



25 February 2010



ELSM at notre-da

Bestof Acousticate

Thursday 2.25 10pm-midnight Legends



CJF Thursday Night

Thursday Feb. 25 8-10PM LaFortune Ballroom Notre Dame Jazz Band II Free Swing Lessons with ND Swing Club

CJF Friday Night

Friday Feb. 26 7-11PM

Washington Hall

Friday Concert Session & Judges' Jam

CJF Saturday Clinic

Saturday Feb. 27 10-11:30AM Ricci Band Building Free Clinic with the CJF Judges

CJF Saturday Night

Saturday Feb. 27 7-11PM
Washington Hall
Saturday Concert Session

Upcoming SUP Movies

Feb. 25-27 The Road March 19-20 Blind Side March 25-27 Up in the Air

SEAdmission 1011Pelartolo Thus @ 10PM Fil & Sat @ 3PM & 10E0PM

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EDNOTES

Freshman year I heard about this kid who dressed up as a banana and sat in lectures until he was chased out by a pursuing gorilla. We've all seen some pretty unreasonable things during our tenures at Notre Dame. In fact, I would say that this is one of the most integral parts of an undergraduate education: a nascent awareness of your own ridiculousness. I have passed this class with flying colors.

I've had my fair share of social disasters, but there's something to be said for even the most mundane ridiculousness on campus: public napping, arbitrary costumes, dorm parties. The closer that I get to graduation, the more certain I am that you cannot show up to work in a giraffe suit just because. Since this is the seniors' last issue as official Scholastic staffers, I would like to take this opportunity to ruminate on the importance of a healthy sense of the absurd.

And if I were to try to make a case for Scholastic, I think that's where I would start. I'd like to think that one of the biggest services that we provide is to keep everyone on campus fully aware of how insanely delightful our time here is (see: the Gipper).

Sure, everyone has their issues with Notre Dame. In answer to these, I would like to turn to one of the sages of Scholastic's past, Mike Healy. In his last humor column, "Don't Stop Me Now," he writes, "We can complain about dorm rules and ResLife and things like that, but if you can't have fun making a beer run from D2 to your dorm or frantically trying to hide five bottles of vodka in five seconds, then you'd never be cool at a state school anyway."

So this pretty much embodies what I've learned in the past four years: embrace things for what they are, even (sometimes especially) if they don't make that much sense.

It's been real; it's been fun. It's been really fun.



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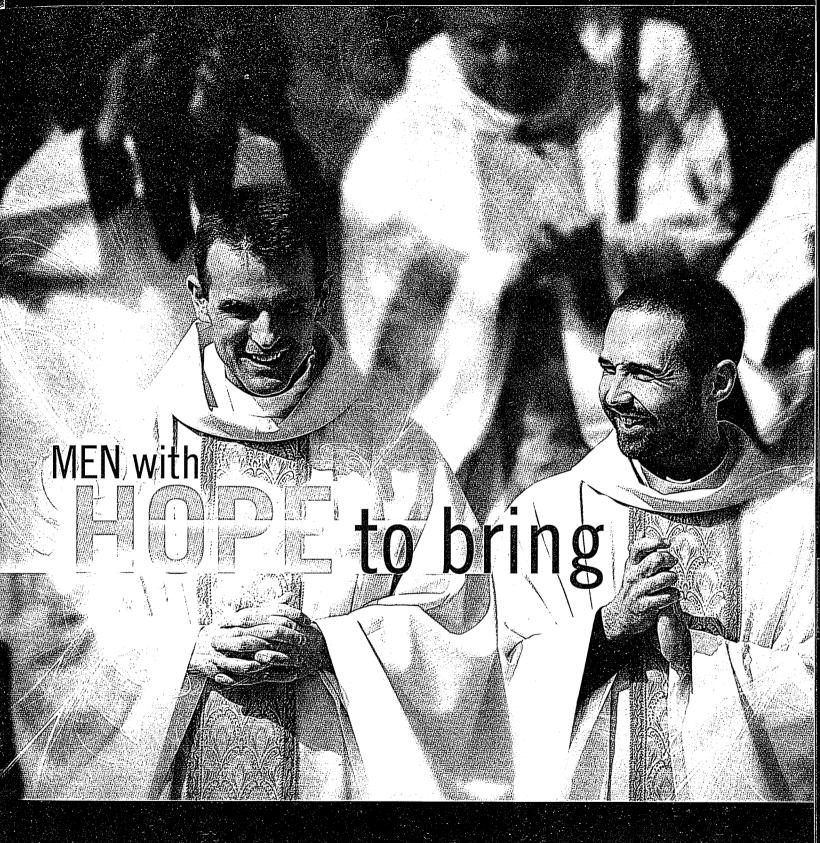
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ON Disappointment

An Essay by Courtney Ball

was "The Little Engine That Could." When I was about six years old I spent the weekend with my grandparents at their cabin in the mountains. There was a small slope right outside of the building where my grandma deemed it appropriate for me to begin my mountain climbing career. I ran full speed at the mound, determined to hurl myself to the top.

I almost immediately slipped and fell, sliding to the bottom, stunned by this unexpected defeat. I tried to make my way up once again, this time a bit more cautiously, only to slip once more. After a few more failures, I began to get frustrated and teary-eyed. Then I remembered my favorite book. With renewed vigor I began chanting "I think I can. I think I can" as I slowly made my way up the hill. After what felt like a lifetime of clawing my way through the mud, I reached the top and gleefully announced to my grandmother that I had done it! Covered in mud and bloody scrapes, I had learned that if we are persistent and believe it's possible, we can all be the little engine that could. -

Most Notre Dame students carry this "I think I can" mentality; this drive is what got us here in the first place. For some, the belief that we can do anything we set ourselves to has been validated through a long history of successes. For others, we stumble and fall at times, but a belief in ourselves forces us to keep trying until we accomplish our goals. We have to believe that we can do anything to find the motivation to keep going after each setback.

This story is not about our successes but about our disappointments. I would not remember the glory of reaching the top of the "mountain" if I had not first failed so many times in the attempt. The disappointment and frustration

I felt are what made the experience memorable. More importantly, however, our disappointments are valuable even when we inevitably approach the mountain whose peak is too high to reach.

We are told growing up that we can accomplish whatever we set out to do and that our dreams can come true if we only try hard enough. I don't yet know if this is true. I do know that very few of us become the astronaut or the prima ballerina we wanted to be and that most of us will end up working desk jobs. Maybe our dreams change and we become truly fulfilled by finding a way to make a living so we can form families and comfortable lives with the ones we love. I certainly do not think that is a dream to scoff at. Maybe we realize along the way that we genuinely do not have the necessary talents or drive to get what we once thought we wanted, but find something that suits us better

We all have that dream job or school or future destination. We have spent the last. several years of our lives doing what we hope is enough to reach our goals. Some of our dreams will come true exactly as we foresaw them. Most of ours will look different than we had hoped. As the realization slowly sets in that I am not going to get that letter of acceptance from my top graduate school or even from any one of my top five choices, it becomes increasingly difficult not to take the rejection personally and feel completely misunderstood. It is painful to put everything that you have into something and still be told that today you are not good enough. You can reassure yourself that at the level of competition at which we find ourselves, the individual who gets that coveted spot we long for may or may not be more qualified than we are. At the end of the day, though, it still feels overwhelming attempting to come to terms with that disappointment

after a long history of success.

What can you do when you realize that all of your efforts, your preparation and your desire were simply not enough? Do you accept that this is perhaps not the path you are intended to travel, if there is in fact such a path at all? Do you try again and possibly fail again and chase a dream which might not ever come true? How do we even know if this was really the mountain we were intended to climb or if we should try our luck at another? When we are actually confronting our futures and forced to decide where we go from here, it can feel as if we have at one moment both too few and too many choices.

So the last thing I will ever write for *Scholastic* is a tribute to all of our disappointments.

For seniors, if you didn't land your dream job or get into the program you worked so hard for, you will be okay. If you know that the position is truly right for you, I believe that you will find a way to eventually conquer that mountain. Maybe instead, we will realize that there is another option we never even considered and we will find ourselves facing an entirely different assortment of challenges, disappointments and successes. For underclassmen facing disappointment, whether it be a rejection from an internship, your desired study abroad program or even that test you studied hours for and still failed, remember that there are other options and that this disappointment makes a later, different success possible. It is all a process and I believe that in the end we will all see ourselves as little engines that could, even if we couldn't always.

The views of this author are not necessarily the views of Scholastic Magazine.

Iran's Nuclear Threat Does Not Warrant U.S. Military Strike

Author: James Napier

s Iran gets closer to producing nuclear weapons, it is tempting to Consider military strikes against its nuclear facilities. Indeed, John Bolton's recent February 11 editorial in the Wall Street Journal stresses the immediacy of the threat posed by a nuclear Tehran. He argues the now familiar hawkish line that there is no time for diplomatic overtures with Iran when it is so close to producing a nuclear bomb. While negotiations have failed and Iran's nuclear program continues to progress unabated, a military option should be the furthest thing from Americans' minds at this point.

Those who support a military strike believe it is the fastest and easiest way to prevent a nuclear Tehran. Close analysis of the situation, however, indicates a military strike would not be fast, easy or necessarily solve the issue. Intelligence reports indicate Iran has heavily fortified its nuclear facilities, making them very difficult to destroy from the air. Depending on how effective an air campaign would be, the United States might have to put troops on the ground in order to completely neutralize the nuclear capabilities. Also, it is unclear whether American intelligence has located every nuclear facility. But let's assume all the reactors have been located and American bombs can reach them: What happens when a fully operational nuclear reactor blows up in close proximity to a large urban population? There is a reason Israel's infamous raid on an Iraqi nuclear reactor in 1981 took place before there was any uranium in the facility. Dealing with the nuclear and political fallout would undermine U.S. political capital across the globe.

Aside from physical consequences, one

must also question whether Iran's reaction is worth the effort. It is impossible to know precisely how Iranian leadership would respond to an attack, but, rest assured, it would not be pretty and no one would be calling the United States a liberator. Unlike Saddam Hussein, Iran has a variety of ways to strike back against American interests. Militarily, Iran is capable of hitting any target inside Israel with reasonable accuracy. It could also mobilize its intelligence agency and terrorist connections to hit America and her allies. Of particular concern is the possibility that Iran could conduct destabilizing missions in Iraq and Afghanistan when American forces are already stretched to the breaking point. Economically, Iran does not pose much of a threat, but it may attempt to sabotage oil production in Iraq and the heavy tanker traffic in the Strait of Hormuz. While it is unlikely Iran would be able to hold or blockade the strait for any significant amount of time, the loss or impediment of oil for even a few days could impact a still weak economy.

It is also certain that an attack would negate any chance the Iranian opposition has at success. Since last summer's rigged elections, Iran has seen huge antigovernment protests even though many protestors have been arrested or murdered in the streets. There is no guarantee that the protests will be successful but they will certainly fail if America attacks Iran. Of course, some pundits have argued that it doesn't matter what happens to the protestors since they may want to pursue nuclear arms just as badly as the current regime. While the protestors may desire nuclear arms, to dismiss them as

unimportant is dangerously short sighted, and alienating them now is a good way to ensure more problems in the future.

Instead of a military strike which would produce dubious results, the United States needs to continue following a more subtle tact. Too often, a line is drawn between peace and war when these are just different policies on one continuous spectrum. Open conflict may carry little attraction, but covert operations and subversive measures are vital to securing American interests. It is a well known secret that the United States has been covertly sabotaging the Iranian nuclear program and has encouraged political opposition. These operations have seen limited success and should be escalated to make life more difficult for the ayatollahs, the religious leaders among the Iranian Shiite Muslim community. Any support for the opposition is particularly beneficial because it maintains pressure on the current government while establishing connections to potential future allies.

In addition to covert operations, the U.S. must make Iran understand that an unwillingness to negotiate will have consequences. This understanding has been difficult to achieve because both Russia and China, two of Iran's biggest trading partners, are hesitant to jeopardize relations with Iran. But now that Iran has failed to productively respond to the energy swap proposal, both countries have indicated a willingness to impose trade embargoes against Iran. It remains to be seen if embargoes will work with such heavyweights, but isn't the chance of a peaceful resolution worth delaying a military strike that could very well result in a third front?

The God

Confusion

The Story of God

Marques Camp

I am an atheist, and I make that declaration neither tepidly nor defiantly. Physical and metaphysical considerations lead me to believe that no God, as the concept is roughly defined, exists.

I may be wrong, but the available evidence leads me to doubt it. In fact, in the eight years I have attended Catholic school, I have become more and more convinced of this conclusion.

There are many, many others, far more intelligent than I can ever hope to be, who are convinced I am the one who is mistaken. They are Christians, they are Muslims, they are Jews, they are Hindus. They all believe, as do countless others, in the existence of beings beyond our immediate experience, omnipotent or otherwise.

I trust the judgment of these people, because I know that of anything they might hold to be true, a belief in the divine strikes them as the most basic and self-evident manifestation of truth.

But I also trust the judgment of others, far more intelligent than I can ever hope to be, who have come to conclusions much like mine on the nature of the divine. So where is the disconnect?

God, and to a further extent, religion, is to be neither scorned nor mocked, as many atheists might have you believe. They are not beliefs of the ignorant, nor have they resulted in any more evil than a world without them might have. Though in my experience with religion some people of faith, particularly at Notre Dame, have struck me as deterministic automatons that care more about performing the obligatory rituals rather than grasping the truth it represents, I deeply admire the ones who pursue God genuinely and with passion.

The universe, 20th century poet Muriel Rukeyser once wrote, is made of stories, not atoms. If anything, the story of God, in all incarnations, religions and interpretations, is the greatest story ever told. It is perhaps the most basic, and most immediately identifiable story we have.

That is not to say that this story must be true, in the sense that God must exist as any being or ultimate cosmic force independent of the reality we construct for ourselves. But truth consists in much more than historical fact. This is where, it seems, we find the real disconnect between believers and non-believers.

The existence of God, as such, is not the real issue here, though many will have you believe it to be. The story of God is a true story of the universe, but not the only one.

We must ask not whether God exists, but rather, whether God is true. Does the story give us hope, meaning, inspiration and some sense of what our own existence might ultimately mean? Does our experience and our longing for truth change profoundly whether or not God exists independently of us?

If we answer these rhetorical questions as I believe we should, I will venture to say that my opening declaration matters very little.

A Notre Dame Credo

Lisa Bucior

I believe in God, the Father Almighty, Maker of Heaven and Earth, of all that is seen and unseen. The sentence may sound trite after repeating it every Sunday morning for over 20 years, but it is, in fact, a fairly powerful statement. I believe there is indeed a Being who created everything from nothing, and that He (or She, or It or whatever pronoun the Great Spirit pleases) is all powerful, all knowing and all loving.

I am neither a theologian nor a philosopher, so being asked to defend God is a little overwhelming. If someone really wants to have a scholarly debate over His existence, he or she should consult the great minds of St. Anselm, St. Aquinas, Immanuel Kant or even Notre Dame professor Alvin Plantinga. What follows here is only a layperson's account of faith.

