It behooves a watchdog to bark. Good, Rover.

The Irish Rover

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

Feast of Saint Martin of Tours

P.O. Box 46. Notre Dame. IN. 46556. www.IrishRover.net Volume 8 Issue 6. November 11, 2010

ND trustee and legal counsel Nussbaum declines comment on "ND 88," role in university

Ray Korson
Campus Co-Editor

Like several Notre Dame trustees approached by The Rover, university trustee and legal counsel Richard Nussbaum declined to comment on his role within the university. Instead, he referred The Rover to the Office of the Board Secretariat for further questions.

Nussbaum serves not only as a trustee but also as an outside legal counsel for the university. He assured The Rover that these are not conflicting positions.

"In regard to my role as outside Counsel to the University, it has no impact on my role as Trustee," he said.

Although Nussbaum welcomed a personal interview on his experiences at Notre Dame, he prohibited the use of any content from the interview in an article.

Nussbaum has been involved in headline cases, most recently the prosecution of the "ND 88," a group arrested for their on-campus protest of the decision to honor President Obama at the university's 2009 commencement. The Thomas More Society, representing the ND 88, recently heard a deposition from Bill Kirk regarding the circumstances of the case. Nussbaum was denied permission from Judge Michael Scopelitis to cross-examine Kirk during the deposition. He raised several objections during the proceedings. Other Notre Dame attorneys were also present at the deposition.



Father Norman Weslin being arrested in May 2009

Nussbaum declined any further comments on the pending case, citing the fiduciary duties outlined in the Indiana Rules of Professional Responsibility.

Nussbaum graduated from Notre Dame in 1974 with a BA in English and again in 1977 with a JD from Notre Dame Law School.

As a baseball player with a stellar .333 batting average his junior year, Nussbaum earned his monogram. He later served for three years on the Monogram Club's

continued on page 8

Doerflinger receives pro-life award

Laura Lindsley
Managing Editor

The Notre Dame Fund to Protect Human Life recently awarded Richard Doerflinger with the Evangelium Vitae Medal for his work promoting the sanctity of human life. Doerflinger is the current associate director of the United States Conference of Catholic Bishops (USCCB) Secretariat for Pro-Life Activities.

Doerflinger earned his BA and MA in Divinity at the University of Chicago before entering the PhD theology program at Catholic University of America. In 1980, while trying to complete his doctorate, he took his first job at the USCCB, where he "got taken

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The Badin Art Show: oily truths and green dogs

Helena Birdsell
CFO

Thanks to the 2010 Badin Art Show, artwork currently adorns the walls of Badin Hall's large social space, transforming the room into a gallery full of expression, beauty, and inspiration. Music and conversation resonate throughout the gallery, creating a relaxing atmosphere for appreciating artwork. Small groups of admirers cluster in the background, enjoying hors-d'oeuvres while slowly making their way around the room.

The art show, as coordinator Kristina Hamilton comments "isn't being held to raise money." Instead, Badin Hall's signature event requires no fee for entry and invites everyone to participate. Various artists from the Notre Dame and St. Mary's campuses have contributed their artwork, resulting in an extensive variety of art that includes varying mediums, forms, and themes.

Badin's academic commission coordinates the art show as well as their other signature event. Kristina Hamilton, co-chair of the academic commission, commented on the event's significance.

"It encourages students, whether they are art majors or not, to express themselves creatively and to share that with Badin and the rest of the Notre Dame campus," she said.

A panel of judges including Badin's Fellow, Ann-Marie Conrado, present first, second, and third place awards to the most outstanding submissions. This year, the judges presented awards to two paintings and a photograph.



Ashley Ryan's *The Oily Truth*

Eileen Laskowski's *The Green Dog*, awarded first place, plays with texture and dimension. Her painting, which appears somewhat simple at first

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Taking on 'Notre Dame, Our Mother' in a new way: sociology professor becomes Catholic

Peter Kilpatrick
Professor and Dean
of the College of Engineering



Dean Peter Kilpatrick

What led sociology professor Christian Smith and his wife Emily to embrace the Catholic Church and convert from Protestantism this past April? The richness, tradition, and authority of the Church, and, ultimately, the rational sense-making to weather the assaults of modernity!

Christian Smith is the William R. Kenan, Jr. Professor of Sociology here at Notre Dame and the Director of the Centers for the Study of Religion and Society and for Social Research. His research focuses on religion in modernity, adolescents, American evangelicalism, and culture. Chris has a BA from Gordon College, and an MA and PhD from Harvard University. He was Professor of Sociology at the University of North Carolina at Chapel Hill for 12 years before joining Notre Dame in 2006 as a Kenan Professor.

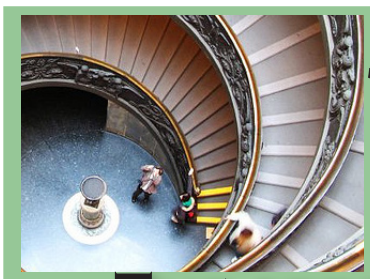
Chris is a prolific author and scholar. By my count, he has published 12 books in some of the most distinguished academic presses: Oxford, Berkeley: U California, U Chicago, and Routledge. His most recent book, co-authored with Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*, received Christianity Today's 2010 Distinguished Book Award. He won the same award for his 2005 book, co-authored with Melinda Lundquist Denton, for Soul Searching: The Religious and Spiritual Lives of American Teenagers. He has won numerous other awards, many of

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INSIDE

We proudly announce the birth of the first *Rover* baby!

The Joe Page • Page 5



Stratford Caldecott on beauty & truth

The Spread • Page 6

On November 11, civil society observes Veterans' Day or as it is known elsewhere, Remembrance Day. This recalls that armistice ending World War I was signed at the 11th hour of the 11th day of the 11th month – the feast of St. Martin of Tours, himself a former soldier turned monk and then bishop. He was one of the earliest non-martyrs to be recognized as a saint and remains one of the secondary patrons of France. His feast is also called Martinmas.

-Fr. Neil Roy

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The Irish Rover is a 501(c)(3) organization.

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.



"Gratitude is not only the greatest of virtues, but the parent of all the others."

--Marcus Tullius Cicero

Thanksgiving, without the pumpkin pie

LAURA LINDSLEY
Managing Editor



In the spirit of Kathleen Kelly, one of the charming characters in *You've Got Mail*, I'd like to begin this reflection on the grateful student as if we were in the middle of conversation. In fact, I am in the midst of conversation with a number of you who are reading this.

For some, as with my family, our conversation has been nearly a lifelong exchange, and, for others, it has begun more recently - yet has often been just as rich and fruitful. I'm sure that, whatever gratitude for this that I'm able to cultivate, it will always fall short of what I owe, even at those times when I feel it most deeply. I just referred to the "feeling" of gratitude, but really it ought not to remain a mere feeling. I think true gratitude, wherever it is directed, cannot do so. True gratitude must inspire action.

My inspiration for writing this piece comes from a convergence of discussions on the purpose of a university. I will not argue here for one final answer to that question; instead, I will focus our attention on a necessary component of the university: the student.

One could describe academic life at Notre Dame as merely a slew of all-nighters, procrastination, and massive amounts of tiresome schoolwork, a joyless burden lightened only by redemptive and long-awaited weekends. From this perspective, work is an imposition, a thing to be lamented by the student because it requires him to apply too much effort outside of class. Complaint comes readily, whether about a professor's grading standards or about the three papers a student will write for a class during the semester.

I want to argue for a different course that I think university students should pursue, that is, one guided by gratitude. It seems evident, by the very words used, that a student studies. Another quality of the student may be less immediately evident but derives from the etymology of the word itself. Thanks to the help of a Latin teacher in high school, I can tell you that the root of "student" is the Latin word *studere*, which translates "to be eager, to be zealous, to study."

We can see then that the fitting activity of a student is not only to study but to do so with fervor. If we keep this fervent pursuit of knowledge in mind, and accept that we "do well always and everywhere to give thanks," we can see these two ideas converge. If we define the activity of a student as the pursuit of knowledge through determined and committed study, then we know something of how his gratitude ought to direct him.

Thinking of gratitude as a disposition similar to the states of character that we perfect only through action, we may conclude that full gratitude consists in performing acts that reflect sincere thankfulness. If we are truly grateful, then we cannot help but express this appreciation through our actions. Knowing that we have received many gifts should inspire us to use those gifts eagerly and well.

I'm reminded of Wendell Berry's *Unsettling of America*, in which the author claims that "work is the health of love." He's writing specifically about love within marriage, but I think his statement resonates with the university student. When love remains only a spoken word or a theoretical concept, it loses its vital force, Berry argues, but love that is materialized through the committed effort of those who possess it organically develops into the strongest unifying agent that man can know.

Only through acts of love do we nurture our ability to love. Likewise, only by just acts do we become just; only by courageous acts do we become courageous; only by prudent acts do we become prudent. These are states of character that develop from the habits we choose to cultivate. We obtain the best ones only as we learn through experience how to gauge what is good. To know how to achieve these states, we must carefully examine who we are, as defined by our motivations, our relations, our capacities, and our ultimate purpose. This healthy knowledge of our condition enables us to choose the action most fitting to it.

As students we should know what this position asks of us, and we should respond to its requests.

What if we were to enlarge our awareness of the many on whom we depend for our little academic ventures? Then we would surely desire to show our appreciation through an ardent effort. By embracing the activity fitting to the nature of a student, we reveal our gratitude and simultaneously make the best of the life we partake in.

I think this expression of gratefulness is the seed of love, and this brings me back to Berry's argument. Our gratitude should compel us to labor through even the most trying of school's demands, and to do so happily in recognition of the gift. In turn, that labor, which stems from gratitude, fortifies our love for the objects of our dedication.

This is why a mere thank you cannot suffice, why gratitude cannot remain simply a feeling. I realize we can never be perfectly, and constantly, grateful. I realize too that however simple this argument sounds on paper, to live gratefully through our daily acts presents a concrete challenge to us, one that often defeats us. Even so, I think the attempt is worthy, significant, and necessary.

For those of you who have taught and given much to me, I'd like to add that when I take time to think about it, this desire to show thanks is often why I carry on as I do. Why, when I remember to think of the novelty and gift of another day, leads me to approach each day eagerly. Why I come to an early morning class, smiling and happy, and why I look forward wise guidance and helpful criticism. Living this way is how I show my gratitude, to you, and ultimately to its most deserving recipient. And, granting that we are all students in some capacity, I think the truest way to live this out is to recognize where gratitude is due, and to let its depth show in our action.

Laura Lindsley, a senior PLS major, cannot help bringing You've Got Mail *into about 78% of her conversations. Maybe more. She can be contacted at llindsle@nd.edu.*

Love *The Rover*? Hate *The Rover*?

Have a suggestion?

Write us a letter at ndirishrover@gmail.com

The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

Jonathan Liedl
Managing Editor

CHEERS

No Daylight Savings Time



Wow, there's really nothing better than having good ol' Mr. Sunshine there to greet you as you roll out of bed at 8:25 am, five minutes prior to your Differential Equations class. Oh wait, there does exist a more enjoyable alternative, and it consists of dropping the engineering major and picking up something cool, like Arabic. But if you're not willing to go that far, it's at least good to know that the sun is there to brighten your day— that is, the five minute portion of your day before you settle in for a lecture on the existence of the human soul, God, and happiness.

Musical Selections:

"November Blue" - The Avett Brothers
"Salt and Pepper" - Caroline Petrik (search for it online)
"William Shakespeare's In My Cat" - Arrogant Worms



FIRST ROVER BABY GRACES THE WORLD: ROVER STAFFERS EXPECT GREAT THINGS

The Rover inspires love. If you doubt this fundamental truth, look no further than the marriage of Rover alums Nick and Elise Matich and the birth of their adorable newborn son, Thomas Nicholas Matich. Congratulations!!

