replaced by a New York deputy mayor, Dennis M. Walcott, with educational experience as a teacher and administrator.

Claire Gillen reckons powerlines are a reminder of man's ability to generate electricity. Contact her at cgillen2@nd.edu.







This could be you
ndirishrover@
gmail.com

Who's Who at ND: Catherine Robertson

KELLY MASON
Staff Writer

This week's Who's Who is Catherine Robertson. Catherine has worked at Notre Dame for 18 years, for the last 10 of which she has been the administrative assistant for the Philosophy department. If you talk with Catherine for longer than a few minutes it instantly becomes clear what is most important to her: family, friends, and community.

Catherine has three boys, Chas, Brian, and David, who are now grown men. Chas, his wife Amber, and Catherine's only grandson, Avery, live here in town. "Chas and Amber both graduated from Notre Dame. Amber was a triple-domer in psychology. Chas works as the director of interactive marketing for the agency at Notre Dame," said Catherine. Brian and his wife Katie live in California. Both Brian and Katie went to Notre Dame as well. Brian works for Boeing, and Katie is a painter. Catherine's youngest David went to Ball State and works for WNDU.

When I asked her about her upbringing, Catherine responded, "I had a wonderful childhood, two wonderful parents and 4 siblings. I am the oldest of the 5. We grew up here in St. Joe County. Most of my family lineage is from here. I have family from St. Joe County all the way back to 1830's. I went to high school at Marian," he said. "Then I went to IU Bloomington and studied Elementary Education." After that Catherine settled down and moved to North Carolina for 7 years.

But Catherine couldn't stay away from her roots and moved back to St. Joe County. Her family is clearly attached to the area. Catherine, her father and mother, and even her grandparents all attended Camp Eberhart in Three Rivers, Michigan on Corey Lake when they were growing up. Catherine told me why she loves camping so much: "Camping is about community, outdoor skills, and developing friendship."



Catherine is full of life. Besides spending time with her family and friends, she has many hobbies. "I'm into genealogy and gardening and my grandson and traveling, and I love to exercise," she said.

She explains, "I think the genealogy thing comes from a fascination with family history and origins- wondering what your great grandparents were like, and where they are from. I have family from Ireland, Wales, Germany, Scotland, England, and Amsterdam." But why gardening? "Simple," she responds, "I love flowers and I like to just be outside."

Catherine told me how she feels about her job before I even asked. "I love my job! I love working with all the different students, undergrads and graduate. It keeps me busy - I maintain the website and job placement for our PhDs. There is a good group of faculty and really nice students." I ask her if she is a philosopher. "We (she and Linda, the other administrative assistant) do the administrative work. But we picked up philosophizing about things," she jokes.

Her advice to students is to "enjoy every minute of college; it goes by really fast and then you have to work for the rest of your life. Stay in touch with your friends. Don't lose contact." She told me how grateful she is for her own experience at the university and in life in general. "I've been very fortunate to work at Notre Dame," she said. "I've been very fortunate in my life to have my family and friends."

It was very fortunate that I came to Notre Dame, because I never would have met Catherine otherwise. I walked into her office as a freshman and walked out a friend. She is one of my dearest friends at the university, and I can honestly say that in many ways she has taught me more about philosophy, love of wisdom, and love of life, than any of the books or classes I have taken as a philosophy major. In the words of C.S. Lewis, "Friendship is unnecessary, like philosophy, like art... It has no survival value; rather it is one of those things that give value to survival." Through Catherine I have found this to be true.

Kelly Mason is a big softie, who also happens to have a great new haircut. She can be contacted at kmason2@nd.edu.

"Politics and the devil: Living in an age of unbelief"

Archbishop Chaput delivers keynote for Right to Life series

Christina Kuklinski
Staff Writer

Archbishop Charles J. Chaput, OFM Cap. from the Archdiocese of Denver, Colorado of Denver delivered the keynote address for Right to Life's Spring Lecture Series on Friday. His talk, entitled "Politics and the Devil: Living as Catholics in an Age of Unbelief" addressed Catholics' abortion as the "fundamental human rights issue of our time." The auditorium of McKenna Hall was filled almost to capacity to hear the archbishop speak.

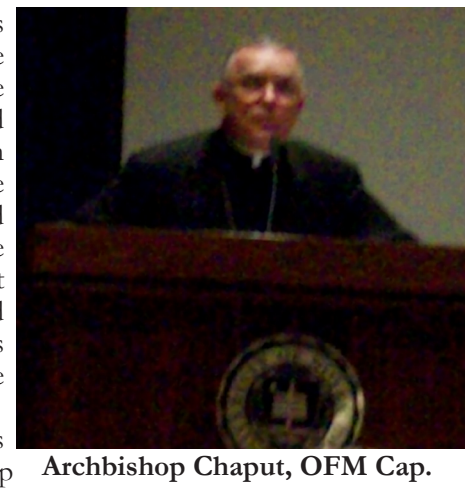
He opened his talk by observing, "People who commit themselves to prolife work very quickly learn that there really aren't any strangers in this movement. It's held together by a dedication to shared beliefs and sacrifices that cuts across all differences in age or social background or distance." He shaped his talk around the question "How do we live as Catholics in the world as it now is?" According to Archbishop Chaput, living as Catholics in today's world means engaging in politics on some level.

Referencing his talk title, Archbishop Chaput explained that in order to understand politics, as well as the greater world around us, we must remember that "good and evil, God and the devil, are very real." Archbishop Chaput reminded the audience that the devil "operates in time" and "attacks our memory."

Archbishop Chaput went on to explain the importance of laws for the formation of a country's citizens. "There is no such thing as morally neutral legislation," he said. All laws teach and inform us, and regulate our behavior, and reflect what someone thinks we ought to do. Archbishop Chaput encouraged that Catholics must "take action to shape ideas," because "if you or I don't, someone else will."

He defined politics as "power in the pursuit of ideas of the common good." Ideas of the common good are overwhelmingly shaped by religious belief. Many Catholics express concern about expressing their religious beliefs in public, citing the separation of Church and state. However, Archbishop Chaput encouraged the audience to remain true to what they believe in what they do, because "duplicity" between beliefs and actions "is really a type of cowardice." We need to remember that we are "intimately involved with the life of the world" and have a duty to fight for what we believe. Furthermore, the fact that politics is, fundamentally, the "exercise of power" and that "power can very easily pervert itself" does not give Catholics an excuse to be disengaged from the world around them.

For Catholics engaged in politics today, the primary issue is the right to life, which Archbishop Chaput called the "fundamental human rights issue of our time." The separation sometimes made between social justice issues and life issues is a false dichotomy. "The rights of the poor and the rights of the unborn child flow from the same human dignity from the same God who created us," said Archbishop Chaput. The right to life is of utmost importance to the world because "no human rights are safe if the right to life is not."


