

The Legacy of Fr. Jenkins

Notre Dame President steps down after 19-year tenure

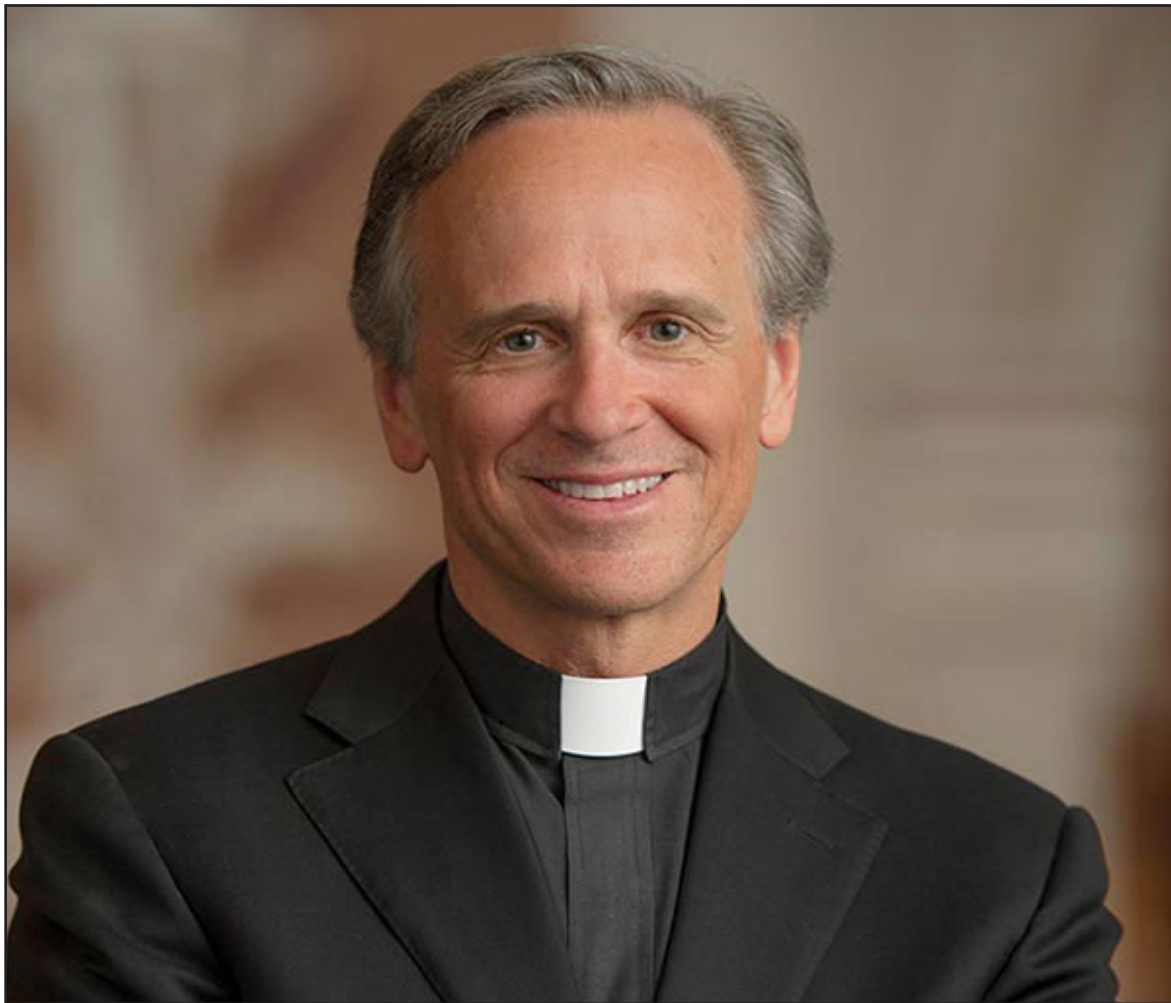
W. JOSEPH DEREUIL
Opinion Editor

The Office of the President announced on October 13 that Fr. John Jenkins, C.S.C. will step down from his role as President of the University of Notre Dame at the conclusion of the 2023–2024 academic year. He has served as president of the university since 2005.

Fr. Jenkins was a member of the Notre Dame Department of Philosophy since 1990, and at the conclusion of his presidency, he will “return to teaching and ministry at the university,” according to the press release announcing his retirement from the position.

Fr. Jenkins assumed the role of university president amidst concern at the diminishing number of Catholic faculty at the university. A 2006 Notre Dame Magazine article stated that Fr. Jenkins had “noted with concern an erosion of Catholic faculty over the last 30 years, from near 85 percent to 53 percent.” Although that percentage did not vastly increase in Jenkins tenure, the proportion has remained steady: 54 percent of faculty were identified as Catholic in 2019.

Amidst this fear of falling



Rev. John I. Jenkins, C.S.C. Image from Notre Dame News

religiosity, Fr. Jenkins noted in his 2005 inaugural address as president that, while there are other great universities that began as religious institutions, “nearly all have left that founding

character behind.” He continued, “One finds among them a disconnect between the academic enterprise and an overarching religious and moral framework that

orients academic activity and defines a good human life. My presidency will be driven by a whole-hearted commitment to uniting and integrating these two indispensable and wholly

compatible strands of higher learning: academic excellence and religious faith.”

During his presidency, Notre Dame has seen growth in many respects. The “nearly \$4 billion” endowment that Fr. Jenkins touted in this opening address is now an estimated \$19 billion. And despite the reworking of the U.S. New & World Report Rankings in favor of state schools over private institutions, Notre Dame has remained in the top-20 of national universities.

Yet Fr. Jenkins’ presidency has not been without its controversies, as all sides of the political spectrum have criticized him at different moments in his tenure.

In 2008, the university’s decision to invite President Barack Obama as the commencement speaker, which Jenkins defended, was met with large-scale protest from pro-life students and alumni of Notre Dame.

But in 2011, Notre Dame sued the Obama administration over their extension of the Health and Human Services mandate to cover “abortion-inducing drugs, contraceptives and sterilization procedures” in employee health insurance. In a 2011 press release, *continued on pg. 4*

Italian Club Hosts Talk on Uncovered Columbus Murals

Notre Dame Professor Fernandez-Armesto defends Columbus’ legacy

JOSE RODRIGUEZ
Staff Writer

The Italian Club of Notre Dame invited Professor Felipe Fernandez-Armesto of the Department of History to speak in the Main Building about the legacy of Christopher Columbus and the murals located on the building’s second floor. The Columbus murals, which were covered in 2019, were uncovered for two weeks in the fall semester for instructional purposes from September 5-8 and October 23-27.

Fernandez-Armesto listed his grievances against the decision to cover the murals. Firstly, that the occlusion of the murals caused physical damage resulting from

the wooden frames placed over the tapestry. Moreover, Fernandez-Armesto argued that by covering the murals the administration “smothered the only monument on campus that demonstrates the Native American contributions to this country.”

The next part of Fernandez-Armesto’s talk aimed to “help those interested in understanding what the murals signify,” which was done through three different sets of contexts: where the murals fit in American history, the vision of Fr. Sorin who commissioned these murals, and the agenda of the painter.

Fernandez-Armesto argued that historically, “The single most common allegation against the

Catholics was that they couldn’t be loyal patriotic Americans.” To this, he responded, explaining how Columbus was the “only Catholic uncontroversial icon,” who, though he never stepped foot in mainland America, “embodied for Americans the spirit of the founding fathers.”

Christopher Columbus was seen as the man whose legacy “bridged the gap between being American and Catholic.” Fernandez-Armesto further pointed out that Columbus Day was declared a national holiday in response to the largest mass lynching in the nation, which was against Italians, “to further the American cause of unity.”

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Law School Hosts Religious Liberty LGBT Talk

Conversation explores the intersection between religious liberty and LGBT rights

MICHAEL CANADY
Campus Co-Editor

The Notre Dame Religious Liberty Initiative and the LGBT Law Forum hosted “Religious Liberty: The Key to Healing LGBT Divides,” a conversation between Law School Dean Marcus Cole and Rev. Dr. Marian Edmonds-Allen. Edmonds-Allen is the executive director of Parity, “a NYC-based national nonprofit that works at the intersection of faith and LGBT concerns.”

The conversation mainly addressed the intersection of religious freedom and LGBT rights, a particular interest of Edmonds-Allen. She has written

extensively on the topic, including a dissertation titled *Covenantal Pluralism, Religious Freedom and Mission: Evidence for Healing the LGBT and Faith Divide*. According to her introduction in the event announcement, Edmonds-Allen “has worked with youth and families in various denominations and settings throughout the country for more than 20 years, focusing on strengths-based interventions and supports to affirm beliefs and faith practices for LGBT persons.”

According to Parity’s website, the organization works to “empower new queer faith and social justice leaders” and to “help *continued on pg. 5*

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

THE FINE PRINT

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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.

"If a man neglects education, he walks lame to the end of his life." —Plato



Presidency in Review: The Tenure of Fr. John Jenkins

PAUL HOWARD
 Executive Editor



The retirement of Fr. John Jenkins, C.S.C. as President of the University of Notre Dame invites one to consider the successes and failures of his tenure. At the outset of Fr. Jenkins' presidency in 2005, many feared that Notre Dame, in its attempt to join the ranks of America's elite institutions, would lose both the Catholicity and vigor of its educational philosophy, a fear articulated in Fr. Jenkins' own inaugural address.

Despite this initial articulation, Fr. Jenkins' presidency is nonetheless marked, for many, by his capitulation to modern pressures and trends. Yet, toward the end of his presidency, Fr. Jenkins also showed courage in resisting modern orthodoxies, leaving the university in a hopeful position for the future.