Veterans

November 11 is Veterans Day, and I'd encourage everyone out there to, at the very least, take a brief moment to reflect on the sacrifices our veterans have made. If you have qualms about honoring those who fought in "wars of choice," keep in mind that "veterans" technically refers to everyone who's ever served in America's armed forces, so you can be selective and choose to honor only those who fought against Nazis, British imperialists, and the sneak-attacking Japanese Oh wait, on second thought, you can move to Canada.



Utah Game

Hooray! The Class of 2011's final home football game as Notre Dame students is nearly upon us! I mean, we've already locked up the "Most Losingest Class" award, we've already been embarrassed by a team that hasn't beaten a BCS opponent since 1998, and we've already lost to Navy more times in the past four years than in the previous 46 seasons combined, so what more could we ask for? Well, a marshmallow fight uninterrupted by overzealous ushers and the $1000 I've wasted on tickets would be a nice start. But if that's too much to ask for, beating the Utes and storming the field will suffice. I guess I'll take this opportunity to make a solemn promise: If the Irish are on top when the final clock reads 0:00, I'll meet you at

JEERS

Stranded Cruise Ship

If you haven't heard, one of Carnival's cruise ships is stranded in the middle of the Pacific Ocean with 4,466 people on board. At first, that really doesn't sound too bad. In fact, it sounds like these lucky folks are joining Zach and Cody on an episode of Disney's The Suite Life on Deck (channel 50 at ND, but you already knew that...oh, and full disclaimer, not quite as entertaining as Kim Possible, but really, what is?). However, fate is not so kind. I wonder how relaxing an ocean cruise really is when you're stuck on a boat without power, phone communication, running water, or working toilets?



No Daylight Savings Time

Wow, there's really nothing worse than exiting the JACC at 6:15 pm after a torturous session of boxing workouts to find that the sun has abandoned you. Honestly, entering a world of pitch-black nothingness that was lit only hours before is pretty freaky. It reminds me of the time I drowsily woke up while driving through Chicago at dusk, observed the sharp silhouettes of the skyline against a foreboding, black backdrop and the swirl of red taillights around me, and somehow thought I was in hell. Which, of course, is an absurd assumption to make. After all, I do write for *The Rover*.

The Lack of Pumpkin Pie in the Dining Hall

Ladies and gentlemen, we have on our hands a travesty of epic proportions. Every red-blooded American knows that October through November is pumpkin pie season. Yet apparently no one decided to mention this to the dessert people at SDH. In the last two weeks, they've had pumpkin pie not thrice, not twice, but ONCE! AN OUTRAGE I TELL YOU! And to make it even worse, they often have pumpkin pie look-a-likes displayed, no doubt some sick joke cooked up the same people who removed Rice Crispies and Cheerios. Imagine my rage when I approach the dessert counter, only to find that what I thought was a tasty plate-full of pumpkiny goodness is really "no sugar added" sweet potato pie! And if toying with my stomach wasn't enough, these people have the audacity to not make vanilla ice cream available on the ONE night they DO have pumpkin pie! The gall! The nerve! The ire! I tell you, SDH's head honchos will not learn the error of their way unless we forcibly call them out. So please, join me in berating unsuspecting student-workers each November night pumpkin pie is unavailable. Together we can correct this injustice.



Jonathan Liedl is a senior in Dillon who, yes, happens to be an Arabic major. You can contact him at jliedl@nd.edu. Cats are better than dogs, and that is final.

The Notre Dame Center for Ethics and Culture, David Solomon, W.P. & H.B. White Director, announces its 11th annual fall conference:



Younger Than Sin

Retrieving Simplicity through the Virtues of Humility, Wonder, and Joy

NOVEMBER 18 - 20, 2010
UNIVERSITY OF NOTRE DAME

Scholars, artists, professionals, laymen and students will gather for the Notre Dame Center for Ethics and Culture's 11th annual fall conference to reflect on the cultivation of virtue for authentic Christian freedom. Taking Pope Benedict XVI's notion of simplicity of soul as the wellspring of humility, wonder and joy as its theme, the conference seeks to explore virtue's contribution to human flourishing through the lenses of philosophy, theology, literature, art, law, history and other perspectives of intellectual inquiry.

Thursday, November 18th

7:30 p.m. The Josef Pieper Keynote Lecture
"Giving wisdom to little ones" (Psalm 18: 8): St. Thomas Aquinas - Doctor of the Little Way —Rev. John Saward, St. Gregory and St. Augustine's Church, Oxford

Friday, November 19th

9:00-10:15 a.m. Colloquium Sessions
Session 1: Conceptions of Humility
Session 2: Liturgy from Theology
Session 3: Education and Catechesis: Formation in Virtue Session 4: A Christian Analysis of Aristotelian Virtues
Session 5: Responding to the Call of Joy
Session 6: Wisdom and Childlike Innocence
Session 7: Imagination and Imaging Innocence and Simplicity
Session 8: Panel Discussion: Truth, Humility, and Augustinian Love
Session 9: Panel Discussion: The Mystery of Being: Reflections on Wonder and Catholic Literature of the Small

10:45 a.m.-12:00 p.m. Invited Papers
-Mother Teresa of Calcutta at 100 and Why Her Influence is Just Beginning - Jim Towey, former President of St. Vincent College and founder of Aging with Dignity
-Humility without Humiliation: a Capacitation for Life in Elfland in the thought of G. K. Chesterton - Dr. David W. Fagerberg, University of Notre Dame

1:30-2:45 p.m. Invited Papers
-The Mighty Child: Visions of Youth in Dante and Shakespeare - Dr. Anthony Esolen, Providence College
-The Immaculate Conception and The Song of Bernadette: Reflections on Theological Anthropology, Fiction, and Film - Sr. Ann Astell, University of Notre Dame/Princeton University

3:15-4:45 p.m. Colloquium Sessions
Session 1: Aesthetics
Session 2: Humility, Wonder, and Joy in Modern Novels
Session 3: Heroism and Humility Personified
Session 4: Christian Humility
Session 5: Wonder and the Origin and End of Natural Law
Session 6: The Courage to Do God's Will
Session 7: Seeking Silence in a Technological Age
Session 8: Panel Discussion: Humility, Joy and Wonder: Teaching, Learning, and Curricular Concerns
Session 9: Panel Discussion: Finding Meaning and Simplicity in Work

7:30 p.m. The Jack Schuster Memorial Lecture
The Humility of the Door Keeper: The Case of Andre Bessette, CSC - Dr. Lawrence Cunningham, University of Notre Dame

Saturday,November 20th

9:00-10:15 a.m. Colloquium Sessions
Session 1:Expressing Virtue through the Arts
Session 2: Community and the Catholic Social Tradition
Session 3: Cultivating Humility and Simplicity through Monasticism
Session 4: Stories of Conversion and the Conversion of Fairytale to Tall Tale
Session 5:Spiritual Youthfulness in Stories
Session 6: Simplicity in the Scriptures
Session 7: Complicating Reproduction: Abortion and Contraception
Session 8: Panel Discussion: Retrieving Simplicity by Reading Great Books
Session 9: Panel Discussion: Christian Spirituality, Simplicity, and the Environment

10:45 a.m.-12:00 p.m. Invited Papers
-A Condition of Greater Simplicity: Beyond the Value Discourse of Human Dignity and Human Rights - Dr. H. Tristram Engelhardt, Jr., Rice University/Baylor College of Medicine
-The Lady Who Looks on Gladiators in Grapple: Chesterton's Marian Poems - Dr. Ralph Wood, Baylor University/Providence College

1:30-2:45 p.m. Invited Papers
-Paradigm Lost: Gertrud Von Le Fort's Eternal Woman - Dr. Margaret Monahan Hogan, University of Portland
-Sucking the Life from Our Children: Hollywood and the Romance of the Living Dead - Dr. Daniel McInerny, Baylor University

3:15-4:45 p.m. Colloquium Sessions
Session 1: Cultivating Virtue through Education
Session 2: Simplicity in Human Community
Session 3: Models of Simplicity and Compassion
Session 4: The Family
Session 5: The Serious Value of Fairytales
Session 6: Desire and Discipline of Will
Session 7: Learning Virtue through Literature
Session 8:Panel Discussion: Towards the Simplicity of Moral Truth: Bringing the Secular World to Christ
Session 9: Panel Discussion: Popular Hierarchies: Bringing Wonder & Joy to a Culture of Entertainment and Gratification.

All sessions are open to the public. Conference events will be held in McKenna Hall. A full program and registration information may be found at our website: ethicscenter.nd.edu.



November: Month of Saints and Souls

Fr. Neil Roy
Theology Professor

During the month of November the sacred liturgy directs our attention towards matters eschatological. The month begins with the Solemnity of All Saints, an occasion to honor all those who have fought the good fight of the faith in this life and, by their cooperation with God's grace in this life, now enjoy the prize of everlasting life. The saints in heaven constitute the Church triumphant, for they overcame temptation and trial and rejoice forever in the presence of the triune God.

The First Preface for Holy Men and Women summarizes the threefold role of the saints in glory:

"In their lives on earth you [O God] give us an example.

In our communion with them you give us their friendship.

In their prayer for the Church you give us strength and protection."[1]

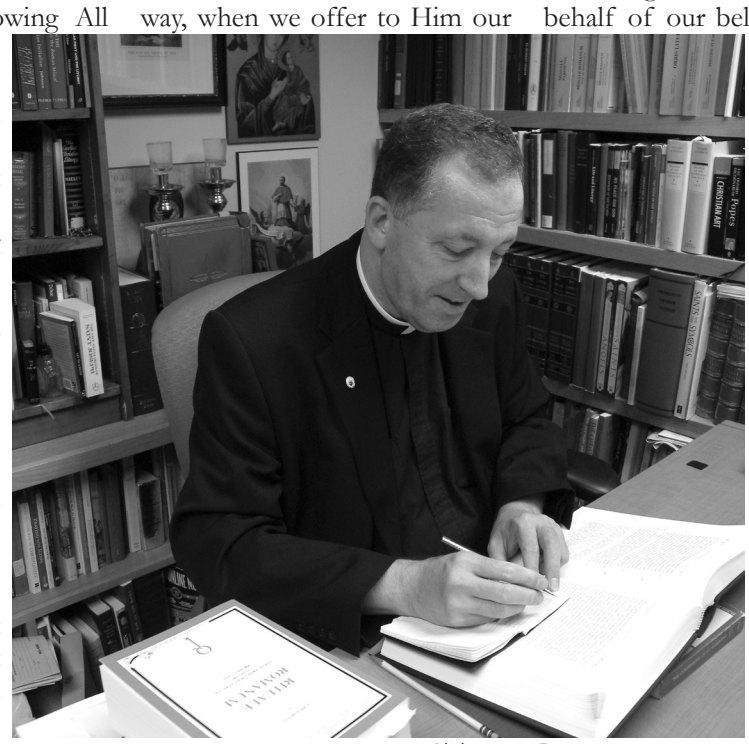
Example, communion, and intercession remain the gifts of the saints to us and to those awaiting final purification before their admission to the beatific vision.

On the second day of November, the Church observes the Commemoration of All the Faithful Departed or All Souls Day. On this day we who form on earth the Church militant pray for all the members of the Church suffering. This commemoration dates from 998, when the fourth abbot of the Benedictine monastery of Cluny, Blessed Odilo (962-1049), prescribed that on the day following All Saints Day, the Church should pray for the souls of all the faithful departed. The Church on earth can assist these souls, confirmed in grace and awaiting full communion with the Holy Trinity, by no greater means than by the holy sacrifice of the Mass.

