

Class of 2024 Reflects on the ‘COVID Year’

Trust and tradition damaged following pandemic restrictions

MERLOT FOGARTY
Staff Writer

[The full version of this article can be found online at irishrover.net]

This May, the final undergraduate class who experienced COVID restrictions on Notre Dame’s campus will graduate. In May 2020, before the class of 2024’s freshman year, Notre Dame president Father John Jenkins, C.S.C. penned a New York Times article confirming that Notre Dame would open for instruction in the “COVID-19 era,” arguing that both science and morality made it the best decision for Notre Dame.

And so, the “COVID year” began with an extensive series of policies set by the university.

Masks were required for everyone, indoors and out. Performance halls and ballrooms became classrooms. Tents covered the quads. Maximum occupancy signs covered the walls, four-foot plexiglass shields separated students in the dining halls, and hand sanitizer stands lined the hallways.

Students uploaded their temperatures taken via university-provided thermometers and reported any self-diagnosed symptoms. They were obligated to test weekly with additional

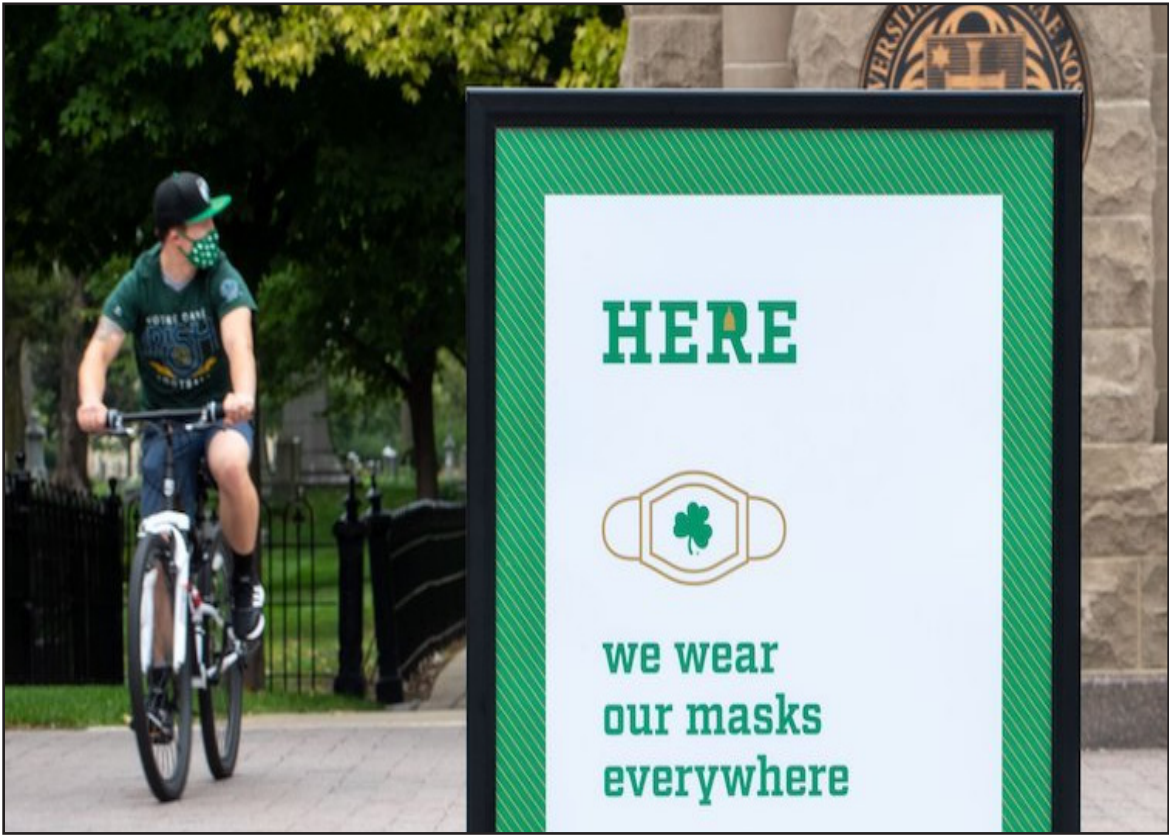


Image by Matt Cashore

randomized tests. Students were not allowed to enter other dorms and were strongly advised not to leave campus. Contact tracing was widespread and anyone who wished to report their peers for a violation of the restrictions was able to submit incidents through a university form.

The *Rover* circulated an anonymous poll within the senior class to offer a space to reflect

on that year and the following three years post-COVID. Most students were extremely dissatisfied with the university’s policies and had a lot to say about their freshman year under the dome. Seniors decried the policies as “infantilizing,” “illogical,” “hypocritical,” and “unhealthy,” bemoaning the detrimental effects that they had on their education and the “loneliness,”

“fear,” and “divisiveness” that they caused. One student described the university’s policies as “authoritarian.” Many wondered if the Notre Dame community could ever recover.

‘Infantilizing’ Methods

Students remembered the HERE sign campaign and HERE Ambassadors stationed around campus, as well as the ridiculous

lengths to which they went in attempting to enforce policies. Every student had a story. One HERE ambassador roller-skated across the whole of North Quad to make two friends six feet apart put on their masks. Another picked a student from a group of 11 having dinner around a fire pit to leave the group because the limit for such gatherings was 10 people.

Students recalled the Office of Community Standards (OCS) violations with which they were charged and the process they had to go through to “apologize.” Students were liable for violations of a wide variety of behaviors: Eating soup in the library, hosting a sibling to watch March Madness, running too fast through the COVID testing center, and liking a message with unmasked students in a hall GroupMe.

Other policies that students labeled as “illogical” included requirements to wear a mask while running around the lake alone and to continue quarantining after multiple negative tests. Additionally, students recalled regulations that limited acceptable gatherings to 10 people while standing and 8 while sitting as particularly absurd. Even emergency *continued on pg. 5*

University Establishes Jenkins Center for Virtue Ethics

Announcement sparks varied reactions

LUCY SPENCE
Staff Writer

The University of Notre Dame announced the establishment of the Rev. John I. Jenkins, C.S.C., Center for Virtue Ethics, a project of the recent Strategic Framework’s Ethics Initiative. The center, named after the outgoing university president, is funded by members of the university’s Board of Trustees and other benefactors.

The center’s creation has sparked mixed reactions among faculty.

Meghan Sullivan, Director of the Ethics Initiative and Wilsey Family College Professor of Philosophy, told the *Rover* via

email, “As part of the 2033 Strategic Framework, Notre Dame has articulated a major goal: to be one of the best universities in the world for research and teaching in ethics. ... Notre Dame is the only major university with this level of commitment to developing virtue ethics and applying it to the most difficult emerging ethical problems.”

According to its website, the center plans to “support preeminent scholars whose research advances human flourishing in both moral and spiritual contexts, facilitate the development of undergraduate courses exploring topics such as justice and the common good, and deepen the ethical formation

of Notre Dame students and faculty.”

John Brennan, chair of the university’s Board of Trustees, commented, “The Jenkins Center for Virtue Ethics will advance [Jenkins’] work by creating a dedicated arena in which the enduring relevance of virtue ethics thrives, where faith and reason flourish, and where major moral ideas unite people, rather than divide them.”

Reflecting on the center’s intellectual tradition, Sullivan noted, “Virtue ethics is a tradition of ethical inquiry spanning three millennia, which developed in the East through Confucius and his students, and in the West with the Greeks. It became a core *continued on pg. 6*

Sorin Supper Clubs

Student-gear initiative boasts more than an escape from the dining hall

ELIZABETH MITCHELL
Staff Writer

For the past nine years, the de Nicola Center for Ethics and Culture (dCEC) has hosted a variety of supper clubs for its Sorin Fellows. At these events, dCEC-affiliated faculty and staff host students for dinner in their homes, providing students the ability to converse with professors in a relaxed environment. These supper clubs offer, in addition to a home-cooked meal, the opportunity to grow in fellowship with hosts and peers alike.

In the spring semester of 2024, the dCEC hosted 16

supper clubs, with four to eight students attending each dinner.

Dave Younger, the dCEC’s Student Formation Program Manager, stressed the beauty of this tradition, telling the *Rover*, “Supper clubs began several years ago and are one of the oldest programs within the Sorin Fellows program. They began as an opportunity for students to connect with faculty and staff affiliated with the dCEC so that students may see and experience what a lived Catholic faith looks like within the context of a family.”

During the meals, attendees share about their lives and families, meet new people, *continued on pg. 9*

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THE FINE PRINT

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

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

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

"In matters of truth, the fact that you don't want to publish something is, nine times out of ten, proof that you should publish it."
– G.K. Chesterton



A Requiem for Notre Dame

W. JOSEPH DEREUIL
 Opinion Editor



More than two years ago, I co-authored a defense of the *Irish Rover's* work after an article by then-Editor-in-Chief Mary Frances Myler initiated campus controversy.

Myler's article, "No Man Can Serve Two Masters," succinctly defended Church teaching on marriage and sexuality and considered how Notre Dame had failed to promote this teaching. The outrage inspired by this charitable and straightforward articulation made all who were then writing for the *Rover* realize the important role of our reporting and writing—a fact that is easy to forget.

I nevertheless wish to close my time at the *Rover* on a simpler note. Whatever objective goals we have accomplished over the past four years—growing our staff, increasing our reporting bandwidth, and expanding our reach on and beyond campus—the individuals involved with the paper certainly benefit more than the reader.

Writing for a campus paper teaches valuable lessons of clear communication, meeting deadlines, and standing firm for the truth once you have reported it. Student journalists usually experience a slow learning curve to the first two of these. But for the last—standing firm for the truth—one simply needs to prepare for an unexpected barrage of pressure whenever it may come.

As we noted in our defense of the *Rover* two years ago, "The *Rover's* editorial team did not anticipate such an explosion of campus controversy" upon publishing "No Man Can Serve Two Masters." Neither did I think two years ago that our writing would be discussed in hundreds of newspapers via the *Associated Press* and widely written about by many others, including in the *Wall Street Journal* and *Fox News*.

In addition to the excitement, knowing my name was being spread to millions of people across the globe is a terrifying feeling. But the public controversy I have faced by actors on campus, and the lack of support from Notre Dame administrators, is not why I title this piece "A Requiem for Notre Dame."

