

# THE IRISH



# ROVER

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VOLUME 7 ISSUE 6. OCTOBER 30, 2009

## Board Elects Jenkins for Second Term

ELLEN BALDWIN  
Staff Writer

THE BOARD OF TRUSTEES has re-elected Rev. John I. Jenkins, C.S.C., to serve a second five-year term as president of the University of Notre Dame. The decision was reached on the second of three days that made up the Board's annual fall meeting. Notre Dame's Office of News and Information announced the news the same day, Friday, October 16th, on the University's website.

In the University press release, Board Chairman Richard C. Notebaert said, "Building upon the foundation set by his Holy Cross predecessors, [Fr. Jenkins] is making the aspirations of this University a reality. The Fellows and Trustees look forward to continuing our work with him

in service to Our Lady's University."

The announcement of the decision to re-elect Fr. Jenkins came as a surprise to some. Particularly, the announcement seems to come earlier than expected. In recent history, the Board's presidential elections have occurred during its annual spring meetings. Though there is no official rule as to when the elections take place, this year's break from recent custom suggests significance in light of the some of



This press photo is outdated. Fr. Jenkins no longer rocks the digital watch.

the controversies that surrounded Jenkins' first term in office.

In the beginning of his presidency, Jenkins inherited a number of controversial issues from his predecessors, such as a diminishingly Catholic faculty and recurring performances of the controversial play *The Vagina Monologues* on campus. The largest controversy connected with Jenkins' name occurred in spring 2009, when Jenkins announced the May commencement speaker and honor-

ary law degree recipient to be President Barack Obama.

This sparked debate on a national scale, with many of those in opposition to Jenkins' decision asserting that Jenkins was violating the 2004 US Conference of Catholic Bishops' publication "Catholics in Political Life."

"Those who act in defiance of our fundamental moral principles...should not be given awards, honors or platforms which would suggest support for their actions," directs the Conference in the publication. The gift of the honorary law degree, many people argued, explicitly contradicted the Bishops' directive.

Raising tensions further was the discovery that Jenkins currently sits on the board of directors of Millennium Prom-

*continued on page 6*

## Domers March for Gay Rights

CLAIRE GILLEN  
Campus Editor

FIVE members of Notre Dame's Progressive Student Alliance (PSA) traveled to Washington, D.C. to participate in the National Equality March. The March took place the weekend of October 11. The Equality Across America network, an organization whose goals include the legalization of homosexual marriage and adoption rights for homosexual persons, organized the event.

As stated on its website [www.equality-acrossamerica.org](http://www.equality-acrossamerica.org), the March's aims are to provide lesbian, gay, bisexual, and transgender (LGBT) persons with freedom from harassment and dis-

crimination, equitable healthcare and immigration policies, and the rights to "serve in the military openly," donate blood, and marry.

The event's organizers said, "Many bills currently exist to address some of these issues, but we do not support a piecemeal strategy. We seek one federal solution to full equality."

The March's goals seem to be contrary to the core guiding documents of the University.

According to *du Lac*, the student guide distributed by the Office of Residence Life and Housing, "a club's purpose must be consistent with the University's mission, whether it be spiritual,



Activists from across the country gathered in Washington.

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## Faculty Fellowship Promises to Boost Diversity

LAURA LINDSLEY  
Culture & Thought Editor

IN an effort to promote diversity and increase the percentage of female faculty, the University has established the Moreau Academic Diversity Postdoctoral Fellowship Program. An article on the Notre Dame Office of News and Information's website reports that the program is now receiving applicants. Two will be chosen as fellows starting in the 2010-2011 school year.

Applicants must meet four criteria, which the website lists as follows:

- Represent populations that are historically underrepresented in American higher education, including women and minority groups;
- Conduct research focusing on gender or ethnic groups;
- Engage in interdisciplinary research projects that aspire to enhance cultural competency and diversity within the American educational landscape with an interest in exploring the implications of such work for liberal education in

the Catholic tradition;

• Have track records of involvement in initiatives aimed at promoting diversity in higher education through teaching.

According to University assistant provost Susan Ohmer, "a special committee of senior faculty chosen by the provost's office" will choose the recipients of the fellowship. Information about the members of this committee will be kept confidential, and they will choose fellows each year in order to ensure a "steady pipeline of people," explained Dr. Ohmer.

Each recipient of the award will work for two years at Notre Dame, teaching two courses each year and conducting research in their area of specialization. The program requires that one course be in the fellow's area of expertise, while the other be a core course in whichever academic department he or she is placed. Upon completion of these initial two years, the fellow will be eligible for obtaining a faculty position

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**Baller-in-Chief** backs into Nobel Peace Prize, golfs more than Bush, loafs on Afghan surge decision



**Kelly Mason is back at SDH for Who's Who**



Governator • The Joe Page



**Get your inter-religious dialogue goggles on with Prof. Gabriel Reynolds**

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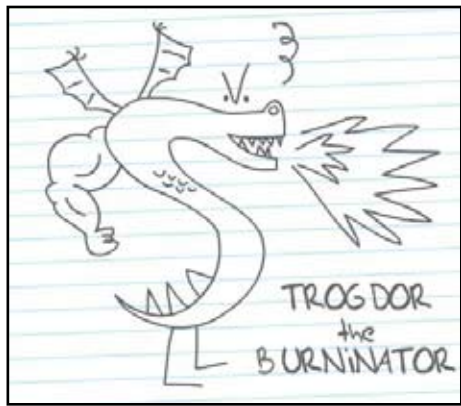
*The Irish Rover is a 501(c)(3) organization.*

## THE FINE PRINT

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

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

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover's* Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover's* policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief Mary K. Daly at [NDIrishRover@gmail.com](mailto: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](http://www.irishrover.net), where you can peruse archives and subscribe to the paper.



# For some reason, I have a hard time picturing you in the context of a family.

-Managing Editor Kelly Levis to Production Chief Brandon Payne on production night

## Empty, Meaningless Noise

MARY K. DALY

Editor-in-Chief

CALL me a nerd, but recently I have found myself stopping to think about the use of words in everyday life.

For the previous two summers I have worked at a state-run residential treatment program for troubled teenaged girls. These girls are prime examples of those who might be called "products of the system," with the average girl entering with twelve previous living placements. Each "client" is either court-ordered or placed by social services into this program for problematic behavior and almost all of the clients' pasts are riddled with physical or sexual abuse, drug use, or neglect.

Rough backgrounds yield rough personalities and, on a regular workday, I am cussed out, insulted, bullied, threatened, lied to, or ignored by our clients. Coming from any non-client, these might distress me; however, I typically let these roll off of my back while at work, recognizing that the girls are "just saying words."

This past summer, a co-worker and I were discussing one client's background of abuse and neglect. My co-worker described how much she enjoyed working with this particular girl not only because of her temperament, but also for her endearing quirks. When the conversation came around to discussing the girl's mother, my co-worker said, "Her IQ is about two points higher than a rock. She should never have had kids."

This comment struck a deep nerve within me for two reasons. On the one hand, this was not a very charitable thing to say—but that occasionally happens in an environment often drowning in negativity. On the other hand, a declaration such as, "She should never have had kids," by extension, would imply that my co-worker thought this particular client should never have been born.

I will not deny that there are some people in the world who are not well-equipped to deal with the overwhelming demands and responsibilities of child-raising. Indeed, and most unfortunately, about 65% of the children with whom I work come from such backgrounds. However,

this should never mean that they should not have been born.

I do not think my co-worker fully realized what she said, especially because she thought so well of this child. And yet, my "just saying words" mantra clearly can not apply in this situation. Furthermore, with this simple statement, the profound complexity of language and of its frequent debasing misuse hit me with blunt force.

Language forms our thinking. Thus, the connotations and understandings of the words we use invariably will influence what or how we think. In using maladaptive or distorted words, we blind ourselves from seeing the essential reality of the world around us.

Misuse of words only prolongs the attitudes and conventions that leave our society—as well as us—handicapped when it comes to recognizing a person's inherent and undeniable worth as such. By adjusting how we use words, we might be more apt to adjust how we think about society's problems, which will better equip us to be knowledgeably proactive.

Where do words fit into how we experience the world? On the one hand, we should not take all words at face value—sometimes people are "just saying words" for the sake of saying something. Yet, especially when we are dealing with the reality of the dignity of the human person, we cannot allow words to desensitize us to the truth because words all-too-easily influence how and what we think, which further affects how we act.

I find the challenge to be mindful of others' personal dignity in my interactions with professors, friends, and strangers. However, in no other place is this challenge more difficult than in my own home, as my family and I struggle every day with my younger brother, Dan, who is much like the girls at my work place.

Dan was an unplanned and unwanted child, by all societal standards. Born almost seventeen years ago in downtown Chicago to a single mother enmeshed in a lifestyle of drug and alcohol abuse, Dan was neglected carelessly both during and after her pregnancy. Though overwhelmed by her own life, she nevertheless loved her child enough to recognize the

beauty of his life.

As a result, Dan entered my life when he was placed in my family's care as a foster child at the age of eight months. Four years later, we legally adopted Dan into our family, making official what was his well-established place in our family as the fourth of eight children.