Archbishop Chaput, OFM Cap.

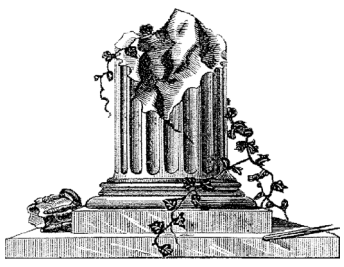
To conclude his presentation, Archbishop Chaput provided two final pieces of advice for Catholics in the world today on how to live in the face of so many challenges. First, he said that "nothing we do to defend the human person, no matter how small, is ever unfruitful or forgotten." God, he said, looks favorably upon the humble man.

Second, he reminded the audience that "virtue does matter."

The traditional values of courage, humility, justice, and perseverance have value, even in a world that does not always seem to endorse them.

In closing, Archbishop Chaput stated the motto of the Texas Rangers, as a final piece of advice for pro-life advocates everywhere: "No man in the wrong can stand up against a fellow that's in the right and keeps on coming."

Christina Kuklinski is a junior Political Science major and Theology minor. She read Archbishop Chaput's book Render Unto Ceasar, *and it basically changed her life. Contact her at ckuklins@nd.edu.*



The Column

A running commentary on the architecture of Notre Dame

Matthew Balkey
Culture & Thought Co-Editor

It is another week at Notre Dame, and another team has come just short of a national championship. Like the basketball team before them, the men's hockey team fell in their tournament. Certainly, this was a tremendous disappointment, and more importantly, it denied us the opportunity to defeat those monogram-stealing "Fighting Sioux" of North Dakota in the final. But there is a silver lining in every cloud, and I intend to find it.

Falling short of a goal leaves us with remorse, lingering doubts, and second guessing. We question "What if…?" interminably. Most of the time, however, we only construct the alternate histories up to that point wherein we win the championship – nobody thinks to consider the consequences of actually winning. So I invite you to imagine this scenario: What if ND had won the 2010-2011 hockey national championship, and then proceeded to go on a drought for the next 40 years?

This would be a real tragedy under any circumstances, but especially so this particular season. Now I can see you scratching your heads, thinking, what on earth does any of this have to do with architecture? Well, as it turns out, Notre Dame is moving into a new hockey arena next season – bringing an end to the Joyce Center era.

Hence the scenario. I can almost hear the disgruntled alumni letters in the viewpoint page now: "The curse of the Joyce Center. A betrayal of our working class/ Catholic/traditional what-have-you. You'll never win another national championship until you repent of your sins, tear down that monstrosity, and return to the glory that is half the north dome of the Joyce Center!" I exaggerate, but the point is clear: people, especially sports fans, invest buildings with meaning. Lots of meaning. Way more meaning than they could ever rationally justify. That is why I, for one, am thankful that we did not win a national championship this year. It leaves the door open for this new building to expand into its own august legacy, relatively free from the long, tyrannical, rose-tinted shadow of nostalgia for the mythic deeds of its predecessor.

This is a point that both architects and the public often seem to forget, at least until someone tries to tear something down. It is no surprise that long-time University architect Ellerbe Becket was finally sacked (pun intended) in a debacle over the most sacred building on campus - the House that Rock Built. We talk about it like the patron saint of football had personally climbed up on a scaffold and laid every brick in his own martyr's blood.

The lesson here is simple: when an architect approaches a project, it is more than just a building. Ultimately, a building itself is a container for human activity. At the same time, the form and character of our built environment informs and constructs the identity within which we act. This understanding, simultaneously so magnificent and yet humbling, is at the core of architecture.

Art historian and early preservationist John Ruskin, in what is quite possibly the greatest run-on sentence of all time, nobly expresses this very concept:

"For indeed, the greatest glory of a building is not in its stones, nor in its gold. Its glory is in its Age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, nay, even of approval or condemnation, which we feel in the walls that have long been washed by the passing waves of humanity. It is in their lasting witness against men, in their quiet contrast with the transitional character of all things, in the strength which, through the lapse of seasons and times, and the decline and birth of dynasties, and the changing of the face of the earth, and of the limits of the sea, maintains its sculptured shapeliness for a time insuperable, connects forgotten and following ages with each other, and half constitutes the identity, as it concentrates the sympathy, of nations: it is in that golden stain of time, that we are to look for the real light, and colour, and preciousness of architecture; and it is not until a building has been encrusted with the fame, and hallowed by the deeds of men, till its walls have been witnesses of suffering, and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even so much as these possess, of language and of life" [The Seven Lamps of Architecture, 1849].


Victorian author and hockey fanatic John Ruskin, composing elegiac verse to express his rage after the Irish lost in the Frozen Four.

In his commentary on this passage, Sir John Summerson observes that Ruskin believes "the art of architecture is the art of building ancient monuments; or rather, of building structures which after several hundred years of exposure will be received as such by an unknown generation of men." In light of such demands for greatness, both from past alumni and legions of fans yet unborn, the next column shall begin to examine The Compton Family Center, future home of Notre Dame hockey.

Matthew Balkey is a fourth-year architecture student, and may be reached at mbalkey@nd.edu. Speaking of droughts, Notre Dame has not won a football championship since the season before he was born. Just saying.

Lessons I've learned from ACE

KEVIN DONAHUE
Publisher Emeritus

At mass this Friday, the first reading told of a group of men who seek to test the holiness of a just man. They conspire because "he is obnoxious to us; sets himself against our doings, reproaches us for transgressions of the law and charges us with violations of our training" (Wisdom 2:12-13). We see these men who know what is right scheming to bring down their compatriot who seeks to follow in the light of the Lord. Their peer stands for the values and truth of heaven and goodness, which to them is "different." As I listened to this reading with my fifth grade class in Los Angeles, the idea of values and what we stand for as Catholics stuck with me.

Values are the basis of our lives – how we act and who we are rests in their foundation. If our values are strong; we follow the moral path in life. If weak, we crumble from temptations of those around us, succumbing to the snares of Satan and his minions. We recognize the importance of values, but several questions arise. Where do values come from? How should they be followed?

Our parents and the Church inculcate values in us. All men are born with a natural sense of right and wrong (or at least so I hold and believe). However, the environment forms and shapes that sense – sharpening or deadening it. I can see this quite clearly in my role as a teacher. The formation of children remains a focus of Catholic schools and my school is no different. As a young adult, my faith life impacts my presentation of religion for 23 fifth graders. It amazes me to think about how my actions and words impact the formation of my own students and those in other grades. We, as teachers, are constantly observed, mimicked, and, sometimes, even obeyed.

