It behooves a watchdog to bark. Good, Rover.

The Irish Rover

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Feast of Saint Ambrose

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Prof. Thomas Stapleford: PLS scholar discusses faith and science, conversion

Laura Lindsley
Managing Editor

Professor Thomas Stapleford is associate professor in the Program of Liberal Studies and concurrent associate professor in History, as well as a convert to Catholicism. He is also a member of Notre Dame's graduate program in the History and Philosophy of Science. In addition to the history of science, Prof. Stapleford's intellectual interests also include economics and the study of the human mind. His first book, The Cost of Living in America: A Political History of Economic Statistics, 1880-2000, was published by Cambridge University Press in 2009. He received the Joseph Dorfman Award from the History of Economics Society in 2004 for his dissertation. The father of two children, Stapleford is married to his high school sweetheart; the two married just after graduation from the University of Delaware.



Professor Thomas Stapleford

Do you have any comments on the relationship between faith and the constant developments occurring in science?

What we find in science can change the way we articulate what we understand about God and Christian revelation, but it doesn't change the truth of His existence. You don't need to be afraid of a scientific discovery undermining fundamental belief in God or core Catholic doctrine.

Personally, I am especially interested in the intersection of Christianity and the scientific study of human beings. Through doctrinal statements, theological texts, and spiritual practices

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Msgr. Heintz, George Weigel comment on USCCB elections

Elliot Marie Argue
Campus Co-Editor

On November 16, Archbishop of New York Timothy Dolan, was elected president of the United States Conference of Catholic Bishops (USCCB). He succeeds former president of the USCCB, Francis Cardinal George, Archbishop of Chicago.

Dr. George Weigel (Ethics and Public Policy Center) asserted that Archbishop Dolan "will provide an example of vibrant orthodoxy for both the Church and the country."

Monsignor Michael Heintz, professor of theology and rector of St. Matthew's Cathedral in South Bend, echoed Dr.

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Government should ban violent video games for minors, says ND psychology professor

Jonathan Jasinski
Staff Writer

Dr. Darcia Narvaez,Notre Dame associate professor of psychology, believes the Supreme Court should uphold a ban against the sale of violent video games to minors. On November 2, a dozen states argued for upholding the ban.

Dr. Narvaez's research indicates that witnessing violence as a child directly correlates to developing cruel and insensitive tendencies. "In effect, watching someone take action is like practicing it yourself. So when a child plays a video game where they can kill people begging for mercy or burn people alive, they are practicing being cruel," Dr. Narvaez said. She added, "What you practice is what you become."

Violent video games also activate "the reptile brain" in a child, which is the primitive part of the brain that focuses only on threat and reacting to it. "When violent video games keep the primitive parts of the brain in charge," she stated, "it takes energy away from the more



This little boy might grow up to be a bully due to his exposure to violent video games

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Newdow claims atheists are discriminated against, lectures on religious equality

Mickey Gardella
Staff Writer

Dr. Michael Newdow, an attorney, physician, and atheist best known for his attempts to strike "under God" from the Pledge of Allegiance, discussed the relationship between the US government and religion at the recent Political Theory Colloquium.

Dr. Newdow focused his lecture on an article he wrote, entitled, "Question to Justice Scalia: Does the Establishment Clause Permit the Disregard of Devout Catholics?" He wrote the article in response to U.S. Supreme Court Associate Justice Antonin Scalia, who claimed that the Constitution permits the government to disregard atheists. Scalia is a Catholic.

"As an atheist, I found that rather insulting that a justice on the Supreme Court would say the constitution permits the disregard of religious minorities," Dr. Newdow said. "If the same was said about any other minority, it would be front-page news."

In his article, Dr. Newdow tries to turn the question around and ask whether today it is considered acceptable for the government to discriminate against Catholics.

"Catholics were the atheists of the founding," Dr. Newdow said. "They were despised as much as atheists are today." He encouraged religious citizens to consider a scenario in which they are the group of people that faces discrimination.

"You're always protesting when you're the outsider," Dr. Newdow asserted, "but once you're the insider you don't look at things in terms of equality, because you think, 'Well, I'm taken care of.'"

Dr. Newdow also argued that any institutional pronouncement of God by government is unconstitutional. If, for example, a public school gives students time for silent reflection, it could be violating the Constitution. Dr. Newdow said the pause for reflection would be unconstitutional if its purpose was to "to get people to pray to and think about God," but if it was intended "to have people to think about whatever they want," it would be permissible.

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THE FINE PRINT

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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.

"Love is not just looking at each other, it's looking in the same direction."

-Antoine de SaintExupery

Defending the Spirit of Inclusion

GABBY SPEACH
Editor-in-Chief



With Solidarity Sunday two weeks behind us, we might ask, "As a Catholic university, how can we love the homosexual members of our community with the same love that Christ taught us? Is the Spirit of Inclusion statement enough of a response to homosexuality at Notre Dame?"

The Spirit of Inclusion statement is one of welcome; it is a universal invitation to become part of the Notre Dame community. It reads, "We welcome all people, regardless of color, gender, religion, ethnicity, sexual orientation, social or economic class, and nationality, for example, precisely because of Christ's calling to treat others as we desire to be treated."

The statement is accompanied by a letter, and together they may be read as one document. The letter explains the university's reasoning for including "sexual orientation" in its welcoming statement but not in its non-discrimination clause.

Nevertheless, it is still argued that the university should add the phrase "sexual orientation" to its non-discrimination clause in order to truly love homosexual students, faculty, and employees as beings created "in the image and likeness of a loving God," (for example, see "Living up to the Spirit of Inclusion at ND" in the *Observer's* Nov. 16 issue).

One can also argue the opposite, that we do not need to add the phrase if we are to love homosexual members of our community as they deserve to be loved. When we consider the homosexual person a child of God with inherent dignity, we can see that this dignity entitles each person to a love that looks at his or her whole person.

Part of loving each other holistically involves realizing that the call to "inclusion" is a call to conversion. In the gospels, Christ invited to himself the poor, the sick, the outcast, and the sinner. He forgave the sinner while commanding the sinner to "sin no more" (John 8:11). The Spirit of Inclusion statement illustrates this call to conversion by highlighting the Church's teaching that "all people, regardless of their sexual orientation, are called to live chaste lives in accordance with their vocations as single people, married couples, priests or religious."

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

Though chastity links our bodies and our sexuality in a holistic way, part of the problem of encouraging chastity, whether for homosexual or heterosexual persons, is that we live in an environment where chastity is considered silly or foolish. Though student life policies encourage chastity, casual sex is not absent in our campus community. Outside the community, the media often promotes an attitude that sexuality is not something to be taken seriously.

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

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

What's the solution to this hypocrisy? "By far the most important thing for heterosexual Catholics to do," says Selmys, "is to provide a consistent example of chastity, to show, instead of telling, how it is to be done. In a chaste environment, the call to self-restraint can't be construed as hypocritical or discriminatory." She adds, "One's own struggles to be pure provide the best possible jumping-off point for sympathy and compassion towards those who have the difficult cross of homosexuality to contend with."

At our Catholic university, we should respond to homosexual students, employees, and faculty not by adding "sexual orientation" to the non-discrimination clause, but instead by welcoming them into a community where we should promote greater standards of chastity for all. We need to encourage the Church's view that sexuality must be taken seriously if the human race is not only to continue, but also to know, love, and serve God.

But if we claim that adding "sexual orientation" to the non-discrimination clause encourages a non-holistic approach to homosexual students, shouldn't we say that adding phrases like "disability" and "race" does the same for disabled students or minority students?

The distinction between homosexuality and race, gender, or disability comes when we consider the relationship between sexual orientation and sexual activity.

Disability, race, and gender also produce certain tendencies, but those tendencies do not corrupt actions resulting from them. I might sound confusing, so please bear with me. As a hearing impaired person, my lack of hearing impacts my ability to listen in class or participate in discussion, but my act of participation is not distorted or corrupted when I ask that questions be repeated.

Sexual orientation is a tendency toward sexual action. The sexual act has a procreative and unitive aspect between a man and woman; this is supported by Sacred Scripture and Tradition (see the *Catechism of the Catholic Church* 2363-9; Gen. 1:27-28; Lev. 18:22; Matt. 19: 4-6; Eph. 5:25-33; 1 Cor. 7:2-3). To act sexually on a same-sex tendency is to distort God's procreative and unitive purpose.

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

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

Notre Dame's non-discrimination clause refers to *institutional* discrimination, not harassment. As the Spirit of Inclusion statement tells us, Notre Dame's harassment policy protects homosexual members of its community from offensive treatment.

Institutional discrimination includes discrimination in "employment, educational programs, admissions policies, scholarship and loan programs, athletics, recreational, and other school-administered programs," as listed on the website for the Office of Institutional Equity. And in this sense, the university does not appear to discriminate against homosexual persons. In accord with the Spirit of Inclusion statement, the university continues to welcome homosexual students and faculty members into its community.

Since the non-discrimination clause refers specifically to institutional discrimination, it is unclear how effective adding "sexual orientation" to the non-discrimination clause would be. To add the phrase to the clause would risk the university's freedom to promote the Church's teachings about sexuality, most importantly that sexuality is God's gift to us for creating new life.

As human beings created in God's image, we all have a higher calling to chastity, to love others holistically by encouraging each other to practice sexuality the way God intended us to use it. In that regard, the Spirit of Inclusion statement is an appropriate response to all members of the Notre Dame community, because it invites all of us, heterosexual or homosexual, to become "brothers and sisters through Jesus Christ on a common journey back to the God who created us." Only by realizing that our journey of inclusion and conversion at Notre Dame is "common" can we do as the Spirit of Inclusion suggests, namely, "act in accordance with… a higher standard—Christ's call to inclusiveness, coupled with the gospels' call to live chaste lives."

Contact Gabby at gspeach@nd.edu.

The Rambler's Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

Michael Jackson
Staff Writer

CHEERS

Nice hands, feet!

Oh so many ways to make fun of USC now. Ronald Johnson I personally thank you for your early Christmas present this year. I regret to inform you, however, that I have no gift in return, but maybe if you call the NCAA they'll still let you transfer out. Let's now see what UT men's basketball coach Bruce Pearl has to say about USC's coach Lane Kiffin: "I've made mistakes, I clearly did," Pearl said Monday while addressing the Knoxville Quarterback Club, "but what I was hoping for was that some other dumbass would get on the front page and take me off the hook. I miss Lane Kiffin." And I applaud your student section shirts that said U Can't Sanction (UCS) in Trojan colors. Because whether you're USC, UCS, CSU, CUS, SCU, or SUCk, you were sanctioned. Enjoy the bowl game!