Though Dan has a full and blessed life, the exposure to alcohol and drugs during gestation resulted in his acquiring Fetal Alcohol Syndrome (FAS). People with FAS often appear normal physically; however, due to this exposure, their neurological systems do not fully develop *in utero* and remain underdeveloped after birth. Consequently, Dan has severe difficulty with impulse control, demonstrating empathy, retaining information, and reacting normally to most stimuli.

The effects of FAS are daily struggles for Dan. He has the academic acuity of a fourth grader, though the social awareness of a teenager. He has been asked to leave several schools, has difficulty maintaining friendships, has problems regulating his impulses and emotions, and to top it all off, has been diagnosed with both Attention Deficient Hyperactivity Disorder (ADHD) and Tourette's ("tick") syndrome.

Though I would be remiss to say our family does not also struggle with Dan's disabilities and social ineptitude, our love for Dan is the same as any love for a son and brother: profound and without boundaries. In this love, I admire Dan as he lives this life of unending challenges and obstacles with passion and embraces even the smallest of joys in life with infectious enthusiasm. There is not a day that I do not appreciate Dan's birth mother for giving him life and allowing us to be his family.

Through my relationship with my brother I have come to understand and appreciate the incredible importance of language. Dealing with Dan's disabilities is a constant, uphill battle for our family, but we recognize that he relies on each family member for the reassurance of his dignity as he struggles in his own battles with himself.

For Thomas Aquinas, our capacity for self-expression is vital to our humanity. Proper use of language—particularly truth-tell-

ing—is pivotal, especially in relationship to our fellow man. Without words we are cut off from each other and without communication there is no love.

My family must seek out love for Dan in every exchanged word so that we do not pass up opportunities to love him and to recognize the love he often is not able to express. By seeking to embrace these times we embrace more fully Dan's personal dignity.

Individuals like my brother Dan, and most of the girls with whom I work, will struggle for the rest of their lives to overcome or to at least cope with the challenges they currently face. In the process, they will rely upon the generosity not only of loved ones, but of the state, and thus tax-payers—people who do not even know they exist—for housing, medical care, insurance, and the like. To many, it will appear as if we are wasting our time and resources on them and we might feel inconvenienced by them as the likelihood of gratitude being shown is slim to none. The words, "She should never have had kids," will be very tempting to think.

Though this may be the case, we ought to not only resist such words, but we should also make a sincere effort to reconstruct those cognitive frameworks that may lead to these expressions. So far, the best and most concrete way I have found to do this with anyone is to challenge myself with this question: "How can I best love this person, whose dignity and worth equals my own, as he/she is here and now?"

I have to allow myself to disregard a fair amount of what is said by people like my brother and the young ladies with whom I work, especially when it is abusive. Yet I cannot do this at the expense of their and my personal dignity. For if I did that, not only would I be failing in my roles at home and at work, I would be stamping out an essential part of my own personhood as I deny them a part of theirs.

*Mary is a senior psychology and philosophy major. She wrote this article with the help of her sister, Rosemary, a sophomore at Saint Louis University. Contact Mary at [mdaly4@nd.edu](mailto:mdaly4@nd.edu) or Rose at [rdaly1@slu.edu](mailto:rdaly1@slu.edu).*

# THE RAMBLER'S Rover Report

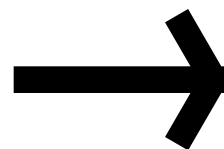


Providing Commentary, Insight, and Views on Occurrences of Note

**THE  
"FALL BREAK  
REFRESH"  
EDITION**

## Cheers & Jeers

**LETTER TO THE  
EDITOR, MORE  
CHEERS, PLUS  
CARTOON ON NEXT  
PAGE**



**BRANDON PAYNE**  
Webmaster & Production Chief

### Terminate the Dems

My governor, Arnold Schwarzenegger, is not afraid to stick it to the dysfunctional California legislature from time to time, but his staff got particularly creative with following letter last week:

To the Members of the California State Assembly:

I am returning Assembly Bill 1176 without my signature.

For some time now I have lamented the fact that major issues are overlooked while many unnecessary bills come to me for consideration. Water reform, prison reform, and health care are major issues my Administration has brought to the table, but the Legislature just kicks the can down the alley.

Yet another legislative year has come and gone without the major reforms Californians overwhelmingly deserve. In light of this, and after careful consideration, I believe it is unnecessary to sign this measure at this time.

Sincerely,

Arnold Schwarzenegger

**NB: Try reading this as an acrostic.**

### Domer back in the World Series

I don't really have a horse in this race. I harbor some negative sentiments for both the Yankess and the Phillies. The Yankees because well, they're the Yankees. And the Phillies because my cousins in Delaware got to celebrate a championship last year while my Padres spent their usual off-season golfing. But, I want to give a shout out to Phillies closer Brad Lidge, a Notre Dame alum. Lidge has a had an up-and-down career since debuting with the Houston Astros in 2002, but he came through big in last year's World Series run and looks to make a positive impact again this years against the pinstripes.



### Hope? Change? Yes We Can

ND alum Bob McDonnell will most likely be elected governor of Virginia on Tuesday. Someone captured this photo of a McDonnell bumper sticker covering an Obama bumper sticker. A year after Obama turned the state blue for the first time since 1964, Republican McDonnell is headed for a blowout win against Democrat Creigh Deeds.



### Progress

- 1715, first woman patent holder
- 1849, first woman to earn a medical degree
- 1866, first woman dentist
- 1869, first woman admitted to the bar
- 1887, first woman mayor
- 1910, first woman to fly an airplane
- 1917, first woman in Congress
- 1920, women first granted the vote in national elections
- 1931, first woman to win Nobel Peace Prize
- 1941, first woman stock broker
- 1949, first woman matador
- 1963, first woman in space
- 1978, first woman general
- 1981, first woman Supreme Court justice
- 1985, first woman police chief
- 1997, first woman Secretary of State
- 2007, first woman Speaker of the House
- 2009, first women's sports article in the *Irish Rover* (backpage)

### Airing out their laundry

At 10:05 on Thursday morning the House Rules Committee posted H.R. 3962 (aka the health care bill) on its website. Dems are actually trying to live up to their promise of publicly airing legislation before voting on it. You might remember the stimulus bill back in February; that 1,071 page bill was posted publicly for less than twelve hours before the vote. The health care bill runs 1,990 pages. Better get some Red Bull.

### It's little ironies...

That make life fun. From Thursday's Observer: "Though Opel said about 948 students study abroad during each academic year, the Office of International Studies does little recruiting." Meanwhile, there is a study abroad ad in the preceding spread and every hall way of my dorm is plastered with study abroad posters. But I guess OIS sees recruiting through John Calipari-glasses, or "How I learned to rope 'em in while feigning ignorance."

### Lock up your daughters

B-list Alaskan skeez bag and Bristol Palin baby-daddy Levi Johnston, turned down an offer to do "some wild things on camera" for an unnamed company, but will pose for the classy publication *Playgirl*. From Newser: "As if it's not fantastic enough that Levi Johnston is taking it all off for his upcoming Playgirl shoot, his ever-poetic manager confirmed it with the following statement: "Everything's gonna hang out. We're talking full johnson." The shoot just happens to fall on the same day Sarah Palin goes on Oprah—Nov. 16—and a website rep says the "Palin-impaler" will be shot in athletic scenes: "Gyms, rinks—that sort of thing."

### This Week's Sign of the Apocalypse

Rover Religion & Ethics Editor and confessed Catholic junkie John Gerardi made an ecclesiastical error when writing his article about the Vatican and the Anglican Communion. Tisk tisk.

Brandon always wears his lapel pin. He can be contacted at [bpayne1@nd.edu](mailto:bpayne1@nd.edu).



# LETTERS TO THE EDITOR

Dear Irish Rovers,

Great job with the "Irish Rover" site. You are providing valuable information on the doings at the university! I notice that your Rover T-shirt features a bulldog (I think). When you next do a re-design, I suggest you consider using an Irish Terrier. During my student years -- before the Day of the Leprechaun -- an Irish terrier dubbed Clashmore Mike was the symbol of spunk and fierce Irish determination.

Just a thought. FYI, here's one person's history of Clashmore Mike:

<http://clashmoremike.com/about/clashmore-mike/>

Keep up the good work and keep the Faith.

Tim Hughes, Class of '61

EDITOR'S NOTE: Our current T-shirts, which can be purchased at [www.IrishRover.net](http://www.IrishRover.net), feature a British pug (the same pug on the front page masthead). We are aware of the irony, but the design was chosen by Editor-in-Chief Emeritus Andrew Haynes, now at Northwestern University Medical School. In earlier years, Rover T-shirts were designed like the Guinness beer logo. Readers will note that the Rambler's Rover Report on page 3 always features an Irish terrier in the upper right hand corner. Former Rovers Kat Cummings and Elise (Wetzel) Matich drew the pug and the terrier, respectively.

**Below from top to bottom: Executive Editor Emerita Greer Hannan rocks an old school Rover shirt in Ireland; the Guinness logo; the new Rover T-shirt design.**



# GOOD LOGISMOI

BY C.P. MURPHY

## THE ADVENTURES OF BALDING BOB

PT. 1 OF 3




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# ND Theology Professor Assists African Bishops

**EJ SANCHEZ**  
Staff Writer

IN Rome, the Vatican held the Special Assembly of Bishops for Africa. This council of bishops was originally called for in March of this year by Pope Benedict XVI, who convened the council and gave it the title "The Church in Africa: In Service to Reconciliation, Justice, and Peace," as well as a quote from Scripture, "You are the salt of the earth...You are the light of the world." These words of Christ were cited as a powerful mandate to all men and women, calling them to use their abilities to bring virtue and truth to the entire world.