St Cyril of Jerusalem (c. 315-386) in his fifth post-baptismal lecture to his neophyte Christians explains the benefit of offering the Eucharistic sacrifice not only for the living, but also on behalf of "all who in past years have fallen asleep among us, believing that it will be a very great advantage to the souls, for whom the supplication is put up, while that Holy and most Awful Sacrifice is presented."[2]

He illustrates his point by an analogy: a king may be persuaded to overlook the faults of certain persons whom he has banished because their relatives and friends offer him a freshly woven crown on behalf of their exiled loved ones. "In the same way, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ, sacrificed for our sins, propitiating our merciful God both for them and for ourselves."[3]

The Church consequently offers prayers and, most importantly, even the very Mass for the eternal repose of the souls of the faithful departed. The custom of having Masses celebrated on behalf of our beloved departed continues to assist our deceased loved one and to console those who mourn their loss.



Fr. Neil J. Roy, STL, PhD

On August 10, 1915, Pope Benedict XV (r. 1914-1922) authorized the priests of the whole world to offer three Masses on All Souls Day.[4] This in fact extended a privilege granted earlier by Benedict XIV (1740-1758) to priests in Spain, Portugal, and the Hispanic regions of South America, to trinate (i.e. offer the Mass three times) on November 2.

The Handbook of Indulgences, approved in 1968 by Pope Paul VI and reissued under John Paul II in 2004, grants on each day from November 1 to 8 a plenary indulgence (a full remission of the temporal punishment due to sin) applicable only to the souls in Purgatory, to the Christian faithful who visit a cemetery accompanied by prayer for the dead.[5] A partial indulgence (a partial remission of the temporal punishment due to sin) may be obtained on other days of the year for a visit to a cemetery with prayer for the dead.[6] The conditions for obtaining an indulgence are: performance of the prescribed prayer or work; sacramental confession and Communion two weeks before or after the work performed; and freedom from all attachment to sin, even venial sin.

Fr. Neil J. Roy, STL, PhD, a priest of the Diocese of Peterborough, Canada, teaches in the Department of Theology. He can be contacted at nroy@nd.edu.

[1] Missale Romanum, editio typica tertia (Vatican City: Libreria Editrice Vaticana, 2002) 55; ICEL translation in The Sacramentary (New York: Catholic Book Publishing Co., 1985) 511.
[2] St Cyril of Jerusalem, Lectures on the Christian Sacraments. The Procatechesis and the Five Mystagogical Catecheses, ed. F.L. Cross (Crestwood NY: St Vladimir's Seminary Press, 1995) [MC] V.9, p. 74.
[3] Cyril, MC V.10, p. 75.
[4] Benedict XV, Apostolic Constitution Incruentem altaris sacrificium, August 10, 1915, Acta Apostolicae Sedis 7/14 (1915) 401-404.
[5] Enchiridion indulgentiarum, 4th ed. (Vatican City: Libreria Editrice Vaticana, 2004) 29 §1.1.
[6] EI 29 §2.1.

Rover Recommendations: The DARTing Dash

ARCH 53311: Issues in Sacred Architecture, Duncan Stroik (M 6:30-9:00)
This course covers the development of religious architecture (primarily Christian) over the past three millennia. In addition to Architecture majors, this course is especially recommended for Art, Art History, Music, and Theology students. It is one-night-a-week, combination lecture/seminar format, and open to both grads and undergrads. A typical class includes a presentation by either Prof. Stroik or another (always excellent) guest speaker, followed by an animated discussion of the reading. The last few weeks are used for student research presentations (topic of your choice). If you've just come back from studying abroad in Europe or are preparing to go, this will definitely help you get more out of the experience.

PLS 13186: Literature University Seminar, Stephen Fallon (TR 2:00P - 3:15)
If you still need to fulfill your literature requirement, are interested in what Father Hesburgh calls "the best major at Notre Dame," or would just like to take a stimulating class with a top professor, look no further. Through reading what Matthew Arnold called "the best that has been thought and said," you will develop your mind and soul. As Prof. Fallon explained, "The Program curriculum is predicated on confidence that what society and the church need most are men and women who are not afraid of new ideas, who are eager to see the world in its variousness, and who can think, write, and speak for themselves."

POLS 30010: American Political Parties, Christina Wolbrecht (MW 1:30-2:45)
If you seek a better understanding of how the American political beast operates, knowledge of the party system is absolutely essential. Professor Wolbrecht's course provides an impartial examination of American party politics that is both wide in scope and thorough in detail. After taking this course, you will come away with a new appreciation of the significant role parties play in American politics, as well as an understanding of the underlying phenomena that influence their behavior. This class is a must for anyone who wants to be a more informed citizen.

HIST 30250: The World of the Middle Ages, Thomas Noble (MW 1:55-2:45)
Whether you're a history major or simply looking to fulfill your history requirement, you should take this engaging class. Prof. Noble presents excellent lectures on broad themes in medieval history, and you will develop more particular knowledge and test your analytical skills as you read and discuss primary source documents (mostly literature). Expectations for papers and exams are clearly presented, and the readings are challenging but manageable.

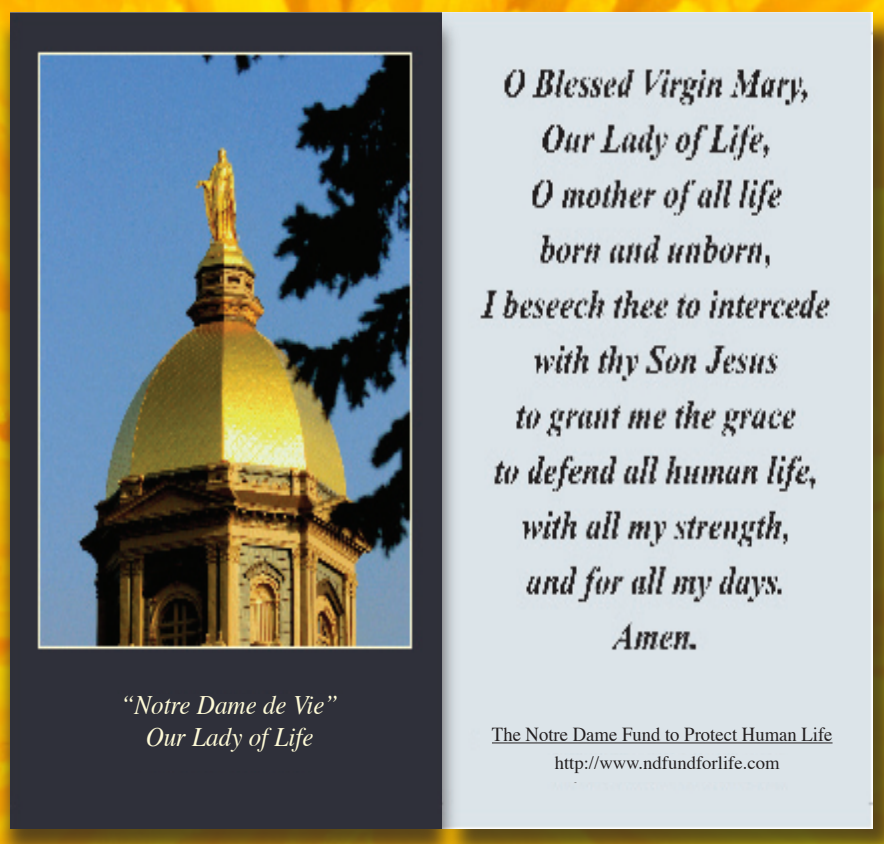
HIST 13184 US Presidents and Presidential Character, Wilson Miscamble (TR 3:30-4:45)
Fr. Bill is easily one of the best teachers at ND. Though the class is challenging, Fr. Bill really cares about his students and always keeps class interesting. There was never a day that I didn't look forward to attending his class. The class fulfills both the seminar requirement and the university history requirement. Take this seminar - or any other class he might be teaching.

PHIL 13185: University Seminar, Sean Kelsey (TR 2:00-3:15 or TR 11:00-12:15)
Professor Kelsey has an easy manner and a ready sense of humor that pervades his thorough and thoughtful teaching. He sets an example of using a sound method of analysis when reading a text, and he is willing to spend extra class-time on material than was at first allotted in the syllabus. Not wanting to leave students in confusion, or with only a cursory, shaky knowledge, he will forego teaching material that he does not have sufficient time to lay out. He also makes himself readily available for meeting outside his regular office hours.

ECON 30010: Intermediate Economic Theory-Micro, James Sullivan (MW 11:45-1:00)
According to Professor Sullivan, he likes to take advantage of the full 75 minutes of class time so as not to cheat us out of the chance to learn the wonders of economics. This in itself should indicate his passion for the subject, which nicely translates into effective teaching. He encourages his students to think intuitively rather than merely to memorize information, which prompts the student to understand the concepts well. An added benefit: He never fails to get several laughs out of the students each class.

SOC 10002: Understanding Societies, Sara Skiles (MWF 10:40-11:30)
If you love quirkiness and an endearing lecture style, any class Professor Skiles teaches is a wonderful way to fulfill your social science requirement. It's obvious that she enjoys what she teaches. Because her anecdotes and powerpoints, are clear and straightforward, comprehending classic theories by Weber and Durkheim will be a walk in the park.

SOC 30900: Foundations of Sociological Theory, Omar Lizardo (TR 9:30-10:45)
Although this class is predominantly a sociology majors' course, students who have in interest in how religion formed the rational economic order or why Western society is distinct, should consider this class. Professor Lizardo is always prepared, from his 'take away points' to his video clips. He attempts (and succeeds) in demonstrating how ancient theories remain classic answers to those big questions about society.



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Dia de los Muertos Festivities Return

ADRIANA GARCIA
Culture & Thought Co-Editor

The traditional celebration of Dia de Los Muertos took place at Notre Dame with *ofrenda* intact, *vinuete* and mariachi music playing, and ballet folklorico performances in full swing.

Sponsored by the Institute of Latino Studies, Snite Museum of Art, Kellogg Institute for International Studies, and Multicultural Student Programs and Services, the Dia de Los Muertos festivities brought together the vibrant and intellectual forces of internationally known artist Artemio Rodriguez, anthropologist Alex E. Chavez, Juan Rivera of *Sones de Mexico*, and Mariachi ND and Ballet Folklorico Azul y Oro.

In Mexico, each November 2 marks a holiday in which people commemorate their deceased family members through merriment and joyous recollection. Special customs include building an *ofrenda*, which is a private altar filled with photographs, favorite foods, sugar skulls, marigolds, and other items the deceased person may have loved in his lifetime. Families also visit the cemetery sites with hope that the departed rest in peace.

At this year's observance, Artemio Rodriguez, a master printmaker, presented a cultural and exquisite *ofrenda*. His *ofrenda* recollected college life but was also adorned with traditional relics, such as marigolds (*zempasuchil* flowers).

Each *ofrenda* had many the typical items found in a dorm room, including a desk, typewriter, phone, television, lamp, even a cap and gown, each covered with print images of "The Triumph of Death." He blended images of student life with traditional *ofrenda* items, to offer up his own contemporary expression of honoring his past life of academia.

After viewing Rodriguez's creation, Dr. Chavez, a Notre Dame visiting fellow, gave a presentation entitled "Serenading the Afterlife: The Sacred and Profane in Vinuete Music of Central Mexico." He discussed how the *vinuete* is a musically embodied sacred practice that draws from African, indigenous, and Spanish Catholic tradition.

Vinuete instrumental music, which is played at funeral wakes, Chavez explained, emotes the afterlife. We cannot explain in words what death is, Chavez reiterated, but the timbre of *vinuete* performance attempts to imagine the hereafter.

