The Irish Rover

It behooves a watchdog to bark. Good, Rover.

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Feast of Saint Daniel

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How safe are we?

Sexual assault at Notre Dame

Elliot Marie Argue
Campus Co-Editor

Among colleges and universities in Indiana, Notre Dame ranks second only to Indiana University at Bloomington in the number of forced sexual assaults on campus. This ranking given in a November 2010 online article from WISHTV, was confirmed by Phillip Johnson, director of Notre Dame Security Police (NDSP), in an email to *The Rover*.

During the 2009-2010 school year, Susan Steibe-Pasalich, director of the University Counseling Center (UCC) reported, 88 students told a UCC counselor that they experienced unwanted sexual contact during their college experience, 72 students reported experiencing unwanted sexual contact prior to college and 22 reported experiencing it both before and during college.

Steibe-Pasalich explained that UCC "is staffed by trained professionals who can provide specialized support and assistance to students who have been sexually assaulted or harassed." She added, "Students may seek counseling at any time, whether it is days, months or years later after the unwanted sexual contact. This confidential service is available to the survivor and/or her or his friends who may need support in assisting a survivor. Assistance is also available for individuals who are supporting someone through an incident of sexual assault."

Notre Dame students have two options for reporting sexual assault. An assault should be reported to the police in the jurisdiction in which it occurred, and, if the offender is a student, the victim can also make a report to the Office of Residence Life and Housing at Notre Dame. According to Johnson, these two options "are not mutually exclusive."

Although NDSP now falls under the newly created Office of Campus Safety as of October 1, 2010, rather than in its former position under the Office of Student Affairs, Johnson said the restructuring has not caused any change in protocol for reporting and investigating sexual assaults. "We take these cases seriously and investigate them thoroughly, just as we always have," he said.

Each year the Vice President for Student Affairs appoints the Committee on Sexual Assault Prevention (CSAP), which brings together students, faculty, rectors, and members of the Office of Student Affairs and of Residence Life and Housing. CSAP also includes staff

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An Egyptian Conniption

Ray Korson
Campus Co-Editor

Every Notre Dame student who travels abroad has a story to bring back to campus, whether it involves a visit to the Louvre, the taste of gelato, or a tour through Westminster Abbey. However, Kaitlyn Uhl and 11 other undergraduate students claim truly unique experiences, as they found themselves amidst the throes of a major political revolution.

For Uhl, a junior political science and peace studies double major, the crisis was unforeseen. "I don't think anyone saw it coming," Uhl said. "Before I left for Cairo, I read a few news stories about how Tunisian revolutions could influence similar protests in Egypt, but I didn't

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Notre Dame trustee suggests birth control as solution to school crowding

Claire Gillen
Executive Editor

Notre Dame Trustee and newly appointed New York Schools Chancellor Cathie Black has drawn fire from parents and school officials by suggesting that "birth control" is the solution to school overcrowding.

During a meeting of parents and officials in New York Assembly Speaker Sheldon Silver's office, one father raised concerns about a shortage of classroom spaces in lower Manhattan schools. Black quipped, "Could we just have some birth control for a while? It could really help us all out a lot."



Cathie Black at a 2008 interview

Black's responses to other concerns troubled parents and administrators alike, the *New York Post* reported. Black commented on over-crowding issues, "So it is -- and I don't mean this in any flip way -- it is, it is many Sophie's Choice. With a, you know, with a board on the wall and saying duh-duh-duh-duh-duh-duh-duh."

Black's words referred to William Styron's 1979 novel in which the protagonist, Sophie, is forced to choose which of her two children will survive in a Nazi concentration camp.

New York Magazine reported that Black was booed at subsequent school meetings, which featured parents waving condoms in the air in reference to her previous remarks.

A Department of Education spokeswoman, Natalie Ravitz, later asserted that Black takes overcrowding "very seriously." "She regrets if she left a different impression by making an off-handed joke in the course of that

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The wanderer and the seeker: *Peregrine* and *Lost Piece* look to fill a void

Laura Lindsley
Managing Editor

Two new student publications made their debut at Notre Dame in the fall of 2010, and now *Lost Piece* and *Peregrine* are working to establish a firm readership among students and professors alike. The two journals developed separately out of a perceived "lack of something" at the university. For Lost Piece, it was a lack of informal intellectual discussion, and for *Peregrine*, it was a lack of meaningful and honest discussion about students' experiences abroad.

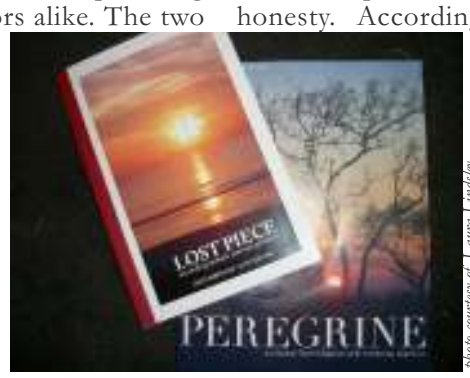


photo courtesy of Laura Lindsley

Senior Jess Shaffer, the founder and head editor of *Peregrine*, sought a way to unite her deep passion for travel with her love of the written word. Shaffer, the daughter of a professor who taught courses abroad, traces her love of travel to the summers she spent in Germany as a child. Her journalistic tendencies developed at Notre Dame, where she worked at the *Oberserver* until her junior year. At that time she chose to retire from the paper, wanting "a new personal challenge for [herself]."

She designed *Peregrine* to be a venue for students to share their travel experiences with complete honesty. According to Shaffer, she saw "a need that hadn't been met; people haven't talked about their experiences in a meaningful way." She wanted students to know that someone cared about the perspectives they had to offer.

Shaffer and her staff of over 30 people publish the journal once a semester. She said of her staff, "I'm so lucky to have them. Everyone brings something unique to the table." Shaffer does not know if *Peregrine* will continue

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THE FINE PRINT

Founded in 2003, *The Irish Rover* is an independent, Catholic newspaper published fortnightly by students of the University of Notre Dame du Lac, and, as such, it receives no funding or official recognition from the University. Indeed, the ideas presented herein are not necessarily those of the University, although they probably should be.

The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement desires in its community: "a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity." To provide this forum, the *Rover* offers a distinctive kind of coverage that includes campus news, religion, politics, culture, history, humor and sports.

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover*'s Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover*'s policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief Gabby Speach at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please feel free to visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.

"We do not err because truth is difficult to see... We err because this is more comfortable."
-Alexander Solzhenitsyn

Escaping the clutches of the culture of comfort

JONATHAN LIEDL
Managing Editor



We live in a culture of comfort. The way some go on about it, "comfortable" is a state of being that should be strived for, like a plushy nirvana. Anything that helps us achieve this end, whether it is the clothes we wear or the collective experiences and viewpoints to which we confine ourselves, is worthy of praise and distinguished status. We've even developed an entire category of exclusive and elevated foods, of which the only requisite for admittance is the possession of a high degree of "comfortability."

In my appraisal, "comfort" comes in two forms that occasionally overlap but are distinct in their essence. The first is the sense of security derived from the familiar or the routine. The second can be described as the "feel-good" factor, or the quality of engendering positive emotions within an individual. Linus clutching his threadbare blanket is a case of the first, while the warm, tingly feeling that shoots through my body at the sight of Elizabeth Bennett (played by Keira Knightly, of course) perched on cliff's edge, as Dario Marianelli's crescendos cascade in the background, is a prime example of the second.

Religious belief is capable of providing its adherents with both forms of comfort, both the "feel-good" factor and a sense of security. And, in fact, the dominant contemporary way of thinking seems to imply that religion's ability to impart comfort is its most, if not its only, redeeming quality. Such a conception of religious belief makes it perfectly justifiable to shop for a religion as one does for a new comforter and sheet set. The question of "Which colors and pattern do I like?" becomes "Which services and sanctuaries are the most pleasing to me?"Asking "Which feels the softest?" is along the lines of asking "Which has a conception of right and wrong that's agreeable with my current lifestyle?" And deliberating on "Which price seems to be the best value?" is not much different than exploring the question of "Which has the rosiest depiction of the afterlife and the easiest path to it?"

It naturally follows that if you boil religion down to nothing more than a source of comfort, the religion one ends up ascribing to is the one that makes one the most comfortable. In this way of thinking, the thought process involved in choosing between Islam and Catholicism is no different than the one used in deciding if one is in the mood for chicken noodle soup or chocolate. It is a matter of preference and which selection offers the most in the way of comfort.

Of course, if one presupposes that there is a God and that He wants us to live a certain way (big presuppositions, I know, but you are reading *The Rover*), the conception of religion described above is hogwash of the highest degree. The notion that a religion's primary purpose is to provide comfort for its adherents vindicates Marx and the opiate qualities he attributes to organized religions, since he castigates them as nothing more than devices used to numb the pain of daily woes and provide an escape from the uncertainty of our existence. Such a characterization robs religion of its real significance, what it really seeks to do: namely, to provide an explanation of truth and a means to attain it. Yet this is the price that is paid when comfort is the priority.