More meaningful than what happens in public is the effect the controversy has on the individual. Some personal relationships have, no doubt, been injured through the *Rover's* public controversies. 101 faculty and staff at Notre Dame published a letter in the *Observer*, vilifying the students who report for the *Rover*. Both Luke Thompson, the other student named in the suit, and I have had some of these professors in class and have learned a great deal from them. Gathering signatures of faculty to disparage the work and integrity of their own students, these professors claimed that we, their students, had departed from the "positive sociality afforded by university life" and engaged in a "campaign of targeted harassment." Harassment indeed.

While it was shocking that our own professors, and such a large percentage of the Notre Dame faculty more broadly, would sign such an incendiary letter, neither is this the reason for my requiem.

Yes, Notre Dame is dead; but only insofar as her image is herself. That is, she has been killed in the eyes of the large swaths of American Catholics

who have populated her quads since her founding in 1842. This death is due in part to negative press brought upon herself—awarding Obama an honorary degree and giving Biden the "Laetare Medal" come to mind immediately—but I know that we students who report on campus controversy from the inside have also played a role.

The headlines about me and my friends that reached millions of people have seemed to confirm in the eyes of many faithful Catholics that Notre Dame has given up its soul. This assumption has been confirmed by alumni who send angry or distressed emails, telling us that they are ceasing their donations to Notre Dame because she is "no longer Catholic," or asking where they can donate to help restore her Catholic identity.

A requiem is a prayer for the dead, said in hope that the soul of the deceased might be purified and enter heaven. Of course, an institution has no eternal soul, but I wish to leave this as my final message to the readers of the *Rover*: The soul of Notre Dame, her animating principle, is not dead. If I had chosen to attend a Newman List school, I certainly would not have had to miss class to endure a five-hour deposition, but neither would I have learned how to read *The Republic* with Prof. David O'Connor, *The Odyssey* with Prof. Patrick Deneen, or Aristotle's *Politics* with Prof. Susan Collins, to name only a few of my academic highlights. Nor would I have befriended the dozens of inspiringly faithful Notre Dame students who will soon populate the academia, law offices, and businesses of our nation.

Nor would I have met Ambrose Inman (there's your shoutout, even if we didn't publish your article on cocktails and fashion) through whom I re-met the Norbertines of St. Michael's Abbey, where I will enter as a postulant this August.

Growth comes through conflict. Even if I would rather struggle through understanding Dante than learn how to articulate a two-sentence defense of the Church's teaching on life to the *Associated Press*, I have grown immensely through doing both. The goal of the *Rover* is to restore the Catholic identity of Notre Dame, and we on the inside hope that the alumni who love this school just as deeply will help us in this effort. Then, the soul of Notre Dame will revive the body, ensuring that this great university will be a forum for excellent, Catholic education for years to come.

Notre Dame often presents herself as a dead creature—body separated from soul—to be accepted by the world's elite academic institutions, which have invariably abandoned their founding missions. So yes, my fellow student writers and I have harmed Notre Dame's image, but we have always acted in charity, hoping to bring to light what is wrong on the inside to ensure that the fight for her Catholic character continues.

At Notre Dame, there *is* still a fight and, more importantly, there are still some of the finest Catholic academics and students in the country. If I were to begin college over again tomorrow, I would certainly attend Notre Dame, provided they would still have me.

Although **Joe DeReuil** has enjoyed his rebranding as "W. Joseph" over the past three years, he looks forward to the end of fighting to be called by his first initial and middle name when, God-willing, he receives a religious name from the Norbertines next December. He can be reached until graduation at wdereuil@nd.edu.



Advice for Graduating Seniors

LAURA HOLLIS

As the school year comes to a close, and those of you who are seniors prepare to graduate and move on to the next phase of your lives, I wanted to share a few pieces of advice to assist you with your ongoing transition to adulthood and independence. Some of my recommendations may seem a bit counterintuitive, but I hope you'll consider them nevertheless.

1. If everyone is special, then everyone is. If you're like most Notre Dame students, you've received praise for your academic achievements, your hard work and good study habits, perhaps your athletic prowess, your involvement in meaningful activities, leadership skills, or any number of other accomplishments and positive attributes. You have every reason to be proud of them.

That said, you are of *inestimable* value not because of your GPA, your degrees, your awards, your job on Wall Street or anything on your resume, but because you are made in the image and likeness of God. Remember as you make your way in the world that this is *also* true of every other human being on the planet, regardless of their position or status.

2. Focus on the small things. How often have you been told to "dream big," "reach high," "shoot for the stars," or "change the world"? What can be lost in grand ambitions—even very worthy ones—is recognition of the importance of the countless *small* interactions we have with others every day. Each of these has tremendous, and underappreciated, impact. Former U.N. Secretary General

Dag Hammerskjöld once wrote, "It is more noble to give yourself completely to one individual than to labor diligently for the salvation of the masses." Don't let your aspirations to do good for the world blind you to the needs of those closest to you.

3. Virtue is a choice. Even in a culture where everything is acceptable, you still have the freedom to make good decisions. You simply need the will. Remember, also, that a government like ours committed to individual liberty *depends* upon a virtuous people. Second President John Adams said, "Our Constitution was made for a moral and religious people. It is wholly inadequate to the government of any other."

4. One person's conduct matters more than you realize. You have no idea how many people are observing you at any given time. The way you live your life and the decisions you make on a daily basis can inspire and strengthen those who know you or give them cover for their own poor decisions. Assume others will emulate your behavior; then ask yourself what kind of influence you'd like to be.

5. The method is more important than the result. I will confess it has saddened me in recent years to see how many students profess to believe in the Notre Dame ideals, but cheat on their homework and exams to get the grades they want. Character isn't about attitude; it's about actions, and it is made up of those same small, daily (sometimes difficult) decisions. As I have often said in class, every good decision makes the next good decision easier. Every bad decision makes the next good decision *harder*. If you

compromise your principles in small matters (and you will discover that your grade point average is a small matter in the grand scheme of things), you will find yourself more likely to compromise them in larger matters where the stakes are higher and the results matter more. Character is like a muscle—if you don't use it, it atrophies, and you won't have the strength you need when it truly matters.

6. Seek truth in all things. One of the most distressing developments of my adult life has been watching academic institutions and people in other positions of leadership reject truth in favor of alternative objectives like "compassion" or "equity" or "public health" or "saving our democracy." A healthy but respectful skepticism will serve you well. And societies are stronger when they encourage inquiry and do not silence those who express doubt, demand proof, or offer alternative information. That which is true can withstand questioning; that which is false cannot.

7. Be suspicious of power and of those who seek it, even—perhaps especially—if they claim to have the best of intentions. In the fourth chapter of the Gospel of Matthew, Satan tempts Christ by offering Him all the power and authority of the world's kingdoms, saying, "All these things will I give thee, if thou wilt fall down and worship me." In my opinion, the *real* temptation here was not glory or fame, but the kind of power that would enable Christ to *force* humanity to do what is right; as an omnipotent God-King, Christ could most certainly have forced humanity to do what is

right.

But He didn't. He chose obscurity and what appeared to be utter powerlessness. Christ understood that virtue never arrives at the point of a spear, or a gun, or a government agency, all of which can compel obedience, but nothing more. True goodness must emerge in the human heart and mind as an exercise of love and free will.

Beware, therefore, of those who abuse earthly power in the name of doing good. C.S. Lewis put it in his inimitable fashion when he said, "Of all tyrannies, a tyranny sincerely exercised for the good of its victims may be the most oppressive. It would be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cruelty may sometimes sleep, his cupidity may at some point be satiated; but those who torment us for our own good will torment us without end for they do so with the approval of their own conscience."

The most oppressive and even murderous regimes in human history have justified their actions as being done for the betterment of mankind. Recognizing the inherent dignity and value of each human being means valuing the necessity of *persuasion* over the exercise of raw power.

8. If you are a Christian, try to bring people to Christ. If you believe that Jesus Christ is "the Way, the Truth and the Life," live that way. I'm not talking about preaching. Preaching is easy; practice is hard. The most persuasive evangelization is being a living witness to Christian principles.

9. Forgiveness heals. Christ told us to forgive "seventy

times seven times." This is not some mere exercise in self-abasement to obtain benefits in the afterlife. Forgiveness reaps rewards in our *earthly* life. It releases from emotional torment those who have done wrong *and* those who have been wronged. It heals people and transforms relationships. It makes peace possible. We all make mistakes—sometimes grievous ones. If it's yours, apologize and make amends. If it's someone else's, forgive.

10. Aspire to wisdom above all else. In the Bible, wisdom is described as "the pearl of great price." One of the most revered names for the Blessed Mother is "Our Lady, Seat of Wisdom," and it is perhaps the greatest grace God has granted Her to bestow upon those who ask. Wisdom makes good decisions and virtuous behavior easier. It makes understanding possible. It makes forgiveness natural.

11. Be grateful. What you look for, you will find. Look for reasons to be grateful every day, and you will discover that your life is made immeasurably better.

I know I speak for all the faculty, administration and staff when I say that I wish you every success in life: good health, happiness, love, prosperity. May God go with you all and may all you meet see God in you.

Laura Hollis is the Director of Undergraduate Studies for the Foundations of Business Minor, Teaching Professor of Accountancy and a faculty advisor for the *Irish Rover*.





A Farewell to Our Seniors

Brenston Barks Goodbye



Nico Schmitz - Editor-in-Chief

Nico started working for the *Rover* in the spring of his freshman year after realizing he should probably get involved with something before his first year of college ended. Three years later, he has now served as the culture editor, managing editor, and Editor-in-Chief. The biggest question remaining for him after graduation is whether his weekly *Rover* dreams (nightmares) will go away. In the meantime, he will be moving to New York City shortly after graduation to begin an internship in venture capital and hopes to remain in that industry before evidently ending up in law school. While he has covered a variety of topics from drag shows to admission changes and made lifelong friends throughout his time with the *Rover*, he is proud that his time will always be measured by his contributions to the ongoing debates on the political implications of the *Cars* universe.



