

## Bishop, Students Decry University-Sanctioned Drag Show

*Controversial event sparks strong reactions*

NICO SCHMITZ &  
PETER RZEPNIEWSKI  
Editor-in-Chief & Staff Writer

The Film, Television, and Theatre (FTT) one-credit course, “What a Drag: Drag on Screen—Variations and Meanings,” held a drag performance and symposium in the Debartolo Performing Arts Center (DPAC) on Friday, November 3, as originally reported by the *Rover*.

Hundreds of protesters and counter-protesters assembled outside of DPAC during the show to express their opinions on the controversial event. A student website created in opposition to drag show, nodragnd.com, reported that over “250 students, faculty, and community members gathered ... for a prayer rally and rosary procession to the Log Chapel” where the group participated in Eucharistic adoration.

In the weeks leading up to the performance, Notre Dame students launched a campaign against the event through a website nodragnd.com. 1,264 emails were sent to university administrators via this website requesting that the drag performance on campus be canceled.



*Images from Bridgette Rodgers*

The Office of the President responded to the emails, stating that the show was allowed to take place because of the university’s commitment to “academic freedom.” It read, “We defend this freedom even when the content of the presentation is objectionable to some or even many. The event you reference is part of a one-credit course in Film, Television, and Theatre on the history of drag, and the

principle of academic freedom applies.”

NDTV, a student broadcast media organization, reported that a “smaller group of students ... many of whom waved LGBTQ flags” assembled outside of DPAC to express their support for the drag show. While the “prayer rally” was officially registered with the Notre Dame Police Department (NDPD) according to its organizer,

NDPD did not respond to the *Rover’s* request for comment on if the counter-protests were similarly registered.

The performance, which was initially promoted as being open to “ND students, faculty, and staff,” was switched only hours before the performance to being a private event. The original poster advertising the “What a Drag” performance stated, “Tickets will be available one

hour before the performance.” Despite this initial plan and no public announcement to the contrary, DPAC employees placed signs in front of the building several hours before the show started, stating, “Sold Out.”

Following the postage of the signs, DPAC box office told the *Rover*, “Unfortunately, this show is completely sold out and we will not be giving out tickets to the standby line for this event.” Although tickets were not supposed to be available until an hour before the event, the DPAC Media Outreach Specialist, explained “Under the guidance of the Notre Dame Police Department, all tickets have been pre-allocated.”

In an interview with the *Rover*, Professor Pam Wojcik, chair of the Department of FTT and host of the “What a Drag” performance explained the change in ticketing policy to the *Rover*: “It was not censorship. ... Security basically told us because there is a plan for people to get tickets and not use them, [they] told us to allocate tickets beforehand, which we did.”

When asked who the tickets were pre-allocated to, Wojcik told the *Rover*, “They went to people who were connected

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## Three Alumni Causes of Canonization

*Notre Dame graduates on the way to sainthood*

LYDIA POE  
Staff Writer

Three men who once walked the halls of Notre Dame are on the path to sainthood. Fr. Patrick Peyton’s devotion to the family rosary, Bishop Vincent McCauley’s missionary work in Uganda, and Archbishop Theotonius Ganguly’s ministry in Bangladesh continue to inspire Catholics, and have led some to call for their canonization as saints.

### Patrick Peyton (Class of 1937)

Venerable Patrick Peyton, C.S.C. (1909-1992) dedicated his life to spreading devotion to Our Lady and her rosary. Fr. Peyton was born in Ireland into a family committed to praying the rosary together every night.

Peyton moved to Scranton, Pennsylvania, where he was hired as a sexton in St. Peter’s Cathedral. In the daily silence of cleaning the church, he heard God calling him to the priesthood.

Peyton and his brother Tom discerned their vocations to the Congregation of Holy Cross and completed high school at Holy Cross Minor Seminary in South Bend. In Peyton’s autobiography, *All for Her*, he wrote, “Not in our wildest imaginings did my parents or my brother or I dream what Our Lord had in store for us in America.” His devotion to the rosary continued in his religious formation: “There, we continued the family rosary with our new family, the priests and our fellow seminarians.”

In 1933, Fr. Peyton professed temporary vows at Moreau

Seminary and began his studies for a Bachelor of Arts in philosophy at the University of Notre Dame, graduating with honors. Soon after, he contracted a severe case of tuberculosis. After a year of suffering, Peyton entrusted his health to Mary, and he attributed his miraculous healing to her alone. Inspired to serve Mary in return, Fr. Peyton returned to his studies and was ordained a priest in the Basilica of the Sacred Heart in 1941.

As World War II approached, Peyton pledged a goal to have 10 million families commit to praying the rosary for peace each night. Peyton championed the phrase “A family that prays together stays together.” He became known as the “Hollywood Priest” and the

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## New Board of Trustees Chair Elected

*Outgoing chair announces presidential search committee*

MICHAEL CANADY  
Campus Co-Editor

John B. Veihmeyer will succeed John J. Brennan as the chair of Notre Dame’s Board of Trustees in June 2024, the university announced on October 13. Brennan has been on the Board since 2009 and was elected chair in 2015. He will remain on the Board after his tenure ends. Veihmeyer is a 1977 Notre Dame graduate and has served on the Board since 2017.

Both Veihmeyer and Brennan are currently fellows of the university—members of a “12-member body of lay people and priests from the Congregation

of Holy Cross who elect the Trustees, adopt and amend the bylaws, and are specifically charged with maintaining Notre Dame’s Catholic character.”