However strong our sense of right and wrong may be, it is in following our values that I, and most others, struggle. At which point do our values become something we give up to satisfy the pressures of the world and those around us? We are constantly tested by those around us and our situations. If our values have been instilled and practiced – then these tests can be handled. We can turn to God, as a child to a parent, and take refuge in Him through prayer and the Sacraments.

It is when we are weakest, though, that the true temptations arise. When we are tired, shortcuts present themselves and the idea of giving up seems most tantalizing. It is always easier to go to Mass when you've slept well the night before than when your sleep was disturbed.

Teaching is where the formation and practice of values comes most together. I am called upon to form Catholic values through the practice of my own values. When I curse in class, I am essentially telling my students it's acceptable to do the same. When I take shortcuts and am lazy, my students' value for hard work is damaged. It's amazing how perceptive 10 year olds can be when they see a role model doing something wrong. I can lecture on the Declaration of Independence for 20 minutes and impart not a single fact, but if I do not genuflect one time after leaving Church, 20 children will remember that for next time.



Kevin and some of his students at the L.A. County Fair

This challenge, though, is a good one to have. As a teacher, I am called to think of the children entrusted to my care first. I spend more time with my students than they spend with their parents (in general). I need to confirm that trust in me by pushing myself not just in planning and teaching, but in acting.

I am pushed more by the 46 eyes that watch me every day than by my own moral compass. This too reinforces the Catholic message - we are community. Just because someone is less than half my age and can't name the capital of his or her state, does not mean that, like the children who came to Jesus, they should be dismissed. We need to take comfort in our entire faith community – young to old – to push us along and teach us in the matters of our faith.

Values are things of worth (from *valere* in Latin). If they are of worth, they should be treasured, nurtured, and displayed. They come from God, but are shined and polished by our experience and interactions with others. I have taken many things away from my 8months of teaching, none more so than that I only teach half the time. The other half? I am taught.

Kevin, aka Mr. D, is lovin' life in LA with his fifth graders. Contact him at kmdra06@yahoo.com.

Married life and music: The Murphys' share their story

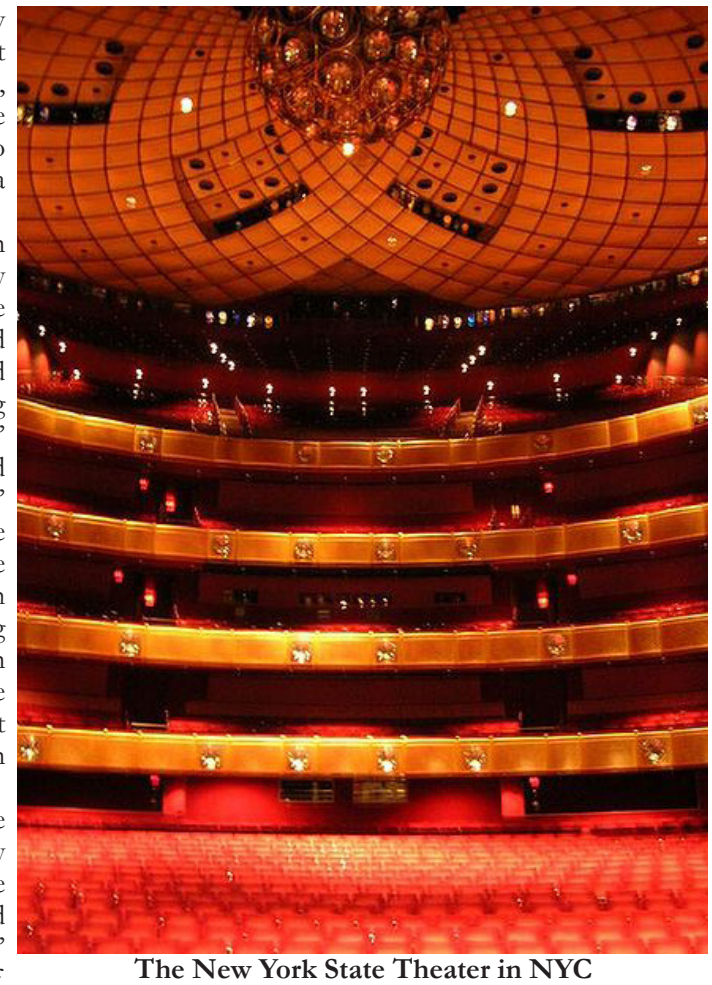
ANNE SMREK
Staff Writer

The Glynn Family Honors Program recently hosted a musical performance by Heidi Grant Murphy and Kevin Murphy at the Snite Museum of Art. Kevin Murphy is the Music Director at the New York City Opera, a position he previously held at the Paris and Metropolitan operas. His wife, Heidi, is a soprano who regularly performs at the top opera houses in the world. Dubbed the "Power Couple" by the New York Times, the husband-wife duo filled the auditorium with the music of Strauss, Rachmaninoff, and Hogan and Johnson.

The two were introduced by ND Honors Program alumnus and current law professor and member of the Congregation of the Holy Cross, Fr. William Dailey. Dailey first heard the distinguished guests while in New York City as a student. After seeing the couple perform in some of New York's most prestigious venues, he learned that the Murphys were also parishioners at a Catholic church.

The duo began the program by performing three songs by Richard Strauss, called "Glow of evening and nighttime," "Tomorrow," and "Throbbing hearts." Heidi introduced the pieces and read the poems in English before proceeding to sing them in German with the accompaniment of her husband on piano.

Following the Strauss pieces, they performed "The Daisies," "The Pied Piper," and "Dream" by Rachmaninoff.


The New York State Theater in NYC

Before their final three songs, Kevin announced that as part of their recitals, they are usually expected to perform German Lieder, French, or Italian pieces, often neglecting the American art songs. He said that although African American spirituals are seldom performed outside the context of African American spirituality, they "are in the American treasury and really are art songs."

A question and answer session followed the performance. The couple spoke about their careers and family life. As parents of 4 children, they advise aspiring musicians not to put their personal lives on hold for their art. Heidi said that a lot of good art comes from life.