W. Joseph DeReuil - Editor-in-Chief Emeritus, Opinion Editor

W. Joseph DeReuil worked for the *Rover* for all four years of undergrad, moving from covering an abortion clinics' lawsuit against the state of Indiana as a freshman staff writer to becoming much more personally involved in similar matters as editor-in-chief his junior year and during his semi-retirement as opinion editor his senior year. The *Rover* has led to friendships with many administrators and faculty at Notre Dame, and has taught him that journalism is basically just learning how to hold a conversation and a recording device at the same time. Working for the *Rover* has perhaps closed many career paths that he will never know about, but has also opened many others, none of which he will embark on. He will instead be entering the postulancy for the Norbertines of St. Michael's Abbey in Southern California, where he will learn how to wake up earlier than the typical *Rover* publishing night ends and go to bed before *Rover* editors are done with the first round of edits. He hopes the staff will subscribe the abbey to the paper so that he can keep an eye on what Michael Canady and the new *Rover* staff are up to.



Luke Thompson - Campus Editor

Luke always knew there was something missing in his life. He looked and looked but just couldn't find what was missing. Even at Notre Dame, he could not find a place that was just right. That's when he found a newspaper that was perfect for a *rover* like him. Though he was not Irish, he figured that this was good enough and finally put his feet in the ground. Ever since that fateful day, Luke has dedicated gallons of blood, sweat, and tears to the smooth running of this fine publication. The world would never be the same. As he moves on from this position, he looks back. Will it ever get better? Is this it? Probably, but they won't let me stay. Remember me, *Rover* readers. Remember my idea. Hold it in your heart. Don't ever let the notion that *Cars* is an apolitical movie rest in your head for more than a moment ever again. After graduation, Luke will finally become (somewhat) Irish, just as he ceases to be a rover, after he marries a nice Gaelic girl and settles down.



Paul Howard - Executive Editor

In his sophomore year, Paul began his career as a *Rover* staff writer with a fun, low-stakes assignment: an hour-long interview with Cardinal Gerhard Müller about the problems plaguing both the modern world and the Catholic university. In the spring of his sophomore year, while spending a semester abroad, Paul was placed in a pleasant enough mood to accept the position of religion editor, after the smashing success of his initial article. He followed upon a successful year editing religion—the religion section, that is—by serving as the *Rover's* executive editor. In both of these roles, he brought his characteristic sophomoric jocularity [editor's note: he's not that funny] to such opinion pieces as *Answers Uncalled For?* and *The Wrongs of 'Rights.'* Paul's wit makes him a natural roommate for the *Rover* humor editor, with whom he will live next year as an M.A. student in the Program for Early Christian Studies.



Madelyn Stout- Layout Manager

Madelyn originally wrote for the politics section of the *Rover*, covering the Italian elections and liberal education. However, she answered the call for Layout Manager upon hearing how desperate the staff was for someone with knowledge of one of Adobe's most frustrating softwares. Many a night she has spent working on the *Rover's* layout in InDesign and learning how to skillfully tune out the men's conversations. But, at the end of the night, she's proud to have been a part of an incredible staff and will dearly miss the late nights, endless laughs, and friends she has found. This summer she will be moving to Kansas City, where she will continue advocating for strong, liberal K-12 Christian education with the Herzog Foundation.



PJ Butler - Politics Editor

PJ arrived at Notre Dame with the intention of following in his father's footsteps and going to dental school. But public health officials—likely bought and paid for by the Center for Citizenship & Constitutional Government—had other plans. Desperate to slow the spread of improved oral health, the experts mandated that he reorient his career prospects. During his studies in the College of Arts & Letters, he staged a renegade trip to Washington, D.C. in the middle of January and participated in more GroupMe debates than he would care to admit. His first contribution to the *Rover* did not come until his junior year, but he eventually decided to take up journalism more seriously at the encouragement of the seasoned members of the masthead. He is grateful for the camaraderie and free entertainment that the *Rover* has provided him throughout his senior year. Ignoring the age-old wisdom of the man who said, "Never fight uphill, me boys. Never fight uphill," he will be working on Capitol Hill following graduation.



First Keough Dean Approaches End of Term

Dean, provost, administrators reflect on decade-long tenure

MICHAEL CANADY
Campus Co-Editor

Scott Appleby will step down from his position as Dean of the Keough School of Global Affairs, effective June 30, after having served in this role since the school's founding in 2014.

Appleby told the *Rover*, "I decided to step down now because this is my tenth year as dean and I believe two five-year terms as a dean is probably enough in most cases. In my case, my team and I have worked hard to launch the Keough School on a solid foundation with a promising future, and now we are ready for new leadership to take things to the next level."

John T. McGreevy, the Charles and Jill Fischer Provost of the University of Notre Dame, also provided comments to the *Rover*: "Scott has been not only the inaugural dean for the Keough School, but a transformative dean. The academic programs he has established, the faculty he has hired, and the vision he has developed are all exceptional. All of it will shape and guide the Keough School in coming years."

Other administrators and professors from the Keough School also expressed their appreciation for Appleby's leadership.

"The Keough School grew in its first decade faster than I think anyone might have predicted," remarked Ted Beatty, a professor of history and global affairs who served under Appleby as the inaugural Associate Dean for Academic Affairs in the Keough School from 2015–2022.

Looking back on his tenure, Appleby enumerated several accomplishments: "The recruiting and appointment of outstanding faculty, the hiring of superb staff who run the day-to-day operations of the School, and the creation of new academic programs."

Appleby continued, explaining the various academic programs: "The Master of Global Affairs degree program, which brings talented young students of development, peace, human rights, governance, poverty, and environmental change to Notre Dame from around the world to deepen their knowledge of global challenges and hone their professional skills; a new major in global affairs, which gives undergraduates the opportunity to apply knowledge and methods from multiple disciplines to complex, multidimensional global challenges; and new doctoral programs in sustainable development and peace studies."

Appleby's unnamed successor will take over as dean on June 30, 2024.

The process for selecting a new dean is outlined in the Academic Articles of the university. According to the document, the search is facilitated by a committee chaired by the provost, consisting of "four tenured faculty of the school elected by the regular faculty of the school."

According to the announcement, the university has employed the executive search firm Isaacson, Miller to conduct an "international search" for the next dean.

Appleby explained why the

search extends globally: "The search is for a scholar who conducts research globally and has significant experience living or working in a society and culture other than the U.S. A dean of a global affairs school at Notre Dame must be an outstanding scholar and teacher as well as an able academic administrator and leader who understands and embraces the Catholic mission of Notre Dame."

Regarding possible replacements, Provost McGreevy remarked, "We have an extraordinary pool of candidates but can't make any announcement beyond that."

Beatty commented on the responsibility of the next Keough dean to follow up on Appleby's work, saying, "The next dean will continue to face challenges and growth opportunities: a transition from the 'start-up' mode and mentality of the first decade to a more standardized, smooth running set of processes and expectations; the opportunity of working closely with broader university priorities across campus; and building the *external* reputation of the School among a large number of long-established international and global affairs programs at U.S. and foreign universities."

Beatty remarked on Appleby's future work at the university: "Scott Appleby is one of the most accomplished, prominent, and decorated scholars at the University of Notre Dame, based solely on his research profile. Stepping down as an administrative leader is a loss to Notre Dame's institutional



Image by the University of Notre Dame

leadership capacity, but a gain for its research reputation."

The Keough School's mission, according to Appleby, is "to advance dignity and integral human development through multidisciplinary, policy-engaged scholarship and teaching."

Appleby continued: "We have among our faculty experts in Catholic social teaching, as well as theologians, environmentalists, engineers, legal scholars, historians, economists, political scientists and sociologists, among others, who work in the Global South partnering with, among other organizations, Catholic colleges and research centers, as well as the Vatican. Our focus on poverty and global inequality, environmental justice and sustainability, democracy and human rights, and peacebuilding aligns well with

Global Catholicism and with the strategic initiatives now being undertaken by the University."

Following his tenure as dean, Appleby will continue to research and teach at Notre Dame. The author of 15 books, Appleby also teaches in the Department of History, and his research includes the areas of global religion, American religious history, and Catholicism in the United States.

Michael Canady is a sophomore from northern Virginia. In his overenthusiasm after a recent lecture by Robert Putnam, he has recently taken up a new hobby: bowling alone. Ask him what his high score is at mcanady2@nd.edu.

2024 Reflections

continued from front

absurd. Even emergency situations did not always obviate these stringent regulations, as one student recounted how she was reprimanded for not grabbing a mask after a midnight fire alarm.

"The mindset that was cultivated by the COVID restrictions [was] *paranoia*," a student charged.

The *Rover* also spoke with a professor who was similarly frustrated by Notre Dame's COVID policies. "It was infantilizing," he said. "It was a welcome and *obey* mentality, which was pretty heavy-handed," he said.

From a faculty perspective, the professor explained, it was well-known that a spike in cases would occur upon campus reopening, "especially when you're doing radically intrusive testing." He took issue with the university's response when this inevitable uptick in cases occurred: "They pretended like this was the students' fault because they were being irresponsible."

"I take offense, on behalf of the students, that we have been

subjected every year [since] to something from university leadership saying, 'You have gone through the adversity of COVID. You're the class that dealt with it. We're so proud of you.'"

"You, [the university's administration] imposed the adversity," he retorted. "You made the first year so horrific," he continued. He also regarded their response as disingenuous, considering that the university financially benefited from the return to campus.

Mental Health Concerns

Students also noted the damage to physical and mental health that the restrictions caused, many falling into loneliness due to extreme isolation.

"There was always this weird dynamic when meeting people. ... You would never know how comfortable they would be with things that would ordinarily be considered completely normal, such as giving a friend a hug," one student said. "It's hard to have a community if we literally can't socialize," said another.

A Climate of Fear

Many students also detailed

the anxiety they experienced due to their fears that authorities would call into question their commitment to campus safety. One student developed panic attacks from the sound of someone outside her door, fearing hall staff was outside ready to write her up at any moment.

Belief that the university's administration operated with an "authoritarian" mindset was prominent in the responses. One student reflected, "Looking back, I will never again trust any administrative body to tell me what to do. I can't believe I accepted being locked up like that for weeks at a time. I have a similar feeling with the vaccine. I trusted the university and doctors when they said the vaccine is safe and effective, so I got it, and it is one of my biggest regrets. I am so embarrassed that our university required us to get this experimental shot and be lab rats for big pharma."

Traditions Lost

Notre Dame's traditions were also impacted. Soren Grefenstette, a 2019 alumna who served as a teaching assistant and advisor in the constitutional

studies program in 2020, recalled talking to students about how the COVID year affected the school's traditions. She particularly noted the policies' impact on traditions such as hall serenades and football chants, which she said were integral to her Notre Dame experience but seemingly died away with the pandemic.

