

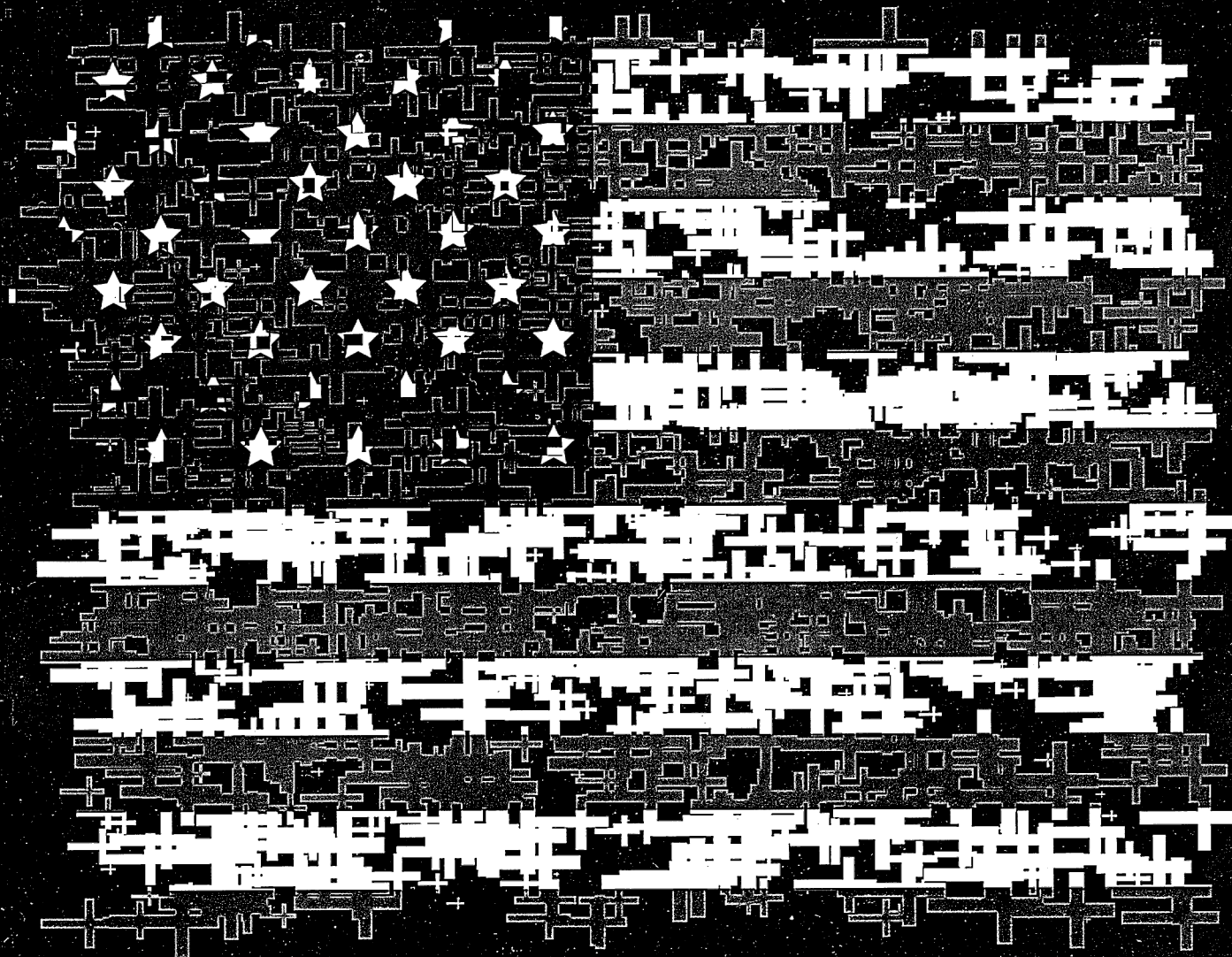
SCHOLASTIC

NOTRE DAME'S STUDENT MAGAZINE

VOL 147

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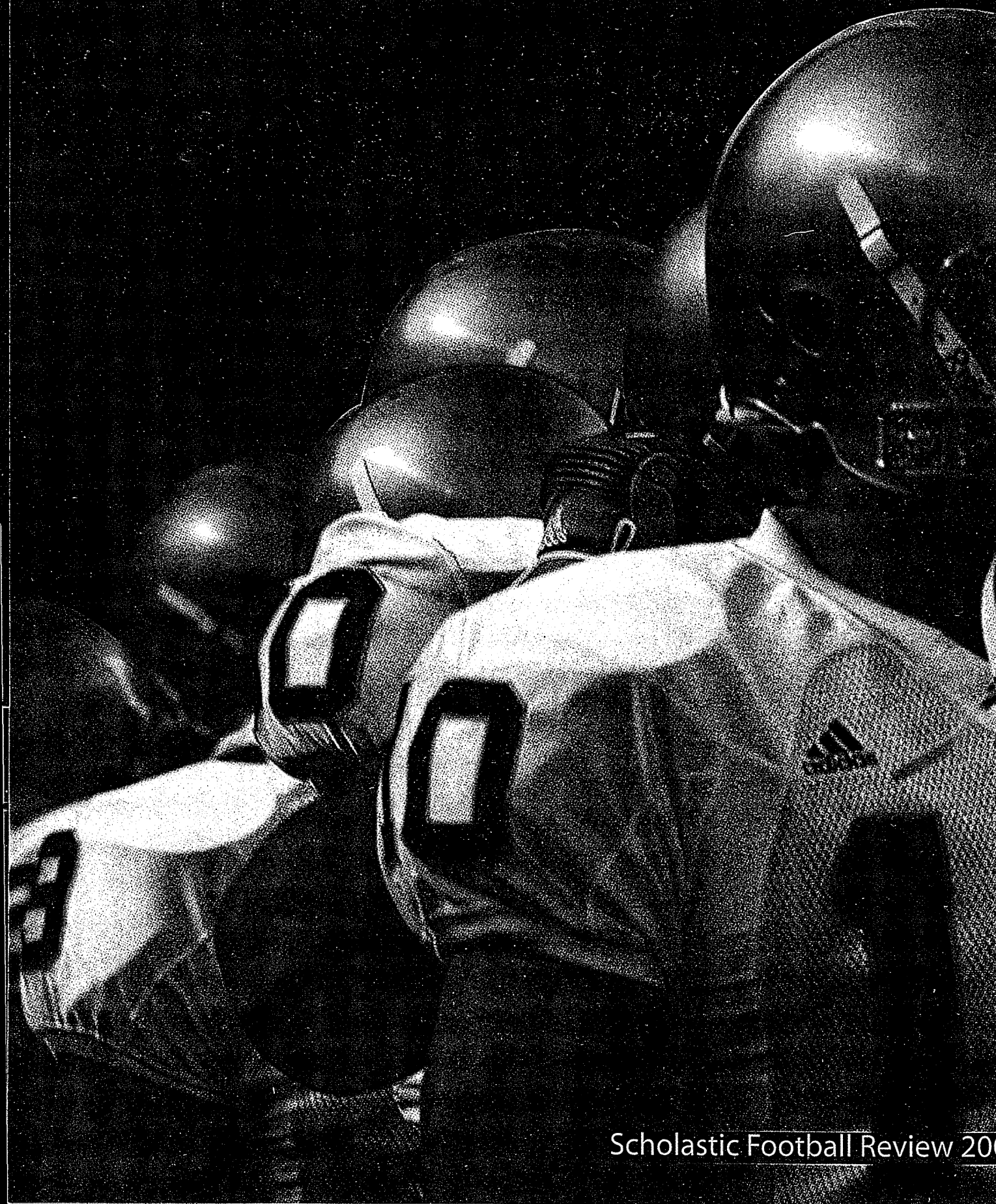
08 Dec 2005



HOW MEMBERS OF THE CATHOLIC
CHURCH
ARE
DIVIDED
ON MATTERS OF THE
STATE

PUBLISHED SINCE 1867

Are you ready for it?



Scholastic Football Review 20



SCHOLASTIC

The Eighth of December 2005

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NO LAUGHING MATTER

Katherine Furlong

Scholastic examines the current controversy over two campus comedians and their race-related routines.

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Jim Ryan

Are Catholics among the Christian conservatives gaining power in American politics?

NOW YOU SEE ME

Michael O'Connor

ND students bring the homeless into the sight and minds of Domers on an otherwise typical football Saturday.

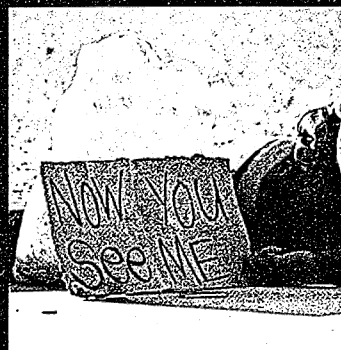
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NOTES FROM THE EDITORS

Recovering the "Fumble"

As a result of my most recent article "Thou Shalt Not Protest Too Much" (November 10, 2005), it seems that I can now group myself among the multitudes currently in the doghouse with the religious right on campus. Such a distinction would not normally bother me, but since it comes on the heels of both bogus charges that allege intellectual dishonesty in the writing of my article and one particular accusation of "fumbling" the facts, I feel it only right to respond to those claims made by reactionary conservatives.

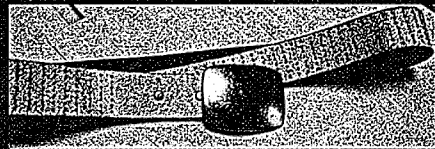
Many critics have attempted to refute my article's evidence of the Catholic Church's conservative revolution by arguing that the Church has not changed its teaching on such highly charged political issues as sexuality, homosexuality or birth control in the past 40 years. Their assertion is indeed true and central to the debate at hand.

However, in saying that doctrinal consistency on Church teachings is sufficient to disprove any possibility of revolution — a move made by those who lambasted the article — critics assume that a revolution can only occur when the organization in question changes its most fundamental and firmly held laws. This understanding of revolution is nothing if not extremely facile.

In the context of my article, I framed my use of the term "revolution" according to its dictionary definition — namely, "a drastic and far-reaching change in ways of thinking and behaving." With the Church, this drastic and far-reaching change involved not a paradigm shift in the content of moral teachings, but rather a rigid hardening of the Vatican's interpretation of Catholic orthodoxy in the years following Vatican II that resulted in an extremely militant and authoritative papacy. Thus, the Catholic community has been forced to deal with a highly technical, covert revolution in the ideology of the Church magisterium that has demanded hierarchical conformity which only serves to advance a conservative, orthodox theology.

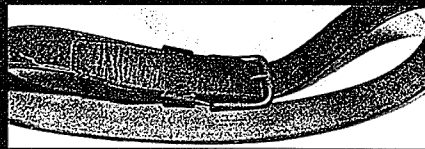
In the cover story for this issue, Jim Ryan, *Scholastic's* co-editor in chief, reports on the powerful alliance that has arisen between Protestants and conservative Catholics in America since the 1980s. This is a topic of utmost importance to all Catholics, as the alliance constitutes a politicization of Catholicism that identifies itself predominantly with the growth of the Republican Party. It is interesting that the rising tide of political Catholicism has coincided with the prevailing orthodox stance of the Vatican. Is there any connection between the two trends? The debate rages on.

—Dave Poell, *Scholastic News* Editor



Mo Ertel

Mo Ertel, Editor in Chief



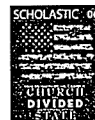
Jim Ryan IV

Jim Ryan, Editor in Chief



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SCHOLASTIC



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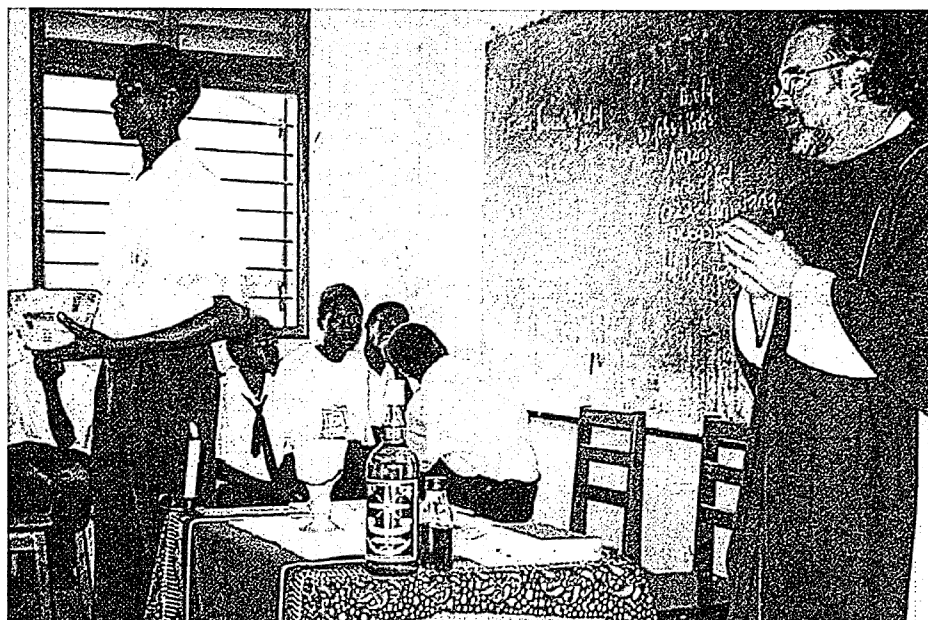
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ANSWER
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Judgment Calls



Fiesta Bowl: Arizona in January is gorgeous. And we like Tostitos as much as the next guy.



Temporary Toaster Malfunction at Subway:

Finals are coming up! We can't deal with cold sandwiches! Damn you, Jared Fogle, you skinny liar. Damn you!



Fiesta Bowl (again): Yeah, we're that excited.



Oregon's Whining:

Maybe next year you'll stop scheduling Division I-AA opponents if you want a BCS bid.



DARTing:

We down-arrow it every year, so maybe we should give it a break ... just once.



Impending cable in

dorms: We're all for modernizing up to the 1980s. But must we lose phone and internet hookup for two weeks?

STAFF EDITORIAL

If you don't have anything nice to say...

Racial comedy at Notre Dame goes a step too far

On October 27, two comedians stepped out of their comfort zones with the intention of bringing others out of theirs' for serious dialogue; the results were less than laughable. Seniors Will Seath and Brian Berry addressed issues such as questionable word choice and self-segregation at Notre Dame through the unconventional means of "racist" comedy. While this channel for discussion was effective for reaching their audience, it was ill-received and seen as insensitive. As widely published as this topic has been, *Scholastic* feels it is important to further analyze the situation and its implications in the article "How Open is Open-Mic?"

Whenever race relations are brought into question, the topic must be handled with the utmost of delicacy. For this reason, Seath's and Berry's methods are extremely reckless, as they degraded an American civil rights hero and made light of a slur that has centuries of oppression tied with it. Not only were their comments irresponsible and insensitive, but also foolish. No minority group is going to engage and open up to a majority that is seemingly abusive. While these methods may steal a few cheap laughs, they completely undermine one's efforts for sustainable change.

On the flipside, *Scholastic* does not believe that Seath and Berry intended to sound racist. The two are much like any student at Notre Dame – easygoing and respectable. Their mental lapse was just made on a grander scale than the typical faux pas. The suspension from Legends can be construed as harsher than necessary. After all, this deprives them of a major, personal outlet to issue an apology or rectify the situation. Being deprived of a channel of communication is a violation of one's freedom of speech. As Voltaire boldly proclaimed, "I disagree with what you say, but I will defend to the death your right to say it."

As for the validity of their statements, a number of students wrote to *The Observer* to confirm that self-segregation happens at Notre Dame for reasons of comfort. As is well-known, Notre Dame is not the most diverse university in the country, with 75 percent of the student body declaring themselves as "White/Non-Hispanic." Many minority students come to Notre Dame from much less homogenous societies. This supposed self-segregation allows Notre Dame students to maintain some of their safeguards that they left in their hometowns. Therefore, Seath and Berry have a legitimate argument concerning race relations, but these barriers can only be broken down through careful dialogue between the two groups, not the cantankerous musings of comedians on "the other side."

However, this drama of comedians and race relations has been stretched out further than necessary with little comic relief. Many of the "absolutes" that come about in such an argument are the only laughable matters. Not all minority students are closed to people of other backgrounds, and not all that Seath and Berry have to say is caustic and reckless. No need to take *Scholastic's* word as absolute dogma – try crossing that boundary or speaking with the comedians at a Roundtable Discussion. You will find that there is more common ground than once thought; perhaps you will even like each other and share a much needed laugh over the comedic controversy.

High Flyers

Flyovers set the atmosphere of Notre Dame home football games

• Katherine Finn

A few times a year, thousands of Notre Dame football fans are treated to an impressive display of military grandiosity. Conversations come to an abrupt halt as a screeching noise crescendos just beyond the stadium walls. For a moment, more than 80,000 faces turn toward the sky to watch a team of military jets shoot by overhead.

While everyone can appreciate these displays, many fans do not understand why Notre Dame is privileged enough to host flyovers each year. Notre Dame's own Air Force Col. Michael Zenk, department chair of aerospace studies, explains that there are several reasons why flyovers are arranged for pre-kickoff entertainment.

"Many flyovers occur around the country," Zenk says. "The military does these kinds of events for a number of reasons: to show our appreciation to the American public; to recruit new prospects; and to demonstrate our capabilities. Obviously it is better to do them at the largest possible venues, and Notre Dame's viewing audience has to be one of the largest."

Military representatives contact the Notre Dame Athletic Department before the season begins, offering to organize flyovers for convenient games. Assistant Athletic Director Michael Danch says, "This year they wanted to do a flyover at the Michigan State game, but, since it was our first home game, we had already planned for a human tunnel. Also, both bands were going to perform. It seemed like too much to add seven more minutes."