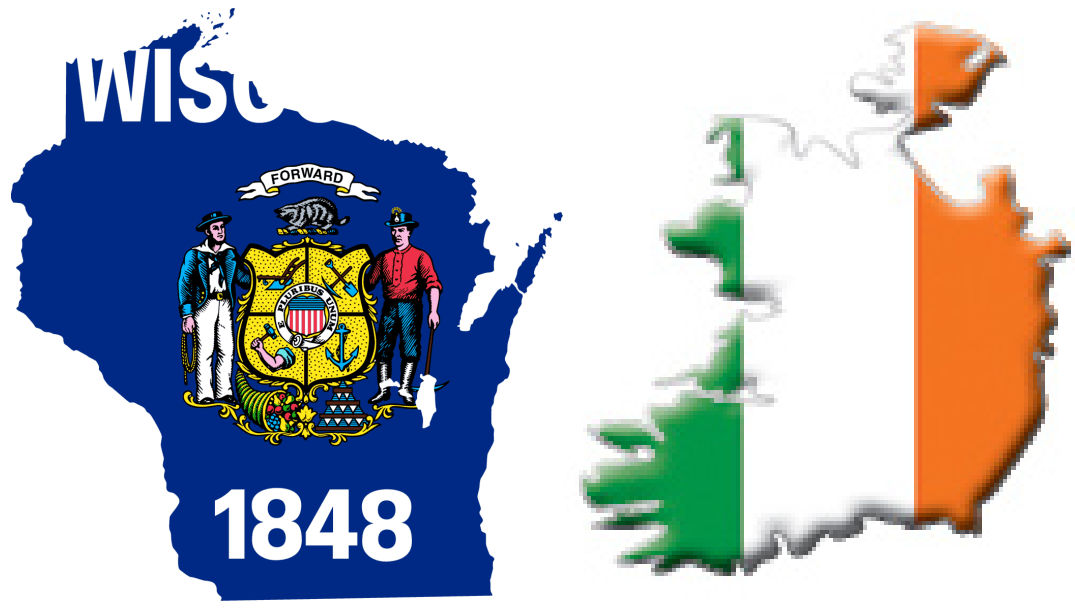
Kevin and Heidi also talked about their relationship. Heidi attributes much of her success to her husband's coaching.

For those not quite familiar with opera, but hoping to learn more about it, Kevin suggests reading the book *Opera* 101 by Fred Plotkin. Additionally, he suggests using YouTube as a resource for listening to and finding good music. Heidi recommends that new listeners begin with a recording of Pavarotti singing "Nessun dorma" from the opera *Turandot* by Puccini. Kevin says it is important to experience opera at your own level, whatever that may be, and not to be concerned with a lack of knowledge: "Opera shouldn't be intimidating, classical music shouldn't be intimidating—you just have to dive in!"

Contact Anne at asmrek@nd.edu.

The crisis in Wisconsin and the wisdom of Irish bishops

JEFF LANGAN
Professor of Liberal Studies, Holy Cross College



The recent crisis in Wisconsin, Ohio, and Indiana over the rights of public unions will potentially lead to a major decision of the Supreme Court, but it has certainly inspired commentary in the Catholic press and at least among some intellectuals who take seriously the social doctrine of the Catholic Church.

The crisis in Wisconsin is part of a larger national crisis that we are facing as the result of the economic crash of 2008. Much of the propaganda coming out of the media is directed at convincing us of the necessity of cutting pension funds, wages of union employees, and, ultimately, social security.

In larger terms, our position is a macro position compared to the smaller scale, but perhaps more serious, economic crisis that exists in Ireland. The Celtic Tiger experienced boom times beginning in the 1990's, only to experience, perhaps in a harsher way, the bust of the last few years.

It is interesting to compare the crisis in Ireland with that of Wisconsin on one specific level, the commentary in the Catholic press. Some of the more significant commentary in Wisconsin acknowledged the rights of unions to exist, but at the same time, it reminded its readership that unions should not be hostile in their negotiations and that unions have a responsibility to make sacrifices for the common good. The commentary, in short, honed in on one part of the circumstances, namely, unions and their behavior.

Some of the significant Catholic commentary in Ireland took a different view, specifically in a letter that the Irish bishops wrote on the eve of the recent elections in Ireland. To begin, the Irish bishops noted that the ordinary person in Ireland was finding himself in revolutionary conditions as a result of the crash that has occurred in the past two years. They certainly admitted that many in Ireland gave themselves over to a materialist mentality over the past fifteen years, and that everyone had the obligation to examine his conscience with respect to how he has given in to the materialist mentality.

Yet the Irish bishops further noted that it would be unjust to expect the worker to make sacrifices while failing to acknowledge the much greater responsibility that bankers, politicians, and financiers had for creating the capitalist culture that led to the destruction of the Irish economy. In short, the government of Ireland should not blame the workers and make them pay the consequences for the mistakes of financiers and politicians.

The Irish bishops noted that it would be inappropriate to blame the victims, ordinary people and workers, expecting them to share an excessive burden in paying the debts that were created by the financiers responsible for the crash created by the excesses of the capitalists at the top of the Irish economy.

If we were to apply the principles that the Irish bishops used to the particulars of Wisconsin and to debates in our own land, rather than simply focusing on the behavior of unions, we would be less hesitant to use the crisis to force down the wages of workers, deprive them of their pension funds, and seek the elimination of social security.

Pension funds and social security are a form of deferred wages. Workers pay into these systems in the hopes of one day getting their wages back when they are retired and can no longer work. It is a sin that cries out to heaven for vengeance to deny the worker his wages. And so, to use an economic crisis as a pretext for driving down wages and destroying the retirements of workers is a sin that cries out to heaven for vengeance. It is, albeit in an indirect way, theft.

This crisis reminds me of the central political problem stated by Thrasymachus in Book I of the *Republic*. Thrasymachus argues that the unjust man knows how to hold the just man to the economic social contract in good times such that the unjust man benefits in a way that is greater than the just man. When times change, however, the unjust man knows how to break the contract so that he can benefit from the new conditions while the just man suffers the consequences.

One of the ultimate arguments of the *Republic* (as applied to money matters) is to say that political authority is necessary to protect the worker from economic predators who would like to break contracts and steal the wealth owed to labor in exchange for the work it has carried out. On this point, the principles of the social doctrine of the Church naturally follow from the argument of the *Republic*. And it also would be good to keep in mind, as we weigh what course to follow in this crisis, that it is overly simplistic to focus on the pros and cons of unions in particular without weighing the requirements of justice in a larger context.

Jeff Langan is professor of Liberal Studies at Holy Cross College in Notre Dame, Indiana. He is a faculty advisor to The Rover.

Prominent urban sociologist delivers talk at Notre Dame

ADRIANA GARCIA
Culture & Thought Co-Editor

In conjunction with this weekend's Annual Chicago Ethnography Conference, leading urban ethnographer Elijah Anderson gave a public lecture on race relations entitled "South Bend Days: Reflections of a Field Worker." Anderson, a professor of sociology at Yale University, provided a sociological account of the nexus between race interactions and the morality of inner-city neighborhoods based on his own childhood experiences living in South Bend, Indiana.

Anderson began his talk by defining ethnography. "Ethnography is a systematic study of culture," he said, "(of) how people see and understand the world." Anderson continued, "Thus, an ethnographer will put oneself in the setting to try to comprehend people in their own social background."