An example that comes to mind involves a frank and earnest discussion I had with a friend a few years ago. My friend was raised Catholic, but he left the Church early in his adolescence. When pressed for the reason behind his departure, he stated that he could never believe in a religion that didn't make him "feel good."

What he might as well have said is that he would feel mighty uncomfortable belonging to a religion that espoused a concept of morality that did not mesh or affirm his particular lifestyle decisions. Notice, his justification for rejecting the Church does not even begin to consider the merits of Catholicism. It's not that my friend denies the Church's teaching on objective morality or that he does not believe that our actions have consequences long after our lives ends. Such notions of truth never even enter the equation. Instead, his desire to feel comfortable takes precedence, relegating the most significant questions he could ask himself as secondary.

Of course, simply being Catholic does not exonerate you from the pitfalls of comfort. Affiliation with the truth is not to be confused with active acquiescence to it. In fact, comfort is at its most lethal and paralyzing form when it affects those who are faced with the truth but do not recognize it as such. There is something disturbingly comforting about going through the same motions each Sunday, about eating that funny piece of bread and drinking the watered-down wine because that's what you've done since second grade.

Comfort leads to complacency. It bleeds the traditions and sacraments of the Catholic faith of their profound and mysterious meaning, trivializing them as nothing more than reassuring superstitions and familiar routines, things we take part in to provide ourselves with a lulling sense of security. This must be battled like the devil himself, for it blots out the presence of truth where it is most readily evident.

I want to make it clear that I am not attacking the idea of comfort in and of itself. I enjoy flannel pajamas and backrubs from my mother just as much as the next guy. And indeed, such a pursuit would be as futile and petty as demonizing money as the root of all evil. However, when it comes to something as monumentally significant as our religious beliefs and how we practice them, allowing our desire for comfort to play a prominent role is a recipe for disaster.

Catholicism, at its fundamental level, does not seek to make people feel good or reassure them that everything will be okay. It is not a chick flick and a bowl of rocky road ice cream on yet another lonely Valentine's Day. Rather, the Church is a truth-teller, and it strives to tell us why we are here, what we should be doing, and what happens next. If comfort can be derived from the realization that one has heard the truth, then so be it. But comfort should never come at truth's expense.

In parting, I leave you with a quote from C.S. Lewis, who expresses my point far more eloquently, pointedly, and profoundly than I could ever hope to: "If you look for truth, you may find comfort in the end; if you look for comfort you will not get either comfort or truth—only soft soap and wishful thinking to begin with and, in the end, despair."

Jonathan Liedl, who can be reached at jliedl@nd.edu, is a senior Arabic and political science major RAing it up in Dillon Hall. He considered capitalizing "truth" and doing other pretentious things throughout the entirety of this editorial, but then he realized he wasn't in PLS.

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

THE RAMBLER'S Rover Report



Providing Commentary, Insight, and Views on Occurrences of Note

Cheers & Jeers

MICHAEL JACKSON
Staff Writer

CHEERS

Rover in Revue

I would say that the Rover's editor meeting that appeared in the Revue was the second greatest skit behind the priestly combine of course. Everyone knows that Fr. Brian Daley would have won both the forty yard splash and the genuflect competitions. I'm sure the 98.7% female staff of the Rover was enthralled by your description of the paper as a secret male society. But hey, we thank you for the free publicity. Now maybe readership will double from 5% to 10%.

Dorm Parties

I am the number one fan of dorm parties. Let me tell you, I enjoy all the benefits. Among them are the 1,000 degree atmosphere, the jubilant hospitality, and the "beverage" selections. Or how about the fact that leaving room for the Holy Spirit actually means "Holy Spirit, leave the room." I also love the three commissioners of the dorm party. First, there's the beverage commissioner: "Dude, you want something to drink?" Then there's the social commissioner: "You have to talk to these (guys, girls, dudes, bros, etc.) who just walked in." But my favorite is the noise commissioner: "Everyone needs to shut the *$%& up because the RA's gonna bust us!" And one piece of advice: Don't EVER go into a dorm party barefoot.



Majoring in Philosophy

Ancient, Medieval, and Modern. I mean philosophy is the love of wisdom. So when you graduate you'll have the highest understanding of the Good, the Beautiful, and the Equal. You'll also be able to do two things: either get your masters or drive a school bus. Once you get your masters you can then get your PhD or drive a school bus. After that there are two equally alluring options: you can either teach philosophy or drive a school bus. But by the time you've worked your way through the philosophical school system you really should have gotten your charter bus license.

JEERS

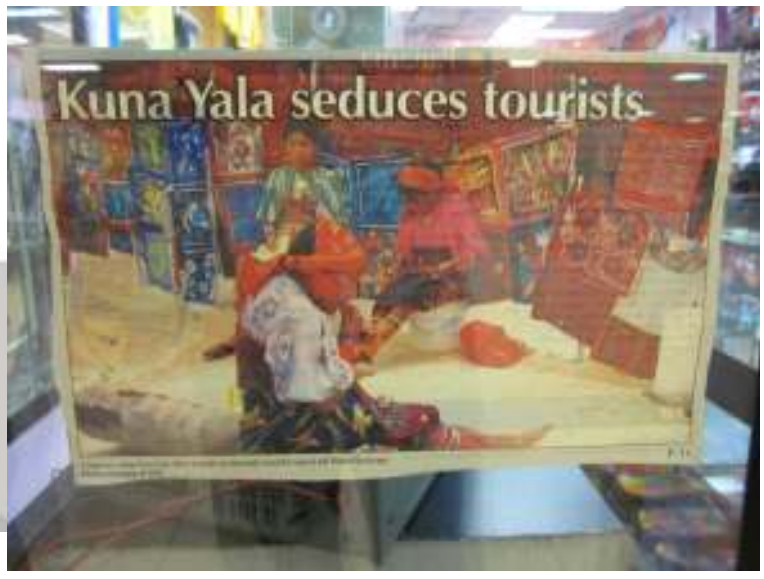
February

You thought you were so clever inserting your-random-number-of days-self between January and March. And then for grins you decided you would be extra cold. Don't pretend like the Bible said: "And on the eighth day God made February." You are evil. As a civilization we had to make you interesting so we invented the Superbowl and Valentine's Day. The first is fine and the last is a gimmick. Valentine's day isn't even based on St. Valentine you tricky month. Man, Valentine 's Day is such a gimmick that at the DH yesterday I blew out my 'love scented candle' to show my disapproval. Forgot about Groundhog Day. Bill Murray lived it over and over again so ask him how much February sucks.
I apologize to all who were born during this monstrosity, including myself.



English

If mouse is mice then why isn't house hice? Why do you sit on the couch but in the chair? Ridiculous. Other languages make much more sense. Case study: Spanish. I know that I just can't say embarazada for embarrassed because then I'm pregnant and embarrassed. But there are those Spanish words that work almost like English words. Take normal for example. If I say it with a Spanish accent and then stick –mente on the end, hey I said normally in Spanish! Try it with the word rapid! Go ahead, do it now. That's right, rápidamente. You just said rapidly or quickly. English is terrible. No wonder people don't want to learn it. Side note: It's even hard to translate. Kuna Yala seduces tourists? Try entertains tourists.



Texting



I don't deny its usefulness… but it's limited. First of all, it costs your phone provider absolutely no money to send texts but you end up paying a fortune. Then there are those thirty text message conversations that people just won't give up. SON, just call me. We could take that hour texting conversation and turn it into a thirty second phone call. How about those awkward misunderstandings? Or better yet, the one letter message, 'K.' Lastly, I hate reading through the emoticon seizures people sometimes have just to know that we're going right left.

From Gettysburg to McGlinn: Fr. Tom Blantz, CSC discusses vocation and ND history

ANN WEBER
Staff Writer

Conversing with Fr. Tom Blantz is somewhat like reading Shakespearean comedy: it will inevitably cheer you up, give you food for thought, and entertain you with a subtle wit. Fr. Blantz first came to Notre Dame as a high school seminary student, eventually completing his BA in philosophy here in 1957. After this he spent four years at the Gregorian University in Rome, during which time he was ordained a priest. He completed a PhD at Columbia University in 1968 and has taught US history at Notre Dame ever since. He has served a variety of roles at Notre Dame, including vice president for Student Affairs and chair of the history department. Fr. Blantz currently resides in McGlinn Hall, where he serves as the dorm's priest-in-residence. He celebrated the 50th anniversary of his ordination in October.

When did you first feel called to join the priesthood, and how did you decide to join Holy Cross?

I was in a high school seminary over in Holy Cross Hill. When I was in grade school there was a fellow I used to play basketball with, and he talked about coming here. He asked if I would come with him, and after talking it over a lot with my parents, I decided to give it a try. Our families were good friends and it looked like I wouldn't be out here alone, and my parents told me to come home at any point if I no longer felt it was my vocation. My friend eventually left the seminary here and became a diocesan priest back home, but I stayed on and entered Moreau for my undergraduate years.