Pope Benedict XVI invited Rev. Paulinus Odozor C.S.Sp. to this council as a special theological assistant. An assistant theology professor at Notre Dame,

he was one of only two representatives to this council from the Church in the United States. Fr. Odozor has been in the Notre Dame theology department since 1999. He currently teaches undergraduate courses in, "Theology of Marriage," and, "African Christian Theology."

An expert on moral theology, the study of marriage theology, and African Christian theology, Fr. Odozor has written many books and articles on these topics. He is the author of *Moral Theology in an Age of Renewal: A Study of the Catholic Moral Tradition Since Vatican II*, and, along with Elochukwu Uzukwu, helped edit *Africa: Towards Priorities of Mission*.

Fr. Odozor's expertise in these areas explains why he was selected to come to this African

bishops council. Lasting from October 4th until October 25th,



**Fr. Paulinus Odozor, C.S.Sp.**

the council focused for the most part on various moral issues, in-

cluding those regarding marriage and the family, from an African cultural viewpoint.

Many bishops at the council, particularly Archbishop Robert Sarah of Guinea and Cardinal Antonelli of Italy, warned that certain materialistic Western ideas about human life, gender identity, and the value of the family could threaten to permeate African culture. They were concerned that these ideas would change the traditional African understanding of the great value of both men and women and their complementary roles in the family and in society.

Among the fifty-seven propositions that the synod offered to the Pope were several having to do with the topics of family and morality. The bishops urged Africans

to avoid following the path of the western democracies toward, "abortion, the devaluation of maternity (child-bearing), the distortion of the notion of marriage and the family itself, the ideology of divorce and a new relativist ethic."

Within the many other propositions arising from the synod were a condemnation of violence in Africa, and a call for greater awareness and concern for the millions of migrants seeking a place to find security and peace. Fr. Odozor, who was born in Nigeria but has studied and taught in Western academic settings, contributed significantly to the formal analysis of the spiritual and ethical aspects of these questions.

*EJ Sanchez is the coolest freshman in Morrissey Manor. He can be contacted at [esanche4@nd.edu](mailto:esanche4@nd.edu).*

# Pope makes room for Anglicans

**JOHN GERARDI**  
Religion & Ethics Editor

IN what has been called one of the most significant developments in Anglican-Catholic relations since the Reformation, the Vatican announced on Monday, October 19 the creation of new canonical structures for the assimilation of groups of conservative Anglicans desiring entrance into the Catholic Church.

During a press conference held in Rome, William Cardinal Levada, Prefect of the Congregation for the Doctrine of the Faith, announced the creation of "personal ordinariates," which are similar in structure to the dioceses established for military chaplaincies.

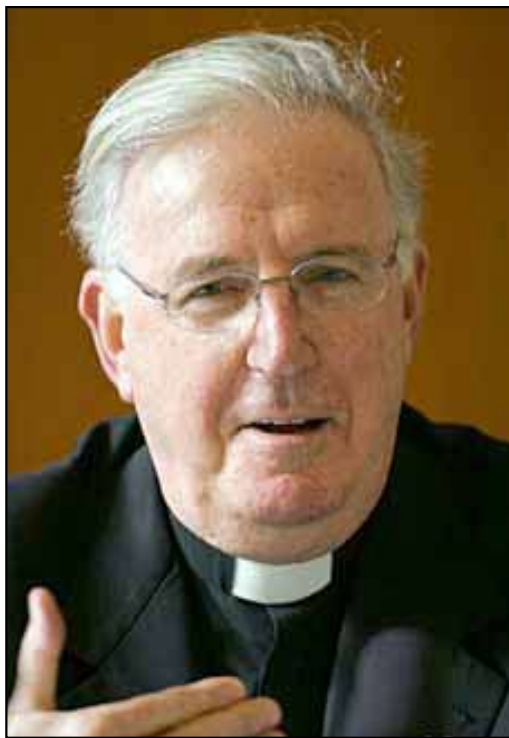
The Vatican noted that these new structures were created in response to a number of requests from Anglicans desiring to enter the Catholic Church. The most notable contingent is the 400,000-member strong Traditional Anglican Communion, a splinter group of traditionalist Anglicans. Many of these groups of Anglicans strongly oppose the broader body's approval of homosexual unions and female

priests.

On the same day, the Catholic and Anglican Archbishops of Canterbury, Vincent Nichols and Rowan Williams, held a press conference to explain the new regulations and the response of each branch. They also released a joint statement expressing their continued commitment to mutual cooperation and ecumenical dialogue. Archbishop Williams was reported to have strongly opposed the decision by Rome, which threatens further to fracture and shrink the already divided Anglican Communion.

Although the actual document establishing these new structures has not yet been released by the Vatican, there seems to be a general understanding of what these structures will look like. The document, according to Archbishop Nichols, would permit the establishment of a group of churches in a given region or area. These churches would be called an "ordinariate," under the leadership of an "ordinary," or an individual who exercises the kind of authority that a bishop wields over a diocese. This or-

inary could be either a bishop or a priest exercising some of the authority of a bishop.



**Cardinal Cormac Murphy-O'Connor**

The new structures will also allow Anglicans converting to Catholicism to preserve certain aspects of their customs and traditions that are not opposed to Catholic teaching. For example, although married Anglican clergy could not be ordained bishops due to the constant tradition of the Church of only allowing

celibate bishops, married Anglican clerics could be ordained to the priesthood. This expands the "Pastoral Provision" ordered by John Paul II in 1982, which allows Anglican clergy who convert to Catholicism to seek priestly ordination while remaining married.

Converted Anglicans would also be allowed to preserve their liturgical traditions, many of which are drawn from versions of the Book of Common Prayer, so long as these traditions are consistent with the Catholic Faith.

Reactions to the Vatican's announcement have ranged from open delight to muffled displeasure. The head of the Traditional Anglican Communion, Archbishop John Hepworth, said that his body was "profoundly moved by the generosity of the Holy Father, Pope Benedict XVI," whose action "more than matches our prayers."

Surprisingly, some more liberal Catholics disapproved strongly of the gesture by the Holy See. It is reported that Cardinal Cormac Murphy-O'Connor, the

recently retired Catholic Archbishop of Westminster, was strongly opposed to the move because he believed it would harm the Catholic Church's relations with the broader Anglican Communion. Significantly, the announcement of the creation of the ordinariates comes several months after Cardinal Murphy-O'Connor's retirement and replacement.

Many are predicting enormous consequences resulting from these actions of the Holy See. In a stunning announcement, the Anglican bishop of Chichester, John Hind, announced that he would convert to Catholicism and seek ordination as a Catholic priest. He further stated, "The ship of Anglicanism seems to be going down...We should be grateful that a lifeboat has been sent."

Fr. George Rutler, a Catholic priest of the Archdiocese of New York and a convert from Anglicanism, said that the ordinariates were "a final nail in the coffin of the rapidly disintegrating Anglicanism...in the West."

*John Gerardi is the Rover's Italian Stallion. He can be reached at [jgerardi@nd.edu](mailto:jgerardi@nd.edu).*

**Like Jesus?**

**So does Kevin.**

**Contact him**

**at [kdonohu1@nd.edu](mailto:kdonohu1@nd.edu)**

**to become a member of the Rover business staff**

## In wake of SAO approval, new tensions arise over Catholic identity of University

*continued from front page*

moral, intellectual, cultural, social, athletic or recreational. No organization, or member of any organization on behalf of the organization, may encourage or participate in any activity which contravenes the mission of the University or the moral teachings of the Catholic Church” (155-6).

According to University spokesman Dennis Brown, the PSA’s trip is in keeping with the principles stated in *du Lac*. In an interview with the *Rover*, Brown stated, “Participation by several PSA members in an event designed to support those trying to protect civil rights is consistent with the group’s stated purpose and, taken as a whole, does not contravene the mission of the University or the Church.”

Catholic teaching, however, as expressed in the Catechism of the Catholic Church, condemns homosexual acts unequivocally: “Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that ‘homosexual acts are intrinsically disordered.’ They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved (CCC 2357).”

Notre Dame has received crit-

ical attention from organizations such as the Cardinal Newman Society for its decision to allow student activities funds to finance the trip. And even PSA members “were shocked to be allowed to use club funding and a University vehicle,” according to Club President Jackie Emmanuel.

According to Emmanuel, she and other members of the PSA involved in planning the trip worked primarily with Mary Kate Havlik, Student Programs Coordinator of the Student Activities Office. Havlik and Vice President for Student Affairs Fr. Mark Poorman, C.S.C refused to comment on the specifics of the PSA trip or the general approval process for student group planning.

Nonetheless, Brown stated, and PSA President Jackie Emmanuel agreed, “...contrary to the headline in the *Observer*, university funds were not used to finance the trip to Washington.” Brown defined university funds as “money that comes directly from the budget of a department, college, center, institute or other administrative or academic unit, rather than from a student-directed organization.”