"Notre Dame is such a place of traditions," Grefenstette added, "and those traditions will change over time, but what I was really saddened by as an alumna was seeing how the now-seniors were unable to teach the consecutive classes all of these rich aspects of Notre Dame life."

The class of 2024 seemed more split on the topic, with many grateful that their own communities were able to grow and flourish in the aftermath of COVID.

"I think there was a lot of institutional memory lost from pre- and post-COVID Notre Dame," said one student. "I lost a lot of trust in the Notre Dame student body and in our administrators. I'll always be thankful for the opportunity to have in-person learning and for Notre Dame leading the

way in that respect, but I won't forget the sheep mentality [demonstrated by] 8,000 healthy undergraduates. That first year and a half was nothing like Notre Dame now."

"I just hope that the university can learn from its past mistakes of blindly conforming to cultural pressures and focus on the well-being of the students it is serving," said another student.

Grefenstette concluded: "What I would like to see regained the most strongly is the strong intellectual community and friendship that is most central to Notre Dame's mission."

Merlot is (pretty) sure now that she is graduating so she'd just like to say: "Home" would have been a much better campaign for the COVID year and she has much lore to share about her freshman experience. If you'd like to hear Merlot-lore, or you sense another authoritarian regime emerging, Merlot can be contacted via merlotmaryfogarty@gmail.com. She won't let it happen again.



Right to Life Hosts “You Are Loved Week”

Week’s programming focuses on adoption topics

MICHAEL CANADY
Campus Co-Editor

Notre Dame Right to Life (RtL) held its annual “You Are Loved” (YAL) Week during the week of April 7, 2024. The week, according to RtL’s website, “center[s] on the idea that each person is loved and uniquely made and valued.” This year’s theme was “For we are God’s Handiwork,” based on a quotation from Ephesians 2:10.

RtL president Kylie Gallegos told the *Rover*, “This year we chose [the theme] to express how each person is crafted intentionally by God. The idea behind ‘You Are Loved’ is to express the dignity of each individual person, especially at Notre Dame. It isn’t necessarily focused on abortion; rather, we focus on how *everyone* is loved and that should include the unborn.”

YAL week began with an Annunciation Mass in the Basilica of the Sacred Heart, celebrated by Fr. Terry Ehrman, the RtL chaplain.

Tuesday’s events included coffee and donuts with the club and tabling on adoption, during which club members

answered questions from passers-by. Theo Austin, RtL Director of Education, remarked,

“Our tabling was such a joy because we were able to spend time in the sunlight and share the truth about adoption with our Notre Dame community. It was truly inspiring to be able to dispel the lies about adoption—that children are unwanted and poorly treated.”

Austin continued, “Adoption is primarily a service of love to mend the brokenness for families, and our tabling was a fun way to spread that message in preparation for the adoption panel the following evening.”

On Tuesday, RtL co-sponsored an “Adoption 101” panel with Students for Child-Oriented Policy. The panel included a series of testimonies given by an adopted woman, women who placed their children for adoption, and a family who adopted a special needs child.

One attendee of the panel told the *Rover*, “The adoption



Image by the Notre Dame Right to Life Instagram

panel was one of the most beautiful witnesses I had seen all semester. In short, adoption is love. Everyone involved is dealing with some form of brokenness, be it infertility, drug addiction, inability to care for a child, etc. But adoption brings great fruit from this brokenness and elevates it in love to form beautiful families and relationships. I previously did not have much exposure to adoption, but this talk illuminated its beauty for me

and helped me to understand the hearts which adoption touches.”

Gallegos explained this year’s focus on adoption topics: “Adoption is an important part of the conversation surrounding abortion because it is so often not seen as a live option for women with unplanned pregnancies. The loss of a child through adoption is seen as worse than the loss of a child through abortion.”

Gallegos continued, “We wanted to take the opportunity of this YAL week to dispel some of the myths surrounding adoption and show how beautiful and sacrificial it is to all three parties: the biological mother, adoptive family, and child.”

On Friday, club members set up a rose garden on South Quad to “commemorate the millions of lives lost to abortion since 1972.”

Gallegos remarked: “The rose garden is one of my favorite demonstrations RtL does

because it expresses both the beauty and loss of unborn lives. We opt for the roses and not the cemetery because the beauty of the roses signifies how precious life is and it stands as a memorial of what has been lost. The Knights of Columbus guard the rose garden and they said there was only one unhappy person, but other than that, it always seems to be a peaceful display.”

YAL week concluded with an “SYRtL”-themed bonfire on Holy Cross Hill.

Last year’s YAL Week was themed “*Imago Dei*: You are made in the Image of God.”

For their next event, RtL will host Fr. Robert Dowd, C.S.C., the president-elect of the university, to deliver the semester’s *Humanae Vitae* lecture. The lecture, titled “Recognizing Divine Purpose in Life’s ‘Imperfections,’” will be hosted at 7 p.m. in Hesburgh Library’s Carey Auditorium.

Michael Canady is a sophomore majoring in classics. He recently got a new bike because his old one was giving him trouble. If you’re curious about the bike’s name, you can contact him at mcanady2@nd.edu.

Jenkins Center

continued from front

component of Christian ethical thought through St. Augustine, St. Thomas Aquinas, and others.”

Several professors, however, were skeptical of the new center’s necessity, especially given the existence of the de Nicola Center for Ethics and Culture (dCEC). The dCEC, founded in 1999, is “committed to sharing the richness of the Catholic moral and intellectual tradition through teaching, research, and public engagement, at the highest level and across a range of disciplines.”

David O’Connor, Professor of Philosophy, commented on the apparent similarity of the two centers: “The de Nicola Center, ever since it was founded by David Solomon, has always had a distinctively confident Catholic identity. ... I think of the Jenkins Center as subsuming the institutional space that has been occupied by the de Nicola Center.”

Professor of History Father Bill Miscamble, C.S.C. agreed with O’Connor’s sentiment: “The Jenkins Center for Virtue Ethics seems to be a rather ill-considered venture hurriedly assembled to take advantage of Fr. John Jenkins’ retirement as president of Notre Dame. There is no need for a new center of this sort because the dCEC has long addressed the whole area of virtue ethics.”

Fr. Miscamble continued, “The press release announcing the

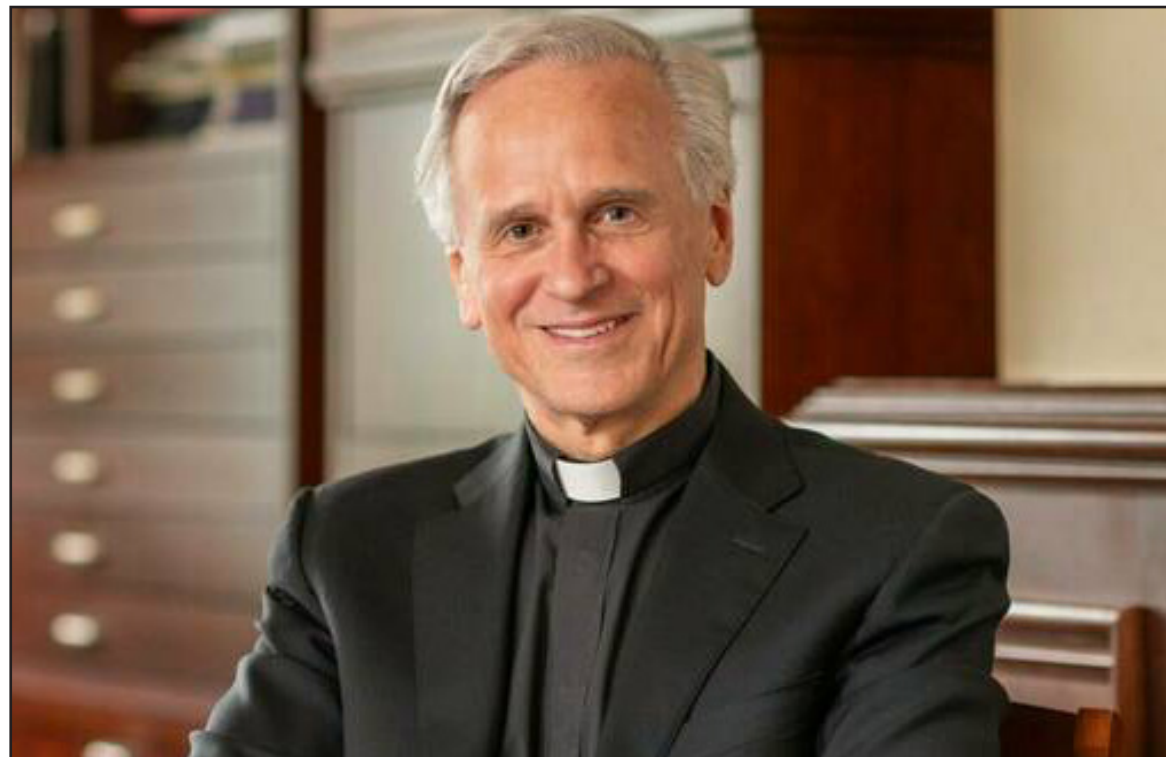


Image by the University of Notre Dame

new Jenkins Center referenced the work of Elizabeth Anscombe and Alasdair MacIntyre without noting that Professor MacIntyre is presently a fellow at the de Nicola Center. Furthermore, it neglects to mention that David Solomon, the founding director of the dCEC, has done sterling work to promote the thought of Anscombe and her colleagues. In short, the new center seems superfluous and poorly conceived. It should be reconsidered, and promptly.”

Addressing this concern, Sullivan said, “Centers like the de Nicola Center for Ethics and Culture will continue to perform their unique missions on campus, including creating

spaces for students and faculty to deepen their engagement with Catholic culture. The Jenkins Center will be a university-wide center that focuses primarily on supporting best-in-class research and teaching in ethics, and working directly with deans, key departments, and faculty leaders across the university.”

Sullivan continued, “Down the road, we expect there will be opportunities to work together as well. A whole ecosystem of centers, departments and programs—collaborating and thinking like an institution—will be what makes Notre Dame an unparalleled destination for the study of ethics.”

The Ethics Initiative is a

development outlined in the university’s Notre Dame 2033: A Strategic Framework, which identifies the field of ethics as an “intellectual area where the university already possesses excellence and can imagine preeminence.”