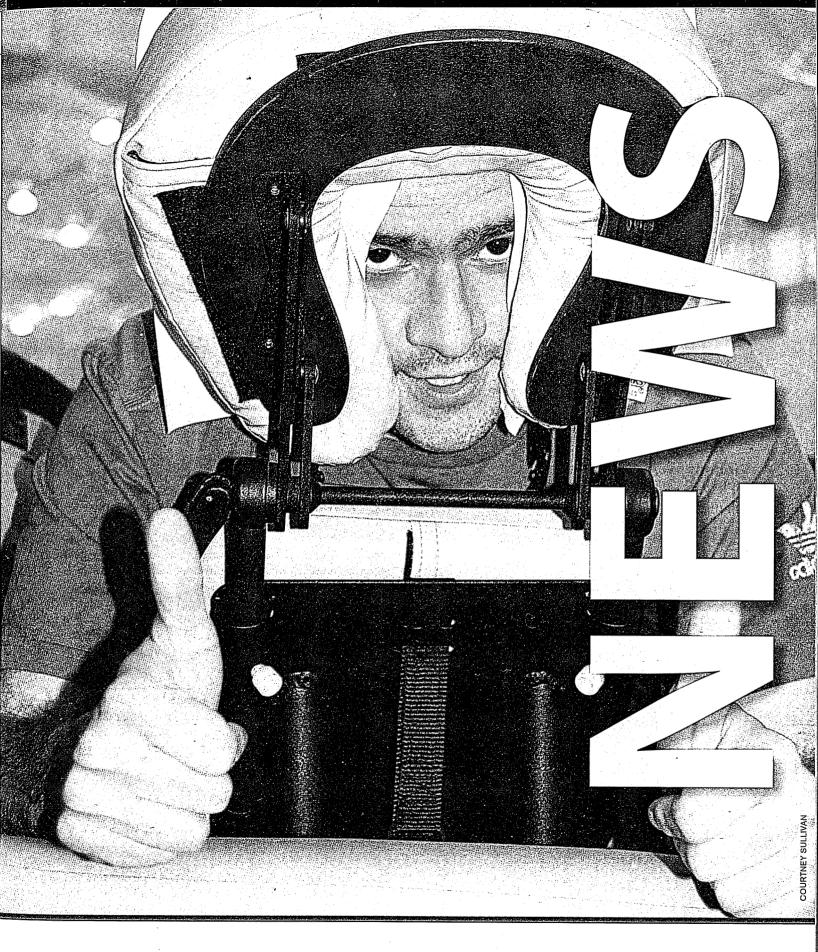
I believe there was more to Creation than just a few atoms that happened to be in the right place at the right time. I am not denying the Big Bang Theory (which was developed by a Roman Catholic priest), but I believe the particles had to come from somewhere and that someone intended the result.

I believe God is necessary for us to act morally. When asked, most people say they try to lead ethical lives, which they then judge according to their own moral code. Yet there are times when our codes don't agree, a logical impossibility. It makes no sense for an action to be moral for one person yet immoral for another — the word "moral" would have no meaning. There must be a universal moral code, one that could not have been invented by humans but only created by God.

Finally, I believe God listens to us and is present in our lives. I have found more answers to difficult questions while at the Grotto or alone in my dorm's chapel than anywhere else, and I have witnessed too many "everyday miracles" to deny they exist.

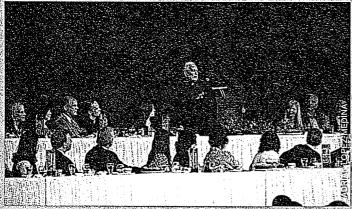
Just because I believe in God does not mean we have had a perfect relationship. There are times when I have gotten frustrated with Him after seemingly unanswered prayers or a sudden personal tragedy, and I have had discussions with members of Notre Dame's ultra-religious that have made me question why I follow my religion at all. Yet never have I doubted that God was actually there. I may be angry with Him, but He needs to exist in order for that to happen.

So I will continue to go to Mass, recite the Lord's Prayer and skip the turkey sandwiches on Fridays this month. If God is there, He deserves a little respect.



the stories we live

NEWS



THE LEGEND Rev. Theodore Hesburgh, C.S.C. addresses students and their parents at the Junior Parents Weekend Sunday brunch.



PLAYGROUND The Class of 2012 holds their 2nd Annual Four Square even at the Stepan Center.

jûdgment Calls



Johnny Weir

They can take his fur but never his flamboyance.



SMC Cancels Keenan Revue

It took them 34 years to realize they were being insulted?



Group Projects

Always less than the sum of their parts.



Chat Roulette

If we wanted to mingle with creepy strangers, we would go to Zahm.



Jokes that are "Too Soon"

Usually pretty funny, but probably too soon.

HOW TO

find something that is not a job

Meagan Drapalik

o maybe your dad was right about that philosophy or peace studies major that has about as much marketability in today's economy as underwater basket-weaving. Or that poverty studies minor that is only serving to increase the potential of your own future impoverishment. But who says being a finance major means you get to charge directly into the Starbucks-gulping, penthouse-living lifestyle? Put down that nicely formatted resume, say "no" to the Career Fair and follow *Scholastic*'s advice on what to do if your future seems hopelessly jobless.

- 1. Relive the Glory Days. Who says you have to leave Notre Dame after four years? Follow the model of the infamous Law School Imposter: save your student ID, don some of the excessive Notre Dame gear you've piled up over the years and sidle back into Accountancy I. Maybe this time around you'll get an A.
- 2. **Better Homes (and Boxes).** Just because you're living in a box doesn't mean that your cardboard home can't have some pizzazz. Interior decorating for the box-living community is an undervalued profession and a chance for you to express all of that pent up creativity you used to channel into PLS seminars.
- 3. Run, Forrest, Run. Since you don't have to worry about sick days or looming budget meetings, take this opportunity to embark on that cross-country charity run or the English Channel swim you've always wanted to do.
- 4. **E!** True South Bend Story. Put that Arts and Letters degree to good use by writing a scathing exposé on that opera-singing freshman year roommate or on what ResLife is really up to. Send it to the *Observer* Viewpoint section and add some drama to our lives.
- 5. You Got Served. Everyone knows Notre Dame students love to do service. But in case Teach for America is too competitive or saving orphans in Bolivia is too mainstream, work for an offbeat charity. Become a leader in avian-rights advocacy with the Save Mute Swans Organization or channel your laundry woes into being a volunteer curator for the Museum of Odd Socks. (These really do exist.)



ROUNDERS Students contemplate their next move in Texas Hold Em at Legends Poker Night on February 22.



FOOD FOOTPRINTS The Office of Sustainability sponsored the third annual Green Summit on February 22. This year's conference focused on food.

Dining Hall Detox

Five healthy food swaps that will get you slimmer for spring

Meagan Drapalik

aybe you're a New Year's resolution keeper and have been eating healthy and working out since January 1st. Or maybe you're like many students, and you've just realized Spring Break is right around the corner and have frantically started munching on carrots and wielding dumbbells. Watch out for these Dining Hall favorites that could stand in the way of a beach-worthy body and keep in mind some of their healthier alternatives.

(All information according to ND Food Services)

Breakfast

Food	Calories	Fat	
Granola with Raisins (1 portion)	312	4 g	
Cheerios	188	3 g	

Dinner

Food	Calories	Fat
Hamburger (1 patty)	305	20 g
Grilled Vegan Burger	106_	4 g

Side

Food	Calories	Fat	
Ranch Dressing (1 oz.)	142	14 g	
Red Wine Vinegar	3	0g	

Lunch

Food	Calories	Fat	
Spinach Wrap	274	8 g	
Sourdough Bread (2 slices)	220	2 g	

Dessert

Food	Calories	Fat		
German Chocolate Cake (1 slice)	322	18 g		
Orange Sherbet (1 portion)	150	2 g		

TOP FIVE

uses for your dorm sink

Brushing your teeth (with a bottle of Jack)

Holding yourself up during a sloppy make out in the corner of your dorm party.

Puking after epic final stretch of said dorm party.

Parietals-proof potty

Washing the shame from your face the next morning.

Raising Hearts and Minds

Claire Reising

ngela, a 10-year-old orphan from Honduras, had a rare disorder that caused her legs to bend inward 70 degrees. With donations from a children's hospital and an orthopedic practice, she underwent surgies in the United States that allowed her to walk.

Children such as Angela have inspired students to combine their passion for social justice with their ability to lead, as they promote non-profit organizations.

Junior Michael Daly and St. Mary's senior Tricia Daly befriended Angela when she lived with their family for a year after their father's practice donated her surgery. The siblings were in middle school at the time, and since 2003 have spent their vacations volunteering in Honduras. Last semester, they started a Notre Dame chapter of Friends of the Orphans (FOTO), a nonprofit organization that sponsors orphanages run by Nuestros Pequeños Hermanos (NPH) throughout

Latin America and the Caribbean. They plan to organize service trips to Honduras.

"Last May, a group of students went down, but this year we're an official, established group [at Notre Dame]. We're hoping to send students down again," Tricia Daly says.

Like the Dalys, senior Jeff Lakusta got involved in nonprofit after volunteering abroad. After a medical trip during the summer of 2007, he collected donations for Othandweni, an orphanage outside Johannesburg. Lakusta says that in AIDS-ravaged communities, orphans must often take care of each other.

"[AIDS] ends up killing both the parents and the extended family of all these kids," Lakusta says. "They'll actually end up banding together and forming these orphan families, where the head of the household could be 14 years old. They'll have to bottle-feed

infants and find food for their family, find shelter and take on the responsibilities of a parent at 14 because of circumstances."

When Lakusta was fundraising, he realized that if he started a nonprofit organization, he could give tax-deductible receipts and possibly collect larger donations. Thus began Eyes on Africa, a non-profit organization that currently sponsors orphanages and outreach in South Africa and Namibia and has expanded to universities worldwide.

In addition to Lakusta's fundraising at Notre Dame, his friends at other universities promoted Eyes on Africa on their campuses. Lakusta says their first board meeting consisted of a group of his friends talking over a speaker phone. Although Eyes on Africa has spread as far as Italy, Turkey and Australia, it has kept its grassroots mentality.

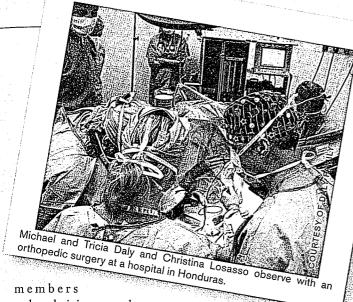
> "It seemed like a joke at the time, but some of these [methods] have lingered on," Lakusta says. "We're much bigger than sitting around the dining room table, but we're still sitting around the dining room table."

Eyes on Africa is not affiliated with Notre Dame, but Lakusta says that the university's emphasis on service has provided THE ideal environment for starting a non-profit organization. "It's cool being in an environment of people who want to make a difference," he

The Logistics of Service

When starting or expanding nonprofit organizations, students must address organizational issues, from governmental paperwork to Student Activities Office (SAO) regulations. Michael Daly says the Notre Dame chapter of FOTO is an official student club, and several faculty





and administrators have helped them to define their goals, find funding and finish the process of becoming a club.

But even with this support, university policies sometimes make it difficult for the club to plan events, and Tricia Daly says that following SAO procedures can be time-consuming.

"We had this huge event planned with Red Bull and we had everything lined up. Two days before the event, [SAO] said there's a contract with Coca-Cola so we can't solicit Red Bull on campus," Tricia Daly says. "Basically, they said ..., 'You're creative; you'll come up with something."

Senior Jason Larch and four other Notre Dame students tried to start a non-profit organization named Enkabi last year, after their friend Michael McDonald ('09) returned from a service trip to a Holy Cross school in Uganda. They planned to collect donations on PayPal for the school where McDonald volunteered, but Larch says they did not have enough time to complete the months of paperwork required to start a nonprofit.

Instead, they tried to create an endowment fund, with the help of Notre Dame administrators, and the money would be invested in a scholarship fund for the school. Two separate donors would double the funds that Enkabi raised, and if the students collected \$25,000 within a year, they would have enough money to start the scholarship fund. Enkabi collected \$9,000, and, after both donors double the funds, they had a total of \$36,000 to donate.

"It was a hard time financially," senior Diana Barrero Zalles, another member of Enkabi, says. "The economy was going through a rough time and we were basically asking for money. It was hard to find the right people to get donations, but in the end we ended up making over \$36,000."

Although the members of Enkabi decided to disband in May 2009, they donated their funds to the Ford Foundation, to support Ugandan education.

"Three of the five members were graduating,

we were going home from the summer and it was just a natural place to leave it," Larch says.

Lakusta says it is sometimes difficult to raise money when several charitable organizations are asking for donations at once, so organizations must fundraise creatively. After the earthquake in Haiti, he wanted to fundraise through Eyes on Africa, but most people had

already donated to the cause through another organization.

"People are pretty tired or only willing to donate so much," Lakusta says. "What's a unique way to pull in donations for Haiti, especially being a student?"

Determined to contribute to relief effort, Lakusta partnered with wineries across the nation that will donate their proceeds to relief efforts. The fundraiser will last until the end of April, and participating wineries are listed on Eyes on Africa's Web site, eyesonafricafoundation.org.

Sustainable Giving

The students must also ensure that the non-profit organizations are sustainable, retaining enough people to plan events and enough funds to support their projects. Lakusta says that as Eyes on Africa spreads to other states and countries, it is crucial to find people to fill leadership roles at each location.

People in communities that Eyes on Africa serves often contribute to the

organization's efforts. Lakusta says that once someone who lived in an apartment above a work site noticed the volunteers and emailed Eyes on Africa to offer help.

"We received an email with aerial photos of us working on a vehicle," Lakusta says. "People sent us donations and pictures, and we had inspired them to get more involved in the community."

At the children's homes that FOTO funds and at Holy Family Surgery Center in Honduras, which their father Peter ('82) helped establish, Michael Daly says that the children who are educated there contribute to the homes after they graduate. Two doctors who now work at the site lived in the orphanage as children and were able to attend medical school.

"It's self-sustainable. All the children give back to the orphanage at least two to three years of service," Michael Daly says.

Reasons to Serve

Even though their work can be complicated and time-consuming, the students stay motivated by thinking about the children they are supporting. Barrero Zalles says she remembers several stories from McDonald's trip to Uganda. Once students from the Southern Ugandan school where he worked even donated to poorer communities in Northern Uganda. "Despite their poverty, they gave away the few resources they had and were able to give donations to the Northern Ugandans who were poorer," she says.

Since Michael and Tricia Daly visit the orphanage in Honduras regularly, they have developed relationships with the children and they see them as brothers and sisters. Tricia Daly says that the children hold their own Olympic games each summer. Angela used to watch the games from her wheelchair, but six years after her surgery, she can now participate.

"This summer is the first summer I've been there for the Olympic games, and at opening ceremonies she was the lead dancer," Tricia Daly says. "She's 16 now. It's really cool to watch her grow up and watch her be able to do that."