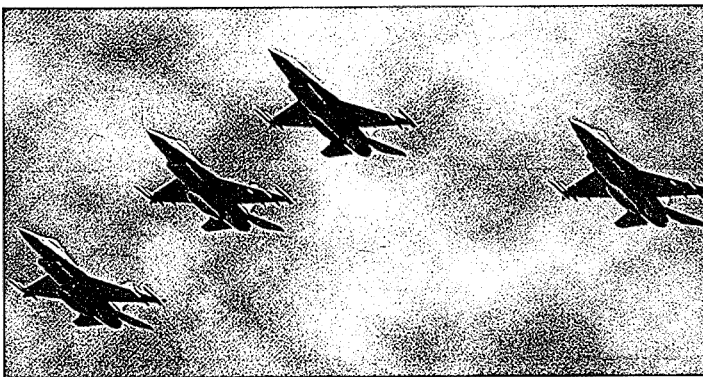
There was ample time for flyovers later in the season, however, and Zenk worked cooperatively with the athletic department and the Federal Aviation Administration (FAA) to obtain approval.

Fortunately, these demonstrations can be arranged without much cost to any of the parties involved. "The flyovers do not cost Notre Dame anything," Zenk says. "They cost the military very little since they are flown on training sorties that would need to be flown anyway."

The flyovers seem to have special significance before the Notre Dame-Navy game. "The concept is to have some pilots from the Naval Academy and some pilots who are Notre Dame graduates," Danch says. "This year, it just so happened that we played them very close to Veteran's day."

Danch believes that the flyovers are a meaningful expression of the sustained relationship between the two schools. "There seem to be a lot of similarities between the qualities of people who go to Notre Dame and people who go to Navy."

So while the entertainment value is the most readily appreciable virtue associated with a pregame flyover, there are many other forces at work that make them meaningful to the military and to spectators alike.



TOP 5 Ways to Avoid Finals

1.

Cloning:

Five finals? No problem for your new cloned brethren!

2.

Get flexible with morals:

Make daring sexual advances toward your professor. Not that we've ever tried that.

3.

Join the Peace Corps:

No exams in Uganda!

4.

Go to Ohio State:

Not that we support the Buckeyes in any way, but if you want to take a class as challenging as a Dr. Seuss book ...

5.

Fake a Seizure:

I think it worked for Zach Morris on an episode of "Saved by the Bell."

How Open is Open Mic?

• Katherine Furlong

PHOTO BY KATIE RIVAR

When senior stand-up comedian Brian Berry took the stage at Legends to perform on October 27, he delivered his routine to a crowd that “exploded with laughter” over a joke he told about language and the overuse of taboo words, including a reference to the word “n****r.” But after the show, both Berry and fellow comedian, senior Will Seath, who delivered material highlighting self-segregation at Notre Dame with a reference to Rosa Parks, were criticized by some audience members for their hurtful comments. What Berry and Seath believed were inoffensive jokes have sparked a dialogue about race relations at Notre Dame. There seems to be a consensus that improving race relations on campus is an important issue that needs to be addressed, with the goal of not only encouraging diversity but also of facilitating interactions between members of different races.

Berry and Seath say that the only way to accomplish such a lofty goal is by putting such topics in a public forum in order to make people comfortable discussing them. Choosing comedy as their medium for doing so, both students performed at the student stand-up show on October 27, presenting material which they thought highlighted some absurd but true situations. Both comedians were consequently suspended from participating on Legends’ stage by General Manager Aaron Perri following discussions Perri had with representatives of NAACP, Student

Activities, Student Affairs and Multicultural Student Programs and Services regarding the material. In addition, a roundtable discussion entitled “Race, Comedy & ND” was held to allow the comedians, members of the NAACP, the Black Cultural Arts Council (BCAC) and other members of the community to discuss their differing views on the comedy routines, racial issues, and relations at Notre Dame.

Neither comedian views his material as racist. Seath says his joke was only intended to highlight the absurdity of self-segregation at Notre Dame. The joke was roughly told as, “Rosa Parks just passed away, which I don’t mean to make light of. She is an American hero and a civil rights pioneer. Because of her, black Notre Dame students can sit in the front of the dining hall.” Given Parks’ recent passing and her significant role in the civil rights’ movement, many students on campus were insulted by the material. Lauren Prease, vice president of the ND Chapter of the NAACP, stated in *The Observer*’s November 3, 2005 issue that the joke “diminishes the significance of Rosa Parks’ refusal to give up her seat on a segregated bus [...] Parks’ actions were a means of demanding her rights as a human being and an equal citizen, something that should not be made light of by a tasteless joke.” Seath says that his intent was to point out self-segregation at ND, and not only along racial lines, as a first step towards changing it. “Ev-

eryone has preconceived notions — rich, poor, black, white, Catholic, Protestant — and everyone is a victim of them, and we have to get beyond that,” Seath says. “Confrontational comedy relies on sociopolitical issues, and it’s a valid means of promoting a discussion of them, because it puts people at ease and can point out absurdities in our social structure that we might not think about otherwise.”

Similarly, Berry says the point of his routine was not to tell a racist joke, but rather to explore the reckless use of language and “how our culture has gradually grown numb to [the most taboo words in English],” something he feels is “a perfect object for satire” (*The Observer*, “Viewpoint,” November 1, 2005). Berry does not apologize for his joke, arguing that it was not insensitive, only observant of the fact that the increased use of derogatory words desensitizes their meanings. Berry’s joke was told as follows:

“So I saw two women run into each other, they were best friends. One of them goes, ‘Hey, slutty!’ Do you think it’s a good idea that we start using the most derogatory terms for women as compliments? See some guy at a baseball game hold up a sign: ‘Anna — Marry me, you smelly c***.’ It’s just a bad idea, that’s all I’m sayin’. I mean language in America has gotten out of hand anyway. Like for Christmas, my grandmother sent me this sweater she knitted me. On the front, it said, ‘My N****r.’”

Joyce Randall, co-president of BCAC, understands Berry's joke as being about language and sees how it could be misconstrued when taken out of context when only the punch line is quoted. But Prease disagrees that Berry's aim in presenting this material was to discourage the use of disparaging words since "this word has not become numb by any means when some still refer to blacks as 'n****s' in a demeaning way." Even if Berry's joke explicitly identified the word as derogatory, as Berry says it does, Prease says, "I don't want to hear that word."

Peter Wicks, the organizer of student stand-up, says that the fallout from the jokes is being unfairly concentrated on the two comedians because the issue is much bigger than their routines. In addition, comedy often is used by big names as a forum for broaching these issues because controversy encourages discussion. "The catalyst for the controver-

sy was obviously the tensions surrounding race relations on campus and in American society generally," Wicks says. "But it's important to recognize that to make a joke about a particular subject doesn't mean that you take that issue lightly. It's a mistake to suppose that telling a joke [like Berry's or Seath's] or laughing at it is evidence that a person doesn't think that racial discrimination is a terrible thing."

The question remains, however: How do we accomplish the objective of improving race relations at ND? Seath hopes to see more "education by experience," even encouraging one day a week when students might step outside of their comfort zones by sitting with someone they don't know at the dining hall. Seath is joined in his proposal to bring all different backgrounds together by freshman Ashley Williams, who originally voiced objections to his comedic routine. However, Randall says, "Just being nice to one another doesn't fix racism. It's not as easy as combating issues of race on an individual level because it's an institutional problem."

She and BCAC co-president,

Leah McGee, believe that people need to be educated about diversity issues before experience can bring about the things Seath hopes it will. They suggest forums such as Learn to Talk About Race (LTR), Sustained Dialogue, and a new university diversity requirement for students as a means of doing so.


Though their attendance at the roundtable discussion means that Seath and Berry will be able to return to the Legends' stage in March, neither has any intention of doing so. In fact, members of Notre Dame's student improv group, Humor Artists (HA), walked off stage at a Legends' performance in support of Seath and Berry. As Wicks says, "Stand-up comedy is a form of creative expression, like theater. Comedians need the freedom to take risks, including the risk that some people may find what they say offensive." Despite the controversy, Seath says, "The one positive thing about this experience [for me] has been that people finally are talking more openly about problems of race relations at Notre Dame." 



IMAGE BY DAVID REDENBAUGH

THE CATHOLIC --- QUANDARY

More and more Catholics
are voting Republican as the party
steps up its religious rhetoric.

Is a vote for the right
the right vote for a Catholic?

• Jim Ryan

In a *New York Times* op-ed from March 30 of this year, a former United States senator lamented that the Republican Party “has gone so far in adopting a sectarian agenda that it has become the political wing of a religious movement.”

What was striking about the piece was its author. It was not some atheist liberal from the Northeast or West Coast. Rather, it was John Danforth, a Republican from Missouri and an Episcopal minister.

Danforth reiterated the sentiment when he spoke at the Notre Dame Academic Forum on September 22. “In the last five or six years, there has been an attempt to form a real religious political agenda, particularly by the Christian right,” he said.

The Christian right. The religious right. Whatever name it goes by, the movement by some Republicans to turn Christian principles into American laws has been gaining steam in American politics, and it is a controversial movement, to be sure. Liberals in the Democratic Party as well as moderate Republicans like Danforth claim that the religious right is trying to impose upon the country a set of beliefs that do not represent those of every American. But members of the religious right say they merely are bringing their beliefs into the political dialogue, and the fact that the majority of Americans are Christians enables them to legislate those beliefs.

Of particular interest to members of the Notre Dame community and to Catholics nationwide is where, exactly, Catholics fit into the religious right. It is, after all, a movement started and still primarily led by Protestants, its key figures ranging from televangelist Pat Robertson right up to President George W. Bush. But a handful of Catholics also could be considered major leaders of the religious right, most

notably Senator Rick Santorum (R-Penn.) and Supreme Court Justice Antonin Scalia. And while some of the religious right’s positions align with those of the Catholic Church — both are opposed to abortion and gay marriage, for example — they seem to differ on others, like the death penalty and the circumstances under which it is acceptable for the country to war.

Catholics now split their votes almost evenly between the two parties, says David Edward Campbell, a political science

tion, the fear among Protestants that a Catholic president would take orders directly from the Vatican was laid to rest. A new way of thinking about religion in American politics would have to emerge.

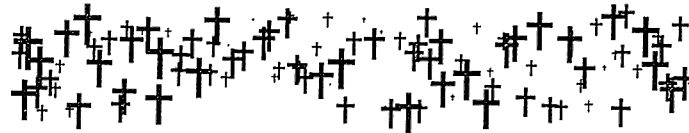
That new way of thinking did not emerge until the mid-1970s with the election of Jimmy Carter into the presidency, Campbell says. Carter was the first self-described “born-again Christian” to run for President. “[Carter’s election] brought that term to the forefront. A lot of Americans

really didn’t even know what that meant,” Campbell says. Running in the post-Watergate era, Carter wanted to establish himself as a person of strong morals, and he used his faith to do that. “That kind of crystallized for people who were born-again Christians and Evangelicals that, wow, maybe we can have a place in politics,” Campbell says.

In the late 1970s and into the 1980s, Christian political organizations like the Moral Majority and the Christian Coalition were formed. These organizations supported Reagan’s Republicans rather than Carter’s Democrats, because Reagan’s policies, particularly his opposition to abortion, were more in line with theirs. Over time, Campbell says, “the Republican Party sort of incorporated [the Conservative Christian] movement within the party itself, in the same way that labor unions are basically under the um-

brella of the Democratic Party.”

The religious right is now a powerful segment of the Republican Party, in large part because George W. Bush is the first true born-again Republican president. “Because he is in the White House,” Campbell says, “I think we’ve seen religion injected in the public discourse in a way we haven’t in recent years.” Issues of importance to the religious right — like faith-based initiatives, abortion, public displays of religious symbols, stem cell research, gay marriage and intelligent



“You find a new coalition forming. And that new coalition is not Catholic versus Protestant; it’s people who go to church and people who don’t go to church.”

—David Edward Campbell, political science professor

professor who specializes in religion in American politics. “Historically, that’s a gain for the Republicans, because they used to lose the Catholic vote, big time,” he says. In the 1960 election, for example, 78 percent of Catholics voted for the Democratic candidate, John Kennedy. That election was, of course, exceptional, since Kennedy himself was a Catholic. It also was exceptional, Campbell says, because it was the last gasp of the divide between Catholics and Protestants in American politics. After Kennedy’s elec-


design — have been vigorously debated during Bush's presidency. Some of these issues may have had profound effects on Bush's reelection. A *New York Times* poll conducted immediately following the 2004 election found that "moral values" — generally interpreted as an opposition to abortion and gay marriage, among other similar issues — was the most important issue to the greatest number of voters in 2004. Of the 22 percent of voters for whom moral values were most important, 80 percent voted for Bush. It also was widely suggested that a referendum to ban gay marriage added to the ballot in Ohio motivated conservative Christian

beliefs, voted 38.1 percent in favor of Bush, and "nominal Catholics," Catholics in name only, voted only 28.9 percent in favor of Bush.

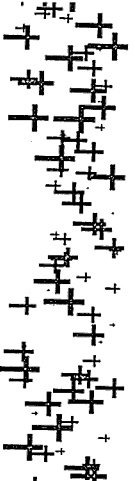
According to Green's research, the correlation between religious orthodoxy and support for Bush carried over to Protestants as well. Traditionalist Evangelical Protestants and traditionalist mainline Protestants supported Bush at rates much higher than their modernist and nominal counterparts. This suggests what Campbell calls a "brand new development" in American politics. "You find a new coalition forming," he says. "And that new coalition is not Catholic versus

It is said that war makes such bedfellows, and the war, in this case, is about abortion. The opposition to abortion is the strongest tie between Catholics and the Republican Party. "It's issue number one for any Catholic ... any good Catholic," says Arina Grossu, president of Notre Dame/St. Mary's Right to Life. She says that though she is sure there are pro-life Democrats in the club, "I think a lot of our members are Republican because of the pro-life stance."

Jonathan Klingler, co-president of Notre Dame College Republicans, estimates that one half to two thirds of his club's members are practicing Catholics



"Catholics, who were once strongly Democratic, were also strongly immigrant, strongly urban. Catholics are becoming strongly suburban, strongly removed from the social issues that prompted them to become Democrats before."



-Jamie Kralove, co-president of Notre Dame College Democrats

Ohioans to go to the polls when they might otherwise have stayed at home. This may have tipped the hotly contested state, with its 20 crucial electoral votes, in Bush's favor.

Another interesting aspect of the 2004 election was how Catholics voted. According to the *Times* poll, 52 percent of Catholics voted for Bush. The Catholic vote was discussed in a conference that took place at Notre Dame from December 1 to 2 entitled "A Matter of Faith: Religion in the 2004 Election." One of the speakers, John Green, a political scientist from Akron University, found that among "traditionalist," or religiously conservative Catholics, 73.9 percent voted for Bush. And the less orthodox Catholics were, the less likely they were to vote for Bush. "Modernist Catholics," or Catholics who hold more liberal religious

Protestant; it's people who go to church and people who don't go to church." He adds, "As a generalized proposition, it's true: People who go to church, or are otherwise religiously devout, are more likely to vote Republican, whether they're Catholic or Protestant or Evangelical or whatever."

How did conservative Catholics ally themselves with the conservative Protestants in the Republican Party? The party seems at odds with many of the Church's positions, including its opposition to the war in Iraq and the death penalty. Nor do most Republicans place the same importance as the Church on social justice and environmentalism. "Evangelical Christians and Catholics, in a sense, make odd bedfellows," says the Rev. Robert Dowd, C.S.C., a professor in the department of political science.

whose faith plays a "strong factor" in their political affiliation. "I think their most prominent agreement [with the Republican Party] is on abortion," he says of these Catholics.

Dowd taught a course on religion in politics last fall, and he asked students who were planning on voting for Bush if they would change their vote if the Democratic Party reversed or moderated its stance on abortion. Under those circumstances, "half of the Catholics in the room indicated that they would have been more likely to vote for John Kerry," he says.

The Catholic Church considers abortion an "intrinsic evil." Pope John Paul II wrote in *Evangelium Vitae* that it is "never licit to obey it, or to take part in a propaganda campaign in favor of such a law, or to vote for it." But does abortion

trump other life issues, like the death penalty or just war? And is voting for a Republican who desires to overturn *Roe v. Wade* through judicial appointments or a constitutional amendment necessarily the most effective way to curtail abortions?

Mark Roche, dean of the College of Arts and Letters, believes not, and before last fall's election he wrote an op-ed in the *New York Times* saying that Catholics should not automatically vote Republican because of their stance on abortion. "It's not enough to be opposed to abortion," he says. "It's also important to figure out what strategies would reduce the percentage of abortions." In the op-ed, Roche notes that the number of legal abortions increased more than 5 percent during the Reagan presidency while they decreased 19 percent during the Clinton presidency. He attributed this partly to the Democratic concern with the social safety net, "which makes it easier for young women to make responsible choices and for young life to flourish." Roche also doubts that overturning *Roe v. Wade* will have much of an effect on the number of abortions in the country. "It's not very likely that abortion will be illegal," he says. "It's likely that [the decision to outlaw abortion] will go back to the states." And with the ease of interstate travel, pregnant women in states that ban abortions would have little trouble going to a state in which they are allowed.

But Roche is no advocate of abortion. He believes future generations will condemn the practice like torture and slavery are condemned today. He criticizes the Democratic Party for excluding the pro-life stance from its mainstream, and he is encouraged by Democrats like New York Senator Hillary Rodham Clinton, who have softened their pro-choice rhetoric.

Aside from abortion, there are several life issues in which the Democratic position is much closer to the Catholic position, Roche says, among them the death penalty, universal health care, environmental protection and the war in Iraq. By writing the op-ed, Roche says, "I wanted to suggest that if you were to vote as a genuine Catholic, you would be in a huge quandary."