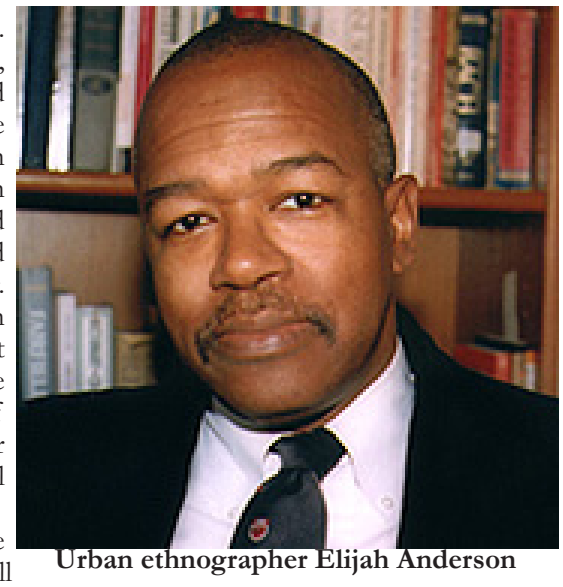
Anderson explained how his perspective as a field researcher is different from an outsider's perspective. Because of this difference in perspective, part of his job as a field researcher is to illustrate his fieldwork with a written account. Anderson emphasized, "One must be courageous enough to articulate the cultural truth."

Anderson cites the experiences of his youth as influential in his decision to become an ethnographer. Anderson was born into abject poverty, and he worked from a young age as a newspaper boy for *The South Bend Tribune*. His various other jobs allowed him to meet people who would form the foundation of his life as an ethnographer. In one of his jobs as a pin boy for a local bowling alley, the other pin boys' became archetypes for him. Anderson started to analyze social roles and interaction by observing their dress and demeanor.

After many sprained fingers from his job as a "pin boy," Anderson decided to search for a new trade. It was not until he took a job in a typewriter store that his pre-ethnographic work opened up to the investigation of race relations. He expressed how this was his first time interacting daily with those of another race, specifically with white people.

Anderson remembered his significant experiences with his boss, Mr. Forbes. Although Mr. Forbes had a gambling problem, he was a father figure to Anderson. Mr. Forbes at times would chastise him for his mishaps and inspire him to live an ordered life. Anderson also articulated how his grade school teachers encouraged him. In particular, Mr. Myers, who was in the audience, challenged him to be 'somebody,' and to embrace a life of dignity.

He recalled the varieties of social behavior he stumbled upon in his interaction with a variety of races. In one account, Mr. Forbes and a friend were fascinated by an African American woman dressed up in bright and feathery clothing. Anderson highlighted that this occurrence was not one of mockery but rather of awe at a novel sight.


Urban ethnographer Elijah Anderson

Through these experiences, full of hard work and of racial diversity, Anderson gravitated more and more into the study of ethnography. He wanted specifically to examine the racial divide, and, in his forthcoming work, "The Cosmopolitan Canopy," he attempts to uncover a social space where people of all races respect each other and interact with one another. "A colorful tent," said Anderson, "with no person subject to provisional status."

Adriana Garcia is a junior theology/honors sociology major, which means she enjoyed every bit of this sociological inquiry. If you enjoy the field of sociology or ethnography too, feel free to chat with her! She can be contacted at agarci16@nd.edu.

Princeton professor discusses the original intent of the Establishment Clause

MICKEY GARDELLA
Politics Editor

Don Drakeman, venture capitalist, lawyer, and professor at Princeton University, spoke about the original intent behind the US Constitution's controversial Establishment Clause during a talk givenat the Eck Hall of Law April 7.

The Establishment Clause of the First Amendment reads, "Congress shall make no law respecting an establishment of religion…"

In the twentieth and twenty-first centuries, debate about the intent of the Framers and what the clause as written means when applied to matters such as vouchers for parochial schools, statues of the Ten Commandments at courthouses, and Christmas trees on public property.

Drakeman said the intent of the Framers is quite simple: They did not want a national church. Although there was disagreement among the Framers about the proper relationship should be, there was universal agreement that Congress should not establish a national church.

"No one wrote in favor of a national religion or the power to have one," Drakeman claimed.

The Federalists and Anti-Federalists even agreed on this point. The point of disagreement was over whether a constitutional amendment was necessary, Drakeman said.

Because many at state constitutional conventions were concerned that Congress could try to establish a national religion through the "necessary and proper" clause of the Constitution in the future, the Establishment Clause was implemented as a part of the First Amendment.

Since the Framers were Protestants, their intent was to ensure that one denomination would not dominate the others at the national level, Drakeman said.

According to Drakeman, many have gone beyond what the Framers intended by attaching principles to the Establishment Clause. He identified three major groups who have tried to solve church-state relations issues through constitutional interpretation.

The first group, the strict separationists, wants no connection or relationship between the government and churches. Protestants and the Republican Party of the Ulysses S. Grant era often used this argument to prevent government appropriations going to Catholic schools.

The second group, the "non-preferentialists," argues that government can aid religious organizations as long as it does not favor groups at the expense of others. The non-preferentialists aim at assuring non-discrimination in the allotment of government assistance to religious groups.

For example, the government funded missions to convert Native Americans to Christianity. For non-preferentialists, this program was acceptable because both Protestant and Catholic churches received direct appropriations from the government, Drakeman said.

The third group, the "jurisdictionalists," interpret the Establishment Clause as restricting the federal government from interfering with states' relations with religion. In other words, the Establishment Clause does not apply to the states because the language of the clause applies only to the U.S. Congress.

Although he admits that the jurisdictionalist argument, based on the actual text of the clause, is a strong one, Drakeman still holds that the Framers, in all of their debates, did not intend any more than to prohibit Congress from establishing a national church.

They did not proscribe, one way or the other, what the relationship between religious organizations and the states should be.

He compared the situation to a business deal. As a biotech entrepreneur, Drakeman frequently enters into business agreements with other firms. Sometimes, he said, lawyers do not write down the terms in a way that mirror what the parties actually intended the agreement to be.

Applied to the Establishment Clause, Drakeman said that one should not just focus on the text of the clause because the Framers were "not paying attention to the wording" because everyone agreed on the fundamental meaning of it.

Through the examination historical documents, one cannot correctly claim that the Framers intended anything further than prohibiting Congress from establishing a national church in the Establishment Clause, Drakeman said.

These three "principled" approaches "cherry pick" the evidence and pay attention to particular Framers but ignore others, Drakeman commented.

"The Framers gave us an unprincipled Establishment Clause," he stated.

The other approaches dig for answers to the problem of church-state relations, not the original intent of the Framers.

Mickey Gardella is a sophomore majoring in political science. Life's a playground, and he just wants someone to play with. He can be contacted at mgardell@nd.edu.



Pro-life resolution defeated

continued from front page

Note Dame's own witness to the world on behalf of the dignity of human life from conception to natural death," he said.