Veihmeyer has extensive experience on the boards of various companies. Previously global chairman of KPMG International, Veihmeyer currently chairs the Board of the Ladies Professional Golf Association (LPGA) and Catholic Charities of Washington, D.C. He also serves on the board of Ford Motor Company. According to his KPMG biography, Veihmeyer has been named one of the Top 100 Most Influential People in *Accounting by Accounting Today*

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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](http://www.irishrover.net), where you can peruse archives and subscribe to the paper.

**“What does the lovely flush in a beauty’s cheek mean to a doctor but a ‘break’ that ripples above some deadly disease? And doesn’t he sometimes wonder whether he has gained most or lost most by learning his trade?”**

**— Mark Twain, *Life on the Mississippi***



*Steamwheeler on the Upper Mississippi, Ferdinand Richardson*

## Wonder and Rapture

**ELIZABETH HALE**  
 Managing Editor



Wonder and a sincere love for learning are essential to the university’s mission as an institution of higher education. Yet these bulwarks are too often undermined by another of the university’s goals—a career-oriented credentialism that constrains the academic enterprise to a mere acquisition of those skills necessary for ‘professional success.’ In promoting this purely functional approach to education, the university undermines one of its core tenets, which is to promote wonder in the pursuit of wisdom.

At least on the face of things, Notre Dame attempts to reconcile the tension between these two aspects of education: fostering wonder and helping students acquire practical (and employable) skills. On a university website page titled “Why ND,” the university suggests that prospective students should consider attending Notre Dame in order to “Seek Wisdom.” But

what is this wisdom?

At least from its promotional material, it seems Notre Dame does not have a clear idea. The entirety of this “Why ND” page is dedicated to the ways in which the university has “created an academic culture that has earned us a place among the nation’s top 25 institutions of higher learning, according to surveys from *U.S. News & World Report*, *Princeton Review*, *Time*, *Kiplinger’s Report*, and others.”

It boasts that 89% of undergraduates are engaged in research or complete an internship before they graduate. The page concludes, “So a Notre Dame education goes beyond simply gaining intellect. It’s a path to wisdom.”

As important as prestige may be, none of the metrics mentioned on the page have anything to do with wisdom itself. Wisdom does indeed require skills, yet it cannot be reduced to them, nor can it be measured by polls that appear in popular news publications.

The university excessively emphasizes its commitment to highly quantitative measures of success. Undoubtedly, popular prestige is important for any university with aspirations to greatness. Nevertheless, this prestige is a mere façade if the underlying academic edifice is bereft of the very substance of the intellectual life: wisdom.

Rising rankings ought to be a reflection of institutions’ improving capabilities to educate their students. If universities seek to attract the best and brightest researchers,

professors, and students by fashioning themselves as mere white-collar trade schools, they have abandoned both their privileged place and their duty as the formative institutions of our society.

Wisdom must be the integrating principle of the university. Wisdom indeed incorporates the technical knowledge of the chemist, the factual comprehension of the historian, and the didactic reasoning of the logician. These skills are understandably prized in the workplace. Yet wisdom transcends these.

Beyond skills like “critical thinking,” “practical problem solving,” and “understanding of complex human realities,” true wisdom requires contemplation of the very source of knowledge. This lofty task, when earnestly attempted, is always accompanied by a profound sense of wonder.

In his 1883 book *Life on the Mississippi*, Mark Twain details his mastering of the Mississippi River. As a young apprentice, Twain experienced the river with a sense of wonder and rapture. In mastering his craft, though, Twain narrowed his view of the river, considering each of its elements only in light of their prospective usefulness. He was able to read the river, and he began to understand every “trifling feature that bordered the great river as familiarly as [he] knew the letters of the alphabet.”

In reducing the river to a workplace, Twain lost the capacity to contemplate its beauty—the Mississippi could

no longer enrapture him. Sunsets signaled weather conditions, ripples in the water showed changing currents. Absolutizing its utility, Twain squandered his ability to wonder at the river.

This is the risk one runs when undertaking any sort of serious study. As a place of higher education, it is Notre Dame’s duty to cultivate wonder and to allow students the freedom to pursue their passion for a particular subject in a measured and meaningful way. However, the university undermines this duty when it seeks to fulfill its other—albeit lesser—task, which is to produce economically profitable members of society.

Through the emphasis on *using* one’s time as a student to do something constructive, the opportunity to simply and truly *wonder* is taken away.

In this hyperfocus on career-oriented credentialism, we, as students, begin to look at our studies the way that Mark Twain looked at the river. We cease to wonder at it. Our time in college becomes purely utilitarian. Though we may never lose our curiosity—our ability to ask “What is that?”—we will have forfeited this privileged time that is set aside for wonder—the pondering of the question “How can that be?”

**Elizabeth Hale** is a junior studying political science. She is really just trying to make the case for less homework. Anyone who wishes to join her in this endeavor can email her at [ehale@nd.edu](mailto:ehale@nd.edu).



# de Nicola Center for Ethics and Culture Hosts Fall Conference

## "Persons" featured as the theme of 23rd annual gathering

WILLIAM HUNTER  
Staff Writer

The de Nicola Center for Ethics and Culture (dCEC) hosted its 23rd annual Fall Conference on November 2–4. With 1,136 participants registered and many more students in attendance, this year's conference was the largest thus far, according to dCEC staff.

The title of this year's conference was "Dust of the Earth: On Persons," focusing on the broad topic of personhood through a wide range of lenses. According to the conference's website, over 140 presentations were offered over the course of the three days. Subjects of presentations included artificial intelligence, Trinitarian theology, medical ethics, legal theory, and many more.