Not so, says Grossu. "As Catholics, we are urged to put the abortion issue before other life issues," she says. According to a voter's guide she provided from an organization called Catholic Answers, abortion is one of five "non-negotiable" issues for Catholic voters. Other non-negotiable

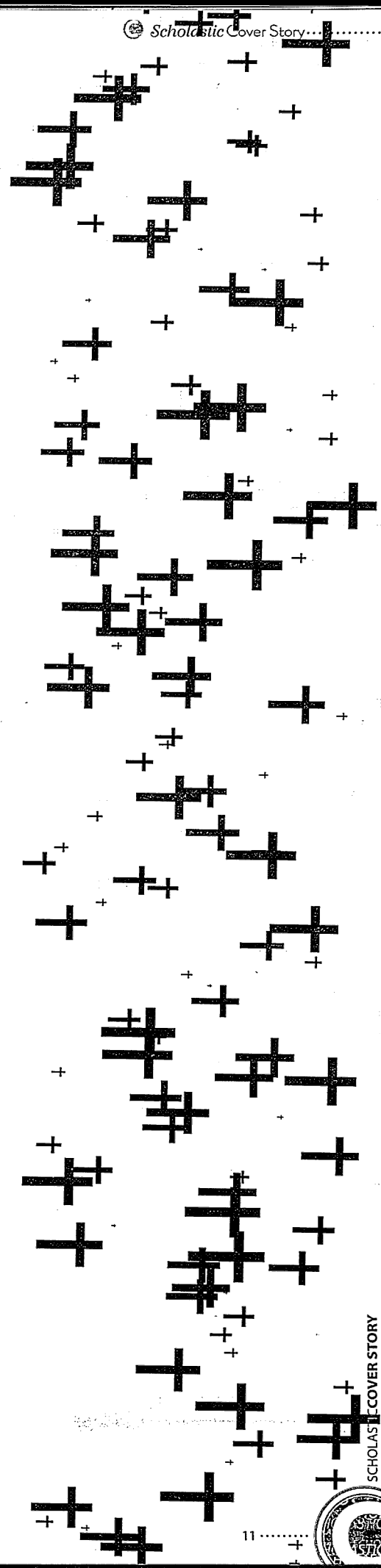
issues relevant in the 2004 election were embryonic stem cell research and gay marriage. Since Bush was opposed to all three practices and John Kerry was opposed only to gay marriage, according to the guide Bush would have been the appropriate choice.

J. Matthew Wilson, a political scientist from Southern Methodist University who spoke at the Matter of Faith conference, said devout Catholics in 2004 were able to look past issues like the death penalty, just war and social justice because "the Church's positions on these views tends to be much more nuanced." He said the Church's opposition to abortion, on the other hand, is a "categorical moral judgment."

The fact that Catholics are even concerned with such issues when they vote represents a huge change from the 1960 election. "It used to be that Catholicism was considered a sociological identity," Wilson said. Catholics in 1960 voted for Kennedy not so much for his policy positions but because he was "one of them." According to Wilson's research, the opposite happened in 2004, which helps explain how Kerry, also a Catholic, lost the Catholic vote. More frequently churchgoing Catholics were more likely to vote for Bush, suggesting that they were swayed more by Bush's positions than they were by Kerry's Catholicism.

This trend was particularly evident among young people. Wilson said only 26 percent of frequently churchgoing Catholics between the ages of 21 and 39 voted for Kerry in 2004. Eighty-six percent of the same demographic voted for Kennedy in 1960. That young, devout Catholics are shifting so overwhelmingly to the right suggests that the denomination will be increasingly politically conservative in the future. "I think religiously conservative Catholics are likely to continue to shift toward the Republican Party," Wilson said. He added that the minority of devout Catholics who remain Democrats are mostly elderly. And while nominal Catholics may continue to lean left, Wilson predicted that many would stop calling themselves Catholics, since the label now applies more to a set of positions than it does to a sociological identity.

Campbell, too, sees Catholics continuing to shift to the right, and he looks to the Notre Dame student body as evidence. "I think the fact that the Notre Dame student body leans Republican and is overwhelm-

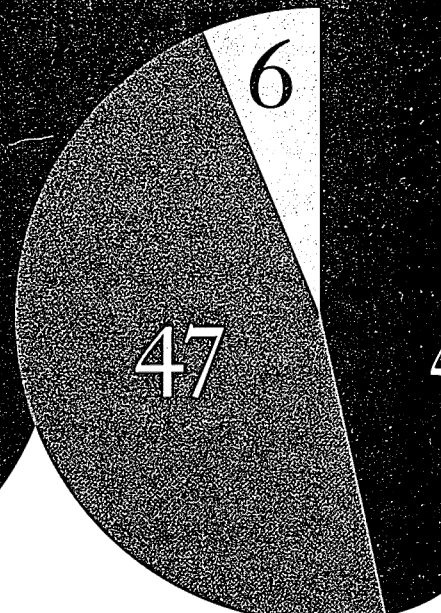
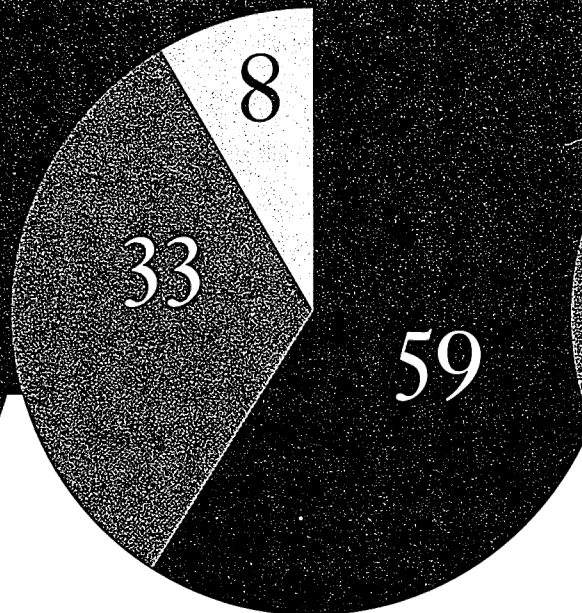
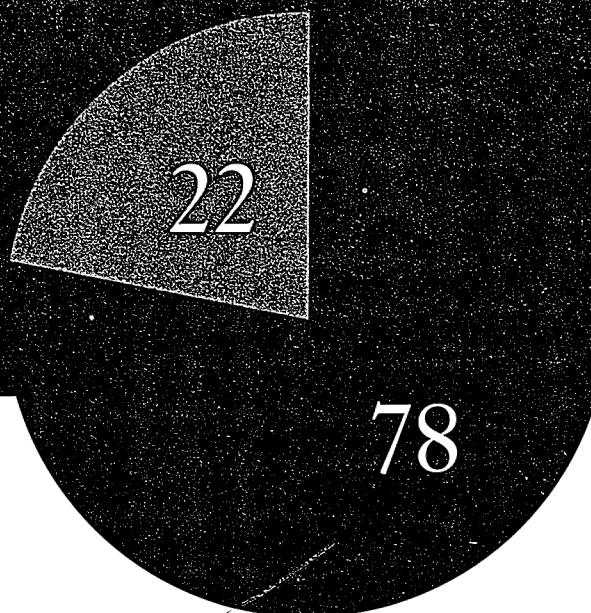


Catholic Vote since

1960

1968

1988



ingly Catholic says something about American politics," he says. "Not every Catholic who comes to Notre Dame is devout, but many are, and the student body leans to the right."

What remains to be seen is how big of a role Catholics will play in the Republican Party leadership and in the leadership of the religious right. Currently, Campbell says, few Catholics in major elected positions could be considered part of the religious right. However, Santorum is one who could be. While Santorum is an advocate for welfare reform and government accountability, he probably is best known for his outspoken stance against homosexuality. He does not believe there is a constitutional right to privacy and has said that "deviant sexual acts" performed in private "undermine the basic tenets of our society and the family." He also suggested that liberalism in Boston was the reason that city was the center of the Catholic Church's sex abuse scandal.

While conservative Catholics like Santorum in major elected offices are rare, they are becoming common on the Supreme Court. In fact, if Samuel Alito's appointment is confirmed by the Senate,

a majority of the court will be Catholic, and all five Catholic justices — Alito, John Roberts, Clarence Thomas, Scalia, and Anthony Kennedy — would be conservative to varying degrees.

That Protestant presidents could appoint a Catholic-dominated Supreme Court might suggest that the dissolution of the tension between Catholics and Protestants in this country is complete. "Among voters themselves, I think the days of tension between Catholics and Protestants are over," Campbell says. But a conservative president may have a reason for appointing a Catholic Supreme Court justice more pragmatic than an appreciation of his or her faith. Because of the stigma now attached to anti-Catholicism, a conservative Catholic may be easier to confirm than a conservative Protestant.

"People who oppose Alito and who opposed Roberts will oppose these nominees because of their positions on abortion and such," Campbell says. "They won't mention their religion, but they'll say we oppose them because they're obviously going to go toward the right. Their supporters will then turn around, and

I'm predicting this right now, they'll say, 'Well you're just anti-Catholic.'"

So whether or not a prevalence of conservative Catholics on the Supreme Court represents an effort by the Republican leadership to incorporate Catholics into its religious coalition is unclear; in fact, some people believe religion has little to do with the increasing number of Catholics in the Republican Party.

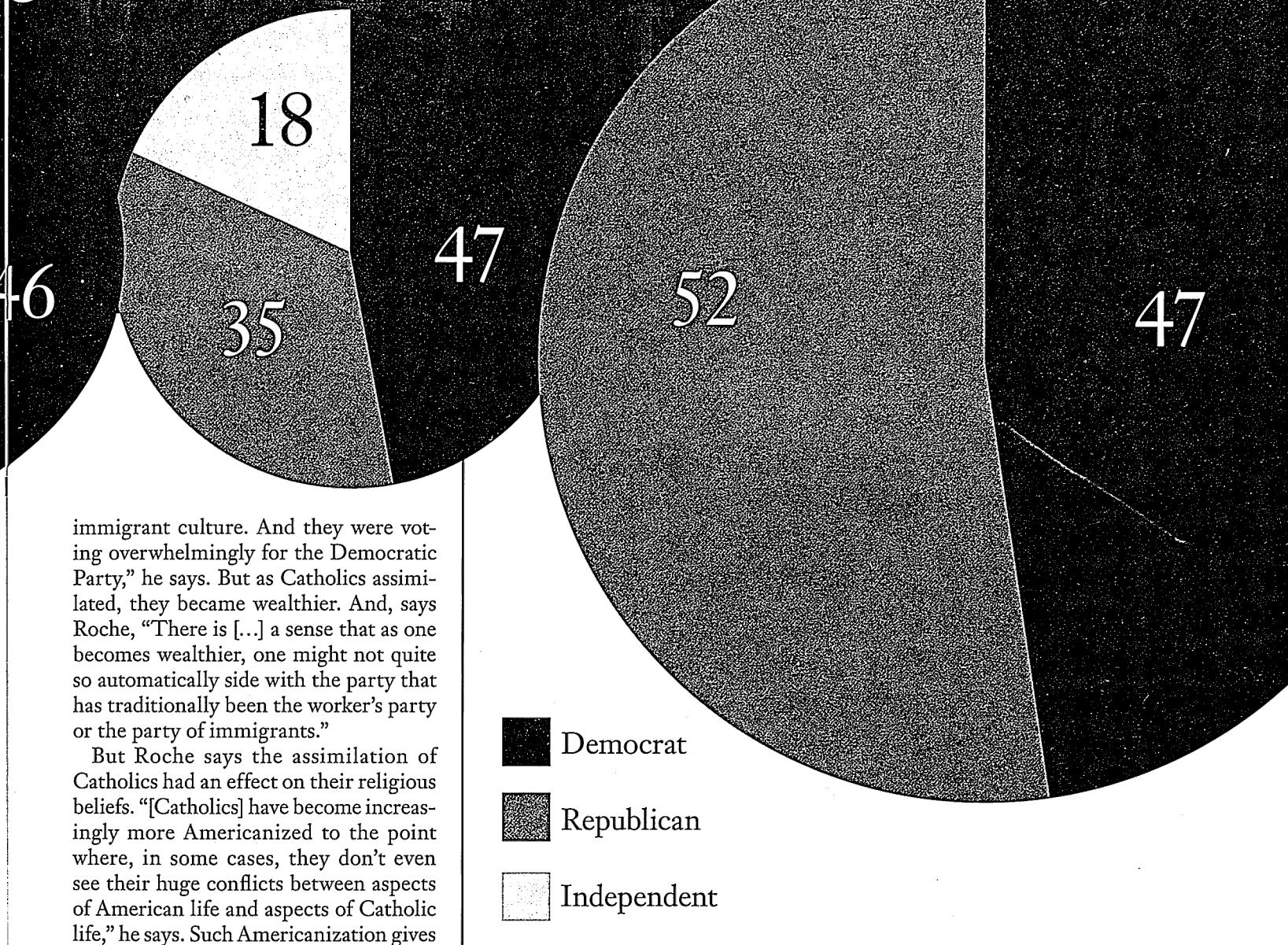
Jamie Kralove is co-president of Notre Dame College Democrats and has been involved in research about why Catholics have shifted toward the Republican Party in the recent past. "It has more to do with socioeconomic status than it does with any other factor," he says. "The membership of the Catholic Church in the United States is, frankly, becoming more and more affluent." He adds, "Catholics, who were once strongly Democratic, were also strongly immigrant, strongly urban. Catholics are becoming strongly suburban, strongly removed from the social issues that prompted them to become Democrats before."

Roche notes these changes, as well. "Certainly when the Catholics came to the United States, they were part of the

1952

1992

2004



immigrant culture. And they were voting overwhelmingly for the Democratic Party," he says. But as Catholics assimilated, they became wealthier. And, says Roche, "There is [...] a sense that as one becomes wealthier, one might not quite so automatically side with the party that has traditionally been the worker's party or the party of immigrants."

But Roche says the assimilation of Catholics had an effect on their religious beliefs. "[Catholics] have become increasingly more Americanized to the point where, in some cases, they don't even see their huge conflicts between aspects of American life and aspects of Catholic life," he says. Such Americanization gives them a "mental license," he says, to "pick and choose" which beliefs they want to adhere to, even if those beliefs aren't consistent with those of the Church.

But it is a reality in American politics that neither the Republican Party nor the Democratic Party aligns perfectly with Catholic positions. American Catholics are forced to prioritize on matters of faith and politics, at least at the ballot box. Some may have to overlook support of abortion to try to ensure social justice.

Others may have to accept the continuance of the death penalty to ensure that marriage remains only the union between a man and a woman.

"It's unfortunate that in our political climate, which is so evenly divided, people feel compelled to come down on one side or the other," says Colin Taylor, the other co-president of College Democrats. "That forces them to make strange bedfellows with political factions that

they otherwise wouldn't associate with. And I think that Catholics, at least some Catholics, fall into that trend."

So not all Catholics, not even all serious Catholics, can be lumped into the religious right. "It's a very diverse and heterogeneous group," Campbell says. "A truly devout Catholic has a very hard time deciding how to vote."



Now You See Me ...

Demonstration informs Irish about poverty



NOW YOU SEE ME: Senior Jordan Cornett participates in a required project for Professor Robert Sedlack's Graphic Design 3 class. He is shown portraying a homeless stereotype in front of the Hesburgh Library the day of the Syracuse game.

• Michael O'Connor

The morning of the Notre Dame-Syracuse game seemed like any other. Alumni and visitors scurried around campus, taking pictures in front of notable landmarks; fans followed the marching band in preparation for another thrilling football game; and students enjoyed themselves at tailgates with family and friends. One thing that was not so typical on that morning, however, was the presence of two ostensibly homeless people below the outstretched arms of Touchdown Jesus. In reality, though, these apparently homeless individuals actually were three Notre Dame seniors who were participating in a project whose goal was to create awareness on Notre Dame's campus about poverty.

The project was a requirement for Professor Robert Sedlack's Graphic Design 3 class. The class was divided into four groups of three, and each group addressed the problem of poverty from either a worldwide, national, regional or local viewpoint. The initial focus of the project was on the aftermath of Hurricane Katrina, but because of the students' various backgrounds, Sedlack's students also were encouraged to investigate poverty from different perspectives. "Katrina revealed the problem of poverty to the nation and forced Americans to realize that we, ourselves, are not immune to it," Sedlack says.

For the project, the professor

instructed his students to use words and images to make a statement about poverty. One of Sedlack's major concerns was that the project would turn into a parody of the homeless. Therefore, he stressed to his students the need for a serious tone in their presentations. As a class, Sedlack's students went to the Center for the Homeless to obtain facts about South Bend's poverty situation and to develop project ideas.

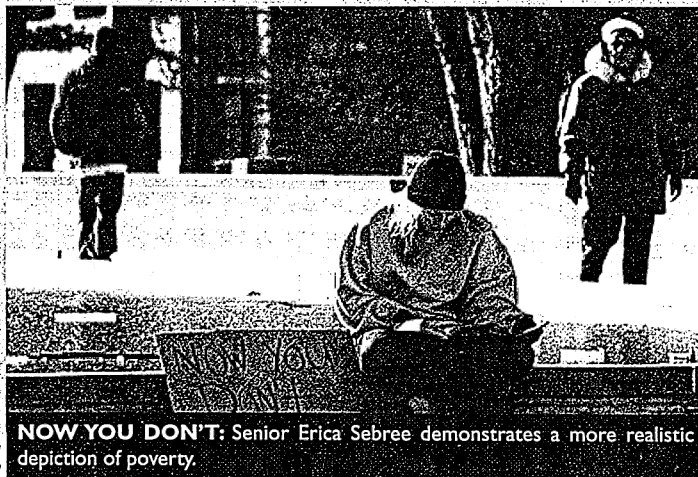
The group of seniors Rick Cornett, Caroline Howard and Erica Sebreer chose to focus on the poverty of South Bend, particularly the idea that impoverished people do not always look like the stereotypical homeless person on the street. "We wanted to use the shock value," Howard says, "to make it more visible. The key word was visibility." The three decided to perform their project for an hour on the Saturday morning of the Syracuse game. They chose the reflecting

pool in front of the Hesburgh Library, a highly trafficked area of campus on home football Saturdays, to reach many people at one time with their message.