Brown continued, “Every student pays \$95 annually in student activity fees. These fees are collected by the university and turned over to the Financial Management Board (FBM), a student government organiza-

tion charged with the oversight of all student activity fee money. The Club Coordination Council (CCC) is guaranteed 33 percent of the overall student activity fee pool each year by the Constitution of the Undergraduate Student Body...All of these funds are allocated, managed and overseen by representatives of the student body.” Brown refused to comment on University oversight of student activity fees.

The negative media coverage of this funding follows continuing hostile reactions to University decisions over the last six months from alumni and students. Controversy first arose regarding the invitation of pro-choice President Obama to commencement in May. Some have also questioned the composition and significance of the newly-created Right to Life Task Force and Fr. Jenkins’ decision to participate in the Right to Life March for the first time this spring. These criticisms focus on the Catholic identity of the University of Notre Dame as it seeks to follow the mission statement in pursuing “its objectives through the formation of an authentic human community graced by the Spirit of Christ.”

*Claire Gillen is a sophomore major who lives in Welsh Fam who loves each and every one of her nine siblings equally. Contact her at cgillen2@nd.edu.*

## Five more years for Jenkins

*continued from front page*

ise, an organization formed to implement the goals of the United Nations’s Millenium Project. The organization is devoted to fighting poverty in Africa, but also supports the use of contraceptives and abortion.

The overall discontent of many alumni and persons in the Catholic community culminated in a questioning by some of Jenkins’ suitability for the presidential office.

Despite the displeasure still lingering with many due to the Obama controversy, the Board of Trustees is supporting the presidency of Fr. Jenkins, forgoing a vote during the winter or spring meetings, and instead renewing Jenkins’ office in their first meeting since the May commencement. Making no mention of the controversies surrounding Jenkins’ time in office, the news release emphasizes the Board’s “respect and full confidence” in the continued leadership of the President, and appreciates his commitment to the “Catholic character of the University.”

In the news release, the Trustees spoke of their “full confidence” in Fr. Jenkins, adding that he has “advanced the institutional mission of the University to attain the highest standards of excellence in teaching, scholarship and research in a community of learning where truth is informed

by belief and where, specifically, the Catholic faith and intellectual tradition are celebrated and lived.”

The twelve Fellows of the University added their own thoughts in a separate resolution saying Fr. Jenkins has “combined courageous leadership with the kind of priestly dedication, pastoral concern and inspiration that we have come to expect of a President of Notre Dame.” They expressed their “appreciation for the commitment” of Fr. Jenkins to the “Catholic character of the University.”

With votes of confidence from the University’s governing body behind him, if not all of the Notre Dame and Catholic community, Fr. Jenkins accepted his renewal. “I am humbled that the Board has expressed its confidence by electing me to a second term,” Fr. Jenkins said.

“With the support of our Trustees, I will continue pursuing the goals I cited at my inauguration four years ago – offering an unsurpassed undergraduate education, becoming even more pre-eminent as a research university, and ensuring that our Catholic character informs all that we do.”

*Ellen Baldwin is a freshman who will be a Where’s Waldo decoy for Halloween unless she can find a white pom-pom. Contact her at ebaldwi2@nd.edu.*

# Reflections of the Nice Girl in the Pentagon

**CHRISTINA KUKLINSKI**  
Staff Writer

**D**R. CINDY WILLIAMS, SENIOR SCIENTIST OF THE NATIONAL SECURITY PROGRAM AT THE MASSACHUSETTS INSTITUTE OF TECHNOLOGY (MIT) visited Notre Dame to talk about her experience working in national security. In a talk entitled “What’s a Nice Girl Like You Doing in the Pentagon?”—a question frequently posed to her throughout her career, as well as her own father—Williams engaged a student audience on October 16 to share reflections on her work in national security and the challenges she faced as a woman.

Though military operations typically are thought of as “men’s work,” Williams says she has found the challenges of defense work rewarding. Williams cited statistics regarding the shift in women’s involvement: Even at Notre Dame, Navy ROTC is 30 percent female, a statistic that reflects a trend throughout defense and security departments across the country.

Williams, who has a bachelors and Ph.D. in Mathematics, did not

originally intend to enter the field of National Security. At the beginning of her career, she taught

poration, a nonprofit global think-tank, where she conducted military operations research. The job gave

States’ defense spending. Currently, Williams is teaching at MIT, a position she finds “freeing.” She is

career in National Security based on her own rewarding experience. “Think about at one point in your career turning your able attention, your set of values, and your smart minds to an issue of national security,” she said. She cited the many opportunities in the field, saying that it did not matter if one were “a scientist or a political scientist” to get involved.

Williams also emphasized the importance of pursuing a major that you love, because that experience could prove valuable in the future. In addition to her own transition from mathematics to defense, Williams’ undergraduate minor in German, which she pursued merely because of her own enjoyment, proved useful when she worked in Brussels, Belgium with NATO.

Williams’ visit was sponsored by the Notre Dame International Security Program, the Notre Dame Gender Studies’ Genevieve D. Willis Endowment for Women at Notre Dame, the Provost’s Distinguished Women’s Lecture Series, and the College of Science.

*Christina is a sophomore PE pyro. Contact her at ckuklins@nd.edu.*



**Dr. Cindy Williams**

mathematics at a Catholic high school. Her love of the subject and her teaching experience stimulated her desire to teach mathematics at a higher level and led Williams to pursue a Ph.D. in Pure Mathematics.

After earning her Ph.D., Williams worked for the RAND Cor-

her an opportunity to use her mathematical skills to statistically analyze decision-making processes.

Her involvement with United States’ security work continued when she became the assistant director for national security at the U.S. Congressional Budget Office, where she analyzed the United

researching budgeting for national security project, specifically the relationships between American spending on civilian agencies for peacemaking, such as the State Department, and on military operations.

Throughout her talk, Williams encouraged students to consider a

# University targets Catholic, female and minority candidates

*continued from front page*

at the University, if he or she chooses to pursue that avenue and if the University approves.

Speaking on the purpose and desired outcome of the program in the University's announcement of the newly-formed program, University president Rev. John I. Jenkins, C.S.C., said, "These two-year fellowships will develop a pool of candidates who can be considered for more long-term appointments. They will also serve to publicly identify Notre Dame's effort to foster serious dialogue about the importance of cultural diversity within a liberal education."

Another website, the IEEE Information Theory Society, listed more details about the program, including the unconfirmed claim that the starting salary for these fellows will be \$50,000, with health insurance and \$5,000 specified for "relocation/ research" expenses. Dr.

Ohmer confirmed the IEEE stating, "each of these aspects is standard for a post doc at most universities."

In recent years the University has been calling for an increase in female and minority faculty, Notre Dame's percentage of which hovers around 23 and 13 percent respectively. These percentages fall below the Association of American Universities' averages of female and minority faculty, a discrepancy that Notre Dame is seeking to eliminate.

A related issue in faculty hiring has been the acquisition of Catholic professors. Although the Office's website indicates no requirement that the applicants be Catholic in the Moreau Fellowship Pro-

gram, Dr. Ohmer clarified that, "applicants are not required to

at Notre Dame, that is always a desirable quality."

When asked about a potential initiative for hiring Catholic faculty, Dr. Ohmer indicated a much broader effort. "In every faculty search we conduct, we look for candidates who are Catholic. Maintaining our Catholic identity is not just "a" goal but "a primary goal of the University."

She continued: "We have an entire office designed to assist in finding Catholic faculty who are Catholics. Father Sullivan [Director of Notre Dame's Erasmus Institute] heads that office and he works with deans and chairs on a regular basis...so in-

stead of one particular program, we have a University-wide commitment to locating and attracting Catholic faculty."

Dr. Ohmer positioned the Moreau fellowship as a "part of a broader University commitment" as well. This University commitment is defined as hiring, and retaining, faculty who are Catholic, or female, or minority- or any combination of the three.

Contenders for the fellowship will be able to submit applications until the December 10th deadline, at which point the selection process will begin. Associate provost Don Pope-Davis and assistant provost Susan Ohmer are listed as contacts for further information.

*Laura Lindsley is a junior PLS major who knows one of the coolest cities in the United States but is not telling anyone so as not to ruin the secret. She can be reached at [llindsle@nd.edu](mailto:llindsle@nd.edu).*



Congregation of Holy Cross Founder  
Blessed Basil Moreau

## Who's Who at Notre Dame:

# JOHN AND LILA RITSCHARD

**KELLY MASON**  
Staff Writer

It may be Halloween weekend, but love is in the air at Notre Dame. Even more so—and as usual—the discussion of gender relations is in the air. This issue's Who's Who can give men and women alike at Notre Dame the perfect way to give or receive a "ring by spring," because that is precisely John and Lila Ritschard's story.

John and Lila are card-swipers in South Dining Hall and, if you frequent South, you probably have seen them around. They are the happy lovebirds who can be found always smiling, laughing, and joking with the students. Although their story is one of "ring by spring," it is not very typical. John and Lila met just ten years ago.

In 1977, Lila's first husband, David, passed away at age 41. Lila would remain single for the next 22 years. With eight children grown up Lila decided to focus on her career as a certified property manager with her own consulting business in Washington, D.C. In 1992 she retired and moved back to South Bend. She went to a beauty college to become a manicurist, and started work at a local hair salon. "And that's how I met John," she explains.