Chavez and Juan Rivera of *Sones de Mexico* afterwards performed examples of *vinuete* music through performance. Mariachi ND, under the direction of Roman Sanchez, contributed by playing songs such as popular favorite "Volver, Volver." With black and white painted faces resembling the dead (*los muertos*), Notre Dame's Ballet Folklorico Azul y Oro also took the stage and offered a brief showcase of dances from Jalisco, "Zempaxuchtil" and "Los Copetonas."

The audience not only learned of a beautiful Mexican tradition but also had the opportunity to recall and celebrate the lives of their deceased loved ones. From the food and décor, to the music and dance, Dia de Los Muertos was a festivity full of life.

Adriana Garcia is a junior theology/sociology major and is happy to announce that she has been dancing ballet folklorico for 8 years. She can be seen on stage alongside her Ballet Folklorico Azul y Oro buddies or she can be reached at agarci16@nd.edu.





TOP: CROSS DEPICTED THROUGH TRADITIONAL CANDLES, FLOWERS, AND VARIOUS VEGETATION. ABOVE: OFRENDA DESIGNED BY ARTEMIO RODRIGUEZ.

Stratford Caldecott lectures on beauty, truth, and education

TERESA ANNE GORMAN
Staff Writer

In a "Beauty for Truth's Sake" sponsored by the Notre Dame Center for Liturgy, Stratford Caldecott stressed the need to focus on beauty in order to find truth. Caldecott is the editor of Second Spring, a British journal of faith and culture.

The lecture, which was loosely based on Caldecott's book of the same name, explored the relationship between beauty and truth and what that relationship means for Catholic education. Caldecott said, "We desire the truth because in some sense it is beautiful."

He admitted that some truths are ugly on the surface, citing the movie, in which the characters are not actually living the lives they think they are living. Yet somehow, he said, the truth is "more beautiful . . . than any lie or illusion, even if we cannot see it at once."

According to Caldecott, beauty is one of the four traditional transcendentals, along with unity, truth, and goodness, all of which tell us about God because they come from Him. The experience of beauty, he said, "liberates us" from ourselves and parallels the experience of God. The ability "to rejoice in one who is not the self is the privilege of one who stands apart" and is self-conscious, he said. Without rejoicing at beauty, we are not living fully human lives.



FIDES ET RATIO

Although joy does not traditionally count as a transcendental, it nevertheless is transcendent, Caldecott said. He quoted Hans Urs von Balthasar, who said that a baby first experiences joy when he smiles at his mother and she smiles back. In that instant, Balthasar said, the baby recognizes through his joy that being is one, good, beautiful, and true.

The ability to recognize this and other truths about the nature of things, Caldecott pointed out, is intricately tied up with humanity. Without this "metaphysical sense," he said, things seem to be related only mechanically, but with it, they are transparent, showing the truth that lies behind them. Referring to Pope John Paul II's encyclical *Fides et Ratio,* Caldecott said, "The rebirth of metaphysics goes hand in hand with the rebirth" of the culture of love.

The joy we experience at beauty, however, is not perfect. Caldecott cited both Tolkien and Lewis as writers whose concepts of joy were linked to experiencing God's depth. Lewis said that this joy involved a kind of sadness. Tolkien's elves of

continued on page 10

"Out of Facebook and into somebody's face": Friedman at ND Forum

KATIE PETRIK
Politics Co-Editor
LAURA LINDSLEY
Managing Editor

A large audience came to the Leighton Concert Hall on November 3 to hear Thomas Friedman contribute his perspective to this year's forum, the Global Marketplace and the Common Good. Norah O'Donnell of NBC News moderated the affair.

Friedman, a triple recipient of the Pulitzer Prize, writes for the New York Times and has published several books, including *The World is Flat* and *The Lexus and the Olive Tree*. Friedman has investigated and written on globalization, economics, religious fundamentalism, and terrorism.

University President Rev. John Jenkins opened the event.

"Notre Dame's forums strive to bring together the highest scholarship across the discipline with the resources of a moral and religious tradition to address the great issues of our day," he said.

Fr. Jenkins said that while "globalization is in many ways a violent process," at the same time, it allows millions "to move out of the shadow of rural poverty into the urban middle class."

Father Jenkins framed the discussion with the questions, "What is genuine human progress, and how do we assess it?" and "What ends ought our economic structures to serve?" before turning the stage over to Friedman.

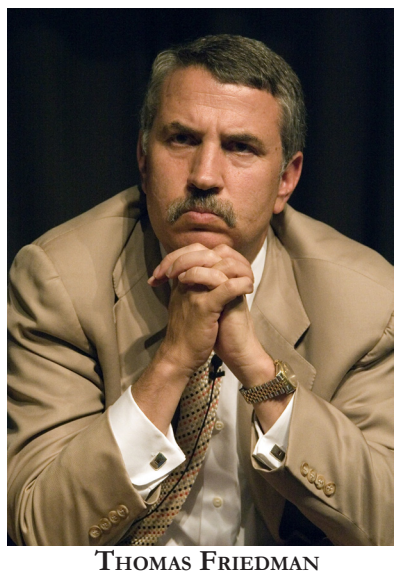
Friedman said his work on a documentary in Bangalore showed him other side of outsourcing. He said that his work revealed both that "the global economic playing field is being leveled "and that Americans are unprepared.

Friedman then stated that the world is flat. In other words, the advancement of technology has enabled a worldwide connectivity between peoples, whereby each person potentially has access to the same information as every other one. This "going global" occurred in three stages: first, functioning through countries, then through companies, and now, lastly, through individuals.

In this new world of omnipresent communication, he cautioned, how you live your life takes on a whole new meaning, as your actions are constantly leaving digital footprints that can never be swept away. "Privacy is over," he lamented. "Your reputation on Google precedes you, and is there forever."

Parallel to this concern is Friedman's fear that "when the public gets that scary," good people will be difficult to attract to the political sphere. The dishonorable accuser has colossal power, and one libelous rumor can circle the globe in a matter of hours.

Friedman empathized with Obama's struggle with this negative publicity.



THOMAS FRIEDMAN

"I'm sure there are nights when (Obama) goes home and goes into the closet and he just screams with anger about stuff that is written about him," he said.

Friedman said that people commonly ask him, "Where does God fit in to all this?" In his view, "We make God present by our own actions, our own choices, and our own decisions… To have God in the room with you, whether it's a real room, or a chat room, you have to bring Him there yourself."

Another common question posed, Friedman said, is, "How do I prepare my kid for this world?" Friedman said society has both a moral obligation and an economic interest in raising children correctly. He believes that, the more wired the world, the more important old-fashioned values become.

"The internet is an open sewer of untreated, unfiltered information," he said. Friedman claimed that we need to hold fast to "all the stuff that happens under the olive tree, that can't be downloaded."

Friedman said we need to build ethical filters into children. He expressed a desire to have a warning from the surgeon general on every modem that reads, "'Judgment not included.' You cannot download that. You have to upload it." He claimed good parenting should take care of 95 percent of the job.

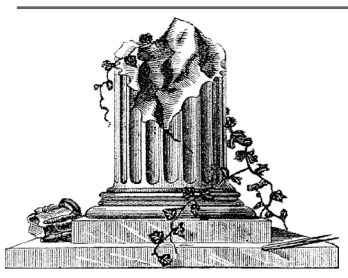
During the question and answer period, Dean Woo brought up the recent election. Friedman said he did not follow the election at all and viewed it as totally irrelevant.

"Do you people live in a gated community in an island offshore?" he asked. He contrasted the United States with China. He asserted that China is a community that is able to act collectively and with impressive results.

In order to change the sad state of current affairs, Friedman advised, "Get out of Facebook, and into somebody's face."

Katie Petrik is a junior PLS and Arabic major, and can be reached at kpetrik@nd.edu. She has delusions of adequacy.

Laura Lindsley is a senior PLS major and vice-president emerita of Ladies Who Lunch, Inc.



The Column: Architecture is Everywhere

A running commentary on the architecture of Notre Dame

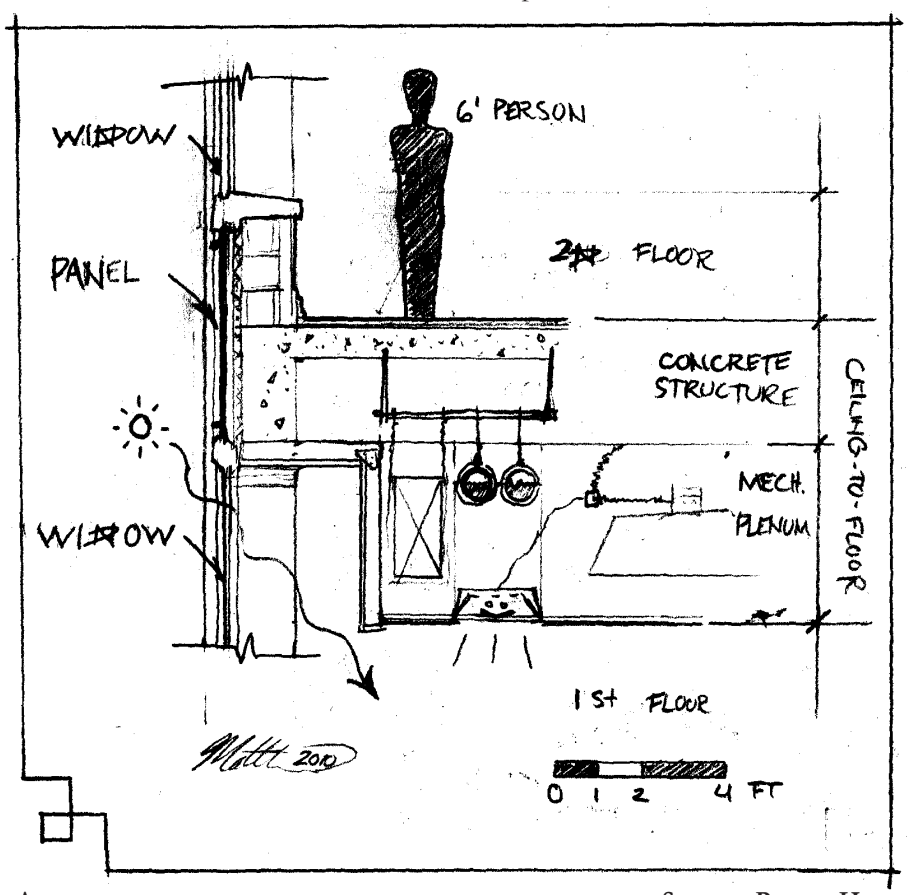
MATTHEW BALKEY
Culture & Thought Co-Editor

In previous articles, I have covered a sampling of the historic fabric of campus (wherein, to be precise, fabric refers to the fabricated or man-made components thereof, not textiles). I have also addressed the general practice of traditional building today. Another key aspect remains to be discussed. There is, I suspect, widespread confusion about the distinction between a building designed in a traditional style and one constructed with traditional methods and materials. Anyone can pick out a building in a traditional style; few besides arkies suffer the burden of noticing which buildings are merely faking it.

When I first visited campus as a high school junior, I would never have observed that Coleman-Morse and Dillon Hall were separated by 70 years if not for the dates on the cornerstones. Sure, the contemporary stonework was less refined, and the brick a bit more machine-finished, but all in all, the differences were hardly glaring to the architectural layperson. Today, after three and a half years of architectural education, I am now aesthetically accosted by every expansion joint and weep hole.

These are attributes unique to modern cavity wall construction. The name is derived from the air gap in the wall between the concrete block and brick veneer. Its purpose is to force moisture that seeps through the brick, or evaporates from the building interior, to condense, fall, and discharge through the weep holes, rather than sitting in the wall. The expansion joints, of course, complement this by allowing for movement between the veneer and superstructure due to the temperature differential across the cavity. Extremely clever, but not terribly interesting, you say?