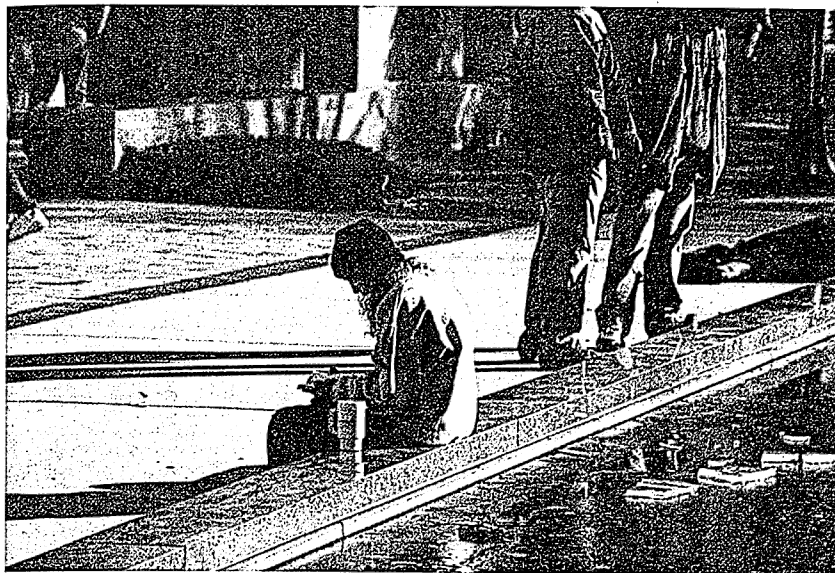
For the demonstration, Cornett dressed as a stereotypical homeless person. He wore stained, torn pants with an old ratty blanket covering his entire body and rags covering his face. Sebreer, on the other hand, dressed as a person with more typical but older and less fashionable clothing. Holding a piece of cardboard that said, "Now You See Me," Cornett clearly attracted attention. In contrast, Sebreer, holding a "Now You Don't" sign, represented those who were not easily recognizable as homeless but who suffer from poverty nonetheless. Although Cornett's attire was indeed more obvious, he did not want people to be able to realize his identity as a forward on the Notre Dame basketball team. "I wasn't doing this for publicity," Cornett says.

"This was a serious project, and I didn't want people to be distracted by the fact that I was a basketball player."

All three were nervous about people's reactions to their message, but were resolved to put their project into action. Cornett curled up on the ground at the base of the reflecting pool with a full garbage bag at his feet, while Sebreer sat on the edge of the pool among other people. "It was amazing how I blended in with everyone," Sebreer says. "I couldn't be



NOW YOU DON'T: Senior Erica Sebreer demonstrates a more realistic depiction of poverty.



PHOTOS BY CAROLINE HOWARD

“People were actually taking pictures with Rick, leaving him money and even [offering] him a beer,” Howard says.

picked out from the crowd of people I was sitting with unless you knew what we were doing.” Howard documented the project by taking pictures of Sebree and Cornett and making sure that everything ran smoothly.

Along with their signs, Cornett and Sebree had cards around them that indicated that “in South Bend alone, there are over 17,000 people living in poverty each year ... visible or not.” On the back of the cards were several local organizations’ Web addresses, including the Center for the Homeless, Hope Rescue Mission, Food Bank of Northern Indiana and The Salvation Army, to inform passers-by of the organized attempts being made to help the problem of local poverty and homelessness. The students received approval from each organization to include their names in the project.

Reactions to the scene varied. Some people actually believed that the two students were homeless, while others realized it was a project. Sebree recalled little children asking their parents what was going on, to which they responded that it was “probably students doing some sort of project.” However, according to Cornett, “People were also walking by saying, ‘That’s terrible,’ and, ‘That’s ridiculous.’ Only one person actually walked right up to me and took a card.” Howard observed that many people avoided Rick but had no trouble coming closer to Erica. There were a few, however, who came closer to Rick, but not necessarily with the right intentions. “People were actually taking pictures with Rick, leaving him money,



and even [offering] him a beer,” Howard says.

The three did not remember seeing any Notre Dame students around during their project. They realized that choosing a location like the library would not be directed towards students, but that going to an area where there would be tailgating would take away from the serious tone of the project. “We didn’t want to be overly aggressive in our demonstration, and [we] had all of the necessary approvals from the Department of Art, Art History and Design,” Sebree says. “Alumni didn’t react negatively, and security did not give us any problems, but many people were shocked to see a homeless person there at the reflecting pool.”

Although the project lasted for only one hour, the three believe that it made a difference. Some people may have strayed purposely from the disturbing



scene, but many took the time to at least look at the cards and see the connection between Cornett and Sebree. “If only a few people understood our message and took a card then we were successful,” Cornett emphasizes.

NOTRE DAME'S CELL-ECTIVE RESEARCH

• Daric Snyder

On a typical August evening Americans around the country are gathering around their televisions. Among the millions tuning in are some of the nation's greatest minds, including both scientists and theologians, each watching with skeptical eyes. It isn't a new primetime crime scene investigation show they're watching, but an address from the president on the future of embryonic stem cell research in America.

In August 2001, President George W. Bush declared restrictions on federal funding of human embryonic stem cell research. The controversial research, made possible by scientific progress in the late 1990s, revolves around the extraction and manipulation of embryonic stem cells — highly potent cells capable of differentiating into many types of specialized cells. Already, adult stem cell research, advanced by several decades of work, has resulted in many useful medical applications, such as bone marrow transplants for treatment of certain cancers. More recently, scientists have used adult stem cells in successful repairs of damaged tissues in laboratory animals and humans.

Some voices in the scientific community, such as the National Institutes of Health, believe embryonic stem cell research holds an ultimately greater potential for advancement than research into adult stem cells. This year, researchers at the University of Wisconsin-Madison converted embryonic stem cells into functioning neurons, the building blocks of the brain and nervous system. In the future, scientists hope embryonic stem cell research will lead to exciting new treatments combating cancer, repairing damaged and ailing organs and even restoring lost senses and paralyzed limbs.

Despite the potential offerings of the research, controversy impedes embryonic stem cell research. An embryo collected from unused reserves in fertility clinics is destroyed by the stem cell extraction process; this is the source of controversy. Many, assigning human rights and a soul

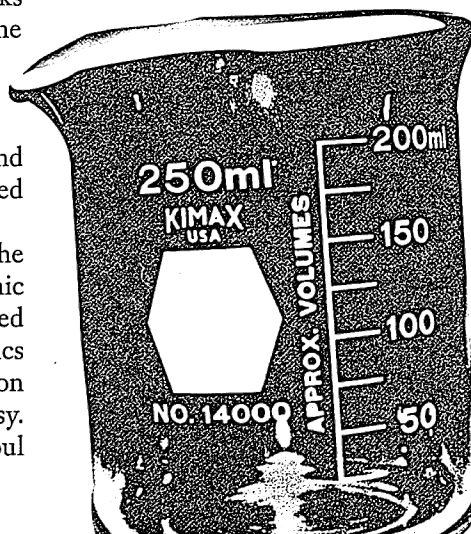
at conception, find the destruction of an embryo equivalent to the death of human being. This belief aligns with the current doctrine of the Roman Catholic Church. The Vatican document, *Donum Vitae* (The Gift of Life), says, "The human being is to be respected and treated as a person from the moment of conception." As such, the Church opposes embryonic stem cell research as well as the in-vitro fertilization methods that leave behind embryos the research attempts to utilize. These theological views of the Church are shared by several other religious sects, totaling many millions of followers in the United States. With these ethical concerns in mind, President Bush placed restrictions on federal funding of embryonic stem cell research. Federal funding was reserved only for research on more than 60 embryonic stem cell lines established prior to the restriction. The goal of the mandate was a compromise: providing no funding for research leading to the destruction of embryos, discouraging the act but granting money to research where the embryo was already destroyed. The restrictions did not affect funding for adult stem cell research or prohibit privately funded embryonic research.

The debate over embryonic stem cell research has continued since the federal restrictions on funding were enacted. Scientists have requested more funding for new stem cell lines, arguing the cell lines permitted under the restrictions have degraded, becoming unusable. Re-

cently, several influential congressmen, including Senate majority leader Bill Frist (R-Tenn.), a doctor, and Senator Arlen Specter (R-Penn.), a cancer patient, have pushed for an ease in the restraints. Earlier in the year, a bill expanding funding to new stem cell lines might have been passed, but the vote lacked the supermajority needed to override the veto threatened by President Bush. An additional bill, expanding federal funding for adult stem cell research, passed easily.

The impact of this national debate affects Notre Dame as it is both a Catholic university and a federally funded research institution. According to Professor Charles Kulpa, chairman of the department of biological sciences, no human stem cell research is being conducted at Notre Dame. The lack of research is not necessarily for ethical reasons but because the department's research focuses on other areas, such as infectious diseases, genetics and ecology. Federal funds help drive some of the department's research, so regulations are complied with.

Beyond the biology department, the ethics of embryonic stem cell research are a topic for discourse. Though the Catholic Church is strictly opposed to the destruction of embryos, scholars at Notre Dame are not bound to this doctrine. Notre Dame maintains academic freedom, allowing for free debate without Church interference. Indeed, some faculty, even within the theology department, support embryonic stem cell research. Theology professor Jean Porter argued against the current Catholic doctrine of a human soul present from conception in the February 8, 2002 edition of *Commonweal*. Porter finds the support offered for assigning a soul at conception "weak arguments, at least insofar as they are offered as a basis for public policy." She clarifies the current view was not always Church policy, pointing to Aquinas's view that the unborn are not assigned souls until later in their development. Porter hopes the Church can establish a doctrine based solidly in both scientific fact and religious truth. ☉



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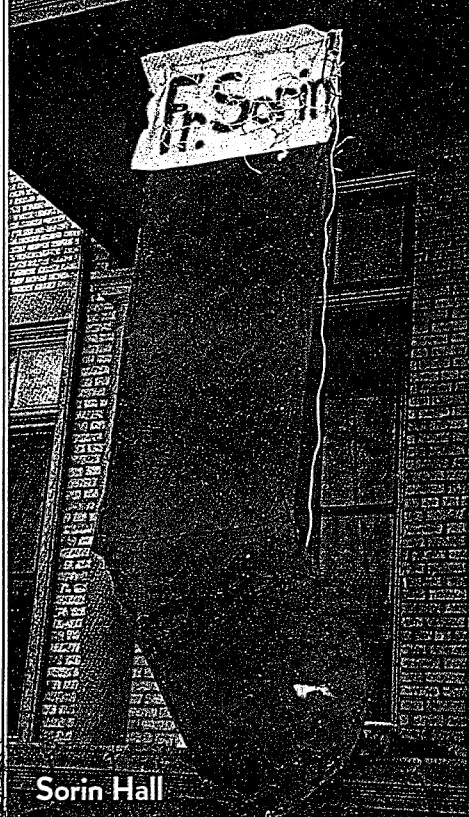
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Corby Hall



Sorin Hall



Stanford Hall





Main Building



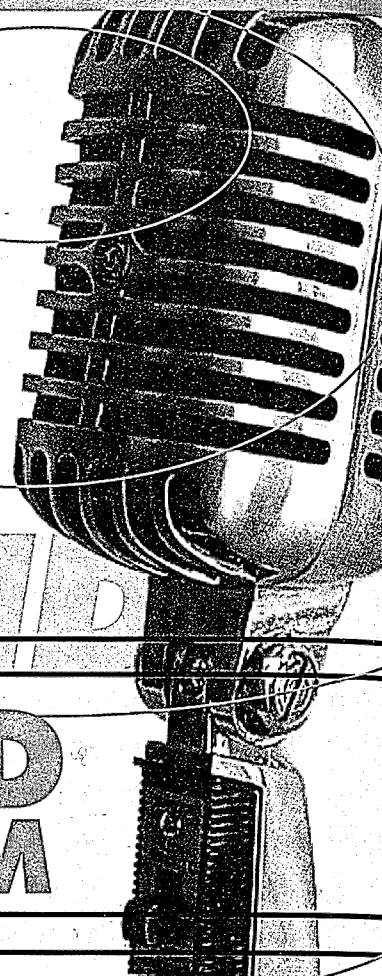
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O'Shaughnessy Hall

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Dome Lights

• compiled by **claire sobczak** •

Notre Dame students generally have not been known for their political involvement. But if the information on the Facebook means anything — which it does — the claim that Domers are politically apathetic falls away. Behold, the Facebook groups students have joined to express their political leanings ...

818 *Students belonging to the “Conservatives” group*

508 *Domers who identify themselves as part of the “Liberals” group*

1,146 *“Students Waiting for a Better America (2008)”*

35 *Undergrads are “People Against Crazy, Liberal, Tree Hugging Feminazis”*

13 *Notre Dame scholars that believe “Friends Don’t Let Friends Be Republicans”*

123 *Students constitute the anti-establishment “Libertarians” group*

122 *Facebookers agree that “Liberal Protestors Make Me Laugh”*

Q & A

with the president of the
Progressive Student
Alliance

Molly Hayes



DAVID REDENBAUGH

• **claire sobczak**

Sophomore Molly Hayes, president of the Progressive Student Alliance (PSA), is a proponent of social activism and progress on campus. Scholastic had the chance to sit down with this human rights advocate and learn about PSA's place in the Notre Dame community.

What exactly is the mission of the Progressive Student Alliance?

Historically, PSA has been considered an extremely radical, left-wing student organization. This may be an enticing concept to certain students here, but it also gives off the impression that we are elitist and unwelcoming. This year, we are trying to change that perception of PSA.

What are you doing this year that you feel will make a difference in how students view PSA?

We are trying to make PSA much more inclusive this semester by changing the way we approach the issues at hand. The problems and social concerns we tackle are not merely liberal issues, they are issues of social justice. A student's political preference should not change the fact that we all need to work for this cause.

In what way has PSA worked for social justice this year?

We have organized projects this year that are based in Catholic social teaching, such as the Campus Labor Action Project and raising awareness about

the genocide in Darfur. These are issues that everyone should be concerned about, and because of this we are attracting a broader range of students, including those who consider themselves to be conservative Catholics.

In your opinion, what is the best thing about being a part of PSA?

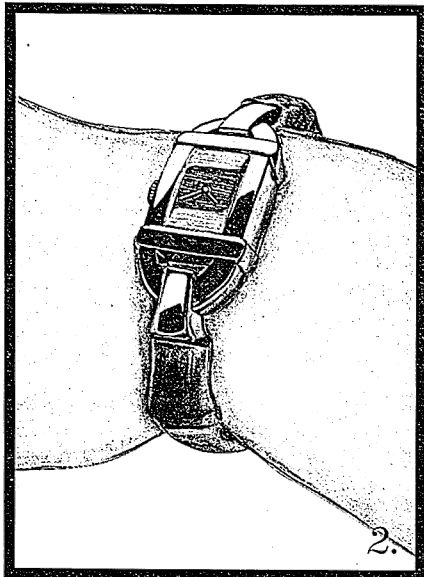
The best thing about PSA is that the meetings are really informal, so anyone can drop in and raise an issue that they feel needs to be addressed, and we will be there to help out with the cause.

What should students expect to see from PSA in the future?

For next semester, we plan on perpetuating projects from this semester, such as the Campus Labor Action Project. Sponsoring the McDonald's Fair Trade Campaign with the Coalition for Immokalee Workers is also in the works.

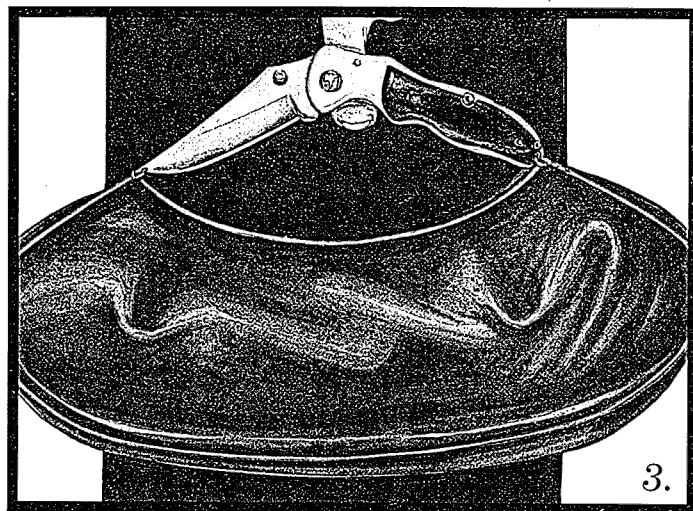
The Progressive Student Alliance meets every Tuesday night at 8 p.m. in O'Shaughnessy Hall. All students are welcome.

Sketches by Anna Scott

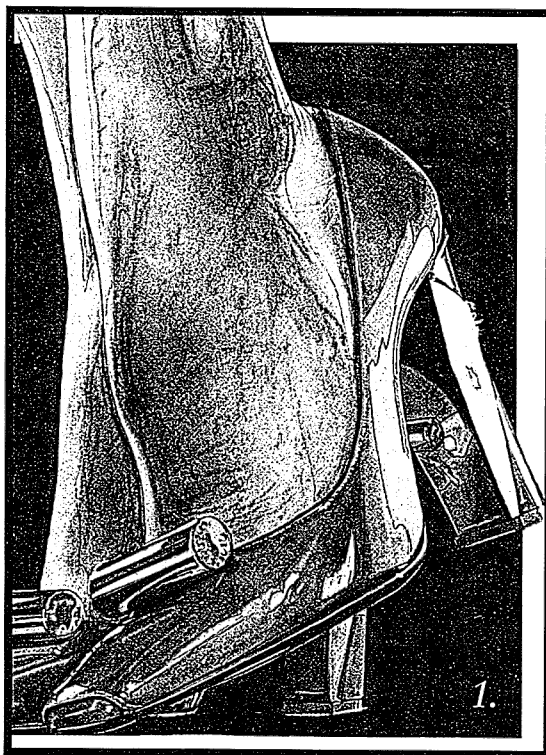


Passion

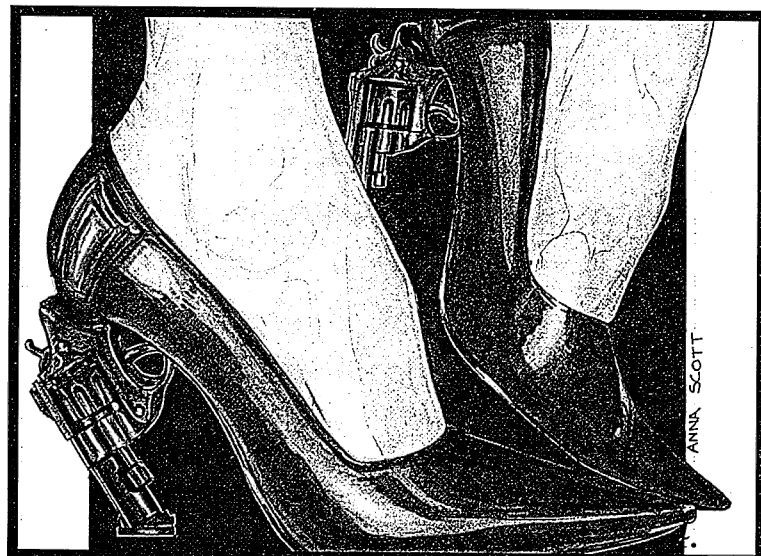
for



Fashion



1. A drawing of shoes inspired by Louis Vuitton
2. A watch inspired by Gucci
3. A purse to complement the pair of shoes shown to the right
4. A pair of shoes designed by Anna Scott and inspired by the French and Italian designers represented in Notre Dame's student fashion show
5. A layout from *Vogue* in which every design shown is from a designer that will be represented



Notre Dame students organize a show exhibiting the best in French and Italian design

• sarah barrett

Chanel, Dior, Gucci, Prada, Fendi and Dolce & Gabbana are among the many French and Italian designers that will appear on Washington Hall's Lab Theater runway on Jan. 20 and 21. Initiated by the French and Italian clubs, this event aims to illustrate the deep cultural history of fashion in France and Italy through a formal fashion show and photo exhibit.