Looking For Direction campus Ministry offers spiritual counseling

Alyssa Morones

iscovering new people, questions and new challenges is something every individual must deal with during his or her time at Notre Dame. Because navigating life's maze can be a lonely journey, Campus Ministry has made a conscious effort to lend a hand to Notre Dame students with a new spiritual direction program. "A spiritual director doesn't tell you what to do," Badin Hall rector and spiritual director Sr. Denise Lyon says. "God is your director. We are only your companions."

Though Notre Dame has always offered spiritual guidance to the members of its community, Campus Ministry formalized its Spiritual Direction program three years ago to aid students when program coordinator Tami Schmitz recognized a growing need for religious guidance among the student community. With the support of director Fr. Richard Warner, C.S.C., Campus Ministry established the program,

information pamphlets and Web site resources, in addition to offering a silent retreat three times a year.

Through the help of trained ministers and directors, Spiritual Direction program aids students in recognizing and understanding the role God plays in their lives, providing them the opportunity to seek out trained spiritual directors. A student can request a spiritual director at any point in the year and usually continues seeing that same director for an hour every three weeks.

Spiritual directors aim to help students deepen their relationships with God by developing their prayer lives, suggesting scripture passages or praying together, with the goal of understanding where God works in each individual's story. "The role of a spiritual director isn't to tell [students] God's place in their lives, but to help them discover that for themselves. The answers are already inside you. It's just about finding them," Lyon says.

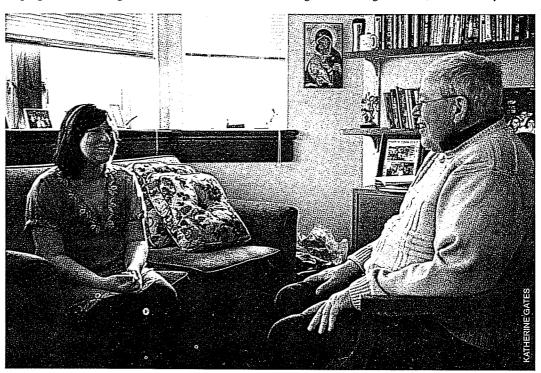
Junior Chris Gattis, who attended the silent retreat held before the start of spring semester, is well aquainted with the program. During the silent retreats, students meet individually with a spiritual director for 30 minutes every day. "While on the retreat, I came up with a lot of thoughts and feelings that I couldn't necessarily sort out by myself," Gattis says. "My spiritual director gave me feedback on my ideas. They acted as an outside voice in helping to interpret my inner self."

After spending time in the program, meeting with a director or participating in the Silent Retreat, Schmitz says she saw visible change in the participants. "I see in them a great sense of God's love, and a

greater sense of peace and understanding of who they are called to be." Gattis says the Silent Retreat helped him to better seek and listen to God's voice in everyday situations.

The Spiritual Direction program is especially relevant in the lives of college students because of the exploration and choices occurring during this time in their lives. "College is a time when you're really beginning to explore who you are, your place in the world, and who God is. You're just beginning to embrace an adult faith. It's important to have somebody walk with you in the most important journey of your life," Lyon says.

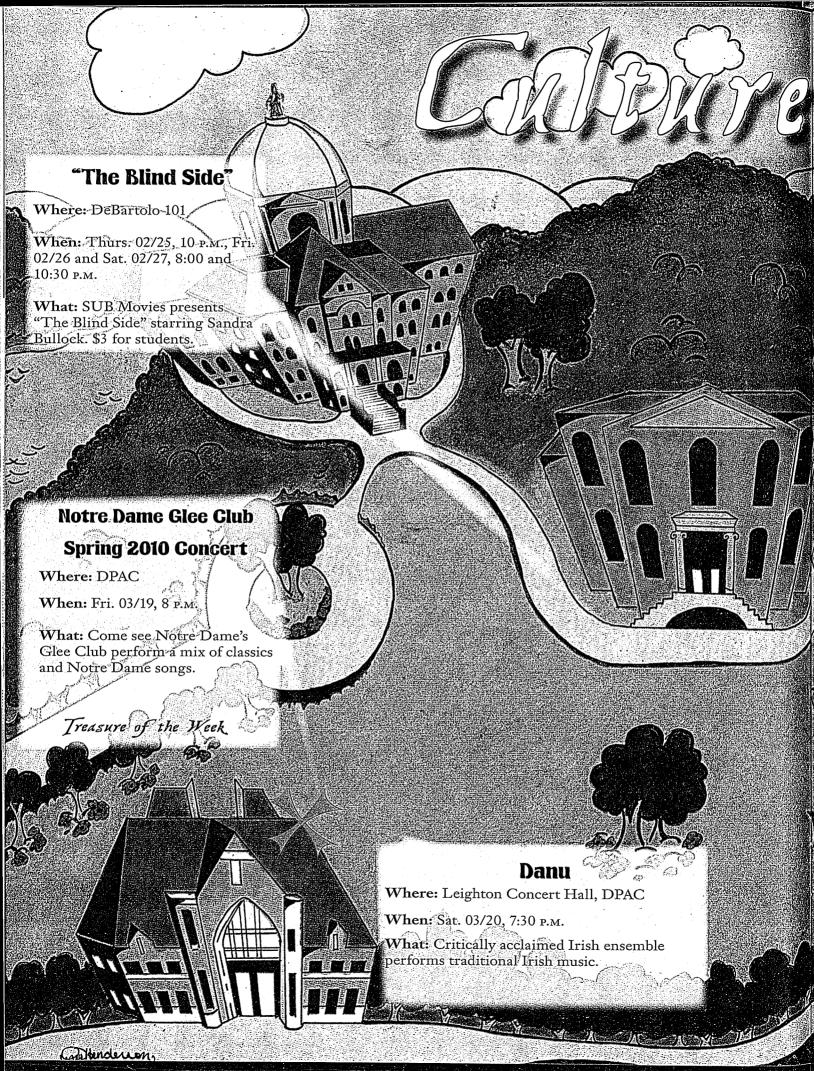
"It's a rich opportunity to have someone really listen to what you need, to help you deepen your relationship to God. It's a true gift to a college student," Schmitz says.



A HELPING HAND. Assistant Director of Campus Ministry for Religious Education and Retreats Father Joseph Carey C.S.C., also advises students as a spiritual counselor.



the things we do







CLEANER'S PRAYER

Now I prepare my cart to dean,
I pray my efforts will be seen.
If I should fail to clean the junk,
It's because I'm pooped and out of spunk,
And when I die, don't pity me at all,
Lust lay my bones by the back room wall.
Tell my boss I did my best,
And pile Scotch Brites on my chest,
So now I lay me down to rest,
And I pray I can clean tomorrow's mess,
If I should die before I wake,
That's one less mess I'll have to face

CIEANING HOUSE

GETTING TO KNOW YOU

Jen Wulf

he 24-hour building services staff sees all. They are the chroniclers of unknown shenanigans, they know how well you sort your recyclables, and one day you just might send them pictures of your children.

At the Center for Social Concerns, Melisa Wroblewski is working the third shift — 10:00 p.m. to 6:30 a.m. Wroblewski has been an employee at Notre Dame for nine years and has worked in several buildings, including DeBartolo Hall and the Hesburgh Library, but always at night. "I've seen a lot of drunk kids. A lot of drunk kids," she says as she reminisces about run-ins outside of DeBartolo or the annual "stripper run" through the library. As a building services employee, Wroblewski gets a bird's eye view of campus.

"[During] commencement cleanup we found a whip in one of the dorm rooms," she says. "We've found blowup dolls. We've found dressers full of women's underwear in men's dorms. We don't know if he was wearing them or if he liked to collect them — we all had bids on what he could have been using them for."

Beyond the voyeuristic perks of the job, Wroblewski says she enjoys a completely different campus late at night. "It's just things are so much calmer at night. It's like not so much of the hustle and bustle and you know

— the running. It just seems like everything just slows down."

Next door in Siegfried, "Miss Ellen" Gunn opts for a more orthodox timecard, but has also made the job her own—along with a third floor supply closet. The converted office feels more like a dorm room: a miniature plastic Christmas tree that is two months out of season, magazine clippings of President Barack Obama and an odds and ends tack-board where I spied a Mother's Day card. "It was one of the assistant rectors," she says. "He felt bad that we had to work on Mother's Day and so when I showed up he had fresh flowers and two handmade cards."

Gunn has worked on campus for 23 years. She has sung at five students' weddings. She has tailgated, she has road-tripped with rector Rev. John Conley, C.S.C. and has spoken at the annual Siegfried retreat, which she has attended three years running. "I look at my job like this: It was meant to be. And I know my title is custodian, but I've done so much more than a custodian's job," she says. As she tells me about former residents, she smiles and rolls her chair over to the wall montage of their photos.

"This group of guys right here," she says as she points at a cluster of faces among the hundreds of photos, "this Christmas when I got my Christmas cards, I opened up my Christmas cards and five of these young men have babies. They're daddies and I remember them when they came in as freshmen. I love those guys, I really do."

Both ladies say that they have strong bonds with their students and are very grateful for their jobs, especially at a university as prestigious as Notre Dame. But that does not mean that there is no room for improvement. "I really feel, I really truly feel that the wages are not right but I thank God for my job. It could be worse but it could be better," Gunn says.

She cites the students involved with the Campus Labor Action Project (CLAP) as an example of frustrated efforts for improvement. "No, I don't think people are being heard," she says. The students made several unsuccessful attempts to organize workers in the mornings outside of the maintenance building. "I would feel so sad for the kids. You'll have twenty people [staff] to have doughnuts and coffee, and then when it's time for the meeting, maybe five people would show up. It would be cold, it would be really cold and they [student organizers] would still be standing there faithfully."

Ultimately, Gunn says low attendance is because many workers are nervous about organized movements. "We would talk amongst ourselves and people were afraid of losing their jobs and they didn't want to get involved," she says.





GETTING TOGETHER

Claire Kenney

LAP is composed of students, workers, faculty members, and community members collaborating to ensure that workers at the university receive a just wage. According to a viewpoint article by senior CLAP member Alicia Quiros Notre Dame pays its workers \$9.02, which is 20 cents above the poverty wage for St. Joseph County. But she says that they fall of the "self- sufficiency wage," determined by St. Joseph County Council, \$12.90. This figure is somewhat fuzzy, however, and varies depending on how many people are in the household.

CLAP member senior Jenna Knapp says, "Our goal is to build relationships with workers on campus in order to build friendships with those who make our education possible, yet often go unnoticed, and to let workers know that we will join our voices with their own when abuses happen in the workplace in order to demand that Notre Dame live up to its mission statement."

According to CLAP, the low wage that campus staff receive often hinders a comfortable living situation for workers.

"For the most part, workers say they do not get paid enough to support their families. It is especially difficult for a single parent to support kids on a minimum wage income," Quiros says.

The wage requires some workers to find additional jobs and work long hours.

"Multiple workers I know hold more than one job and go from eight hours at ND to another cleaning job or the like to make enough to support their families," Quiros says.

Knapp says the treatment of workers is not in line with the Catholic Church's teaching and that the University of Notre Dame, as a Catholic institution, needs to uphold such doctrine.

"We demand that the University pay a living wage in accordance with Catholic Social teaching," Knapp says. "Throughout the years we have been astounded by the dedication of our workers and appalled by the culture of fear that seems to be instilled in order to cover up worker abuses and the fact that Notre Dame functions as a business rather than as a Catholic university when it comes to worker treatment and fair wages."

Quiros agrees with Knapp.

"Clearly stated in Catholic Social Teaching is the principle of the dignity of work and the worker," Quiros says. "Multiple popes, including Pope Benedict XVI, have said that living wages and unions are necessary for the fulfillment of the common good and dignity in our world. Given that we espouse that our university fulfills Catholic Social Teaching, it is extremely frustrating and disheartening to me that we do not live it out in every way on our campus."

In 2006, Executive Vice President John Affleck-Graves released a statement in response to CLAP's efforts. He said that the

university believed that the compensation package that Notre Dame provides in addition to wages makes Notre Dame "the employer of choice for workers in this region."

Affleck-Graves also declined the task force proposed by CLAP. He said, "While exchanges between the University administration and various student groups have been informative, in candor, the dialogue is appropriately one that regularly occurs between the University's representatives and its formal employee channels."

In his statement, Affleck-Graves said the communication channels adequately cater to the needs employees have to verbalize their concern.

He said, "We already have several channels in place through which employees can bring complaints and concerns."

Despite these efforts for adequate communication, CLAP remains unsatisfied and believes more work needs to be done on campus to ensure the rights of workers. For example, some benefits cannot be used by all workers, such as college financial aid for their children. According to Knapp, Notre Dame emphasizes the need for justice in the world, but there is a need to recognize justice in its own backyard.

"While Notre Dame sends students all around the world to serve, we too often miss the need to call for justice on our own campus," Knapp says.

Campus Chatter

DEPARTMENT OF SPEED DATING

I felt like I was at a middle school dance — girls on one side, guys on the other. Though I fought against it, my roommates convinced me to do something I hoped I would never do: attend Legends' speed dating.

Five minutes talking to a total stranger. If you're looking to find true love here, you're probably setting yourself up for disappointment. But if you're just in search of a fun hour, you are in luck. Surprisingly, conversations were a little more interesting than those from Frosh-O. It's a similar idea, minus the Enrique Iglesias serenading and plus drunk girls.

I heard the common inquiries (Where are you from?), the hypothetical situations (If you could compare yourself to one Harry Potter character, who would it be and why?) and the just plain bold questions (Are you a virgin?).

Two sharply dressed Legends MCs seemed to have forgotten they were hosting speed dating, not their own comedy night. One of them insisted on talking into the microphone throughout the night, only making it more difficult to hear, given the 50 or so conversations already going on.

Not surprisingly in a room full of Notre Dame students, discussions sometimes veered toward academics. One guy asked, "What's your major in the business school?" Apparently this

was offensive, as the young man's simple question was met with, "Wouldn't you like to know! My business is private!" Yeah, that's what Bernie Madoff said, too.

Students flocked to speed dating for various reasons; whether to find that "ring by spring" companion, for Thursday night revelry in the friendly confines of Legends Nightclub or to cross another line off the Notre Dame bucket list. As one guy learned, Legends Speed Dating was in fact the next stop for a couple of ladies who had recently completed the Hesburgh Challenge. Later in the evening, on one of his dates he learned that this achievement was a fraud and should be marked like a Barry Bonds home run record - with an asterisk. The challenge was completed not with a beer on each floor, but with mixed drinks as the girls made their way down the 14 floors (ATTENTION DU LAC: HARD ALCOHOL IN THE LIBRARY!). For all we know, these mixed drinks were nothing but iced tea and lemonade.

As he later discovered, these young ladies were from the campus across the street commonly referred to as SMC. He

explained that this should not have been a surprise, given both their beauty and inability to sign up on the correct sheet. They had put their names on the gentlemen's list.

Other conversations surrounded the latest pop culture buzz. Will Favre come back for another year? How will the cast of "Jersey Shore" react to life in Miami for season two? What do you think of the new Apple product launch? One young lady said what millions may have been thinking, but were afraid to actually say, at least to someone they did not know. "The iPad sounds like something a girl needs for her period!"