According to the minutes, Bess said that the proposed resolution sought to affirm the Faculty Senate's support for four primary areas: "1) Father Jenkins' and Notre Dame's fundamental commitment to intellectual inquiry and debate; 2) Father Jenkins' and Notre Dame' fundamental commitment to the dignity of the human person and the sanctity of human life; 3) the Notre Dame students who bear public witness to a culture of life; and 4) the freedom of the conscience of University Faculty members who disagree."

In the minutes of the Faculty Senate, several issues concerning the adoption of the proposed resolution were discussed. Senators were concerned that the resolution required senators to have pro-life values or that their faculty constituents would think their senator was trying to speak for them on issues concerning life issues. John F. Gaski, a professor in Mendoza College of Business, however, pointed out that the resolution respects the right of others to disagree with the Task Force's mandate.

One senator expressed concerns that the resolution might alienate some outside the university, especially since many "already view the university as a peculiar place at which to pursue research."

Another primary issue concern in the debate was the relationship between the proposal and the Faculty Senate's 2009 decision to endorse Fr. Jenkins' invitation to President Obama to speak at commencement and to receive an honorary degree. It was argued that it is not the role of the senate to endorse or reject any task of Fr. Jenkins. Other senators argued that the resolution would be seen as a reprisal of the Faculty Senate's 2009 endorsement of Father Jenkins' invitation to President Obama.

The Student Affairs Committee, which required three sessions to adjust the language of the proposed resolution, decided to leave in the opening paragraph of the resolution referring to the Faculty Senate's resolution to endorse Fr. Jenkins' invitation to President Obama as necessary background information.

John Robinson, chair of the faculty senate and law professor, offered his insight as to why the resolution was voted down.

"From listening to the debate that preceded the vote, my best guess is that some senators understood the resolution to be a delayed response to a senate resolution from the spring of 2009 that supported Father Jenkins' invitation to President Obama to speak at graduation that year and to receive an honorary degree," he said.

In Robinson's view, timing might have affected the vote's outcome. "Those senators, I suspect, disagreed either with the contents of that response or with its timing, or with both," he added. "Others, I suspect, saw Father Jenkins' current situation as quite different from the situation in which he found himself in during the spring of 2009. Then his decision to invite President Obama out here had generated such a storm of criticism that a vote of support for his decision seemed appropriate to the Senate. Now, in contrast, Father Jenkins' pro-life activities have not elicited a similar reaction; so, to those senators, the Bess resolution may have seemed otiose."

Connie Mick, assistant director of the Center for Social Concerns, was among the senators who voted against the proposed resolution. The Center for Social Concerns seeks to promote the values of Catholic social teaching through service-based learning. Mick was not available to comment.

Fr. Bill Lies, director of the Center for Social Concerns, said that Mick is not a representative of the center but was elected from 300 special professional faculty members.

Fr. Bill Miscamble, CSC, professor of history and president of the University Faculty for Life chapter, expressed disappointment, particularly considering that "the resolution had been re-worked to try to address concerns and to attract a majority vote."

"The vote is a serious disappointment and hopefully does not reflect the views of the faculty as a whole," he said. "That the faculty senate failed to support a modest resolution affirming Fr. John Jenkins' witness to the sanctity of life is very sad indeed and reflects poorly on the faculty senate."

Contact Stephanie at shouse1@nd.edu.

Is marriage better for your wallet?

A look at the economic evidence

ANDREW KIDD
Staff Writer

This article is based on research work I did this past summer as a Washington scholar with Family Research Council, a non-profit in Washington DC. From this work, the article acts as a summary of a section of the synthesis paper I wrote on the correlation between relational acceptance/rejection and economic outcomes.

Cultural and societal attitudes have recently shaped and modified the idea of the family to reflect a "modern" perception of how a household of individuals can look.

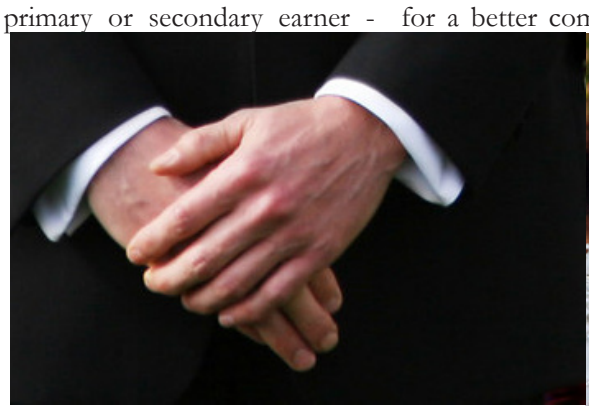
There has been the growth in divorce over the past 50 years; an increase in out-of-wedlock births; a drastic drop in the number of individuals marrying. The percentage of households composed of single mothers, cohabiting couples, or stepfamilies has grown over the year, ultimately establishing a variety of distinct family structures that exist today.

Regardless of the personal opinions one may have regarding these familial shifts, the result has been divergent levels of economic wellbeing for each of these family types.

The prevailing family structure that has continuously out-performed any other is the married-couple family. Whether it is earnings, employment, or other socioeconomic determinants, the married-couple household is given primacy over all other family structures by economists and sociologists.

Household earnings are one basic determinant of economic well-being on the micro-level. Since the concept of "earnings" is vague, it is often measured by hourly wages, after-tax net income, or some variation of these. Regardless of the measure, there is a consistent pattern for the performance of different family structures.

In all cases, married couples have a greater household income than any other family structure. Cohabiting couples tend to have household incomes less than married-couple households but greater than single mother households (Snyder and McLaughlin, 2006). Higher education and two sources of income often accompany married couples, explaining this general trend. By comparing specific members' contributions to the household - that is, those of the primary or secondary earner -





these differences still exist.

Married men usually perform better economically than their unmarried counterparts. For example, married men make, on average, nearly 30 percent more than non-married men in hourly wages (Chun and Lee, 2001). Among married men with children, those who are in stepfamilies make about 15 percent less per hour than fathers from families with both biological parents married (Akashi-Ronquest, 2009). In fact, this difference in wages grows over time.

For 20-24-year-old men, those married earn between 11-14 percent more than single men, and married white men 55- 64 years old make 19.5 percent more than all divorced, separated, and widowed men and 32 per cent more than all unmarried men (Akerloff, 1998; Bartlett and Callahan, 1984). Clearly, among men, these economic outcomes vary by family structure.

When analyzing differences among women, certain considerations need to be made. A significant portion of married women do not work full-time. It can be understood, then, that married women may have, on average, a lower individual income or hourly wage than unmarried women providing for themselves and possible children in the household.