Baller-in-chief taking one for the team

I love me a president who can play some basketball and our commander-in-chief really can. While all of us were on pumpkin pie hangovers Baller-in-chief Barackoballer, (also the name of an '08 bookstore basketball team), was boxing out and shooting J's with his nephew and some cabinet members. He just didn't realize that he would get elbowed in the face and need 12 stitches when Rey Decerega (Congressional Hispanic Caucus Institute) was driving to the hoop. Okay, so he isn't exactly President Andrew Jackson taking bullets in duels for his wife every other day but it was pretty cool to see him with a little warrior wound. Now the only question is block or charge?

JEERS

TSA Backlash

I'll admit that the TSA gets very friendly with their pat downs, but when you end up next to the guy with the butt bomb don't complain to me. (Yes, I've been pulled aside for extra security.) Breaking news, the TSA is trying to stop terrorism but there's definitely a better way. Rather than complain about it, come up with the better way and sell it to the Transportation Security Laboratory (TSL) and become a millionaire. I have an idea. How about every five people the TSA just asks, "How are you today sir/ma'am? Do you have a bomb?"

What the Heck, North Korea?

Last March you decided it would be a good idea to torpedo a South Korean ship for ABSOLUTELY No Reason and then pretend like the torpedo was shot out of a rock in the ocean. Obviously, we have a liar in North Korea. Now they're shooting up a South Korean Island as retaliation for a South Korean firing drill that happened in the middle of the deep blue sea. They said they're sorry that people were killed but basically told South Korea the people shouldn't have been there when they were firing. That's like Homer Simpson chomping his mouth saying that if the pie happens to be eaten it's the pie's fault. Oh



Black Friday

As my younger sister said over Thanksgiving, Black Friday is the day to "Stay home, lock your doors, and hide your kids because the crazies are out in full force." If you're willing to get up at 2 am in order to get to Macy's by 3 am to buy a chique pair of flip-flops you're crazy. Besides, Black Friday is for children, that's why this year if you went to Toys 'R' Us, which I didn't, you got a free box of crayons and a coloring book. And just think of the disappointment on Black Friday too. You might run into Arnold Schwarzenegger while looking for Turboman like those geniuses in that horrible movie "Jingle All the Way." The worst part is that if you're a normal American and have a specific sale where you can get in and get out this is the day where you can't.

St. Andre Bassette: Humble Door Keeper

SANDRA LAGUERTA
Staff Writer

At the Center of Ethics and Culture's 11th annual fall conference, "Younger than Sin: Virtues of Humility, Wonder, and Joy," Professor Lawrence Cunningham, the John A. O'Brien Chair of Catholic of Theology, spoke of Holy Cross's first canonized saint in this year's Jack Schuster Memorial Lecture: "The Humility of the Door Keeper: The Case of Andre Bassette, CSC."

In his lecture, Prof. Cunningham focused on the life of St. Andre as a door keeper, where his practice of humility, hospitality, and constancy contributed to his holiness.

The most profound virtue St. Andre practiced was humility. Barely literate, poor, and familiar with labor intensive jobs, Andre Bassette entered the religious life as brother in 1874. He took the religious name Andre to honor the parish priest who suggested he consider the Holy Cross Community.

As the door keeper, Prof. Cunningham said, St. Andre was the greeter at the "threshold of hospitality." Cunningham explained St. Andre as a model of Abraham in his belief that "to show hospitality is to show hospitality to angels unaware." Like Christ who shared meals with the poor and the outcast, St. Andre drew various people to him who needed prayers and healings.

Prof. Cunningham also discussed St. Andre's constancy, or the virtue of stability. St. Andre's humble job as a porter linked the "sanctity of the cloister to the world beyond." Through this virtue of constancy, the saint expressed love in his vocation and his utmost obedience to God.

In light of these three virtues, St. Andre's greatest model of humility, hospitality, and constancy was St. Joseph. St. Andre encouraged his visitors to devote themselves to the humble, just spouse of Mary by calling on St. Joseph's intercession for them and healing them with the oil of St. Joseph.

St. Andre also erected a chapel on Mount Royal in St. Joseph's honor. As a barber, St. Andre collected the money he earned to give to charity and to help begin construction of St. Joseph's Oratory.

Although the construction process encountered many obstacles, St. Andre never faltered in his perseverance. In the midst of the Great Depression, Canadians of all ages continued to donate gifts and the basilica was completed.

Toward the end of his lecture, Prof. Cunningham proposed putting St. Andre's virtue to practice: "If we want people to come back to the Lord, we ought to welcome them when they come." As the doorkeeper of Christ, the humble St. Andre Bassette was motivated by the grace of God: "Philanthropists grow weary. Saints never grow weary."

St. Andre died in 1937 at the age of 91. 55,000 attended his funeral mass and one million visited his body outside of the Oratory after his death. He was beautified in 1982 by Pope John Paul II and was raised to the altars by Pope Benedict XVI in October 2010.

Sandra Laguerta is a sophomore theology major who enjoys playing the ukulele while wearing brightly colored sweaters. You can contact her, addressing the email as "To LaSaundrah," at slaguert@nd.edu.

Prof. Esolen discusses Christian simplicity as solution to materialism

ANDREW LYNCH
Staff Writer

In a world of ceaseless conflict, strife, and oppression, where even basic disagreements have descended into what Alasdair MacIntyre calls, "the interminability of public argument," Professor Anthony Esolen claims to have found the problem.

In a lecture titled, "The Mighty Child: Visions of Youth in Dante and Shakespeare" during the Notre Dame Center for Ethics and Culture's annual fall conference, Prof. Esolen claimed that our world is engaged in what he calls "the ancient quarrel, the quarrel of age against child."

Prof. Esolen, a professor of English at Providence College, argued that today's materialist society is the result of eradicating Christ-like youthfulness and replacing it with the age of progress.

Prof. Esolen explained that after the fall of man in the Garden of Eden, where Adam and Eve lost the youthful innocence of man by giving in to the devil's temptation of strength and maturity, the world became steeped in a conflict between the Christian idea of youth in Christ and the materialist notion of age and progress.

The materialist notion of age, Prof. Esolen claimed, is what led political philosophers like Francis Bacon and Thomas Hobbes "to see in pre-political man, nothing more than a war against all, and to prescribe as remedy for that war, not love or conversion of heart, but the artificial restraint upon enmity imposed by that hulking, ancient, inhuman God called Leviathan, or the State."

Prof. Esolen explained that in a materialistic world, we long to shed the embarrassment of dependency, and we desire to be strong, autonomous, and self-thinking.

"In such a world," he said, "it is necessary to be grown and strong, like a Machiavellian prince, and it is pitiable to be small and weak, as St. Teresa of Lesuix puts it, 'to be an atom of Jesus.'"

According to Prof. Esolen, hope for the future lies in Christ-like childlikeness, "for the future belongs to the child, the child of Christ! And the hosts of children love him."

Prof. Esolen pointed to scenes in Dante's "Inferno," Charles Dickens's "A Christmas Carol," and William Shakespeare's "Tempest," where writers used notions of youth and innocence to display that "everlasting truth that unites us to God and to one another." This youth and innocence counters the burden of materialism.

He focused particularly on the redemptive figure of Scrooge in "A Christmas Carol," referencing the last part of Scrooge's dream, where he witnesses the Cratchit family mourning their dead son Tim. "In this scene," said Prof. Esolen, "Scrooge was made one in their love of a little child, his heart fairly broke with remorse, and all the old dismal wisdom of his world, his material mind, and his soul of an accounting house ledger book, fell away." "

Drawing on his explanation of Dante's childlikeness before God in "Paradiso," Prof. Esolen explained, "When he [Scrooge] awoke from his dream, which was no dream but truth, he learned that it was still the day when the Christ child was born. Scrooge, in the joy of his new youth, blurted out his version of the words of Dante before the living God, 'I don't know anything at all! I am quite like a baby!'"

Prof. Esolen explained that God wants us to be like little children that we may be most dear to him and to one another, and therefore most like God himself in his true power and glory.

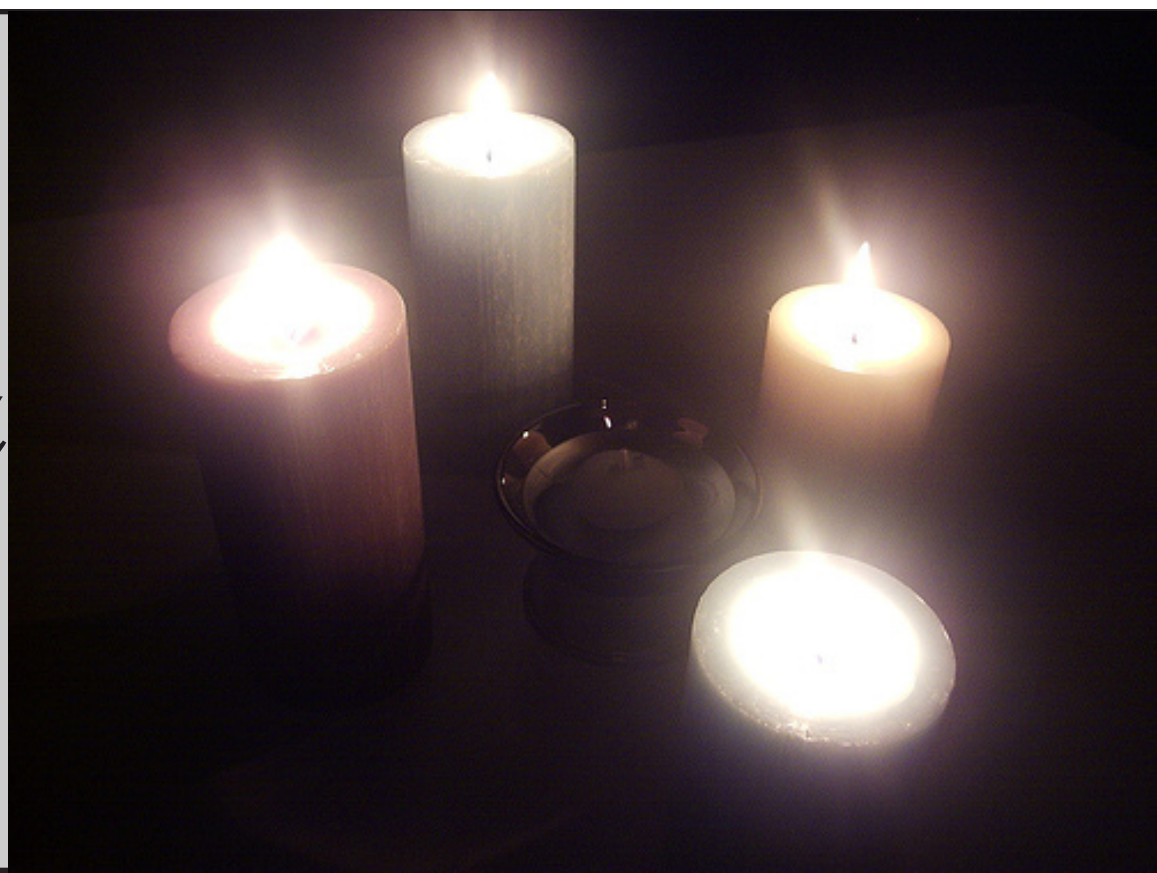
Prof. Esolen used the example of Christ, illustrating his claim that Christ-like childlikeness offers hope for the future. Christ "dwel[t] among us for love, [could] hardly move his little hand… sowed the heavens with stars as thick as grain, [could not] speak a word, who is word, and spoke the light into being."