All in all, it was an amusing night. If you found an SYR date, a Facebook stalkee or someone who will be putting your 3:30 a.m. messages on the web site Texts From Last Night, congratulations. If not, I hope you at least had an enjoyable and entertaining night at that magical place called Legends. If you missed out, try to attend next time. You won't regret learning what Emily from your theology class thinks about Ronnie's one-punch KO.

- Josh Flynt

The views of this author are not necessarily the views of Scholastic Magazine.



Be Careful What

You Pray For
Does Alicis, displace of the Reverend Curis Black,
finally have the perfect file?

KIMBERLA

LAWSON

ROBY

NEW YORK TIMES BESTSELLING AUTHOR

REVIEWS PREVIEWS

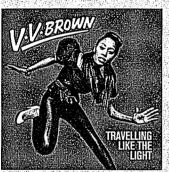
With spring break around the corner, it's time to prepare for fun in the sun (hopefully). But let's be honest, here: Even the beach can get boring after a while. While we all know this is a lie after spending the past two months complaining about the snow and icy cold of South Bend, Scholastic presents some trashy reads and good music to tide you over until you return to Notre Dame.

Jason G'Sell

Madeline Stone

V.V. Brown - "Traveling Like the Light"

Vanessa "V.V." Brown, who the Los Angeles Times named as an artist to watch in 2009, is finally treating her fans on this side of the pond with the American release of "Traveling Like the Light." Brown hits the ground running, opening the album with "Quick Fix," and immediately differentiating herself from the flood of Brit retro-soul numbers by pumping up the sound to more modern rhythms. Brown hits all the right notes in her single "Shark in the Water," managing to make even a bitter breakup reason to dance, while "L.O.V.E." will take you back to the 60s as Brown's old-school pop power shines its brightest.



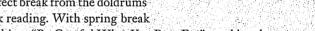
Brown is one of the few UK soul imports who's not afraid to act her age with sassy lyrics and glossy arrangements. "Traveling Like the Light" is sure to cause more than few ocean-side dance parties this spring break, but Brown shows she can also slow things down for those long walks on the beach. "TLove You" represents Brown's remarkable ability to transition from Lilly Allen-esque "Back in Time" to something a little

sultrier. Whether you're strutting your stuff on the dance floor as a single somethin' or falling in love all over again, "Traveling Like the Light" will provide the perfect soundtrack for every spring break moment:

"Be Careful What You Pray For" by Kimberla Lawson Roby

"Be Careful What You Pray For" delivers all of the elements that have come to be expected from a romance novel: love, passion and, of course, eventual betrayal. In the seventh installment of her Curtis Black series, Kimberla Lawson Roby revisits the familiar themes of romance and intrigue. Alicia Black thinks that all of her prayers have been answered when she finds her seemingly perfect minister soulmate. Soon, in typical romance novel fashion, Alicia finds that all is not as it seems, and conflict ensues.

While this cliche and predictable novel might not satisfy those looking for a substantial and meaningful story, the novel's rapid pace and somewhat subpar dialogue make it the perfect break from the doldrums of dry textbook reading. With spring break



swiftly approaching, "Be Careful What You Pray For" would make a great addition to a sunny day at the beach.

April Smith and the Great Picture Show – "Songs for a Sinking Ship"

This Jersey girl (no, not the Snooki kind; sorry guys) will soothe you into a sweet, joy induced daze with her latest album, "Songs for a Sinking Ship." While the title may not seem appropriate for those whose spring break plans include a cruise ship, Smith's quirky style reveals a voice that

could remedy the effects of a South Bend winter. Don't be surprised if while listening, you feel a sudden urge to start skipping.

"Colors," her first single from the fan-funded album weaves a dream of upbeat jukebox classics that will leave you humming the song for weeks. After "Can't Say No" transports you to a saloon in the Wild West—just don't forget your Stetson hat and Can-Can costume—"Terrible



Things" continues Smith's cabaret style, packing a vocal punch and a hint of sexual tension. A supreme beach listen, "Songs for a Sinking Ship" provides the perfect blend of soothing melodies and toe-tapping giddiness.

"I Am Ozzy" by Ozzy Osbourne and Chris Ayres

"I Am Ozzy" chronicles the astonishing transformation from John



Michael Osbourne, car-horn tuner, to Ozzy Osbourne, legendary rock star. But, this memoir goes far beyond the amazing showmanship and outrageous antics that people have come to expect from Ozzy. "I Am Ozzy" explores even the darkest hours of the incredible life of the Prince of Darkness, as readers are given an inside look at Ozzy's struggles with addiction and depression.

The autobiography is narrated in a tone that is both hilarious and unmistakably Ozzy. He manages to deliver the details of his tumultuous life so honestly and directly that reading the book is like having a casual conversation with the rock star. Amusing situations are soon followed by

tragic events, creating a read that is almost as engaging as a performance by the Prince of Darkness himself.

IFS 8:30AM DO YOU KNOW WHIERE YOUR GLASSES ARE?

The Ins and Outs of Classroom Assignm

Chris Milazzo

aping yawns, messy hair, bloodshot eyes. No, this is not Sunday morning after a wild Saturday night. This is 8:30 a.m. class. Students might grumble about and curse whoever contrived such a class time, but rarely do these students appreciate the process of class assignment.

Class times and locations — appealing or not — are the responsibility of the University's Office of the Registrar. Many academic decisions, from Dean's list GPA requirements to adding classes, are handled by the Registrar, but none is more important than class assignments.

Any student who has attempted to register for classes knows the perils of class conflict that can ruin his or her schedule. Imagine trying to prevent every class at the university from conflicting, and you have an idea of the difficulties the registrar and the departments and professors it works with face.

Dr. Harold Pace, the University Registrar, says this problem is a priority. "Our overall philosophy here is that we think it is so important for the faculty to have teaching space that best fits their style of instruction," he says. To allow for this, the Registrar encourages departments and colleges to use what they call "standard times": classes on Monday, Wednesday and Friday or Tuesday and Thursday held at regular intervals. Standard times also help students. "[They] spread out the classes so students don't have ... [conflicts] with every course they want to take," he says.

However, the Registrar does not force professors or departments into certain times. Faculty members complete request forms that allow them to communicate their specific needs. "We let the information come up to us from the departments," Classroom and Reporting Specialist Linda Martellaro says.

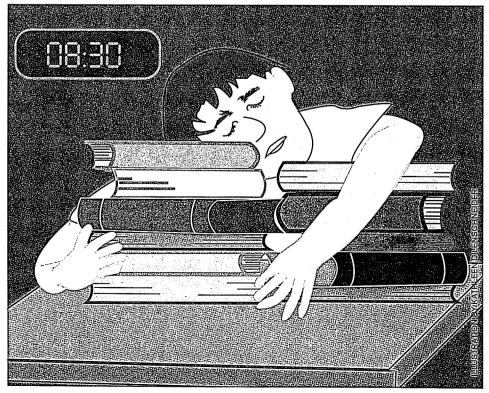
"There's a lot of communication with the colleges that takes place," Assistant Registrar Chris Temple says. Professors build their preferred schedule within their departments, which then submit it to the Registrar. "Once that building the schedule process is done we say, 'Great, we're done, now do we have enough classrooms to fit what we'd like to do?"

The Registrar controls 155 classrooms on campus, from which each college receives a certain percentage dictated by its size. Each college ensures that it is only using its prescribed percentage and that the classes are spread out during the standard times. The process, Temple says, is "about two or three months of work for each semester."

This carefully choreographed dance allows instructors such as Mahan Mizra, a professor in the Middle Eastern Studies and Classics departments, to create his or her preferred schedule. "So far, I have always gotten the times that I have requested. I requested a room change for one class in the fall and it was granted without any trouble," Mizra says.

One important variable that the Registrar cannot change is classroom space. This responsibility falls to Executive Vice President John Affleck-Graves. "We conduct a periodic strategic planning process that allows each of the colleges to identify its priorities for the coming years. The resource requests vary from college to college and may include ... construction requests," he says. Although there is no pressing need for new academic space, Affleck-Graves says the university has several projects planned, including "a social sciences building that will house many scholars from the College of Arts and Letters and a multidisciplinary research building."

Despite all these steps, the process is never easy. "Notre Dame students, being intelligent, being ambitious, make it really hard on us administrators because [they] want to double major, they want to triple minor, but it's to the ... students' credit," Temple says.





literature, art, 2: design

The Juggler has been Notre Dame's only student literary and graphic design magazine since 1919.

The deadline for submissions for the Spring 2010 Juggler is the Tuesday after Spring Break, MARCH 16TH



Arii Submissions:

For seanning purposes, pieces larger them 1.0x0.7 or 340 pieces require stides. There is no limit to the number of pieces you may submit. Artwork may be turned in to Merry Kutemeier in room 306 Riley, or exmalled as a high-resolution (300+ dpi) image file to juggle/Ondedu

Prosecuid Poetry Submissions:

There is no limit to the number of pieces you may submit, but no individual work જ્યાં ભ્યવસ્થી 2500 words, Sumbit all works of literature to juggler@ncledu

SEQUERED FOII ALTEIS

LIIO MOT NOTRE DOIME

Malisha Samarasekera

ophomore Malcolm Phelan is undecided about two things: his major and the existence of God. Though he is reluctant to call himself an atheist, Phelan is open about his need to question his Catholic upbringing; this questioning has led to a strong sense of agnosticism and lingering doubts regarding religion.

Senior philosophy major Chris Shadle has gone to Catholic school for 17 years. In nearly two decades of parochial education, he has learned a lot — first how to read, then how to understand scripture and finally how to question the faith in which he was raised for nearly his entire life. In short, he learned enough to decide that he is an atheist.

Sophomore Program of Liberal Studies major Daniel O'Duffy does not seem different from his Notre Dame peers. Yes, he has an interesting accent (Irish), but by outside appearance alone he seems to fit into the typical Domer mold.

O'Duffy, however, is an atheist. "I don't believe in God; everybody who knows me knows that's the case. The common conception is one that I don't see enough evidence for," he says.

These three students represent a small minority in a school which is over 80 percent Catholic, according to the 2007 Notre Dame Factbook, compiled by the office of Institute and Research. Atheism, the denial of the existence of a deity, has seen an increased level of attention on campus and reflects a growing interest in the topic nationally. The 2008 American Religious Identification Survey (ARIS) found that the 15 percent of Americans who claim to have no religion in their lives are third in popularity only to Catholics and Baptists, an increase from eight percent in 1990. As secularization becomes more commonplace in a country which was created indivisible, under God, even a university so strong in its religious affiliation is beginning to feel the effects.

Finding their place

For O'Duffy and Phelan, the idea that God exists is not one that should be immediately accepted as fact — an opinion which both say has impacted their acceptance into the

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Notre Dame family. While neither considers himself against the institution of religion itself, the two feel that strong criticisms of the Church are met with defensiveness rather than open mindedness. "To me, the idea of deciding that religion is wrong or incorrect is just as flawed as believing in it completely. For us to own our own beliefs, we have to reach it ourselves. Community is extremely important in that, but the idea of complacency worries me. Being brought up in the Catholic Church, [though] there are some wonderful aspects, there are also

aspects that I don't believe in. How much can you disagree with it? That's what college, and life, is for," Phelan says. "Notre Dame is a time when people should be exploring, asking questions, but there's a stigma [against] asking very contrarian questions. It shouldn't be taboo."

O'Duffy agrees. "You can question matters of deepest consequence. Iron sharpens iron. We need to have skepticism in order to question any idea that comes our way, and we need to be able to entertain all ideas before you accept or reject them. You can

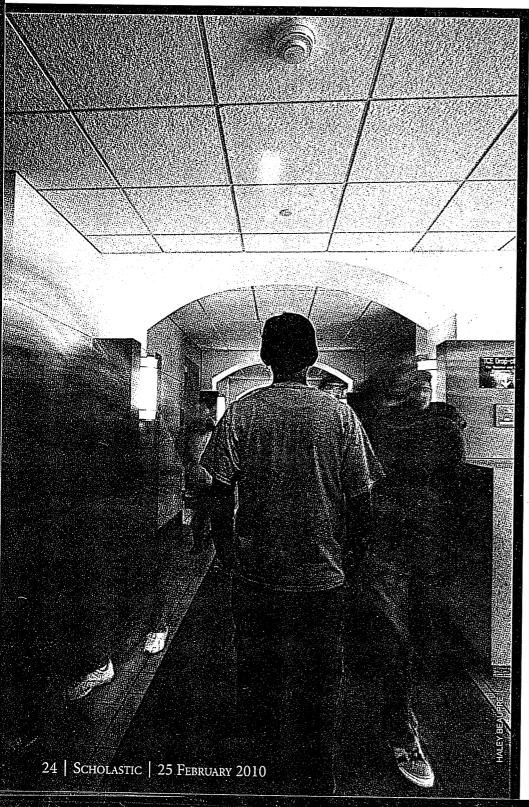
still undergo that process without losing that which makes you, you."

While Phelan does believe that the question of theism arises in many conversations across campus, he says that it is a fear of being ousted from the majority of the student body which prevents deeper introspection from taking place. "When you come here, you understand what it's going to be like. I would characterize most people here as traditionally Catholic, but questioning. The problem is that they are worried about coming up with a different answer. To go outside the mainstream, you run the risk of remaining outside the mainstream," Phelan says. "There's some huge benefits to religion here on campus as far as the community it builds and the feeling of family. You're not only distancing yourself from an ideology, you're distancing yourself from a community ... [Questioning is] not okay here. It means that you're not part of the standard club."

Choosing not to believe in God is akin to opting not to purchase football tickets, according to O'Duffy — both are viewed as a denial of important Notre Dame traditions which are expressed in a unique way at the university. "It's such a part of the culture here. You say, 'I don't go to the games,' and people say that you're not really going for the Notre Dame experience," O'Duffy says. "You automatically have to explain why."

Such strong emotional reactions can lead to angry arguments rather than productive discussions; Phelan says that the stereotypes of atheists as militant aggressors against religion have encouraged tense arguments and prevented a valuable exchange of ideas from taking place. "It's not neutral here. It's automatically answer and defend yourself. People say you can question, but that's only as long as you remain in the Catholic community," he says. "There's not a whole lot of time for questioning as much as you want. It forces you to explain yourself and defend your position, and that's good in some ways, but it can also alienate people and radicalize positions that you don't hold."

Shadle says that he has become secure enough in his conviction that God does not exist that he no longer feels the need to defend himself against those who hold the contrary (and in most cases, majority) position. Shadle believes that his experience at Notre Dame is different from those who believe in God — but certainly not worse. He says that atheism has never negatively impacted his time in college; instead, it has allowed him to find other aspects of the school to connect with. "People that find solace in going to



the Grotto, their Notre Dame experience is a fundamentally different one than mine is. I find solace in being in the community football games. There's community everywhere you go - you don't have to be in a religious setting to find it. Community is just as reassuring no matter where you are."