For the conference, the dCEC partnered with Stanford University's "Boundaries of Humanity Project," which describes itself as a "comprehensive project of interdisciplinary dialogue, scientific and scholarly research, and public education and engagement to address the important issues at the intersection of biotechnology and human identity."

Marcelle Cuoto, a junior studying in the Program of Liberal Studies and theology and a Sorin Fellow with the dCEC, described the conference as "not only intellectually stimulating, but also moving and spiritually formative." She explained, "The sessions I attended made me reflect on our approach to the Divine Persons of the Trinity and to God's beloved persons."

Cuoto continued, "We were also moved to think deeply about how our society tends to deem people under certain conditions as non-persons, like the unborn. ... In essence, the conference 'On Persons' invited me to think of how I may be a better person, moving beyond the merely academic discussion of the word."

With such a diverse array of offerings, students from a broad range of disciplines were able to engage in the conversation in a way applicable to their various interests. Daniel Schermerhorn, a senior computer engineering major, told the *Rover* that he was particularly interested in the panels offered on the subject of artificial intelligence.

Schermerhorn reflected on this experience to the *Rover*:

"The most interesting session I attended was on the relationship between persons and AI. As a Catholic software engineer, I have a responsibility to respond to the unethical usage of advanced AI ... I hope to further my understanding of this issue in order to become a persuasive voice for the promotion of Catholic morality in the software industry."

The Fall Conference has also become a destination for many students and scholars from other institutions. One such individual is Anne Casey, a senior studying philosophy and political science at Ashland University, a private Christian university in Ohio. Casey commented: "I was impressed by the strong community of young Catholics that are involved with the de Nicola Center, and their interest in theology and ethics."

She noted a colloquium titled "Embodied Persons" as one of the major highlights of her conference experience. This panel included papers from Catholic feminists Erika Bachiochi, Theresa Farnan, Alexandra DeSanctis, and Leah Sargeant. The panel featuring this group is one of the most popular panels every year.

Casey continued, "I wanted to hear Erika Bachiochi because I read her book last year, and it had an important role in my reversion to the Catholic Church, since until then I'd been unsure of the Church's social teachings."

She explained: "Something from Dr. Theresa Farnan's talk that has especially stuck with me is the idea that educating children to believe their bodies must be aligned with their identities makes it difficult for them to understand the Incarnation and the Church's moral teachings because these require belief in the unity of body and soul."

Casey continued, "I realized how detrimental a lot of the culture's teachings around gender are to a young person's identity, but this connection really draws out the high stakes of these teachings on young Catholics."

An evening keynote was given on each of the conference's three days. On the first night, the Josef Pieper Keynote Lecture was delivered by Dr. Craig Calhoun, a sociologist from Arizona State University (ASU). Titled "Persons: Created, Artificial, and Natural," his talk explored a wide range of definitions of personhood as they related to questions about politics, culture, and economics.



Image from the de Nicola Center for Ethics and Culture

The second keynote, given by ASU professor Dr. Hava Tirosh-Samuelson, was titled "Personhood, Relationality, and Responsibility: Jewish Philosophers on Contemporary Technology." Attendees described this talk as an impressively broad survey of Jewish philosophy in relation to the presented topics.

The final keynote, given by Notre Dame philosophy professor Dr. John O'Callaghan, was titled "Are There Failed Persons? Am I One of Them?" The lecture responded to and rejected a "social-psychological" definition of personhood, which has been utilized to exclude the personhood of unborn people and the disabled. Students listed this lecture as a particular highlight of the conference.

Cuoto responded to the lecture: "The idea of friendship as the natural condition between all human beings from Professor O'Callaghan's talk will stick with me forever." Casey framed the talk in reference to Ohio's recent implementation of a constitutional guarantee for abortion, stating, "I wish more people could have heard this talk."

In an interview with the *Rover*, Dr. O'Callaghan reflected on his lecture and on the conference as a whole: "I thought it was very good to have so many people come, there's nothing like it on campus, certainly no other academic conference anywhere close to the size of it. It indicates the quality perceived in the conference. The keynotes were

very knowledgeable, there was a very nice range of sessions arranged around different ways of thinking."

O'Callaghan credited three sources of inspiration for his lecture: Alasdair MacIntyre's work *Dependent Rational Animals*, the oft ignored history of the term "person" and its corruption within modern scholarship, and O'Callaghan's family experience as the father of a son with Down's Syndrome. How children with Down's Syndrome relate to society's definitions of "person" was a major point of concern within the lecture, as O'Callaghan believes that modern definitions of personhood leaves those with the disorder particularly vulnerable to dehumanization.

O'Callaghan remarked that there is a distinct need for a reexamination of the term "person" within modern philosophy and medical ethics, to the point where he would "banish the term" if given the opportunity. He noted, "[The term] 'personhood' is employed philosophically and culturally in service of killing human beings; it is almost never a point of concern in moral philosophy except in that context."

O'Callaghan emphasized the need for a reformation of thinking around the concept of human teleology, explaining that modern science may have missed the mark in abandoning the concept. He explained that we are "developmental beings," meaning that healthy human persons

grow towards their ideal states as rational and free beings, but their identity as persons does not depend on their status as such.

Other than his own lecture, O'Callaghan highlighted Dr. Tirosh-Samuelson's keynote as particularly impressive. O'Callaghan also praised presentations given by his former students, John Schwenkler and Bob Siegfried, in colloquia on "Metaphysics and Personhood" and "Personhood and Postliberalism."

At the end of the conference, O. Carter Snead, the recently appointed Charles E. Rice Professor of Law and director of the dCEC since 2012, announced that he will not be serving another term in his position at the dCEC, finishing out his last term as director on June 30, 2024. Snead reflected upon the achievements of the Center under his tenure and reaffirmed the need for the center to continue promoting a culture of life and "the counter-cultural nature of the Catholic position."