"Materialism," Prof. Esolen offered, "looks upon the child and sees something less than a pig or dog, a contribution perhaps to our wellbeing or a consumer of resources, but nothing wondrous, nothing holy."

Prof. Esolen concluded by quoting the gospel, thereby encouraging the audience to enter into the state of child-like wonder Christ says is necessary for eternal life. "Then let the words of our savior," said Prof. Esolen, "who well knew the hearts of men, ring in our ears: 'Suffer the little children to come unto me,' says he, looking to his disciples and to us now and always. 'For such is the kindom of heaven.' How can it be otherwise? For to us a child is born, unto us, a son is given."

Andrew keeps it real over in Morrissey Manor. Send him crazy dance moves at alynch@nd.edu.

The Rover wishes you a blessed Advent and a Merry Christmas!



Vampire hype: Professor discusses immortal fiends

Adriana Garcia
Culture & Thought Co-Editor

In this year's Center for Ethics and Culture fall conference "Younger than Sin: Virtues of Humility, Wonder, and Joy," Professor Daniel McInerny from Baylor University presented his lecture entitled, "Sucking the Life from Our Children: Hollywood and the Romance of the Living Dead."

Professor McInerny addressed a packed audience of academics, laymen, and students as he discussed the way in which the vampire genre in popular culture caused, and is currently causing, a frenzy.

He explained that middle grade and young adult literature is once again being invaded by a "profoundly negative and chilling" phenomenon. Young adults are enticed by this "kind of immortality of a gruesome sort…the living dead," which he argued is a devourer of innocence. The vampire, McInerny stated, was a monster known throughout history as one who preyed on the pure of heart.

McInerny retraced the popularization of vampire stories and discussed three prominent archetypes in John William Polidori's book "Vampyre," the book and film series "Twilight," and the film "Let Me In."

Starting with the early nineteenth century English writer John William Polidori's "Vampyre," McInerny described the way in which Polidori depicted his "living dead" character after Lord Byron. As Byron's physician in the Gothic era, Polidori made clear affinities to Lord Byron, from his character traits to his travels, which led to the Byronic hero, an aggressive spoiler of innocent virtue. At this point, the vampire, McInerny said, became considered the immortal predator of the vulnerable and upright.

The vampire tale was later rehashed in Stephanie Meyer's popular "Twilight" series. McInerny began to describe the second archetype, which he called the romantic hero. In "Twilight," the Byronic hero is superseded with this attractive vampire. Instead of fearing this creature, the victims now plead to become the vampires. "Clearly something different is going on here," claimed McInerny.



Note church in background

McInerny explained that Meyer creates a vampire type that is a perfect "knight in shining armor." Thus, the prey is willing to risk her soul for a life of immortality. McInerny drew a scriptural analogy, stating that, like Eve's submission to the serpent in the book of Genesis, Meyer's protagonist too was willing to trespass and lose her salvation, in order to live out her romance with a vampire.

In "Twilight," McInerny stated, humans and vampires are able to have peace and harmony with one another. This is only achieved, however, when humans decide to forgo their innocence, to "be like gods."

Likewise, in the film "Let Me In," the horror of the serpent's words is plainly displayed on screen. We receive a "reduction to the absurd in this film," stated McInerny. In contrast to "Twilight," there is no romantic rescue, no era of peace and harmony - just savage killings and doomed 12 year-old lovers.

McInerny connected the third archetype to the hostile animal instinct. In one film scene, the young boy asks the female vampire why she kills. She explains how she is just like him, merely acting out the desire of every human being. McInerny said that without innocence, all humans would be just like the vampire, living out a life of wrath and evil.

Finally, McInerny emphasized how this insurgence of vampire lore must be addressed. From his exposition of the three archetypes, he argued that the young should spend more time reading books that could cultivate their virtues rather than envelop them in the world of the living dead. He suggested an appropriate place to start: Read the novels of Jane Austen.

Adriana Garcia is a third year theology/sociology major and still stands by her love for the Twilight Saga. Go Team Edward! If you agree, feel free to contact her at agarci16@nd.edu.

Center for Ethics and Culture keynote lecture discusses Aquinas

E.J. Sanchez
Staff Writer

The Center for Ethics and Culture's fall conference opened with Fr. John Saward's address "Giving wisdom to little ones' (Psalm 18: 8): St. Thomas Aquinas - Doctor of the Little Way." Fr. Saward, an associate lecturer at Oxford and a parish priest of the church that J.R.R. Tolkien once attended, explained how Aquinas reflected and lived this ideal of retrieving simplicity.

In Aquinas' philosophical and theological works, Saward said, lies the paradox that the man whose intellect rivals that of the angels is also a man of childlike humility. This paradox is also the paradox of Christ, reflecting the mysterious nature of an omnipotent God who died on a cross.

Saward argued that the works of St. Thomas possess the spontaneity of childhood, which comes before reason and marks the disposition of those who truly possess wisdom. One may object, he said, that "childlikeness" cannot be part of wisdom because children themselves do not possess the fullness of reason and thus do not possess wisdom themselves. Saward says, however, that one must imitate childhood not in its deficiency of understanding but rather in its natural inclinations.

Humility, which restrains the unbridled desire for excellence, is one such inclination. One sees this primarily in a child's wonder at the world, at others, and at himself. The child sees the world and asks "Why?" In the same way, Aquinas follows Aristotle in looking at the world and seeking causes. This humility is essential to theology because theology is "faith seeking understanding," thus presupposing an acceptance by faith of the truth received through revelation.

Thus, theology primarily argues from the authority of doctrine, scripture, and the Church Fathers. Saward referenced Aquinas' claim that pride is in some fashion at the beginning of every sin, which hinders one's finding of the truth through a preoccupation with one's own excellence. Rather, as Aquinas said, humility is found at the root of truth. Aquinas wrote his great "Summa Theologica" for those seminarians and students who were new to the study of theology, and came to the realization that all his works were "like straw" compared with God's wonder and glory.

Another childlike characteristic is playfulness. In discussing this, Saward cited Josef Pieper, who argued that the pursuit of philosophy requires leisure. He suggested that without play, one loses the possibility of leisure, which is necessary in order to contemplate truth. In contrast to the "Protestant work ethic," or utilitarianism, one should instead embrace a spirit of childhood, which values play and leisure. This playfulness, as an activity pursued for its own sake, perhaps in this way resembles Aristotle's highest good of contemplation. Saward pointed out that Aquinas agreed with this valuing of playfulness: Indeed, he said that, while playing too much is a sin, so is playing too little.

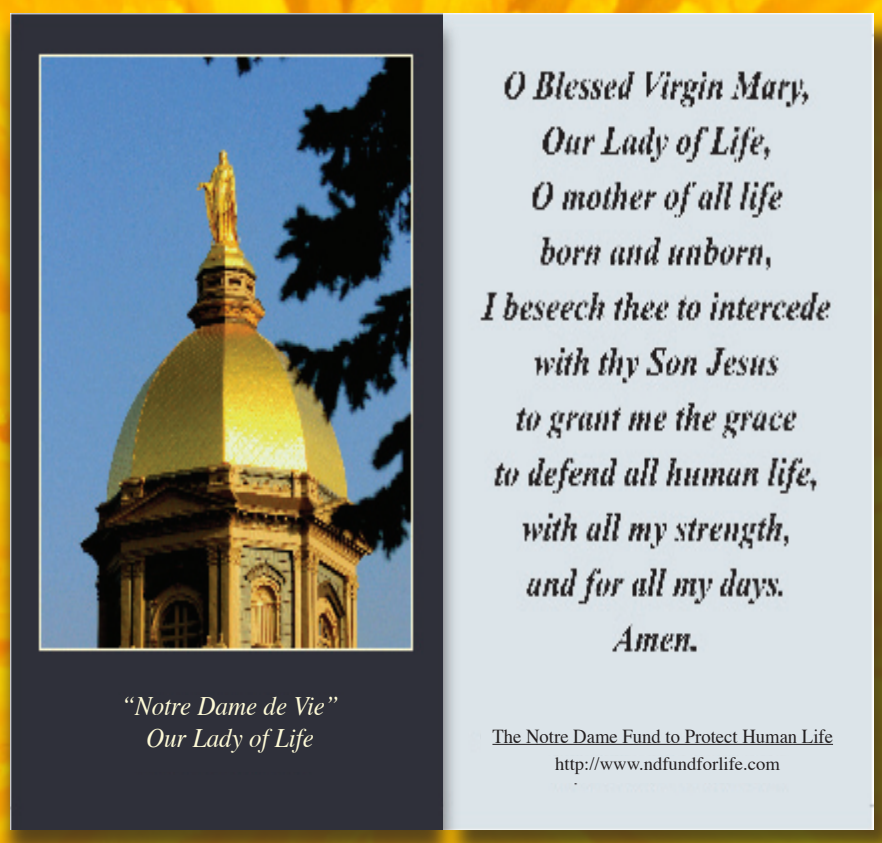
Saward also pointed out in the original manuscript of Aquinas' "Summa Contra Gentiles," he wrote the words "Ave Maria" frequently throughout. In Mary, Saward said, we see a reflection of the conference's theme, "Younger than Sin: Reviving the Virtue of Simplicity through Humility, Wonder, and Joy." She was humble, and always maintained the innocence of grace which was gifted to her through her Immaculate Conception. Our Lady truly may be said to be "younger than sin."

Finally, Saward stated that, although Aquinas did not perceive the truth of the Immaculate Conception during his day, we see the same humility which marked his life and writings in those followers of his Thomistic school of theology. For example, Fr. Saward referred to Fr. Garrigou, who stated that it should be "a point of honor" for Thomists to concede the failure of their patron. Thus, in the writings of Aquinas, his life, and his philosophy we see a mind which is, as Saward said, "always young, always humble, childlike, younger than deceit, younger than error, giving wisdom to little ones."



St. Thomas Aquinas

E.J. Sanchez, a sophomore of Morrissey Manor, lives in the higher universe of mathematics. If you'd like to take a visit, contact E.J. at esanche4@nd.edu.



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Social effects of violent video games

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social and thoughtful parts of the brain. Research shows that normal kids immersed in such games develop 'game brain,' in which those more thoughtful parts hardly operate at all."

She compares the effects of sustained exposure to violence, particularly through video games, to tobacco and other addictive and detrimental products, saying, "Violent media should be considered as unhealthy as cigarettes are for kids, so sales should be carefully monitored."