Reeping the Faith

As a Catholic university, Notre Dame has two purposes: to promote and act in accordance with the Catholic mission and to provide its students with a full, deep and complete education. Yet in an increasingly secular world, seeking knowledge while maintaining religious faith can be a daunting task. Stereotypes of the intellectual depict a person sitting at an artsy café while reading a piece of modernist fiction — these stereotypes often do not allow for the same person to leave the café for Mass. The two images can be reconciled for some; for others, however, it is a reason to give up faith altogether.

This disconnect was enough for Shadle to move away from his Catholic upbringing. While he says that he was always doubtful of God's existence, he also notes that as his education levels increased, his belief in religion rapidly declined. At some point, just believing stopped being enough. "I never really bought into the whole 'faith thing.' I can't accept things that I don't have proof for. Maybe that's a character flaw, but I can't genuinely believe in something that I don't know. So faith isn't really an option, I guess," he says.

An increase in scientific knowledge also led to Shadle's disillusionment with the Church. "Catholicism seemed like it was providing explanations for things which didn't necessarily need explanations. Less and less of that requires explanation the more science makes its advance, and it just seems to me that we are on a trajectory of full knowledge of how the universe works," he says.

O'Duffy also cites a heightened sense of

would characterize most people here as traditionally Catholic, but questioning. The problem is that they are worried about coming up with a different answer. To go outside the mainstream, you run the risk of remaining outside the mainstream.

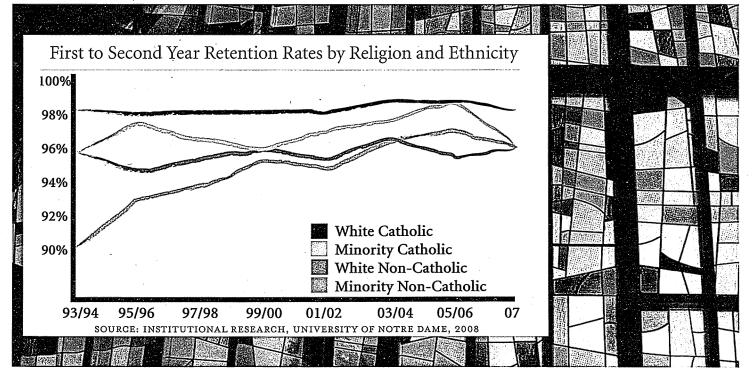
-SOPHOMORE MALCOLM PHELAN

intellectual curiosity as a catalyst for his transition from Christian to atheist. haven't encountered a persuasive argument for God's existence, so the default position for me is skepticism. I live my life as if God doesn't exist. It doesn't make that much of a

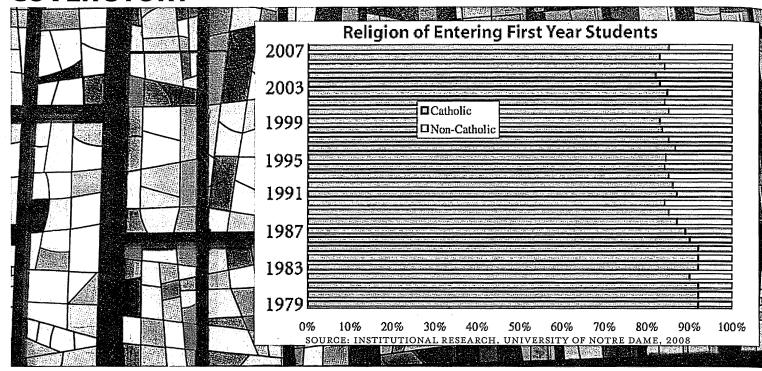
difference," he says.

For others, the difference is what matters most. Philosophy professor Michael Rea says that there is a pressure to abandon religion as an intellectual — a pressure that is particularly strong among subjects like philosophy and, somewhat ironically, theology. He argues that there are also intellectual difficulties which oppose atheism; these challenges, however, can go unnoticed by atheists themselves. "I think if you're an atheist and you take an honest look at just your own moral character, you yourself acknowledge your own failings and realize there is nothing like cosmic forgiveness. There are real intellectual difficulties with atheism, and when you look at all of that, I think it's hard to be an atheist," he says

Rea serves as a counterexample to the conception that the rise of intellectual growth precedes the demise of religion. Rea earned both his Master's and Ph.D. at Notre Dame, wrote three books and published over 30 articles — and in spite of it all, still remains committed to his religion and God. How does Rea reconcile the perceived distance between logic and faith? "No objections have dislodged [my religious faith]. I've always stayed involved in a church and plugged into a religious community. Some people might say that the reason why that helps is just that it makes you impervious to certain kinds of evidence. But I think that it opens you up to a broader range of evidence and gives you alternative ways of understanding and evaluating counterevidence," Rea says. "It's sort of like this: If you know a friend



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really deeply, you will seem impervious to certain types of evidence that might come against them (if, say, they're accused of doing something bad) — not because you've become intellectually soft but because you know that person inside and out. There is evidence against them coming in, but you're in a better position to evaluate that evidence than someone who doesn't know the person, and you also have a lot of evidence that the objectors may lack. All of that makes a difference in your overall assessment."

On Morality

One standard attack on atheism is the accusation that atheists cannot live moral lives without the presence of God, and that ultimately life has no meaning without God's existence. Believers point to the famous words from Fyodor Dostoyevsky's *The Brothers Karamazov*: "Without God, everything is permitted." With no retribution in an afterlife or purpose of life holding an atheist back, some persons of strong faith argue that any action is allowable in the absence of faith.

O'Duffy questioned the relationship between theism and morality when he first came to the realization that he did not believe in God despite his religious upbringing. O'Duffy says that it is the ability to seriously consider these questions that is essential to establishing morality — not religion itself. Phelan, who describes himself as questioning religion rather than abandoning it, agrees. "If you encounter a very contemplative agnostic or atheist, the fact is that they've gone

through and thought about all of this to the point that they've come up with a reasonable argument for their position, chances are they are the kind of people who think about their actions and their consequences," Phelan says. "People who think about what they are doing and contemplate the outcomes of an action

No objections have dislodged [my religious faith]. I've always stayed involved in a church and plugged into a religious community. Some people might say that the reason why that helps is just that it makes you impervious to certain kinds of evidence. But I think that it opens you up to a broader range of evidence.

-MICHAEL REA, PROFESSOR'ŐF PHILOSOPHY

are often going to be people who treat others well, because they think about the outcomes that their actions have."

Shadle took a different approach to arrive at the same conclusion, using science and the theory of evolution as evidence that morality preceded the Christian faith. "A big evolutionary reason that we have God and religion in the first place is because we like to be comforted. We like to have the idea that we are not alone; whether or not it's true, it's certainly nice to subscribe to that as if it were. There's certainly a comforting aspect of religion, you can't deny that. I just think it's false reassurance," he says.

He argues, however, that evolution is also the reason why humans have morality independent of God. "Evolutionarily, there's a whole host of reasons why morality is necessary. You look at probably thousands of other species, and you can find the rudiments of morality already—look at any animal, and they won't murder their own kind with the exception of a few cases. It's a kind of game theory; if you're killing your own species, you're not going to survive. It's things like that which really provide the framework for morality. As humans, we have the ability to create a moral code out of that," Shadle says.

Though Shadle and O'Duffy both believe that values and greater truths can be derived outside of the Church, Rea has found that most arguments of this sort fail. As the author of World Without Design: The Ontological Consequences of Naturalism, Rea writes that ontological naturalism — the idea that every aspect of existence is a direct product of natural sciences rather than a higher power such as God — cannot account for the development of a moral code for human beings. Instead, Rea says that atheists deny the fundamental beliefs necessary for leading a virtuous life. "I'm someone who thinks that we do need religion to find

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grounds for morality - you need God. In one way, we all arrive at morality by talking to people and consulting our own intuition, and I think atheists and theists alike do this," Rea says. "If the question is, 'How do we arrive at morality?' it's probably the same, broadly speaking, for theists and atheists. If the question is, 'How do we justify morality?' or 'How can I be sure what to do? What's the underpinning for all of this?' I think theists are on better footing than atheists. If you're a theist, you can say the underpinning is divine command, and the reason that my intuitions about morality are reliable is because God designed me, and God designed the faculties through which I engage in moral reasoning. If you're an atheist, I don't see how you could have the sort of underpinning for morality that would enable you to take moral intuition all that seriously."

"What justifies them in taking the ways they arrive at morality and taking them seriously as timeless, changeless, moral truths? Well, there, I say, nothing," Rea says.

O'Duffy has heard this claim many times throughout his time at Notre Dame. He says that the stereotypes that accompany

the label of atheist often overshadow the person they pertain to; the assumption that atheism means a lack of morality in addition to a lack of faith is one he often encounters as soon as he reveals that he no longer believes in God. "I think a lot of times, people have misconceptions about what an atheist or agnostic is. They can see it as an attack on religion or a person without a moral code, and that can be hard to get past sometimes," O'Duffy says. "One thing that I have to maintain is that the position is not automatically one of attack. Atheism isn't anything at all; it's just an absence of belief. You can't make conclusions on people just because of the label they have."

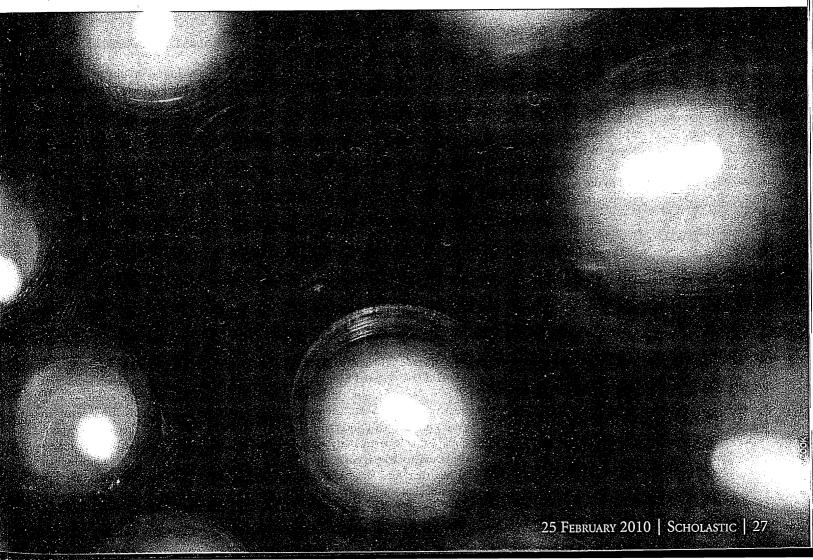
The perception that atheism is an attack on God — and by extension morality — is one which Shadle has also experienced. He says that while many of his peers have been receptive to his arguments against religion, their demeanors can change immediately upon hearing that he is an atheist.

Shadle says that despite such judgments, the beauty of the world is enough to render any further arguments unnecessary. He says that meaning in life is found through human relationships — relationships that

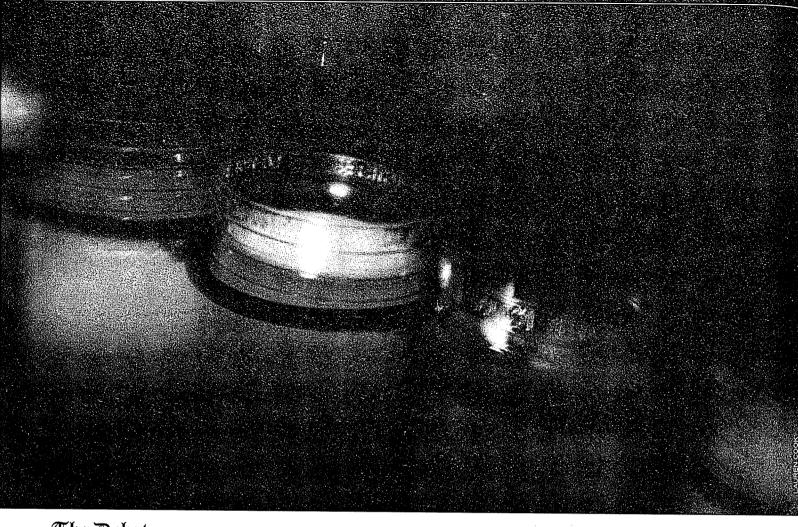
exist because of the ability to act morally. "I think we create our own meaning in our lives as we are living it. We find things that we enjoy doing, and we find pleasure and a sense of importance out of that. People have kids and nurture them, and form bonds with others, and that seems to me to be pretty meaningful. I don't think I'm at a loss for not placing any greater importance on life than that," he says.

Rea, however, says that true meaning extends beyond a material existence on earth. "For some people, deriving meaning out of life is just a matter of finding something that you enjoy doing, and doing it well, and anybody can do that in principle," he says. "Getting answers for questions like 'Why is it Important that I exist' or 'What sorts of causes can I contribute to that are eternal and of deep, objective value and Significance,' I don't see how atheism can supply you with that."

"If atheism is right, then struggling for your cause is a lot more like fighting to make sure your football [team] wins next weekend than it is like fighting for Truth and Goodness," Rea says.







The Debate

"Is religion the problem?" So asks the poster for what is being billed as "The God Debate at Notre Dame," which was proposed by O'Duffy and has been largely co-organized with Phelan. The eternal struggle over the existence of God has moved to the forefront of the Notre Dame consciousness, with the announcement of the debate between British journalist Christopher Hitchens and political commentator Dinesh D'Souza.

D'Souza was named one of the most influential conservative thinkers by New York Times Magazine and was a policy analyst under the Ronald Reagan administration. He penned the books Life After Death: The Evidence, What's So Great About Christianity? and Letters To A Young Conservative, and will face off against Hitchens as a proponent of faith and a strong believer in the existence of God. The two have debated numerous times before, including at other college campuses such as the University of Colorado.

Hitchens, best known for his New York Times best-selling book God Is Not Great, is at the center of what has recently been described as the rise of "new atheism." Such Christopher Hitchens to be a profound religious thinker — and I don't say that just because he is an atheist. But, that said, I do think he gets a lot of attention.

-UNIVERSITY PRESIDENT FREJOHN* JENKINS, C.S.C.

new atheists include Richard Dawkins, author of *The God Delusion*, and Sam Harris, author of *The End of Faith*. In spite of the rising popularity of their published works, new atheism is still met with uncertainty in academic circles; this is particularly evident in the case of Hitchens, who is not a religious scholar and has therefore faced skepticism from those qualified in the field.

Though there has been skepticism voiced

regarding the technical validity of Hitchens' arguments, Joseph Stanfiel, Assistant Dean in the College of Arts and Letters, says that what cannot be denied is his ability to fill seats and garner attention for such an important topic. "I think there's some reluctance to embrace Hitchens because I've heard from a lot of academics that they don't consider him to be someone with academic standing. Although, we were purposefully not looking for an academic. If we had the two leading figures in the academic world in the debate, we would never be able to fill Leighton Hall," he says.