Notre Dame's public failures under Fr. Jenkins' leadership include the extension of university healthcare to spouses of homosexual students and employees in 2014 (prior to the Supreme Court's decision in *Obergefell v. Hodges*), his invitation of President Barack Obama to speak at commencement in 2009, and two confusing about-faces: allowing the performance of the *Vagina Monologues* on campus in 2006 in the name of "free speech" and adding contraceptives to employee health insurance shortly after winning a lawsuit against the federal government exempting the university from doing so.

Although it is true that these failings must be considered in any evaluation of the success of Fr. Jenkins' presidency, I would argue we must look to the more recent past to discover his most important decision: to hold in-person classes during the 2020–2021 academic year.

In March of 2020, Fr. Jenkins and university administrators decided to suspend academic instruction. Though students continued to attend lectures and complete coursework online after being exiled from their dormitories, the university's "remote learning" efforts failed miserably. The university quickly announced a "Pass/No-Credit" option for students. After viewing final course grades, undergraduates were given the option to change their A–F letter grades to "Pass" or, in the case of a failing grade, to drop the already-completed course from their transcript altogether.

Such a radical change in academic expectations could only have been implemented as a result of a drastic drop in performance by students. The failure of online education is not a 'Notre Dame problem,' however. It was in 2020, and remains still, a universal one.

Disregarding the pitfalls of full-price online education and their duties to educate young people at the highest level, such institutions as Princeton, Harvard, Columbia, MIT, and Yale (*US News & World Report's* top five universities in 2020) offered courses almost exclusively online in the fall semester of 2020 and beyond. Many of these institutions remained online after having to implement "pass/fail" policies similar to Notre Dame's in the spring of 2020.

In this instance, Fr. John Jenkins neglected to follow the example of the "aspirational peer institutions" about which Notre Dame students, faculty, and alumni are sorely tired of hearing. In a May 26, 2020 op-ed in the New York Times titled "We're Reopening Notre Dame. It's Worth the

Risk," Fr. Jenkins announced and defended his decision to welcome the entire student body back to campus in the fall of 2020 for a semester of predominantly in-person instruction.

Though the article, tellingly addressed to Dr. Anthony Fauci, is replete with the now-passé jargon of 2020—the hopes for a miracle vaccine, reference to the "new normal," and a naïve earnestness not likely to return to popular discourse for generations—it nevertheless preaches truth to a society cowering in the face of death's inescapability: Risk, like death, is inevitable; some risks must be taken.

Fr. Jenkins writes, "the mark of a healthy society is its willingness to bear burdens and take risks for the education and well-being of its young." In a culture that sees its young as onerously burdensome or even disposable, it is no wonder that their wellbeing was needlessly stunted as their elders were forced finally to confront the fact of their mortality.

Recognizing that rigorous education and formation of the young is the *sine qua non* for any rightly ordered society and, by extension, for the university, Fr. Jenkins called for genuine prudence and courage: "Perhaps what we most need now, alongside science, is that kind of courage and the practical wisdom it requires. Notre Dame's recent announcement about reopening is the attempt to find the courageous mean as we face the threat of the virus and seek to continue our mission of education and inquiry."

Without a doubt, the university's handling of the coronavirus pandemic seems largely foolish in retrospect. "North Lodge," the hundreds-feet-long enclosed tent on North Quad in spring of 2021 might as well be the nonsensical figment of some fever dream. Mask police, quarantine, and vaccine mandates are less easily forgotten. Nevertheless, this year's seniors have been students *at* the University of Notre Dame for

four years. Many college seniors who spent freshman year in their basements cannot say the same.

Politically, Fr. Jenkins leaves the university much as he found it. Were a new president to take office and call for the cancellation of an event such as the Nov. 3 drag show in the DeBartolo Performing Arts Center, many faculty and students would zealously voice their displeasure. Nevertheless, the current campaign against the show mirrors the campaign against the *Vagina Monologues* almost 20 years ago. The conservative Catholic contingent remains vocal on campus.

Under Fr. Jenkins' leadership, the university has too often failed to be the shining beacon of Catholic education she professes herself to be. From 2005–2023, Fr. Jenkins oversaw administrative bloat and tuition prices skyrocketed by a full 100%, but much has also improved under his leadership. Fr. Jenkins directed an expansion of graduate programs, the quadrupling of the endowment, and a building campaign that has returned new university construction to a timeless collegiate gothic style.

Most significant, though, remains his singular, much derided decision to open the university in the fall of 2020. Modern academia has largely forgotten its purpose: the intellectual formation of young people. This is nowhere clearer than in elite institutions' surrender to COVID. In bucking the trend and opening the university in the fall of 2020, Fr. Jenkins showed in no uncertain terms that all is not lost at Notre Dame.

Paul Howard is a senior in medieval studies and classics. As he moved out of Alumni Hall this semester, he is currently searching for a secret place on campus to take his 2 p.m. nap. Email suggestions to poward2@nd.edu.



NOVO Like a Champion Today

Spring 2024 course recommendations

The following courses are recommended on the basis of the professor's demonstrated commitment to Catholic education and the positive experiences of the *Rover* staff. This is by no means a complete list of every excellent class offered in the upcoming fall semester, but we hope that this will provide readers with a starting point as they prepare to register for classes.

COLLEGE OF ARTS AND LETTERS

Classics

Encountering the Divine in Greek, Roman and Biblical Stories, Aldo Tagliabue (CLAS 20065)

Homer, Aldo Tagliabue (CLGR 30011)

Latin Love Elegy, Elizabeth Mazurek (CLLA 30075)

Roman Law and Governance, Tadeusz Mazurek (CLAS 30210)

Constitutional Studies

Constitutional Criminal Law and Procedure, Fr. Bill Dailey (CNST 30034)

Economic Sins, James Otteson (CNST 30436)

Democracy and Virtue?, Vincent Muñoz & Dave O'Connor (CNST 30619)

Foundations of Constitutional Order: Political Philosophy of Citizenship & Constitutional Government, Susan Collins (CNST 30638)

Citizenship & Constitutional Government Core Texts II: Modern Constitutionalism, Mary Keys (CNST 30701)

Economics

Introduction to Economics and Catholic Thought, Joseph Kaboski (ECON 33150)

English

Devotional Lyric: Wyatt to Watts, Susannah Monta (ENGL 40259)

French

Images of the Priest in French Culture, Fr. Greg Haake (ROFR 30605)

Sorin Translation and Digital Exhibit, Fr. Greg Haake (ROFR 33360)

French (continue)

Renaissance Lyric Poetry, Fr. Greg Haake (ROFR 40223)

History

History University Seminar, Fr. Stephen Koeth (HIST 13184)

U.S. Foreign Policy in the Cold War, Fr. Bill Miscamble (HESB 30473)

Cities and Suburbs in Postwar America, Fr. Stephen Koeth (HIST 30877)

Catholics & U.S. Public Life, Fr. Bill Miscamble (HIST 33757)

Philosophy

Introduction to Philosophy, David Cory (PHIL 10101)

Ancient and Medieval Philosophy, David Cory (PHIL 30301)

Business and the Common Good (PHIL 30310)

Democracy and Virtue?, Vincent Muñoz & David O'Connor (PHIL 43400)

Joint Seminar in Philosophy and Theology: Simone Weil and Edith Stein, Sr. Ann Astell and Jordan Rodgers (PHIL 43801)

Political Science

Political Theory, Patrick Deneen (POLS 20600)

The Kennedy Presidency, Its Aftermath, and the Rise of the Security State, Craig Iffland (POLS 30104)

The Law of American Democracy, Rick Garnett (POLS 30127)

Constitutionalism, Law & Politics II: American Constitutionalism, Luke Foster (POLS 30665)

Why the Church?, Dan Philpott (POLS 30705)

Senior Seminar: Liberalism and its Discontents, Patrick Deneen (POLS 53002)

Program of Liberal Studies

The Catholic Intellectual Life, Tom Stapleford, (PLS 13189)

Program of Liberal Studies (continue)

Great Books Seminar I, Matthew Rickard, (PLS 23101)

Metaphysics and Epistemology, Felicitas Munzel (PLS 40302)

Theology

Foundations of Theology: Biblical and Historical, Katie Cavadini (THEO 10001)

Foundations of Theology: Biblical and Historical, Jay Martin (THEO 10002)

Foundations of Theology: Biblical and Historical, Ian Gerdon (THEO 10002)

From Bernard to Bernadette: The Dogma of the Immaculate Conception, Sr. Ann Astell (THEO 20246)

The Catholic Faith, John Cavadini (THEO 20251)

Catholicism, Justice, and Film, John Cavadini (USEM TBD)

Theology and Ecology, Fr. Terry Ehrman (THEO 20626)

Faith and Human Flourishing, William Mattison (USEM 20680)

Science, Theology, and Creation, Fr. Terry Ehrman (THEO 20888)

Augustine's Confessions and Spiritual Biography, Fr. Kevin Grove (THEO 30231)

New Testament Introduction, Nathan Eubank (THEO 40108)

The Christian Theological Tradition, Cyril O'Reagan (THEO 40202)

Catholicism and The City: Good Urbanism as Human Flourishing, Env. Stewardship, and Sacramentality, Phillip Bess (THEO 40208)

Issues in Sacred Architecture, Duncan Stroik (THEO 40209)

The Beauty of Holiness and the Holiness of Beauty: Dante, Giotto, Francis, Jason Baxter (THEO 40225)

The Eucharist in High Medieval Religion, Theology, and Society, Joseph Wawrykow (THEO 40287)

Religion and Literature, Abigail Favale (THEO 40823)

Theology (Continue)

Introduction to Christian Spirituality, John Betz (THEO 40861)

God & Beauty, Jenny Martin (THEO 40881)

Joint Seminar in Philosophy and Theology: Simone Weil and Edith Stein, Sr. Ann Astell and Jordan Rodgers (THEO 43205)

MENDOZA COLLEGE OF BUSINESS

USEM Catholicism and the Disciplines, Dale Parker and Craig Iffland (BES 13188)

Honors Theological Ethics and Honorable Business, Mary Hirschfeld (BES 20702)