Lila recounts the story: "It

was a blizzardy day in January of [1999]. I came into the salon to cancel my appointments. My owner had run a coupon for free haircuts, and just as all of us were canceling our appointments, in

and I'm not going to start now!" Lila said laughingly. "Well, I ended up calling him anyways out of self-defense. My friends were threatening to call him, and who knows what they would have

and by the spring of 1999, just three months later, they were newly-weds.

John's side of the story is a little bit different. John had been married to his first wife, Martha,

"Well it should be for my age. I'm 65 years old! They didn't believe it. Lila overheard the conversation and so we started talking. She was real nice, and called me later," John explained.

"We got along like we knew each other forever. Lila helped me re-do my house. Then I asked her if she would like to live in it with me. So we got married."

John and Lila have been together for ten years and will celebrate their eleventh wedding anniversary on April 17th, 2010. When asked how they are doing John says, "We're always together, remodeling things. I'm into carpentry; I like to make a lot of things for her. It's like we have always been together. You know when you meet the right person. She was the right person for me at the right time."

So there you have it, Notre Dame students. Fix the gender relationship problems here and you could have a story like John and Lila's. Women, be like Lila. Strike up a conversation, listen to your friends, and don't let the guys drive on the first date. Men, make jokes, develop skills that will impress your woman, (fix-up your house, as John did), and never, ever turn down a free haircut.

*Kelly would like your suggestions of people to interview. Tell her at [kemas2@nd.edu](mailto:kemas2@nd.edu).*



walks John to get a free haircut."

The two new-acquaintances struck up a conversation and talked for some time. "I was impressed by his smile and ease of talking to people," Linda recalls.

"My girlfriends kept telling me to call him. I just responded, 'I've never called a man in my life

said."

"I invited him to my church for Seniors' Dinner. He said, 'I'll pick you up', I said, 'No I'll meet you there.' I thought to myself, 'I'm not going to get into that situation. Momma didn't raise no fool!'"

Lila and John became friends

for 43 years and they had three kids together. Five years after Martha passed away from cancer, John found a coupon for a free haircut on cold blizzard day. So, naturally, he went for his haircut.

Once at the salon, the hairdresser told John his hair was thinning on top. He responded

# ISLAM, THE CHURCH AND NOTRE DAME

GABRIEL SAID REYNOLDS

Theology Professor



Professor Reynolds with his children Emmanuel, Teresa and Luke

ON October 26 and 27 the Notre Dame Theology Department hosted a delegation of young Muslim prayer leaders, or imams, who had come from the United Arab Emirates (UAE) in order to visit American religious institutions. The visit was an opportunity for the Department and the University to show hospitality, a virtue that lies at the heart of the Gospel. One might recall to this effect the instruction in the Letter to the Hebrews “always to welcome strangers, for by doing this, some people have entertained angels without knowing it.” In other words, Notre Dame students should remember that God commands them to be nice to visitors (even USC and Boston College fans). But the visit of the imams is also a reminder of the complicated business of Muslim-Christian relations. The complications involved are both theological and political, and they should not be taken lightly.

Muslim-Christian relations are complicated theologically because Islam comes after Christianity; Islam is meant to correct various Christian errors. Now it is never fun to deal with a religion that comes after your own. After all, usually the thing about having a religion is the idea that it is true and perfect just as it is; you don't need anyone to show up and point out that it's actually deficient in all sorts of ways.

But for Muslims, Jesus was not God incarnate; he was not a savior or redeemer; he did not bring a new covenant to humanity; and he did not bear the sins of the world on the Cross. Actually, according to standard Islamic teaching Jesus did not die at all (accordingly an empty tomb has been prepared for him in the Prophet Muhammad's mosque in Medina, Saudi Arabia).

God transformed someone else into the shape of Jesus, and this someone else was crucified while Jesus ascended body and soul into heaven. When Jesus returns in the end times he will help establish Islam as a universal religion, and then get married and live out the rest of his life quietly.

The Quran does refer to Jesus as “Christ” but it seems to attach no importance to this name at all. Instead it uses Christ as a second proper name for Jesus (as it is by some Christians today, who presumably think of Jesus as “Mr. Christ”). Elsewhere the Quran has Jesus himself chastise Christians. When God asks Jesus if he claimed to be a god, Jesus replies, “I said nothing to them but that which you ordered me to say, that is, ‘Worship God, my Lord and your Lord’” (Q 5.117). Elsewhere the Quran proclaims, presumably in a reference to the Trinity, “Do not go to excess in your religion... Do not say three! Things will end up better for you.” (Q 5.171).

If all of this seems inconsistent with the Bible, it is worth adding that Muslims consider the Bible to be falsified, or corrupted. Jesus himself received a scripture from heaven, but it disappeared (or was destroyed) when the first Christians betrayed his Islamic religion. They were forced to invent a scripture in its place: the New Testament.

These are pretty weighty critiques of Christianity. It seems inconsistent, then, that some Christian theologians suggest that Christians should recognize Muhammad as a prophet. The idea is hinted at, for example, in a recent book by a professor from Georgetown's theology department. This seems to me a truly confusing idea, in part because the word prophet has a completely different meaning for Christians (who generally think of John the Baptist as the latest prophet in any formal sense). Even more, if Muhammad's message to Christians is that Jesus intended for them to be Muslims, and it would seem awkward for Christians to agree (as long as they remain Christians, that is).

At the same time there is no reason for Christians to feel any anger or resentment about Islam's claims about Jesus. In a similar way the Gospels insist that Jesus is the Messiah for whom the Jews have been waiting, and laments that so few of them recognized him. Jews, for the most part, sim-

ply acknowledge, and disagree with, these claims about Jesus. In a similar way Christians might acknowledge Islamic claims and, even while respecting the sincere convictions of Muslims, simply disagree. Incidentally, members of the Bahai faith claim that Muhammad was only one of a series of divine messengers whose culmination was Baha Allah (d. 1892). Muslims have no problem disagreeing with this claim (in Iran, Baha Allah's native land, Bahais are persecuted relentlessly).

Not only should Christians not feel resentment about Islamic claims, they might even learn to admire Muslim devotions (after all, the Catholic fast of giving up french fries is hardly the same as the Ramadan fast). Recently the Holy Father proposed that Catholics are uniquely equipped to sympathize with the religious culture of Muslims. But it is the devotion of Catholics to their own religious culture that allows them to be sympathetic. In Benedict's view, the best way to appreciate Islamic practices—whether in regard to prayer, dress, food, war and peace, gender, or sex—is to become a better Catholic.

Yet there is also a political aspect to all of this, one which complicates Muslim-Christian relations still further. In countries such as the UAE, the home of our recent visitors to campus, Christians are not allowed to preach the Gospel publicly. The city of Dubai is granted only one Catholic church; there are 300,000 Catholics in the UAE, many of them immigrant laborers. Christians who convert to Islam in the UAE have their names printed in honorary newspaper columns. Christian prisoners who convert are often rewarded with reduced jail sentences. Muslim converts to Christianity, however, live in fear for their lives, and generally have to flee the country. Things are still more difficult, incidentally, for Christians in the neighboring country of Saudi Arabia.

Do we have any sort of obligation to Christians struggling in this situation? Can we in good conscience ignore the situation of Christians in the Islamic world in our conversations with Muslims in the West? At the end of 1 Corinthians Paul asks the Christians in Corinth (as he had in Galatia) to donate as much money as possible to support “God's holy people,”

i.e., the believers in Jerusalem. In Paul's time, it seems, there was a sort of solidarity among Christian believers. Have we lost this in an age with a global system of dioceses (and Facebook pages)?

This is where the rubber meets the road regarding inter-religious dialogue. The case of the convert from Islam to Christianity is especially illuminating. In the Islamic world converts, with few exceptions, are not allowed to enter officially into the Christian community. They are rebels against Islam religiously, but they cannot leave Islam legally, and so they must answer to Islamic law. They are rebels or apostates from Islam, not Christian believers from a Muslim background. But the Church, presumably, considers these converts who seek baptism at a great personal cost to be Christians no less than those baptized as children. And yet in practice most Catholic churches in the Islamic world—including the Church in the UAE—refuse to baptize Muslim background

believers, aware of all the trouble this would cause them. Paul Hinder, the bishop responsible for the UAE, commented recently, “We could never permit ourselves to accept a converted Muslim. This eventuality would create extremely serious risks, not only for the persons concerned, but for the entire Church.”

If this seems strange in light of Jesus' summons at the end of Matthew to baptize all nations, it is nevertheless an understandable response to an extremely difficult situation for the Church. If nothing else it illustrates the seriousness of the theological and the political issues involved with Muslim-Christian relations. Accordingly Christians and Christian institutions should address this topic with great care, even as they remember to do so in a spirit of gracious hospitality.

*Gabriel Said Reynolds is an Associate Professor of Theology and Islamic Studies in the Department of Theology. His email is reynolds@nd.edu.*

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# PASSION PROVIDING A PATH

**ANDREW HAYNES**

Editor-in-Chief Emeritus



ONE night before my senior year, I figured something out. I was living in South Bend for the summer working in Professor Edward Hinchcliffe's research lab. Late one night, around eleven o'clock, I went into the Galvin Life Science Building to check on some cells I was growing. Expecting the whole building to be empty, I was surprised to hear the Foo Fighters' song, "Monkey Wrench," blasting in the hallway as I walked downstairs. It was coming from the room I was headed to, so I knocked briefly, unlocked the door, and walked inside. I saw Hinchcliffe sitting there with the lights off, YouTube music videos blaring in the background, staring intently into the microscope.