Your specialty is American history. If you had to pick one person in US history to emulate, who would it be and why?

That's a tough question. Of all the presidents, the one about whom I know the most is Franklin Roosevelt, and I like a lot of the things he did—the New Deal, etc. I certainly have a high regard for Abraham Lincoln. George Washington too, setting up the presidency and forming the country the way it is. All of these people had things in their private lives too, though—slavery and so on—so I don't know that I would say I necessarily want to emulate them. There are also many priests and bishops in American history I admire. I wrote my dissertation on Bishop Francis Haas of Grand Rapids, Michigan, and I have a great admiration for him and for his work with labor unions.

In what ways do you think education at the university level has changed since you first came to Notre Dame?

In a lot of ways, Ann. First, I think the academic standards have certainly gotten higher than they were when I was a student here. Many of the classes are much more difficult now than they were at that time. Secondly, the whole university has expanded so much more. We have better labs, a better library, and so on. The student body has changed—since 1972 we now have women. There have been a lot of changes, and I think most of them have certainly been for the better.

You teach a popular class on Notre Dame history. If you had to pick one lesson from the past that you think the university could from today, what would it be and why?

Notre Dame was founded as a Catholic university, and I think the Catholic mission was very well preserved in the early days as a boarding school and a grade school. Now that it's a university it's not as simple to do that. We're doing it very well, but I think it's an added challenge. You're trying to hire the best professors, and some of those are obviously not going to be Catholic. And I think it's good to have a varied student body from all over the world, but obviously not all of these students are going to be Catholic. I think it was a lot easier in Fr. Sorin's time than it is now, but that's obviously something that's extremely central to Notre Dame's mission: to keep the Catholic character and keep it in the forefront. That's what we did in the past, and I think we have to continue doing it. It's a greater challenge now, but it has to remain a central part of Notre Dame. The hard part is figuring out how to do this in a modern day culture.

What's your favorite story in Notre Dame history?

There are all kinds of interesting things that happened at Notre Dame that people don't know about. During the Civil War, seven Holy Cross priests served as chaplains. Religious clergy were exempt from the draft, but orders were not, so the Holy Cross brothers could be drafted. Fr. Sorin wrote to Lincoln and got an exemption for them, and Skylar Colfax, a US Representative from South Bend, was influential in helping secure the exemption. When it came time for Skylar Colfax to run for re-election, he asked Notre Dame to support him, since he had helped to gain the exemption. The ND council met and agreed to vote for him, but somehow or another the word must not have gotten out to everyone. A lot of the priests were Irish, so they voted Democrat. Skylar Colfax won, but when the voting figures came out, he noticed that a large portion of Notre Dame hadn't voted for him (at this time there wasn't a secret ballot). He was pretty angry, so he decided to get Holy Cross' exemption repealed. Luckily, General Sherman's wife happened to live in South Bend, and one of her children was attending Notre Dame and another St. Mary's. Fr. Sorin wrote to Lincoln to get the exemption extended, but he also asked Mrs. Sherman if she would write a letter on behalf of the Holy Cross brothers. Mrs. Sherman's letter arrived on Lincoln's desk just after news arrived that General Sherman had reached Atlanta. General Sherman was in favor, and Lincoln renewed the exemption.

If you could give students one piece of wisdom regarding discerning God's will in their lives, what would it be?

Seek a lot of advice from other people. Pray about it. And then follow your own inspiration. Whatever your passion is, do it. Don't be afraid to take a risk. And if the first thing you try isn't what you wind up doing, that's perfectly all right. Learn as much as you can about different things, seek advice, and take whichever path seems the best for you.

Contact Ann at aweber8@nd.edu

Holy Cross professor discusses vocation in *The Lord of the Rings*

CHRISTOPHER DAMIAN
Staff Writer

Holy Cross College Professor Jeffrey Langan presented a paper titled, "Vocation in *The Lord of the Rings*," for the Identity Project of Notre Dame's sixth annual Edith Stein Project. Combining the vocational journey of Frodo with the wisdom of St. Francis de Sales, Pope John Paul II, St. Josemaria Escriva, and others, Langan sought to provide an artistic view of the theme of vocation by delving into J.R.R. Tolkien's popular epic.

According to Langan, three components are necessary to discern a vocation: "doctrinal formation, ascetical training, and finding a good spiritual director who can help us lay a solid foundation for the adventure that lays before us."d

Langan provided an example of doctrinal formation in *The Lord of the Rings* when he pointed to the moment at Bag End when "Gandalf revealed what he could about the Ring to Frodo, and explained how Frodo was implicated in the history of the Ring."

Ascetical training, said Langan, is a "struggle in which a person learns to acquire a basic self-knowledge, mastery over his passions, and a basic life of piety." The hobbits experienced this formation in their "pre-Rivendell adventures" that "consisted of mixed failures and successes."

Langan described Gandalf as both a parent figure and a kind of spiritual director, saying that "Gandalf's prudence is something that can provide a lesson, especially for those who are or will be parents. Your primary task is to protect the vocation of your children… Like Gandalf, parents need to be challenging but discrete at the same time. Gandalf probably had a sense that Frodo would be the Ring-bearer, and so he prepared him for the task without telling him directly that this is what he was preparing him for."

The Council of Elrond provided a quite vivid illustration of what Langan called "The vocational crisis" and "The moment of dread." The Council of Elrond, said Langan, "has many elements of the crisis in which a choice, one way or the other, is necessary." This is the moment in which Frodo realizes he must bear the ring. *The Lord of the Rings* reads here, "Silence fell again. Frodo… felt a dead darkness in his heart." St. Josemaria stated that, similarly, the most important signs of such a vocation crisis are "panic, fear, the desire to run away." Here, however, Frodo does not run but accepts and begins his vocation.

Discussing the life of St. Francis de Sales, Langan noted that attending daily Mass was one of the signs that for St. Francis suggested that a young man "had the sufficient spiritual maturity to discern a vocation. The other signs included a "basic command of the passions… [daily] Rosary, morning offering, 15 minutes of mental prayer, examination of conscience at night, and 15 minutes a day of spiritual reading."

Langan's presentation was followed by Mass at the Basilica of the Sacred Heart, celebrated by Bishop Emeritus John D'Arcy.

Chris Damian likes to choose his own paper topics. He can be reached at cdamian1@nd.edu









?
This could be you
ndirishrover@gmail.com

"Seraphic Singles" blogger sheds insight on singlehood

ADRIANA GARCIA
Culture & Thought Co-Editor

Dorothy Cummings McLean, the popular "Seraphic Singles" blogger, made a transatlantic flight from Scotland to discuss Christian singlehood at the sixth annual Edith Stein Project, a student-organized conference titled this year "Irreplaceable You: Vocation, Identity, and the Pursuit of Happiness." In her lecture, which she called "Waiting for Your Marching Orders: Staying Sane while Single," McLean addressed happiness in single life from an autobiographical perspective.

McLean recounted her time as a single doctoral student at Boston College, where she tried to find something to distract herself from what she called "the burden about being single." She tried to spend her extra time performing service, but after her attempts to find volunteer work failed, she took up blogging at the suggestion of one of her colleagues.

McLean began her blog as a way of redirecting her frustration with single life to satisfaction with it. For more than four years, she has written about the ups and downs of staying single, reminding her followers that "once upon a time, marriage was the only choice."

McLean provided the audience a brief, general history of the single life. She noted that in ancient cultures, shorter lifespans caused men and women to marry earlier. Over time chastity and celibacy become more prevalent in societies. Today "man and woman both have options," McLean explained, concluding that we can only "wait in short for our marching orders from our general, God." McLean suggested that one's vocation "should be like an invite to a party, not police banging at the door to take you away."

McLean offered a list of what to do and what not to do as a single person. First, she urged that one must not "catastrophize" one's circumstances. She observed that people often do not have enough information to make judgments about their futures. Rather than panic or wallow in disappointment, McLean explained, singles should concentrate on the present and be rooted in reality. Singles must learn to love and to know themselves before they enter relationships. By way of example, McLean shared the story of her own difficult marriage and annulment at the age of 25.

McLean emphasized that in order to "stay sane while single," one must not engage in sexual promiscuity. Once an individual has had premarital sex, she asserted, "it's hard to break from the hunger for sex." She added that when one denigrates the single life, one ignores the great men and women of the past who offered up their lives for perpetual chastity.

McLean also spoke against allowing oneself to develop full-blown crushes, through which one becomes lost in the trance of "fantasy-land." McLean said that, "like a cold, we should not take crushes seriously, rather, we must prevent them from becoming pneumonia of the heart."

Singles should not isolate or overwork themselves, McLean continued. By separating themselves from other people or by trying to do everything, they are less likely to discover peace in their hearts.