Honors Theological Ethics and Honorable Business, John Sikorski (BES 20702)

Management Competency, Laura Hollis (MGTO 30200)

Business and the Common Good, Mary Hirschfeld (BES 30310)

Introduction to Entrepreneurship, Laura Hollis (MGTO 30500)

Why Business?, James Otteson (BES 30795)

O'Hara Scholars Colloquium, David O'Connor (BES 33200)

Economic Sins, James Otteson (BES 43100)

Business and Politics in America, Craig Iffland, (BES 43200)

COLLEGE OF ENGINEERING

Math

Calculus II, Brian Mulholland (MATH 10560)

Aerospace and Mechanical Engineering

Mechanics II, Mike Seelinger (AME 20222)

Career Choices Mechanical Engineering, Mike Seelinger and Kerry Meyers (AME 20290)

Engineering

Engineering and the Human Vocation, David Richter (EG 20560)

Advanced Integrated Engineering and Business Topics, Mike Kitz and Todd Taylor (EG 40422)

COLLEGE OF SCIENCE

Theology and Ecology, Fr. Terry Ehrman (STV 20626)

Science, Theology, and Creation, Fr. Terry Ehrman (STV 20888)

Business Law Concepts, Laura Hollis (BALW 30100)

Advanced Integrated Engineering and Business Topics, Mike Kitz and Todd Taylor (EG 40422)

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University Responds to War in Holy Land

Conflicting messages from different corners of Notre Dame

WILL GRANNIS
Staff Writer

In response to the outbreak of violence in the Holy Land, Notre Dame President Fr. John Jenkins, C.S.C. released a statement on October 10: “Saddened by the outbreak of war in the Holy Land, I join with many in abhorring the killing of non-combatants and I echo the Holy Father’s call to pray for all victims of the current conflict, for an end to the cycle of violence, and for a lasting peace with justice.”

The statement also announced that the university has relocated all students studying abroad in Israel, temporarily suspending the program at the Tantur Ecumenical Institute. The institute’s latest news release was in late September. It is not clear how many students have been affected.

Fr. Jenkins also joined Universities United Against Terrorism (UUAT), a coalition of over 100 university presidents and chancellors founded in response to the recent events. The coalition, created by Dr. Ari Bergman of Yeshiva University, put out a joint statement that says, “ Hamas is a terrorist organization and the Palestinian people are not represented by Hamas.” It continued, “Murdering innocent civilians including babies and children, raping women, and taking the elderly as hostages are not the actions of political disagreement but the actions of hate and terrorism.” UUAT stands “with Israel, with the Palestinians who suffer under Hamas’ cruel rule in Gaza, and with all people of moral conscience.”

Notre Dame junior Christo-

pher de la Viesca, who is partly Palestinian, had mixed thoughts about Fr. Jenkins’ statement: “I believe he was prudent in taking a relatively neutral stance, but such a stance is nonetheless misleading because one side has [suffered] about five times the number of civilian deaths and a century-long history of oppression by the other side.”

De la Viesca was critical of the president’s involvement with UUAT: “The accusations the article listed against Hamas that count as ‘the actions of hate and terrorism’ can all be applied to Israel’s army and defense force both recently and historically, so [the coalition] should not ‘stand with Israel’ but rather with all civilians and against senseless war.”

Senior Abraham Figueroa, a political science major, disagreed: “I was glad to see Notre Dame sign on to the statement by Universities United Against Terrorism. Our support for Israel against the evil perpetuated by Hamas is clear, as it should be. It’s reassuring to see the university not waver when faced with such dire moral questions.”

In addition to the Office of the President, other groups at Notre Dame have also responded to the war. On October 24, Campus Ministry announced in its weekly email that they would hold a Holy Hour for Peace, stating, “Pope Francis has declared Friday, October 27, as a day of prayer and fasting for peace in our world, inviting people throughout the world to join him in praying for peace.” The Holy Hour for Peace followed the 11:30 a.m. Mass at the Basilica of the Sacred Heart on that day.

The Kroc Institute for

International Peace Studies hosted a panel on October 12 titled “The Israel/Palestine Escalation: The Current Chapter of a Long History.” The panel was moderated by Ebrahim Moosa, the Mirza Family Professor of Islamic Thought and Muslim Societies. It featured Daniel Bannoura, a theology PhD candidate and a Palestinian; Mary O’Connell, the Short Professor of Law and concurrent professor of peace studies; and Atalia Omer, a Kroc Institute professor of Religion, Conflict, and Peace Studies and an Israeli.

According to a Keough School for Global Affairs summary of the event, “[Bannoura] noted that so many are in attendance at the panel today, rather than at past panels, because we don’t think Palestinians are fully human. The difference this time is the number of Israelis who have died.” The summary continued, “He argued that it was necessary to condemn Hamas, but that it was also necessary to condemn the Israeli government’s actions, the latter of which US citizens are also complicit in because their tax dollars go to support Israel.”

Prof. O’Connell discussed the conflict through the lens of international law, emphasizing the fact that Hamas had engaged in terrorism and that it was unclear to what extent Israel can legally retaliate against Gaza for the actions of a terrorist group within its borders.

Erin B. Corcoran, executive director of the Kroc Institute, praised the panel: “The event was intellectual, educational, emotional, and raw for all involved. It was a teachable moment, and we used it wisely as our panel fielded questions



Dome of the Rock and Temple Mount, Wikimedia Commons

from the audience.”

This is not the first time that The Kroc Institute has covered the conflict in Israel. Their October 17, 2021 release argued, “This new crisis did not appear in a vacuum, but arises in the context of ongoing Israeli occupation and dispossession of Palestinians in East Jerusalem and elsewhere. The Israeli government’s response to the challenge posed by Hamas rockets is directly tied to Prime Minister Benjamin Netanyahu’s political survival in light of corruption charges and his inability to form a new government.”

Two members of the sociology department, Professor Abigail Ocobock and Taylor Hartson, a PhD candidate, joined Sociologists in Solidarity with Gaza and the Palestinian People, a letter declaring opposition to the Israeli war effort. The letter has been signed by over 1,900 professors and PhD students from universities around the world.

“We are witnessing internationally supported genocide,” the letter says. “This latest siege comes as a

continuation and escalation of the daily violence Palestinians faced for decades from Israeli colonization; an apartheid regime whose occupation is in clear violation of international law, but persists with the support of powerful governments globally. ... We cannot sit back and witness the continuation of this genocidal war. We demand that our governments push for an immediate ceasefire.”

Neither Ocobock nor Hartson responded to the Rover’s request for comment.

As the length of the current outbreak of fighting in the longstanding conflict approaches one month, it is clear that the university, her students, and her faculty will continue to make their voices heard as the situation progresses.

Will Grannis is a junior from Washington, D.C. studying Honors Mathematics and theology. He can be reached at wgrannis@nd.edu.

Fr. Jenkins

continued from front

Jenkins stated, “If we concede that the government can decide which religious organizations are sufficiently religious to be awarded the freedom to follow the principles that define their mission, then we have begun to walk down a path that ultimately leads to the undermining of those institutions.”

However, shortly after winning exemption from the mandate via this suit, Notre Dame decided to cover “simple contraceptives” in

their insurance, as announced by Fr. Jenkins in 2018.

Perhaps the most notable and controversial decision that Fr. Jenkins made in the latter few years of his presidency, however, was explained in a May 2020 opinion article in *The New York Times*, titled “We’re Opening Notre Dame. It’s Worth the Risk.”

Notre Dame was one of the few universities in the country to return for fully in-person instruction in the fall of 2020. Fr. Jenkins noted in this article, “To possess the virtue of courage is to be able to choose the proper

mean between these extremes—to know what risks are worth taking, and why.”

He further stated, “I’d hope for wide agreement that the education of young people—the future leaders of our society—is worth risking a good deal.”

Another of Fr. Jenkins’ notable appearances in the national media came in much shorter form, in December of 2022. The day after two Notre Dame professors wrote an article in favor of wide access to abortion in *The Chicago Tribune* on December 5, 2022. Fr. Jenkins responded with a brief letter to

the editor.

He stated, “Tamara Kay and Susan Ostermann are, of course, free to express their opinions on our campus or in any public forum. Because they choose to identify themselves as Notre Dame faculty members, I write to state unequivocally that their essay does not reflect the views and values of the University of Notre Dame in its tone, arguments or assertions.”

After nearly 19 years in the public spotlight, Fr. Jenkins will resume his role in the Notre Dame philosophy department, where his primary research interests

are philosophical theology and medieval philosophy, particularly St. Thomas Aquinas. Fr. Jenkins’ most notable academic publication is his 2007 work from Cambridge University Press, *Knowledge and Faith in Thomas Aquinas*.

W. Joseph DeReuil is a senior from a southeastern suburb of St. Paul, MN, named West St. Paul. He is deciding whether to finish his classics or philosophy major next spring. Email him your thoughts at wdereuil@nd.edu.



It behooves a watchdog to bark. Good, Rover.



Economics Lecture Promotes Nuclear Family

Melissa Kearney argues for strengthening of American families

MERLOT FOGARTY
Staff Writer

The Notre Dame Department of Economics hosted Melissa Kearney, University of Maryland professor and author of *The Two-Parent Privilege: How Americans stopped getting married and started falling behind*, on October 26 as a part of the department's Combs Lecture Series. The book provides empirical evidence of the detrimental effects of the rising number of single-parent households. Kearney's work has received significant backlash from progressives who are wary of criticisms of non-nuclear families as the new norm.

Kearney has defended her work, arguing that the book shouldn't be provocative because its arguments are data driven. The "share of kids living outside of two-parent homes," she reaffirmed in the lecture, "is one of the biggest social challenges facing the U.S. today." In particular, Kearney said that "the class divergence of family structure in this country" is quite worrying according to her data.

Since the 1980s, the percentage of U.S. children growing up in a home with married parents has plummeted from 77% to 63%. An American child is more likely than any other child in the world to live with only one parent. Kearney said acknowledging the indisputable consequences that this fact has had on social mobility and children's well-being "takes this issue out of the culture wars" and places it into the economic and social science realm.