When he heard me come in, he started talking. He told me all about cutting cells with a microscopically small needle. He told me how long he had been doing it and what he was trying to prove. He showed me each part of the process and how to troubleshoot problems. He was eager to share, as if he had been

waiting to tell someone about it and was glad I showed up. It was both obvious moving how much Hinchcliffe simply loved what he was doing. I was a bit jealous he had found exactly what he loved to do. I wanted that.

After talking with Hinchcliffe for nearly an hour, I walked back to the library parking lot thinking about that encounter. I was reminded of the empty champagne bottle sitting on our lab bookshelf, a remnant from the lab's celebration of being published on the cover of the *Journal of Cell Biology* (JCB). I still remembered that excitement. In academic research, that is like making it to the World Series, and every bit as worthy of a baseball-style champagne party.

It made me think about what I would do after I graduated. As I meandered through my undergraduate years, I often wondered where I would end up. I thought about writing or service or Teach For America. I thought about medicine. Naturally, as a Biology major, I thought about research. You know, the typical Notre Dame list. At this point in time, I was torn between medicine and academic research.

And then it struck me, something about his tone of voice. The fact that Hinchcliffe was in a lab past midnight did not surprise me—being published on the cover of a major journal implies late nights and hard work. Instead, I could hear in his voice how much he simply loved what he was doing and loved talking about it. I could tell that he worked hard not because of some abstract dream of getting published. No, he worked hard because he truly, completely, in

every possible way, loves sitting at microscopes.

In the middle of that dark parking lot, I realized I could never get my Ph.D. It is a bit ironic to decide against a profession immediately after a profoundly positive experience in the field, but that is just how it worked for me. I could savor the thought of getting on the cover of JCB; I could see myself celebrating with a bottle of champagne; I could see myself with a smile on my face after an improbable breakthrough. But at the same time, I could not see myself happy in Hinchcliffe's shoes.

I knew at that moment how I was supposed to be picking my direction in life: Find something that you would be dying to tell someone about for an hour in the middle of the night, when you have a list of other things to do. Find something where you do not simply have to deal with the midnight trips to the lab, but you live for them.

But that is not all it takes. Sure, Hinchcliffe likes what he does, but I am sure there are days when he gets tired of it. I guess it is like being married in that respect, although I wouldn't know. That is where a commitment comes in. On those days, the decision to love what you do is just as important as the feeling, because loving something is more than an emotion: It is a decision. Love is a virtue, not merely an attitude or a feeling. You have got to find something you love doing, and then make it your vocation, because there will be times you will not be wild about it.

Notre Dame's very own "Play Like A Champion Today" sign reads not "Play Like A Cham-

panion On Gameday," because playing like a champion implies making that sort of effort habitual. And you do so by loving the sport—even when you do not like it. It's like Paul says in 1 Corinthians 10, "Whatever you eat, then, or drink, and whatever else you do, do it all for the glory of God." For Paul, faith is not something you have just on Sundays, or only when you are praying; it is something habitual. It is something that concerns even the most mundane parts of life. It is something that must permeate your very being. It is when that faith becomes a habit that it becomes real. For Aristotle, that was true as well. "Excellence is not a singular act, but a habit. You are what you repeatedly do." Our habits mold whom we become.

So eventually I found my way into medicine, and am currently a first year medical student at Northwestern. It is epic. Exhilarating. Just days ago, I got to pull a heart out of my cadaver's thorax and stick my finger inside the aortic arch. I got to squeeze it. I got to feel around all the valves and cut into each of the chambers. A few weeks ago, I held a uterus in the palm of my hand. Not a preserved, cadaver-uterus (like the heart was); no, this uterus, just minutes before, had released a bloody, purple-ish, wrinkled, beautiful baby girl into this world. I had scrubbed in to watch that. I held the coconut-sized ball of muscle gently, as if not to break it, until the attending OB/GYN blurted out at me, "You're not going to hurt it. Give it a squeeze. See how muscular it is." I listened. And that thing is tough. Those are the times I love

it. There are other times when it is two o'clock in the morning, and I have a full-page list of anatomy terms to memorize. There are times when I am flipping through histology slides and have gotten to the point where I can not even tell bones and blood vessels apart anymore. Those are the nights when the commitment keeps me from drowning.

Medical school is not just a new job I am starting. It is not like going back to college, just harder. It is not something you do from 9-to-5 and then call it a day. Medicine, in its truest form, is a vocation. It means so much more than working long residency hours, or learning to make the right incision or prescribe the right drug. It is a calling, a summons to be a particular kind of person to whom the sick and vulnerable in our society can go. So right now, I am learning what it is about, and doing my best to make medicine a habit. Emotion and commitment, that's what keeps me going.

As a quick penultimate side note, I do not mean to knock academic research one bit. If it is for you, do it—we need more Hinchcliffe's in this world. It just was not what I was meant to do. So do not let yourself lose a minute of sleep thinking about where you're going to end up after college. Find a passion, find something you love to do, and spend your time doing it. Get out there and find your microscope.

*Andrew Haynes is former Editor-in-Chief of the Irish Rover and a graduate of the class of 2009. When not playing with organs, he can be reached at [andrewhaynes@gmail.com](mailto:andrewhaynes@gmail.com).*

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# Dostoyevsky and Catholicism

**MATT COSSACK**  
Managing Editor

ON a wintry Russian night in December 1849, a small group of Russian revolutionaries were sentenced to death and led before a firing squad. A young writer named Fyodor Dostoyevsky was amongst the group. Shortly before the guns were fired, Dostoyevsky was granted clemency. He was sentenced instead to hard years of labor in Siberia. Because he survived, today we know him as the author of such novels as *The Idiot*, *Crime and Punishment*, and *The Brothers Karamazov*.

As part of the Close to Catholic Lecture series, Professor Robert Bird investigated the effect of this near death moment on Dostoyevsky's spirituality asking, "Did [Dostoyevsky] throughout his life remain tormented and fascinated by this moment when his life was taken away and given right back as a gift?"

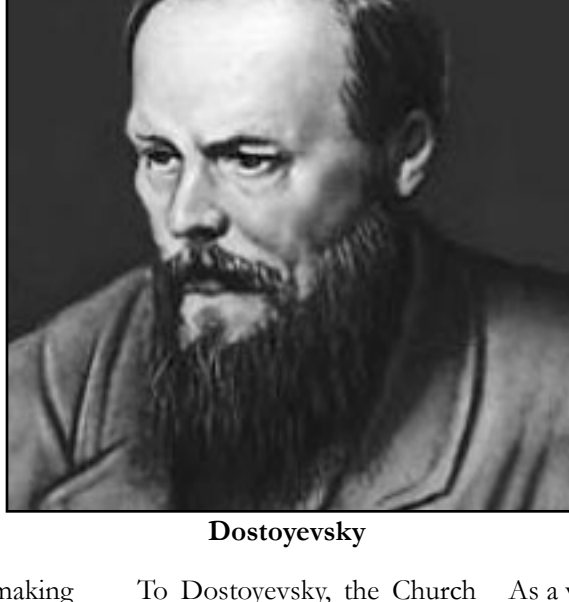
Bird answered with a reference to the letter that Dostoyevsky wrote his brother upon beginning his years of exile. The author wrote, "I have still got

my heart and the same flesh and blood which can love and suffer and pity and remember, and that is also life. Never before have I felt such abundant and healthy reserves of spiritual life in me as now." For Dostoyevsky, suffering and love would become key aspects of his spirituality and writing.

While laboring in Siberia, Dostoyevsky read the New Testament and was converted to the Christian faith despite his persistent doubts. He was so impressed with Christianity that he wrote, "If someone succeeded in proving to me that Christ was outside the truth and if, indeed, the truth was outside Christ, I would sooner remain with Christ than with the truth."

As an Orthodox Christian, Dostoyevsky criticized the Catholic Church for making Christ less significant. He felt that Catholics, by relying on temporal power and the papacy, "had resolved themselves not only of the radical doubt of their age but

also of the very possibility of a radical solution that he [Dostoyevsky] saw in this wager on faith in Christ and on the ideal of beauty and light." He believed that the aesthetic and the beauty of Christ should be an avenue towards religion.



Dostoyevsky

To Dostoyevsky, the Church had succumbed to the three temptations that Christ rejected in the desert: miracle, mystery, and power. He depicted Catholicism in his day by offering the

famous story of the Grand Inquisitor in *The Brothers Karamazov*. Returning to Seville at the time of the Inquisition, Christ is arrested by the Grand Inquisitor and told to leave for the Church no longer needs him.

According to Professor Bird, despite Dostoyevsky's critiques of the Church, the author's literature suggests that he was "close to Catholic." In *The Brothers Karamazov*, the spiritual hero of the novel is the St. Francis-like Father Zosima, who is presented in contrast to the traditional Russian Monk Father Ferapont. Though his life was rife with vice and shortcomings, Dostoyevsky did not use his art to justify vice, as have many other writers. Rather, he detailed the important role of suffering, virtues, and vices in Christianity.