O’Connor expressed concern for this focus on academic prestige: “For Notre Dame to be a prominent public voice in ethics, it has to be countercultural. [The dCEC] was a very specifically Catholic initiative; [the Jenkins Center] is a very specifically academic initiative. While it’s true that many Catholics who are interested in academic philosophy have been interested in virtue ethics, as a paradigm

virtue ethics itself doesn’t get its primary meaning from any Catholic orientation.”

He continued, saying that virtue ethics “shifts the center of gravity from a specifically Catholic initiative in the dCEC to a specifically neutral paradigm within the academic study of philosophy and, indeed, within the philosophy department.”

The published Strategic Framework addressed this role of Notre Dame as a Catholic university on an academic stage: “Notre Dame’s opportunity, even obligation, is to offer a complementary approach to excellence that bridges faith and reason in an academic world accustomed to separating them.”

Lucy Spence is a freshman from Northern Virginia majoring in piano performance and the Program of Liberal Studies. A firm believer that the fourth time’s the charm, she plans to start *Bleak House* yet again this summer. Plowing through legal jargon is not her forté, so she might reread *Pride and Prejudice* for the eleventh time instead. Reach her at lspence@nd.edu.



Prof. Martin Reflects on Charles Péguy

Incoming dCEC director lectures on the “book that changed her life”

MARCELLE COUTO
Staff Writer

Professor Jennifer Newsome Martin of the Program of Liberal Studies and Department of Theology delivered the dCEC’s “Book that Changed my Life” lecture on April 15. The focus of the lecture was the 1911 book by French Catholic writer Charles Péguy, *The Portal of the Mystery of Hope*. Martin will begin her tenure as the next director of the dCEC on July 1, 2024.

Each event in the dCEC’s “Book that Changed my Life” series features “a prominent Notre Dame faculty member speaking on a book that changed his or her life and shaped the ways in which he or she was—and is—uniquely changed, challenged, and enriched by it.”

Martin’s pick, a long narrative poem, delves into the theological virtue of hope and holds a significant place within Péguy’s broader poetic trilogy.

The Portal of the Mystery of Hope is situated amidst a trio of interconnected works, flanked by *The Mystery of the Charity of Joan of Arc* and the *Mystery of the Holy Innocents*. Martin highlighted the unique structure of Péguy’s poetic endeavor, emphasizing that the poem unfolds within a longer dialogue between a Franciscan nun named Madame Gervaise and St. Joan of Arc.

In her introduction to Péguy’s work, Martin told the audience, “This is a book that took me quite by surprise.” She recalled encountering Péguy while studying Hans Urs Von Balthasar’s *Theological Aesthetics*, in which he elaborates on 12 theological styles representative of different aesthetic responses to divine revelation.

Péguy, Martin noted, was Balthasar’s 12th style: “For Balthasar, Péguy is the pinnacle of the Catholic theological aesthetic, insofar as in his prose and poetry he is able to unite

together the aesthetic with the ethical.”

Describing her initial reaction to *The Portal of the Mystery of Hope*, Martin recalled being immediately captivated: “I only

Martin further emphasized the transformative power of Péguy’s work, both intellectually and spiritually.

Reflecting on her encounter with Péguy’s work, Martin

believing or unbelieving heart, no pleasure will ever more be able to erase its teeth marks. That’s the thing about Péguy’s poetic theology of hope. It’s really not for the faint of heart.

nothing jejune or precocious about her. She is rather an extraordinarily powerful force, who hiddenly propels her older sisters, the virtues of faith and love.”

Martin continued, “Péguy, in the voice of Madame Gervais, marvels even at the crushing brutality of hope, for hope allows us no peace. She makes us start the same thing over 20 times; she makes us return over 20 times to the same place, which is generally a place of disappointment.”

Exploring Péguy’s transformative perspective on the world, Martin explained, “In Péguy, the temporal, physical, earthly, and finite, are transfigured. The spiritual is in the bodily, the eternal is in the temporal. This world, this reality, is the very place where God has pitched his tent. Péguy employs the humblest and most ordinary images with no apology either for their own unpretentiousness or their physicality, their fragility or their vulnerability.”

The event concluded with a Q&A session, during which attendees engaged with Martin in discussion about Péguy’s work and its relevance. Martin was asked about the relevance of Péguy’s life experiences, particularly his death in battle early in World War I. Martin noted that he was reported as saying, “For God’s sake, push ahead.”

A reception followed the talk, and free copies of *The Portal of the Mystery of Hope* were distributed to attendees, ensuring that Péguy’s insights into hope would continue to resonate with a wider audience.

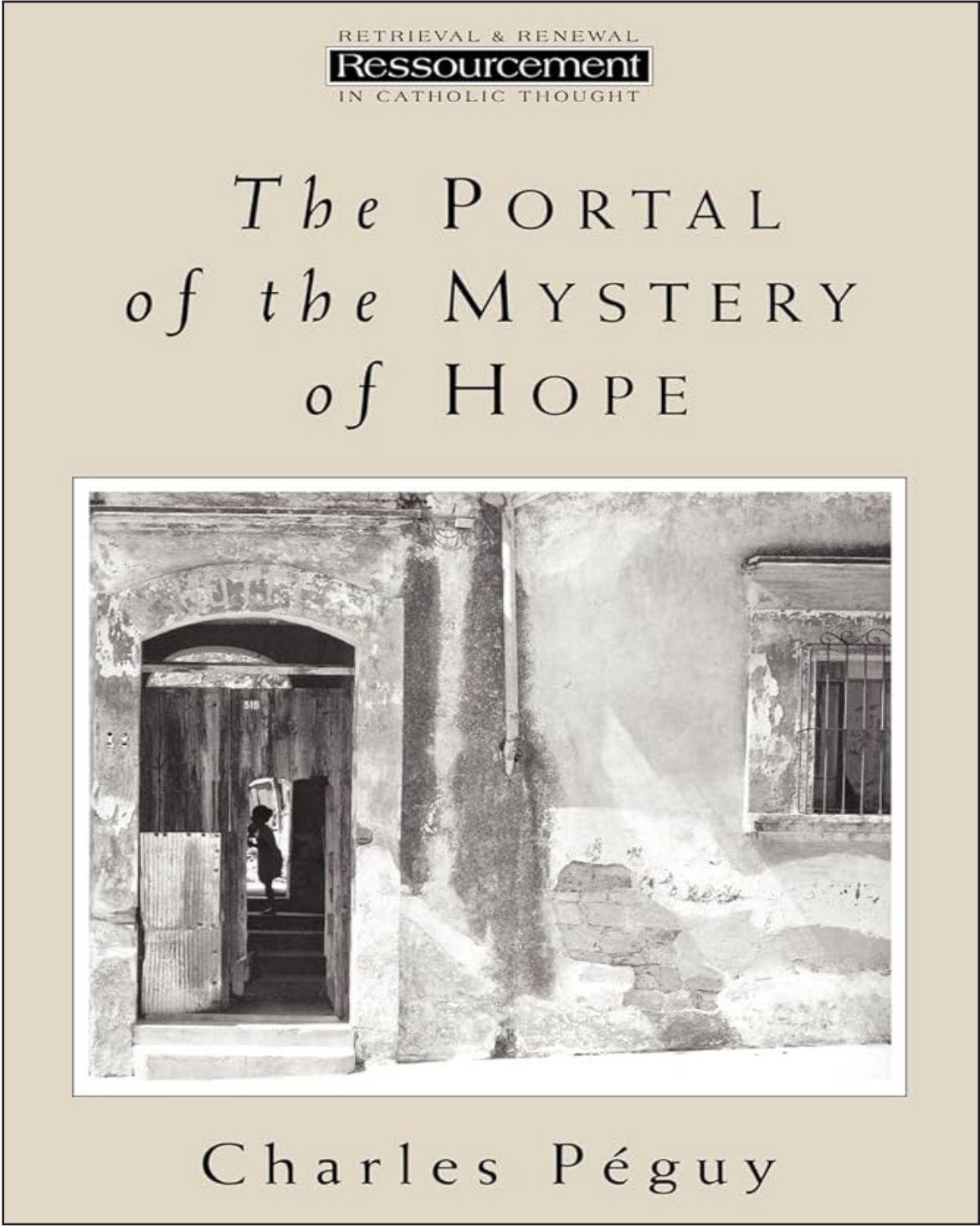


Image by the de Nicola Center for Ethics and Culture

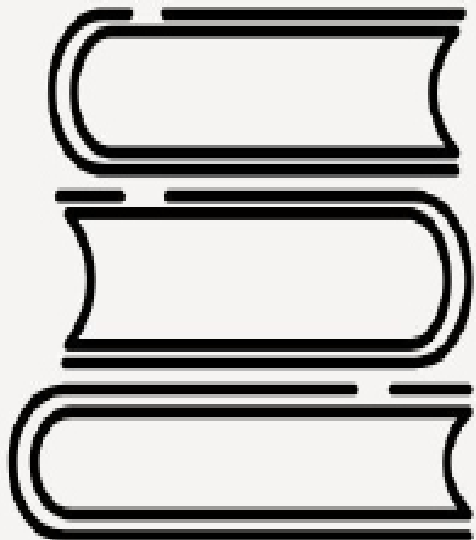
got about 10 pages into reading the *Portal of the Mystery of Hope* when I realized I was in trouble.” She recalled being “enthralled by the simple rhythms of the poetry [and] the audacity with which the poet has God speak.”

stated, “Péguy’s poem awakened in me the deepest echo, the most ancient echo.” Addressing the profound impact of Péguy’s poetic theology of hope, Martin remarked, “Once this word of hope has bitten into the

It’s got teeth, [it] leaves teeth marks.”

Commenting on Péguy’s portrayal of hope as a powerful force, Martin noted, “Though Péguy personifies hope in this poem as a little girl ... there is

Marcelle Couto is a junior majoring in the Program of Liberal Studies and theology. She can be reached at mcouto@nd.edu.



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Trumped Up: John Yoo on Charges Facing President

Acclaimed legal scholar offers insights on the barrage of lawsuits against Trump

SAM MARCHAND
Staff Writer

John Yoo, the Emmanuel Heller Professor of Law at the University of California, Berkeley, lectured on the context and legal theory behind the myriad of lawsuits currently facing former President Donald Trump. The Center for Citizenship and Constitutional Government (CCCCG) sponsored the April 19 lecture titled “Trump’s Legal Troubles.”