Kearney argued that economists and social scientists have an interest in these falling rates of marriage because of the data showing the benefits of two-parent households. "Kids from two parent homes are more likely to stay out of poverty, they're less likely to get in trouble at school, they're more likely to graduate high school, they're more likely to graduate college, they're less likely to get in trouble with the law, they're more likely to have higher incomes and raise their kids in married-parent homes," Kearney explained.

Kearney's research has also brought forth some surprising realities regarding family structure across race, class, and education level. Contrary to modern feminists' critique of marriage as "inherently at odds with feminism," the data actually shows that the most highly educated, high-income-earning women—those Kearney says "benefited the most from feminism"—are the most likely to be married and running a household with their spouse. Low-income, non-college-educated women are the most likely to be raising children on their own, furthering the class divide and perpetuating disadvantage for the children of these groups, according to Kearney.

Helen Keefe, Notre Dame Business Honors Program Mentor Program Manager, attended the event, and, in a conversation with the *Rover*, commented on the framing of the debate

surrounding Kearney's book: "The title—'The Two-Parent Privilege'—seemed paradoxical.

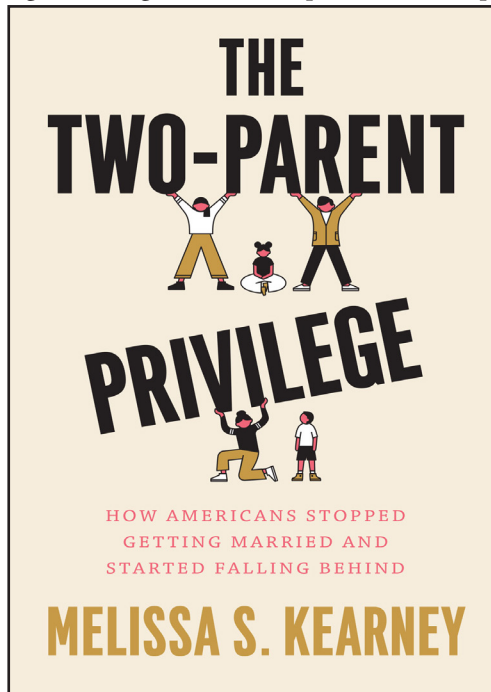


Image from University of Chicago Press

Doesn't every human being necessarily have two parents? Obviously, many people do not grow up enjoying the presence of both parents, but it's amazing to realize the impact such a thing has at a macro level."

Why do married parents provide such a benefit to their children? Kearney argues that this benefit arises because of the resource-driven economic framework, the idea being that two parents contributing time, money, and emotional bandwidth into a child immensely increases their quality of life and probability of success. She expanded on this idea: "Besides just having more income ... you live in better

places, you attend better schools, you have better health ... you spend more money directly on enriching activities." According to the data, all of these factors increase a child's chance of graduating college and going on to raise their own children in married, two-parent households.

Eric Sims, Department of Economics Chair, reflected on the institution of marriage and its relationship to Notre Dame's Catholic identity in an interview with the *Rover*: "The institution of marriage is central to our religious tradition, but it is also central to the economic livelihoods of people. This great presentation focused on the importance of the institution of marriage for economic outcomes for young people. This message is quite complementary to the Church's long-standing teachings on the importance of marriage."

Sims also wondered, "What can we do as a society to strengthen the situations so that a two-parent, married-parent home is a more feasible, attractive, and attainable position?" He continued, "We need to be able to think about how we can strengthen families in America [and] how we can close class gaps in family structure if we're going to meaningfully make progress on threats to social mobility and advancing child well-being."

In the final portion of her talk, Kearney addressed the disincentives in our tax code that make it more difficult for low-

income couples to make the jump into marriage, as well as the lack of federal funding going toward organizations that strengthen marriages. "We need to be hugely investing in parent's ability to take care of their kids," she insisted with dismay at the current situation. She contended that this should not be a partisan issue: "Republicans and conservatives who confess to care about kids should be wanting to spend a fortune more building up and strengthening families. And progressives who ... profess to caring deeply about inequality should be willing to put money towards building safe and strong families."

Kearney concluded: "We do need to foster a norm of two-parent homes for kids ... We can't accept the new reality where the two-parent family is a thing of the past for lower-educated, lower-income families. This is exceptionally defeatist, and this is accepting a new norm where advantage and disadvantage is perpetuated through generations ... I do not think our country can or should afford to accept this reality."

Merlot Fogarty is a senior studying theology and political science. She is passionate about doing her part to increase the norm of married, two-parent households. Men looking to aid her in the endeavor may contact her at merlot.fogarty@nd.edu.

Religious Liberty LGBT Talk

continued from front

faith communities affirm and connect with queer people." Parity also seeks to "help LGBTQ+ organizations and communities to affirm spirituality" and "promote LGBTQ+ religious liberty and freedom."

Edmonds-Allen previously spoke at Notre Dame's 2021 Religious Liberty Summit in a panel on "Overcoming Polarization of Religious Liberty." In her 2021 remarks, Edmonds-Allen, who described herself as a "non-binary, bisexual person married to a woman," argued that "religious freedom is an issue that can bring all people together."

Dean Cole and Edmonds-Allen also discussed her role in working with LGBT youth homelessness, and she spoke about her personal experience and how she "understands the concern around [transgender care]." She stated, "I have two transgender children, one of my transgender children is preparing for surgery right now."

She also described her personal struggle of "coming out" at the age of 40, stating, "All that I thought my faith was based on was suddenly rocked by this news

to myself that I was LGBT."

One of the main topics of discussion was the intersection between religious beliefs and LGBT rights, which "go together," as Edmonds-Allen emphasized throughout.

She stated, "At its core, religious freedom is about everyone having the integrity of their own religious belief or non-belief and conviction. That means everyone gets treated equally and with respect." She continued, explaining that "religious freedom promotes the integrity of the individual, every single individual, and that's why it's what we need around the world to bring us all together and for all people."

However, Edmonds-Allen maintained that LGBT rights should not be used to force people to violate their consciences. In reference to current debates about Catholic hospitals providing transgender surgeries, she stated, "I don't believe that a person should be forced to do something that's against their beliefs and their convictions, and I also believe that people need access to the care and services that they need."

Dean Cole questioned her further on this topic, referencing how "Catholic adoption agencies

didn't want to place children with gay couples because that violated their religious beliefs." Dean Cole also brought up the Masterpiece Cakeshop case, which involved a religious baker refusing to bake a cake for a same-sex couple's wedding. Regarding this topic, Dean Cole asked, "How does religious freedom navigate the divide between people who don't want to participate in a same-sex wedding and those who want to preserve and protect LGBTQ rights?"

Edmonds-Allen responded that other people were willing to perform weddings, "So if someone else didn't want to do that, that's not a big deal. That just meant that Jane did that, instead of John." She said later in the talk that if someone "opts out" of providing service for LGBT people on religious grounds, "there are other places you can go."

Edmonds-Allen and Dean Cole also discussed these issues in reference to Notre Dame in particular. When asked by a member of the audience about how her beliefs specifically apply to Notre Dame, she responded, "My experience is that, even though my religious beliefs and who I am as a person doesn't line up with Catholic teaching, I have

had more opportunities as an LGBT person with Notre Dame than with any other university around the country, with the exception of BYU ... because of ... the loving stance that Catholic teaching has."

On this point, Dean Cole voiced his opinion on Catholicism's stance toward members of the LGBT community. He responded to an audience question about the relationship between LGBT rights and Catholic teaching specifically at Notre Dame. He stated, "There is nothing hateful about our faith, there is nothing discriminatory or bigoted about our faith." He continued, "Even if you don't agree with somebody's lifestyle, or their practices, or who they are, Jesus commands us to embrace them as they are, where they are. And then, he'll work on us both because we're all sinners."

Dean Cole also said in the conversation, "We're experiencing what people refer to as the culture wars, and a lot of people associate LGBT rights as in opposition to religious freedom. And the truth is that there are people in the religious freedom movement who aren't so interested in religious freedom but more interested in finding a cover for their bigotry ... Religious freedom is about something more important."

Dean Cole repeated this criticism later in the conversation: "I'm a Roman Catholic. I'm not a cafeteria Catholic, I'm a practicing, believing Roman Catholic. ... But I've encountered Roman Catholics who, because of our doctrine in our church, are very hostile to people who are LGBTQ and use religious freedom or the doctrine of the Church as a vehicle to live out their anger, hatred, or distrust of people who are LGBTQ."

One audience member partially pushed back against this attitude, referring to the Catechism's teaching. He stated, "For Notre Dame as a Catholic institution, religious freedom is promoting true Catholic teaching, which is always loving and respectful, but which sometimes some LGBT people might not agree with."

Michael Canady is a sophomore studying classics and constitutional studies. He is a steadfast believer that Notre Dame can still make the College Football Playoff, that dining hall food is fantastic, and that Hesburgh Library is the most beautiful building on campus. For more outrageous takes, he can be reached at mcanady2@nd.edu.



Holy Cross Hosts Backpacking Pilgrimage

Students spend time in creation and prayer to discern

KATHRYN BOWERS, ELLIOTT KIRWAN, & MARGARET MATHIS
Religion Editor & Staff Writers

Over fall break, 17 undergraduates, two Old Collegians, three Holy Cross seminarians, one Holy Cross Brother Scholastic, and one Holy Cross priest ventured into the untamed lands of the Cranberry Lake Wild Forest in New York's Adirondack State Park on the third annual Holy Cross Backpacking Pilgrimage. The pilgrimage, offered through the Holy Cross Office of Vocations, was an opportunity for prayer, silence, adventure, discernment, and fellowship. The trip consisted of four days of backpacking followed by a day of rest and contemplation at St. Joseph's Oratory in Montreal, Canada.