As a whole, Bird suggested Dostoyevsky's spirituality provides a foundation compatible with the notion of the natural law found in Catholicism.

Bird concluded his lecture by

commenting on Dostoyevsky's enduring influence in Christianity and among his readers. Bird suggested that Dostoyevsky "survives because he [doesn't try] to impose anything on the reader. He [provides] spaces for [readers] to discover themselves. And each generation discovers something new in him."

The talk concluded the fall 2009 Catholic Culture Literature Series. The series was titled "Close to Catholic: A Celebration of Kindred Spirits" and was sponsored by the Center for Ethics and Culture. Professor Robert Bird is an Associate Professor of Slavic Languages and Literatures and Associate Professor in the Divinity School at the University of Chicago. He is the author of "Understanding Dostoyevsky: A Comparison of Russian Hermeneutic Theories" and is currently working on a biography of Dostoyevsky.

*Matthew Cossack is a senior double majoring in biochemistry and philosophy. As a white, upper-class male, he requests your prayers as he applies to medical schools this fall. He can be reached at [mcossack@nd.edu](mailto:mcossack@nd.edu).*

## Catholics Contemplate Climate Change

*Renewing the Campus—Sustainability and the Catholic University*

**MARIA ANTONIAK**  
Staff Writer

THIS October approximately 250 people gathered on campus to attend a conference organized by Notre Dame's Office of Sustainability entitled "Renewing the Campus—Sustainability and the Catholic University." According to the Office of Sustainability's website, the conference was "dedicated to enhancing understanding, activism, and cooperation among Catholic universities in the area of sustainability." It drew visitors from more than 40 universities and featured talks from disciplines as varied as architecture and theology.

Organization for the conference was initiated by student interns at Notre Dame's Office of Sustainability. Last spring, Colleen Kelly, one of the office's interns, saw a campus need for a conference advocating a unique, faith-oriented approach to the topic. She saw pockets of interest about climate change on campus, but they were uncoordinated and disparate. She hopes that the conference helped forge relationships between universities, resulting in a collaborative effort spear-

headed by Catholic schools. The conference's multi-discipline approach was intended to allow the conference attendees to get their arms around the problem in a constructive fashion.

Kelly believes the conference was a success and hopes Notre Dame will host more of these collaborative conferences. "It was very constructive," she said. "It introduced the university to the national stage."

The conference included two central lectures. The first, given by Dr. Kristie Ebi, was entitled "Climate Change, Human Health, and the Future of the Developing World." Dr. Ebi is Executive Director of the Technical Support Unit for Working Group II (Impacts, Adaptation, and Vulnerability) of the Intergovernmental Panel on Climate Change (IPCC).

The second talk focused more narrowly on a Catholic response to climate change. Daniel Misleh, the Executive Director of the Catholic Coalition on Climate Change. In Misleh discussed

from his talk, he hoped it was an understanding of the plight of the poor. According to Misleh, those who have contributed the least to climate change and are capable of the weakest response suffer the worst consequences.

"Climate change is a life issue," he stated. "Climate change is about poverty. The contribution of the Catholic Community to the ongoing debate is not how much to tax carbon or to sow doubt about the reality of climate change... but to continually ask how climate change will impact the most vulnerable and how I can help."

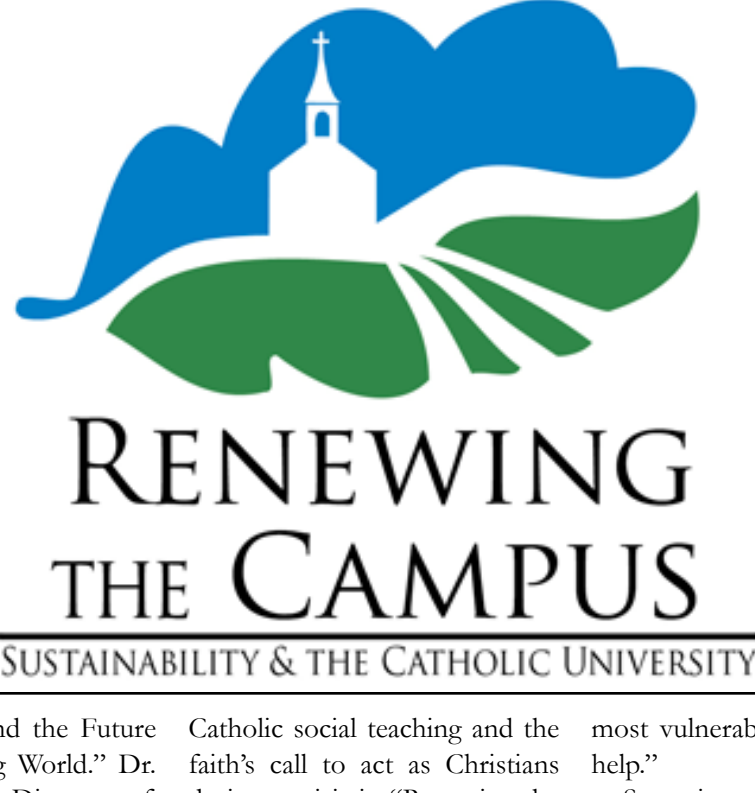
Summing up his educational and professional career in a single word – Catholic – Misleh drew upon Catholic teaching. Calling on Pope Benedict XVI, various bishops, and Saint Fran-

cis, he claimed that "from Genesis to Saint Paul, we know we are stewards of creation, and the resources God gave us are intended for all."

Misleh particularly emphasized the Genesis account of creation, in which humans are called to be caretakers of creation. He claimed that, if humankind decides to alter its present consumption model to one more in keeping with the limits of a finite planet and recognize the needs of all people, "we honor the Creator who gave us life and asked us to tend this garden."

As an immediate plan of action, Misleh recommends that everyone take the Saint Francis Pledge to Care for Creation, which comprises of five commitments. These include praying, learning about climate change, assessing contributions, acting on the assessment, and advocating on behalf of those who need assistance. Most Catholics already either do or agree with this list, Misleh said, proving that there is "a lot of willingness and a lot of opportunity." It only remains now to capture that opportunity.

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Catholic social teaching and the faith's call to act as Christians during a crisis in "Renewing the Covenant with Creation: Catholic Teaching and Action on Climate Change."

Misleh said that if the audience took only one thing away

# Abortion Dispute Could Stall Health Care in the House

**JONATHAN LIEDL**  
Politics Editor

**A**FTER reaching a compromise on health care legislation after months of internal disagreement between progressives and Blue Dogs, Democratic leadership in the House now faces emerging divisions within the party. Public funding for abortion could create difficulties for the legislation's passage.

Representative Bart Stupak of Michigan and a coalition of 40 other Democrats are calling for the insertion of an amendment that would prevent federal dollars from being used for abortion, "except in the cases of rape, incest, or when the mother's life is in danger."

The language included in Stupak's measure has guided standard federal funding for health services since 1976 in the form of the Hyde Amendment. Critics of current health care legislation argue the bill would create a separate source of funding outside the restrictions of the Hyde Amendment.

"We believe, and the majority of American people believe, we should not be using public funds to pay for abortion coverage in

health care," said Stupak, who is co-chair of the House Pro-Life Caucus. "Somewhere in this process we have to have an opportunity to vote our conscience."

Stupak claims he has garnered support from a combination of

crats, many House liberals appear hostile to his efforts.

According to Stupak, House Rules Committee chairwoman Louise Slaughter (D-NY) has told him there is "no way" he will receive support from her

ing against a procedural measure to begin debate.

This reality has led House leadership to tread carefully a line that comes just short of openly denouncing Stupak's amendment.

House Majority Leader Steny Hoyer (D-MD) has taken a similar path, avoiding solid commitments of any kind. Earlier this week, he vaguely stated that language from the Hyde Amendment "may well be included" in

the final version of the bill.

Ultimately, any decision on Stupak's amendment will most likely come before Speaker of the House Nancy Pelosi (D-CA), a prominent backer of abortion rights. To this point, Pelosi has indicated she would prefer to expedite the passage of the legislation, most likely entailing a strict limit to debate and amendments.

At this point, the final outcome of the House bill's language concerning federal funding for abortion is uncertain and may not be determined for several weeks.

In the meantime, Stupak is prepared to face heightened hostility and criticism from members of his party.

"I'm comfortable where I'm at," he said. "This is who I am. It's reflective of my district. If it costs me my seat, so be it."

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Reps. Stupak, Slaughter and Waxman

both fellow pro-life Democrats as well as pro-choice representatives who "feel that members should be given a choice to vote on this issue."

"If all 40 of us vote in a bloc against the rule—because we think the Republicans will join us—we can defeat the rule," he said.

Though Stupak has gained some support for his provision from fellow moderate Demo-

crats, many House liberals appear hostile to his efforts. Slaughter's opposition to Stupak's amendment is especially damaging to its chances of making it to a vote, as her committee is responsible for determining the limits for floor time and amendments on particular bills.