Looking at the family income-to-needs ratio, however, allows for a better comparison among the family structures for women. The income-to-needs ratio is a measure that expresses a family's income as a proportion of the official federal poverty line for a family of that size. A family with income exactly at the poverty line, for example, is at 100 percent of poverty and has an income-to-needs ratio of 1.00. Continuously, married women had a median income-to-needs ratio of 3.87 between 1992 and1994, nearly double that of divorced women who remained single (1.95). From 1992 -1994, the median family income of divorced women who did not remarry or begin cohabiting was less than half that of their continuously married counterparts (Smock, et. al., 1999). Once again, the perceptible difference in earnings among family types emerges.

There has always been a strong correlation between employment and family structure for men. Young, married men ages 20 - 24 are more likely to be in the labor force, employed, and working a full-time job (Akerloff, 1998). Even more surprising is where cohabiting couples fall into this mix. Cohabiting men and women tend to have less stable job histories than single and married individuals (Clarkberg, 1999). Now what could be the cause of this instability within the cohabiting household?

Arguably, these cohabiting individuals' uncertainty towards the commitment level within the household leads to some indecision about life choices, like employment. In marriage, there is an inherent pooling of risks because of its nature as an explicit, binding commitment, but, for cohabitors, although there is commitment at some level, the commitment comes piecemeal (Waite and Lehrer, 2003; Abroms and Goldscheider, 2002). For married couples, the commitment to each other allows for a greater ability to best decide how work is divided, both at home and in the workforce, regardless of who is performing these tasks.

Seeing this picture of how family structure and different levels of economic well-being correlate raises the question as to how and why this happens. Apparent explanations come forward first, such as married individuals are usually older and have more education than single and cohabiting individuals. In most studies, however, these types of variables are controlled for and the distinctions still arise. There is clear economic achievement by married-couple households above all other family structures.

Themarried-couplehousehold provides the best environment where economic along with personal and intellectual growth can occur to benefit both the individuals in the family and the society where they live. The constant argument as to why two different people may not succeed equally in life is because they are not given the same opportunities. Yet, all these opportunities for development start with the family unit.

The argument made here is not a critique of all households with unmarried individuals living within them. For future generations to come, however, we must take it upon ourselves to create the optimal environment where we can be successful and offer our children the opportunities to foster and grow - not only in the necessary talents to live economically fruitful lives in this world, but also in being good Christians and witnesses for all to look to on how to live "the good life."

This article is meant to shed light upon the positive outcomes that are associated with marriage. Certainly, there is a wealth of literature describing this topic in full, and I merely highlight a relatively small sample. In my next article, I will discuss findings on the negative economic outcomes correlated with divorce, cohabitation, and single parenthood.

Andrew Kidd is a senior RA in Dillon Hall. Contact him at akidd@nd.edu.

What's so great about guys' dorm masses?

SANDRA LAGUERTA
Staff Writer

On any given Sunday at Notre Dame, guys' dorm masses bask in the glow of "brotherhood," but also in an exodus of ladies from the girls' dorms. The girls' dorm masses, on the other hand, are more sparsely populated, and any guy present is usually somebody's nice boyfriend. So what's the matter with girls' dorm masses? And what's so wildly popular about mass with boys?

Judging from responses of dorm rectors and students to *The Rover's* queries, three factors can account for the pilgrimage of women to men's dorms each Sunday : familiarity, routine, and comfort.

According to Fr. Pete McCormick, CSC, rector of Keough Hall, "Women's dorms do not typically have a consistent presider. As a result, people go where they have a certain familiarity with the priest or rotation of priests." A look at the residence hall chapels' mass schedule website shows that most men's dorms offer masses Monday through Thursday and Sunday, while women's dorms usually offer mass once during the week and on Sunday.

Students seem to agree with Fr. McCormick. After identifying the lack of priests-in-residence at women's dorms, an anonymous female RA concluded, "For girls who want to go to daily mass at 10pm on a day that is not offered by their own dorm, they go to the closest, or most familiar, or preferred boys dorm. Sometimes then familiarity/routine/comfort is developed and they just go to that boys' daily mass all the time."

Kelly Weber, a senior theology major from Farley, noted that besides not having the same priest every Sunday, which priest says the Mass and the chapel's design are also important: "The chapel itself matters, as does whether it's a 'coffee table Mass' or an orthodox one…The priest is also a factor."

Guys' dorms radiate a sense of "brotherhood" that gives their masses a magnetic appeal. Sophomore civil engineering and PLS major from Knott Hall Jonathan Schommer said, "I think that girls' dorms definitely offer a different dynamic in mass than guys' dorm . . . . At Knott, there is definitely a sense of brotherhood. It may just be because it's a mass of mostly guys and all guy musicians, but it offers a different dynamic than girls' dorms."

Mass in Morrissey, on the other hand, is a different story. Fr. Ronald Vierling, MFC, rector of Morrissey Manor, offered traditional liturgy and community as reasons why women are likely to attend mass in Morrissey rather than in their own dorms: "First, they are attracted to a style of liturgy that exercises the more 'traditional' options provided in the Sacramentary. Second, with the men of Morrissey and other like-minded attendees, they have formed a community that transcends attendance at Mass."

Whatever Sunday mass one chooses to attend at Notre Dame, each is unique. As Fr. Vierling identifies so clearly, "The richness of liturgical expressions that exist on campus offer a pastoral service to everyone on Our Lady's campus on their journey of faith . . . .This is not just the place where the Church does her thinking; it is also a place where the Church does her praying, in a multiplicity of ways."

LaSandra needs a bodyguard when she bikes. Gabz is eternally grateful to her for writing this. Contact her at slaguert@nd.edu.

The Irish Rover

ROVER SPORTS

Sing Her Glory and Sound Her Fame

Beaten but definitely not defeated

Walk-on reflects on playing in women's NCAA tournament

Mary Forr
Staff Writer

When I was in sixth grade my family did not have television. So, when Notre Dame made it to the Final Four, I sat in the living room with my dad listening to the game on the radio. I remember Notre Dame playing UConn. The team was down significantly at half, and I remember my dad saying, "Ah I'm sorry Mary. I don't think they're going to do it." I never lost hope though. That team had taken the time to send me an autographed poster—and I was not going to give up hope. Sure enough, Notre Dame pulled out the win, and advanced to win the 2001 national championship. That team seemed magical, and this year, ten years after sitting on the floor praying for a Notre Dame victory, I felt the same magic once again.

I made the team this year as a senior walk-on, so just being in the NCAA tournament was a dream come true. But, I was not satisfied with just being in the tournament. I knew the team had the ability to do very well, and we did. We got off to a rough start in the first round against Utah, but, as Coach McGraw told us, the NCAA tournament is about surviving and advancing. Our second game was against Temple. We came out ready to go, and we were far too much for Temple to handle. Our team was advancing to the Sweet Sixteen, and I was confident our success would continue.