"Violent media should be considered as unhealthy as cigarettes are for kids"

Several years ago, Dr. Narvaez compared the social effects of playing violent video games with the effects of playing "helping" video games. The research provided clear results in Dr. Narvaez's eyes. "We found that people who played the helping game were more pro-social afterward in the task we gave them," she stated.

Many advocates of removing the ban believe that limiting children's exposure to violent video games should be a matter of parental discretion. California-based video game company Activision Blizzard told the Court that the existing Entertainment Software Rating Board provides parents sufficient information about the content of video games. The ratings include E (suitable for everyone), T (ages 13 and over), M (17 and over), and A (adults only).

Dr. Narvaez disagrees, claiming the government has an obligation to step in and legislate on this matter. "U.S. society is toxic for children these days wherever you look: food, consumer products, air, water, soil, media," Narvaez said. "It's really unfair to put policing all these things onto parents. Plus parents don't have the information they need on all these things. Society needs to step in and make things safe for kids."

It is unclear how far-reaching this Supreme Court decision will be in terms of the permissible level of government intervention into affairs of free speech and children's welfare. Narvaez's position, however, is clear.

"It's funny how the USA is so nonchalant about violence when the empirical evidence shows it (is) overwhelmingly harmful in the short and long term," she said.

Jonathan Jasinski is a senior political science and history double major who lives most of his life at North Dining Hall. If you would like to contact him when he is not stuck cleaning dishes email him at jjasins1@nd.edu.

Our very own Kelly Mason on working at the CEC

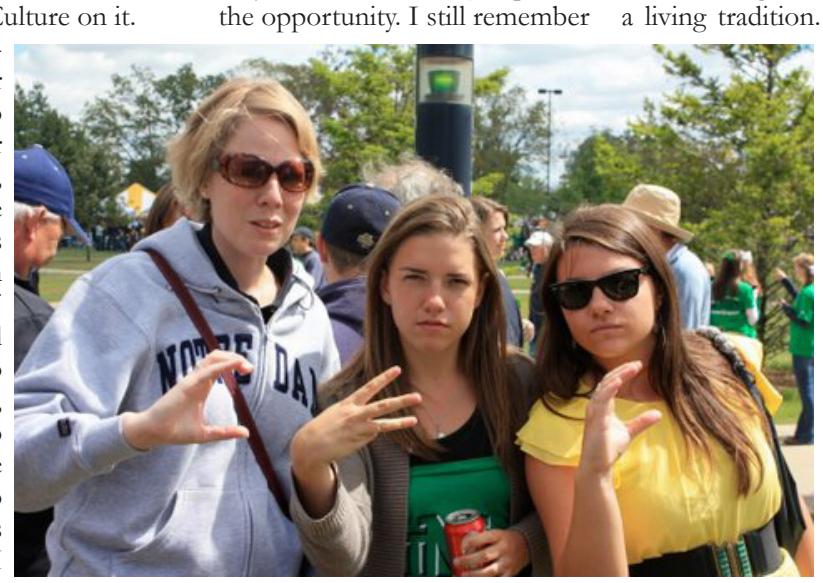
KELLY MASON
Staff Writer

My freshman year at Notre Dame I ran into a friend who was going to a talk on Shakespeare and Catholicism put on by the Center for Ethics and Culture. I somewhat mocked him, saying that anything Catholic at Notre Dame can't be all that Catholic. (Some background information here, from the time I was in 8th grade and thinking of coming to Notre Dame my dad made it his purpose in life to remind me that Notre Dame is not a truly Catholic university.)

My friend responded that I should go to every event hosted by the Center for Ethics and Culture, because that is exactly what they espouse, true Catholicism with an emphasis on how Catholicism relates to culture and the intellectual life. I listened to what my friend said, and when I received an email from the Center about one of their Breaking Bread dinners I responded as quickly as possible.

I went to my first Breaking Bread dinner in the fall of 2007 and the Center's fall conference, titled "The Dialogue of Cultures." At the conference I remember how influenced I was by Ralph Wood's talk on "The Dialogue with Atheism: Chesterton's Ball and the Cross." I had never heard of this Chesterton before, but I knew that I instantly liked him, and his way of engaging the modern world. The next semester I again attended everything I could that had the name Center for Ethics and Culture on it.

My sophomore year I talked to Professor David Solomon, Director of the Center, and his wife after an opening event of the year. He said to come up to Center anytime, even just to do homework. He said he likes to see students there. One day I gained enough courage to take him up on it. I walked in nervously hoping no one would mind that I was there, no one even noticed me. (Now that I work at the Center I realize that this is because plenty of students walk in and out of the center daily.)



From left: Angela Pfeister, Kelly Mason, Octavia Ratiu

While sitting in the conference room reading I overheard Greer Hannan, an undergraduate assistant at the time, say she needed someone to go to a dinner with Father Paul Mankowski before his talk on Evelyn Waugh for the Center's Catholic Culture Series, themed that year as "Wit's Way to Wisdom." I jumped at the opportunity. I still remember the conversation from dinner; it changed my way of relating to people who aren't orthodox Catholics. Fr. Mankowski's talk made me fall in love with Evelyn Waugh's approach to literature: a supernatural outlook on life, and God writing straight with crooked lines.

But it wasn't until I took Professor Solomon's class "Morality and Modernity" in the spring of my sophomore year that I ever thought to ask for a job. I remember reading about tradition in Professor Alasdair MacIntyre's book *After Virtue*, and thinking I wanted to be in a living tradition. I belonged to the Catholic tradition, but what about a philosophical tradition? And a local tradition concerned with the restoration of Christian culture? I decided at that moment I needed to be a part of the Center.

Every day after class I mentioned to Solomon my desire to work at the Center, then I started to bother every person I knew who had a connection to the place. The more I talked to people the more difficult I realized it would be. I nearly gave up on the possibility of getting the job, but I didn't drop my efforts. I still remember getting the email while in Oxford for the summer, after having appropriately just visited the Eagle and Child, from Mrs. Kathryn Wales, informing me I could work at the Center next year.

It has been such a blessing to work at the Center. I have met some truly incredible scholars, whose lectures and discussions with me have changed my life. I owe much of my intellectual and spiritual formation to the Center. I am certain that my college experience would be drastically deprived without the Center. The most important thing about the Center is its sense of community. I have made friends who I might never have met had it not been for the Center; friends who share similar loves with me, but who also challenge me. Professor Solomon and the rest of the Center community have welcomed me into their hectic lives, and I am eternally indebted to them all.

Contact Kelly at kmason2@nd.edu.

"A vibrant example of orthodoxy"

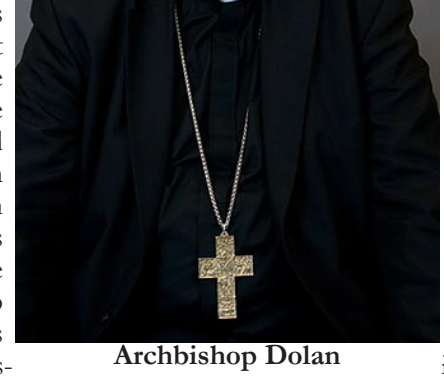
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Weigel, saying, "Archbishop Dolan is a superb choice as a spokesman and leader of the nation's episcopate. He's affable, articulate, self-deprecating, and a wonderful voice and face for the Conference. In his short time in New York, he has already been well-received and embraced by Catholics and non-Catholics alike. He's as solid theologically as he is shrewd and prudent pastorally. A great choice."

Archbishop Dolan was the fifth of the 83 bishops who spoke out against Notre Dame's invitation to President Obama in 2009. He was quoted many times labeling the invitation "a big mistake" that wrongly signaled to Notre Dame students, "We [the university] hold him up as a model to you."

Bishop Kicanas, on the other hand, was more sympathetic to Notre Dame's decision. In a 2009 interview with John Allen, Jr. of National Catholic Reporter (NCR), he suggested that Notre Dame may have interpreted "differently" the USCCB document "Catholics in Political Life," which speaks clearly against honoring or giving platforms to pro-choice politicians.

Though Dr. Weigel told The Rover that he didn't know whether Archbishop Dolan's election was related to his criticism of Notre Dame, he does expect that in the future "there will be intensified conversation with universities that the local bishop perceives as being not-as-Catholic as they might be."



Archbishop Dolan

Dr. Weigel also expects "the USCCB to make clear that its guidelines on how local dioceses are to deal with dissident Catholic politicians -- i.e., no public forums, no honors, etc. -- are to be observed by everyone."

For the first time since the 1960s, the sitting vice president was not elected to the seat. According to the USCCB press release, on the third round of balloting, Archbishop Dolan was elected 128-111 in a run-off with Gerald Kicanas.

"While Archbishop Dolan's election was something that seemed rather unprecedented it was not a total surprise," commented Msgr. Heintz. He added that the USCCB is an institution "which is -- historically speaking -- a small blip in the two thousand-year history of the Church."

The NYT and other prominent newspapers have pointed out that within the American Catholic Church, Archbishop Dolan represents a moderate conservative tradition, while Bishop Kicanas represents a more liberal tradition that stresses social justice.

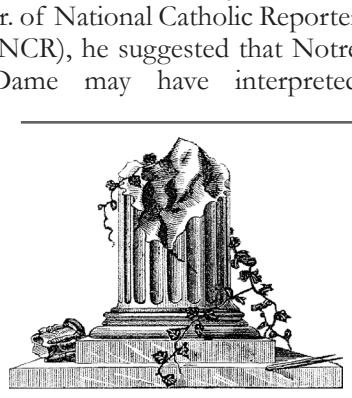
Archbishop Dolan, however, rejected seeing his differences with Bishop Kicanas as bipartisan. In the press conference immediately after the election, he said, "We bishops would bristle at the characterization that there are some bishops who tend to be more pro-life and family issues while others tend to the social-justice issues."

"I don't think that characterization would apply to Bishop Kicanas and myself," he continued, adding, "I once invited him to speak to one of our town meetings. He addressed pro-life, education, and marriage and family. I don't find that kind of caricaturing to be accurate." He argues that they are both committed to Catholic ideas and the differences lie in their leadership style.

Archbishop Dolan, who was characterized recently in a Catholic Online news article by Deacon Keith Fournier as the "gregarious, dynamic, orthodox, and beloved Archbishop of New York," carries a strong record on pro-life issues. He led the group of evangelical, Catholic, and Orthodox Christian leaders that produced the "Manhattan Declaration," a statement that speaks out against abortion and same-sex marriage.

Rev. Thomas Reese, a senior fellow at the Woodstock Theological Center at Georgetown, told the NYT the election results are "a signal that the conference wants to be a leader in the culture wars."

Elliott Marie likes performing live nativity plays. Contact her at eargue@nd.edu. Gabby Speach also contributed reporting to this article.