After receiving a phone call from the French club in late September, coordinators, seniors Patrick Riveron and Dan Kettinger started on the project. They then teamed up with fashion enthusiasts Mai Quant and Anna Scott, both seniors, to work on clothing design and production. The project was initially prepared as an educational display of the major differences between the French and Italian aesthetic. As their work progressed, however, it soon evolved into a more formal affair that now includes seven male and 14 female models. Riveron says that they selected models that they felt would best communicate the attitude of each designer. "A model for Gucci has a very different paradigm than that for Chanel," Riveron says.

Scott, the show's designer, expresses her love of fashion and articulates how her experience abroad and her classes have cultivated a deeper appreciation for her work on the show. "I'm majoring in industrial design and minoring in Italian. I think that is the closest I could come to fashion design at Notre Dame, since there is not a fashion program here. However, my industrial design professors are great and let me do fashion-related work wherever possible. My real interest is shoe and accessory design," Scott says. "Minoring in Italian as well as studying in Italy last year has been really beneficial for my interest in fashion. I now understand the culture from which so many great designers come."

Quant and Scott are preparing 40 outfits, including original pieces from the designers, clothing that they have modified and some of their own designs.

Hoping for funding from both the French and Italian clubs, Scott is designing and producing outfits inspired by designs she saw on recent trips to Paris and Milan. Various students on campus also have donated pieces for the show.

Commenting on the progress they have made thus far, Scott says, "We are presently getting together an outfit from each designer which will embody their look on

decades. The French designers showcased will include Chanel, Hermès, Chloé, Louis Vuitton and Christian Dior, among others. Some of the Italian designers will be Prada, Gucci, Versace and Dolce & Gabbana. Various American guest designers, including Caroline Purvins, will be displayed as well.

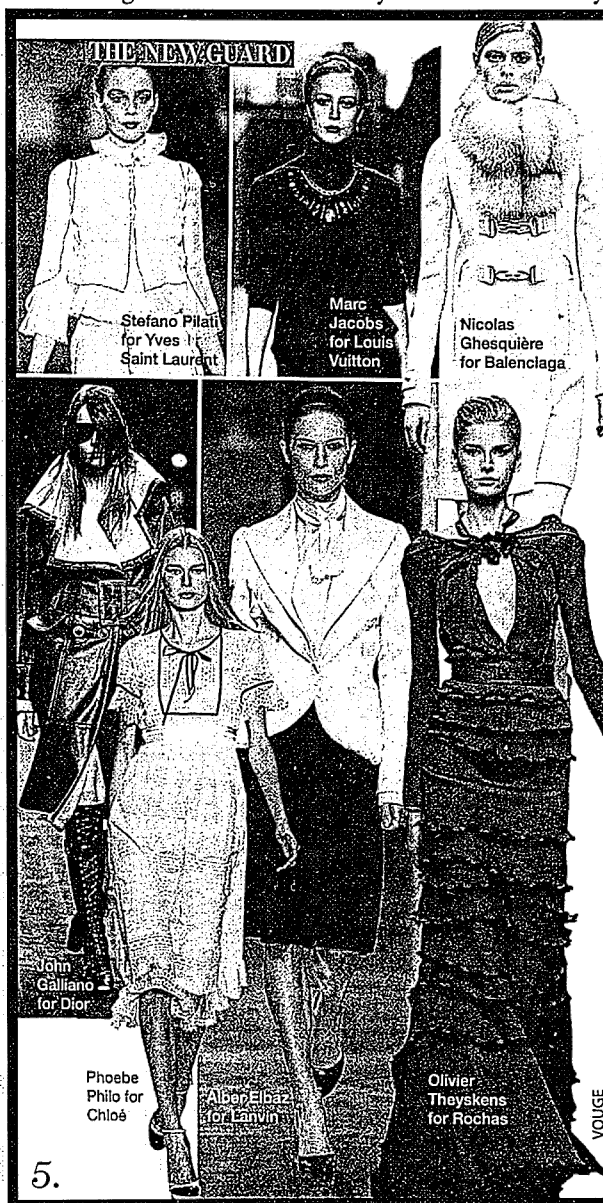
The purpose of the gallery, Riveron says, is to highlight the show's educational mission. "Fashion is a very important part of our Western cultural heritage," he says. "Many view fashion today as particularly superficial; it is our goal to emphasize how important it has been throughout history, with specialized workers establishing their livelihoods on making gloves and hats, and how that translates to the fashion we see today."

All four students collaborating on the show either have studied or lived abroad, and each of them has a solid understanding of and appreciation for European designers and fashions. Together, the knowledge they will bring to the show is impressive. Quant is from Nicaragua and spent a lot of time in France and Spain before studying in Rome with Scott, while Kettinger studied in Angers, France.

"We were all very excited when we were approached about this project," Riveron says. "Fashion has always been a personal passion of mine, and I definitely think its cultural importance is not emphasized as much at this university as it should be."

The show initially was intended to be a small, private affair, and the show's coordinators will be sending several private invitations. But tickets now will be sold to the public, as well, and proceeds will be donated to a charity yet to be determined.

The show will be the first of its kind to be held by the French and Italian clubs at Notre Dame, and Scott promises an eye-opening experience. "The show will be fun as well as a little educational," she says.



the whole, if that is even possible. There will also be a slide show running as the models will be on the catwalk, showing pictures of clothing made by the designers represented in the fashion show."

In addition to the 40 pieces, there will be a photo gallery showcasing the major designers who have influenced French and Italian fashion over the past three

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MUSIC review

• Meaghan Garvey

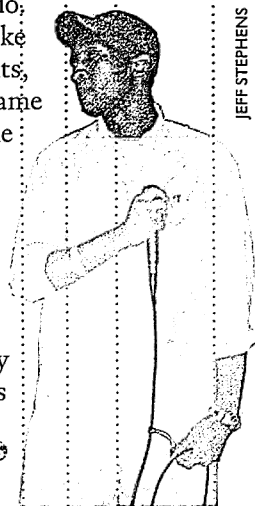
When asked to describe their music, it seems that at least 87 percent of artists, apparently so impressed with their newest musical release, respond with a formulaic answer that falls somewhere along the lines of: "It's indescribable, man. (Insert blank look on musician's face.) Uh, it sounds unlike anything else out there." But with thousands of artists making such empty declarations while using recycled beats and hand-me-down chords, it's easy to be skeptical. However, when junior Jeff Stephens (aka: Da Natural) and Dave Moisan (ND '05) tell you their sound is indescribable, believe them. "We're [the combination of] a Kentucky singer-songwriter and a Chicago rapper," says Stephens, the "rapper" of the duo. "I don't know anyone else who does this," he adds. A group that seamlessly melds melodic acoustic guitar and southern-tinged pop-rock with clever, heavy, smooth-voiced

rap? No, it must be admitted, I can't quite recall a comparable sound off the top of my head.

Stephens and Moisan's newly released album, "Unplugged," which was co-produced by Moisan and Napoleon Suarez (ND '04), is a fusion of seemingly polar genres, but the project comes together spotlessly. The nine-track album opens with "Life Isn't Fair," in which Moisan's Latin-infused guitar rhythms and tender-voiced refrain are complemented by Stephens' smooth rhymes. The second track, "Dedication Remix," highlights Stephens' poignant, emotion-filled rapping and Moisan's soulful, ballad-perfect voice, which are set to a minimalist guitar background. The highlights of the album, though, are "Drive," "I Have a Dream," and Stephens' personal favorite, "Don't Worry." The aptly-titled "Drive" is reminiscent of a summer road trip — the rolling, easy, twanging beats a reminder of Moisan's Southern roots. "I Have a Dream," with its interspersed clips from Martin Luther King's famed speech of the same name alongside Stephens' intelligent lyrics, is nothing short of inspirational. "Don't Worry" features Moisan's best singing and Stephens' most fast-paced

rhyming — which at times reaches an almost Twista-caliber rapidity — set to a rich background of strings.

Stephens earned quasi-celebrity status on campus at AcoustiCafe his freshman year, and he is bound and determined to integrate himself into the musical world. "I play any show I can where there will be a lot of people," he says. His desire to make it big has less to do with fame, though, and more to do with a personal hunger. "For some people, math and science is innate to them; it just comes naturally," Stephens says. "For me, music is innate. It's something I was born to do; I'm just trying to make the best of my talents, but [becoming a big name in music] would be the only happy ending to this story for me," he adds. If "Unplugged" can be taken as indication of Stephens' and Moisan's musical talents, the happy ending that Stephens so desires might just come true.



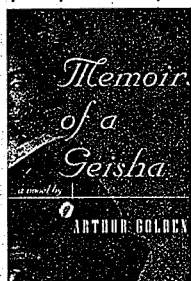
JEFF STEPHENS

STAFF PICKS : BOOKS FOR CHRISTMAS BREAK

"Memoirs Of A Geisha - Arthur Gold-

Although the film version will be released on December 9, the book "Memoirs Of A Geisha" is a must-read as a strikingly well-researched peek into the geisha culture of pre-WWII Japan. Written in flowing first-person prose, the story tracks a girl named Chiyo as she is sold by her father into servitude as a maid to a ruthless, drunken geisha in hopes that Chiyo could someday be a geisha herself. Chiyo soon realizes that devoting her life to entertaining others leaves little time for her own desires. Before checking out the movie, it is necessary to read this fast-paced novel.

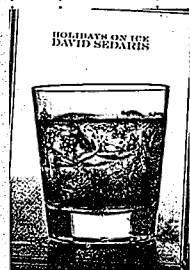
—Doug Schlarman



"Holidays On Ice" - David Sedaris

This collection of scathingly hysterical Christmas-themed stories will put a new spin on the holiday season. The six stories, some previously unpublished, cover topics ranging from Sedaris' short-lived stint as a Christmas elf at a New York City Macy's to a review of children's Christmas pageants. A relatively easy read, I finished this book on the one hour flight home last Christmas break, frightening some of the other passenger's with my laughter. Sedaris writes witty, irreverent Christmas stories, with some twisted morals of their own.

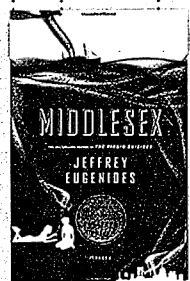
—Regina Gesicki



"Middlesex" - Jeffrey Eugenides

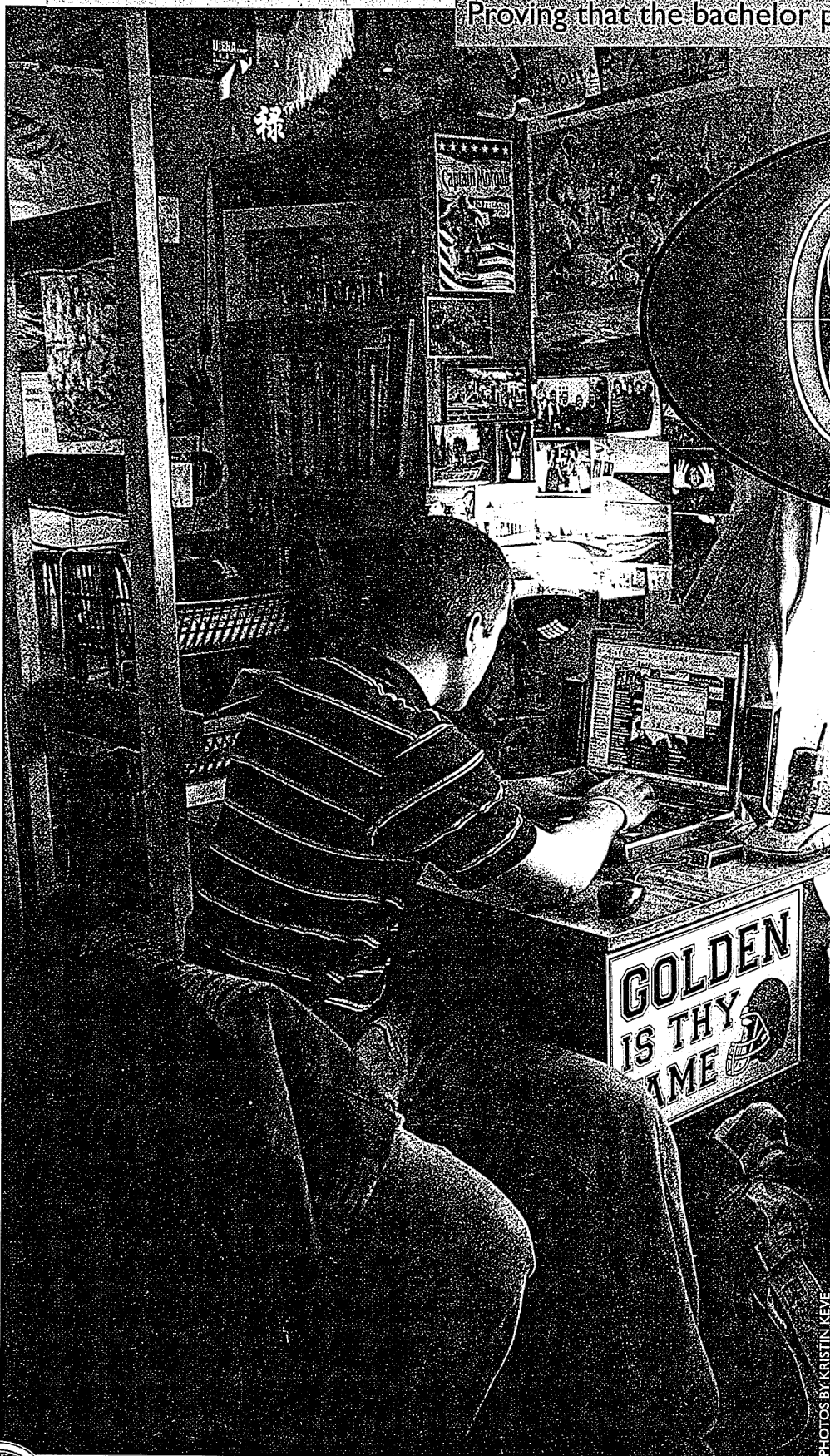
For a novel about Greek immigrants, the history of Detroit and a hermaphrodite, Eugenides' Pulitzer Prize-winning second novel is surprisingly normal. The protagonist, Cal Stephanides, explains how he went from a faulty gene spawned by an incestuous couple from Smyrna to an adolescent girl in the Motor City to a middle-aged man (sort of) looking for love in Berlin. Despite Cal's uniqueness, any reader can relate to his dysfunctional family, his awkward adolescence and his aching first love. Eugenides, like John Irving, is an imaginative author who writes gracefully, and through "Middlesex" he demonstrates his ability to be both entertaining and profound.

—Jim Ryan



Commodious Confines of 445

Proving that the bachelor pad can meet bachelorette standards



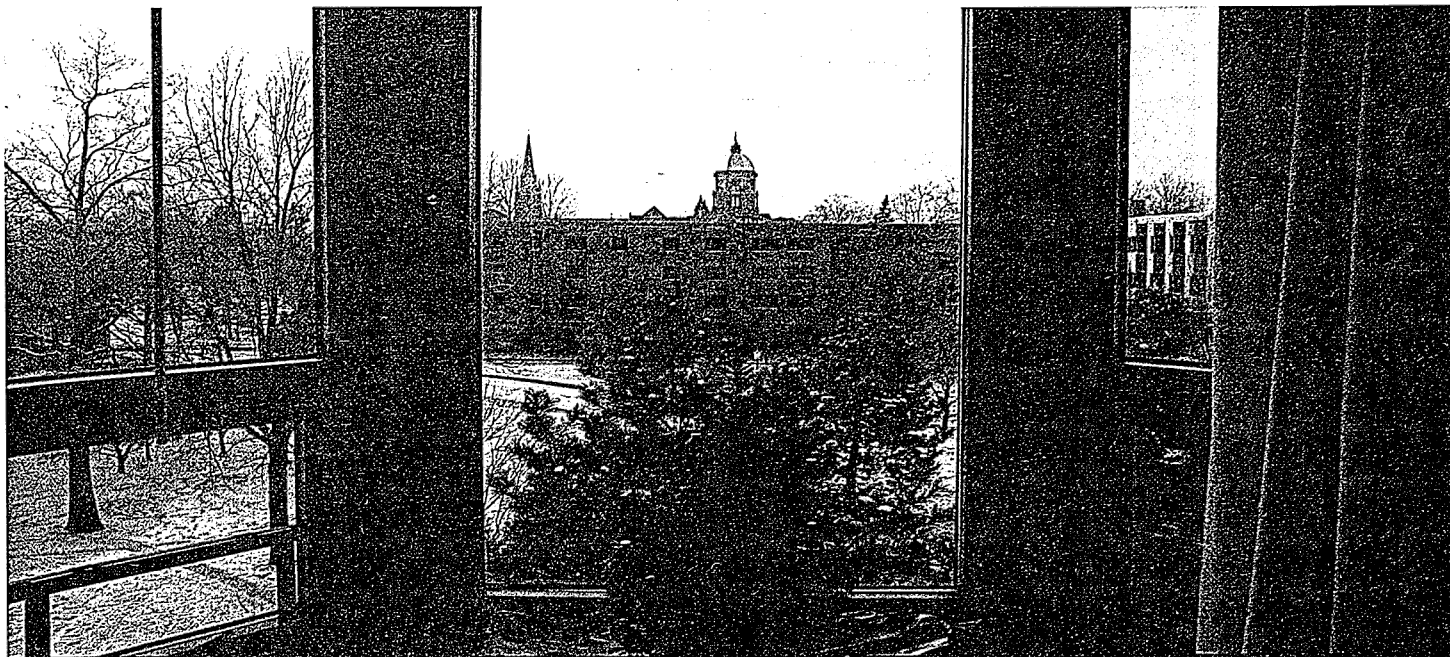
CRIBS

• claire sobczak

The odor of stale beer lingers in the air. The walls are “decorated” with a poster of a naked supermodel in one corner and a portrait of Kramer from *Seinfeld* in another. And who even knows what fungal growths have infested the futon. Most male dorms follow this code — or something close to it — for furnishing their rooms. But 445 Knott Hall is somewhat of an oasis amidst the predictability that plagues many of the male abodes on campus.