The trip aimed to encourage young men at Notre Dame to consider God's will for their lives. This includes both vocational discernment and the goal of becoming more virtuous men. The participants were encouraged to reflect during the retreat on the specific, unique man that God is calling each of them to become. During the preparatory meetings, the students shared their motivations for attending the

pilgrimage—many expressed similar hopes of becoming holier men. Additionally, many sought peace and silence away from the chaos and commotion of life on campus.

Potential backpackers had to fill out an application that asked them about what they are currently discerning in life and if they were physically able to participate. The website noted that the trip would include “7–10 mile days with a 25lb + pack,” “daily Mass and Liturgy of the Hours in the outdoors,” and “reflection on the gospel of creation.” Before the trip, the accepted applicants gathered for two hikes, two evening prep sessions, and two gear checks; most of the equipment necessary for the hike was provided by Holy Cross.

Participant Jack McEnery shared his thoughts with the *Rover* on the vocational nature of the trip: “We often think that our vocation is some hidden ‘x marks the spot’ on a map which we must carefully try to discern



Image by Br. Liam Johnson, C.S.C.

through thought and prayer, then when we find it our lives are more or less set. This is not quite right, because holiness is the true end of our lives, and all possible vocations are various trials which lead there.”

McEnery concluded, “A trip like this gives unique insight into Holy Cross community and charism, because one sees how the brothers work together, pray, and have fun as a community in a really unique, hands-on way. Abstract ideals like ‘brotherhood’ and ‘education’ are instantiated in a really genuine, raw sort of way on the trail.”

Keenan Bross, C.S.C., the seminarian who organized the pilgrimage, told the *Rover* that the 2023 group was the biggest

one so far. In years past, the group hiked in Smoky Mountain National Park in Tennessee and the West Rim Trail in Pennsylvania. He shared that he and Aaron Morris, C.S.C. started the backpacking trip because “We know from our own backpacking experience that the wilderness is such a privileged place to encounter the living God, become convicted of his unique love for us, and respond to his call for our lives.”

Bross shared that the two were aware that “discerning a religious vocation can be intimidating at first, especially the idea of meeting with a vocations director or visiting a seminary. So the pilgrimage is designed to have a low barrier of entry—who wouldn't want to spend a week in the woods with a bunch of good Catholic men from Notre Dame, anyway?”

Bross emphasized the camaraderie he hoped to build between the students and the Congregation of Holy Cross. “By literally walking together

with four or five of us men who are living the vows as we pray together, navigate the trail, and share brotherhood, they see what it would mean in the concrete to be part of our community.” He asked, “Would living and working with these Holy Cross men be the abundant life Jesus is calling me to? Come and see!”

Kathryn Bowers is a southerner who loves orchards and pumpkin spice. You can reach her at kbowers2@nd.edu.

Elliott Kirwan is a sophomore from Silver Spring, Maryland. He loves hiking in the mountains. He loves Notre Dame. Notre Dame has no mountains. You can console him at ekirwan@nd.edu.

Margaret Mathis is a junior studying classical languages who plans to become an attorney. She runs a dress-hemming business out of her dorm room and enjoys hand-stitching Cicero quotes or the Notre Dame leprechaun onto everything she owns (which qualifies as “fair use” according to U.S.C. Title XVII Ch.1 § 107 [1]). Reach out to her at mmathis@nd.edu.

Redefining Politics: Morality vs. Ideology

Duke Professor of Theology details new Christian approach to political thinking

SAM MARCHAND
Staff Writer

Luke Bretherton, the Robert E. Cushman Distinguished Research Professor of Moral & Political Theology at Duke University, delivered a lecture on the relationship between Christianity and politics on Friday, October 27. The latest installment of the Center for Social Concerns' MVP Fridays speaker series, Bretherton's lecture addressed a wide range of theological and philosophical questions framed in the context of current political discourse. MVP Fridays are signature events on gameday weekends, featuring lectures from nationally renowned scholars and thinkers on a variety of subjects.

Bretherton's research spans a wide variety of topics, ranging from refugee rights and secularism to fair trade and racism. Before joining the faculty at Duke University, he taught theology and politics at King's College in London. Bretherton has also been involved with political advocacy both in the United States and his native United Kingdom, working with the Citizens UK campaign to push for higher wages and road improvements. He has written several books, most notably *Christ and the Common Life*:

Political Theology and the Case for Democracy.

David Lantigua, the co-director of Notre Dame's Cushwa Center for the Study of American Catholicism, introduced Bretherton at the lecture. In his opening remarks, Lantigua provided context for the event, emphasizing the importance of Christianity in shaping modern political thought.

Bretherton began his talk by relaying two anecdotes about his early life to illustrate one of his central messages: the concept of “neighbor love” and its role in a more Christian practice of politics. He recounted a story from his youth about how his church offered financial support to homeless immigrants in his neighborhood. Bretherton then recalled the time a fire destroyed a local school run by the Church of England and his ideologically conservative father worked with an openly gay, very liberal Anglican priest in order to rebuild the school. These two stories, Bretherton said, highlight how faith can serve as an impetus for cooperation beyond ideological lines. He posited that Christianity is uniquely suited to motivate this cross-cutting.

A self-described Protestant, Bretherton claimed that “neighbor

love” is the only authentically Christian way to think about politics. He suggested redefining politics as “the process of forming a shared life together.” According to Bretherton, this definition presents a more “ancient and more moral understanding” of politics than the conventional understanding. He highlighted that this new approach to politics is especially necessary in order to move past the levels of polarization and vitriol present in the current political discourse.

There are two separate modes of political activity, Bretherton argued. The institutions of government exemplify the primary mode of politics: statecraft. The second mode, social practice, exists independent of governmental bodies and is instead achieved by people organizing to mitigate their problems. He then expounded upon the role of politics as a social binder.

The conversation then shifted to the command to “love thy neighbor” and its relation to Bretherton's new definition of politics. He cautioned against binding oneself with what he called “ideological checklists,” explaining his conviction that labeling one's beliefs as pro-anything breeds a social

attitude of “vanguardism” and self-righteousness. Instead, Bretherton suggests that one should adopt what he calls “salt and light” thinking, preserving positive elements of society in the manner that salt preserves food and exposing evil and injustice with metaphorical light.

During the question and answer portion of the event, an audience member asked Bretherton about the conflicting nature of his new definition of politics and the prevailing, but apparently insufficient, old definition. He responded with optimism, saying that such conversations about the nature of politics can be productive when had in good faith. He added that there are jurisdictional impacts of contradictory definitions of politics. “We need to reimagine politics at the local and reframe our impression of the national,” he said.

When asked by the *Rover* about how a uniquely Catholic approach to his new definition of politics based on “neighbor love” would impact his model of future political discourse, Bretherton responded by highlighting the rich value in Catholic Social Teaching. He said, “A crucial way a Catholic university like Notre Dame is to maintain a commitment to a

genuine institutional plurality” is to avoid being “forced into an ideological, institutional, and political monoculture.”

Bretherton continued, “It's incumbent upon Catholic universities, particularly a world-leading university like Notre Dame to hold on to and double down on its Catholic-ness and what that means for its formation of students.”

Bretherton's talk was this year's final installment of the Center for Social Concerns' MVP Fridays lecture series, which covered a wide range of topics from personal happiness to Christian interpretations of modern economics. Bretherton is the second Duke theologian to participate in the series following Norman Wizba, who spoke in September of 2022.

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.



Mike Pompeo Visits Notre Dame

Students interact with former secretary during lecture, private discussion

SHRI THAKUR
Staff Writer

The Center for Citizenship and Constitutional Government (CCCG) hosted former U.S. Secretary of State Mike Pompeo on October 13 for a lecture and series of private discussions with Notre Dame students. The lecture, entitled “Religious Liberty, Courage, and the Necessity of Leadership,” was co-sponsored by the Notre Dame International Security Center.

Pompeo began his career as an Army officer and later worked as a lawyer and businessman. He was elected to the U.S. House of Representatives from Kansas’ 4th Congressional District in 2010 before serving as Director of the CIA from 2017–18. On April 26, 2018, President Donald Trump nominated Pompeo to be the 70th U.S. Secretary of State.

Secretary Pompeo left office at the end of the Trump administration in January of 2021 and currently manages a political consulting firm in his home state of Kansas. Pompeo’s tenure was marked by several significant developments in foreign policy; notably, he presided over Trump’s negotiations with North Korea, the Abraham Accords peace agreement in the Middle East, and the global outbreak of the coronavirus.

Pompeo’s visit began with a private lunch with students from the Menard Family Tocqueville Fellowship. The fellowship, which is run by the CCCG, brings together around two dozen undergraduates for discussions about politics and philosophy, and it allows students the opportunity to meet with speakers that the center brings to campus. During the lunch, Pompeo engaged with questions from students about ongoing events in foreign affairs and his experience in politics.

Professor Phillip Muñoz, who directs the CCCG, launched the discussion by asking Secretary Pompeo his thoughts on the recent events in the Middle East following the October 7 Hamas terrorist attack. Pompeo labeled the situation an “absolute barbarity,” and said that the “world is still taking on board what happened” with respect to the true scale of the carnage.

He contextualized the conflict as part of a broader pattern of rising global tensions, noting the exceptional circumstance of having two major land wars at the same time. Pompeo also denounced the rise in “virulent antisemitism” in response to a question about pro-Hamas demonstrations in various cities and on university campuses.

The conversation later moved to Pompeo’s tenure as secretary of state. Pompeo largely defended the



Image from Wikimedia Commons.

Trump administration’s policies but admitted that his “greatest failure” at the State Department was his handling of the Chinese Communist Party’s crackdown on self-governance in Hong Kong. Asked what he would have done differently, Pompeo responded that the administration did not apply sufficient diplomatic and economic pressures to deter China.