The Column

A running commentary on the architecture of Notre Dame

MATTHEW BALKEY
Culture & Thought Co-Editor

In this issue, I would like to introduce you to a practical framework you can use to analyze the relative success of a work of architecture. As I pointed out in my article on floor spacing, we expect buildings to conform to particular proportions if they are to 'look right,' and any departure from the intuitive norm feels disconcerting to an observer. Sometimes the disorientation is intentional, even expected; more often it is simply a flaw, an 'unavoidable' consequence of the false dichotomies imposed by modern construction and design theory. Passersby know that something is out of place, but they often are at a loss to pinpoint where the error occurs.

To ameliorate some of the ambiguity surrounding the art of architectural composition, it is helpful to separate one's perception of a building into different layers. The idea is to think of the building as responding to three different environmental conditions. First, one considers how the building is integrated with its urban or rural context, how it responds to topographic site conditions, and how it participates in the narrative of a place. The human eye is readily attracted to the out-of-place, the incongruous and the controversial. A building which seeks to exploit this, as some hypermodern buildings do, must be developed with extreme precision and consideration, for the effect is easily botched. As a general case, however, and especially on the campus of Notre Dame, we seek to build in ways that are complementary to the existing narrative.

The new ACE building, which is being constructed adjacent to Brownson Hall and the Earth Sciences building, helps instruct us in the principles of contextual design. Its site is within one of the most complex, coherent, and meaningful groupings of buildings at Notre Dame. It features, in dramatic fashion, the sole significant elevation change on campus: where the plateau falls off towards the lakes. The inner courtyard is a peaceful oasis, giving the whole area a sense of unity and completeness.

Clearly the designers had the spatial experience of this courtyard in mind, as the building is scaled to a single floor on its inward-facing side and anchored with a two-story block at the northwest corner. The volumetric aspect of the ACE building here is appropriate and desirable. On the west façade, however, I believe an opportunity was squandered.

First of all, I want to remind you that no site is perfect. There is always room for improvement, and a successful building not only addresses the strong characteristics of its context, but also responds to this ongoing need for development. The parking lot below the site is one such necessary evil, and the ACE building represented a chance to partially mitigate its impact through conscious design. Instead, the most prominent aspect of the ACE building exudes the banal outcome of simply having 'happened'. The elevation, which on the courtyard was sensitively managed, is here abandoned to fall three-and-a-half stories until it lands on the pavement below.

The sole aesthetic gesture adorning this otherwise uncompromising yellow cliff is a woefully inadequate thermal window (the name is not related directly to heating, but rather is descriptive of a clerestory window the Romans placed beneath the intrados of the vaulting in their thermal bathhouses). Particularly problematic is the fact that, from the west side, no visual indication is given that the grade rises on the other side of the building, so that the front appears to rise precipitously yet without cause. Had the bottom floor, which is in effect a walk-out basement, been articulated in a stone veneer, it would read as a foundational element, or even better, a retaining wall upon which the brick building was perched.

This seemingly minor adjustment in construction would have had an enormous effect on the reading of the whole. In a single stroke, the formatting of the façade could convey the function of the building as a bulwark holding back the soil, break up the monotony of yellow brick, and express the underlying reason for its towering height to the outside world. Simultaneously, the shorter appearance of the main block would improve the visual presence of the presently under-scaled thermal window.

As a final note, the other two layers of design analysis are the building as a self-contained composition and the pedestrian-scaled detail. I shall resume in the next installment discussing these.



THE NEW ACE OFFICES UNDER CONSTRUCTION, AS SEEN FROM THE COURTYARD OF BROWNSON HALL.

Matthew Balkey is a 4th-year architecture student. Matthew's father, a civil engineer, reports consulting a dictionary for the technical terms in his son's articles. Note to Dad: if you can't find 'intrados', e-mail me at mbalkey@nd.edu.

Prof. Rice addresses ROTC students on the military vocation

CHARLES E. RICE
Law Professor Emeritus

Law professor emeritus Charles Rice delivered the following address to Notre Dame's ROTC students on Veteran's Day. Encouraging ROTC students to take pride in serving their country, Prof. Rice's address reminds all of us that military service is "a noble calling fully in accord with, and indeed dictated by, the Christian tradition."

This commemoration used to be called Armistice Day, in observance of the end of World War One. That was supposed to be "the war to end all wars." It didn't work out that way, as your presence here in uniform confirms.

You are volunteers. One price you pay for that decision is misunderstanding by others as to who you are and what you are doing. In an environment of "political correctness," especially on college campuses, we can understand how sincere but misinformed critics disparage your choice and the military vocation as contrary to the Christian tradition. But those critics are wrong. Let's try to set the record straight.

When "soldiers" asked John the Baptist, "And we—what are we to do?," John did not tell them to find another line of work. "[H]e said to them, 'Plunder no one, accuse no one falsely, and [perhaps most important] be content with your pay." St. Paul did not demand that newly converted Christians who were soldiers must leave that profession. Instead he said, "Let every man remain in the calling in which he was called… .[I]n the state in which he was called, let every man remain with God." In the early Church, Christian pacifists drew support from Tertullian, Origen, Lactantius, and other theologians, but they reflected neither the dominant Christian view nor the teaching of the Church.

[S]incere but misinformed critics disparage your choice and the military vocation as contrary to the Christian tradition. But those critics are wrong.

Fr. John A. Hardon, S.J., dealt with this issue: "What was the attitude of the early Church toward the bearing of arms? More truly citizens of the earthly fatherland than has sometimes been thought, Christians similarly did not hesitate to become soldiers, charged with their country's defense and perhaps extension. Accordingly, we find numbers of them in the Roman armies at a time when military service was obligatory only for the sons of veterans or in the infrequent cases of extraordinary levies. The fact that Emperor Galerius on the threshold of the fourth century had to 'purge' the armed forces because they had too many Christians is the best proof that, from the end of the second century to the beginning of the fourth, 'conscientious objection' was not felt by the majority."

One reason for the rejection of military service by some early Christians was not an intrinsic objection to military service as such, but rather the potential of that service to require immoral conduct and idolatry. An example from the third century illustrates the duty of the Christian citizen both to participate in the common defense and to recognize that his ultimate loyalty is to God rather than to the State. The Theban Legion, composed entirely of Egyptian Christians and stationed at Thebes in Egypt, was ordered by the Emperor Maximian to march to Gaul to suppress a rebellion. Under the command of Mauritius (Maurice), the Legion marched through the Alps into Gaul. Maximian then ordered, in 287, that the whole army must offer sacrifice to the pagan gods and must take an oath to assist in the extermination of Christians in Gaul. The members of the Theban Legion unanimously refused. Their number is commonly placed at 6,600, although that number has been disputed. In reaction to the Legion's refusal, Maximian ordered the legion to be decimated, with every tenth man selected to be killed. A second decimation followed, but the survivors remained resolute. Following the lead of Maurice and their other officers, they sent Maximian a reply which capsulizes the vocation and duty of the Christian soldier:

We are your soldiers, but are also servants of the true God. We owe you military service and obedience; but we cannot renounce Him who is our Creator and Master, and also yours even though you reject Him. In all things which are not against His law we most willingly obey you, as we have done hitherto. We readily oppose all your enemies, whoever they are; but we cannot dip our hands into the blood of innocent persons. We have taken an oath to God before we took one to you: you can place no confidence in our second oath if we violate the first. You command us to punish the Christians; behold, we are such. We confess God the Father, author of all things, and His Son, Jesus Christ. We have seen our companions slain without lamenting them, and we rejoice at their honour. Neither this nor any other provocation has tempted us to revolt. We have arms in our hands, but we do not resist because we would rather die innocent than live by any sin.

Maximian proceeded to execute every member of the Legion, none of whom offered any resistance. The massacre occurred at Agaunum, now St. Maurice-en-Valais, Switzerland.

So don't let anyone, on this campus or elsewhere, tell you that your commitment to military service is somehow inconsistent with the Christian tradition. That commitment might be unpopular with one group or another from time to time. But it is a noble calling fully in accord with, and indeed dictated by, the Christian tradition.

It is not enough, however, for you to rest on the assurance that you are doing the right thing. You have to know why it is so and you have to be prepared to educate your critics on the realities of the duty to defend the common good. So let's review some basic principles.

The Catechism of the Catholic Church affirms the traditional Christian view that "governments cannot be denied the right of lawful self-defense, once all peace efforts have failed." Citizens are obliged to support a just war. "Public authorities, in this case, have the right and duty to impose on citizens the obligations necessary for national defense."

Such defense must satisfy "just war" analysis. The requirements for jus ad bellum, justice in going to war, are proper authority, just cause and right intention. The Catechism lists further details: "[T]he damage inflicted by the aggressor… must be lasting, grave and certain;" war must be a last resort, with "all other means impractical or ineffective," "there must be serious prospects of success;" and "the use of arms must not produce evils… graver than the evil to be eliminated." "The evaluation of these conditions," however, "belongs to the prudential judgment of those who have responsibility for the common good." Citizens, including members of the military, are obliged, in effect, to give a benefit of the doubt to the decisions of those in lawful authority.

Jus in bello, justice in fighting a war, requires proportionality and discrimination (non-combatant immunity from intentional attack). The Catechism of the Catholic Church affirms that: "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation." Pursuant to the principle of the double effect, however, it can be morally justified to attack a military target of sufficient importance even though the attacker knows, but does not intend, that innocent civilians will be killed in the attack. The key is the intent. No one ever has the moral right to intentionally kill the innocent. But the good act of attacking the legitimate target can be justified even though it has the unintended evil effect of killing the innocent, provided that the good effect of the attack is not obtained by means of the evil effect and provided there is sufficient reason for permitting the unintended evil effect.

We should all be selective pacifists, insisting, with prudence, that any war—or any other act of state,-- is subject to the higher standard of the natural law and the law of God.

The Uniform Code of Military Justice, the very restrictive Rules of Engagement and other binding military policies effectively protect noncombatants and otherwise conform to the requirements of *jus in bello*. Some military personnel violate the law but their record is far better than that of corporate executives and members of Congress. And the armed services are diligent, sometimes even to the point of excess, in prosecuting putative offenses.

The Second Vatican Council affirmed that, "All those who enter military service in loyalty to their country should look upon themselves as the custodians of the security and freedom of their fellow countrymen; and when they carry out their duty properly, they are contributing to the maintenance of peace."

The universal pacifist refuses to take part in any and all wars: "Those who renounce violence," said Vatican II, "and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity, provided they do so without harming the rights and obligations of other men and societies. They bear… witness to the… risks of recourse to violence." However, a universal pacifism which denies the right of the state to use force in defense, is inconsistent with the teaching of the Church.

Granting the sincerity of universal pacifists, their claim to moral superiority is flawed. One can well "bear witness to evangelical charity" by renouncing force in defending himself. The universal pacifist, who denies that force can ever be used in defense of the common good, would refuse to defend not only himself but others. He would deny to his fellow citizens their right to have the state provide what the Catechism calls "legitimate defense by military force."