The full list of events and talks in the conference is available on the dCEC website.

**William Hunter** is a senior in the joint major of theology and philosophy. If not contemplating the ascetic value of watching ND's offense this season, he can be contacted at [whunter2@nd.edu](mailto:whunter2@nd.edu).

WRITE FOR THE ROVER, EMAIL [NSCHMIT2@ND.EDU](mailto:NSCHMIT2@ND.EDU)

Drag Show  
*continued from front*

to sponsors, or who contacted us and expressed interest. ... Some of them were faculty associated with FTT and other departments that were sponsoring it.” The Department of Music, the Initiative on Race and Resilience, Department of American Studies, Gender Studies Program, and the Institute for Scholarship in the Liberal Arts co-sponsored the event.

Wojcik continued, “I wish we could have had them [tickets to the performance] available more freely. Had we not had the threat of people buying them and

getting them and then walking out, more people could have come, more different people could have come.”

While Wojcik claimed that NDPD asked for the ticketing plan to be changed due to the “plan for people to get tickets and not use them,” the The DPAC Media Outreach Specialist, however, told the Rover that the “Notre Dame Police Department requested that tickets for the ‘What a Drag’ Performance be pre-allocated due to heightened security concerns given the national media attention the event had received.”

“Our primary objective was the safety of the attendees, panelists, and artists present,”

their statement concluded.

NDPD did not respond to multiple requests for comment regarding the ticketing policy.

At the start of the performance, Professor Wojcik told the audience, “Welcome to Notre Dame’s first, and I’m betting last, drag show,” according to a report by the *Observer*. She continued, “If you want more drag shows on campus, by all means, make that noise. Talk to the administration. I’m not going to organize it, but you could. And that would be fabulous, and I think Legends should have drag night, and it would be super, super fun.”

Bishop Kevin Rhoades of the Catholic Diocese of Fort Wayne-South Bend was at the

university for the de Nicola Center for Ethics and Culture’s Fall Conference while the drag performance occurred. On the same evening as the show, Bishop Rhoades celebrated Mass at the Basilica of the Sacred Heart where he condemned the hosting of the drag show on campus.

He remarked, “We had a beautiful liturgy, a very holy Mass, but there is something very unholy happening on this campus tonight ... We have a responsibility to uphold persons, but part of that is protecting the dignity of women.”

An attendee of the Mass described that Bishop Rhoades “deplored the evil taking place

tonight on campus and asked the whole congregation to pray a Hail Mary for the change of heart of those promoting it.”

**Nico Schmitz** is a senior from Los Angeles, California in the Program of Liberal Studies. He can be reached at nschmit2@nd.edu.

**Peter Rzepniewski** is a sophomore reconsidering his life choices in studying finance. When he is not following Nancy Pelosi’s trading techniques, he can be found at St. Mary’s Lake searching for his ID. For tips and tricks, please email [przepnie@nd.edu](mailto:przepnie@nd.edu).

New Chair Elected  
*continued from front*

magazine and one of the Top 100 Most Influential People in Corporate Governance by *Directorship* magazine.

Throughout his career in corporate governance, Veihmeyer has become notable for his commitment to “diversity and inclusion.” In a 2017 article, he stated, “Diversity in my view is actually an outcome of building a culture of inclusion in your organization.” He continued, “Inclusion and diversity are fundamental to our business strategy, and not something that’s ‘nice to have.’ Unless people in your organization think [that] you see building an inclusive culture that stimulates diversity as fundamental to both the organization’s and their success, it simply won’t be a priority.”

In 2011, Veihmeyer was recognized for this commitment by Diversity Best Practices, “the leading source of insights for corporate DEI and talent teams.” He received the “CEO Diversity Leadership Award ... for embedding a commitment to diversity and inclusion excellence throughout KPMG.”

Veihmeyer has also been recognized by members of the LGBTQ community for his work in leadership roles. In 2012, on behalf of KPMG, he accepted the “Straight for Equality in the Workplace Award” from PFLAG National, “the nation’s largest organization dedicated to supporting, educating, and advocating for LGBTQ+ people and those who love them.”

According to their website, “Straight for Equality is a national

outreach and education program created in 2007 by PFLAG National to empower new allies who don’t necessarily have a family connection to the lesbian, gay, bisexual, transgender, and queer (LGBTQ+) community.”

Veihmeyer was also quoted in the March 2012 issue of *Lesbian/Gay Law Notes* journal. An article in this issue relays a statement from Veihmeyer regarding diversity at KPMG: “We are committed to a culture of inclusiveness and value the contributions of all of our people. Diversity is a business imperative. For our firm to continue to be a great place to work and build a career, we must be able to attract and retain the best people with the skills and determination to deliver above and beyond regardless of their sexual orientation.”

Until Veihmeyer becomes chair next summer, Brennan, the current chair, will retain the chair’s duties, and Veihmeyer will serve as vice chair.

Among its other responsibilities, one of the most important tasks on the Board’s schedule under Brennan is the selection of the next president of the university following the resignation of Fr. John Jenkins, C.S.C. The new president will take over the position at the end of the 2023–2024 academic year.

According to an email from Brennan to all faculty of the university, the board will use a “Faculty Consultation Committee” to “inform its recommendation and the Board’s decision.” This is in accordance with the university bylaws, which state, “The President of the University shall be elected



Image from Notre Dame News

by the Trustees from among the clerical members of the Congregation, after receiving recommendations made by the Governance and Nominating Committee of the Board. The Governance and Nominating Committee, before submitting any nominations to the Trustees, shall request a recommendation or recommendations for the office of President from the Provincial of the Congregation. The Governance and Nominating Committee may also receive recommendations from any other interested person or persons.”