Admittedly, their significance here is limited to a purely academic debunking of fictive traditionalism. I only discuss them because they are a few of the telltale signs that denote modern construction. Other consequences of modern construction, however, are not so inconspicuous.



AN APPROXIMATION OF THE WALL SECTION IN FIRST FLOOR LAB OF STINSON-REMICK HALL.

Perhaps the single most glaring issue, from the standpoint of getting a building to function properly and not look ridiculous doing it, is ceiling-to-floor height. Not floor-to-ceiling, although tall rooms are nice. I'm talking about all those pipes and ducts running above the fiberboard tiles. If you've noticed something odd about the newer buildings on campus, but couldn't quite put a finger on it, this is probably the cause. A modern building has miles of air supply and return ducts, sprinkler systems, electrical wires, data cables, gas lines, hot water pipes, chilled water pipes, and sanitary sewer, to name a few. The plenum space these collectively occupy adds several feet to the vertical spacing between the windows, making the buildings look stretched between floors.

This problem is most apparent on Hammes-Mowbray Hall, the post office-security building on the northeast corner of campus. It is a load-bearing masonry building, meaning that the floors are supported by the walls, rather than a steel frame – a fact celebrated by an absurdly large expanse of brick pierced with itty-bitty windows. In response to this, more recent buildings have gone to tremendous lengths to disguise their deformity, some more successfully than others.

Stinson-Remick Hall, the new engineering facility on DeBartolo Quad, is the poster child for such efforts. The lab rooms on the first floor rise approximately nine feet to the drop tile ceiling. Above that hangs about four feet of suspended mechanical spaghetti, surmounted by three feet of reinforced concrete girders, beams, and floor slabs. Add another three feet for the sill height of the second floor windows, and we arrive at the equivalent of an entire story wedged between the actual windows.

To help mask this fact, the designers pulled the plenum back a few feet from the outside wall, so that the first floor windows graze the underside of the structural frame. The remaining seven or so feet are covered by a beige panel. The panel suffers from understatement, such that it appears to exist primarily to prevent an eyesore, and is only incidentally ornamental. A better-developed panel would be first and foremost a credit to the building in its own right, one which conveniently happened to provide cover for the structure beneath. A subtle distinction, but it makes all the difference between an awkward billboard and an elegant mural.

This approach was attempted at the law school addition, where we are literally given a notional story between the first and second floor, with "windows" of cast stone bas-reliefs. The panels, though not distinguished by any particular artistic merit, do perform rather admirably within the composition of the building. The next time you walk by, picture the law school with nothing but brick between the first and second floor, and you'll immediately see how preposterous it might have looked. Not that the result is spectacular – far from it – but it could have been disastrous. The fight goes on.

Matthew Balkey is a fourth year architecture student. He ate an entire bag of gummy coke bottles while writing this article. Contact him at mbalkey@nd.edu.

The Fed's big move

KATHLEEN DONAHUE
Alumni, ND '10



The day after mid-term elections, the Federal Reserve, led by its Chairman Ben Bernanke, announced it would buy $600 billion of US government bonds (treasuries) during the next eight months. Quantitative Easing II (QE2), as it has been termed, essentially means that the US government is going to print dollars in order to buy its own debt.

The goal? To lower interest rates in order to facilitate borrowing and growth. Unemployment has been hovering above nine percent, and the US economy is not recovering as quickly as the Fed had hoped. QE2 is the Fed's unconventional last-ditch effort at dealing with the problems that the stimulus package and subsequent efforts couldn't fix.

According to Bill Gross, manager of the largest bond fund in the world at Pacific Investment Management Co., QE2 could result in a serious depreciation of the value of the dollar by 20 percent. In other words, if you have 100 dollars today, it would only be worth 80 dollars in next couple of years. This would be a severe blow to the purchasing power of the dollar, making it more expensive to buy groceries, clothes, and other basic goods.

QE2 and the Federal Reserve policy of keeping interest rates near zero have made it nearly impossible to generate income through savings accounts or other low-risk fixed income vehicles. As a result, consumers are incentivized to make riskier bets in stocks, pushing the stock market ever higher.

In the days following the Fed's announcement of QE2, the S&P 500 reached its highest point since 2008 before Lehman Brother collapsed and the recession hit. The soaring stock market, however, does little to quell concerns that inflationary fears could cause long-term interest rates to move higher and essentially accomplish the exact opposite of what the Fed intended.

The reason for purchasing treasuries is the relationship between treasuries and the borrowing rate of the general public. On a bond, price and yield have an inverse relationship. If the price rises, the rate will lower. This is the rate you will have to pay when you borrow from a bank.

Banks make money by borrowing from the government and lending to the general public. For example, the Bank of America can borrow one million dollars for 10 years at two and a half percent. Then, they lend this money to the consumer at a rate of seven percent, who uses it to buy a house or start a business. The Bank makes three and a half percent on the transaction. The lower the rate, the more incentive they have to lend to you, the public.

While this logic is sound in theory, it is not practical in the current market environment. In the early 2000's, interest rates in the US were very low (much like today), and there was extreme political pressure for banks and other institutions to make loans. For instance, groups like Acorn pioneered lawsuits to force banks to give loans to people who could not reasonably be expected to pay the money back. When this pressure was coupled with the lack of regulation (no required verification that the person seeking a loan was employed), it led to an extreme amount of lending to unqualified people.

In the end, these people could not pay back their loans to the bank, and the banks got burned. Banks have learned their lesson from this history, and instead of circulating this money through loans they are hoarding the cash to protect themselves. They are refusing to lend to anyone without a spotless credit report.

In the end, profit is the bottom line and this is what QE2 attempts to bolster. By purchasing $600 billion in US treasuries, the Fed will drive down interest rates in the hopes that this will convince banks to lend (but as I've said, with the new higher credit standards and the memory of what making risky loans can do to them, banks likely won't lend.)

Similarly, market commentators point out that businesses have cash on their balance sheets that could be used for hiring new employees. Why aren't these businesses hiring the employees that they could? Why aren't they expanding? Because they are businesses, and their goal is to make money. If they hire more people, they could actually end up losing money.

With the passage of the healthcare bill, businesses fear being crippled by the cost of hiring more than 50 employees, at which point they could be required to provide health insurance for all their employees. Businesses could actually lose money by expanding, so there is no incentive to do so.

While the Fed's move has seen support, President of the Federal Reserve Bank of Kansas City Thomas Hoenig voted against the Fed's monumental decision, referring to it as "a deal with the devil." By having the Fed attempt to prop up the economy with QE2, a divided Congress and the Obama administration according to some face less pressure to address the underlying cause of the economic downturn: long-term deficit problems. Until we begin cutting expenditures and reigning in unwieldy government spending, the economic recovery will remain muted.

Kathleen Donahue is a Notre Dame alumnus and Executive Editor Emerita of The Rover. *Contact her at kdonahue23@gmail.com.*

Professor Edward Hums' Last Lecture: Finding ourselves and others on the journey to Emmaus

ANNA POWERS
Staff Writer

"It's okay to do C work," proclaimed Professor Ed Hums during his installment of Notre Dame's "The Last Lecture Series." Though the audience of curious students, professors, and other Notre Dame staff members laughed at this suggestion, Professor Hums defied the usual negative attitude toward mediocrity as he discussed the holistic journey Notre Dame offers each student. "You got into Notre Dame and the most important thing is getting through it, and you will do this," he said.

"The Last Lecture Series" is a student-government sponsored program that gives long-standing Notre Dame professors the chance to share fundamental pieces of wisdom, beauty, and joy they have acquired and experienced during their academic careers. The program is based on "The Last Lecture," given by Carnegie Mellon University professor Randy Pausch before his death from pancreatic cancer.

Professor Hums, a faculty member of Mendoza College of Business for 8 years and a member of the Notre Dame community for 26 years, concentrated his last lecture on the biblical story of the road to Emmaus. The passage describes the journey of two of Christ's followers to Emmaus a few weeks after His death. The travelers embark with disheartened spirits and along the way encounter the risen Christ, though they do not recognize Him in their depressed and doubtful states.

Professor Hums explained that the passage has always intrigued and challenged him. "We could be walking on the path with the risen savior and not know it," he said, calling on every audience member to realize and learn who he or she is walking with on the path of life. Our path, said Professor Hums, includes the events and people of our lives. It includes the journey we undertake at Notre Dame, the people we meet, and what we learn from our university education.

For Notre Dame students, Professor Hums suggested, an important part of walking this path is taking advantage of the "three P's": parents, priests, and professors. We should not underestimate our parents' love for us, said Professor Hums, and we should all reciprocate it. We should also appreciate the priests and professors in our community. Professor Hums challenged every student to, "pick out one professor every semester and get to know him or her."

Professor Hums also emphasized that there is "nothing wrong with stupid things," because students learn from them. Professor Hums's own little failures, such as getting a D in calculus class or failing the CPA during his first attempt, helped him discover his interests and dedicate himself to them. Learning from mistakes reminds us to enjoy our journey toward our final destination.

Finally, Professor Hums said that students should have fun during their journey through life, both at Notre Dame and elsewhere. The classroom, Professor Hums asserted, should have, "a relaxed atmosphere," where "you can learn, but also have fun." For this reason, he encouraged students to never leave an unknown answer blank on an exam, but instead draw a picture.

The audience erupted in laughter and applause when Professor Hums explained, "Ten years from now, you'll never remember one question on one exam, but you'll always remember what you drew." It is not a student's grades that define the journey, but the whole savored experience of being part of the university.

Professor Hums sought to help the audience members envision their own personal paths as "the road to Emmaus." By doing so, students come to realize the direction of their path and their comrades on the journey.

In the story of Emmaus, the disgruntled travelers focused only on reaching the end of their journey; they never realized that the risen Christ accompanied them along the way. "Look at who around you needs to be consoled," said Professor Hums, "who needs to be understood, who needs to be forgiven today. Look and figure out who is walking with you."

Anna Powers is a freshman biology major who would love to live in a world made up of scenes from Robert Frost's poems. She can be contacted at apowers2@nd.edu

Nussbaum: university legal counsel

continued from front page

board of directors and eventually became the club's first vice-president in 2007.

Nussbaum also served as the Region 8 Director for the Notre Dame Alumni Association from 2004-2007, supervising ten alumni clubs in Indiana and Kentucky.

In 1996, Nussbaum became a partner with Sopko, Nussbaum, and Inabnit, a South Bend-based law firm where he works primarily with business and real-estate transactions. Nussbaum advanced his career as general counsel for Joe Kernan, former Indiana lieutenant governor, from '98 to '03.

Nussbaum's service has extended to the larger South Bend community as well. He has served as chairman for the St. Joseph County Drug Free Council, city attorney for the city of South Bend, board member for both the Women's Care Center and Catholic Charities, and attorney for the South Bend Center for the Homeless.

Nussbaum is also the father of three children, Matt, Dan, and Kathryn who graduated from Notre Dame, Holy Cross College, and Saint Mary's College, respectively.

Contact Ray at rkorson@nd.edu with questions or comments.

Dean Kilpatrick on Smith's conversion

continued from front page

them detailed on his Wikipedia page: "Christian Smith (sociologist)."

As a convert myself, I was intrigued by Chris's story when I first met him a few months ago as he celebrated the Christian rites of initiation into the Catholic Church. I will try to convey the story of his conversion and some of the key issues that drew him to consider the case for Catholicism. In some ways, his story is similar to what he writes about: namely, the religious and spiritual lives of young adults (or spiritually young adults!), whom he describes as "souls in transition."