Unlike the universal pacifist, the selective pacifist refuses to take part in a particular war he regards as unjust. The law of the United States allows exemptions from military service only for universal, and not for selective pacifists. The Catechism urges, but does not require, the state to make "equitable provision" for all conscientious objectors who "are nonetheless obliged to serve the human community in some other way." It is difficult, however, to see how an exemption for selective objectors, who object not to war in general but only to a particular war, could be administered without inviting fraudulent evasion.

Whatever its legal status, selective pacifism is required by the teaching of the Church. We should all be selective pacifists, insisting, with prudence, that any war—or any other act of state,-- is subject to the higher standard of the natural law and the law of God. A strong presumption of validity attaches to the decisions and acts of those entrusted with the care of the common good. But that presumption is not conclusive. All wars are debatable, including the Iraq and Afghanistan wars. Subject to the legitimate authority of Congress, the president has the duty to defend the nation. His decisions and those of Congress are entitled to a strong benefit of the doubt. But there are limits.

To participate in the defense of the nation and the common good is an honorable calling. Those who do so deserve appreciation and respect. So, please, do not permit anyone to try to lay a guilt trip on you for your commitment to your country's military service. You should be proud of that freely given service. You have earned the appreciation and respect of the Notre Dame community, and especially of those who profess allegiance to the Christian tradition.

Yesterday was the 235th birthday of the United States Marine Corps. Permit me to quote a line from the Marine Corps Hymn which I rightly apply to you and to the Army, Navy and Air Force in honor of your service: "Here's health to you and to our Corps, which we are proud to serve." Thank you. And God bless you.

Dr. Charles Rice is professor emeritus of law at Notre Dame Law School. He can be contacted at charles.e.rice.1@nd.edu.

Drawing wisdom from St. Ignatius of Loyola on the Solemnity of Christ the King

BISHOP KEVIN C. RHOADES
Diocese of Fort Wayne-South Bend

Delivered in the Basilica of the Sacred Heart on November 21, the following homily concluded the Notre Dame Center for Ethics and Culture's 11th annual fall conference, Younger than Sin: Reviving Simplicity through the Virtues of Humility, Wonder & Joy.

It is a joy to be with you at the conclusion of this annual conference of the Notre Dame Center for Ethics and Culture. You have reflected on humility, wonder, and joy. How fitting it is that this closing liturgy occurs on the Solemnity of Christ the King. We are filled with wonder as we contemplate the image of Christ the King, who humbly reigned from the wood of the cross. We contemplate the king who is our redeemer, the source and cause of authentic joy, whose love reigns in the kingdom he established. It is the kingdom of grace and peace we pray for each time we say in the Lord's prayer, "Thy kingdom come."

Humility, wonder, and joy are manifest in the one whom we honor today as the king of the universe. The throne of this king is the cross, and his triumph is the victory of love, an almighty love that from the cross pours out his gifts upon humanity of all times and all places. I pray that this conference has strengthened your resolve to proclaim the kingship of Christ in your life and in your work.

On Calvary, Jesus had a rather unusual companion in his passion, a thief. For this unhappy man, the way of the cross became the way to paradise, the way to truth and life, the way to the kingdom. Today we remember him as the "good thief." This evening, we make the good thief's prayer our own: "Jesus, remember me when you come into your kingdom."

Christ's unique kingship is manifested on the cross. On Calvary, two opposite attitudes confront each other. There is the attitude of the rulers and soldier, along with the bad thief, who address Christ with contempt: "If you are King of the Jews, save yourself." Jesus does not come down from the cross; instead he reveals his glory and his kingship by remaining there on the cross as the immolated lamb. Then we have the other attitude, revealed unexpectedly in the other thief who sides with Jesus and implores that Jesus remember him when he comes into his kingdom. And the Lord says to him: "Today, you will be with me in paradise."

This scene constitutes the moment of truth. The maximum revelation of God possible in this world occurs in Jesus crucified, because God is love and the death of Jesus on the cross is the greatest act of love in all of history. The power of divine mercy is revealed on the cross – the merciful king saves the repentant thief and all people who turn to him with contrite hearts. We all stand before the crucified divine king, with the choice of entrusting ourselves to his kingship or of rejecting him.

There is a meditation in the *Spritiual Excercises* of St. Ignatius Loyola I'd like to share with you in this homily. It comes at the beginning of the second week of the *Spiritual Excercises*. St. Ignatius invites the retreatants to contemplate the Kingdom of Jesus Christ. He does so in a very creative way. He uses the image of a chief of state declaring a national emergency and calling the citizens to emergency service. St. Ignatius says to imagine that the nation is gravely threatened by an enemy attack. We can perhaps imagine our nation threatened by another terrible terrorist attack like 9/11 or something worse.

St. Ignatius says to imagine that the chief of state speaks to all the citizens and asks them to join him to fight against the enemy by making sacrifices with him. He says: "There will be drastic changes in our standard of living, economic recession and rationing, less to eat, few new clothes to wear, and a general shortage of consumer goods. (This perhaps reminds us of the sacrifices required of Americans during World War II.) The chief of state asks the citizens to stand fast with him though it will cost blood, sweat, and tears; there will be sleepless nights and other hardships. But when we win, he says to his citizens, each one will share with him the blessing of success for every risk and suffering endured with him in defense of the nation and in dedication to freedom."

St. Ignatius says that loyal citizens will respond generously to this appeal and suffer hardship for the sake of the nation and freedom. They will be loyal to their chief of state and then receive a reward for their efforts and for the distress they endured. Those who are not loyal will be ostracized as deserters and cowards. This is all from St. Ignatius Loyola 400 years ago, but we can contemplate such a scenario today if our nation was under a severe threat of a terrorist attack and our president asked us to sacrifice for our nation, for freedom, and for the common good, like our ancestors did during World War II.

After presenting this idea for reflection, St. Ignatius then says a point-by-point analogy can be made between such a chief of state and the Lord Jesus Christ. St. Ignatius writes: "If the summons of that merely human chief of state to emergency service would demand our personal response and self-commitment, how much more true will this be in the case of Christ, the Eternal King."

Christ the King summons us to join him in fighting and crushing the forces of evil and we will receive as a result "final entrance into the glory of His Father." To reach glory with Christ in the kingdom requires us to endure hardship with Him. It requires taking up our cross each day and following him. And he promises us a great regard for every effort made and every distress endured.

St. Ignatius says that we should not hold back from such total commitment to the service of Christ the King. After all, he says, we owe Christ total allegiance. He is our Lord and Savior. We are to serve him above all else. We are to obey his teachings and imitate his example. We are to be his faithful servants and disciples. We are citizens of his kingdom and he is our chief of state, indeed our king.

On this Christ the King Sunday, it is good to reflect on our relationship to the Lord Jesus. Is he truly the center of our life, our king? Do we faithfully follow him, obey him, and serve him? Are we loyal citizens of his kingdom? In the *Spiritual Excercises*, at the end of his meditation on the Kingdom of Christ, St. Ignatius has a beautiful prayer. I'll quote just one paragraph of it:

"Here I am entirely at your service, great King and Lord of the Universe. I put myself at your service by your leave and, indeed, with your help, and with no claim that this privilege is due me for any personal worth or merit of my own. Myself and all that is mine I put before you; do with me what you wish."

What a prayer! St. Ignatius Loyola lived this prayer and we are invited to do the same, to put our lives totally at the service of Christ the King. This is an absolutely personal decision. Where do we stand?

With the humility and contrition of the good thief, we pray: "Lord, remember me when you come into your kingdom," with the hope that we will hear our king's response: "Today you will be with me in paradise."

Bishop Rhoades serves as Chair of the United States Conference of Catholic Bishops (USCCB) Task Force on Health Care and as Chair-Elect of the USCCB Committee on Laity, Marriage, Family Life, and Youth. He serves as a member of the USCCB Committee on Doctrine and the USCCB Subcommittee on the Catechism.

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It's not easy being green, but maybe it's happier

TOM EVERETT
Staff Writer

For the environmentally conscious, being "green" is just as taxing as Kermit the Frog attested to in his famous song. Television networks, detergent companies, and university departments have co-opted the "green" brand, leading to a superfluous and misleading uses of the term. Despite the movement's prevalence, misinformation abounds on both sides of the "green divide."

Ronald Bailey of Reason magazine calls environmentalism "an ideology, very much like Marxism," in that it pretends to base its social critique on science. "Like Marxists," he writes, "environmentalists have had to force the facts to fit their theory."

In opposition to the Green movement's predictions, Bailey cites the doubling of the life expectancy of a person in the developing world over the past century, and the 80 percent decrease in the concentration of sulfur dioxide in the U.S. since 1962. He concludes that "the massive, accumulating contradictions between its pretensions and the actual state of the world can no longer be easily explained away."

A recent study, issued by the Commercial Real Estate Development Association and reported on by the New York Times, claims that the accomplishments of so-called "green building" may be more myth than fact. The study states



Happy cows

that increasing the efficiency of buildings by 50 percent is technically impossible. Even if possible, such buildings would require up to 100 years to pay off the millions of dollars spent on efficiency technologies, says the study.

Environmental activists, however, point to methodological flaws in the study. They are especially critical of the Commercial Real Estate Development Association's failure to change the subject building's shape or orientation, or to implement basic green techniques like shading, ventilation, and landscaping.

Danielle Sacks, writer for the magazine Fast Company, authored a post on the magazine's website calling the study "propaganda." In the post, Sacks also criticized the New York Times for publishing what she viewed as an uncritical, recycled report on the study.

Sacks further suggested that the timing of the report was dubious, as it was released two days before an important hearing of the Senate Energy and Natural Resources Committee on improving building energy code standards nationwide. "Let's make sure studies like these don't make it past their press release," Sacks urged her readers.

In a related study, Ante Glavas, assistant professor of management in the University of Notre Dame's Mendoza College of Business, and Associate Management Professor Matthew Bloom are in the midst of researching the job satisfaction and retention rates of those working in green industries. At this point, their study has indicated comparably higher levels of happiness and increased productivity of up to 40 percent when people work towards increased sustainability.

The research is being conducted as part of a project called "Business for the Greater Good." The study is surveying 1,000 dairy-industry employees and their spouses to learn more about what motivates them. "We're finding that people who work for green companies have a pride-in-ownership mentality and are happier and more productive," Glavas said.

Glavas and Bloom are also currently working with the Innovation Center for U.S. Dairy to reduce greenhouse gas emissions from U.S. dairy farms and to create sustainable, methane-powered farms.

Some farms have adopted sustainability reforms into their methods because they have realized that consumers prefer to purchase food that they believe is produced responsibly, said Glavas. Referring to the theory of comparably higher happiness in green-industry workers, he said, "I have heard the theory validated already by owners of large-scale farms."

In addition to using the research's positive implications to support green jobs, Glavas will also use the research to reevaluate basic management theory.

"Management models often are based on the assumption that people only care about profit and work for money," he asserted. "We want to understand employees' perceptions of their employers' social responsibility with regard to sustainability."

Through this research, Glavas hopes to delve deeper into what drives people in the workplace. "We believe sustainability's greatest impact could in fact be on employees," Glavas stated.