Rea also noted the importance of the "Christopher Hitchens" name in making the debate an event with a projected audience of over 1000 according to the debate's page on Facebook. As the Director of the Center for Philosophy of Religion, Rea was integral in securing funding for the event — still, he does say that Hitchens is more of an everyman thinker than a theological expert. This, however, is what Rea believes makes him an ideal speaker for an auditorium of college students. "He is an intellectual, but he is not an expert in the field. But when you're pitching things to undergraduates,

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you know that undergraduates aren't experts in the field," he says. "If experts came in and laid out everything really rigorously, it would be rigorous but people would be snoring and not picking up what they should be picking up. When you bring in folks like Hitchens and D'Souza, you bring in people that you know are going to have arguments that you know have real problems, but that you also know are getting at real issues that are on the minds of a lot of people."

"Nobody would bring in Hitchens to talk to the philosophy department. But for this purpose, I think he is good," Rea says.

This name recognition and accessibility were essential in deciding who the speakers for the debate would be. Before seeking popular speakers such as D'Souza and Hitchens, O'Duffy first had to receive approval for the actual event. The planning began in a meeting with the Dean's Fellows, a small group of students who work with the Arts and Letters deans about issues pertaining to Notre Dame students. From there, O'Duffy was able to garner support for a project that had failed many times before — Stanfiel had also proposed a similar idea but could not develop it fully because of a lack of funding. Added resources, as well as more direct student support, proved to be the deciding factors in helping to get this year's debate off the ground.

In spite of more vocal advocates for the debate, there have still been detractors who argue that such a discussion should not be taking place at a Catholic university. Stanfiel says that he has encountered fellow faculty members who disapprove of the potential controversies that could accompany the debate, but he maintains that the event will

only reinforce Notre Dame's position as one of the leading Catholic universities in the country. "I wouldn't want to antagonize anybody, but I would hope that everybody would see that bringing [Hitchens] to campus is not the same as advocating everything that he says," Stanfiel says. "We really did consider whether this is consistent with the Catholic identity. I think it can take this."

"We are a university, not a seminary," he says.

Stanfiel does however recognize that the debate may not be fully welcomed across campus. "I think there are people on the institutional level that might be uncomfortable with the controversy it might generate," he says. "I think Hitchens is an extremely provocative person. Some people thought that bringing him on campus was potentially problematic, but I think it becomes much less so when we bring in his equal. Cases will be made in ways in which they are not usually."

University President Fr. John Jenkins, C.S.C. also says that diverse opinions and questions of faith are integral to practicing true Catholicism; because of this, he understands the importance of having a debate such as this on campus. "The existence of God is something that is arrived at by the application of our reason. By inquiry and argument, we can arrive at the truth. So, serious discussion of this matter, I think, should be encouraged. That's the first thing. The second thing I'd say is that often, discussions about atheism can be as much about what God is as whether God exists," Ienkins says.

Despite advocating such dialogue, he does not anticipate attending the debate himself

- both due to his schedule and his belief that neither Hitchens nor D'Souza have the proper qualifications to serve as the voice of two vastly different perspectives. "To be honest, I do not find Christopher Hitchens to be a profound religious thinker - and I don't say that just because he is an atheist. But, that said, I do think he gets a lot of attention," Jenkins says.

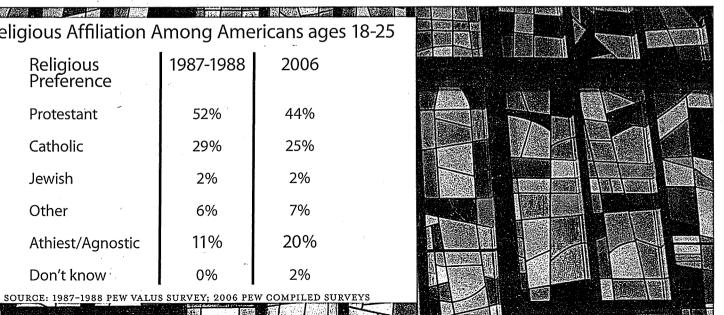
Phelan says that it is not what is said at the debate that ultimately matters; rather, he believes that the point of having such passionate speakers visit the university is to foster a dialogue between people at all levels of faith. Such discussions can only help a person's sense of purpose in the world, he says, and reinforce the importance of questioning in the face of complacency. "College is for discovering your identity; you need to question it, figure it out. None of this is supposed to convert people this is supposed to highlight the questions that we all ask and put them on a platform for all to see," he says. "We're not trying to create controversy. The debate promotes discussion, which is what a university and education is for. We want people to come to this and take something from it, whatever that may be. You can't leave an event like this weaker from it."

O'Duffy hopes that the event will raise dialogue about such important topics throughout the undergraduate community; for him, the popularity of the debate signals that Notre Dame is on the right track. "These are the most important questions you can ask. No matter whether you believe or disbelieve, it's undoubted that religion plays an absolutely integral role in our lives."

Religious Affiliation Among Americans ages 18-25

Religious 1987-1988 2006 Preference	
Protestant 52% 44%	
Catholic 29% 25%	
Jewish 2% 2%	
Other 6% 7%	
Athiest/Agnostic 11% 20%	•
Don't know 0% 2%	

SOURCE: 1987-1988 PEW VALUS SURVEY; 2006 PEW COMPILED SURVEYS

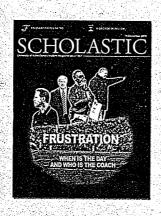


University Resources Gay, Lesbian, Bisexual and Questioning Students The Core Council for Gay, Lesbian, Bisexual & Questioning Students <u>Provides information, education, and resources</u> Contact- Sr. Sue Dunn, OP, dunn. 54@nd.edu, 1-5550 or Eddie Velazquez at evelazquend edu <u>Visit our web site at corecouncil.nd.edu</u> Office of Campus Ministry Annual retreat for gay/lesbian/questioning students and their friends, pertinent library resources in 304 CoMo. discussion and support. Contact: Fr. Joe Carey, at jcareyen.dedu additional information University Counseling Center Individual counseling Contact. Dr. Maureen Lafferty at mlaffertendedu

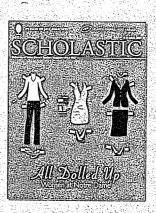
SCHOLASTIC

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the games we play

Matt Formica

hen Brian Kelly arrived at Notre Dame this winter, he became the football team's fourth head coach since 2001. A program that boasts so many legendary coaches - Knute Rockne, Ara Parseghian and Lou Holtz among others has suddenly set a cruel coaching carousel in motion as it desperately searches for the right man to lead Notre Dame back to football prominence.

Too often, however, Notre Dame fans have been duped into believing that a coaching change is a panacea, some sort of magical potion that will cure the problems that have plagued our football teams in recent years and deliver the national championship to our doorstep.

Five years ago we found ourselves in a similar situation: Tyrone Willingham had just been fired for not living up to Notre Dame's lofty standards in his three seasons as head coach, and Charlie Weis, the "genius" who was sure to turn things around for the Irish, was unveiled as his successor. With all of his Super Bowl rings and offensive schemes, he was destined to be the next Notre Dame coaching legend. We all know how that story ended.

I write this column not to conjure up painful memories of years past or to knock Coach Kelly, but to encourage fans to have

realistic expectations for the Irish in 2010. Notre Dame enters the season with an inexperienced quarterback in Dayne Crist and a flawed defense. Even the notorious USC Trojans, a juggernaut of the college football world, succumbed to inexperience last season and failed to earn a BCS berth. It's no secret that Irish fans expect to play in a BCS bowl every year, but these expectations are simply unrealistic. No team in college football appeared in a BCS bowl every season in the last decade, and no team should be expected to do so this decade.

So what should we root for in 2010? In a word, progress. We should root for Crist to become a team leader and improve his passing accuracy. We should root for the defense to improve its pass coverage and put more pressure on the quarterback. We should even root for the punters to avoid those shanks that became all too common last season. All of these improvements represent important steps the team must take next season, and they will be signs that Kelly and his staff have the Irish headed in the right direction.

Kelly has turned programs around before. When he arrived at Central Michigan University in 2004, he became the head coach of a team that had won more

than three games only once in the previous four seasons. But in Kelly's third season as head coach, he led the Chippewas to the MAC Championship with a 9-4 record. Similarly, Kelly arrived in Cincinnati after the Bearcats had compiled a mediocre 12-12 record from 2005-2006. He proceeded to rack up the wins, and left Cincinnati with a 34-6 overall record in his three seasons there.

There is no reason to believe that Kelly and his staff won't help the team improve. But just how far can Kelly take the Irish? Will he land us in a respectable bowl game, or are we-doomed to struggle through a difficult transition season? That is a question I'm afraid that neither I nor any supposed college football pundit can answer. As the snow begins to melt and college football season inches closer, I encourage you to be optimistic about Notre Dame's upcoming campaign, but I also urge you to be realistic. With the departures of the Irish's arguably top two offensive players, it is unlikely that the Irish will land a BCS berth in 2010. So I'd caution against booking a flight to Glendale to watch Notre Dame play for the National Championship, despite what Lou Holtz might tell you. I'm not trying to rain on your parade; I am merely trying to save you money.

Survey Says...

Атн		SHOULD WIN BEST PICTURE AT THE OSCARS		Favorite Winter Olympics Sport	Spring Break is	Lady Gaga is	I Don't Go Anywhere without
	Zach SCHIRTZ Fencing	The Blind Side	"I'm Hot" by Kae Wun	Short track speedskating	Too short	On drugs	My phone
	Denes VERES Track & Field		"The Memory Remains" by Metallica	Curling	The most wonderful time of the year	Miley Cyrus's Kryptonite	My smile
	Marcel Frenkel Fencing	Avatar	"Eye of the Tiger" by Survivor	Hockey	Awesome	Interesting	My feet

Time Travel

February 27, 1980

hirty years ago, the No. 1 DePaul basketball team traveled to South Bend to take on No. 14 Notre Dame at the ACC (now the Purcell Pavilion at the JACC). DePaul coach Ray Meyer, a former ND basketball co-captain, led the Blue Demons to a 25-0 start. The Irish had just come off a tough loss to Marquette, and, hoping for some inspiration, Coach Digger Phelps asked university president Rev. Theodore Hesburgh, C.S.C. to preside for the team's pregame Mass. In his homily, Hesburgh reminded the players, "Special accomplishments do happen here, because it's Notre Dame." To knock off the nation's top team, the Irish would need to play their best.

Junior Kelly Tripucka helped ND get off to a strong start, scoring 12 of the team's first 20 points to give the Irish an early lead. The game remained close until DePaul began to pull away with a 12-2 run to start the second half. The Irish rallied, however, and junior Tracy Jackson tied the game with 1:08 to play. Neither team scored in the final minute, and the game headed into overtime. With seven seconds left in OT and the Irish down by two, senior Rich Branning nailed a jumper to tie the score. Five minutes were not enough to decide the outcome of this battle between the two midwestern Catholic universities, and the game headed to a second OT. ND junior Orlando Woolridge knocked down two free throws with 39 seconds to play to give the Irish a 76-74 lead. After a couple of last-second misses by the Blue Demons, the Irish had completed the upset. In what many consider the greatest game ever played in the ACC, ND knocked off the undefeated Blue Demons, and pandemonium ensued.

THE LIST

Top 5 Winningest ND Football Coaches

- Knute Rockne: 105 wins
- Lou Holtz: 100 wins
- Ara Parseghian: 95 wins
- Frank Leahy: 87 wins
- Dan Devine: 53 wins



Josh Flynt and Matt Formica

ven as former head football coach Charlie Weis continually secured star recruits for the football team, the team's record indicated nothing more than mediocrity. How could such outstanding high school players arrive at Notre Dame and be shown up by supposedly less talented rival players whom the Irish had overlooked while on the recruiting trail? Were our players overrated? Did the coaching staff fail to develop them to their full potential? Or were we being outworked by other programs around the country?

Although Weis and nearly all of his coaches have been jettisoned from South Bend, discovering the answers to these troubling questions will help the new staff remedy the problem. According to Rivals. com, head coach Brian Kelly managed to secure the 14th best recruiting class in the nation — an impressive feat considering the turbulence the program experienced during its four-game losing streak to end the 2009 season and Weis' dismissal.

Securing such a talented recruiting class should be viewed as just the beginning of a long, grueling journey to assure that each player improves as much as he possibly can. Let's now meet the players who will join Kelly and his new staff in the quest for that elusive BCS-berth. The 2010 recruiting class is comprised of 23 players, including 10 four-star recruits. Five of those recruits — Chris Badger, Spencer Boyd, Tai-ler Jones, Tommy Rees and Lo Wood — enrolled in classes earlier this semester.

Defense

Notre Dame's opponents averaged

4.75 yards per carry and 170.25 rushing yards per game last season, underscoring a significant need for the Irish: size to aid its small defensive line.

The 6-2, 318-pound Louis Nix (Jacksonville, FL) can help address that very problem. Nix, a defensive tackle, recorded 10 sacks as a junior at William M. Raines High School. According to Scout.com, "He has a tremendous blend of size, strength and quickness." Nix rejected an offer to play for Urban Meyer and the Florida Gators to come to Notre Dame. Defensive ends Kona Schwenke (Kahuku, HI) and Justin Utopo (Lakewood,

CA) will both look to earn some playing time and help Notre Dame up its sack total from just 12 in 2009.

Pass defense also needs improvement. The Irish allowed 227.5 passing yards per game last season, which ranked 76th in the nation. Boyd (Cape Coral, FL), an early enrollee, will compete for playing time against a group of cornerbacks that did not perform well in 2009. Boyd intercepted six passes and broke up 12 others while making 53 tackles as a high school senior. Wood (Apopka, FL) is another early enrollee cornerback hoping to contribute defensively. He finished his junior season with five interceptions and four forced fumbles and "understands the game very well," according to Scout.com's

Mike Bakas. The departure of safety Kyle McCarthy, who led the Irish in tackles the past two seasons, leaves a big void at strong safety. This will allow Badger

(Provo, UT) to compete for playing time. Badger, who has already arrived campus, recorded two interceptions and forced fumbles and led his team in tackles during his junior year.

Danny Spond (Littleton, CO). who played both quarterback linebacker in high school, is one of Notre Dame's more recruits. He runs

versatile exceptionally well for a player of his size and is expected to end up as a linebacker at the college level. Kendall Moore (Raleigh, NC) is a powerful inside linebacker who might be best suited to enter the game in short yardage situations. Moore is a "very athletic jumbo athlete who is best in a confined area, especially inside the box, where he can use his quick burst to close and attack the ball carrier," Miller Safrit of Scout.com says. Prince Shembo (Charlotte, NC), a defensive end and linebacker in high school, gives the coaching staff some flexibility, as his versatility allows the coaching staff to move him around to fit the team's needs.



Offense

In 2009, the Notre Dame offense showed flashes of brilliance. Averaging

points 30.1 per game, the team often relied upon explosive playmaking · of the NFL-bound duo of Jimmy Clausen Golden Tate. In their absence, the Irish will need to fill major holes in the offensive scheme. Under Kelly's spread offense, many players will have opportunities

make an impact. Only time will tell if offensive returning

threats will fill these gaps or if ND's 2010 recruiting class will produce a freshman phenom a la Michael Floyd.