The roommates, juniors Jeff Gonzales and Nick McGregor, have transformed their cold, cinderblock confine into a relaxing, atypical dorm room. “We wanted to get rid of the prison feel of normal guys’ rooms,” McGregor says. The roommates have indeed achieved this goal, finding a balance between a nice room and the stereotypical “guy’s room.”

The boys pride themselves on the comfortable, spacious feel that the room emits, particularly due to its high ceiling, great view of the Dome and well-placed decorations. The walls of 445 are completely covered with posters that express the roommates’ personal interests. “Like lots of people at Notre Dame, we like sports, music and having fun,” Gonzales says, “and the room is put together well to express these interests.”

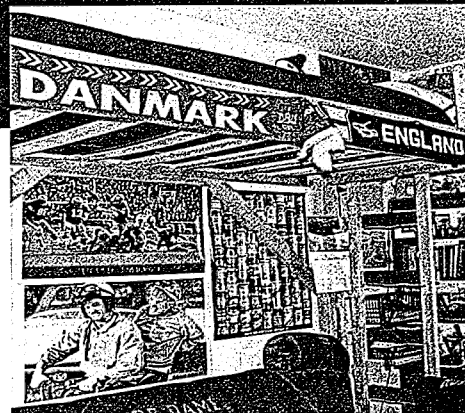
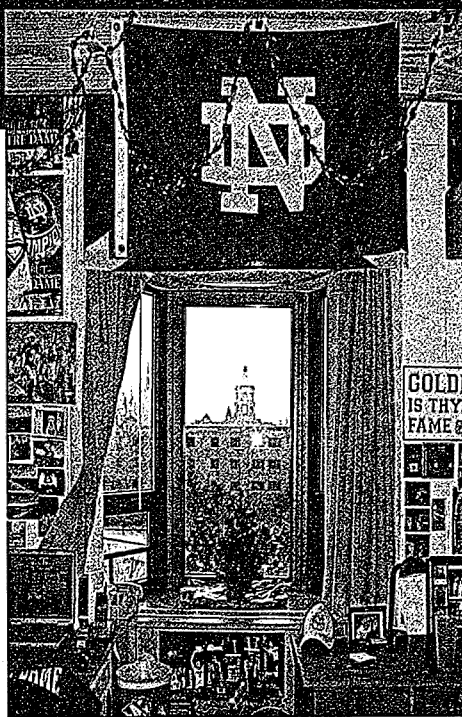


A ROOM WITH A VIEW: A window offering a fantastic view of the Dome is one of 445's many attributes.

Gonzales also likes to collect souvenirs from his travels and has included them in the room's motif. Such items as a Scottish flag, a scarf from Denmark, various mementos from his travels around the United States and an Irish flag bedeck the room. As a member of Navy ROTC, Gonzales also traveled to the Pacific for three weeks last summer and brought back souvenirs from Australia and the Marianas Islands and has posted pictures from this trip all around the room.

Both roommates agree that the hospitable feel of the room affects how they like to entertain their visitors. "We always try to buy higher quality beers — like Sam Adams or Newcastle — to make the room feel a little classier," McGregor says. Gonzales also adds that "the room has a really chill feel to it, and people like knowing they can come to a room where they can relax and have a good time."

Room 445 proves that regular college boys can have well-decorated rooms. Airy, uncluttered rooms where one can actually see the color of the carpet seems to be a rarity at Notre Dame, and Gonzales and McGregor's room is a much-needed breath of fresh air. For people who need an escape from the smothering atmosphere of dorm life, room 445 will easily help them to regain their sanity and restore their faith in on-campus housing.



Top: Gonzales' trips around the world have been a large inspiration for the room's decorations.

Left: Another picturesque view of the Dome.

Bottom: The room is comfortable without losing its college feel.



ND Zone Football Review

• Nicole Dorner

Looking back on the fall semester, I can recall my favorite moments in Irish football, including junior wide receiver Jeff Samardzija's touchdown streak, junior quarterback Brady Quinn's phenomenal passing record and Notre Dame's glorious selection into the Fiesta Bowl, to name a few. However, when you spend every Saturday for three consecutive months glued to the television set watching football, it's difficult to forget some of the other exciting football programs and their influential games of the 2005 season. On that note, I would like to present to you my list of instant gridiron classics from the previous year, ranging from the season-changing to the heartbreaking. And so, without further ado ...

1. University of Miami v. Virginia Tech

Lane Stadium, home to both the Virginia Tech Hokies and one of the loudest college football fan bases in the country, was brought to silence on November 5 when the Miami Hurricanes handed the Hokies a dominating defeat on Virginia Tech's home turf. At no point in the game did Virginia Tech show any signs of life, and it wasn't until the fourth quarter that the Hokies even were able to put points on the board. By then it was too little, too

late. The Hokies' Rose Bowl dreams, not to mention their 16-game winning streak, went by the wayside at the hands of the relentless Hurricanes.

2. Michigan v. Penn State

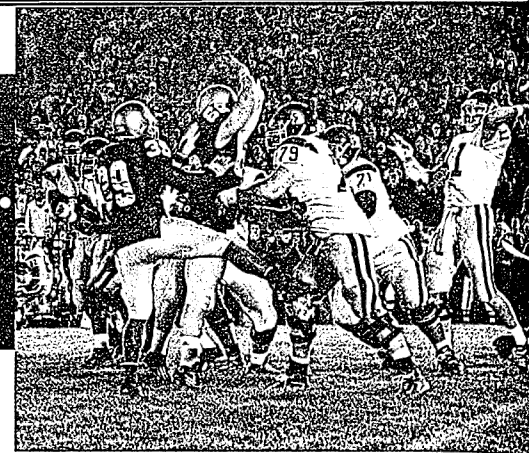
On the final play of this game, Michigan's sophomore quarterback Chad Henne threw a 10-yard pass into the waiting arms of freshman wide receiver Mario Manningham, giving the Wolverines a 27-25 upset over the Nittany Lions. Although it was their only loss in an otherwise phenomenal season, the Nittany Lions' fall to Michigan was enough to put to rest any arguments that they deserved a shot at the national championship.

3. Texas' entire season

Unlike USC, Texas hasn't had to rely on fourth-quarter comebacks and lucky bounces to come out victorious. Averaging both 50.9 points per game and a 36.3-point margin of victory, Texas never slowed up on an opponent, no matter how large their lead already was. It will be interesting to see them tackle the Trojans in Pasadena, Calif., for the national championship next month.


4. Tennessee v. LSU

Down 21-0 on the road at the end of the first half, the Vols somehow pulled off an astonishing comeback to send



this nail-biter into overtime. After LSU kicked a field goal on the first possession of overtime, Tennessee responded with a one-yard run into the end zone to win the game and shock the LSU faithful. Even though the Volunteers ended the season with a losing record, this match stands out as one of the most exciting games of the year.

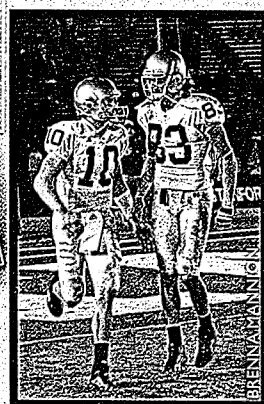
5. Notre Dame v. USC

With more hype than almost any other game in 2005, this match-up seemed destined to go down in the history books. After battling for all four quarters, Notre Dame looked like it was going to win, and the Irish were ahead on the scoreboard as the final seconds of play ticked off the clock. But then, after referees reviewed the "final" play of the game, seven seconds were put back on the clock, and USC sneaked into the end zone for the Trojans' victory. While you can disagree with the amount of time placed back on the clock or the spot of the ball, no one can deny how amazing the game was. This game is one that makes people's eyes grow wide when someone says to them, "I was there." 

From the
Notre Dame
vs.
The Other Guys
Press Box
• Michael Kim LEVEL 1

Assigned to:
SCHOLASTIC
USE MEDIA ENTRANCE

During the Stanford game, junior quarterback Brady Quinn proved that he is more than just a passing quarterback. Demonstrating his



versatility against the Cardinal, Quinn attempted a quick-kick punt during the first quarter that sailed an impressive 48 yards. With his lone punt of the season, Quinn is now ranked first in yards-per-punt in NCAA Division I-A,

edging out Arizona's senior punter Danny Baugher (47.5), who has attempted 36 more career punts than Quinn ...

Speaking of Stanford, Notre Dame's match-up with the Cardinal on November 26 in Palo Alto, Calif., was the final game ever to be played in Stanford Stadium. Originally built in 1921, the stadium began renovations at the conclusion of the game — literally. Bulldozers drove onto the field and began digging up the field immediately after the final seconds of the game had ticked



Irish Eyes On ... Meghan Murphy

•Brittany Lash

After battling back from a season-ending injury her sophomore year, Meghan Murphy, a junior midfielder on the women's lacrosse team, is expected to be a key member of the Notre Dame attack in 2006. An explosive talent on the field, Murphy is sure to contribute to her team's success this spring with her deadly accurate shooting skills. The junior midfielder is a double major in anthropology and the College of Arts and Letters pre-professional program and currently lives in Cavanaugh Hall.



Why did you choose to come to Notre Dame?

My grandfather and sister went here so I had an idea of how special a place this is. I knew I wanted to play lacrosse in college, and when I stepped on Notre Dame's campus for a visit, I knew this was the place for me.

What was the highlight of your season last year?

Being one of three teams to score double digits on the future national champions, Northwestern.

Many of last year's games were decided by a few goals or less. What is the team's biggest "revenge" game of this year?

I would have to say all of them. We have a fire in us now and we won't settle for anything but wins.

What makes lacrosse a unique sport? Why are you interested in lacrosse?

Lacrosse is a fast moving, high-scoring game. Monumentum can change at any point, so to be the best you have to be at your best all the time. Also, the game is constantly evolving, with new equipment, especially new sticks. The pace and power of the game are always changing and it is exciting.

If you could change one thing about your time at ND, what would you change?

I would be injury-free if I could change anything.

Who do you admire the most?

I admire my grandmother. As the matriarch of my family, she is loving, strong, smart, faithful and always positive.

What's the funniest thing that's ever happened to you while on the lacrosse team?

When one of my teammates scores a goal, she does this ecstatic, joyful stretching up of her arms into the air. It's her expression of pure joy, and it's hilarious and awesome.

away. The new Stanford Stadium is set to open in the fall of 2006. Nine months to build a completely new stadium? No wonder they started right away ...

When most fans think about Notre Dame and Michigan, the two schools' storied football rivalry is the first thing that comes to mind. Although the rivalry dates back to 1887, the Irish have met the Wolverines on the gridiron only 33 times, in which Michigan holds the all-time series lead at 18-14-1. However, the rivalry between the two institutions goes beyond just football. With its 71-67 loss last Saturday, men's basketball has fallen

to the Wolverines 14 times in their 21 meetings on the hardwood. In two of the last four games, the Irish have lost to the Wolverines by a single point. In women's basketball, Michigan and Notre Dame have met 13 times, and the Irish hold a 7-6 advantage in the series. The most contested series between Michigan and Notre Dame is in, believe it or not, ice hockey. The Irish and Wolverines have met an astonishing 109 times with Michigan holding a 63-41-5 advantage.



Vs.



OUR CALLS

SPORT: FOOTBALL

OPPONENT: OHIO STATE

WHERE: FIESTA BOWL; TEMPE, ARIZ.

WHEN: MONDAY, JAN. 2, 5:00 P.M. EST

Nicole Dörner

Sports Editor

Ohio State's junior quarterback Troy Smith has been on fire as of late, but his stats still fall short of Brady's stellar numbers. Don't think this game will be easy for the Irish, though; Ohio State will be out to prove they deserve their higher ranking and will give the Irish everything that they've got. But when the dust clears at the end of the day, Touchdown Jesus will be pumping His fists in triumph as the Fighting Irish end their bowl draught and scrape by the Buckeyes, 31-30.

Michael Kim

Assistant Sports Editor

This game will be the toughest test for the Irish offense. Ohio State has the fourth-best defense in the nation, and also ranks No. 1 against the run. The Irish will have to pass the ball effectively to score against the Buckeyes. This game is a toss-up, but Charlie Weis has one month to prepare, and that has to scare the Buckeyes. The game will be close, but the Irish squeeze by, 24-21.

Christopher Meskill

Executive Editor

Notre Dame versus Ohio State is the national championship game that could have been, with Notre Dame and Ohio State nearly upsetting Rose Bowl-bound USC and Texas, respectively. Giving Charlie Weis a full month to prepare the Irish must send chills up Ohio State Head Coach Jim Tressel's spine. Despite Notre Dame's well-coached offense, defense — a Buckeye strength — is going to win this one. I expect a hard-fought game, with Ohio State winning, 35-31.

OUR RECORDS

Nicole
Dörner

4-1

Christopher
Meskill

4-1

Michael
Kim

4-1

A Day in the Life

Athletics build friendships, work ethic for Notre Dame junior

• **kaitlin o'connor**

Rushing out from behind the crease, Kaki pivots to face the goalie and catches the ball in her lacrosse stick with ease from a passer 10 yards away. She shoots and scores in the following seconds, and then rushes back behind the crease to try it again, and again, and again. She succeeds on almost every attempt, but each time she encourages her teammate and goalie Erin Goodman to keep doing her best. "Yeah Irish!" she cheers as she rushes out to collect the balls between drills.

With all the energy that Kaki exhibits on the lacrosse field, some might assume that she is playing in the middle of the afternoon; however, the clock reads 8:10 a.m., and Kaki has been awake for hours.

It is approximately 6:30 a.m. when Katherine "Kaki" Orr rolls out of bed, throws on a warm hooded sweatshirt and sweatpants, and starts off to the Joyce Center (J.A.C.C.). More than anything on cold days like this one, she wishes that she had a bike, or at least some company for the long walk. On this particular Tuesday morning, however, Kaki is thankful for the extra hour of sleep she got the night before; it's not every day that Kaki is able to wake up at this time. On Mondays and Wednesdays, she awakes to the sound of her alarm at the ungodly hour of 5:45 a.m. so that she can report to the Guglielmino Athletics Complex (Gug) by 6:45 a.m. to run laps, work out and do agility drills.

Kaki meets four teammates in the women's lacrosse locker room at the J.A.C.C. and the group heads to the Gug to begin training. They grab their

sticks and goggles and line up across from one another to pass balls back and forth in stick-work exercises as assistant coach Alissa Moser leads all four girls in what is called an "individual" workout.

In "individuals," specific game situations are recreated, and the girls' reactions to them are polished through hard work and repetition. Because this is November and the lacrosse preseason does not officially begin until the spring semester, NCAA regulations dictate a ratio of four athletes to one coach allowed on the playing field at a time. So the question is, what do the other 24 girls on the team do during this time?

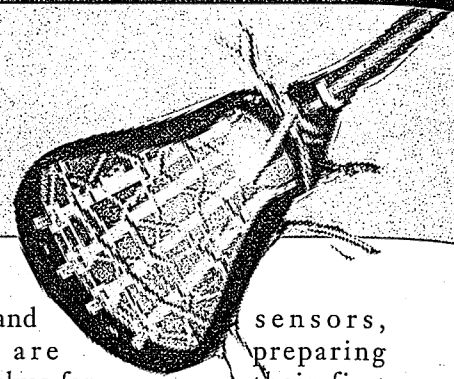
In a small room away from the field, five of Kaki's teammates have been assembled in front of laptop computers. Wearing headphones

and hand sensors, they are preparing themselves for their first day of "clapping," an exercise designed to improve reaction time on the playing field. Originally created as a tool to help develop the mental focus of children with attention deficit disorder (ADD), "The Groove" was adapted by Interactive Metronome as a training tool for collegiate and professional athletes. The goal of the exercise is to anticipate when a visual or auditory cue will occur and to clap at the same time as the cue.

By rotating the groups of girls between "individuals" and "clapping," there is never a time to rest for the entire two hours of training that morning, but this is not unusual for the lacrosse team. With an intense schedule that requires five hours a week in the weight room, as well as additional workouts, agilities and conditioning, Kaki and her teammates hardly notice that this is the off-season.

Thursdays are very similar to Tuesdays, with individuals in the morning and weight lifting in the afternoon. At approximately 3:00 p.m., the entire team meets in the state-of-the-art weight room in the Gug where strength-training coach Lisa Shall hands Kaki a stack of sheets with an individualized workout for each team member, which she promptly distributes. The girls then divide in half and perform quick-feet and jumping exercises in order to warm up for weight lifting, as well as to build speed. The girls form four lines of three girls each and begin synchronized jumping drills on floor mats. This continues for approximately 15 minutes, with rotations at timed intervals. Afterwards, they divide into twos with their previously determined lifting partners and begin a 60-minute lifting routine.

"I hate when you do this!" Shannon Burke grunts as Kaki pulls all of her weight against the throw rug, forcing Burke to "pull her up" in the



resistance exercise.