Yoo studied law at Yale University, graduating in 1992. His work, particularly as Deputy Assistant Attorney General for the Office of Legal Counsel from 2001 to 2003, helped to shape the American response to radical Islamic terrorism following 9/11.

The “Torture Memos,” a set of legal memoranda Yoo drafted in 2002, cleared the way for the Bush Administration’s use of controversial interrogation methods such as waterboarding during the Global War on Terror. Yoo also authored memos backing the Bush-era NSA’s wiretapping of U.S. citizens without obtaining a warrant.

He has published several books on presidential authority, most recently his 2020 book *Defender in Chief: Donald Trump’s Fight for Presidential Power*. Yoo argues that Trump’s approach to executive power is most in line with the original vision of the Founding Fathers. His interpretation of Article II of the Constitution, under the unitary executive theory, holds that the President of the United States is not accountable to Congress

in his duties as Commander-in-Chief.

Before his lecture, Yoo sat down with the *Rover* for an interview. He first praised the lack of pro-Hamas demonstrations on Notre Dame’s campus in the wake of the Israel-Hamas war. “Notre Dame, because it’s a school rooted in religious tradition, could help lead these colleges that clearly don’t know what to do; these university presidents are clueless,” Yoo said.

When asked about the potential impact of pending litigation against Trump, Yoo argued that “any president wary of politically motivated charges down the road won’t act.” Such prosecutions, he claimed, threaten the president’s ability to enforce laws and conduct national defense.

Yoo expanded further on this idea in his lecture. He asked the audience, “Do you worry that presidents will start to worry about being sued when they have to make the toughest decisions for the country?”

Describing the risk of having an executive handicapped by fear of later prosecution, Yoo continued: “My worry is that we start to have presidents who become risk averse. ... Do you want to have presidents who think like insurance agents?”

Next, he turned to provide an analysis of each of the individual legal battles facing Trump. First, he spoke about Manhattan District Attorney Alvin Bragg’s prosecution in New York. The case involves “hush money” paid to adult film actress Stormy Daniels by Michael Cohen, Trump’s former lawyer. Bragg’s case against Trump rests on the

accounting of the payment as “legal fees,” which Bragg contends actually constitute campaign spending. Because Trump did not report the spending as such, Bragg claims that the former president violated federal campaign finance regulations.

Yoo finds two problems in the case. First, the prosecution’s first witness is Trump’s former attorney, Michael Cohen, a convicted felon and perjurer. “This is not who I would be leading off the trial with,” said Yoo. Second, Yoo did not agree with the idea that—even if the payment somehow qualifies as campaign spending—Trump still is not guilty of a crime. He based this claim on the allowable use of campaign funds for extraordinary political expenses, for which he believes this payment would qualify. “Even if he charged his campaign for it, he wouldn’t have been committing a crime.”

Yoo also takes issue with Bragg, a New York state official, enforcing U.S. federal campaign law. He contended that Bragg is “not allowed to try and prove a federal crime. The Justice Department looked at this, and they decided not to bring a case.”

Turning to the next case, Yoo addressed the ongoing election interference trial in Georgia prosecuted by Fani Willis. He humorously referred to the case as “Real Prosecutors of Atlanta,” citing alleged conflict of interest issues between Willis and Nathan Wade, her chief counsel, with whom she was romantically



Image by the Irish Rover

involved and to whom she had transferred thousands of dollars in hidden payments.

“As a prosecutor, that was one of the most embarrassing things I have ever seen,” Yoo said. He viewed the scandal involving Willis as eroding public faith in the legal system and took aim at her characterization of the Trump campaign as organized crime: “I have a lot of difficulty with that, and I think President Trump has a very strong free speech argument on appeal should this case ever get to trial.”

The former president also faces charges of mishandling classified documents, the case which Yoo considers to be “the easiest one for the U.S. government to win against Trump.” The prosecution rests on the claim that Trump mishandled classified documents after his term. Yoo takes issue with Trump’s claim of selective prosecution.

Trump has argued that both the Clintons and President Biden

have retained and mishandled classified information as well without facing prosecution. Yoo observed that Trump “resorts to the easy out for any Republican, which is to say ‘What about Hillary?’” Still, Yoo does not believe the trial will occur before the November general election, and thus Trump is not in danger of incarceration before then.

“The one trial I think is worthy and is important is the January 6 trial,” Yoo said. Federal prosecutor Jack Smith is trying to prove that Trump committed insurrection by attempting to overturn the results of the 2020 election through numerous means. Yoo finds fault with the three charges levied against Trump.

Yoo described the first charge, committing fraud against the U.S., as “very weak” because it is usually used against firms that overcharge the government. He also labeled the second—obstructing a congressional

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Fundraising on Notre Dame Day

Campus political groups prepare for the future

XAVIER ANDERSON
Staff Writer

The two main campus political clubs, ND College Republicans and ND College Democrats, entered their final fundraising sprint for Notre Dame Day on April 23.

For the past 11 years, Notre Dame Day has provided various groups on campus the opportunity to share their vision and raise money from the Notre Dame community. It is a celebration of all things Notre Dame, in which the global community of Our Lady’s University supports their favorite campus charity organizations, dorms, causes, and clubs. It consists of online fundraising through the ND Day website, as well as speeches and events on campus. Notre Dame President Father John Jenkins, C.S.C. kicked off the celebration at 6:42 p.m. on Tuesday, April 23, and the Notre Dame Band’s trumpet

section will conclude the event by performing on God Quad just before midnight on April 24.

The ND College Republicans currently have a commanding lead on the ND Day donations page. At the time of writing, they have raised 5,405 dollars from 91 individual donors, while the College Democrats have raised 621 dollars from 15 individual donors. One of the more notable donations to the College Republicans was a 100 dollars contribution from Congressman Rudy Yakym III, who represents Indiana’s Second Congressional District, which includes South Bend.

Last year, the College Republicans managed to raise a total of 18,380 dollars from 209 donors. The College Democrats did not make the list of the top 25 totals raised, so their totals for last year were not listed on the ND Day website.

Elliot Anderson, President of the College Republicans,

commented, “The Notre Dame College Republicans are shaping up to be, again, one of the most effective clubs on campus at raising money for our cause and mission. Thanks to our amazing members and families, advisor Jamie O’Brien, and committed alumni network, we have raised thousands of dollars. These funds will go to great use in the fall when we bring exciting speakers to Notre Dame for the 2024 election cycle.”

Sophomore Shri Thakur, Director of Political Affairs for the club, elaborated further on the story behind the club’s prodigious fundraising. “The ND Republicans will be spreading the word on social media and contacting its alumni network to fundraise ahead of ND Day. We attribute our massive advantage over the College Democrats to the great work of our faculty advisor, Jamie O’Brien; excitement amongst Republicans to put Donald J. Trump back in the

White House this November; and a successful year of events such as the Nick Adams talk and recruitment with Project 2025.”

Thakur and Anderson were not alone in sharing their appreciation for faculty advisor Jamie O’Brien, a professor in the Mendoza College of Business. Scores of tributes to O’Brien filled the online donations page on the ND Day website, with many members lauding their advisor as “a great Republican.”

O’Brien was equally appreciative of the efforts of the club’s members, telling the *Rover*, “The College Republican students are very hardworking and diligent. They regularly show up and participate in club events, and they are always quite respectful. It is really neat to see young men and women willing to fight for what they believe in, and the Notre Dame College Republicans are truly the Fighting Irish—fighting for conservative principles and political freedom.”

The *Rover* reached out to the ND College Democrats for comment, but they did not respond. Their page on the ND Day website provided more details about their vision and plans for using their funds raised, saying, “We will continue in-person programming to build our community on campus, enable students to phone bank and canvass in South Bend, bring Democratic speakers to campus, and foster relationships with incredible student groups and alumni.”

Anyone wishing to support their fellow students in these noble efforts will have the perfect opportunity to do so this week on Notre Dame Day.

Xavier Anderson is a freshman studying finance. After getting a buzz cut, he realized—like Samson—that all his powers were gone. Send him condolences at xanderso@nd.edu.



Presidential Nominee Visits Holy Cross College

Peter Sonski of the American Solidarity Party speaks about Catholic politics

JAKOB HANSEN
Staff Writer

In a lecture at Holy Cross College, Peter Sonski, the American Solidarity Party (ASP) nominee for President of the United States, called for the promotion of truth, solidarity, and subsidiarity in American governance. Sonski's lecture, titled "Faithful to the Truth," was hosted by the college's student-led Political Science Society.

A Catholic University of America graduate, Sonski has served as an elected official in his home state of Connecticut, where he was most recently elected to Connecticut's Regional School District 17 Board of Education. Sonski first encountered the ASP during the 2018 midterm elections and began to identify publicly with the party's principles and platform. He considers the ASP to be an "oasis in the political desert."

The ASP was founded in 2011 as a political party inspired by the principles of Christian democracy. The party's motto, "Common Good, Common Ground, Common Sense," reflects policies that bridge the political divide. Notre Dame Professor of Political Science and ASP Board of Advisors member Daniel Philpott told the *Rover*, "ASP is the only real pro-life party out there, and it is solidly so. It is pro-marriage, pro-environment, favors an economy that restores social ties, is wise and compassionate about immigration, you name it."

An advocate for life, Sonski is strictly opposed to all abortion. He articulated his disagreements with former President and Republican nominee Donald Trump's belief that abortion is a matter to be resolved by the states. Instead, Sonski proposes that abortion should be dealt with at the federal level. He also advocates for a constitutional amendment protecting the sanctity of life and banning abortions.

Throughout his talk, Sonski emphasized the importance of "the fullness of truth" derived from natural law. Sonski asked the audience to contemplate "what truth they will accept" and argued that the ASP can reverse America's decline. As a model, he pointed to successes in the rebuilding of Christian democratic governments in Europe.

Sonski's remarks reiterated the importance of the principle of subsidiarity—the idea that social and political issues are best dealt with at the local level rather than handled by bureaucrats. He advocates that the solidarity movement exists for the people, empowering local governments and officials and moving to



Image by Peter Sonski

a decentralized, "bottom-up governance."

In the realm of domestic policy, Sonski argued that the federal government has a responsibility to provide free healthcare to mothers throughout the stages of pregnancy and birth. His economic ambitions include keeping tax revenues closer to the communities that people live in, investing in small businesses, and ensuring that every family has a living wage. He voiced his desire to increase housing affordability at subsidized rates, stating that all families deserve a safe place to live.