The current Provincial Superior, Fr. William M. Lies, C.S.C., was elected in 2018. Fr. Lies was previously Vice President for Mission Engagement and Church

Affairs at Notre Dame. He also served as Executive Director of the Center for Social Concerns from 2002 to 2012.

Brennan named Nathan Hatch as the Chair of the Faculty Consultation Committee. Hatch currently serves on the Board of Trustees and is a member of the Board’s Governance and Nominating committee. Hatch previously served as Dean of Notre Dame’s College of Arts and Letters from 1983 to 1988 and as provost of the university from 1996 to 2005. From 2005 to 2021, Hatch served as President of Wake Forest University. Hatch’s other past executive experience includes serving as Chair of the NCAA Division I Board of Directors and

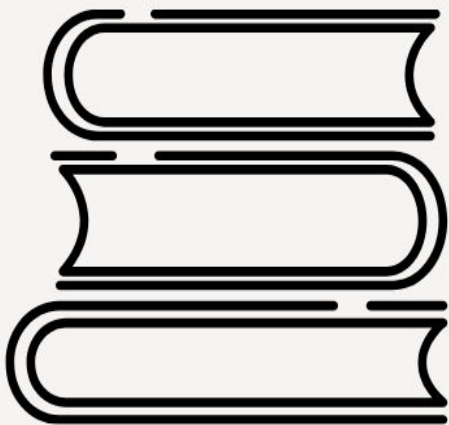
Chair of the Board of Directors of the National Association of Independent Colleges and Universities.

Brennan also listed eight members of the Faculty Consultation Committee, five of whom were elected by the Academic Council, with the remaining three appointed by Brennan. Those elected by the Academic Council are Patricia Champion of Biological Sciences, Rick Garnett of the Law School, Maria McKenna of Africana Studies and the Institute for Educational Initiatives, Laura Miller-Graff of the Keough School of Global Affairs and Psychology, and Eric Sims of Economics.

The remaining three, appointed by Brennan, are Luis Fraga of Political Science and the Institute for Latino Studies, Glen Niebur of Aerospace and Mechanical Engineering, and Ann Tenbrunsel of Management and Organization.

According to one member of the Faculty Consultation Committee, the specifics of the process for electing the next president are confidential, with knowledge of its proceedings limited to committee members.

**Michael Canady** is a sophomore studying classics and constitutional studies. If you would like to support his campaign to be Fr. Jenkins’ successor, email him at [mcanady2@nd.edu](mailto:mcanady2@nd.edu).



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# Sister Raffaella Petrini Presents Keeley Vatican Lecture

## Secretary General of the Vatican City State discusses a “Leadership of Care”

**BARTOSZ KAROL CHRAMIEC**  
Staff Writer

The 18th annual Terrence R. Keeley Vatican Lecture was given by Sister Raffaella Petrini, F.S.E., who serves as the Secretary General of the Pontifical Commission of the Vatican City State, the legislative body of the Vatican. Sr. Petrini, a Franciscan Sister of the Eucharist, earned a doctorate in social sciences from the Pontifical University of Saint Thomas Aquinas in Rome, where she is now a professor of economics.

In her lecture, entitled “Integral Human Development through a Leadership of Care,” she proposed an answer to the so-called “social question,” addressing how social, political and business structures can be more conducive to human and spiritual development. According to Sr. Petrini, this is attainable through the use of a new leadership model informed by Catholic social teaching.

Notre Dame Vice Presidents Fr. Bob Dowd, C.S.C., Fr. Austin Collins, C.S.C., and the U.S. Ambassador to the Holy See, Joe Donnelly, attended the lecture. Fr. Collins introduced Sr. Petrini, noting that she “has constantly been an example and wise servant leader who seeks the care of the whole person while pursuing excellence in service.”

The talk was split into four sections. She began with a brief introduction to Catholic social teaching. According to Sr.

Petrini, Catholic social teaching is the way in which “the Church presents Her response to the ethical questions raised over time by human societies.” She noted that Catholic social teaching “offers guiding principles, not technical solutions.”

Sr. Petrini explained that the “social question” originated in the class conflict of the late 19th and early 20th centuries between factory workers and factory owners. Since then, it has evolved into a “radically anthropological” question, as Pope Benedict XVI describes in *Caritas in Veritate*. According to Sr. Petrini, in that encyclical, the late Pontiff touched “upon, among other aspects, the way human life is manipulated and transformed by technology.” Sr. Petrini also quoted Pope Saint Paul VI’s thoughts on human development, the crux of the “social question,” that he gives in *Populorum Progressio*: “In order to be complete and authentic, it must foster the development of each man and of the whole man.”