Jones (Gainesville, GA) is an exciting wide receiver who is quick in the open field and a good fit for the spread offense. Jones is skilled at adjusting to poorly thrown passes and is capable of playing both sides of the ball. Compared to Floyd,

Iones is a bit

undersized. but as Tate has shown in recent years, height is not a requirement to excel at the position.

Other receivers joining Irish in 2010 Austin Collinsworth Thomas, (Fort the son KY), of former NFL receiver and

current NBC analyst Collinsworth, Daniel Smith, a product of nearby Clay High School, and Bennett Jackson (Hazlet, NJ), a speedster who could fill the void created by Tate's departure. At 6'4", Smith will be one of the biggest offensive options on

> the team. Jackson is known for his ability to break turn tackles, passes into big gains and be a serious special teams threat.

> > Before going down with a shoulder injury last season, sophomore tight end Kyle Rudolph emerged as a strong offensive threat. If he remains healthy, he could once again be an important part of the Irish offense. Like Rudolph, ND's lone

tight end recruit

this season, Alex Welch, hails from Elder High School in Cincinnati, OH. A versatile player with good size, Welch could benefit from working alongside Rudolph.

Tai-ler Jones

On the ground, the Irish have a lot of depth. Despite missing four

games in 2009, running back Armando Allen set a career high in rushing yards

and averaged 4.9 yards per carry. While Allen and fellow senior Robert Hughes have taken most of the carries, rising sophomore Theo Riddick and rising junior Jonas Gray are also strong options out of the backfield. Cameron hristian Lombard Roberson (Newburry Park, CA) was among

Kelly's targets due to his ability to catch the

ball out of the backfield, and excel in the spread offense system.

With the departure of Clausen and fifthyear senior Evan Sharpley, Dayne Crist is left as the only scholarship quarterback on

the roster. The Irish landed three QBs on signing day, including Andrew Hendrix (Cincinnati, OH) and Rees (Lake Forest, IL). Rees is already enrolled to get a jump on practicing with the team, and Hendrix boasts the strongest arm of the signees. They will likely compete with Luke Massa (Cincinnati, OH) for the backup spot behind Crist.

While the offensive skill players will certainly help the Irish, these talents are all for nothing without a strong offensive line. Criticized frequently in 2007, the line showed tremendous improvement in each of the past two seasons and played an important role in Clausen's development as a premier college quarterback. After losing key linemen Sam Young, Paul Duncan and Eric Olsen to graduation, the line will once

> again be relatively inexperienced. A trio of line recruits, Christian

> > Lombard (Inverness, IL), Tate **Nichols** KY) (Walton, and Matt James (Cincinnati, OH), will vie for position on the depth chart. James and Lombard, both First Team USA Today All-American could selections, make for a strong left side tackle/guard combination in the füture.

Ultimately, ESPN or USA Today

projections can determine the collegiate success of a recruit - these athletes are 18-year-old students. Much of their development will depend on work ethic, training and coaching. As Kelly begins his tenure at Notre Dame, it's important to remember that he led Cincinnati to backto-back BCS berths at a university where attracting top recruits was a much larger challenge than it is in South Bend. On paper, some analysts have been critical of this year's recruiting class. But football is not played on paper, and only long hours of practice and conditioning will tell how these athletes will transition to the field on Saturdays.



MEET THE NEW COACHES

Josh Flynt and Matt Formica

Like a President selecting his Cabinet, a college football coach has the task of hiring his team of assistant coaches. Brian Kelly has filled many of these positions with colleagues from his previous coaching experiences at Cincinnati, Central Michigan and Grand Valley State. In both football and in government, the success of a leader can be largely dependent upon his staff. Here's a quick look at each of the coaches whom Kelly has chosen in the quest to lead the Irish back to football prominence:

















Tony Alford (Wide Receivers): Alford joined the Irish prior to the 2009 season when he was hired as the running backs' coach on Weis' staff. Retained by Kelly, Alford will make a transition to wide receivers, filling the gap created when Rob Ianello took the head coaching position at Akron. Alford will also play an important role in recruiting, another area where Ianello excelled. He is a graduate of Colorado State and, prior to this position shift, his entire 15-year career has been spent working with running backs.

Kerry Cooks (Outside Linebackers): Cooks joins the Irish after spending the past four seasons as the defensive backs coach at Wisconsin. Cooks is a University of Iowa graduate, where he was a two-year starter at strong safety, before spending four seasons in the NFL. He also played in the only season of the short-lived XFL. As the Badgers' secondary coach, he helped develop 10 all-Big Ten honorees. Prior to his time at Wisconsin, Cooks coached at his alma mater in Texas, Nimitz High School, before joining the coaching staffs at Kansas State, Western Illinois and Minnesota.

Mike Denbrock (Tight Ends): Denbrock returns to ND, where he coached tight ends and offensive tackles from 2002-04. He spent the 2009 season as the associate head coach at Indiana State. Joining the Irish staff marks Denbrock's third stint working with Kelly. The two were graduate assistants together at Grand Valley State University, and Denbrock was on Kelly's coaching staff at GVSU from 1992-98. During his previous tenure with the Irish, Denbrock played a significant role in recruiting David Bruton, David Grimes and Maurice Crum and is expected to fill the recruiting void on the West

Bob Diaco (Defensive Coordinator/Inside Linebackers): Diaco comes to Notre Dame from Cincinnati, where he served in the same

position on Coach Kelly's staff. A former All-Big Ten linebacker at Iowa, Diaco has coached for 14 years. He began as a graduate assistant at his alma mater in 1996, before coaching at Western Illinois and Eastern Michigan. He first began working with Kelly in 2005 at Central Michigan, before he was hired as linebackers coach and special teams coordinator at Virginia. Diaco led the Bearcats' defense to top-10 rankings in sacks and tackles for loss in 2009. As a Hawkeyes linebacker, Diaco was named team co-MVP and was a finalist for the Butkus Award for the nation's top linebacker.

Mike Elston (Defensive Line): Elston, a former linebacker for the University of Michigan, arrives at Notre Dame with 11 years of coaching experience at the FBS (formerly Division I-A) level. He has been an important member of Kelly's staff since 2004 and has occupied a variety of coaching positions during that time. In 2009, Elston was promoted to assistant head coach at Cincinnati and also coached the Bearcats' defensive line while coordinating the special teams.

Tim Hinton (Running Backs): Hinton coached Cincinnati's running backs for five of the last six seasons, during which the Bearcats' rushers emerged as threats both on the ground and through the air. This past season, Hinton's top two running backs combined for an impressive 6.4 yards per carry average. Hinton stressed the importance of protecting both the ball and the quarterback, as neither RB lost a fumble nor allowed a sack. An Ohio native, Hinton was an accomplished high school football coach in his home state from 1993-2003.

Paul Longo (Strength and Conditioning): Longo has been the strength and conditioning coach for Kelly's teams since 2004. He is known for his grueling exercise program, which has prevented his teams from blowing late leads. Under Longo's direction, Cincinnati recorded

a 32-0 record when entering the fourth quarter with a lead. His coaching career has also included stops at Wisconsin, Iowa and Central Michigan.

Chuck Martin (Defensive Backs): Martin, a former All-American safety at Millikin University in Illinois, joins the Notre Dame staff after six years as the head coach at Grand Valley State University in Michigan. Martin led GVSU to two NCAA Division II national championships and compiled a 74-7 record during that span, including a 40-game win streak. Martin served as the defensive coordinator under Kelly during GVSU's 2003 national championship season. The Lakers' defense limited its final three playoff opponents to just one field goal apiece that year.

Charley Molnar (Offensive Coordinator/ Quarterbacks): After serving on his staff at both Central Michigan and Cincinnati, Molnar joins Kelly to take over the offense. With the losses of Jimmy Clausen and Golden Tate to the NFL, Molnar will have a difficult task. His resume, however, shows a history of leading potent offensive units. Molnar has developed prolific quarterbacks and wide receivers such as CMU's Dan LeFevour and Cincinnati's Mardy Gilyard during his 26-year coaching career. He is a graduate of Lock Haven University in Pennsylvania.

Ed Warinner (Offensive Line): Warinner comes to Notre Dame from the University of Kansas, where he served as the offensive coordinator during the past three seasons. Warinner led Kansas' offense to three of the most productive years in the school's history. From 2007-09, the Jayhawks posted the three highest yards-per-game averages and the three most prolific passing seasons in the history of Kansas football. Warinner has also coached the offensive lines at Army, Air Force, Kansas and Illinois. An Ohio native, Warinner played football and baseball at Mount Union College from 1979-83.



Listening In...

Insightful Girl: Microwaves are like our generation's -cocaine.

Voice of Reason: Yeah, but you think people are trying to hit on you when they're really just trying to kick you out of the casino.

Arts and Letters Majort: I gotta go. I'm going to Business Major: Psh. Social concerns? The only Geddes Hall right now. social concerns I have are what I'm drinking Friday night.

Back In the Day...

In the dark ages of Notre Dame's history, before the presence of females transformed the university into the fine institution of higher education we know and love today, male students had to be more creative when it came to entertaining themselves on the weekends. Washington Hall, now host to various performances and dramatic productions, once upon a time showed two movies every Saturday. The movie theater often featured comedies, which were well received by the rowdy, testosterone-heavy audience. If one of these young men were lucky enough to snag a date for the night, his fellow students hooted and hollered so much that the poor girl was unlikely to join her beau

and noncred so much that the poor girl was unfactly to John her for a second date on campus anytime soon.

While comedies were undoubtedly a popular option with these male students, a somewhat unexpected title topped the list of frequently shown favorites. A certain animated Disney classic starring a wide-eyed doe often played at Washington Hall, to the delight of the overwhelmingly male audience. So, boys, if you find yourselves bored this Saturday night, why not try taking a page from the book of your esteemed predecessors and stick Bambi in the DVD player? Maybe you'll even earn some brownie points from girls stumbling past in the halls, astounding them with your sensitivity and childish sense of fun halls, astounding them with your sensitivity and childish sense of fun.

- Kathleen Toobill

-. Here at Scholastic we have made it our mission to make sure you don't end up hanging out with the same

ol' people every weekend, and also to highlight the people that make your week, and especially your weekends, worth every penny of the 50 gazillon dollars your parents pay for tuition each year. Old friends are fun abut sometimes you just need that extra spark. Enter the

firlendjernsh:

This issue's friend crush, senior political-science majors Maggie
Bolotin, a self-described adventurous; fun-loving and active?

kind of gal, its just that kind of spark.

Maggie is theretofore accepting requests for friend dates; but tickets are nearly certain to go as fast as the tickets to the Hitchens-D Souza God Debate in April.

D'Souza God Debate in Apiil:
Ohiyes, the frienderush is back, and better than ever. Remember folks first-come first served dust stay in an orderly, single-filedine Bets not end up like Wal-Marton Black Friday
Want to jump a few spots in line? Brush up on your political science [A triend] must enjoy discussing asymmetric warfare, and have an embracement of Russian culture?

Do not, however, get too lost in the books on Friday and Saturday With Maggie, the party starts early. We would start [a friend date] by party networking at Rolfs (Fridays 5-8 is the best time for this lither than the during him to be started to the start bush substitute for this lither than the during the start bush substitute for this lither than the during the start bush substitute for this lither than the during the start bush substitute for the during the start bush substitute for the start bush substitute of the start bush substitute for the start time for this) then hop the drunk bus."

Hirst stop? The Backer, of course. Just bring your galoshes.
"They have to enjoy getting low. And enjoy, the bend and snap.
They need to apprediate the Backer, and the beauty of swimming.

in sludge and jamming to tunes picked by DJ Drew?

And you better get in touch with your inner beast. We would karaoke to The Bad Touch? (you and me aint nothing but

Maggie/knows/the Backer can make you hungey. She has the perfect place in mind. "Next, we'd make a late night urip to the pay-shio (aka Niek's Pario) and enjoy great company, and great service by my favorite waltress Janice."

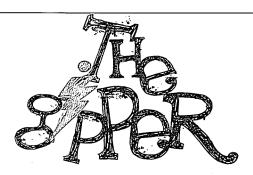
She don't stand for no schlubs neither. Physical requirements?

Easy, "Sextness: A great bod (THEY NEED ROLES), BAG

But if you're a fan of BAC charts and/or Flipside, you might a well leave the line. "They CANNOT be a pair of Pillars."

Why should you endure the wate to become a sidelifick in the story, "Adventures with Maggie?" "Because everyone wants to cross-quad 219-229 into at 4 pain, and be corralled by multiple NDSP officers?

Lecishope that you can sun just a little bit faster.



Hello lovelies!

I hope the few fleeting permacloud reprieves have kept the winter blues from rattling the recesses of your delicate little souls. If you're having trouble keeping your chin up and still refuse to believe that the sun-simulating student-incubators at St. Liam's won't adversely affect your future reproductive potential, allow the Gipper to make one simple, good-natured suggestion that's sure to cure even the most dismal February doldrums: other people's shame.

While none of the characters in the following stories are likely competing in the prestigious Vancouver Games this month, their exhibitions of technically flawless execution and sensational sprints at the most opportune of moments have earned them their own spot on Old Gipp's podium.

This first story is a warning to all you offcampusers: If you're going to be benevolent enough to throw a house party, don't expect benevolence in return from your guests ... especially if they're perfect strangers (which, let's face it, is almost always the case).

It began on a regular weekend night, when our friend The Nice Guy returned to his foreigner-filled home at 3 a.m. His roommates had staged a successful party, and nothing seemed to be too far out of the ordinary: The questionable attire, questionable "dance moves" and questionable substances spilt on the floor were all to be expected. But when The Nice Guy swung open the door to his roommate's quarters to use the connected bathroom, he found quite a surprise indeed — a love-sick (or perhaps just Natty-inspired) young couple, enjoying the privacy and comfort of his roommate's bed.

This precious moment was adulterated by the fact that neither participating party was actually The Nice Guy's roommate. Concerned, confused and incensed, The Nice Guy and friends demanded that the mysterious visitors be gone and left the two to make themselves presentable enough to journey home. While the male guest scampered out apologetically, his lady friend had found her new abode too agreeable to abandon; she was snoozing in peaceful slumber and was not

about to be relocated. So, being nice guys, The Nice Guy and roommates decided to let her stay the night and recuperate.

All was well until the next morning, when the roommates heard their overnight guest hurriedly vacate the premises. The roommate whose room had been occupied — we shall call him The Unfortunate Guy - returned to his quarters to ensure that all was in order. Sitting down on his bed, he noticed that the lady guest had left him a special yellow surprise that was soaking through his sheets - not exactly a "thank you" note.

He dashed to the kitchen where he discovered the guest's similarly-soaked dress on the floor. The Unfortunate Guy also realized that a pair of his sweatpants was missing, along with the third roommate's jacket — with his car keys in the jacket pocket. The mystery mistress had taken off with a whole slew of their beloved possessions, without leaving so much as a phone number. So, all you Domers that have flipped a finger to on-campus housing, be advised: Facilitating states of drunken delirium for total strangers might warrant some calamitous consequences ... and maybe a new set of sheets.