In the Sweet Sixteen we played Oklahoma. Oklahoma ended our team's run last year, and we wanted nothing more than to show them they weren't going down to them again. Before the game began, Coach McGraw said to us, "Let's take one more step." Everyone was focused. No one appeared nervous, and warm-ups went really well. Brittany Mallory led off the game with three three-pointers in a row. Veronica Badway, the other walk-on and my favorite sideline commentary companion, kept saying to me, "When are they going to learn to guard her!" I just kept praying that they were slow learners. Fortunately for us, they were, and Brittany sank three more trifectas before the game was over. Once again, we got a big lead—and as the clock ran down I got the giddy feeling in my gut that I get every time I think I might get in the game. Coach called my name, and I'm pretty sure if my sprint from my seat on the bench to the scorer's table had been timed it would have been a world record. I got on the court, and had to inbound the ball. Excitement took over, and instead of throwing the ball to my teammate, Kaila Turner, I threw the ball right out of bounds. As a result, I am in the NCAA record books—it may be for one turnover—but I'm in the books!



Mary with her family after the UConn game

Our next challenge was Tennessee. No one expected us to win. In fact, the commentators were talking about how excited they were for a UConn v. Tennessee game. We had different plans. As the team huddled Coach McGraw said, "Together we can do anything." The room was tense as we said our pre-game prayer, but true to form, Sister Sue loosened us all up by adding a few humorous insertions to our prayer. Then, it was game time. We came out firing. Tennessee didn't know what hit them. Pretty soon, the Notre Dame Victory March completely drowned out Rocky Top, and as Irish fans stormed the courts, the Tennessee fans headed home sweet home. Instead of a UConn-Tennessee match-up, fans were promised a fourth showdown between the Fighting Irish and the Huskies. We were headed to the Final Four.

There is a lot of hype surrounding the Final Four. Yet our team never lost sight of the fact that we were there to play. Before our game against UConn, the commentators completely discounted us. We were determined to prove them wrong. Niele Ivey gave the team a pep talk before we began. She told us, "Every single one of you is the reason why we are here, and every single one of you is the reason why we are going to make it to the national championship."

That game was the most exciting game I have ever been a part of. We went into halftime down by six points, but I always think the best time to be at the head of the race is at the end. At the end of the half everyone said, "We're fine—let's just go beat them and have fun." Sure enough we did. Maya Moore played a phenomenal game, but she wasn't enough to stifle the Irish. UConn ended up having to foul to try to regain possession of the ball, and as time ticked off the clock, I thought, "WE'RE GOING TO THE NATIONAL CHAMPIONSHIP!" The next moments were indescribable. Standing there with the team in front of our friends and family knowing that our hard work had paid off and that we were going to the national championship was incredible.

Before the national championship game I had to keep reminding myself that I was awake. I kept thinking, "This is all a dream, and soon I'm going to wake up and it will be over." It wasn't a dream though. For me, this game was extra special because my family, my best friends from school, and even one of my best friends from home, came to the game. It was a rough game, and we fought hard. Unfortunately, Texas A&M made a few amazing plays down the stretch to clinch the game. However, as the final seconds faded away—the resounding chant, "WE ARE ND!" seemed to overtake any cheers from the Texas A&M fans. A tear came to my eyes and splashed down my face—I felt the magic once again. That is why I came to Notre Dame. I didn't come for sports or even for academics. I came to be a part of Our Lady's family, and no matter what the final score is, our hearts forever love thee Notre Dame.

Mary Forr is a senior philosophy and political science major. She makes The Rover *proud. Contact her at mforr@nd.edu.*

Notre Dame hockey falls short, but leaves fans excited for next year

Mike Johnson
Sports Editor

Just days after the Notre Dame women's basketball team fell short to Texas A&M in the NCAA championship, the hockey team also suffered a tough loss in the Frozen Four to the University of Minnesota-Duluth (UMD), 4-3. Over the weekend UMD won the national championship, beating Michigan 3-2 in a tight overtime game.

The Irish started the game strong with freshman Jeff Costello's goal 49 seconds after the opening face-off. Following an exciting first period, which included another goal by freshman T.J. Tynan, Notre Dame was behind 3-2. Unfortunately, Notre Dame never recovered. Despite Senior Calle Ridderwall's shorthanded goal with two minutes left in the third period, Jeff Jackson's squad fell to the Bulldogs 4-3. In the end, special teams play did the Irish in, as 3 of the UMD's 4 goals came on the power-play, while Notre Dame went 0-5 when they had the numbers advantage.

After the game, Notre Dame head coach Jeff Jackson remarked that the team knew special teams would be important, but that they did not play as well as they had to. "It was exactly what we saw on film," he said.

"They have an exceptional power play and we couldn't generate any offense on our power play. I thought we played a good game five-on-five. Other than that the game was completely determined by special teams," he stated.

Jackson continued to comment on what many thought would be a problem for Notre Dame going into the postseason – their youth. "I thought after Duluth scored the third goal, we dipped a little bit emotionally and that our youth showed up a little," said Jackson.

He added, however, "I'm proud of what these kids did. They played a great team tonight for this team with that many young kids. It's a credit to the seniors specifically, but the entire team for doing a great job all season long."

Though the youth of the team may have contributed to the semi-final loss, it will definitely be an advantage in future seasons. The team exceeded expectations this season, and with an extra year of maturity, the team should come out even stronger next year.

Ridderwall, a part of two Frozen Four teams, commented on his optimism about the Notre Dame hockey program. "I'm extremely proud of the team we have," he said. "(We) weren't expected to do much, and then guys showed up day in and day out. They're great hockey players, and that started from the freshmen [who] stepped in right away."

That strong freshman class includes T.J. Tynan, who was named Hockey Commissioners' Association (HCA) National Division I Rookie of the Year on Friday afternoon. Tynan led the CCHA in scoring, as well as the freshmen class nationwide, with 23 goals and 31 assists, for 54 points. The team's second-highest point scorer was freshman Anders Lee with 44 points.

Last year, concerned fans worried about team chemistry. This year, we are left anticipating a cohesive group continuing to grow closer and more comfortable with each other. Senior Ben Ryan commented that there were cliques within the team last year, but this year they played as one group.

With a core of young players, Jeff Jackson's squad should continue as an elite program in NCAA Hockey. After a Frozen Four appearance this year, the sky is the limit for our squad as it grows in both maturity and cohesiveness.

Look for the Notre Dame hockey team to build on their success this season as they open in the brand new Compton Family Center next year.

Mike Johnson feels bad for Rory McIlroy, but would have felt even worse about himself if a guy the same age as him had won the Masters. He can be contacted at mjohns32@nd.edu.