One student also asked Pompeo about his view of the 2024 presidential election, to which the former secretary simply replied that “[Trump] is going to win the nomination.” He added that the former president will face the unprecedented challenge of “campaigning from courtrooms.” Pompeo cited family reasons when asked why he did not run, stating that he “did not have enormous confidence” in his ability to appeal to such a polarized electorate. He did joke, however, that he was still “five elections away from Biden’s age,” leaving the door open to a run in the future.

Junior Nathan Desautels told the *Rover* that the lunch provided him with “some insights into [Pompeo’s] long career, especially during the Trump administration,” but he criticized the former secretary’s hawkish foreign policy agenda: “Throughout my time with Pompeo, I felt as if I were in the midst of a fanatical frenzy. The audience was shockingly eager to praise the global exportation of death and destruction he so gleefully promotes.”

After lunch, students proceeded to DeBartolo Hall for the keynote lecture. PhD candidate Hadar Hazony, who returned to his home in Israel two days after the event, introduced Pompeo at the lecture. The former secretary opened his speech with a tribute to Hazony’s eagerness to fight for his people. “It is noble, it is exceptional, but with the Jewish people I have found that it is typical,” he continued, commending the resolve of

articulate his foreign policy views more broadly, primarily stressing the importance of U.S. leadership on the world stage. He argued that the United States has a responsibility to “defeat evil in the world,” and that a global power vacuum would emerge should America shy away from this goal. “Timidity is provocative,” he stated, adding that U.S. adversaries like “Vladimir Putin, the Ayatollah, and Xi Jinping” would likely be the ones to fill the void of leadership left by an isolationist foreign policy.

Sophomore Molly Foote responded positively to his remarks, telling the *Rover* that Pompeo’s visit was “inspirational” and demonstrated his “dedication and expertise in leading our country.” Foote said she appreciated his visit to Notre Dame and “looks forward to seeing where his career goes in the future.”

Pompeo then went on to Pompeo also highlighted

the role of faith in foreign affairs and spoke about the Trump administration’s work in promoting religious freedom across the globe. He declared, “Faith is the basis of human freedom.” He also stated that his support of religious freedom was not “an afterthought, not a way to win brownie points at the State Department,” but rather a “noble thing to do” that was intrinsically tied to the liberal ideas of the American founding. He closed with an encouragement to the audience to continue to defend American ideals such as “freedom” and the “Judeo-Christian tradition,” contending that this is how “America has prospered for the last 250 years and how I am confident it will continue to prosper for the next 250.”

Shri Thakur is a sophomore studying economics and constitutional studies. This summer, he worked for big pharma company Novo Nordisk and would love to chat with you about Ozempic. You can email him at sthakur3@nd.edu.



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Senators Young and Coons Discuss Bipartisanship

Notre Dame forum event focuses on bipartisanship and current issues

CATALINA SCHEIDER

GALIÑANES

Staff Writer

Senators Todd Young of Indiana and Chris Coons of Delaware visited campus for a conversation moderated by University President Fr. John Jenkins, C.S.C. in DeBartolo Performing Arts Center on October 27. The event, titled “Civility and Bipartisanship in a Time of Polarization and Gridlock,” was presented as part of the Notre Dame Forum, the current focus of which is “The Future of Democracy.”

The Notre Dame Forum, established in 2005 by Fr. Jenkins, focuses on the state of democracy in the United States and across the world. At a forum event earlier this year, Justice Elena Kagan joined Dean Marcus Cole of Notre Dame Law School in conversation in late September.

Fr. Jenkins prefaced the conversation, saying, “Our aim through these conversations is to foster respectful dialogue and reflection on the rising threats here at home and abroad and how democracy can be reinvigorated in the U.S. and the world.”

Republican Senator Todd Young of Indiana has served in the U.S. Senate since 2016 and sits on the Senate Committees on Finance; Commerce, Science and Transportation; and Small Business and Entrepreneurship. Democratic Senator Chris Coons of Delaware has been in office since 2010, and he chairs the Senate’s Select Committee on Ethics. Coons also serves on the Senate Committee on Small Business and Entrepreneurship and holds senior positions on the Appropriations; Foreign Relations; and Judiciary Committees.

Both senators have a strong track record of bipartisan bills and are recipients of the



Image by the Irish Rover

Legislative Action Award from the Bipartisan Policy Center. Senator Young emphasized that Congress has recently had significant bipartisan legislative achievements, including legislation on “infrastructure, chips, science, postal reform, and the Bipartisan Safer Communities Act—all done through collaboration across the aisle.”

Fr. Jenkins first focused on the recent tension in the House of Representatives, particularly since the removal of House Speaker Kevin McCarthy. Both senators bemoaned the lack of constructive collaboration among elected representatives. A recurring theme was the rejection or overturning of what Senator Young termed “regular order,” or “the process that is laid out in our rules and by the law.”

When discussing the major geopolitical challenges and

dangers throughout Russia and the Middle East, Senator Coons emphasized the need for the United States to show that it is a useful and trustworthy ally. He stated, “Our principal challenge now is to not give any truth to the argument Xi Jinping is making around the world that our political dysfunction makes us a declining and weak power.” He focused on the need for the United States to demonstrate to the international community that it is a “nation capable of inspiring another generation of people globally.”

Other topics of conversation were the dangers and developments of artificial intelligence, the influence and regulation of social media, and the increase in loneliness and isolation among American youth. The interpersonal dynamic of the Senate was also discussed throughout the event: Senator Young commented

on Senator Chuck Schumer’s personal use of flip-phones and Senator Coons spoke about Senator Ted Cruz, referring to some of Cruz’s legislative tactics as “annoying.” But Coons concluded, “even someone who is such an obstructionist, if you take the time to listen, you can come out the other side of an hour together, going, ‘I understand you now more, and I am more willing to extend my hand,’ and hopefully, a hand extended will come back.”

Dean Sarah Mustillo of the College of Arts and Letters told the Rover, “The university’s new strategic framework emphasizes that crises in democratic governance are one of the critical issues of our age. As one of the country’s most trusted institutions of higher education, Notre Dame is uniquely positioned to be a convener of bipartisan conversations about a shared democratic future.”

Throughout the event, all three panelists emphasized that Notre Dame has a particularly important role to play in the restoration of civil discourse.

Fr. Jenkins and Dean Mustillo each presented a vision of Notre Dame as a defender of liberal democracy. Senior economics and political science major Lisandro Berry-Gaviria echoed this sentiment, telling the Rover, “Notre Dame is uniquely equipped to foster this kind of fruitful dialogue primarily because our faith-based culture helps us see each other as human beings first and political animals second.” Berry-Gaviria continued, “I feel like it was the kind of conversation that helps raise the level of public discourse in America.”

The presentation was interrupted at its conclusion by protestors who chanted “Ceasefire now!” and blocked exit aisles of Leighton Concert Hall, but the speakers were able to conclude their remarks without major disruption. DPAC did not respond to a request for comment on the event and their policies on demonstrations and protests.

A recording of the conversation is available for viewing at the Notre Dame Forum’s website.

Catalina Scheider Galiñanes is a junior from the Washington, D.C. area majoring in economics and political science with a minor in constitutional studies. She is available to discuss liberalism, Virginia elections, and country music at cscheid2@nd.edu.





Fall Break Culture of Service

Students reflect on serving different communities during midterm break

VIANA SCHLAPP

Culture Editor

Fall break is a week for students to leave behind their schoolwork and experience life beyond campus. For many students, this is an opportunity to live out the Christian call to service. The *Rover* interviewed five of these students who spent their breaks serving others.

Paul Gates, a sophomore and seminarian with the Congregation of Holy Cross, traveled to Phoenix, AZ with six other students to serve at André House of Hospitality, a Holy Cross apostolate that serves the poor and homeless. André House is located in a six-block area of Phoenix where 700 to 900 people live without homes. Due to limited space, the local homeless shelter must turn away a majority of people who seek refuge there each night, resulting in the formation of tent cities in this area known as “the Zone.”

Gates described his experience at André House to the *Rover*, “Most of our work was aimed at meeting the immediate needs of the community each day. Our main services are dinner and providing the guests with access to laundry and showers.”

One aspect of the work that Gates enjoyed was working as “the porter,” a role named for Holy Cross’s St. André Bessette, who was himself a porter—a role that is traditionally thought to be very lowly. Gates said, “As the porter, I would spend time with the guests in the parking lot. We would exchange funny stories, and I think many people would leave with hope.” Gates especially appreciated the way André



Jesus Washing Peter's Feet by Ford Madox Brown, Wikimedia Commons

House emphasized receiving each guest as an individual: “We would ask each person’s name and get to know them.”

When asked his favorite part of his time at André House, Gates said, “There was a moment after a few days when the guests began to learn my name in return. Being called by name by the poor was like being called by name by Christ.”

Anne Dunn, a junior, spent her fall break at the Saint Gianna and Pietro Molla Maternity Home, a home for women facing unexpected pregnancies located in rural North Dakota. Dunn lived in community with the mothers and children who reside there, and some

of her many duties included babysitting, cooking, cleaning, and driving the residents to appointments and school.

She told the *Rover*, “At the home, I had the blessing of supporting women who chose life for their babies, and loving them when they have previously felt that no one cared for them. A lot of women who come to the home don’t have anyone to tell them that carrying life inside of them is a beautiful thing. They truly are the strongest women I’ve met in my life.”

Dunn shared her favorite part of fall break with the *Rover*, “One of the last nights of break I spent time with the baby I cared for this summer. I got to give her a

bottle and rock her to sleep in my arms. During this time, I felt a special connection to the Blessed Mother and the way she would’ve cared for the Child Jesus. This gave me a whole new perspective on the unique and beautiful call women have to be mothers, both physically and spiritually.”

Kevin Heil also spent his fall break in North Dakota, living with Fr. Joseph Christensen, a Franciscan of Mary Immaculate and the spiritual director of the Maternity Home. Heil summed up his break as “prayer, work, and community.” He told the *Rover*, “I definitely gained a much deeper appreciation for the simple life. At school, I am worried about so many things, but there I was

able to focus on the needs of the immediate community.”