The second section focused on the value of work within Catholic social teaching and how it can inform leadership. In *Laudato Si’*, Pope Francis writes that work

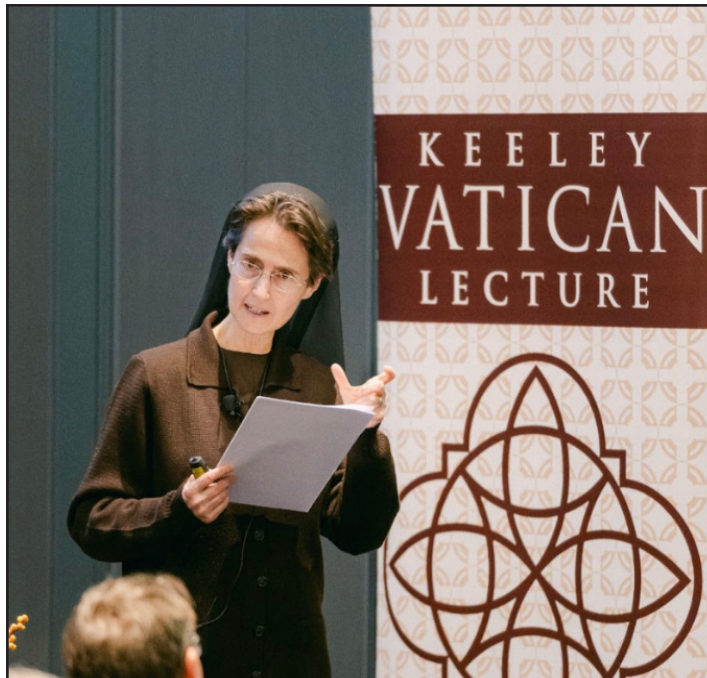


Image from the Nanovic Institute

is not only a necessity but an integral “part of the meaning of life on earth” because it offers a “viable path to growth, human development, and personal fulfillment.” If work is integral to human development, then, Sr. Petrini argues, we must shift “from organizations that are primarily oriented towards efficiency and profit [and] competitiveness and personal gain, towards organizations that are essentially human-centered and sensitive to moral ethics—open to reciprocity and solidarity.”

Sr. Petrini then juxtaposed the features of two divergent leadership models in the third section of the lecture, a “neo-managerial” model and a more human-centered model. The goal of the “neo-managerial” model, Sr. Petrini said, is “the pursuit of

before their professional significance, allowing for a greater “sense of belonging” in the workplace.

In the fourth section, Sr. Petrini defined some principles for what she terms a “leadership of care” oriented towards the human development of employees. Indispensable to this approach are “leaders in service of the people they lead,” instead of “managers directing and controlling people.” Under the “leadership of care,” businesses would shift focus from “maximizing value for shareholders to the ways in which leaders can make the lives of their team members easier ... physically, cognitively, [and] emotionally.”

Sr. Petrini concluded the

mere profit and organizational efficiency,” which then “brings forth a very rigid separation between private life and professional life.” This separation gives rise to “profound personal dissatisfaction, frustration, and disappointment” among employees.

The more human-centered model, according to Sr. Petrini, is one that places the human significance of its business activities

lecture by saying that a “leadership of care” must “tend first and foremost to the fragility of people and persons, ... acknowledge the centrality of the human person, ... nurture the gifts of each man and woman, and ... invest in individuals and in those settings like the workplace where their talents are shaped and can truly flourish.”

After the lecture, there was a question-and-answer session, and, at the very end, Dr. Clemens Sedmak, Director of the Nanovic Institute, gifted Sr. Petrini with a framed painting comparing the dome of St. Peter’s Basilica and Notre Dame’s own Golden Dome.

Freshman Matthew Scherber told the *Rover*, “Sr. Petrini spoke clearly to what it means to lead in an integrated manner, embracing the many diverse and often disparate aspects of a person’s life. She invited leaders to not only be managers of ‘human resources,’ but also loving witnesses of the Gospel who harmonize solidarity with their productivity.”

The lecture is available through a recording by the Nanovic Institute.

**Bartosz** can be found procrastinating in one of the many rooms of the Knights of Columbus building on campus. If you are not a knight and therefore unable to stop Bartosz from procrastinating further, send him a filial rebuke at bartosz.chramiec@nd.edu.

# Lay Dominicans in the Notre Dame Community

## Academics reflect on new local chapter of Third Order Dominicans

**BARTOSZ KAROL CHRAMIEC**  
Staff Writer

In January of this year, three Notre Dame academics organized a local fraternity of the Third Order Dominicans. Under the guidance of Fr. Henry Stephan, O.P., a doctoral student in Notre Dame’s Medieval Institute, Don Stelluto (Co-Director of the Center for Citizenship and Constitutional Government), David Lutz (Professor of Philosophy at Holy Cross College), and Francesca Murphy (Notre Dame Professor of Theology) will endeavor to live out Dominican spirituality in their personal and professional lives.

Members of third orders, nowadays typically termed as “professed laity,” are associated with a particular religious order. The Dominican Lay Fraternities are one branch of the Order of Preachers, more commonly known as the Dominicans.

In an email interview with the *Rover*, Dr. David Lutz explained why he and his colleagues organized a local lay Dominican fraternity: “Saint Dominic de

Guzmán founded the Order of Preachers in 1216 for the purpose of preaching and the salvation of souls...the three of us formed this new Lay Fraternity of St. Dominic in order to promote the purpose of the Dominican Order where we live and work.”

Dr. Don Stelluto, who serves as the leader of the local lay fraternity, was also interviewed by the *Rover*. In the interview, he shared that he has been a lay Dominican since May of 1995, when he was a graduate student at the University of Maryland. He explained that “The Dominican call to balancing the contemplative life with life in

the world spoke to [me] as [I] prepared for an academic career.”

He told the *Rover* that within 11 months, the local chapter of lay



“Allegory of the Virgin Patroness of the Dominicans,” By Miguel Cabrera

Dominicans has quickly grown to have 25 members, 22 of whom are currently in the novitiate period of their formation.

According to Stelluto, these lay Dominican novices have been received into the order and are in formation prior to their temporary profession in the spring. A profession is a solemn promise to “live the charism of the order,” as Stelluto noted. After temporary profession, Dominican lay fraternity

members continue their study and formation, leading to their perpetual profession three years later (they continue formation for the rest of their lives). Stelluto added that novices, “upon their reception into the order...are vested with the Dominican scapular and become participants in the charism and good works of the order.”