Tom Everett is a junior political science major and Latin American Studies minor. After spending a semester in Chile writing in Spanish, he is thrilled to be using the possessive case again. Contact Tom at teverett@nd.edu.

"A nation that thinks God is a myth"

continued from front page

Dr. Newdow challenged the tradition of having the president-elect repeat the words "so help me God" to the Chief Justice of the Supreme Court in the presidential oath of office. But Dr. Newdow also argued at the same time that if a president or an elected public official wants to say "so help me God" at the end of the oath, he or she may do so under freedom of expression.

Dr. Newdow asserted that the Constitution treats freedom of religion as freedom of conscience. This means one has the right to believe or not to believe in a superior being. He paralleled this comparison to the distinction between the protected freedom of speech and the implied freedom of expression.

"They say freedom of speech, but they mean freedom of expression, which is much broader. It's the same thing here," he said. The Framers, he explained, did not want the federal government to define religion or judge personal conscience.

"In terms of religion, we don't want a truth. Look at history and see what happened," Dr. Newdow said. "When the government starts taking sides, people get angry and fight."

In the open discussion with attendees that followed Dr. Newdow's lecture, he continued to focus on the principle of equality in the U.S. Constitution. "There are certain things that the Constitution realize[s] must be equal; race is one of them, and religion is one of them," Dr. Newdow claimed.

Constitutional amendments and legislation forbid discrimination on the basis of race. He said the Constitution forbids religious discrimination as well, but some institutional barriers still exist that violate the Constitution, including the phrase "under God" in the Pledge of Allegiance and the printing of "In God We Trust" on US currency.

Dr. Newdow said he has heard the argument that taking "under God" out of the Pledge of Allegiance would be promoting atheism. "That's ridiculous," he responded. He argued that to replace "one nation under God" with "one nation that thinks God is a myth" would favor atheism, but simply removing "under God" does not endorse atheism.

Dr. Newdow said he and other atheists face discrimination and marginalization in the current system. He believes he has lost jobs because of the lawsuits he has filed against the government. He said atheists are discriminated against in the marketplace of ideas and face obstacles when running for office.

When government favors a set of religious ideas, said Dr. Newdow, "It says those people aren't as good as us."

How did you like this article? Tell Mickey all about it at mgardell@nd.edu.

"Children of Invention": Attempting to create happiness

VANESSA SAMANIEGO
Staff Writer

The DeBartolo Performing Arts Center recently hosted a showing of the semi-autobiographical independent film "Children of Invention." Directed by Tze Chun, the film tells the story of a single mother, a Chinese immigrant who is struggling to provide for her family. Based in Quincy, Massachusetts, the film highlights the hardship immigrant families endure in their pursuit of the American dream.

Elaine Chang and her two children, Raymond and Tina, are the film's protagonists. In the opening scene, Elaine is trying to get her $2,000 investment back from a failed network marketing company. Eventually, the family is evicted.

While they are moving out, Tina innocently asks her mother why the police are present. Elaine responds by saying that the police "are making sure no one takes… [their] things." This comment, and similar scenes, demonstrate the way in which the mother constantly tries to shield her two children from the harsh reality of their circumstances.

Thanks to a family friend, the Changs move into condominiums that are not yet zoned for renting. Elaine then begins the strenuous task of answering ads in order to find a new business opportunity. She believes her luck has turned around when she makes an investment, with borrowed money, in Gold Rep, another network marketing company.

Soon, however, she comes to realize that Gold Rep is a scam. In desperation she goes to the company owner's home in an effort to get her first check. The police are at the house investigating this pyramid scheme, and they take Elaine in for questioning.

Meanwhile, Raymond and Tina are left alone. Raymond, being the eldest, does his best to maintain a sense of normalcy after his mother does not return home after a day. The money and food in the apartment soon run out, and he comes to believe that his mother, like his father, has abandoned them. Tina refuses to believe that their mother has deserted them, but Raymond decides that they must travel into Boston to withdraw the savings in his account.

An earlier scene in the movie demonstrates Raymond's creativity in inventing things, such as spaghetti spinners. He thinks that he can support his family with his savings by mass produce his inventions, and perhaps even buy back their old home. Tina and Raymond return from Boston with the money, but the next day they are picked up by child services.

Things are quickly resolved when the police realize that Elaine was just another victim of the pyramid scheme. Child services contact the police, and the Chang family is reunited. Once they return home Elaine discovers that Raymond harbors resentment towards her, as he tells her that they are "always fine without her." The mother breaks down in tears and promises that she "will make everything better."

"Children of Invention" was a raw and powerful film. Their desperate desire to survive is highlighted, as everyday people may invest into Gold Rep or other scam businesses in an effort to reach that better life.

The hope and perseverance Elaine demonstrates in the face of many obstacles is truly at the heart of the film. Belief in a better tomorrow forms the basis for "Children of Invention."

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Rover *interview with PLS prof.*

more generally, Catholics have implicitly and explicitly made claims about the motivations, norms, and processes underlying human behavior. I'm fascinated by how Catholics working in the mind sciences (psychology, psychiatry, and neuroscience) have sought to integrate their scientific conceptions of human behavior with what we might call the "Catholic anthropology" that emerges from this religious intellectual tradition. Although I'm not actively working in this area now, in the future I'm planning to pursue a project on the history of Catholicism and psychiatry in the United States.

Can you describe your education? What, and where, did you study?

As an undergraduate, I attended my hometown school, the University of Delaware, in no small part because my father was on staff there and I could go for free! That turned out to be a good thing, because I completed a five-year, dual degree program in mechanical engineering and liberal arts. From there, I went to the University of Edinburgh for a master's degree in artificial intelligence (with a concentration in robotics). That experience confirmed for me that, as much as I enjoyed my technical courses, my heart lay more with the humanistic study of science and technology than with being a scientist or engineer per se. I then moved to Harvard as a PhD student in the Department of the History of Science, completing my degree in May 2003.

Can you comment on any describable difference between higher education in the United States and higher education in the United Kingdom?

As is often asserted, undergraduate education is a lot more rigorous in the UK; undergrads specialize much earlier, and the bright students are pushed very hard in their particular area of study. That changes, however, at the graduate level. In my experience, graduate school was more intense in the United States. [That said,] the masters program at the University of Edinburgh was a one-year re-training program. Being a mechanical engineer as an undergrad, I had done a few things with artificial intelligence, but not much. The Edinburgh master program catered to those who had only had limited exposure to the subject.

Were you raised Catholic?

I was raised in an evangelical, Christian household but joined the Catholic Church in college. Like any conversion, it was a long and complicated process, with roots in both my immediate undergraduate experience and the particularities of my own intellectual and spiritual formation. (For example, C.S. Lewis was my main Christian intellectual influence as a teenager, but Lewis is really much more of an Anglo-Catholic, and thus my immersion in Lewis actually paved the way for my move away from evangelical Christianity, though I had no inkling of that until later.) Again, like any religious conversion, my journey to Catholicism was partially about adopting new doctrinal beliefs but also equally (and in retrospect, I think more so) about coming to understand and love a new form of spirituality, in this case, one deeply steeped in liturgy and sacramental theology. Looking back on the transformation now, nearly fifteen years later, the latter dimension seems to me to be the more substantial and significant difference, though it was not the initial impetus for my interest in Catholicism and though doctrine is (obviously) not unimportant.

Were you the first in your family to pursue graduate-level education?

No, my dad has a PhD in economics, and for a long time he ran a research bureau in Delaware, my home state. My mom has a masters in environmental science, so I certainly wasn't the first.

What is your current position in the Program of Liberal Studies?

I'm an associate professor in PLS and a concurrent associate professor in History. I'm also a member of ND's graduate program in the History and Philosophy of Science, and a faculty fellow in the Reilly Center for Science, Technology, and Values.

What classes do you teach?

On the undergraduate level, I teach in the science sequence of PLS, primarily our second and third science tutorials. The second tutorial, as you know, covers the Scientific Revolution, using that period as a means to explore epistemological questions about the study of the natural world. The third science tutorial examines the scientific study of humans and human behavior, emphasizing human evolutionary biology and developmental psychology. I also teach in our Great Books Seminars, though to date I have only taught seminars I, V, and VI.

I typically teach one graduate course per year. These have covered a range of topics, including an introduction to the history of science since 1750, science & democracy in America, the history and philosophy of statistics, and a short course on Michel Foucault.

How long have you taught in PLS? What did you do before teaching in PLS, and what drew you to the program?

I came to PLS in fall 2003, just after completing my Ph.D. at Harvard. To be honest, I couldn't believe my good fortune that PLS was searching for a historian of science exactly when I entered the job market. I was already familiar with the program because I had visited Notre Dame as a prospective graduate student and had talked about PLS with Professor Philip Sloan. I was captivated by the ideals of a liberal arts education and by the prospect of participating in the Great Books seminars. When I was in high school, I had been very attracted by the great books program at St. John's College, but I was planning on being an engineer and there was simply no way to pursue engineering at St. John's. It was quite exciting to imagine myself teaching in a great books program, especially at an institution that combined a strong commitment to undergraduate education with a top-notch graduate program in the history of science. When I had a chance to meet the students in PLS, that experience only deepened my enthusiasm.

What is your favorite thing about Notre Dame's campus?

How spirituality is woven throughout the campus, whether at the basilica, the grotto, or in the residence halls. That's definitely my favorite aspect of Notre Dame: there is a constant set of signs and symbols pointing to faith and belief in the divine.

On a lighter note, what is your favorite Notre Dame sport to follow, and your favorite one to take your family to?

I enjoy watching football and follow college football closely, but my wife and I don't take the kids to the games- Jane is almost seven and Will is three and a half, so the games are a little long for them! We've gone to swim meets before, and I think we went to a volleyball game once. I often take them to lacrosse games, because I used to play lacrosse and still love it.

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Risk aversion popular among younger investors

Sam Kalbauch
Staff Writer

According to CNN.com, younger investors - those between the ages of 18 and 35 - are much less likely to invest in higher-risk assets now than they were 10 years ago. The percentage of people under the age of 35 who were willing to take on a substantial amount of risk fell to 22 percent in 2009, compared to 30 percent in 2001.

McDonough, a senior in the Mendoza College of Business, echoed this trend.

"It depends on the risk, obviously, but I generally would not invest in riskier assets, because I am not willing to throw money around without a decent chance for a return," he commented. "I feel that people have learned their lesson with the Internet fad."

When asked whether this hesitancy is the result of the economic downturn, McDonough replied, "I am definitely less willing to invest now, especially with the recession - money is tight and it is more difficult than ever to find a job, which makes me to want to save more rather than spend on riskier assets."

Will younger investors' unwillingness, or inability, to spend money on stocks significantly affect the economy?

Daniel Hungerman, professor of economics at Notre Dame, says that the answer is likely no, because these investors are still relatively insignificant to companies.