With humor and sensitivity, McLean also recommended that singles determine those situations that make them sad and try to counteract sadness with uplifting activities. They should also strive to cultivate good relationships with family and friends, and, most importantly, they should pray.

McLean reiterated how each Christian is called to a life in service, and that single people in the Church should not be neglected. McLean stated that singles should receive more praise and help, so that they too can recognize and fulfill their very own set of "marching orders."

Adriana Garcia is a junior theology/honors sociology major who enthusiastically insists everyone follow Dorothy Cummings McLean's Seraphic Singles blog. She can be contacted at agarci16@nd.edu.

Speakers reflect on personal call to consecrated life

TERESA GORMAN
Staff Writer

At this year's Edith Stein Project, representatives from three communities of sisters spoke about religious life. The panel focused on each sister's personal call to consecrated life.

The first speaker was Sr. Jane Dominic Laurel from the Congregation of Dominican Sisters of St. Cecilia from Nashville, Tennessee. Religion was not a major part of her life, she said, until she was a sophomore in high school.

That year, she made her First Confession and Communion at the urging of her associate pastor. Sr. Jane Dominic identified this as an important milestone in her faith. Experiencing the real presence of Christ in the Eucharist, she said, is "part of understanding who this God is who loves us."

In college Sr. Jane Dominic began a relationship with what she described as the "perfect boyfriend"— romantic, loving, and religious. "One of the graces of that relationship was that he challenged me," Sr. Jane Dominic said, noting that "love creates a free space" where one can become the person God wants one to be. After over three years of dating, Sister Jane Dominic's boyfriend proposed to her, and she accepted.

God had other plans, though. "Jesus started to take my heart away," she said. "God was . . . working in my heart. He was working in my soul." While attending a friend's wedding with her fiancé, Sr. Jane Dominic realized that she could not marry him. After deciding to call off the engagement and enter religious life, Sr. Jane Dominic felt completely at peace. She went on a retreat with the Nashville Dominicans and decided to join the order. "It felt like home," she said, "and there was joy."

Reflecting on her life, Sr. Jane Dominic said that God gave her everything she ever thought she wanted in order to show her that it was not enough. "If God is calling you," Sr. Jane Dominic said, "Jesus has written His name on your heart, and if you look in your heart, you will see it."

Sr. Constance Carolyn, a Little Sister of the Poor and the next speaker, started her talk with a biography of the order's founder, St. Jeanne Jugan. The order's charism, Sr. Constance Carolyn said, is living the Beatitudes by offering hospitality to the elderly.

Sr. Constance Carolyn became involved with the Little Sisters of the Poor as a rising sophomore in high school in order to gain community service hours for her college applications. From the first days, she said, "I was literally seized by God in the person of the poor . . . who seemed to be saying, 'This is what I made you for.'" She said that it was "very clear but also very terrifying." In college, Sr. Constance Carolyn volunteered with the Little Sisters of the Poor, although her parents thought she should concentrate on her studies. The year after graduating from college, she joined the order. She will celebrate her silver jubilee next year.

Sr. Benedicta Dunn, a member of the Sisters of St. Francis of Perpetual Adoration and the final speaker, said that she grew up in a loving family with a disciplinarian approach to faith. She started college at the University of Chicago and found it to be a very secular environment, lacking in spiritual formation.

While studying abroad in Pisa, Sr. Benedicta travelled to a conference to which a friend had invited her. Due to her limited Italian, she initially did not realize that Pope John Paul II was dying. When she got to St. Peter's Basilica, the number of people there praying for the pope was overwhelming.

"I (knew) truth was there, but I hadn't been able to accept it for myself," Sister Benedicta said. The worldwide outpouring of prayer helped her realize the universality of the Church and planted the seed for her vocation.

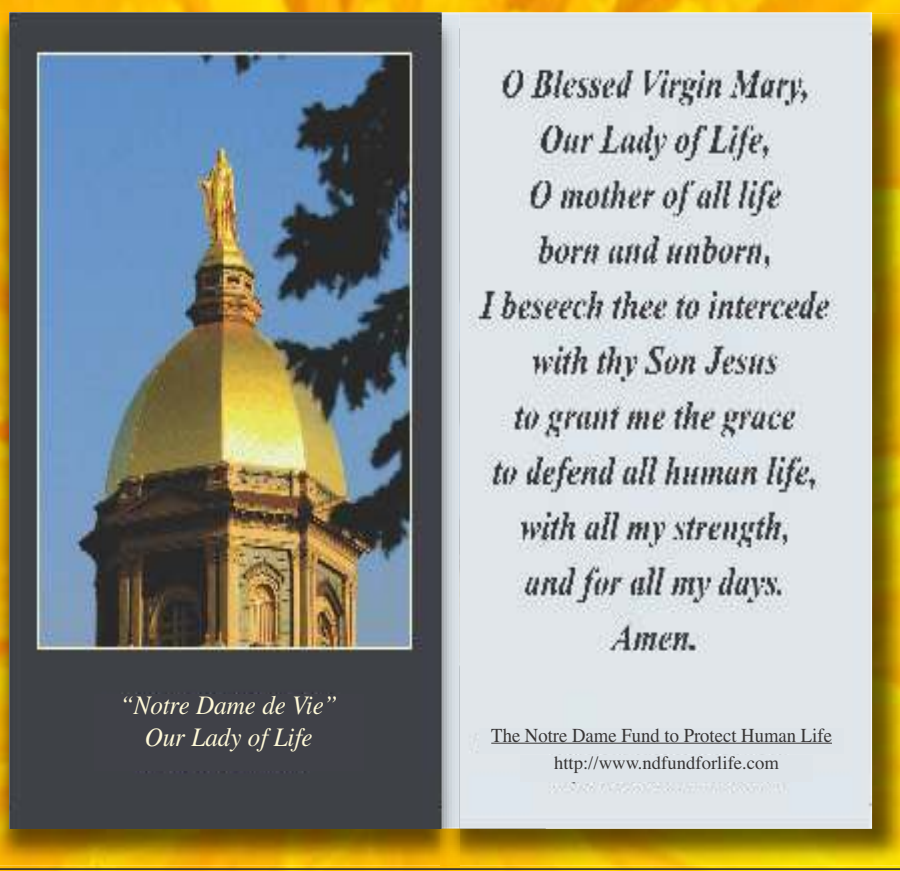
That summer, Sr. Benedicta transferred to Notre Dame. There she found people her age who were serious about their faith, prompting her to investigate it more for herself. She began going to daily Mass and attended a silent retreat, during which she realized that authentic faith involves the whole person and all aspects of one's life.

As a junior in college, Sister Benedicta was still undecided about her vocation. While praying for guidance one day, she suddenly felt very close to God. That evening, she had a flashback to her experience in Rome and realized, "Whoa . . . I am so called!" After a retreat with the Sisters of St. Francis of Perpetual Adoration in Mishawaka, Indiana, she discerned a call to their order. When she had finished her degree, she joined them. She will make her first vows this fall.



Left to right: Mary Kate Thielman, sophomore; Sister Constance Carolyn; Sandra LaGuerta, sophomore; Sister Benedicta Duna; Sister Jane Dominic Laurel; Brittani Russell, senior

Teresa Anne Gorman is a freshman who can't think of anything funny right now. If you have any ideas for a humorous byline, you can contact her at tgorman2@nd.edu.



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New campus publications

continued from front page

to be a campus publication after she graduates, or if she will take it with her outside the sphere of the university.

Peregrine works off of a non-profit business model developed by Shaffer herself. She began with nothing and had to sell ads and sponsorships based on the business model alone. She said that she has been encouraged by the number of students who have approached her about writing for the magazine and even about starting publications themselves.

Lost Piece did not imitate Shaffer's model, but its founders are likewise seeking to fill a niche on campus.

According to editor Joey Kuhn, Lost Piece is the "brainchild" of chief editor Stephen Lechner. In the fall of 2009, Kuhn and Lechner met for the first time and had a discussion about "how it seemed like many of the students at Notre Dame were just going through the motions, going to classes and trying to get good grades, but there was something missing that seemed…to be the core of university education," said Kuhn.

He calls that missing piece an "integration factor," defined as the motivation to unite one's classroom learning and extracurricular experiences into a cohesive whole.

Kuhn noted that Lechner's original idea was to have a web forum where students from all different areas of study could "post their writings and discuss things…[bringing] together the little isolated pockets of intellectually-minded people." The idea evolved into the journal that can now be found alongside the *Observer* and *Scholasti* in several locations on campus.

The editors only have one requirement for any submission: The piece must be well-written. Aside from that, all types of work are encouraged, including stories, poems, personal essays, dialogues, and word collages. *Lost Piece* claims originality in welcoming such a variety of styles and so "providing an outlet for students' written reflections, whether these be…in high philosophical style or in rhymed poetry," said Kuhn.