Many third orders in religious communities, including the lay Dominicans, originated in the 13th century, “a time of lay renewal and greater inclusion of laity into the life of the Church,” according to Stelluto. Many of them belong to mendicant orders such as the Franciscans, Dominicans, and Carmelites. Mendicant orders differ from monastic orders in that mendicants—called friars—live their charism out in the world, traveling and adopting a lifestyle of poverty, rather than living a more secluded life within the walls of a monastery, as do monks.

Study is an important aspect of Dominican spirituality, as

*continued on pg. 7*



# Knights of Columbus, Catholic Men of Service

## *An inside look at the world's oldest and largest KofC college council*

**SAM MARCHAND**  
Staff Writer

Founded by Bl. Michael J. McGivney in 1882, the Knights of Columbus has grown from a small New England benefit society to the world's largest Catholic fraternal service organization. The Knights of Columbus—founded on the four virtues of charity, fraternity, unity, and patriotism—actively promotes and defends Catholic teaching, taking stances against abortion, contraception, socialism, and racism. Today, more than 1.9 million men around the globe are Knights of Columbus.

Additionally, it currently insures Catholic families around the world for over \$120 billion—much of it in life insurance. Its massive life insurance operation was created to support Catholic families whose breadwinner died in factory accidents, a common occurrence among immigrant communities in the mid-19th century.

Notre Dame's own Knights of Columbus Council 1477 was founded in 1910. In 1924, it clashed with the Ku Klux Klan (KKK) in South Bend during a planned KKK demonstration. After the students broke up the rally, local Klan members penned an angry letter to Notre Dame's president, Fr. Matthew J. Walsh, C.S.C., that is now proudly displayed in the Knights of

Columbus building on campus.

In an interview with the *Rover*, Christopher Winter, the Grand Knight of Council 1477 and a sophomore at Notre Dame, shared his experience with the knights. He joined Council 1477 his freshman year, following in the footsteps of his grandfather who graduated from Notre Dame in 1952. Winter stated, "I knew about the charitable work, and I really supported it." Winter was the faith coordinator for the Council 1477 his freshman year and was elected Grand Knight this past spring.

When asked about Council 1477's charitable works at Notre Dame, Winter first mentioned the council's biggest fundraiser: "Every home football game, we grill steaks and sell them as sandwiches for charity." So far this semester, Council 1477 has brought in more than \$125,000 in revenue from the steak sales, donating all \$76,000 of the profits to local charities in the South Bend area. In total, since steak sales began in 1973, Council 1477 has donated over 1.5 million dollars to local charities. Lines at the steak sales in front of the Knights of Columbus building routinely stretch for hundreds of feet along Notre Dame's South Quad.

Council 1477 also participates in Coats for Kids, a nationwide program that aims to provide winter clothing for underprivileged youth. Recently, the national Knights



Image by the Irish Rover

of Columbus organization announced that the campaign had just donated its one millionth coat to a child in need in Denver, Colorado.

Winter also detailed how Council 1477 lives up to Bl. Michael McGivney's original mission for the organization: "This is essentially a fraternity of Catholic men doing work for charity but also growing in faith together and growing in love for God." In the absence of Greek life at Notre Dame, Council 1477 serves as a Catholic fraternal organization for men to grow closer to God through service.

When asked how his membership in Council 1477 has shaped his experience at Notre Dame, Winter answered, "Coming from Mississippi, there weren't a lot of Catholic opportunities to serve something larger than myself... the Knights became the club I was most involved in." The goal of Notre Dame Knights of Columbus was described by Winter as "building a fraternity of Catholic men for the twin purposes of charitable work and fellowship."

The Knights of Columbus is actively involved in several aspects of Catholic life at Notre Dame.

"We work with Right to Life [RtL] and pray the Angelus before their Masses on Friday," Winter stated, adding that the RtL formal dance took place in the Knights of Columbus building last year. The Knights also cooked for RtL's LifeFest event and the Faculty for Life picnic.

Winter also noted the importance of their building on campus for their operations. He said "No other club has their own building, and to be able to have other clubs—Catholic clubs—come in and use it to promote the Catholic mission of the university is a great privilege." The Knights of Columbus building sits between the Coleman-Morse Center and Walsh Hall on the corner of South Quad and God Quad. Before Council 1477 was given the building in 1968, it was the Notre Dame post office.

The next steak sandwich sale will take place before the football game against Wake Forest on November 18 in front of the Knights of Columbus building.

**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.

# Exploring the Basilica's Tabernacle

## *Realizing a vision of the New Jerusalem*

**DANIEL MARTIN**  
Staff Writer

Under the apse of Notre Dame's Basilica of the Sacred Heart stands a monumental altar topped by a golden tabernacle tower. The tabernacle's design, based on the vision of the New Jerusalem in the Book of Revelation, has housed the Blessed Sacrament at the heart of campus since Fr. Sorin purchased it in the late 1870s.

Katie Pestler, Coordinator of Basilica Tours and Hospitality, explained the history of the unique tabernacle and the altar upon which it stands to the *Rover* saying, "The tabernacle and altar are one piece ordered by Fr. Sorin from a Parisian artisan in the late 1870s." While Sorin had gathered donations to cover the costs of the altar itself, he lacked funds for the hefty tariff, and the altar remained on the far side of the Atlantic.