"Really, if you look at it, younger investors don't have a lot of money anyway," he said. "Also, the stock market is frequently not the most important way for firms to raise equity."

Other economists paint a dismal picture of the recovery. Young adults entering the work force are placed at a disadvantage in comparison to their peers who entered the workplace during economically robust times. Risk aversion could postpone the recovery, especially for young investors.



Given the uncertain status of the economy, Notre Dame student Eddie McDonough is not interested in investing. He would much rather play with pandas.

Although younger investors are historically more risk-friendly than investors in older age brackets, there are several possible explanations for younger investors' decrease in the willingness of investors in the age group to accept risk. For instance, younger investors might be more risk-friendly because they have an asset that older people lack: decades of future salary.

Rick Tillilie, president of the Notre Dame Entrepreneurial Society, is cautiously optimistic about risk-aversion in the economy.

"I think that people will get back to being more willing to take on risk," he said. "Maybe they won't reach levels that they were at in 2001, but then I think there was far too much risk being taken on. I think that when you see risk-friendliness reaching those levels, we'll have another bubble economy on our hands."

Tillilie concluded his remarks by saying that investors who may be avoiding stocks now will not be able to resist the higher rates of return offered in stocks over those offered in treasuries and savings accounts.

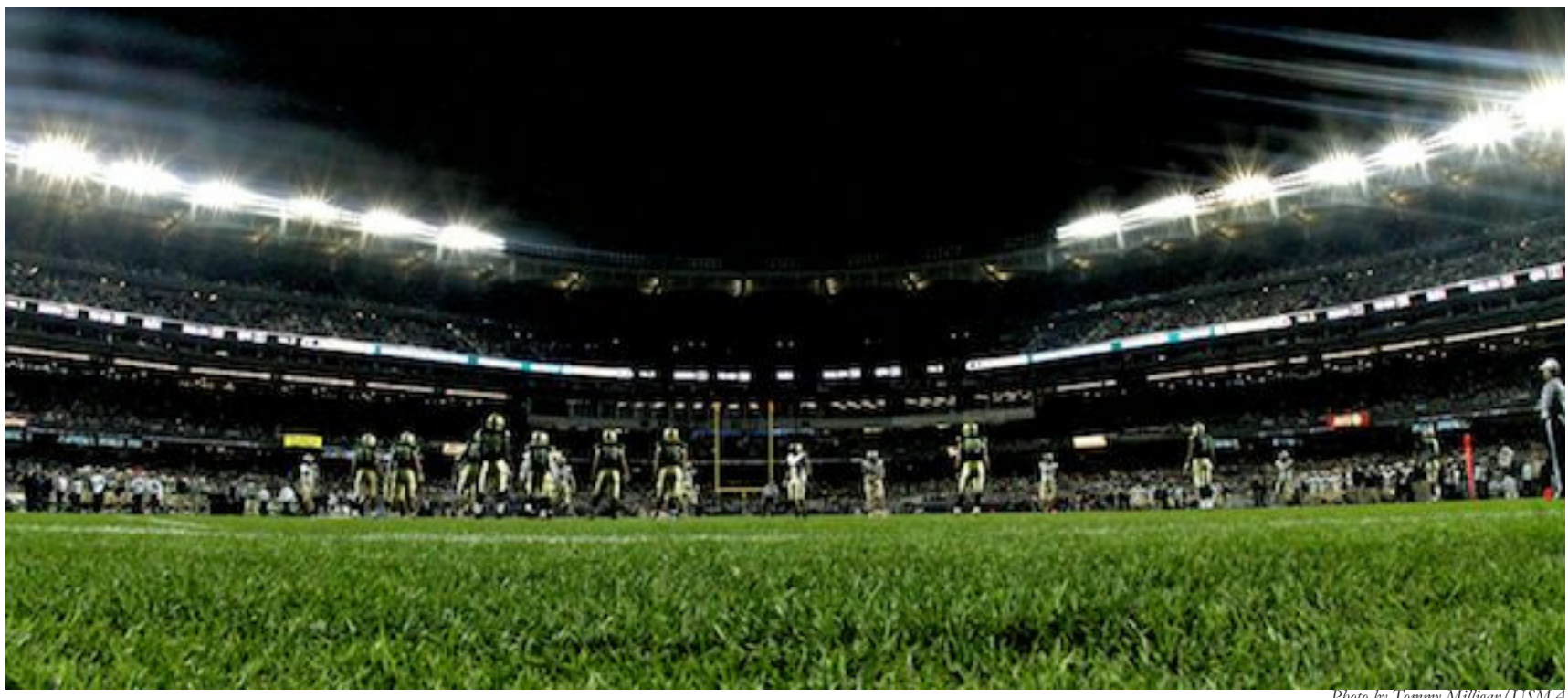
"The stock market is really the best bellweather we have for consumer confidence," he said. "Once people become more confident in the economy, they will buy stocks again. Young investors are no exception to this rule."

Sam Kalbauch is a senior philosophy major who resides in Dillon Hall. Check out www.studentfreepressassociation.net, where this article and more of his work may also be found. Contact him at skaulbac@nd.edu.

New teams, new stadium, historic rivalry

Mike Johnson
Sports Editor

Two weeks ago, the 5-5 Notre Dame Fighting Irish met the 6-4 Army Black Knights at the New Yankee Stadium, continuing a traditional rivalry that is perhaps one of the most storied in college football. It was the 50th meeting between the two teams, one in which the Irish ran onto the field in their green jerseys, a move historically saved for psychological advantage in big games. While neither team is quite where they were during the height of this historic rivalry, the atmosphere at Yankee Stadium brought back memories of some of the greatest moments in historic Notre Dame-Army games.



Irish meet the Black Knights in the new Yankee Stadium

Photo by Tommy Milligan/USMA

The first meeting between the Irish and Black Knights came in 1913, when Notre Dame traveled to West Point and routed Army 35-13. But the rivalry, and the lore, would only grow from there. Following a 13-7 Irish victory in 1924 at the Polo Grounds in New York, sportswriter Grantland Rice included in his description of the game the historic and famous words, "Outlined against a blue, gray October sky, the Four Horsemen rode again. In dramatic lore they are known as Famine, Pestilence, Destruction and Death. These are only aliases. Their real names are Stuhldreher, Miller, Crowley and Layden."

The game drew such attention from immigrant communities in New York that the owners of the recently opened Yankee Stadium invited them to play there in 1925. The two teams would play there every year for the next 22 years, except Knute Rockne's last season, 1930, when they played at Soldier Field in Chicago.

Over those 22 years, Notre Dame and Army, two powerhouses of college football, would play some of the best games in the history of the sport. The Irish won 14 games, Army 5, and three games ended in a tie. One of the more well-known Notre Dame victories came in 1928, when Knute Rockne gave his legendary half-time speech imploring his team to "win one for the Gipper." They did, with a final score of 12-6.

Prior to World War II, Notre Dame dominated the rivalry, going 10-0-2 from 1932-1943. But when war broke out, many of Notre Dame's players, including Coach Frank Leahy enlisted to serve while Army kept its best players. The result was back-to-back thrashings of the Irish, 59-0 in 1944 and 48-0 in 1945.

So when the Irish players came home, they were looking for some revenge, and the 1946 game did not disappoint. In what many call the game of the century, the two teams battled to a 0-0 tie. The game featured twelve future College Football Hall of Famers, and both sides had two Heisman Trophy Winners, Army's Doc Blanchard (1945) and Glenn Davis (1946); Notre Dame's Johnny Lujack (1947) and Leon Hart (1949).

In 1947, Army announced that this year would be the last for the rivalry. They traveled to Notre Dame Stadium, but lost to the Irish 27-7. While the decision was unpopular, West Point officials cited the ill-feelings toward Army that the heated rivalry was creating. Longtime Army coach Earl "Red" Blaik later wrote that "the game was generating a form of psychological hate detrimental to the best interests of the United States Army."

From 1957 until today, Army and Notre Dame played only 14 times, with only the 1969 game being held at Yankee Stadium. Notre Dame won that game 45-0.

In 1946 the New York Times described the Notre Dame-Army rivalry as one "that has come to transcend almost everything else in the game." While that description no longer holds true, the 50th meeting of the Irish and the Black Knights, although at the New Yankee Stadium, is a fitting tribute to one of the most legendary rivalries in college sports.

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Notre Dame goes undefeated in November behind strong defense

Mike Johnson
Sports Editor

We all remember the epic November collapses of the Charlie Weis era. Everyone knows about those games that nobody is allowed to talk about – losses to teams such as Syracuse in 2009 and Connecticut last year. The past three seasons saw the Irish go 3-10 in the month of November, in games where the team appeared physically outmatched and seemed to lack the stamina to finish games.

The first season under Brian Kelly was supposed to be different. He came in promising to turn the team around, whip them into shape, and put the fight back into the Fighting Irish. But going into November, with a 4-5 record and consecutive losses to Navy and Tulsa, the Irish faithful had reason for concern. With opponents such as USC and Utah left on the schedule, there were doubts whether the team could even pull off the two wins needed to become bowl eligible.

Rather than imploding, as in past years, Notre Dame showed the fight that fans have been anticipating for years. With backup freshman quarterback Tommy Rees and a dominant defense, the Irish reeled off three wins in a row to finish the regular season 7-5 and put Notre Dame in great position for a respectable bowl game.

Not only did the Irish go undefeated in November (after failing to get a win in the same month the season before), but they gave up only one touchdown in those three games. And even that touchdown seemed like a fluke, as it occurred only after the Trojans recovered a fumble at the two yard line, and it still took them four tries to pound it in. The thirteen straight quarters without giving up a touchdown prior to that was the best record for an Irish defense since 1981.

The last time Notre Dame played USC at the Coliseum, they lost 38-3. However, the Irish pulled out a win as they continued to play the tough defense that contributed to Notre Dame's victory streak. The defense stifled Utah's high-scoring offense to a mere field goal and held Army's triple option to only three points on 135 rushing yards (232 yards and 32 points better than against Navy). Despite capitalizing on some crucial USC drops, the defense prevented the Trojans from sustaining drives, giving up all sixteen points off turnovers that occurred in Irish territory.

After the game, Brian Kelly seemed to take the words right out of the mouths of many fans. When asked how the team has played at the end of the season, he said, "Overall, we wanted to play better in November. All the work that we've done all year, we work toward when we want to play our best football - in November."

Following some heart-breaking Novembers the past few seasons, the Irish have given fans something to be proud of, and reason to hope for next season. In a press conference following the victory at USC, Kelly expressed his belief that he was accomplishing his main objective since becoming head coach at Notre Dame: "I think more than anything else, today we brought the fight back into the Fighting Irish."

Former Philadelphia Eagles linebacker Jeremiah Trotter used to say that a defense needed a certain toughness, nastiness, and attitude about it to be successful. He called it having some "dog." It looks like Brian Kelly, Bob Diaco, and the Irish defense have brought the "dog" to Notre Dame.

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