According to Kuhn, the journal has received a positive reception on campus. Limited funding has prevented it from being widely distributed across campus, but the editors' latest initiative has been to place copies of *Lost Piece* in the dining halls with the hope of further increasing readership. Kuhn expressed hope that the journal would continue publication after the graduation of the four editors, all of whom are seniors, but its future is yet undecided.

Laura Lindsley is happy to support independent student publications and thanks her fellow PLS majors, Jess and Joey, for contributing to the article. Laura can be contacted at llindsle@nd.edu.

CORRECTION

In the previous issue of *The Rover*, Joel Duncan's letter to the editor was misprinted. The final sentence of the letter was not part of the original letter. *The Rover* apologizes for the error.

Who's Who on the Notre Dame campus: Hanh Pham

KELLY MASON
Staff Writer

This week's Who's Who is Hanh Pham. Hanh was born and lived in Vietnam until 1985, when she moved to America with her husband, Yungle, her mother-in-law, and her two boys, Theinle and Thanle. Yungle came over first and then sent for the rest of them in order to escape from the communist regime. "There was no jobs, and no money, terrible for living," she told me.

In 1987, 23 years ago, Hanh started working in North Dining Hall. Now she cleans DeBartolo Hall during the day shift from 7:00 am until 3:30 pm. Hanh is now a citizen of the United States. I asked Hanh how she likes America. "I like America, its freedom, a job and money and a little education," she told me with a smile. "It has changed my life. We were lucky to stay alive. So many people die from the ocean, or violence; we were lucky." The change hasn't come without hardships, but Hanh's gratitude for getting out alive with her family still remains after many years.

I asked her what the hardest thing about living in South Bend is. "It's cold," she said with a laugh, "but we are used to it by now." Hanh, who has been able to take GED classes through Notre Dame, has found it hard to learn English. "It is so difficult to write, not liking speaking it." Plus, things just "come in and out when you're older," she told me as she motioned with her hands from one ear to the other.

"How's working for Notre Dame?" I asked her. "I like working here; there is pension and education, and free tuition for my sons." Hanh's youngest son Thanhle graduated from Notre Dame a few years ago and is now teaching young people in Las Vegas. Thanle would say, "I don't need money, just to help people." Hahn spoke proudly of her boy: "He is a good speaker, and has a big heart." Both of Hanh's sons are fluent in Vietnamese and English. Theinle, Hanh's oldest, works in Chicago as an IT consultant for an online education program. Hanh and her husband, Yungle, are very proud of both their sons.



Hanh Pham in Debartolo Hall

Hanh said she likes working in DeBartolo with so many students. "They say hi and thank you for cleaning sometimes. My boss is very nice, very good to me, and she cares so much for the beauty of the building and the students," she commented.

Hanh's boss is Sheila Adkinson, who has worked for Notre Dame for 29 years and has been the building manager of DeBartolo for 11 years. Hanh's gratitude was contagious, making me appreciative of all Sheila and Hanh do to make our education possible.

Hanh's advice to the students was this: "Don't waste time or life here; save energy for the world. Study hard; have a good job. Honor your parents. And watch out not to drink too much. Life is beautiful. Enjoy it."

Kelly Mason is a senior theology-philosophy major. Contact her at kmason@nd.edu.

"The Thrill of the Chaste": Dawn Eden on chastity

STEPHANIE HOUSE
Culture & Thought Co-Editor

Dawn Eden, a former rock journalist turned Catholic writer/speaker, spoke at the Edith Stein Project on her conversion to Catholicism and on living out the virtue of chastity. Eden recently received her MA in theology from the Dominican House of Studies and is pursuing a doctorate in theology. She derived some of her talk from her book, *The Thrill of the Chaste*.

Eden grew up in the Jewish tradition and it was not until her 30's that she discovered Catholicism. At a young age, Eden's parents divorced and she was raised by her mother, who did not consider motherhood to be her primary duty. She reflected, "As my mother tried to find herself, I was not genuinely a part of her identity."

Eden continued, "I felt a crisis of my own identity through knowing my parents had contracepted. The word 'sex' in our house was just 'sex.' When I realized, on a subconscious level, that they could have had more children but that they didn't, it occurred to me that I wasn't wanted as an individual. Instead, I was a lucky sperm and egg lottery winner."

After she came to this realization, Eden suffered from loneliness and felt what she described as a constant need for validation from others. "What I felt instinctively is shared subconsciously by our society at large. It's this feeling that one's ultimate value depends on being wanted and loved by other human beings instead of seeing the value of a person as based on the fact that they are a person created in the image of God."

Eden addressed society's misconception of sex as a consumer item instead of as a marital act with deep meaning. Eden described this misconception as being rooted in a view of sex as an object without context, as if it has an existence of its own or as if sex could be detached from who one is as a person.

To combat her insecurity and lack of identity, Eden became a rock journalist in her 20's. By choosing this career, she became constantly surrounded by people who were talented, important, and, at least in her opinion at the time, valuable.

Eden said, "I believed no man would marry me unless I made my body available to him." During this tumultuous period in her life, Eden encountered the author G.K. Chesterton. Through his book, *The Man Who Was Thursday*, she was introduced to the idea that Christians were rebels instead of complacent members of society. Eden reflected, "I became haunted by the idea that discovering my identity lay in discovering my identity in Christ."

In 2006, Eden was received into the Catholic Church. As a convert, she struggled to understand the virtue of chastity, and she became discouraged at the lack of literature relevant to her own life experiences. With the help of books like Bishop Fulton J. Sheen's *Three to Get Married*, she realized that chastity is more than mere abstinence: Rather, it is about learning to love fully and appropriately.

Eden concluded that, "Chastity gives you the power to become the person you were meant to be . . . the challenge for each of us is to listen to where God is calling us at each moment in life, and that is the thrill of the chaste."

Stephanie House is queen of the quad. Contact her at shouse1@nd.edu



The Column

Architecture professor speaks about ACE building

MATTHEW BALKEY
Culture & Thought Co-Editor

Last week, I sat down with professor of architecture Thomas Gordon Smith to discuss his contribution to the new Alliance for Catholic Education (ACE) office under construction. We met in his office on the third floor of Bond Hall, a room that is more of a patchwork museum of antique, American furniture than a utilitarian faculty workspace. After he graciously offered me the only chair in the room that was made after MCMLXXIV, we jumped into the ACE project.

MB: First of all, how did you become involved with the design of the ACE building, and what exactly was your role in the project?

TGS: The university architect's office had already contracted CSO Architects of Indianapolis to serve as the architect of record. CSO was also recently involved with the construction of Geddes Hall, and for the ACE building they handled the interior design and construction management. Out of concern for sensitivity to the older buildings in the vicinity, I was asked to design the exterior of the building.

MB: What was the project scope that your exterior had to accommodate?

TGS: The project initially consisted of two parts, the remodeling of the original chapel portion and the replacement for a preexisting addition to the north. The university had studied beforehand to determine if the former addition was itself significant, but concluded that it was basically a utilitarian box, and not particularly well-built at that, so it was torn down. Later on, Fr. Scully of ACE recognized the development potential of a high-profile project in attracting support. At that point, the building program was expanded to provide for future growth, and the tower at the northern end was the result.

MB: In working with CSO and the university architect, would you say there was a learning curve, and were they receptive to incorporating a classical exterior?

TGS: I think that 'learning curve' is certainly a term that they would agree with, and by the way, they were delightful to work with. In fact, the principal from CSO on this project, Dan Moriarity, is a Notre Dame grad. When we visited the site early in the project, he was the one who first suggested building the entry projection out into the parking lot. Originally it was going to be a single story, but later I decided to extend the second floor out over it for the conference room.

MB: So that is the space with the Serliana [an arched window with sidelights]?

TGS: Yes, it's going to be a wonderful room in the new building. I think Fr. Scully is going to try to move into it permanently. Another space in the new building is the former chapel in the historic part. It retains its low wooden arches, and will be similar to the large study room on the first floor of Coleman-Morse when it opens.

MB: What were your goals in the iconographic scheme? How does it relate the mission of ACE?

TGS: The ornament is concentrated on the broad metopes [panels], which will display a variety of details. One will be what I think is a very beautiful cartouche for the CSC (Congregation of Holy Cross) from the cornerstone of Bond. There will also be a motto from Fr. Sorin which complements the ACE program. Overall, it's a building with a very strong, identifiable presence. Stripped down, not a lot of detail (although it's by no means a cheap building!). I think the sparingness is an appropriate quality; Catholic education right now is David in a very Goliath atmosphere. Some 15,000 parochial schools have closed in this country from their peak.



Notre Dame Architecture Professor Thomas Gordon Smith stands beneath the spire of the recently restored Holy Family Cathedral in Tulsa.

MB: What other important design cues or precedents did you use?