Our next tale boasts yet another instance of a daring (and timely) escape in the timehonored tradition of the college student's triathlon: the Drink, Doze and Dash. After much beer-bribed persuasion and a few convincing Facebook wall posts, our young friend Frodo decided at long last to pay a visit to an old buddy studying at Notre Dame. He arrived in South Bend in the early evening, and like most Friday nights, this one clearly called for its due share of mischief. The boys quickly took to tossing back some beverages and before long, a steady state of intoxication

It was at this point that young Frodo lost his ability to recount the night's happenings; he was only able to infer what likely occurred after the following events:

It was the morning after. Frodo saw a light. He squinted his eyes. They hurt — a lot and so did his head. The late dawn sun was blinding. With much effort he hoisted himself to a sitting position (though he hadn't noticed he was lying down) and looked around. He saw an Etch-A-Sketch. This was odd. Then a SpongeBob SquarePants doll the size of a large rodent. Even stranger. Next a few plastic teacups, an open box of crayons, a bedazzled tiara and a slightly possessed-looking stuffed animal. Frodo then realized he was in a car — the back seat of a moderately-sized SUV, to be exact. His head had been resting on a car seat, and his cell phone and wallet were nowhere to be found.

Not bothering to make sense of the situation, he began to frantically dig through the mess of toddler trinkets in search of his valuables. Just as he was reaching underneath the driver's seat, he heard an alarming sound. His eyes darted to the windshield, through which he detected a garage door. It was moving, slowing sliding upwards, and he knew he had to act quickly.

Snatching his phone and wallet from the floor, Frodo flung open the car door and jumped out onto the cold ground. Wondering how he knew it was so cold, he looked down: He wasn't wearing any shoes. But at this point, this garage door was dangerously high. Frodo's time had run out, so he took off in a spasmodic, barefooted sprint down the street, managing to stumble into the safety of his friend's house that was luckily just a few doors down. He never did figure out why he climbed into a stranger's car in a stranger's driveway and he never did find his shoes.

Well, I hope you've learned your lesson, Domers: Lock your cars, lock your bedrooms, and, while you're at it, hang onto your keys you never know who might take off (or sneak in) when you least expect it. And stay speedy, my young seedlings! When you're messed up and you've messed up, it's survival of the quickest out there.

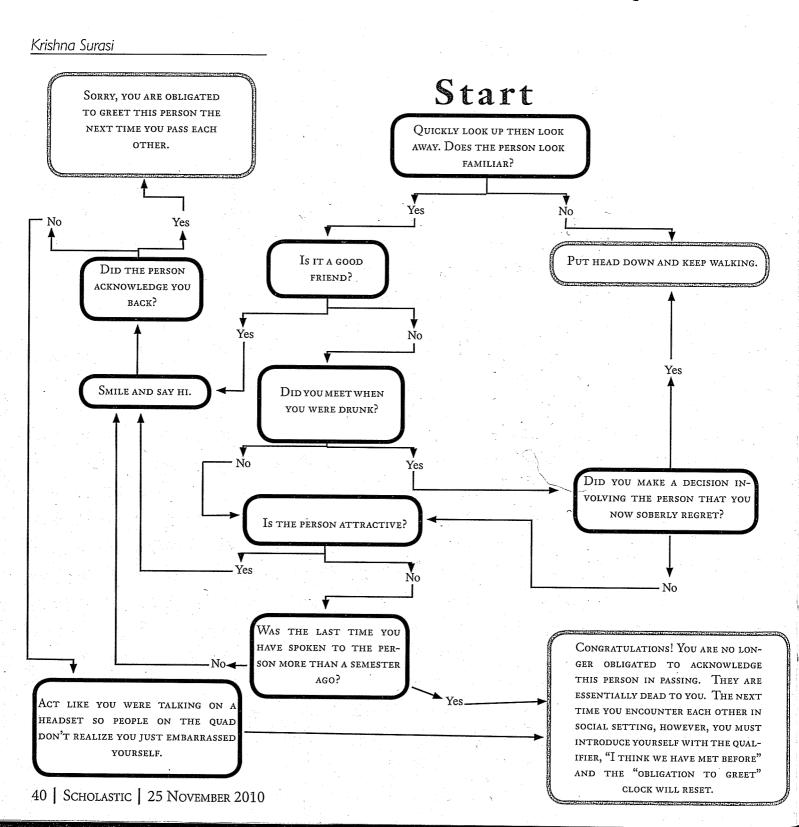
Do you believe in miracles?! YES!

The Gipper



How to Greet Friends & Ignore Everyone Else

The first—and still the best—flowchart of its kind—to successfully determine who you have to say "hi" to on the quad



COLLEGE!



Mike Tresnowski

s I near the end of college, I've started wondering whether it has really lived up to my expectations. When I was a much shorter person with less facial hair, I always thought college was going to be just like the movie "Old School." And luckily, it has been exactly like "Old School." Except I've never seen Snoop Dogg at an off-campus party. And there's never been a party here called "Mitchapalooza." In fact, I've met over three people on this campus named Mitch,

and I can't imagine
any of them having
a palooza. I'm not
even sure what a
palooza entails. I
imagine it's like a
dorm party, except
the exact opposite.

But Notre Dame
has been a lot like "Old
School" in that there
has been streaking in
both. What's the deal
with Notre Dame and
streaking? They won't let

me stay in a girls' dorm past 2:00 a.m., but if I run through the most public place on campus without pants on, it's totally cool. Traditional values! Also, why do Notre Dame males think that standing in a public location like the dining hall or North Quad and singing a song from "The Lion King" or Taylor Swift is the highest form of comedy? We did it during Frosh-O, and everyone was like, "Alright guys, that will be our go-to joke when we congregate for the next four years."

So maybe college hasn't been that much like "Old School." Maybe there are better things to do in life than putz around South Bend for four years. In the movie "Annie Hall," Woody Allen says, "Everything our parents said was good is bad. Sun, milk,

red meat ... college."

It's quotes like this that
make me wish I were a short neurotic Jew.
Because the sun is definitely bad. That's
why we all chose to live in South Bend.
And red meat is bad, too. That's why the
Catholic Church looks out for us and won't
let us eat it on Fridays.

But I think I have to disagree with Woody about college. I've learned so many useful things here. One thing I learned was the words to "I Can Show You the World" on the first day of Frosh-O and now I can sing it to large groups of girls. And then I chant, "KEENAN loves LEWIS" if they are from Lewis. Because that's how human beings are supposed to interact.

Another thing I learned is that you really don't have to know what you are talking about to raise your hand and pontificate in an Arts and Letters class. Remember that time you didn't read and no one else did, but you still had to participate, so you just used some jargon and said you agreed with everyone else? What a great skill to have! They do it in Congress all the time.

I've also learned that you just have to be really loud and people will agree with you. Whether you are arguing about progressive

taxation, the most useful kitchen utensil or what time to get to Finny's, you just have to be loud.

This skill will also help me in Congress one day, especially when all my fellow Congressmen are in South Bend and we are trying to figure out what time to get to Finny's.

There are many other good things I learned in college. I know that Zahm is the worst! I learned that losing is sometimes a good thing (like when playing drinking

games or when you want Charlie

Weis to get fired). I've learned that when you get to know anyone well enough, you will learn that they are absolutely insane, but that this is actually a

good thing because normal people are pretty boring.

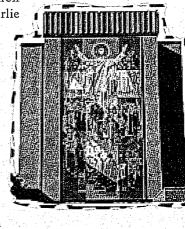
I hope I'm not sounding too cynical about my college career. Conan O'Brien said on his last show, "All I ask of you, especially young people . . . is one thing. Please don't be cynical." I think I agree

with Conan, mostly because he looks funny, but also because he went to Harvard. College was definitely worth it for Conan, except for the fact that he got fired. And even though we learned lots of things in college, we might also get fired. What a waste of time!

But actually, getting fired wouldn't really be that bad. We could just buy a house south of campus and start a fraternity and avoid our families all weekend and hang out with an old guy named "Blue." Maybe we could

even make a movie about it.





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HUMOR O O O O

Krishna Surasi

'm an idea man. My ideas may not always actualize, but I never cease to impress myself with how clever I can be. Because I piss creative excellence, I am doubly irritated when my quality of life is lessened because of someone else's bad idea. Now, I'm not saying that I have the solutions to every problem. I can let bad ideas slide when I can't come up with a better alternative myself (read: airport security), but sometimes I would like to meet the people who came up with the terrible ideas I suffer from on a daily basis and give them some constructive criticism.

For instance, anyone who goes to Notre Dame will agree that North Dining Hall makes no sense. The food is spread out between 14 different rooms and some poorly organized islands, ensuring that you need a treasure map just to find the goddamn barbeque sauce. Add three levels of seating to the mix and you'll be lucky if you can find your friends before your pasta stir-fry gets cold. If you put vines on the walls and sprinkle in a few temple guards, the place would be perfect to host "Legends of the Hidden Temple" (I hope someone from SUB is reading this). Alas,

and I digress. North needs to take a page out of South's book and add stereotypical cultural paraphernalia that corresponds to the type of food in the area. How the hell am I supposed to know where the taco bar is if the room is not covered in sombreros and piñatas?

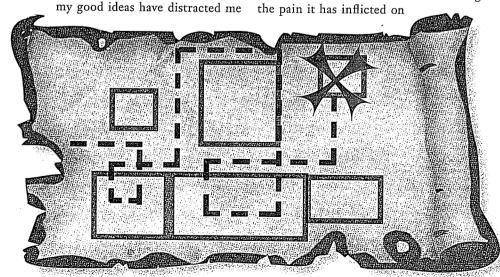
Another awful idea that haunts many ND students is the decision to have marble stairs to some buildings. Sure they look nice and in agreeable weather they pose no problem, but with a little bit of rain or snow they become spiteful distributors of "eatsh*t." Standing in front of Nieuwland on a rainy day is like watching a video montage on an episode of "America's Funniest Home Videos." An even worse idea was to put that metal square on the ground between Sorin and Walsh. I have no idea what purpose it serves, but I doubt that its benefits outweigh the pain it has inflicted on

countless students who wipe out on it.

When it comes to my Apple computer, I'm as smug as the next Macbook owner. Nevertheless, I cannot fathom why someone thought it was a good idea to disable the volume controls during bootup. I know I was blasting "Bad Romance" in my room last night and never lowered the volume when I shut it down, but at least give me the chance to mute my computer when I turn it on in class and realize that it is about to play the opening chime at max volume in the quiet classroom I am sitting in, trying not to draw attention to myself because I am about to do something completely unrelated to the subject being discussed.

Ladies, you may never have realized it before but jokingly making your Facebook relationship status as "dating/engaged to" one of your platonic girlfriends is a bad idea. I know I can't be the only guy who has seen statuses like this and seriously considered the possibility that said girls are lesbians. So if you are wondering why guys aren't asking you out, it could be because that profile picture of you kissing your "fiancée" is a little too convincing.

My final grievance (for this column, at least) is with whoever decided to make white the default color of underwear. I won't go into detail about why I think this was a bad idea, but I will say that if I had invented underwear the default color would be brown.







Fruit Jam with Tapioca Pearls
Flavors: Strawberry, Peach,

Mango, Kiwi, Honeydew

Boba Powder with Tapioca Pearls

Flavors: Green Tea, Taro, Milk Tea, Chocolate





Tim Houdy

Clara Ritger

Guest artist Tim Hardy of the Actors from the London Stage joins the Film, Television and Theatre department this semester as a professor and director of "Natural Selection" and "As You Like It." He trained and now teaches at the prestigious Royal Academy of Dramatic Art (RADA) in London. Though a well-traveled Brit, Hardy enjoys the simpler, finer aspects of life: watching cricket, experiencing the heart of drama and spending time with his family.

What attribute do you most admire in another person?

Kindness. Out of that comes everything else you want: empathy, the ability to understand the true needs of others, and, most of all, humility. That's all a father would ever want.

What do you like most about your job?

As a director, it's the joy of taking just words on the page and bringing them to the point where a full house thinks, "Hey, that's fantastic!" As an actor, bringing to life what are just words, but in a new way because we're all unique.

What is your fondest memory?

Nothing gives me more joy than [remembering] playing with my children. They longed to play the "daddy" games. Throwing all three up and down was such great fun.

What is the most useful piece of advice you have received?

It's a famous one, and a cliché: "Always be true to who you really are." I was told this when I was a student at RADA. They told me, "Don't try and please everyone," which was like life, if you think about it. When you want to be everyone's friend, in all reality you please no one. You have to give some people permission not to like you.

What do you think is the biggest barrier to the acting community today?

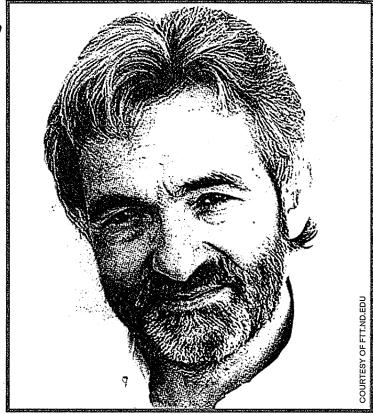
The cult of personality. Society has become so much about fame rather than who's good. Fame is the modern drug.

What do you think our generation's most pressing issue is?

To keep hold of words and not get too visual. Hang on to vocabulary and if anything, try to enlarge it. Britain's whole tradition is written word; it's what we gave to the world. It's as if words are boring so we've got to dress them up. I know the opposite is true.

What is your idea of a perfect day?

I had it once, almost. I was in a wonderful big theatre in Northern England. We were doing a production of "Doll's House." I really found the character I was playing. It was one of those times you feel so happy about your job. Well anyways, [the cast] went and sat all day in the sun and watched cricket. Then we did the show, had a meal and played poker until three in the morning. It was lovely.



You can invite any three figures, living or dead, to a dinner party. Who would they be and why?

Sir Thomas More, a man who actually died for his principles. Galileo, well, for obvious reasons. And I know this sounds odd, but Hitler. I want to ask, "What was going on in your mind?" I don't understand how such a monster was created. I want to ask, "When you killed six million people, how did you sleep at night?"

What have you always wanted to direct/do on stage that you haven't before?

As a director, you still have time to do anything. As an actor, if you've missed it, it's gone. I wanted to play Henry V. I missed that.

What is your biggest worry?

That I will never work again. Most people in the business worry that suddenly it will all just stop.

What is your favorite quotation?

You mustn't just do one thing and one thing only in life. There's this quotation, "Who knows of cricket who only cricket knows." You lose touch with what it is you're trying to represent, in theatre, if you're only doing theatre. Don't get too wrapped up in one thing; you've got to have multiple disciplines.

At what point did you realize that this was it, that you had to do theatre?

Sometime when I was at RADA. Some bloke asked me, "Do you want to play Antonio in 'Twelfth Night'?" And I was at an all-boys school. Originally I said no, but then he told me they'd have "real girls" in the show with us. I was told that I was actually good after the show. So, I went to RADA. I thought, if I can't get into the top drama school, then [drama] is not for me. When I got in, I thought, hey, maybe I'll do this. It's like I tell my students: If you're an addict, you'll know it. I knew it.



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TO END THE WORD

03.03.10

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