However, if the amendment is prevented from reaching the floor, Stupak's coalition coupled with a unified Republican minority could stall voting on health care legislation for weeks by vot-

ing against a procedural measure to begin debate. "We have a difference of opinion at the moment we cannot bridge," said Rep. Henry Waxman (D-CA), chairman of the House Energy and Commerce, which struck down Stupak's first attempt to insert language banning funding for abortions. Yet despite this apparent rejection of the amendment, Waxman has stated he and Stupak are currently working together on the issue.

## Maine Same-Sex Marriage Battle Heads to the Polls

**KATIE PETRIK**  
Staff Writer

**N**EXT week voters in Maine will choose whether or not to overturn legislation signed by Governor John Baldacci about six months ago that allows same-sex marriage. If voters pass the bill, Maine will join the ranks of states that now allow same-sex marriages, including Vermont, Massachusetts, New Hampshire, Iowa, and Connecticut.

Governor Baldacci has waffled in his position regarding same-sex marriage. Originally he opposed it, explaining, "I had the opinion for several years that civil unions were the limitations of what I was willing to support." Now he supports it, claiming research he did uncovered the startling conclusion that "a civil union didn't equal a civil marriage."

Opposition groups collected over 55,000 signatures against the bill, enough to put it to vote on the November 3rd ballot. These citizens hope Maine will follow California's precedent of overturning existing legislation in order to ban gay marriage.

The leading opposition group, Stand for Marriage Maine, maintains that upholding the legislation would destroy the meaning and tradition of marriage. The group has raised \$1.1 million for the cause.

Stand for Marriage Maine's communications director Scott Fish explains, "Question one on the ballot offers Mainers a choice, and the choice is whether to keep marriage as it is legally defined ... or to take that definition and replace it with a radical definition."

Opponents of gay marriage also highlight the consequences of how such legislation sets up a slippery slope of decaying family values. They fear a downward spiral into polygamy and other perversions of the

traditional definition of marriage.

A particularly worrisome consequence of this decay is

required to present homosexual unions as morally equivalent to heterosexual, depict man/man and woman/woman relationships, and include gay marriage in stories for children as young as elementary school.

President Obama also opposes same-sex marriages, writing "I do not support gay marriage. Marriage has religious and social connotations, and I consider marriage to be between a man and a woman."

Proponents argue that marriage is a universal human right, and denying it based on sexual orientation violates equality before the law. Mark Sullivan, the communications director of the principal group supporting the legislation, claims a same-sex mar-

riage ban to be unjust, saying, "When you try separate, it's never equal."

Both groups are concerned that voters will be confused by the wording on the ballot, which reads: "Do you want to reject the new law that lets same-sex couples marry and allows individuals and religious groups to refuse to perform these marriages?"

Chris Potholm, Maine resident and professor of government at Bowdoin College, says the language might work to the advantage of same-sex marriage. "When in doubt, [people] vote no."

If the bill is passed, the federal Defense of Marriage Act will continue to protect other states' right not to recognize same-sex marriages performed in Maine. This law, which defines marriage as a union between a man and a woman, was passed by President Clinton in 1996. Clinton, like Baldacci, has since changed his stance on same-sex marriage.

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The Rainbow Collective is selling shirts to promote same-sex marriage in Maine.

the negative impact on children. A superfluity of related laws will necessarily follow if gay-marriage continues to be legalized.

Critics argue that public schools, for example, would be

# New Season, New Arena, New Hopes

**BRENT MODAK**  
Sports Editor

GOING into last year's basketball season, the Fighting Irish had high hopes for success. The team had the reigning Big East Player of the Year in Luke Harangody and was a consensus top ten pick in the polls. Some experts even expected the Irish led by Head Coach Mike Brey to reach the Final Four, a feat the school has only achieved once in its history.

As Irish fans know all too well, the team's hype did not match its play. The team stumbled to an 18-14 record overall with an 8-10 record in the Big East earning them ninth in the conference. As a result of such a record, Notre Dame failed to receive a bid to the NCAA tournament.

Entering the 2009-2010 basketball season, the Irish lack the coverage and preseason praise they had last year. However, considering how the Irish performed given such press, the lack of high expectations could be a blessing in disguise.

The team returns eight monogram winners most notably last year's starting point guard Tory Jackson and starting forward Luke Harangody. As most will remember, Harangody's return was not a sure thing after last season given second-round draft projections.

Harangody averaged over 23 points per game, nearly twelve rebounds a game, and barely missed out on back-to-back Big East Player of the Year Awards last season. Due to such solid play, he strongly considered foregoing his senior season and entering the NBA Draft. In the end, the opportunity to become the Big East's all-time leading scorer and rebounder was too great for Harangody to miss.

As well as a chance at becoming the Big East leader in these categories, Harangody could also leave Notre Dame as its all-time leader in points and rebounds. He needs 737 points to pass the current Irish record holder Austin Carr and needs 369 rebounds to pass Tom Hawkins in the school record book.

However, the humble Harangody cites none of these reasons for why he came back.

"The most important thing for me was my teammates. I came back to spend another year with them and I will never be around another group of individuals like

this ever again," said Harangody at the team's official Media Day.

In addition, Brey applauds Harangody's decision to ultimately withdraw his name from the

know he'd miss when he was considering leaving was being a senior captain and leading the team."

As a captain, Harangody has his work cut out for him. Three of the Irish's starting five graduated. And highly touted transfer from Purdue, Scott Martin, went down in practice with a season ending ACL tear. Yet, Coach Brey cautions dissenters to not be too hasty in questioning the Irish's experience.

Brey said during Media Day: "We lost four seniors who were really key guys for us and great representatives of the university and the program, but we still are experienced when you add (Ben) Hansbrough, you add (Tim) Abromaitis in his third year, (Carleton) Scott in his third year, certainly Tyrone Nash, you see we have experience and any time you're old in college basketball and anytime you're old in

the [BIG EAST] you always have a shot."

Most outsiders do not share Brey's optimism. Most polls have the Irish finishing around ninth in

the Big East this season. With such a finish the Irish would undoubtedly miss the NCAA tournament once again. However, players are not fretting over such low expectations. In addressing this issue at Media Day, junior guard Tyrone Nash said, "I think as a team we play better not worrying about rankings or expectations. I feel we play better when we just go out and play basketball. We let things happen as a team. We work hard. Who knows what's going to happen especially with this team. We plan to just concentrate on getting to the NCAA Tournament. That's our goal this season."

A new starting lineup is not the only novel experience Notre Dame Basketball fans get to enjoy this year either. The team will be playing in a newly renovated arena called the Purcell Pavilion. The new Pavilion will hold approximately 14 percent less fans; however, the team is not worried about losing any homecourt advantage. Coach Brey said, "I'm really excited for the current team and the current guys to get in and get to play in the Purcell Pavilion." Harangody offered a player perspective on the arena and said "I think it will be better for homecourt advantage."

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Luke Harangody

draft saying, "He's a better college player for putting his name in the (NBA) draft. It's helped him. He's a more confident player. I think one of the things that he didn't

## Women's Soccer looks to continue hot streak deep into the postseason

**BRENT MODAK**  
Sports Editor

THE NOTRE DAME WOMEN'S SOCCER TEAM came into this season with high hopes. Despite losing three former All-Americans including two-time Hermann Trophy winner Kerri Hanks, this year's Fighting Irish squad believed it could improve upon last year's success, no small task seeing as the Irish made it all the way to the national championship game.

While the team did lose six monogram winners, Head Coach Randy Waldrum was quick to point out the team returned 19 varsity athletes. Therefore, with such talent returning, it appeared that the Irish were primed to have another great season. So far this season, the team has proven that such high hopes at the beginning of the year were not unwarranted. The women's soccer team currently has a record of 14-3-1. Of the team's three losses, all came to

ranked opponents. Even more impressive is the Irish's 10-1 record at the new \$5.7 million Alumni Field which was completed earlier this semester.

With the season coming to a close, the Irish have put themselves in a great position to go far in the postseason. Currently, the Irish are ranked fifth in the country according to the NSCAA/Adidas Poll. In addition, the team has already clinched a Big East division title and their stellar play throughout the season resulted in a home game in the quarterfinal round of the Big East tournament. That quarterfinal match will



Junior defender Julie Scheidler

take place this Sunday, November 1.

One reason for the women's soccer team's great success is the play of junior Julie Scheidler. Her

superb play abilities have not gone unnoticed. Earlier this week, Soccer America recognized Scheidler's great play by naming her to the magazine's National Team of the Week. Also, this past week Scheidler was named BIG EAST Conference Defensive Player of the Week.

Julie Scheidler is by no means the only Irish player having a great season. Sophomore defender Jessica Schuveiller also garnered a

spot on Soccer America's National Team of the Week and was named Big East Defensive Player of the Week on September 28. With two such phenomenal defensive players it is no shock that the Irish have accumulated over twice as many goals this season as their opponents.

With all these accolades and such an impressive record, it would be easy for the team to get complacent, but this is something that every player assures will not

happen. The team remembers the feeling of losing a heartbreaker to UNC North Carolina in the national championship last season. They recognize that they must play perfect soccer from this point onward if they wish to repeat their 2004 achievement of winning the national championship.

*Brent doesn't like to write bylines. He wants your help. Contact him at [mmodak@nd.edu](mailto:mmodak@nd.edu) to write sports for the Irish Rover.*

# Aspire to big things.

Write sports for the Irish Rover.

Contact Brent  
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