TGS: I'm particularly proud of the use of the mansard roof; it is so critical to successfully integrating the building with the nearby structures. I was also extremely pleased that we are using Indiana limestone for the columns at the entrance. The first shop drawings for cast stone ones came back with "bubble-gum" [caulked] joints running down the sides, and everyone agreed that wasn't acceptable, so I'm pleased the university is taking seriously the importance of quality materials. I'm very happy about the use of the four brick pilasters. They were inspired by Borromini's work for Vergilio Spada and the Oratorians in Piazza dell'Orologio [in Rome]. The building has a good, solid, Italian feeling to it, including the warm colored brick that bridges between the older neighbors and Lewis Hall.

MB: I understand you had quite a time finding a suitable brick…

TGS: Yes, as a result of the university's pursuit of LEED certification, we had to source the bricks from within a certain radius of campus. John Haig, from my office, spent days scouring the area for a supplier who could meet our requirements. The color choice was also a factor. We finally found a company in Ohio that could do the job.

I hope these excerpts from our discussion have helped to give you a broader, multidimensional appraisal of the issues and aspirations involved in architectural undertakings like the ACE building. Next time, I introduce a new architecture student organization starting up on campus.

Matthew Balkey is a 4th year architecture major. In his "free time" he writes viewpoint letters about giraffes in refrigerators. His email is mbalkey@nd.edu.



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Making Walls: An Ode to the Office Cubicle

by R. Smith with apologies to R. Frost

Something there is about an office that loves a wall,
That wants it up full to the ceiling,
Not halfway or 3/4, but all the way,
Over which no errant conversations can pass.
The work of worthless bureaucrats is another thing:
I have seen them pile up cubicles one on top of another,
In every manner, form and configuration,
To satisfy their obsession to have their employees out,
Where they can be seen, watched, measured. The gaps I mean,
Between their ears are so vast,
They would make a grown man cry, if their decisions made any sense —
Which they don't. These decisions:
No one sees them made or hears them made, or understands their purpose,
But each year there's a new plan,
A new arrangement of the spaces for more productive "flow."
I let my assistant four cubicles over know,
So that he can find me once we've moved;
And on a day we meet to watch,
As walls are torn down and rearranged yet again.
We keep our essential things with us as we go:
Coats, hats, files, paperclips, stapler, tape,
Each to his designated spot in the new "arrangement."
One from "Management Services" to "Management Affairs, Service Branch,"
Another from "Management Operations" to "Service Operations, Management Branch."
Each so tenuous and mind-being, we know
That we'll each barely be settled,
Until the whole thing is turned topsy-turvy once again.
Oh, just another indoor game,
Petty cubicle tyrants against the rest. It comes to little more.
Since what's clear is that what each really needs is a wall between them.
My neighbor is all "I need to talk on my cell phone all day with every person I know,"
Where I need the quiet of a library.
Her loud conversations about feminine protection and carpools cannot help but get across
The low cubicle wall and eat at my soul like a devouring demon.
I tell our director; I reason with him; I implore.
He only says, "Flexible workplaces make productive work environments,"
Then smiles, congratulating himself on remembering
This one pearl of wisdom from his on-line graduate class
On "Space Management and Workplace Morale."
Bourbon puts the mischief in me, and I wonder
If I could put a notion in his head:
Why do they make good work environments? Isn't it
"You work here, I'll work there, we'll talk together later?"
And aren't there endless meetings to "coordinate activities"?
Before I'd tear down a wall, I'd want to know
What I was letting in or failing to wall out,
And to how many in the office I was likely to give offence,
Especially if none of the managers are forced to live in cubicles as are we,
But have offices, plush, private, and secure.
Where are their "flexible workplaces"?
And their "productive work environments"?
Not needed, perhaps?
Something there is about an office that loves a wall,
That makes one thrill at a real office,
Away from prying eyes and unwanted encounters.
I could say, "This is pure idiocy!"
But it's not "idiocy" exactly, more like a type of pedantic cruelty,
That only the really educated can hope to attain to,
Or would even wish to.
I see him there, watching the bee-hive, wheels turning in his head,
Plotting, re-planning, planning to re-plan, rearrange, re-do.
He moves in darkness it seems to me,
Like a vampire,
Not because of pale white skin in florescent light,
But because he lives unperturbed, slowly draining the life from others.
He will not think an original thought in his life,
And will inspire instant recognition at a host of Dilbert cartoons.
But he likes these poor bits of silly business jargon so well,
He says again, this time with stifling, empty-headed certainty:
"Flexible workplaces make productive work environments."

Randall Smith is an Associate Professor of Theology at the University of St. Thomas in Houston, Texas, where he has a lovely office, although he generally prefers to work in a coffee shop nearby.

Black humor characterizes new tenure of school chancellor



photo courtesy of Adam Lederer

conversation," said Ravitz.

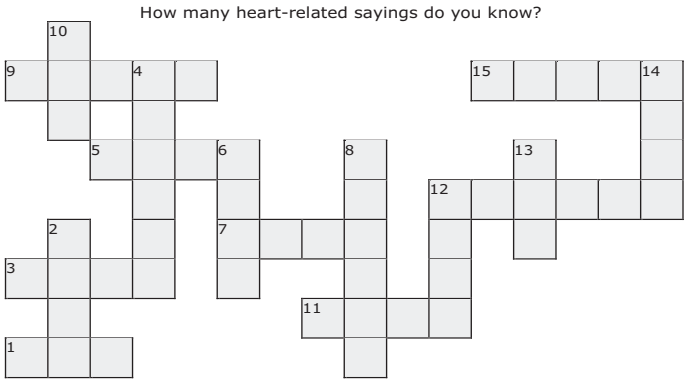
Richard C. Notebaert, chairman of the Notre Dame Board of Trustees, said that Black's comments do not reflect the "values and beliefs of Notre Dame." He stated, "She has always demonstrated an appreciation for and commitment to the mission of Notre Dame, and she has apologized for what was a poorly conceived attempt at humor."

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

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

A Game of Hearts

How many heart-related sayings do you know?



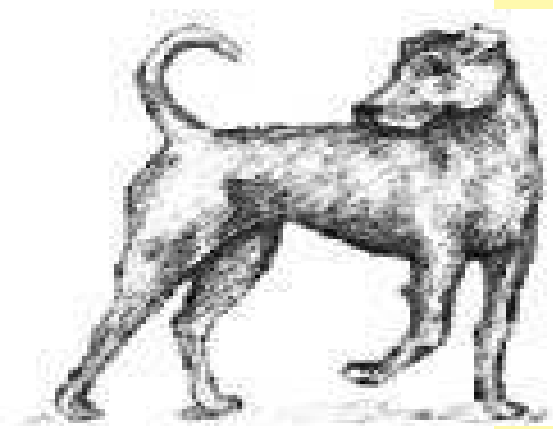
Across:

1. He had his heart ____ on marrying her.
3. You might tell a disappointed friend, Don't ____ it to heart.
5. Today I will speak on a top ic that is near and ____ to my heart.
7. Someone who is sympathetic is said to be ____-hearted.
9. ____ your heart and hope to die.
11. Someone who cares a lot about people is said to have a heart of ____.
12. When someone alters their stance on something, they are said to have a ____ of heart.
15. When you're nervous, you have your heart in your ____.

Down:

2. If someone is cruel, you might beg them to ____ a heart.
4. Some people wear their heart on their ____.
6. To stop worrying about something is to set your heart at ____.
8. I mean it from the ____ of my heart.
10. Someone who is really sad might ____ their heart out.
12. Someone who lacks sympathy is ____-hearted.
13. If someone is jealous of you, you might tell them to ____ their heart out.
14. ____ is where the heart is.

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University of Florida professor explains why American Jews are liberal

SCOTT ENGLERT
Staff Writer

Universally, there is no significant correlation between Judaism and liberalism. In America, however, the same cannot be said. On February 8, University of Florida Professor Kenneth Wald addressed the subject in his lecture, "The Choosing People: The Puzzling Politics of American Jews."

Speaking to an audience of faculty and students, Wald offered his explanation of the phenomenon. "Puzzles have a common root in the uniquely American 'regime' of religion and state that incorporates a distinctive classically liberal model of citizenship," he said.

This is a view of America, Wald believes, that coincides with that of the founding fathers. Wald quoted James Madison's claim that "in matters of religion, no man's right is abridged by the institution of civil society and that religion is wholly exempt from its cognizance." He said that Jewish voting is, therefore, not static. Having a vested interest in secularism, American Jews "respond to threats to liberal regime."

Wald believes that history supports his claim. Beginning in the 1960's, Wald explained, Jewish voting became more centrist. He said that this trend resulted from a Jewish fear of affirmative action, a policy that Jews believed would lead to anti-Semitic quotas.

Around 1984, however, Wald believes that the perceived threat changed. Continuing today, American Jews perceive the Christian right as the most significant threat to a secular America.

"Jews are uncomfortable with evangelicals as presidential candidates," Wald stated. In essence, Jews believe the right is "trying to Christianize and bring religion back into the political system."