Chris grew up in a conservative Presbyterian family in the Reformed evangelical tradition, moving from that to, in his words, "low-church Anabaptism and eventually Anglicanism." When I questioned Chris about the role Scripture has played in his life, he remarked that "Scripture was (supposedly) the only thing that mattered in Protestantism" and that he had studied Scripture a lot over the years. Chris made the astute remark that scripture can be interpreted in many (countless?) ways and "that's why the world is full of literally thousands of Protestant denominations – utter fragmentation and chaos."

At this point is his life, Chris wants to learn more of what the Church has to say about Scripture rightly interpreted than to study it on his own. Chris went on to say that the interpretation of Scripture is inescapable and yet Scripture itself is highly "multi-vocal." So how do we interpret it rightly? The only way is with ecclesial authority as the glue that binds the people of God together. So, Chris's starting point for his entry into Catholicism was a search for, in his words, "ecclesial unity, genuine catholicity, connection to historical tradition, historical and authoritative sense-making of scripture, and the ability to find a rationally-warranted place to stand that will not be blown away by the forces of modernity." How's that for a collection of reasons to search out and find the Barque of Peter?

So how did Chris make it from Presbyterianism all the way to Catholicism? Chris' first book in 1991 from his dissertation work, The Emergence of Liberation Theology, forced Chris to examine the corpus of Catholic Social Teaching in depth. According to Chris, "The tradition of Catholic Social Teachings is really impressive, powerful, and often under-appreciated. As life went by, I increasingly realized what I have come to see as the flaws and impossibilities of Protestantism, both its liberal and evangelical versions." One of those impossibilities, alluded to above, is the notion that private interpretation of Scripture can lead to anything other than utter fragmentation and thousands of sects. Indeed, for the Church to be united around Christ, there has to be some form of earthly authority that prevents that fragmenting. Other "flaws and impossibilities" include sola scriptura itself as a doctrine, the rejection of a strongly sacramental view of the material and bodily world, and the cutting of self off from most historical tradition and communion of believers at a global level.

Chris says that becoming Catholic was a gradual 13 year process that involved "a lot of reading, talking, thinking, inquiring, arguing, reconsidering, and prayer." Chris had learned in his previous faith traditions "a number of visceral and intellectual reactions against Catholicism, most of which are misguided and groundless, but they are real and so still need to be addressed." Some of those reactions and stumbling blocks include Mariology, praying to saints, papal infallibility, and other standard Protestant objections to Catholicism. According to Chris, the more carefully he looked at this issues in detail, "the more I discovered that the view I had been taught as a Protestant to think that Catholics believed was either flat wrong or badly distorted. I learned that these Catholic teachings can make good sense when accurately and properly understood."

One of Chris' most fascinating comments to me about his conversion was his point that for many "Protestants to really start 'getting' Catholicism requires not only a lot of focused learning of facts, but also a kind of basic 'paradigm shift' into a quite different way of understanding life, the world, and faith. Protestantism forms a mindset that tends to be linear, literal, either/or, univocal, didactic, and rationalist. Catholicism is more analogical, both/and, metaphorical, curvilinear, symbolic, and multi-directional." In a word, richer.

I have heard Scripture scholars characterize the difference as viewing faith and religion legalistically instead of through the lens of a family. The Church is a family, with God as Father, Jesus as Brother, Mary as Mother, and the Saints as our older brothers and sisters. Scripture also is to be interpreted using the "senses" of Scripture, which include the literal, analogical, moral, and eschatological senses. It was the wise, well-informed, and faithful Catholics along the way who helped in this discernment. Near the end of that process, many of those faculty, administrators, and priests were here at Notre Dame. Chris cites the support and instruction of "great people like Fathers Richard Warner, Lou Delfra, Tim Scully, Peter Rocca, Mark Poorman, and others" as "immensely helpful and appreciated." Notre Dame also offers great liturgy. Chris says the 11:45 am Folk Mass on Sunday in the Basilica is one of his favorites. Chris also appreciates Notre Dame colleagues (both Catholic and not) to talk to and the many "models of faithful Catholic living and thinking," which, he points out, are "not to be found everywhere."

Chris understands the fact that Notre Dame is different for different people. The Catholic Church and the Catholic way of being in America is an enormously broad spectrum. As Chris says, "Notre Dame is a lot what anyone makes of it." But as he has discovered, "There are wonderful personal, institutional, and cultural commitments to and resources for faithful Catholic living here." I too have found this to be the case. Where else in the American academy can one find so many chapels, places of prayer, and abundant sacramental life there for the taking? Where else can one find so many examples of faithful Catholic living and thinking among your colleagues and students? The Church is not about imposing, but rather proposing, and Christian and Emily Smith accepted that proposal and said "yes" seven months ago.

Chris wanted to ensure that I extended an invitation to all Irish Rover readers to sign up for his courses in sociology.

Peter Kilpatrick is Dean and Professor of the College of Engineering. Contact him at pkilpat1@nd.edu.

Badin Art Show

continued from front page

sight, depicts the profile of a young man. Clad in neutral apparel, the young man appears drab at first. Upon closer look, however, small details, including an actual zipper, reach out of the painting. Laskowski's piece successfully interacts with the eye, adding another dimension to what originally seems commonplace.

Ashley Ryan's *The Oily Truth*, which was awarded second place, comments on the Gulf Horizon oil spill and its environmental effects. Featuring a pelican disrupted by splattered oil, Ryan's painting asserts the social responsibility of BP and other corporations involved. Ryan's piece, which is part of a series composing her final project, is certainly both controversial and relevant, focusing on the repercussions that result from social negligence.

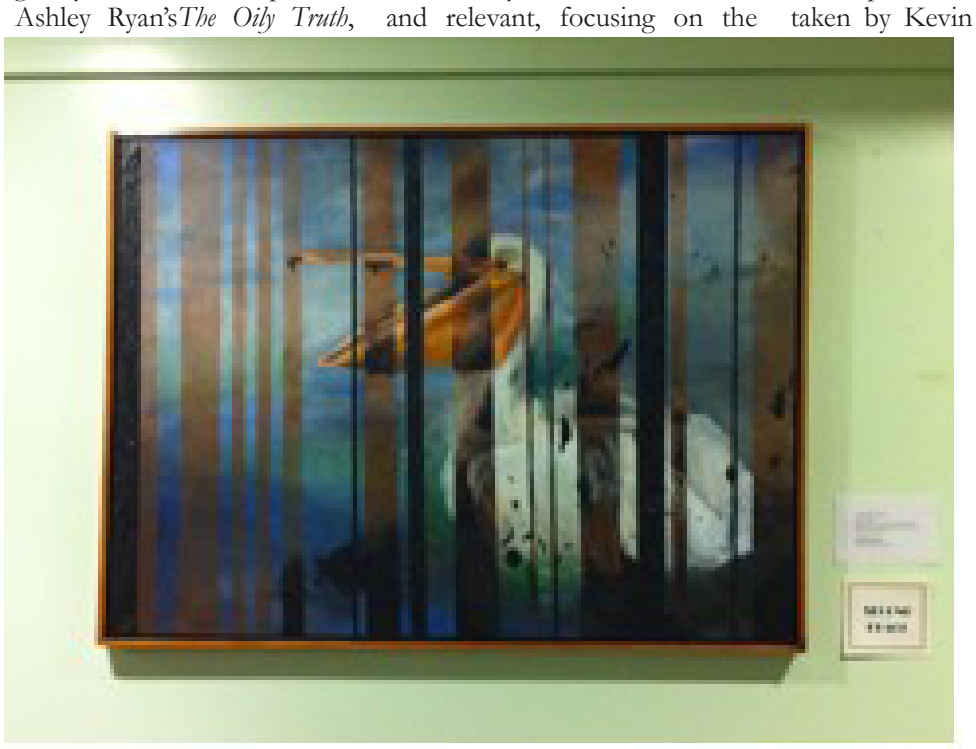
Ryan's work proved to be quite popular, as onlooker Courtney Cox commented: "My favorite piece was *The Oily Truth* because it was a great stand-alone piece, but knowing it was part of a series made it more intriguing."

Finally, the judges awarded third place to a photograph taken by Kevin Casey. Casey's photograph, taken from a distant, elevated vantage point, displays a small building resting on the edge of a steep cliff. The structure, resembling a chapel or house, overlooks a treacherous valley.

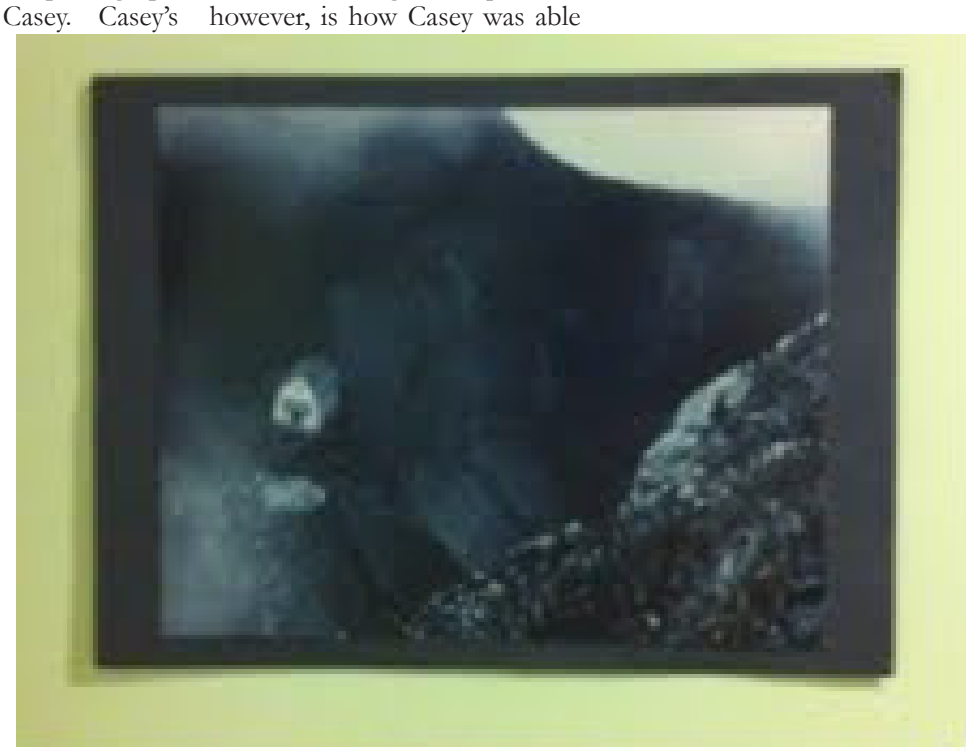
The photo, taken in black-and-white, conveys isolation, forcing the onlooker to question the purpose of such seclusion and distance. The greater question, however, is how Casey was able to reach the place that gave him such an advantageous view.

The submissions will remain in Badin until November 19, and students are welcome to stop by, examine, and appreciate the creativity and inspiration of their fellow colleagues.

Helena Birdsell keeps it real. Contact her at hbirdsel@nd.edu.



ASHLEY RYAN'S *THE OILY TRUTH*



KEVIN CASEY *UNTITLED* (3RD PLACE)

Are liberty and equality compatible?

ND professor and Cato senior fellow debate

MICKEY GARDELLA
Staff Writer

Should the poor be able to take resources from the rich to meet their basic needs, either on individual basis or through the state? Notre Dame philosophy professor James Sterba and senior fellow at the Cato Institute Thomas Palmer dealt with this question as they debated whether liberty and equality are compatible.

Sterba identified two sets of rights: classical liberal rights and welfare liberal rights. Classical liberal rights are life, liberty, and property. Welfare liberal rights are welfare, health care, housing, and education.

According to Sterba, welfare liberal rights "complement and complete" classical liberal rights.

Sterba described the conflict of the liberty of non-interference. The rich want to keep their surplus resources for luxury needs, while the poor do not want to be prevented from taking resources from the rich to meet their basic needs.