"Don't waste your breath on talking back to me! Just go!" Kaki encourages her teammate. She is partnered with Burke, a freshman midfielder who has a lot of the same athletic traits as Kaki. Because she is a junior and considered one of the leaders of the team, Shall partnered Kaki with Burke so that they could challenge each other.

"I always try to pair a freshman with an upperclassman for guidance. The freshmen are very competitive, and some of the upperclassmen feed off the competition," Shall says. With strong leaders like Kaki helping to strengthen the already talented newcomers, women's lacrosse is looking to be very competitive this spring. "This team is the best that I've seen in my three years here [...] They're more competitive, and have better leaders than previous years."

Not only is her leadership an asset to the team, but Kaki's hard work and energy at practice and in the weight room help her to improve her own skills as well as to stand as an example for her teammates. "Kaki's already a pretty tough kid, and she really bought into the [training] program. She goes hard at practice, and she lifts like she plays, very aggressive," Shall says.

Not bad for a girl who is relatively new to lacrosse. "I had never heard of lacrosse

before I moved back to America, but I had played ice hockey [in Switzerland] and I loved it," Kaki says. Born in Houston, Texas, Kaki spent seven years of her life in a "very international" neighborhood off of Lake Geneva in Switzerland. At age 14, she moved back to America and became a three-sport athlete in Connecticut. She excelled in lacrosse after being serendipitously introduced to the sport. "I needed a spring sport, and I was looking for something to play. I didn't like softball, and lacrosse was the big sport in my town. [The team] needed a goalie, so they asked me to play," Kaki says.

After her freshman year, Kaki moved to boarding school at Choate Rosemary Hall in Wallingford, Conn., where she continued to play goalie but decided it wasn't for her. "I didn't like not being able to run around. Eventually, I convinced my coach to move me to the field," Kaki says, and she excelled as a midfielder. Leading her team in goals, Kaki was elected MVP and All-American both her junior and senior years.

Because of her natural talent in the sport, Kaki decided to play lacrosse at the college level. "There are a lot of life lessons learned just from being a part of a team and working hard to achieve specific goals," Kaki says. "Being a part of a Division-I team is an experience that

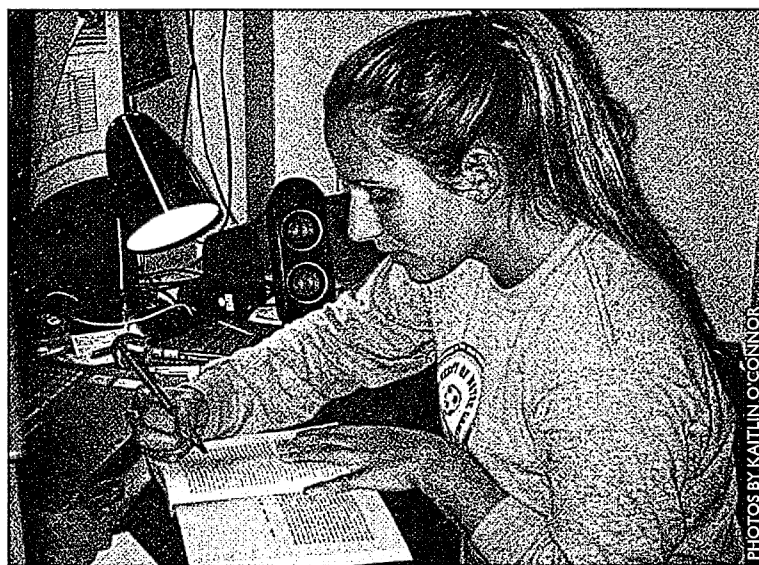
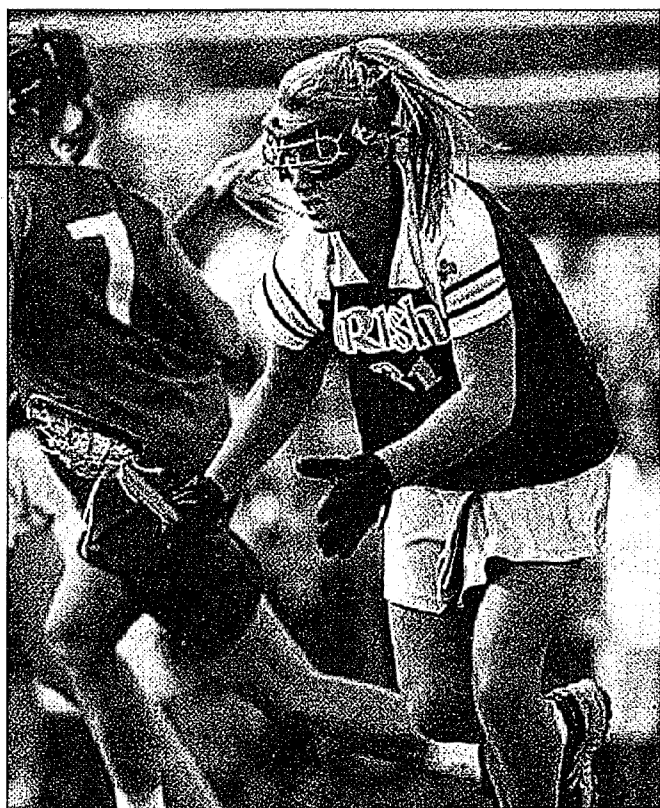
can't really be described."

And while being a leader on the team has helped her build her work ethic as she strives to win a Big East Conference title on her way to the national championship, Kaki's biggest reason for staying on the team is the friendships that she has with her teammates.

"My teammates are my best friends," Kaki says. "There isn't one girl on this team who I would hesitate to hang out with or to call if I needed anything." And her teammates feel the same about her.

"Kaki let me and another freshman use her car when she went home for a weekend at the beginning of the semester. As an upperclassman, she was very warm," freshman goalie Erin Goodman says. And Kaki's passion for others extends beyond her teammates. As an English and peace studies double major, her passion is illustrated in her academic pursuits, specifically in her plan to do research in war-torn Uganda. "I've learned as much as there is to learn about the war there [...] but I'd really like to see it for myself," Kaki says.

Possibly this summer she may be able to fulfill her dream. But for now, she will continue to wake up early, enjoy her teammates, and work towards a national championship.



OPPOSITE PAGE: Stick in hand, Kaki prepares to receive the ball.

LEFT: Kaki's intense training hopefully will pay off for her this season.

ABOVE: Working at her desk, Kaki strives to achieve a balance between lacrosse and her studies.

Facing his Buckeye Roots

Brady Quinn confronts the challenge of playing a team he grew up cheering for

• Michael Kim

Notre Dame junior quarterback Brady Quinn received over 20 scholarship offers from various schools around the country during his senior year at Dublin Coffman High School (Dublin, Ohio), including — but not limited to — Tennessee, Michigan, Georgia Tech and Ohio State. However, when Quinn visited Notre Dame one fall morning in 2002, he realized it was the place for him. “I walked around campus and went through the stadium and different parts of Notre Dame,” Quinn says. “I really got a feeling that this is where I saw myself the next four or five years.”

It is hard to imagine that Quinn was not a first-choice Notre Dame recruit in 2002. His high school teammate and current junior defensive back Chinedum Ndukwe was the one being recruited by then-Head Coach Tyrone Willingham. However, Ndukwe’s father, Stephen, urged Willingham to take a look at his son’s teammate. Impressed with what he saw on video, Willingham invited Quinn to a Notre Dame football camp, but Quinn declined his proposal. By the time Willingham approached him, Quinn already had attended five other camps around the country and consequently thought it unwise to attend the Notre Dame camp for fear of fatigue affecting his performance. However, although he did not attend the camp, Willingham continued to acknowledge Quinn’s potential and eventually extended a scholarship offer.

What if Notre Dame never offered a scholarship? “If I hadn’t come to Notre Dame, Ohio State would have most likely been my second choice,” Quinn says. “Ohio State still recruited me all the way up through their [2002] national championship.” Indeed, many Buckeye fans just assumed that the local top-notch quarterback living only 20 minutes away from Ohio State’s Columbus campus would suit up in the red and gray. However, Quinn eventually disappointed many of his hometown fans when he chose

to wear the blue and gold of Notre Dame. According to Quinn, his decision to join Willingham’s team was a logical choice. “Really, when it came down to it, [Ohio State] wasn’t the right fit for me,” he says.

Although he was unable to fully realize his potential in his first two years at Notre Dame, Quinn has developed into one of the country’s premiere quarterbacks, leading Notre Dame to record-breaking offensive numbers and a 9-2 record. Now he gets a rare chance to play his hometown team in the Tostitos Fiesta Bowl in Tempe, Ariz., on January 2, 2006. The Irish and Buckeyes have met only four times, and the series is currently tied, 2-2.

Quinn is excited about his upcoming opportunity to play the Buckeyes, a team

he used to cheer for when his family would take him to the Horseshoe when he was a little boy. Quinn also will be competing against players he used to face while

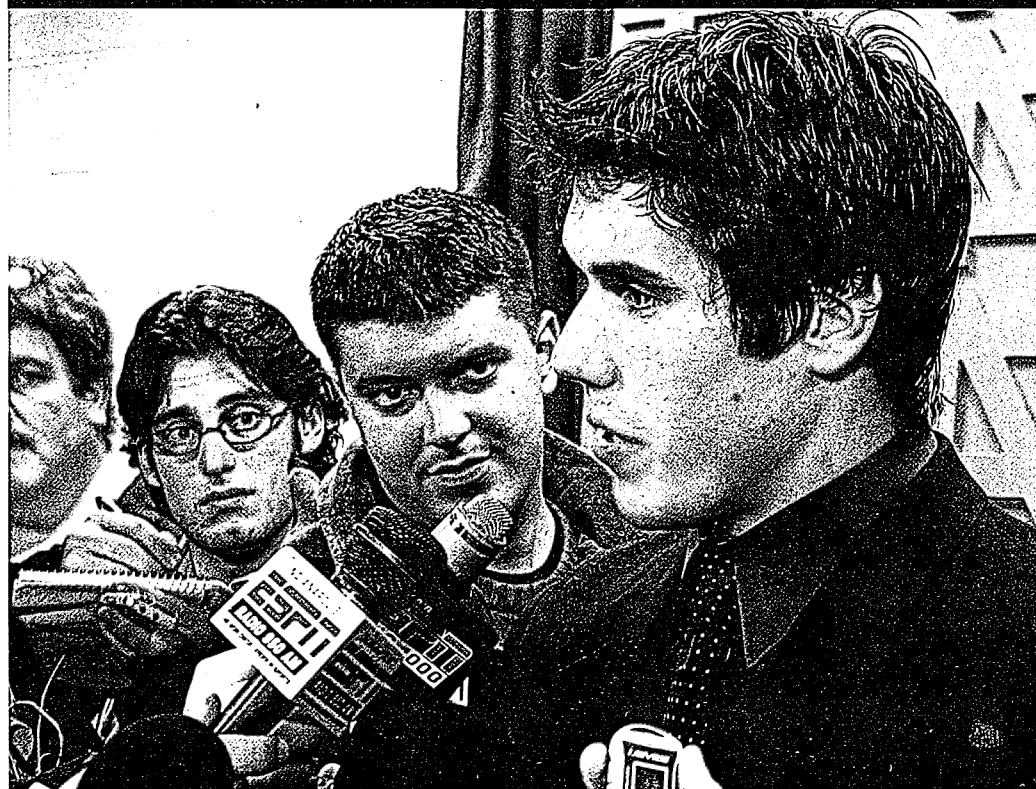
growing up, such as senior line-backer A.J. Hawk and senior center Nick Mangold. Quinn still vividly remembers a game he played

against Hawk and Mangold in the fifth grade. “They actually beat us 13-7 in the championship,” Quinn says. “It dates back that far.” Quinn hopes to lead his Irish to an important bowl victory, something Notre Dame has not done since 1993, when they won the Cotton Bowl against Texas A&M. Placed in a difficult position, Quinn will have to face his past for Notre Dame’s future. S

“I walked around campus and went through the stadium and different parts of Notre Dame [...] I really got a feeling that this is where I saw myself for the next four or five years.”

-junior Irish quarterback Brady Quinn

QUINN-TESSANTIAL: Junior Irish quarterback Brady Quinn faces a media blitz as he prepares to meet his hometown foes, the Ohio State Buckeyes, in the Tostitos Fiesta Bowl on January 2, 2006.



humor

Listening In ...

- Male Student 1: "Samardzja would appreciate you more. Brady would totally not stay in bed after he was done with you."

Male Student 2: "Oh, totally."

- "Limbo: It's a tough theological concept to grasp and an even tougher dance."

— theology professor

- "You know there's a problem with gender relations on campus when its referred to as 'gender relations' and not 'STD rates.'"

—overheard student

- "My friend mistakenly taped 'The O.C.' and now he has a rare case of herpes."

—theology professor

- "All I'm saying is, if my baby is ugly, I'm leaving that sucker at the mall."

—student in South Dining Hall

- "Going off campus is like going to a townie zoo."

—overheard student

Forty-four Years Ago

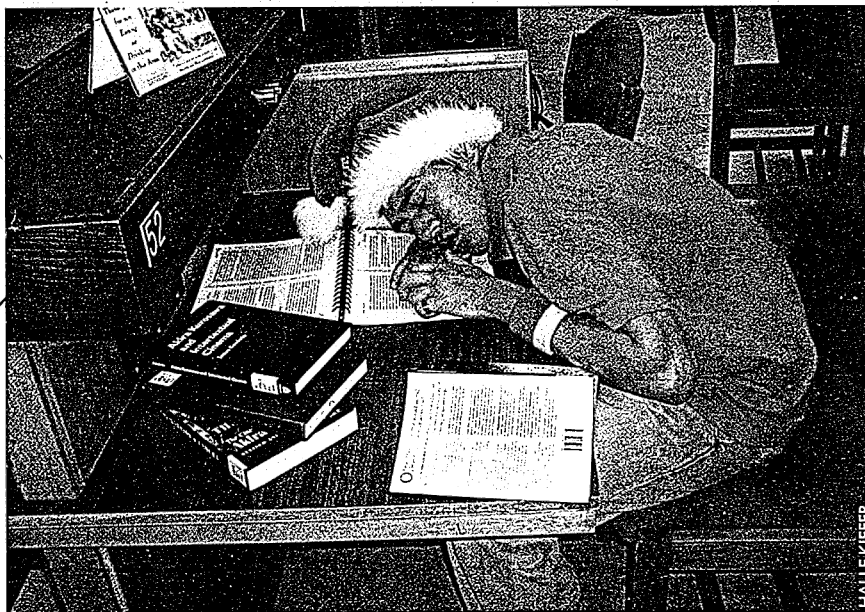
Plagued as it is with the ever-problematic Ugg boot and the epidemic of black North Face fleece jackets, some have laid claim that Notre Dame's campus is lacking in well-dressed students. Not so with Clyde, as you can see in the March 10, 1961 issue of *Scholastic*. Oh, no. Not only does Clyde appreciate the importance of being well-dressed, but it also seems that, in much the same way that Spiderman's senses were enhanced after he was bitten by a radioactive spider, so too were Clyde's other senses enhanced by his almost superhuman taste in clothing. So sit back, relax, and let Clyde take you on the sensory journey that comes with stylish attire:

"Again displaying his impeccable taste, Clyde wears a conservative sport coat, pressed khakis, and a pinched stringy brim bat. Always prepared, Clyde carries a new iridescent raincoat, noticing it was a bit hazy out as he left the hall. How much tastier are weiners and kraut when one is elegant!"

Last night, I, too, dressed myself up in an sequined evening gown and tiara to enjoy a delicious sauerkraut and bratwurst combo. And let me tell you, it was *glorious*. I can only imagine the joy of a fashion model, or the Queen of England, when biting into German food. Oh, Clyde, you teach us so much about weiners .. and about life.

— Doug Schlarmann

HO! HO! HO! my God, will this semester ever END? Little Herbie pulls an all-nighter before the big Dental Admissions Test. Did anyone else get the "Rudolph, the Red Nosed Reindeer" movie reference there? No? Well, then *Scholastic* apologizes; that sentence must have been very confusing.



HALE KIEFER



the

gipper

Shalom, Gippkeeters! 'Tis the season, when

South Bend blossoms like an ice-encrusted, ethanol-reeking poinsettia. Do poinsettias bloom?

And more importantly, why is my tongue frozen? Oh how

the arctic winter cuts through the most expensive pair of Book-

store sweatpants, spectacles fogging and obscuring the vision of dweebs

campus-wide, while the sound of frozen squirrels shattering on the

sidewalk tinkles through the crystalline air. Gipp would like to wish all a merry

non-denominational festive season to you and yours; any holiday that involves pork-

ing out and has the potential for setting the curtains ablaze with ceremonial candles is

one worth celebrating. But really, Gipp would like to send out just a teensy bit more love to

all you biddies harboring saucy secrets that could be fueling our collective schadenfreude,

in the hopes that you lucky story-mongers will share these twisted tales with Gipp and 8,000 of

his closest friends. And, honestly you guys? We are scraping the bottom of the embarrassment

barrel with these ones. However, Gipp hopes that this winter wonderland of mortification will spark

a flame of illicit inspiration in your hearts, because, in these times of brotherhood and camaraderie, it is

so reassuring to know that the students attending the premier Catholic university will still lie, cheat and befoul

a stranger's beverage in order to have a good time.

Let's begin with a little something to tempt the palate. Picture this: A jolly game of beer pong, friends are laughing

and loving and imbibing, their blurry contentment unblemished with an inkling of the dark deeds in store that night.

As the evening rolls on, our tipster's partner politely excuses himself to the crapper. Their opponent, eyes a-glow with satanic delight, seizes upon the momentary absence, and

from his lips flows these words, like a rush of snow from the caves, "I'd like the waterfall, please." So, in a moment so thick

with homoerotic tension you could cut it with a menorah, our boy acquiesces and joyfully inserts a "special appendage" into one

of his team's Solo cups, his anatomy thus forming something of a wacky, stomach-turning Slip-n-Slide. Our tipster points out

unnecessarily that phrase "the waterslide" refers only to an action performed by a male. Thanks pal. While it has been a

while, Gipp thinks he still has a clear enough understanding

of the human re-

productive tract to

get the picture. On a side

note, Gipp is now taking sugges-

tions for a similar act of drink defilement

that could be performed by the ladies, descriptive

names such as "equally disgusting" or "impossible, but

potentially erotic."