Wald's explanation expands upon earlier theories. One such theory is that Jewish values naturally coincide with the platform offered by the Democrat Party. Wald asserted that Jews are "more captive to proposals to change, heal the world."

Wald also suggested a theory based on the minority consciousness of American Jews, asserting that Jews are "subjectively uncertain about their status in society." In other words, Jews, like African Americans, are more likely to perceive actions as discriminatory. One statistic to support this claim is that approximately 25 percent to 30 percent of Jews see anti-Semitism as a major problem.

The minority consciousness of American Jews is a quality that further distinguishes them from their Israeli counterparts, whom Wald describes as "much more right-wing than American Jews on just about everything." And yet, as Wald further describes, Israel may be at least partially responsible for the Jewish association with the Democrat Party.

The modern state of Israel was founded in 1948, when Democrat Harry S. Truman occupied the Oval Office. According to Wald, American Jews first found support in the Democrat Party, and since then, the relationship has deepened so that the Democrat Party now enjoys Jewish support.

Regardless of the specific reason, or reasons, for the association between American Jews and the Democrat Party, the correlation cannot be denied. "Seventy-four percent of Jews have voted Democrat in presidential elections," Wald stated. Therefore, he believes that understanding American Jewish political behavior is important in analyzing future elections.

As the 2012 presidential election approaches, Wald and others will continue to monitor and observe this political trend.

Scott Englert is a sophomore in Siegfried whose passion for charity was demonstrated last Wednesday in sub-zero temperatures. Contact him at senglert@nd.edu

German lawyer discusses state immunity lawsuit at International Court of Justice

MICKEY GARDELLA
Staff Writer

The International Court of Justice later this year will hear a lawsuit filed by the Federal Republic of Germany against Italy. In the suit, Germany claims Italian courts have illegally assumed jurisdiction by rewarding damage claims to citizens harmed by Germany's occupation of Italy during World War II.

Christian Tomuschat, professor of law emeritus at Humboldt University in Berlin, spoke about the case at the Eck Hall of Law February 7. Tomuschat, a former member of the United Nations Human Rights Committee, is a member of the legal team representing Germany in its lawsuit at the International Court of Justice at Hague.

Germany claims that states enjoy sovereign immunity in courts of other states concerning human rights violations. The most important case was the Ferrini decision, decided in 2004, when an Italian court ruled that Italy held jurisdiction in cases in which Italian plaintiffs submit damage claims for mistreatment by the German military in World War II.

The mistreatment included deportment to Germany, where people were subjected to forced labor in the German armament or agricultural industries, and civilian atrocities by German troops in Italy.

Since the Ferrini case, Italian courts have rewarded more damage claims, and Germany fears that even more will be rewarded in the future. Many of the cases were filed by descendents of the victims.

Tomuschat said that, although the acts committed by the German army were horrific and illegal under international law, Italian courts do not have the authority to reward damage claims for specific cases. The Italian courts ruled that the acts were so terrible that Germany waived its right to sovereign immunity.

"Immunity comes into place specifically when a state has committed internationally tortful acts," Tomuschat said. He said that arguing horrific acts are an implicit waiver of state immunity "does not exist in reality."

Tomuschat acknowledged that sovereign immunity is not absolute, and can be forfeited in isolated or individual cases.

"To say that they were private acts is not a possible interpretation of the situation," he said. "[One] can't privatize or individualize the costs of war."

Tomuschat said the international community has accepted that Germany has already paid an enormous amount of reparations for the horror of World War II.

He cited the Potsdam Conference of 1945, in which the victorious Allies seized German foreign assets and redistributed German industrial goods, forcibly relocated the German population to the west, and stripped Germany of about one quarter of its territory.

Although the German population did not view the agreement as binding since they had no representation and did not consent to the terms of the agreement, they accepted the loss of over 1,100 square kilometers of their eastern territory as a major reparation for World War II when Germany unified in 1990, Tomuschat said.

In 1961 Germany signed a treaty with Italy, in which Italy withdrew all claims to reparation against Germany.

The German legal team is arguing that the International Court of Justice has jurisdiction in the case because Article I, Section B of the European Convention for the Peaceful Settlement of Disputes states than any question of international law is under the ICJ's jurisdiction.

Germany's claim is that Italy's courts violated international law by assuming jurisdiction over civil cases filed against Germany for illegal acts committed during World War II. Tomuschat said Germany hopes to render existing rewards void and prevent future claims from being heard by Italian courts in the future.

Italy's courts are an independent body. The Italian and German governments have cooperated by settling the matter in the ICJ.

Tomuschat taught for 22 years and was the director of the Institute for International Law at the University of Bonn, has authored books on international human rights, and argued for the Lisbon treaty at the German Constitutional Court.

The event was sponsored by the Center for Civil and Human Rights and the Nanovic Institute for European Studies.

Mickey Gardella can be contacted at mgardell@nd.edu. He does not like fawns.

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Student describes Egypt's political climate

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really think it would affect me."

What started as a movement on Facebook escalated into a full-blown uprising. A protest was scheduled to take place on January 25, which stands as a national holiday honoring the police, but the ramifications of the demonstration were severely underestimated by all. According to Uhl, "Egypt isn't really known to show a lot of political vigor."

"Even when we were there, no one I came into contact with seemed very concerned," said Uhl. "The American University in Cairo even sponsored a trip to Old Cairo for January 25, the first day of the protests." This trip to Old Cairo and Khan al-Khalili was cut short, however, as protesters swarmed into downtown Cairo to join in the revolt.

The Notre Dame contingent of students arrived in Egypt on January 20. They stayed in a dorm with 200 other students on Zamalek, an island in the Nile River, an hour's drive from the American University in Cairo (UAC). From this vantage point, the students were able to observe the revolutionary protests that were taking place across the Nile in Tahrir Square.

The situation worsened on January 28 as the students noticed clouds of white tear gas rising from the crowds and Egyptians running from the area. That day, a curfew was installed from 6 pm to 8 am, and students were told that the Egyptian military would be enforcing it. Some students ventured out into the chaos to take some pictures of "people lighting tires on fire, running through the streets, rocking vans, breaking into shops."

Uhl said that she choose to err on the side of caution. "It wasn't my battle to fight, and if anything had happened to me, it would have been just a huge headache for other people," she said.

Communication took a hit that day as well, as cellular phone and internet services were shut down nationwide. Uhl and her fellow students took turns calling their families on a landline using a phone card. At that point, it was uncertain whether classes would be continued, as they had been postponed for a week. On January 30, students learned from administrators that they were to be evacuated as soon as possible.

"Most of us freaked," Uhl explained, "because we weren't sure what they were planning on doing with us after that, and because we legitimately wanted to be in Cairo, and we thought the protests might still die down."

The UAC provided bus rides to the Cairo airport, where the US state department managed an entire airport terminal to evacuate American citizens and students. The students were promptly flown to Istanbul, where they were presented with the choice of returning to the states or resuming their studies abroad in London. Seven of the students opted to travel to London but Uhl returned to campus with the other four students.

The crisis brought its fair share of disappointment to Uhl, who enjoyed her brief stay in Cairo. She reflected, "The Egyptian people really do need this revolution. Mubarek has been in power for far too long and his regime is so corrupt."

Though Uhl acknowledges that there is a long way to go before Egypt can establish a true democracy, even after the achievement of Mubarek's resignation, she is hopeful that the country will find the reform and stability it needs. In the meantime, Uhl has transitioned back to normal student life on campus, but with one more story to tell.

Ray Korson's attempts to catch some rays have been thwarted by the South Bend permacloud. But every day is Ray Day with Ray. Contact him at rkorson@nd.edu.



Notre Dame students Maureen McQuilkin and Kaitlyn Uhl with other students abroad in Egypt

Safety at Notre Dame

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members from the UCC, Gender Relations Center, Saint Mary's College, the Office of Alcohol and Drug Education, the Notre Dame Athletics Department, and SOS of St. Joseph County. CSAP offers guidance to the Office of Student Affairs on how to support victims of sexual assault.

In correspondence with *The Rover*, Associate Vice President for Student Affairs and Chair of CSAP Ann Firth said of the committee, "It is a great privilege to work with such a dedicated and talented group of leaders, and I believe in the good work the committee has done thus far. With that said, our work is not done….as long as sexual violence continues to occur at Notre Dame, there is more we can and must do."

Firth emphasized that the university's policy on sexual assault response and prevention is rooted in an effort to "embody the notion that all persons have inherent dignity and worth as creations of a loving God."

"Whenever we act without respect, reverence, and responsibility," she said, "we deny this fundamental truth. Sexual violence is antithetical to the values of our community and can have no place among us."

Firth explained that during the 2008-2009 school year, CSAP partnered with Student Government to complete a "review of resources for victims and survivors, policies and procedures, and education and prevention efforts." "To my knowledge," Firth said, "this was the first time student leaders, university administrators and faculty worked together to systematically study what was already in place and identify additional needs with regard to sexual assault resources and education."