Palmer, on the other hand, maintained that welfare liberal rights destroy classical liberal rights. He strongly disagreed that Sterba's example fit the definition of liberty.

"Liberty is not construed as 'you can do whatever you want,'" he said. "Liberty is not subject to the arbitrary will of another person."

"The foundation of human rights is dominion [over one's own property]," Palmer continued. "Liberty is not a power to be used against someone else."

"The rich have more resources than they need, while the poor don't," Sterba responded. "The high-ranking interests of the poor to meet their basic needs trump the low-ranking interests of the rich meeting their luxury needs."

Palmer argued that if the surplus were taken from a producer, he or she would not produce a surplus in the future. That would inevitably lead, he said, to taking non-surplus resources from producers who refused to share.

He explained that in the past, in places like Ukraine during the Soviet Era, seizure of resources caused people to starve to death or resort to cannibalism, a practice which he described as "morally repulsive."

"The poor person doesn't have a choice," Sterba said. "If the rich person refuses to produce, the poor person dies. [By not producing] the rich person chose to die with the poor person."

"You're just a little too rich because there are so many poor people," Sterba said. "I'm just asking you to give some of your resources so you both can have a decent life."

"The practice of redistributing income in the name of equality creates more inequality," Palmer said. "The mission to make everyone equal is self-defeating."

"We know why the rich are rich and the poor are poor—institutions," he stated. "What matters are rules and institutions, not wishes."

He said the poor in the United States and Canada are much better off than the poor in states that coercively redistribute wealth.

Palmer suggested richer nations should stop foreign aid to poorer states, because this practice enables failing systems. Instead, richer nations should encourage those states to change their institutions so that they promote prosperity, not redistribution of wealth.

According to Palmer, ending state monopolies, tariffs, and subsidies, utilizing charity, and providing a social safety net "will make everyone wealthier" and help the poor.

He stressed the utility of self-help and mutual aid through volunteer associations, in which working class members pool their resources, to protect each other from the effects of setbacks like illness.

"If everybody voluntarily took care of the poor, there [would be] no need for coercion," Sterba said. "But it isn't happening enough."

Citing the empirical ineffectiveness of welfare states, Palmer said, "Philosophers need to learn economics, history, and how institutions work. They would become better philosophers."

"I am not committed to what states have done. We have to create a new moral framework. Sterba said. "We need moral philosophy to make us think we have an obligation to one another."

Sterba stated that everyone eligible for welfare would have to "do all they can to [meet] their basic needs and have a better life. If you're a loafer, you aren't eligible for welfare."

"We should use up no more resources than necessary," Sterba said. "We should have a decent life but no more. Using more resources than necessary would deprive future generations of the liberal-based right to welfare."

"Sacrificing the current generation for future generations is bizarre, because they will be richer than us," Palmer said.

Sterba concluded that, absent a technological solution, we cannot be certain that there will be sufficient resources for future generations.

Mickey Gardella is a sophomore political science major who resides in Knott Hall. He can be contacted at mgardell@nd.edu.

"An Exchange of Gifts: Celebrating Adoption in the Culture of Life"

Elizabeth Kirk addresses CEC Bread of Life Dinner

RAY KORSON
Campus Co-Editor

Can an adoption provide an area of "common ground" for pro-life and pro-choice supporters? Associate Director of Notre Dame Center for Ethics and Culture (CEC) Elizabeth Kirk addressed this question during the CEC's fourth semi-annual Bread of Life dinner.

The parent of three adopted children with her husband Bill Kirk, Mrs. Kirk explained several issues she believes prevent adoption from being promoted in the United States.

Barriers she pointed to included the availability of abortion, a "general cultural attitude against adoption," the push for single parenthood in today's society, the media's negative portrayal of adoption, and activity from pro-choice and pro-life communities.

Mrs. Kirk cited that a million abortions take place in the United States each year. Only two percent of women considering abortion decide to put their child up for adoption. Although two million couples are looking to adopt each year in the US, Mrs. Kirk stated that only 6,800 infant adoptions occur.

According to Mrs. Kirk, a "general cultural attitude against adoption" is present in our current culture. As she explained, two factors have contributed to this societal stance; namely, the availability of abortion and the growing number of single-parents.

Mrs. Kirk pointed to the ultimate question a single pregnant woman must ask herself—is she prepared to be a parent? Adoption, Mrs. Kirk urged, is a form of parenting in itself. If a woman's circumstances do not encourage or support her pregnancy, Mrs. Kirk explained, abortion often seems like the only "real choice." To answer this dilemma, said Mrs. Kirk, "Women need to be encouraged to see that adoption is a loving choice for their children."

Mrs. Kirk outlined other challenges women face if they choose adoption. Many women believe that by giving up the child, they are abandoning the child. Mrs. Kirk reiterated that choosing adoption is parenting, not abandoning, the child. Mrs. Kirk also suggested that women fear adoption as a decision that will result in the government seizing the child and putting him or her into foster care. Many women shy away from the thought of giving up their newborn after experiencing nine long months of pregnancy and difficult labor.

Mrs. Kirk explained that a social stigma accompanies the decision to offer up a child for adoption. The role of the pro-life community, Mrs. Kirk argued, is to educate the general public on the option of adoption. When women feel they must choose between parenting or aborting their child, they need to be aware of the resources available to them should they decide to parent by giving the baby up for adoption.

This education could be as simple as explaining the adoptive process. Many women, Mrs. Kirk explained, do not realize that the biological mother has great control over the adoption process. In private adoptions, the mother can interview couples in order to ensure her child's future well-being. Mrs. Kirk concluded her talk by invoking the words of Pope John Paul II on adoption:

"To adopt a child is a great work of love. When it is done, much is given, but much is also received. It is a true exchange of gifts."

Bread of Life dinners bring together students of varying viewpoints on beginning of life issues. The dinners are especially designed for students who are unfamiliar with the Church's teaching on these issues but wish to learn more.

Questions, comments, concerns? Contact Ray at rkorson@nd.edu.

Beauty for truth's sake

continued from page 6

Middle Earth, although they are "steeped in joy" are also filled with "sorrow at living in a world of time, themselves unchanging," Caldecott said. This is because they, and we, realize that our respective worlds are not perfect.

Wisdom, Caldecott said, is God's original idea of the world, and also the idea of the saved world. "Nothing is perfectly itself until it [agrees] with God's thought of it," he stated. Moreover, if the "beauty of wisdom" draws man to his final end, then it is no exaggeration to say that wisdom is the "hidden life-energy of education."

With wisdom, the seven traditional liberal arts can expand without losing their unity. Caldecott warned, however, against the danger of permitting the liberal arts to dissolve into the "arts of liberality. . . . Remember, it is not just beauty that is at stake here, but also" unity, goodness, and truth. Whoever relegates beauty to the past "will find himself unable to pray, and soon, unable to love."

In order to guard against this danger, Caldecott said, a "sense of sacred order" must be protected by teachers and parents. Philosophical arguments for beauty, unity, goodness, and truth are good, but education must start much earlier by providing an environment conducive to metaphysical thought.

According to Caldecott, numbers and words are not arbitrary. Rather, they should be seen as attempts to identify the *logos*, the cosmic order, of the universe.

"Poetry is the purest form of speech because it is the most pregnant with meaning, and song or music is perhaps purer than speech," Caldecott said. Music, poetry, math, and the relationships between them guide us to the *logos*.

What constitutes a good education? According to Caldecott, a good education teaches the part in the context of the whole. In the present day, education has been fragmented and the "sense of unity" has been lost. "Within each discipline," he said, "there is a point of unity with the whole. It's not that you need to artificially force things together. You just have to go deeper."

Teresa Anne Gorman is a freshman who planned to dress up as Plato for Halloween, but ultimately canceled her celebration plans in favor of getting ahead on her homework. If that description hasn't scared you off, you can get in touch with her at tgorman2@nd.edu.

What does it all mean?

Two *Rover* staffers assess midterm elections

Midterms 2010: A new change

JOSH VARANELLI
Politics Editor,
President, College Republicans

Last Tuesday brought about a watershed in Obama's administration. The US House saw massive GOP wins, securing a Republican majority of over 60 seats. With this win, Republicans have won the largest House takeover by either party since 1938. The GOP also took a majority of the 37 governorships and gained control of 19 state legislatures. Democrats maintained a majority in the Senate, succumbing to six net Republican gains. Key races that were deemed tossups by pollsters gripped the politically conscious, with some concessions not coming until days later. The overall shift in party allegiance from Democrat to Republican made striking statements, with Obama's party not only losing the Senate seat he vacated for the White House, but also two state legislatures that have been Democrat-held since the 1870s, specifically those of North Carolina and Alabama.

Among the most especially contentious races was one in Indiana District 2, where Notre Dame is located. College Republicans helped campaign for Republican candidate Jackie Walorski, and College Democrats did so for ND alum and district incumbent Joe Donnelly. While Donnelly won the race, he did so only very narrowly, by 1.3 percent of the 189,562 votes cast. Discussion abounds on the margin, with South Bend's Libertarian candidate Mark Vogel garnering about five percent of the votes this year. Had his 9,455 votes gone to Walorski, a Republican win would have easily been secured, considering Donnelly's lead of about 2,500 votes. Still, it has been argued that voters for the Libertarian candidate turned out simply because of the third-party representative, and that votes for Vogel may not have been guaranteed Republican had the candidate not run.

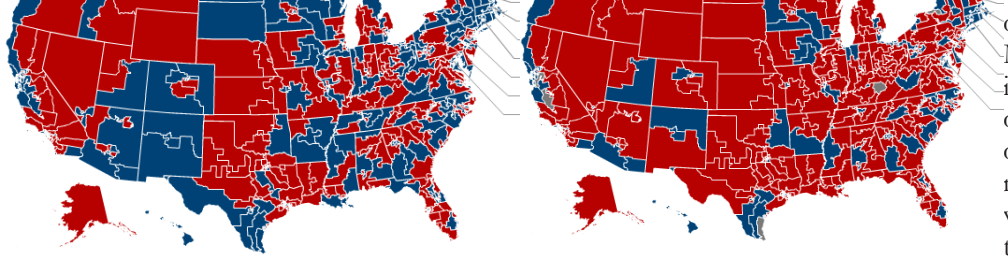
California and Florida were also the home of highly watched races, resulting in Democrat Barbara Boxer's holding onto her Senate seat in typically Democrat California despite a major campaign for former Hewlett-Packard CEO Carly Fiorina. In the Sunshine State, Republicans saw sweeping wins, with Senatorial and Gubernatorial seats claimed by the GOP. Marco Rubio gained 49% of the votes in his bid for the Senate, topping projections for the Cuban candidate. The state had a three-way Senatorial race between Rubio, Democrat Kendrick Meeks, and Republican-turned-pro-choice-Independent Charlie Crist. With Crist as a contender, some feared Rubio would be especially vulnerable to loss, making Rubio's win especially pronounced.

With the GOP wins possibly reflecting a widespread public resistance to the Obama administration, much speculation has surfaced regarding why, as well as questions about what comes next. Some feel that anger over the high rate of unemployment, at slightly below 10%, prompted an anti-incumbent fervor. Others feel that the passage of the Affordable Health Care Act incited much of the opposition to the Democratic agenda.

Whatever motivations comprised the large-scale GOP victories may be, the federal government of January 2011 will undoubtedly prove to be an interesting assortment, with chambers of Congress divided, and Obama in the White House. Some feel that gridlock will ensue, with the Senate and House posing roadblocks on each other and Obama. Others are more optimistic, hoping that bipartisanship and compromise will mark discussion on Capitol Hill. Moreover, there is a high degree of speculation on what Obama's mode of action will be in light of the new Congress. In a post-election White House Press Conference, the President declared, "I have been willing to compromise in the past and I am willing to compromise going forward."