After his talk, Sonski fielded questions from the audience. One attendee asked, "What is the first thing you would do if elected president?" Sonski responded, "This might be very unpopular, but I would sign an

order abolishing the Department of Education on the first day." His response was met with cheers from the audience. This proposal, he explained, stems from his conviction that effective education leadership can be gained by shifting power into the hands of local school boards.

As for the future of third party politics,

Sonski stated that third parties offer new options to voters who feel abandoned in the current political landscape. He imagines a future with more coalition governments, forcing politicians to work across party lines to govern effectively. He offered the recent border security bill that stalled in Congress as an example of self-motivated, partisan politics.

Philpott provided commentary on Sonski's presidential campaign, stating, "Peter Sonski knows the issues inside out, [he] has a record of leadership in journalism and government, and he is a man of great integrity, unwaveringly committed to the party's principles. By voting for ASP, Catholics can make a big statement that we want leaders who live and promote holistic justice. Bring the Pelican Wave!" The pelican, in addition to being

an ancient symbol for Christ, is also the ASP symbol.

Freshman Mary Bailey responded positively to Sonski's talk, telling the *Rover*, "As someone who didn't know much about the American Solidarity Party before the talk, I found Peter Sonski's talk very informative and engaging. Sonski's focus on the ASP as a middle ground option during a time of extreme political polarization really interested me. I also appreciated his emphasis on natural law and reason as the foundation of the American Solidarity Party's platform."

Sonski closed his remarks by offering his party as an alternative to partisan and inauthentic leaders in Washington. He believes that the ASP is backed by a vision of the common good for all members of society, informed by the Christian tradition.

Peter Sonski and his running mate, Lauren Onak, are currently on the ballot in the state of Arkansas. The campaign is in the process of being placed on the ballot in four other states, and is seeking ballot representation in other states across the country.

Jakob Hansen is a freshman studying economics and political science. He would like you to know that Democracy is at risk of dying this year and that it is currently residing in a fridge. If you would like to inquire about Democracy you can reach me at jhansen8@nd.edu

John Yoo on Trump

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proceeding—as dubious due to lack of concrete evidence that Trump interfered with Congress. The third charge, invalidating voting rights, is based on a statute formerly used to prosecute Jim Crow-era voting booth obstruction. Yoo believes this "fits the least well." Importantly, "The prosecutor here charged Trump with neither insurrection nor sedition."

Trump's legal affairs remain a looming concern for the upcoming election, and Yoo's articulation of the legal climate surrounding the trials provided valuable insights on jurisprudence that could have enduring ramifications for

Sam Marchand is a freshman studying political science and finance from Beaumont, TX. He sorely misses Dr. Pepper, which is unavailable in the dining halls, and squanders much of his spare time by aimlessly reading the Current Events section of Wikipedia. He can be reached at smarcha3@nd.edu.

Supper Clubs

continued from front

and sometimes even talk about literature and poetry.

Program Coordinator Phil Tran stressed the continued support of these events by the dCEC, saying, "My hope in facilitating this program is to provide our Sorin Fellows with exemplars after which they can model their own professional and personal goals. In this setting, our students can engage with their host and other student guests in high level conversation about the true, good, and beautiful while simultaneously and simply living out these transcendentals in petting the family dog, playing with their host's children, and enjoying a delicious home-cooked meal."

Senior Catherine LaPorte remarked on the beauty of getting to see professors with their families. She shared, "I was able to attend a supper club at Professor Tim O'Malley's house with a group of students. ... It was a nice break from the usual on-campus schedule, and we had a delightful time with the O'Malleys, especially their energetic and playful kids!"

Freshman Harrison Barkley noted the wisdom he gained from going to a supper club with dCEC Communications Specialist Ken Hallenius. Barkley said, "The home-cooked food and great conversation about Ken's extensive travel experiences and life as a married man were a great way to take a break from campus life and learn from those older and wiser. I am grateful that the dCEC offers these opportunities to students, and I highly recommend going to a supper club if you get the chance."

Often, the relationships that members of a supper club form with one another last long after the plates are cleared. Junior Annaliese Anderson personally attested to the importance of the relationships that she cultivated during her supper club experience, saying, "I still vividly remember the specific conversations and meals (always exceptionally delicious) of the two supper clubs I have attended. Both times I did not know the professors (or most of the guests) previously, but both times I felt like I left with new relationships formed."

Anderson continued, "After

my first supper club, the professor who had hosted us sent us all an email to invite us to a lecture he was giving. He addressed us as 'Dear New Friends,' and I think this anecdote aptly captures the spirit of the supper clubs."

According to Younger, Anderson's experience is not uncommon. In fact, Younger attested, "A number of students become attached to some families and maintain long-term friendly and mentor relationships with the families they've encountered—some lasting long after the student graduates."

As the Sorin Fellows program, which currently boasts 660 members, grows, many more students have the opportunity to experience the joy of supper clubs. Senior Rose Cummins shared with the *Rover*, "The Sorin Fellow Supper clubs are by far my favorite aspect of the program—I've been to five! My experience has been nothing but positive. I would recommend that everyone who can sign up should."

Although spring semester supper clubs are coming to an end, the de Nicola Center for

Ethics and Culture plans to host more of these events for Sorin Fellows next fall.

Elizabeth Mitchell is a freshman who loves dCEC supper clubs. She also loves her recent decision to leave Mendoza and join the Program of Liberal Studies. Any kindred souls who want to talk with her over a meal about the intrinsic value of education, Russian literature, or what she should do with her liberal arts major after she graduates can contact her at emitche8@nd.edu.



Who's Who: Cedar Grove Cemetery

An inside look into the operations, staff, and mission of the university's cemetery

NICO SCHMITZ
Editor-in-Chief

A year after founding the University of Notre Dame, Fr. Edward Sorin established the Cedar Grove cemetery in 1843. Located just off Notre Dame Avenue, the 22-acre cemetery provides a place of dignified Christian burial for members of the Notre Dame community and their families.

Originally a public Catholic cemetery for the South Bend area, the Congregation of Holy Cross transferred ownership of Cedar Grove to the university in 1970. As described on the Cedar Grove website, in 1977 the cemetery became private, open only to full-time Notre Dame faculty, staff, and "retirees with the requisite years of service." Notre Dame alumni and parishioners of Sacred Heart Parish are eligible for above ground burial at the Our Lady of Sorrows mausoleum complex, opened in 2007. The cemetery also recently added the St. Joseph the Worker columbarium for faculty and staff who choose cremation.

Cedar Grove is also home to the All Souls Chapel, built and designed by Brother Francis Xavier, C.S.C. in the early 1850's. This Chapel, open for funeral services and for Mass on Memorial Day and All Souls Day, is the oldest continuously used worship space on campus—although Fr. Stephen Badin built the Log Chapel in 1831, it was completely destroyed by a fire in 1856. An exact replica was built in 1906.

Burials of interest at Cedar Grove include some of the first settlers of South Bend, including Pierre Navarre and Alexis Coquillard. Famous Notre Dame athletic figures such as Ara Parseghian, Moose Krause, and Leon Hart are also buried there, alongside famous television host

Regis Philbin.

Under the care of the university, Cedar Grove now has three full-time employees and one part-time employee in its office. Additionally, the cemetery employs three workers in Landscape Services to tend to the grounds and assist with the burials. The staff at Cedar Grove work diligently to coordinate about 130 burials per year.

Jon Adamson, Associate Director of Cedar Grove Cemetery, told the *Rover*, "As members of the Baby Boomer generation are aging, our number of burials is increasing each year." Still, Adamson remarked that the cemetery has decades of space left, despite how it may look from the outside.

Previously an employee with Notre Dame's Auxiliary Operations, Adamson began working more with Cedar Grove Cemetery during 2020 when sales were increasing. He remarked that the sales were higher not due to deaths, but because people were "pre-planning for future burial. COVID had people thinking about their mortality." In 2023, Adamson was named the Associate Director of Cedar Grove.

When asked about his work and its relation to his faith, Adamson shared, "My work at Cedar Grove is a ministry first and foremost and is an important (if unnoticed) part of the University's Catholic mission. We perform the corporal work of mercy in burying the dead, but also the spiritual work of mercy in praying for them. I try to offer my work as a prayer for the souls of those in our cemetery as well as praying the Office for the Dead."

Adamson told the *Rover* that besides offering dignified Christian burial for members of the community and comforting the living, Cedar Grove also cares for the unborn. He explained,

"One of the most important works we do in this regard is the burial of miscarriages, stillbirths, and infants that die young. The cemetery has a program in which these children of staff, faculty, and students can be buried for free (including their marker)."

Adamson reflected further on the relation between the cemetery and the university's Catholic mission: "As the University's cemetery, it is 'home' for many families within the university family. It is a place they come back to again and again to visit their loved ones. It is important for a Catholic university to have a cemetery, because of our hope in the Resurrection."

He continued, "Fr. Hesburgh is said to have commented that he liked the fact that a cemetery was at the university's entrance because it served as a *memento mori*."

Besides Adamson, other full-time employees include Leon Glon and Amy Huber. Glon has been sexton and manager of Cedar Grove for 35 years and has served on the Board of Directors of the Catholic Cemetery Conference. Adamson reflected on Glon's leadership, stating, "It is no small exaggeration to say that his knowledge of this place and his relationship with so many families that we serve is invaluable."