After the review, the university made its policy on sexual assault and sexual misconduct more comprehensive, Firth explained. Among other changes, the university enhanced training for hall staff, consolidated information about sexual assault resources available to the university community, and increased the number and availability of its Sexual Assault Resource Persons.

Amidst these changes, the university discovered through research that its policies were already "as strong or stronger than those of our peers," Johnson stated.

Ava Preacher, associate dean of the Office of Arts and Letters, and Cathy Pieronek, assistant dean of the College of Engineering, serve as Sexual Assault Resource Persons. Preacher and Pieronek are available 24 hours, 7 days a week to offer victims of sexual assault a place to report incidents and to receive information about university resources and options.

Preacher declined to comment on the university's sexual assault prevention and response policy, explaining that her responsibilities as a Victims Resource Person (VRP) do not include dealing with the university's policy issues. Her role as a VRP, she said, "is not to advocate, but rather to provide information on resources and options for victims of sexual assault."

Preacher urged that students join the efforts of CSAP by learning what the committee has to offer and "being aware of how to intervene in developing situations that can lead to sexual assault, especially where drinking alcohol is part of the equation."

Firth echoed Preacher's comments on the relationship between alcohol and sexual assault. "One very important conversation the campus community must continue to engage in," she explained, "relates to the connection between sexual assault and alcohol consumption. While an assault can certainly happen in settings where alcohol is not involved, research shows that the majority of sexual assaults on college campuses involve alcohol use by either assailant or victim. This trend is reflected on our own campus, in terms of the reported cases of sexual assault."

Firth observed that "the university's sexual misconduct and sexual assault policy speaks directly to the issue of alcohol and consent: 'intoxication is not an excuse for failure to obtain consent. A person incapacitated by alcohol or drug consumption, or who is unconscious or asleep or otherwise physically impaired, is incapable of giving consent.'"

Firth highlighted the positive efforts of groups like Men Against Violence, as well as the "College HAS Issues" mandatory orientation for freshmen and the "Contemporary Topics" part of the Physical Education Wellness Curriculum.

Gender Studies Senior Fellow and History Professor Gail Bederman also pointed to the issue of consent. Commenting on how Notre Dame could improve its policy on sexual assault response and prevention, she told *The Rover*, "My impression is that there are many more sexual assaults--or, at least unwanted or semi-coercive sexual contacts--on campus than ever get reported." She added, "I think that we need much more discussion of what 'consent' means. Do most students even understand that 'drunken sex' with someone who's confused or half passed out is legally rape?"

She continued, "Students' perception that athletes are (or even should be) exempt from normal standards is just as bad as a university policy of awarding them special privileges. When students believe (wrongly) that nobody will punish an athlete for a serious infringement of rules, this can be frightening, particularly if somebody does have an unfortunate encounter with an athlete."

"I myself believe that the administration goes to great lengths not to have a double standard for athletes and non-athletes," she said. "I have never seen an official situation in which athletes have more leeway or lighter punishments than other students."

The last week of February marks Notre Dame's Sexual Assault Awareness Week (SAAW). Special events including a week long "Giving a Voice" poster campaign, "A Time to Heal" dinner, Mass of Healing, "You are not Alone" reception, a self-defense introduction for women, and petitions and prayer cards on SAAW Sunday, February 27.

You know you've got a good RA when Elliott Argue hosts Tuesday Teas and takes you to Valentine's Brunch. Contact her at eargue@nd.edu.

Notre Dame Marching Band wins prestigious Sudler Trophy

Mike Johnson
Sports Editor



2011 Sudler Trophy winning Notre Dame Marching Band

The Notre Dame Marching Band is known for many things, including its status as the oldest collegiate band in continuous existence. This past December, the university's band added the Sudler Trophy, a biannual award recognizing band excellence, to its already impressive resume.

The Sudler Trophy, which dates back to 1982, is presented by the John Philip Sousa Foundation, made possible by a grant from Louis and Virginia Sudler of Chicago, Illinois. As the only nationally recognized award for college bands, the Sudler Trophy is akin to the Heisman Trophy of marching bands.

According to the trophy's website, the Sudler Trophy goes to "collegiate marching bands of particular excellence that have made outstanding contributions to the American way of life." The band must also have "demonstrated the highest of musical standards and innovative marching routines and ideas, (and) made important contributions to the advancement of the performance standards of college marching bands over a number of years." The Sousa Foundation states explicitly that the Sudler Trophy is not an award for the best band of the year, but a reflection of the band's outstanding achievement over a number of years.

The trophy depicts a bronze drum major standing atop a football stadium. It stands 22.5 inches tall, representing the standard pace for an 8 steps to 5 yards marching step. The Sudler Trophy is designed by Dieges and Clust, the company that produces the Heisman Trophy.

The winner of this year's award was announced on December 17, 2010 at the Midwest Band and Orchestra Clinic in Chicago. Ken Dye, director of bands at Notre Dame, was present when Robert Foster, director of bands emeritus at the University of Kansas, announced the winning band. Upon learning that Notre Dame had won such a prestigious award, Dye remarked, "I look for continued progress and success with the Notre Dame Band and wish to congratulate all the students, staff, and supporters that have helped our program earn this recognition."

Students echoed Dye's response. Assistant Drum Major Greg Dinnell remarked that the award "represents all of the effort of the band and staff, not just this year, but a culmination of effort over a number of years. It's a great recognition for all of the hard work put in by not only the band, but the staff and directors as well."

With over 380 members, the Notre Dame marching band is known for its highly original and innovative performances. During the celebration of the bicentennial of the United States in 1976, the National Music Council and the Indiana Music Educators Association declared the band a "Landmark of American Music." The band has performed in stadiums all over the country, and in October 2009 performed with the band OK Go for the music video of "This Too Shall Pass."

Rather than simply basking in the victory of the Sudler Trophy, the band hopes to use the award as motivation to perform even better next year. "Next year is an important year," Donnell commented, adding that since the band has received the award, "we will have extra attention from other bands. More eyes than ever are going to be on the band, so we have to make sure we live up to what the award represents."

The Sudler Trophy will be on display in the Ricci Band Rehearsal Hall. There will be a formal presentation of the award to the Notre Dame marching band at Notre Dame Stadium during a home game next fall.

Mike Johnson still can't believe that Notre Dame had a snowday on his birthday. He can be reached at mjohns32@nd.edu.

Bengal Bouts: Fighting the good fight

Brian Metz
Staff Writer

"Strong bodies fight, that weak bodies may be nourished." The words of Dominic "Nappy" Napolitano, Bengal Bouts participant in 1932 and 1933, and later director and coach of Bengal Bouts for over fifty years, have been immortalized as the motto of Notre Dame's annual boxing tournament.

In the coming weeks, over 150 boxers will strap on the gloves and enter the ring—fighting for their own pride and for so much more. Boxing was introduced to Notre Dame over 90 years ago by legendary football coach Knute Rockne. In 1931 the tournament directors adopted the Holy Cross Missions in Bangladesh as their beneficiaries, and in the years since, Bengal Bouts has become a campus tradition unlike any other.

Boxers, ranging in age from freshmen to third year law students, and ranging in experience from first time punch-throwers to returning champs, train for months in anticipation of the biggest fight of their lives.

According to sophomore Nolan Welsh, a returning fighter, "The workouts were tough work: push-ups, sit-ups, squats and sprints. We've been training since November—5 or 6 days a week. To me it was about proving something to myself—fighting myself, and making myself better."

Senior Will Hayman, who is doing Bengal Bouts for the first time, joked that the training sessions were "insane." "I felt too sore to exercise every day for the first month," he claimed, "but I ignored my body and kept going."

And while boxers claim they are the ones changed by the experience, the people of Bangladesh—many of whom live on less than $2 a day—are the true champs. To them, the tournament means something more.

"It's a good cause," Welsh said. "Everybody wins."

In Bangladesh, a country with a land mass the size of Wisconsin and a population half the size of the United States, over 80 percent of the people live in extreme poverty. The land is prone to cyclones and monsoon floods. Political corruption rages, and with the eighth largest population in the world, the nation is over-crowded with people desperate for help.

Hours before entering the ring in the preliminaries this past Sunday, sophomore Jeff Ulrich said, "I'll give it my best, but [after the fight] most importantly I want to be able to say, 'I have fought the good fight; I have finished the race; I have kept the faith.'" Ulrich won his first contest and has advanced to the second round.

Hayman, who has also advanced to the second round, commented that he has wanted to train for Bengal Bouts since freshman year, but had to wait until senior year due to schedule conflicts and a semester abroad. He attributes his motivation to the "sense of struggle, sacrifice, and accomplishment" that comes from participating.

The Holy Cross Missions have used the proceeds from the tournament, which includes ticket and merchandise sales as well as philanthropic donations from alumni and community members, to erect schools, churches and healthcare facilities across Bangladesh.

Brian Metz is a sophomore American Studies major. He can be contacted at bmetz2@nd.edu.