Considering Obama's statements, and his acceptance of "full responsibility" for the nation's frustration, some foresee his position next year to be especially complicated. With a new Republican House and a Democratic Senate majority, Americans may see Obama aligning himself consistently with one Congressional chamber, leading to a fundamentally changed presidential dynamic. How this altered state of Congressional relationships—and a possibly reinforced preference towards Democrats—will affect public perception of the Obama administration can only be speculated. With predictions on the 2012 Presidential election already entering political discussion, only time can tell how the White House and Congress will interact.

Josh is a senior who hasn't a clue about what to do after May of 2011. If you have any ideas, e-mail him at jvaranel@nd.edu .



THE US HOUSE OF REPRESENTATIVES BY DISTRICT IN 2008 (LEFT) AFTER THE 2010 MIDTERMS (RIGHT)

The great shellacking of 2010: Impressions of an angry America

SAM DETTMANN
Publisher

The results are in, or at least enough of them are, to chalk the 2010 midterms up as a major Republican victory and a stunning rebuke of the Democrats' agenda. What happened on November 2, 2010 will go down as one of the greatest turnovers of power in American electoral history, sure, but a closer look at the results reveals that it was much more than just a typical off-year election where the President in power tends to lose seats. In a word, the election of 2010 was transformative, an illustration of the American people pulling on the reins of a reckless government.

With a jobless rate near 10% (and actual unemployment likely above 15%), that old adage, "It's the economy, stupid" certainly held true in 2010. Nevertheless, Americans weren't simply lashing out at a political party for its failure to promote job growth in the short-term. Instead, they expressed a vote of no confidence in the Democrats' economic thesis of rapid public sector growth. Judging by the party's track record over the past two years, voters are quite justified in this opinion. With an unimpeded grip on power in both the Legislative and Executive branches, Democrats passed three behemoth pieces of legislation that vastly expanded an irresponsible social agenda at the expense of robust economic growth that normally follows a major recession. At their core, these major acts exploded government spending, further complicated already confusing regulatory schemes, and ultimately exacerbated uncertainty at the worst possible time.

Perhaps the most interesting facet of the 2010 midterms was the rise of the ordinary "citizen legislator" to lead this charge against big government and European-style social welfare policies. In my own home state of Wisconsin, for instance, 2010 proved to be the year of unconventional candidates. It was one of those unique moments in American political history that made victory possible for Reid Ribble the roofing contractor, or plastics manufacturer Ron Johnson over liberal darling Russ Feingold in his campaign for a fourth Senate term. Wisconsin is a microcosm of sorts for national results that overwhelmingly favored nontraditional candidates. For all their inexperience, many of these neophytes across America proved to be politically adept candidates. Kentucky Senator-elect and ophthalmologist Rand Paul, for instance, demonstrated an extraordinary ability to maintain focus on his message of cutting taxes and government spending even in a distracting campaign of personal attacks. Marco Rubio of Florida, another relatively untested candidate, provides one of the greatest examples of natural political talent in recent memory and has even been mentioned as a future Presidential candidate.

For all the success of anti-establishment candidates this election cycle, simply being a Republican newcomer was not enough to secure a victory. The humiliating defeat of Christine O'Donnell in Delaware demonstrated the importance of nominating a competent candidate for high government office. By encouraging O'Donnell's bid against popular moderate Mike Castle, the Tea Party wing of the Republican Party favored ideology over pragmatism. In doing so, Delaware's Senate seat was moved from safely Republican to safely Democratic overnight. This stunning ability of Republicans to "snatch defeat from the jaws of victory" now gives Chris Coons, a self-proclaimed Marxist, a seat on the world's most deliberative body. Don't get me wrong, the Tea Party was an overwhelmingly positive force in 2010; however, Republicans must learn to channel its grassroots energy into effective politics.

So then, what does this decimation of the Democrats by citizen legislators really mean? I stand by my claim that 2010 was a transformative election; however, it is not simply because voters rejected the central thesis of Obamanomics and propelled political newcomers to high offices. I see the results of 2010 as instead manifesting three unique truths about American politics.

First, the electoral battle lines are reset. Most of President Obama's historic gains in traditionally Republican areas are effectively erased and GOP gains in the Heartland, Deep South, and Northeast have produced an electoral map similar to that of the Bush years.

Second, Americans are ready for a fight to preserve their economic future. The budgetary battles waged by Governor Chris Christie in New Jersey (incidentally now a more popular political figure than Barack Obama in the deep blue Garden State) are about to be multiplied in statehouses across America and at the federal level. In electing a new batch of uncompromising fiscal hawks, the American people have demonstrated a willingness to make the difficult choices necessary to tame a dangerous deficit and an out-of-control government.

Third, the election of 2010 demonstrates again the utter failure that is liberalism. The feel-good policies of the left may suffice in a university classroom but when applied to the dynamic problems of a globalized world, they will fall short every time. This is no exception in America, where the extraordinary legislative successes of the recent "liberal experiment" have done a great deal for the expansion of government but little to alleviate serious economic woes.

One central question about the election of 2010 remains: have Democrats received the message? The fact that Nancy Pelosi, Steny Hoyer, and James Clyburn plan to run for leadership positions in their new House minority reveals, unsurprisingly, that they have not. It is now up to Republicans to capitalize on the Democrats' blissful ignorance.

Sam loves The Godfather. *Contact him at sdettman@nd.edu.*

The Irish Rover

ROVER SPORTS

Sing Her Glory and Sound Her Fame

Safety regulations likely to change following Oct. 27 accident

Mike Johnson
Sports Editor

Going into his first season as head coach of the Notre Dame football team, everyone knew that Brian Kelly would face a number of challenges on the field. We knew that he not only had to get a team adjusted to a new system, but he had to whip his new team into shape, both physically and mentally.

What none of us could have foreseen were the challenges Kelly would have to face off the field. Less than a year after the tragic passing of promising recruit Matt James, Kelly and the whole Notre Dame family suffered the loss of another loved one after the accident that took the life of Declan Sullivan on October 27.

During the days following the accident, the upcoming game against Tulsa took a back seat to the countless questions concerning what had happened and whose fault it was. People began demanding answers almost immediately. Some people demanded more than answers, including that the game against Tulsa be canceled and that school officials from Kelly all the way to university president Father Jenkins resign.

Amidst all of these questions and demands, cooler heads prevailed. The football game continued as scheduled, preceded by a touching ceremony that paid tribute to Declan. No one has resigned or been fired.

Following the accident, the state of Indiana began an investigation into the proper use of lifts at practice. An investigator from the Indiana Occupational Safety and Health Administration traveled to campus to investigate the matter, but has yet to say when the investigation will be complete.

The university is also conducting its own investigation. In a press release to the students and Notre Dame community, university president Father Jenkins stated that the goal of the investigation is assess exactly what happened and make recommendations that will ensure future safety of students and personnel.

In the interests of being "thorough, unbiased, and accurate," the university has hired Dr. Peter Likins as a third party to review the results of the investigation. Dr. Likins, who received his doctorate in engineering mechanics from Stanford, has served as president of University of Arizona and Lehigh University, and provost at Columbia University.

While the investigations of the accident are still underway, both Kelly and Father Jenkins have taken a share of the responsibility. In interviews after the accident and the loss to Tulsa, Coach Kelly took responsibility for deciding to have practice outside on that day, a decision he thought was "productive and safe."

When asked about the decision to have practice outside despite the high-speed winds, Kelly admitted the standards in place for ensuring safety had failed, and needed to be evaluated.

But Father Jenkins is not allowing his first year head coach to take all of the blame. In his press release about the accident, he acknowledged the university's and his own failure to ensure the safety of its students. Father Jenkins made it clear that "Declan Sullivan was entrusted to our care, and we failed to keep him safe. We at Notre Dame - and ultimately I, as President - are responsible."

Father Jenkins concluded his release by affirming his confidence in Brian Kelly both on and off the field. He said Kelly was hired "not only because of his football expertise, but because we believed his character and values accord with the highest standards of Notre Dame," and that everything he has done while a member of the Notre Dame family has "confirmed that belief."

The tragedy of the accident that took the life of Declan Sullivan is already impacting schools across the country. Schools like the University of Wyoming and University of North Carolina had begun looking at their own practice policies concerning lifts at practice.

Until the results of the investigations are released, no permanent changes have been implemented in Notre Dame practices. In the meantime, Kelly has said that lifts "would not be used (at practice) until the investigation is complete," and that he and his staff are working to be more aware of safety at practice.

While it is too early to guess how Notre Dame policy will change in regards to safety at practice, there are a number of examples they can look at. Schools like Penn State and the University of Michigan ground their lifts or keep them at lower heights if winds exceed 28 mph. Other schools, like Ohio State and Ole Miss have permanent video towers, but still check the wind conditions before practicing outdoors.

Mike is studying in Washington D.C. this semester. Contact him at mjohns32@nd.edu.

Doerflinger award

continued from front page

up by these pro-life issues." His passion for pro-life work led him away from finishing his dissertation, said Doerflinger in an interview with The Rover.

Doerflinger said that his passion for the pro-life cause also springs from his personal experience. When he was young, his brother Eugene was seriously injured in a car accident, and the doctors, declaring that his "vegetative" state basically rendered him deceased, failed to mend Eugene's severely damaged body.

The Doerflinger family took Eugene home and provided the best care for him that they could. He emerged from that vegetative state, and, though confined to a wheel chair, regained the capacity to interact normally with others.

Doerflinger was strongly affected by his family's experience, commenting that "It taught me something about not giving up on life. It taught me something about what we owe to each other."

Citing Fr. Richard John Neuhaus in response to those who say that life issues are insignificant in comparison to other political issues, he said, "The most important and fundamental issue of all is who counts as a member of society."

In 1984, Doerflinger promoted legislation on the protection of unborn children from experimentation. He also advocated for the Adolescent Family Life Act to help pregnant teenagers, the Hyde amendment, and the Dickey amendment, which stopped federal funding of embryonic stem cell research.

"It's been a great honor and gratifying to work on legislation and to have an effect," Doerflinger commented. His current work involves lobbying, briefing congressional staffs, analyzing legislation, writing letters to Congress, and occasionally meeting with the legislators themselves.

Doerflinger's legislative work is greatly influenced by scientific advancements. "The dominant ethic nowadays in science is utilitarianism," he said. He also observed that "the advancements of recent years are beginning to render embryonic stem cell research obsolete."

He confidently refuted any claim that the pro-life legislation has not been effective, and he contended that government funding of abortion "has an enormous impact on how many women have an abortion."

Doerflinger looks forward to continuing his efforts in Washington, D.C., particularly given the newly-elected Congress. He draws much hope from his interaction with young people, particularly college students. He said he has seen "so many young people who are so idealistic and so enthusiastic," laughing as he told The Rover that "[he looks] forward to being replaced."

Laura is happy she gets to interview such nice people. Contact her at llindsle@nd.edu.

DUBIOUS CLASS TITLES

"American 'Chicks'"
Do they wear sweatpants?

• • •

"Monstrous Mothers of Lit"
In the words of your second grade brother, "your mom."

• • •

"Novels by Aliens"
Did you know ET wrote a best seller? Neither did I!

• • •

"Interntl Migration: Mex/US II"
You could probably learn more by visiting Arizona.

• • •

"Selflessness and Selfishness"
One is good and the other bad.

• • •

"Seduction and the 1790s Novel"
If you need to take a class, you probably still won't be able to seduce someone by the final exam.

• • •

"Population Dynamics"
Problem: Europe is dying. Social Security is collapsing.
Solution: Have more than 2.3 kids.