When asked about his experience with this religious community, Heil said, “Living with Fr. Joseph for the week was eye-opening to the Franciscan life and how devout and joyful this priest is. He has great dedication, resilience, and positivity even as the only member of his order. He is the closest person to a saint I’ve ever met.”

Heil told the *Rover* how his service over break impacted him: “I’ve already noticed increased discipline in my prayer life, which was not something regular in my life before break.” He continued, “I’ve been really trying to take more pride in what I’m doing. Everything that happened when I was there was so intentional, and I’ve been trying to incorporate that into my schoolwork—doing everything for the glory of God.”

Mark Van Kirk, a junior, went to Bethlehem Farm with the Center for Social Concerns’ Appalachia Seminar. Van Kirk described Bethlehem Farm as a “wonderful little community” founded upon “prayer, simplicity, community, and service.” He experienced this simplicity of life during an electricity fast one night: “We used only oil lamps for lighting and water pitchers for water. We showered using bucket showers, which were about five gallons of water compared to the average 18 gallon shower. I saw how little we actually needed for our lives to be full.”

He continued, “Every time people get back to the farm from the various job sites or even when we first arrived, everyone is

continued on pg. 10

Epic: Fall Promenade Concert

Notre Dame Symphony Orchestra makes their 2023-24 debut

JACK MCENERY

Staff Writer

The Notre Dame Symphony Orchestra performed “Epic: Fall Promenade Concert,” its first of two fall-semester shows on October 9. The event was free but ticketed, and demand for the show was so high that the audience spilled over into the overflow seats behind the stage.

This performance opened Professor Daniel Stowe’s 29th year as Director of the Notre Dame Symphony Orchestra. For the concert, Stowe decided to mix two well-known classical pieces—Rossini’s *William Tell Overture* and Beethoven’s *Symphony no. 4*—with a selection from John Williams’ *Star Wars* compositions.

Stowe told the *Rover* his reasons for including each piece, “*Tell* would be a great opener for the ‘epicness’ theme

of the show.” Additionally, he explained that he wanted to perform a composition with a few well-known movements that most people have not heard in their entirety. He said that such a balance would give the audience something familiar while also providing the novelty of learning where famous sections such as *Tell*’s “cavalry theme” fit within the piece as a whole.

Stowe believes that Beethoven deserves inclusion both for his enormous impact on the musical tradition and because his music is “some of the best for training orchestral cohesion.” Stowe described how he usually includes at least one Beethoven symphony in some performance each year. He noted that, since Beethoven composed nine symphonies over his career, students have the opportunity to play half of Beethoven’s symphonies over their four

years in the orchestra.

How did the suite from *Star Wars* end up in this mix? Stowe explained his choice to include the more popularly recognizable music, saying, “I always wanted to do John Williams, and I figured we’d turn to his most distinguishing and highly acclaimed piece.” He added that *Star Wars* served as a “hook” for some people who hadn’t watched the orchestra before, and he “hopes to see them stick around and come back again.”

Although *Star Wars* may initially seem incongruent with the other pieces of the evening, Stowe noted that cinematic orchestral music is actually deeply indebted to the broader orchestral tradition, especially 19th-century Wagnerian opera. John Williams’ work is a particularly good example of this link thanks to his use of a musical device called a *leitmotif*, a discrete section of music

that represents a character or theme and recurs throughout the work to accompany that part of the action. Movements such as the “Imperial March” or “Luke’s Theme” are modern instantiations of this traditional operatic device that complement film because “they create a musical backdrop to a visual world” and thereby enrich the viewer’s experience.

The musicians began preparing for the show during the first week of classes. The orchestra practiced every Tuesday for three hours, and most students took additional time to practice independently. Stowe believes that the orchestra members “are gifted enough to get by with one practice per week,” but “they are so driven that they want to practice more on their own.”

Arjun Wasan, who is in his second year as NDSO’s principal bassoonist, fits this

description. He stated that he devoted “a few extra hours” to individual practice over the weeks leading up to the concert.

Wasan loves to perform Beethoven because the composer “knows the particular strengths of wind instruments and writes beautifully for them.” The fourth symphony even lets the bassoon carry the theme at one point in its fourth movement, during which the bassoonist “is challenged to be both fast and precise” while leading the orchestra with the melody.

Matt Potter, a sophomore who has trained as a cellist for 16 years, followed a similar practice schedule. He told the *Rover* that pieces from *Star Wars* created a unique challenge because “you have this conception of how the rhythm for something like the ‘Imperial March’ goes, but when you actually play it there are more notes involved. Plus,

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“The President’s Own” Performs at Notre Dame

Notre Dame hosts the United States Marine Band for the first time

LYDIA POE
Staff Writer

For the first time in Notre Dame history, the DeBartolo Performing Arts Center hosted “The President’s Own” United States Marine Band on Thursday, October 27 in Leighton Concert Hall as a part of its 2023-2024 Presenting Series.

The sole mission and chief purpose of the U.S. Marine Band is to provide music for the President of the United States and the Commandant of the Marine Corps—the band proudly refers to itself as “The President’s Own.”

President John Adams officially formed the United States Marine Band by signing an Act of Congress on July 11, 1798 that restructured the U.S. Marine Corps and assembled 32 fifers and drummers. This established the United States Marine Band as America’s oldest professional musical band. The Marine Band carries on this tradition of drums and fifes by performing with mostly wind, brass, and percussion instruments, such as the classical flute, trumpet, and bass drum. Additionally, the rest of the band is composed of instruments like the stringed harp and double bass, saxophones, and clarinets.

Historically, military regulations dictated that the uniforms of noncombatants must be made with the opposite



The United States Marine Band. Wikimedia Commons

color of the normal uniforms. This would signify to the enemy that this unit was not armed and was on the battlefield for communication purposes only. “The President’s Own” is one of the few bands that continue this tradition today by donning their traditional red uniforms and striped trousers for performances.

Many band members graduate from premier music schools and participate in a strenuous audition process. As part of the band, they are considered to be on active duty while performing and

must be physically fit and pass the Armed Services Vocational Aptitude Battery (ASVAB) as a member of the U.S. Marines.

The renowned American composer, John Philip Sousa, was the 17th director of the U.S. Marine Band from 1880-1892. The band performed his famous marches *The Northern Pines*, *Semper Fidelis*, and *The Stars and Stripes Forever* during their Notre Dame performance on October 27. During Sousa’s tenure, he raised the bar for excellence in the band by increasing rigor of

rehearsals, replacing the band’s music library with symphony orchestral pieces, and increasing instrumentation. Furthermore, he established the Marine Band as one of the first to produce audio recordings of their music, recording more than 400 unique works that were ready for purchase by 1892—a feat at the time.

It is because of Sousa and approval from President Benjamin Harrison that Americans across the nation have been able to hear the Marine Band in concert for over 100 years. Initially,

the band’s intense performance schedule and their responsibilities to the president prevented them from going on tour. Sousa, however, insisted that the band perform across the country and he entreated President Harrison to allow the band to tour.

In his autobiography, Sousa recounted the moment when President Harris gave the band permission: “[Harrison said to Sousa] ‘Mrs. Harrison tells me that you are anxious to make a tour with the band. I was thinking myself of going out of town, and’—with a smile—‘it would be tough on Washington if both of us were away at the same time. I have thought it over, and believe the country would rather hear you than see me; so you have my permission to go.’”

Legendary Maestro John Williams conducted the Marine Band in celebration of their 215th birthday at the Kennedy Center in 2003. He composed *For the President’s Own*, a tribute to the Marine Band. His piece *Throne Room and Finale* from the *Star Wars* film, *A New Hope*, was performed with bravado as a part of the concert.

During their October 26 concert, the band performed selections from classic operatic works such as Wolfgang Amadeus Mozart’s *Marriage of Figaro* and Richard Wagner’s *Lohengrin*. Master Gunnery Sergeant Kevin Bennear, the concert emcee, accompanied the band singing “Non più andrai” and artfully

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Fall Concert *continued from pg. 9*

as a cellist, I have to distinguish the support from the main melody in my head.” Nonetheless, this was Potter’s favorite concert, because “it was great to have the opportunity to play some canon works like Beethoven’s Fourth and also have some lighthearted, pop-culture music like *Star Wars*, which you don’t really get to do a lot in orchestra.”

Sarah Hui, a senior in Breen-Phillips Hall, attended the concert and appreciated the mix of canonical and popular contemporary music. She said the show combined a traditional orchestral experience with “what the best of informality can offer,” especially “a conductor who cracks jokes throughout and wields a lightsaber at the culmination of the concert.”

Stowe did not keep his extra-musical creativity to himself, but also employed a host of creative lighting effects, which formed a spectacular visual backdrop to the entire *Star Wars* suite. The concert hall was plunged into darkness from the first notes of the *Star Wars* title. At the introduction of the theme, the hall was filled with blinking white lights, which evoked the vast

starscape that accompanies each film’s iconic opening scroll. The lights flashed red and joined with fog during the “Imperial March,” then turned green to accompany “Yoda’s Theme,” recreating the lush but mysterious Dagobah swamps where Yoda lives. The orchestra was accompanied by a kaleidoscope of lightsaber clashes and laser bolts for the “Throne Room” and “End Title” movements for the grand finale.

This epic conclusion proved to be the highlight of the night for performers and audience members alike. Potter called it “one of the coolest experiences ever,” because “as soon as we played the last notes of the piece, the whole audience was in a standing ovation.”

Josh Chen, an audience member and avid *Star Wars* fan, thought the moment “felt genuinely magical” and praised the entire *Star Wars* suite as “a compelling, magnificent rendition of several of the most iconic cinematic musical pieces.”