Needless to say, the unsuspecting chump returns and, wonder of wonders, soon ends up downing the drink, operating under the foolish presumption that it had not been stirred by his

partner's swizzle stick. The tipster rationalized that since the victim was "a kid they had just met that night," they couldn't be

held in reproach. Which just goes to show, if you don't know someone, you don't have to treat them with any modicum of

respect. Gipp thinks that's in the Bible somewhere.

This next story might be one of Gipp's favorites this semester — spare, simple, pared down to the point of elegance while still

incredibly disturbing. This reader's helpful e-mail suggests that for those who find themselves stuck waiting in Health

Services with a scratchy throat or a mild cough, instead of sitting around the waiting room for hours trying not to catch

mono from the armrests, one need only to saunter confidently up to the counter, set pen to sign-in page and check the magic

words: rectal bleeding.

Rectal bleeding. Rectal. Bleeding. I'm not going to lie, mis Gippitos. I thought we were on a rocket-powered hand basket

to hell this semester, what with the desecration of grave and Glad Bag-brand love gloves. But, no, this is it. This is the

culmination of Gipp's life up until this exact moment: rectal bleeding. What makes this tip so poignant, so deeply moving

is the presumption that instead of concealing the results of, as she puts it, "a giant rip in your rectum," you would in fact lie

to falsely convince people your rectum is bleeding. It makes Gipp want to go lay down in a darkened room with the shades

drawn for a few hours just thinking about it.

That's all, folks, that's all Gipp wrote. When you return home next week and all through the next, what is it, like nine

weeks or something, during the upcoming season if you at any time find yourself at moral crossroads, please, think of

yourself, think of your family, think that the limitations of the human body to digest eggnog. But also, please think of

Gipp, and all those who wait with eager hearts and minds for the coming of the next *Scholastic*. Until we ring in the New Year, Happy Holidays from ...

The Gipper



KRISTEN KEVE

Halle's Grown-Up Christmas Wish List

• Halle Kiefer

Nowadays, the second the Thanksgiving leftovers are scraped off the plate and splort into the dog's bowl, Kris Kringle and his grinning cadre of indentured sprites burst from the television set and begin spraying sparkly yuletide cheer all over the living room. And while I might love the month-long foreplay before the main event, I'm personally not so good at preparing for the birth of the Christ child, especially when it comes to thinking up gift suggestions for myself.

I hate people who just smile benevolently and tell you they don't need a present at all — no, not with their friends and family close by. After I stop dry heaving, those kinds of people usually get an icy glare from yours truly and a festively wrapped pile of glass shards from the same. It wouldn't be a problem if I weren't terrible at hiding my emotions. While my frozen smile and quivering voice might be saying, "Why, Aunt Florence, I love this anthology of discredited ornithological theories. When *can't* I use it?" my moistening eyes are set on "Crestfallen Look of Sniffing Disappointment" the moment I hear that wrapping paper start to crinkle. That's why this year I'm getting into the swing of things with a little list o' Christmas wishes. So Santa, if you are anything more than the abstract manifestation of our consumerist culture — which you aren't — please bend an ear, because all I want for Christmas is ...

Jeff Samardzija's Tight End: Imagine the gleam in my eye as I bound down the staircase on Christmas morn, the butt-flap in my footie pajamas waving wildly behind me. What do I spy there beneath the flocked Douglas fir? Why, it's Jeff Samardzija's exquisitely beautiful rear end wrapped with a red satin bow. Oh, and the rest of him is there as well — or else this would be a very different sort of list. Like the kind of list that should be given to the authorities before it's too late. Please, Santa, for Christmas, give me a chance to widely receive him. No, no,

how about, I tackle him in my end zone. Or, hmmm, well, I was going to write that he could 83 me any day of the week, but I'll change that to, he can 83 me if, nay, when we are in a long-term committed relationship.

A pair of Uggs I can tuck my sweat-pants into: Haha! Just kidding, Santa! Ew!

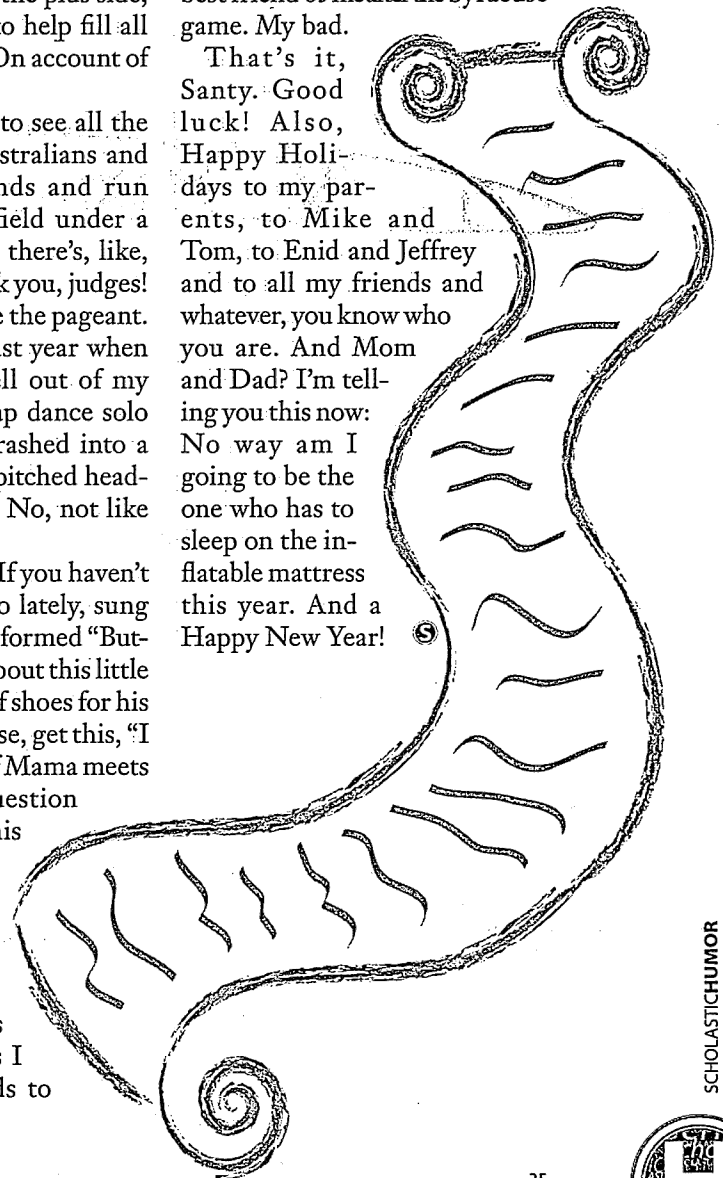
My two front teeth: I guess my whirlwind quarter dog, Diet Coke and no sleep lifestyle finally caught up with me. Some real teeth would be a lot nicer than these wooden teeth I whittled for myself out of clothes pins. Though on the plus side, whittling is a great hobby to help fill all these nights I spend alone. On account of my wooden teeth.

World Peace: I just want to see all the puppies and kitties and Australians and hot-dog vendors join hands and run through a waving wheat field under a purple mountain, and then there's, like, some fruit there, too. Thank you, judges! There, that ought to win me the pageant. It's not going to end like last year when my luscious lady lumps fell out of my sequined vest during my tap dance solo and I was so surprised I crashed into a stack of folding chairs and pitched headlong into the orchestra pit. No, not like that at all.

"The Christmas Shoes": If you haven't heard this gem on the radio lately, sung by the same pervert who performed "Butterfly Kisses," it's basically about this little guy who tries to buy a pair of shoes for his terminally ill mother, because, get this, "I want her to look beautiful/if Mama meets Jesus tonight." Now, I question what kind of fashionista this kid thinks Christ the Redeemer is, but that being said, if there exists a pair of shoes literally so fabulous that the Pearly Gates will swing open and Yahweh's kid gives me a high five as I sashay inside, then I needs to gets me a pair.

You: Sorry I haven't called in a few days ... or weeks, or whatever. I've been so busy, what with interhall and SIBC and stuff. I just wanted to say I'm sorry, and that I miss you. I'm sorry I screamed at you that I would not buy a ticket to "the gun show" when you kept asking me over and over in front of my family at Thanksgiving. I'm sorry I threw your North Face out of the moving car when we were arguing over whether Owen Wilson or Ben Stiller is funnier. The truth is, neither of them is that funny. There, I said it. Oh, and, um, I'm also sorry I let your best friend 83 me after the Syracuse game. My bad.

That's it, Santy. Good luck! Also, Happy Holidays to my parents, to Mike and Tom, to Enid and Jeffrey and to all my friends and whatever, you know who you are. And Mom and Dad? I'm telling you this now: No way am I going to be the one who has to sleep on the inflatable mattress this year. And a Happy New Year!



What are the political leanings of Notre Dame's campus?



KAMARIA PORTER

Kamaria Porter is a senior history major. For the past four years, she has been involved in various social justice groups on campus, including the Progressive Student Alliance, College Democrats and Peace Coalition.

Is Notre Dame too conservative? Is the Pope Catholic? Yes, indeed, ye faithful liberals are in for a long road here under the Golden Dome. Notre Dame's conservatism runs through her veins, from the dorms to the college breakdowns to the administration. Looking back as a senior, there are a couple of ways in which Notre Dame's rightist tendencies have been of special concern to me. First, hearing the average Notre Dame student speak freely in her or his dorm lets you know in what kind of place we live. Being in the dorms, one is bombarded by hair-raising pejoratives that make liberals scream for their defamation of the likes of women, the handicapped, minorities and homosexuals. Political correctness is not a dorm value for many of Our Lady's sons and daughters. Further, calling people out on basic disrespect earns you the title of a crazy liberal.

Next, the political climate: Conservatism is the status quo, so if no liberal groups speak out and step up, one side of the issue dominates. During the 2004 presidential election, Notre Dame students made their choice clear, peppering the dorms with Bush signs. Voting for Kerry here was more than a political preference; it was a sense of identity one had to defend continually. Unfortunately, liberals, like the groundhog, only show their faces every once and a while, making a big to-do of it, then returning to warmer caves soon after.

Next, our business school is *huge*; enough said.

Basically, more than being conservative, Notre Dame is the great homogenizer, telling its students to be this way, think that way, all the while emphasizing that anything outside of the norm is suspect. Regardless of rightist tendencies, politics, justice issues and social concerns do not get a vibrant reception here. In a head count, conservatives win, but the apathetic, ignorant and indifferent beat both political poles, making Notre Dame not only conservative, but also really boring. I'd rather have a heated debate with a savvy conservative than shout into the wind, especially in the South Bend winters.

Notre Dame is too liberal – but only by a hair. Mark Roche, dean of the College of Arts and Letters, argues that Catholics “may want to reaffirm their tradition of allegiance to the Democratic Party in 2004” (*New York Times* 2004), and many Notre Dame professors agree. Indeed, during the 2004 presidential campaign, Notre Dame professors donated three times as much money to Senator John Kerry (D-Mass.) as they did to President George W. Bush (\$15,350 to Kerry, \$3,600 to Bush). Almost all of Bush's support came from law school professors, while nearly half of Kerry's donations came from professors in the College of Arts and Letters.

The liberalism of Notre Dame's professors has trickled down into the student body as well. As shown by *Scholastic's* 2004 mock election, the longer a student spent in Notre Dame's classrooms, the more likely he was to vote for Kerry (approximately 60 percent of polled freshmen voted for Bush, compared with 37 percent of senior students). Admittedly, though, Notre Dame is no bastion of liberalism in relation to other top universities. Of the 115 Princeton faculty members who contributed to a political party in 2004, just one donated to Bush; the Bush-Cheney campaign received nothing from Dartmouth; and at Duke University, where the numbers are less staggering but still heavily one-sided, 90 percent of all donations went to the Kerry-Edwards campaign.

If Notre Dame continues its relentless pursuit of the prestige granted by *U.S. News and World Report* rankings, one should worry whether or not it will become as liberal as these other top-20 universities. However, liberalism, by its nature, undermines tradition.

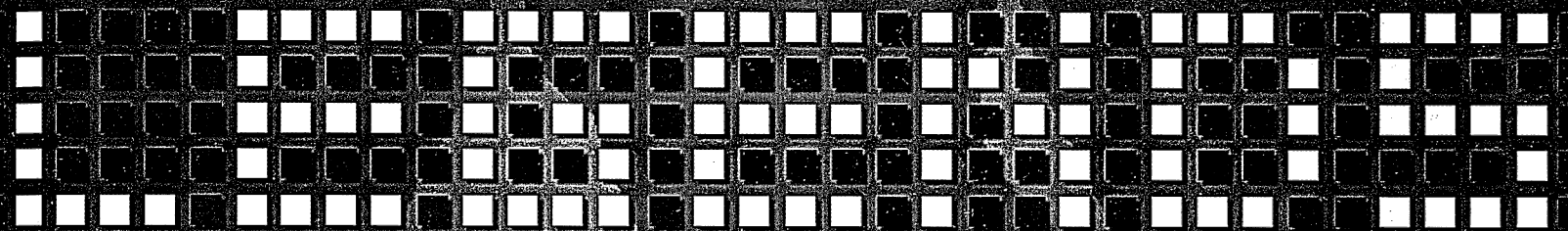
All the other once religiously affiliated top schools have sacrificed their honorable traditions. But Notre Dame has a higher calling.

“Notre Dame is the only first-rate research institute in the world that has its heart in the writings of John Paul II and the classical tradition,” said David Solomon, director of Notre Dame's Center for Ethics and Culture, at a common ground forum last year. “This needs to be Notre Dame's contribution to the dialogue.”

Tommy Forr of Altoona, Penn., is a junior philosophy major from O'Neill Hall. He is Campus Editor of The Irish Rover, the independent, Catholic, conservative student newspaper.



TOMMY FORR



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- 9/9 Classical musicians **ENSEMBLE GALILEI** and NPR's "Talk of the Nation" Host **NEAL CONAN** in a multimedia performance that includes images from the Hubble Space Telescope; 8 pm
- 9/16 An evening with **BRUCE HORNSBY**, former Grateful Dead band member and versatile rock pianist; 9 pm
- 9/30 Legendary Irish musician, the "Bard of Armagh" **TOMMY MAKEM** in concert with his sons, **THE MAKEM BROTHERS**; 8 pm
- 10/6 **OPERA VERDI EUROPA GALA NIGHT**: An evening of opera's greatest hits; 7:30 pm
- 10/13 Traditional jazz with the world-famous **PRESERVATION HALL JAZZ BAND**; 9 pm
- 10/14 Academy Award-winning composer and conductor **MARVIN HAMLISCH**; 9 pm
- 10/21 A celebration of Gypsy song and traditional Spanish dance with **BALLET FLAMENCO JOSÉ PORCEL**; 9 pm
- 10/27 Atlanta's 7 Stages Theatre performs Athol Fugard's ground-breaking play about apartheid "**MASTER HAROLD**"... **AND THE BOYS**; 7:30 pm
- 10/29 Internationally celebrated mezzo-soprano **DAWN UPSHAW** and contemporary ensemble **EIGHTH BLACKBIRD** perform Osvaldo Golijov's "Ayre"; 8 pm

- 11/1-11/2 Modern dance with the renowned **MERCE CUNNINGHAM DANCE COMPANY**; 7:30 pm (both nights)
- 11/6 Grammy Award-winning Senegalese pop musician **YOUSSEU N'DOUR**—"The Voice of Africa"—in concert; 7 pm
- 11/8 Contemporary jazz from Mexico with the **ETHOS TRIO**; 7:30 pm
- 11/9 Classical pianist **KRYSTIAN ZIMERMAN** in concert; 7:30 pm
- 11/27 Austria's world-famous **VIENNA CHOIR BOYS** in concert; 3 pm
- 12/1 The **PITTSBURGH SYMPHONY ORCHESTRA**, conducted by Hans Graf with violinist Sarah Chang; 7:30 pm
- 12/9 Classical guitar virtuoso **CHRISTOPHER PARKENING** and bass-baritone **JUBILANT SYKES** perform a special Christmas show; 8 pm
- 12/11 Enjoy a traditional Celtic Christmas with award-winning performers **CHERISH THE LADIES**; 7 pm
- 2/4 Arab composer, violinist, and oud master **SIMON SHAHEEN** in concert with **QANTARA**; 8 pm
- 2/10 Grammy-winning violinist **MARK O'CONNOR'S HOT SWING** in concert; 8 pm
- 2/14 Canadian classical pianist **ANGELA HEWITT** in concert; 7:30 pm

- 2/18 **THE SOWETO GOSPEL CHOIR**, world-famous African inspirational musicians, in concert; 8 pm
- 2/26 Premiere classical flautist **SIR JAMES GALWAY**, **LADY JEANNE GALWAY**, and the **POLISH CHAMBER ORCHESTRA** in concert; 7 pm
- 3/2 Ireland's most recognized name in traditional music **THE CHIEFTAINS** in concert; 7:30 pm
- 3/4 Classical guitarist **ROBERT BLUESTONE** in **WOVEN HARMONY**, a multimedia concert featuring the textile art of **REBECCA BLUESTONE**; 8 pm
- 3/9 Grammy-award winning musician **EDGAR MEYER** (standup bass) and **MIKE MARSHALL** (mandolin, guitar) perform bluegrass with classical influences; 7:30 pm
- 3/21 **POMERIUM** in concert, performing a *cappella* sacred music of the Renaissance; 7:30 pm
- 3/23 One of Russia's best-known classical ensembles, the **KIROV ORCHESTRA**, directed by Valery Gergiev; 7:30 pm
- 3/25 Contemporary Irish instrumental band **FLOOK**; 8 pm
- 4/1 Britain's leading period-instrument orchestra, the **ACADEMY OF ANCIENT MUSIC**; 8 pm
- 4/21 **BILL CHARLAP TRIO** in concert, built around the phenomenal jazz piano of Bill Charlap; 8 pm

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