Amy Huber has worked as the Sales and Services Associate at

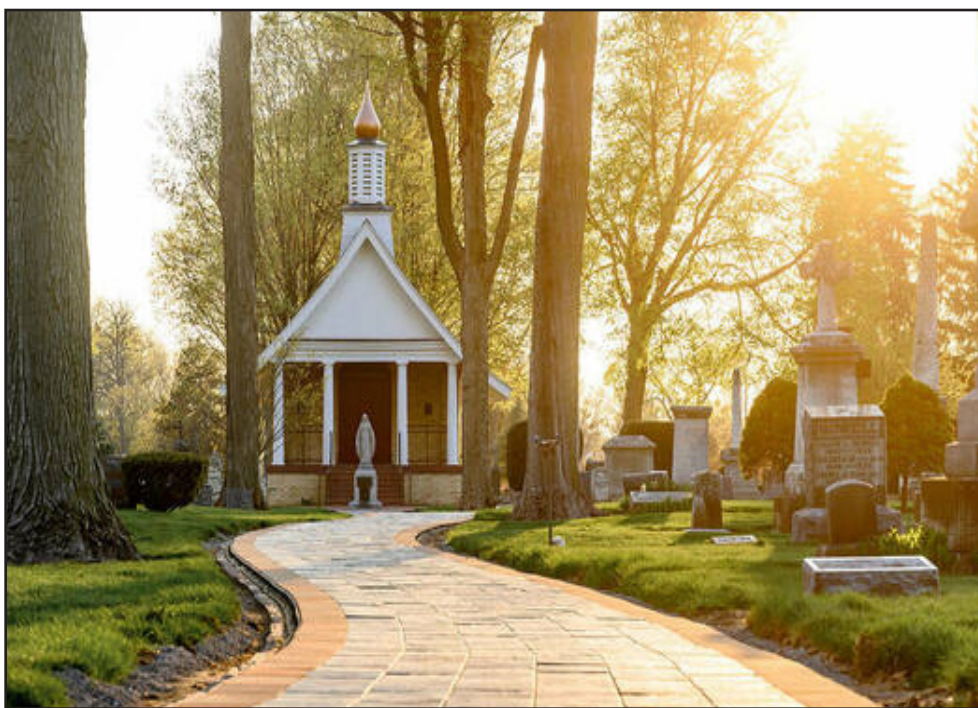


Image by Cedar Grove Cemetery

Cedar Grove for almost 5 years. Huber previously worked at the Basilica of the Sacred Heart, and helped initiate the "Game Day Friday" prayer time at the All Souls Chapel that is open to the public before every home football game. Adamson told the *Rover* that Huber works tirelessly to make the office a welcoming place for guests and that, "in addition to her gifts of hospitality, she is unfailingly compassionate."

Beyond full-time employees, Cedar Grove also employs several student workers who contribute to the daily operation of the cemetery. Senior Molly McNamara, told the *Rover*, that her "job consists of researching the unknown burials, compiling information on notable burials, and composing genealogies as requested. She continued, "During my time here, Jon, Leon, and Amy [and the cemetery support dog Stella] have been great to look up to in terms of how to best assist those in grief and be a listening ear for whoever comes through the door."

Both Adamson and McNamara encouraged the Notre Dame

community to visit Cedar Grove and continue praying for the dead. Adamson described Cedar Grove as "Hidden in plain sight," explaining that "coming up Notre Dame Avenue, your attention is on the Golden Dome, but if you look west, we are there." McNamara called attention to its location as well, explaining, "While Cedar Grove is located at the front entrance to campus, I have found that very few of my peers have entered and appreciated the rich history that the cemetery offers."

As a "profoundly meditative and beautiful place," Adamson hopes to remind readers that "Students, faculty, and staff are always welcome to come and visit, either informally or on one of our formal tours."

Nico Schmitz is a senior in the Program of Liberal Studies from Pasadena, California. This is the end of the line for his *Rover* career. Don't reach out to him at nschmit2@nd.edu.

FTT Presents A Chorus Line

Performance draws mixed reactions from campus

CLARE DIFRANCO
Staff Writer

The Department of Film, Television, and Theatre (FTT) performed *A Chorus Line* on April 18–21 at the DeBartolo Performing Arts Center. Directed by Associate Professor Matt Hawkins, the group produced a rendition of Michael Bennett's 1975 musical of the same name.

Rather than featuring a traditional lead and supporting characters, *A Chorus Line* provides an intimate glance into the aspirations and turbulent thoughts and emotions of 17 actors as they audition for eight openings in the chorus of a Broadway production.

FTT Outreach Specialist Tre

Goodhue shared with the *Rover*, "The greatest challenge (and blessing!) by far was the sheer size of the production. So many wonderful, talented individuals have given their time to make this show so amazing. There are over 90 students, faculty, and staff involved all together. ... This is the largest musical FTT has produced to date!"

The show opened with the musical number "I Hope I Get It," sung by the cast during the first round of "auditions." Obedient to the commanding off-stage voice of the director, Zach, played by Holy Cross sophomore Mark Hieatt, the cast rushes in and out of groups to dance, perform, and receive critiques. The number suspensefully ends with the

callback of 17 auditionees to stand in line for the interview process.

Prompted by Zach's invitation to "talk about yourself," each "actor" shares humorous and tragic moments from their upbringings through song, monologue, and dialogue with the director.

In one of the first emotionally jarring stories of the musical, Sheila, a strong-willed dancer played by Notre Dame freshman Maia Tolud, reflected upon dance as a lifelong escape from her parents' broken marriage in the musical number, "At the Ballet."

The heavy content, however, was consistently balanced with humorous lines. Bobby, an eccentric played by Notre

Dame sophomore Mason Kacmar, comically rambles to Zach about his odd adolescent tendency to "break into people's houses" to "just rearrange their furniture" and his inability to "catch a ball if it had Elmer's Glue on it."

There is a clear separation between the director and the "actors" during the majority of the production, as Zach is offstage and can only be heard as he converses with those auditioning for the chorus line. Saint Mary's sophomore Macy Gunnell played Lauren, the choreographer and assistant director. Gunnell said, "As Zach's assistant, I acted as the mediator between the powerful role of the director and the vulnerable auditioners."

Following the "audition" interviews, Paul, a timid actor played by Notre Dame senior Josh Von Werder, vulnerably shares his lifelong inability to find belonging—neither in school nor in drag performances. After the tear-filled account, Zach emerges onstage for the first time to embrace Paul.

One attendee commented, "The story does a great job of introducing the audience to the pressures of show business and how often the industry causes people to obsess over body image or question sexual orientation leading to depression and broken relationships."

After this scene, the final round of auditions ensues. Paul is seriously injured mid-routine

continued on pg. 11



Letter to the (Humor) Editor

If you want something done right, you have to do it yourself

MADELYN STOUT
Layout Manager

[Editor's Note: Humor Editor James Whitaker made a request that a representative of the Rover's female readership write a response to his November piece, in which he struggled to articulate what little he knows about women. He is thrilled to have received Ms. Stout's illuminating response, which may prove an aid to all bachelors in fulfilling the "gnôthi sauton." Her response is published below.]

Despite being confronted with the reality that men do in fact exist, I find that I have come to only one conclusion based on my experiences with them. Men are like puppies—sometimes endearing, occasionally infuriating, and normally doing something that makes the girls scratch their heads. Last semester, the *Rover* Humor Editor wrote a piece on the alleged difficulty men have in understanding women. The feeling is mutual. But while I'm no Marcus Aurelius protégé, I am a lover of the hit rom-com *10 Things I Hate About You*. So, because my female mind is so terribly incapable of meditating upon the mysteries of the masculine attitude in a similar style, I will take a page out of Kat Strafford's book and write a poem of the ten things I despise (adore?) about men:

I hate the way they never get a clue,
Searching high and low, their efforts askew.
I hate the way they never read the signs,
Missing cues, never reading between the lines.

I hate the way they think they know it all,
But show them up, and they will start to stall.
I hate the way they never ask for help,
Struggling alone, like some sad little whelp.

I hate the way they can procrastinate,
Putting off tasks until it is too late.
I hate the way they overcomplicate,
Simple things can become drawn out debates.

I hate the way they obsess over maps,
And the Roman Empire until I nap.
I hate when you say you think of "nothing"
It leaves me wishing for at least something.

I hate when you leave certain things unsaid,
Leaving us wondering what's in your head
"But mostly I hate the way I don't hate you,
Not even close, Not even a little bit, Not even at all..."

After about twenty-two years of existing in a world with men, I've unfortunately reached the depths of the meditation I can do. I'm not paid nearly enough (precisely \$0) to do both the *Rover's* layout and contemplate men—I'll go back to baking and reading my 37th book of the year...

Madelyn Stout is a soon-to-be Notre Dame alumna and the proud daughter of a father. As a response of sorts, she would like someone to tell the *Rover's* Humor Editor, James Whitaker, that he has indeed met a woman who does not like mango: herself. If any man would like to mansplain men to her, reach her at mstout2@nd.edu.

A Chorus Line

continued from pg. 10

and subsequently rushed to the hospital. Met with the reality that Paul's career is threatened by this injury, Zach poses a central question faced by the cast and himself: "If today were the day you had to stop dancing ... how would you feel?"

Holy Cross College Advisor Juan Maldonado, a bassoonist in the pit orchestra for the show, reflected to the *Rover*: "The show poses the core question of 'What would you do if the thing that you love isn't a possibility anymore?'" Maldonado continued, "This is a question faced by everybody in any job or any position."

At the end of the show, Zach reassumes his initial off-stage position, commanding the auditionees to stand in line. Eight actors are cut from the audition, and the curtain closes.

Several members of the audience expressed their appreciation for the performance.

Andrea Bendzick, mother of ensemble member Madeline Bendzick, flew from California to watch *A Chorus Line*. She told the *Rover*, "I really liked how this show connected the audience to the characters and how it allowed me to reflect



Image by Evan Cobb/FTT Instagram

upon what the audition process means to actors." Bendzick continued, "Having a daughter who has been in theater, I got to see what she goes through through the eyes of the characters."

Notre Dame senior Victoria Gardey expressed her appreciation for the

performance, saying, "The best part of the show was the dancing. I know [the cast] spent many hours working on the choreography, and seeing it all come together is very special."

In addition to these positive comments, some attendees shared their negative feelings on the content within the

production.

A visitor of Notre Dame shared with the *Rover*, "The play was great, but I was uncomfortable that there was minimal previous notice about explicit content, including but not limited to the mention of sexual assault as a child and the mention of drag. I believed the

show didn't need those to be included in the character line because no one else's character included background pertaining to that."

Other audience members shared their critiques of the performance, one remarking, "I thought [the show] was pretty good, but unnecessarily vulgar at times, and unnecessarily pushing a homosexual agenda, but it wouldn't be college theater without those things I guess."

Clare DiFranco is a freshman studying accounting. She is a self-proclaimed nail technician and recently opened a salon in her dorm room. If you are in need of a manicure, email cdifranc@nd.edu to book an appointment.

Hear ye, Hear ye!

The *Irish Rover* is proud to announce that Michael Canady, who has served as the Co-Campus Editor for Volume 21, will serve as Editor-in-Chief for Volume 22. He has been approved by the *Rover's* Board of Directors.

We congratulate him and wish him the best of luck in the *Rover's* twenty-second year of publishing!

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