In Stowe’s mind, this sort of reaction is NDSO’s *raison d’être*. As he put it, “My imperative is to give the audience and orchestra the best musical experience I can give them.” Wasan echoed this opinion about the importance of NDSO, stating that, “NDSO, among other ensembles, can

provide through music what the Snite and the Special Collection in the library give us for visual art and literature.” Members of the Notre Dame and South Bend community can come see “some of the greatest works ever composed” as part of an event at which “one is not merely being entertained, but experiencing genuine beauty.”

Stowe feels that this concert was a great beginning to the year and hopes that all audience members will return to enjoy subsequent shows. The Notre Dame Symphony Orchestra’s next performance will take place Friday, November 17 at 8 p.m. in Leighton Concert Hall in DeBartolo Performing Arts Center.

Jack McEnery is a senior PLS and theology double major living in Alumni Hall. He can usually be found reading in the PLS lounge while consuming copious quantities of caffeine and is quite comfortable collecting questions, concerns, or chocolate chip cookies from anyone. You can email him at cmcenery@nd.edu (especially if you have chocolate chip cookies).

Culture of Service *continued from pg. 9*

greeted with hugs, and all the people say ‘welcome home.’” Van Kirk was especially touched by his experience on the last day, when the staff of Bethlehem Farm washed the feet of all the students who had worked there that week.

Austin Brezina, a sophomore and Holy Cross seminarian, spent fall break in the Bronx at The Saint Anthony Shelter, a homeless shelter run by the Franciscan Friars of the Renewal. He said, “It was important for me to escape the Notre Dame bubble and spend time with men who have experienced homelessness and are in the process of rehabilitating their lives.”

Brezina emphasized the importance of community life at the shelter: “I was able to get to know the men living there by eating and praying with them. It was incredible to see how they all came from different walks of life but were all working to a common goal.”

When asked what she would say to someone hesitant to get involved in service, Dunn said, “If you’re not serving others, there’s a good chance you are lost in a world full of confusion. If you’re trying to live out the life of Christ, it is most important

to love him by seeing him in the most vulnerable.”

Gates echoed this sentiment, “When you love someone and serve those in need, you see the face of Christ. Meeting someone’s bodily needs is an essential step to serving their spiritual needs.”

More than 80% of Notre Dame students participate in service before they graduate, and about 5% go on to do a year of service after graduation. Every person interviewed for this article said that the places where they served over fall break are desperately looking for people to serve, whether over the summer or after graduation. As the Gospel of Matthew says, “The harvest is abundant, the laborers are few.”

Viana Schlapp is a junior with a great passion for Christ’s call to give our whole lives in service of our neighbor. If you or someone you know is interested in any of the above service opportunities, please contact her at vschlapp@nd.edu, and she will get you connected with the right people!



Columbus Murals
continued from front

Fernandez-Armesto argued that the murals themselves were more representative of Fr. Sorin's vision than that of the artist. He pointed out that Sorin intentionally chose to place the murals in the lobby of the Main Building so that it was "the first thing people saw" when they walked in. In this way, Sorin's vision for Notre Dame was "inseparable from his vision for America."

Father Sorin viewed America as a land of opportunity; "not a land of commercial opportunity or democratic opportunity, but of Christian opportunity." Central to this vision was the portrayal of Native Americans in the paintings, which demonstrated the moral superiority of the Americas over Europe. Subtle details in the paintings, such as depicting the Native Americans as bigger than the Europeans and with brighter lighting, showed Sorin's goal of America to Europe as "an example of how to be more moral, virtuous, and Christian than in the old world".

Furthermore, in the painting "Bobadilla Betrays Columbus," which depicts Columbus' arrest, Fernandez-Armesto argues that it is the indigenous people who are behaving in a Christian fashion toward Columbus, as they are comforting and caring for him in his imprisonment.

The third context in which these paintings should be viewed, according to Fernandez-Armesto, is the agenda of the artist, Luigi Gregori, who served as a restorer in the Vatican before joining Notre Dame as a professor. Fernandez-Armesto pointed out, "A good part of his agenda was money," as Gregori contended that he should be paid a commission for the paintings separate from his

professorship. As a result, Fr. Sorin was tasked with finding a patron for each painting, whose name is displayed at the top of the painting.

Gregori used Washington Irving's biography of Columbus, *A History of the Life and Voyages of Christopher Columbus*, as the main inspiration for the paintings. Fernandez-Armesto pointed out that this depiction of Columbus' life was largely historically inaccurate, though this can

be reconciled by the fact that the main purpose of these murals is "not to present the past accurately," but rather to present Sorin's vision for what America should look like through "moral truths."

In the second half of the talk, Fernandez-Armesto led a tour of the murals in the hallway, which are displayed in pairs so that the two paintings on opposite sides display complementary themes. One such pairing was of the paintings "Columbus Coming Ashore" and "Return of Columbus and Reception at Court," which contrasted what the Old World received from the New World with what the New World received from the Old World.

Elaborating on "Columbus Coming Ashore," Fernandez-Armesto pointed out that the Natives' reception of Christianity



Columbus Murals: Reception at Court. Wikimedia Commons

through the erected Cross demonstrated "their response with respectful attention." He further pointed out that Gregori was conflicted between interpreting the nakedness of the Natives as either an example of savagery or a Christian innocence and dependence on God. These details further carry out Sorin's vision of depicting the moral superiority of the Americas by elevating the Natives.

Of the depictions of Native Americans, sophomore Alexander Mitchell told the *Rover*, "One thing that struck me about the talk was how the murals' depictions of indigenous peoples were far more positive than I realized." To Mitchell, these depictions further represented "a uniquely American strength, nobility, and morality that Fr. Sorin hoped the

Notre Dame community would come to embody as well."

Towards the end, Fernandez-Armesto dispelled myths that tarnished Columbus' legacy. Of the claim that Columbus enslaved Native Americans, he rebutted, "Columbus did not have personal slaves." He further responded to the claim that Columbus committed genocide against Natives, saying, "The genocide accusation doesn't make sense" because Columbus "couldn't survive without them."

Reflecting on the impact of the talk, Italian Club President Luca Fanucchi told the *Rover*, "I really hope that people were able to gain a well-rounded perspective of Columbus as a person and as a figure. For Italian Americans, and for many Catholic Americans as well, Columbus Day isn't just a

celebration of the man."

Though the murals are once again hidden behind wooden paneling, they will again be uncovered during the spring semester.

Jose Rodriguez is a senior from Keenan Hall majoring in computer science with minors in theology and constitutional studies. He owns an Italian flag after having bought the wrong one as a kid, reach out to him at jrodri27@nd.edu to discuss his adopted Italian heritage.

U.S. Marine Band
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engaged the audience throughout the night with his introductions to pieces and light-hearted jokes.

The concert also entertained the audience by playing Herbert L. Clarke's *The Bride of the Waves*, a composition that highlighted the skill of the solo cornet played by Gunnery Sergeant Brandon Eubank. Bennear introduced the piece by saying, "People would flock for miles to hear these famous virtuosic soloists perform, and truly none was more famous than Herbert L. Clarke."

The band also played James Stephenson's recent work *Fanfare for Democracy*, a composition emphasizing both the beauty and the messiness of America's democratic process. The packed concert finished with multiple standing ovations.

The DPAC concert attracted audiences from far and wide. Norm and Isabelle Rich, parents of a Notre Dame alum, told the *Rover*, "We came out because we enjoy this kind of music, and we were so glad that Notre Dame brings the service bands to the public."

Though this was the first time

that the Marine Band officially performed at Notre Dame, the U.S. Army Field Band and the U.S. Air Force Band of Mid-America have previously performed, making it an unofficial tradition for Notre Dame to host the military service bands when on tour. Recently, Sousa's "Stars and Stripes" March and MIA Army veteran Glenn Miller's "Moonlight Serenade" and "In the Mood" were played for the military appreciation game on October 28 against Pittsburgh.

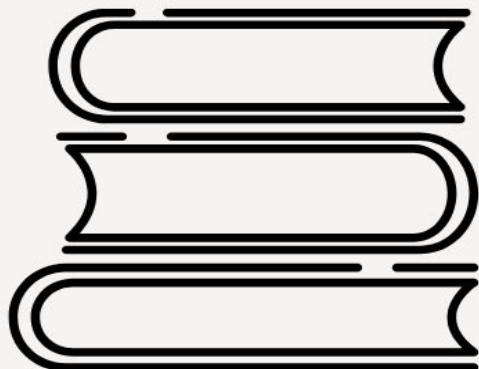
Sean Martin, the Center's Associate Director of Programming and Engagement, is responsible for coordinating

and selecting the artists for the DeBartolo Performing Arts Center Presenting Series. He told the *Rover*, "We want to make sure that we are bringing a wide variety of performing arts in the disciplines of music, dance, and theatre. But most importantly, we want to make sure the artists we choose uphold a standard of excellence within their respective fields. 'The President's Own' Marine Band is a perfect example of that."

DPAC continues its presenting series hosting Lalo Cura and Orange Moon through the beginning of December. For more information on future events,

visit DPAC's Presenting Series Information Page.

Lydia Poe is a sophomore majoring in management and international business with an Italian minor. She is an avid fan of visiting Washington, D.C. and highly recommends stopping by the oldest Marine Barracks at 8th and I to watch the "The President's Own" conduct their Friday Evening Parade. If you ever find yourself lost and need help navigating the Metro, please contact her at lpoe01@saintmarys.edu.



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National Vocations Awareness Week

(November 5-11, 2023)

How is **God** calling
You?



Discerning your vocation?

Here are a few tips from the Holy Cross Office of Vocations:

- 1 Prepare your heart.** Begin not by asking God but by *knowing* God. Attend regular Mass and Confession, reflect on Scripture, pray, and offer service.
- 2 Ask the question.** Ask for the desire to receive the answer so that when it comes you might embrace it.
- 3 Listen for God's call.** Waiting for an answer takes patience, but God makes his will known to those who seek it with sincere hearts.
- 4 Address fears and questions.** It is in answering God's call that we find our greatest joy. If you think you may be called, follow the QR code below to learn more about the process of discernment or to reach out to a Vocation Director.



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