Pestler continued, "Sorin and the other university leaders figured that they could enter the

altar into the World's Exhibition that was being hosted in Philadelphia that year. The altar won an award and was at the exhibition for three months before being shipped to Notre Dame and put in the basilica. This was long enough that it was considered a work of public art, so Congress ended up paying the tariff for the altar!"

In the Book of Revelation, St. John describes the heavenly Jerusalem as "great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; and on the north, three gates; and on the south, three gates; and



Image from basilica.nd.edu

on the west, three gates. And the wall of the city had twelve foundations, and in them, the

twelve names of the twelve apostles of the Lamb" (Rev. 21:12-14).

Pestler noted that the intricate architectural details of the tabernacle are derived directly from that passage, "Each side of the tabernacle has three blue doorways, which are the twelve gates of the city, and each doorway or 'gate' has an angel above guarding it. The names of the twelve tribes of Israel and the twelve Apostles are written by each gate. At the top of the tabernacle's spire is a lamb holding a cross with a banner over it. In Revelation the lamb is the symbol for Jesus, the Sacrificial Lamb, and the cross is the reminder of how

Jesus died. The banner on the cross is the sign of His victory over death."

This vision of the New Jerusalem is presented in tandem with the witness of the martyrs who died laboring in the earthly city. The high altar upon which the tabernacle rests holds the remains of St. Marcellus, a Roman centurion who was martyred for his refusal to participate in the pagan birthday celebrations of Emperor Maximian in the year 298 AD.

William Smith, a basilica tour guide, further explained the theological connection between the tabernacle and the altar, which "contains six niches in which figures representing the cardinal and theological virtues stand, as if sentinels or caryatids. The cardinal virtues stand on the corners, while the theological virtues of faith and hope stand directly below the tabernacle itself, supporting the vertical movement. Smith noted that "the tabernacle itself embodies the virtue of love."

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## Robert F. Kennedy, Jr. Announces Independent Presidential Bid

*RFK aims to upset existing dynamic between party frontrunners, build new electoral coalition*

PJ BUTLER  
Politics Editor

Environmental lawyer and pharmaceutical safety advocate Robert F. Kennedy, Jr. announced that he would continue his ongoing presidential campaign as an independent at an event at Independence Mall in Philadelphia on October 9. A lifelong Democrat, Kennedy argued that the party of his father and his uncle no longer offered a suitable vehicle for his White House bid. The move could potentially have major consequences for the outcome of the 2024 presidential race.

Kennedy's remarks began with an appeal to the group he described as "the dispossessed": Americans living from paycheck to paycheck, suffering from chronic illness, and beholden to addiction. These people, Kennedy stated, have been denied a voice in political decision-making by elites in Washington, D.C. and the two-party system.

Drawing on the revolutionary imagery of the speech's setting, Kennedy proclaimed, "We declare independence from Wall Street, from Big Tech, from Big Pharma, from Big Ag[riculture], from the military contractors and their lobbyists." He continued, "We declare independence from the mercenary media that is here to fortify all of the corporate orthodoxies from their

advertisers and to urge us to hate our neighbors and fear our friends."

"It's more than independence from two parties. It's independence from tribal thinking," the Camelot scion said. Kennedy presents himself as a candidate whose stances can appeal to disaffected voters on both the left and right. While his questioning of the safety and efficacy of COVID-19 vaccines caused him to draw the ire of many mainstream institutions during the pandemic, health freedom remains a central pillar of his insurgent campaign.

Additionally, Kennedy has also voiced strong opposition to the national security state. The platform page of his website says, "The intelligence agencies spy on our own people. Government and tech platforms conspire to surveil and censor the public." For Kennedy, the issue is personal; he has repeatedly stated his belief that the CIA bears responsibility for his father's and uncle's assassinations.

However, Kennedy also supports several policies which are more popular among liberals. He has proposed a federal reparations program called "Targeted Community Repair," arguing that funds are needed to rebuild black communities which suffer from a lack of basic infrastructure and generational wealth. Additionally, Kennedy is pro-choice. Although he said that he would accept a fifteen-

week abortion ban at an August campaign event, his campaign staff quickly amended the candidate's statement. "Mr. Kennedy's position on abortion is that it is always the woman's right to choose. He does not support legislation banning abortion."

Kennedy had teased a switch to running as an independent for weeks leading up to the official announcement.

Prior to Kennedy's entrance into the race in April, the Democratic National Committee (DNC) took steps to upend the usual primary calendar—which begins with the Iowa caucuses and the New Hampshire primary—and move contests in South Carolina, Georgia, and Michigan to earlier positions in the schedule.

Proponents of the change claim that it will make the primary process more reflective of the Democratic Party's electorate, but during his Philadelphia speech, Kennedy labeled the revisions as part of a broader effort to deny his supporters a voice within the party. Faced with an uphill battle in the Democratic primaries



Image from Robert F. Kennedy, Instagram

and President Biden's refusal to debate, Kennedy said that becoming an independent was the most logical path forward.

"The Democrats are frightened that I'm going to spoil the election for President Biden. And the Republicans are frightened that I'm going to spoil it for President Trump. ... My intention is to spoil it for both of them. And only that inside-the-beltway myopia deludes them into thinking that [my campaign] has no chance of winning."

Despite Kennedy's insistence that he does not intend to peel away votes from one candidate in particular, initial responses to the pivot suggest that his

presence on the ballot may be significant enough to alter the outcome of the November 2024 general election. An October 11 poll conducted by NPR, PBS NewsHour, and Marist College indicated that, despite Trump polling closely with Biden in a two-way race, Kennedy's independent run would provide a significant benefit to the current president's re-election. The survey suggested that Biden would win by seven points in a hypothetical three-way contest. In this scenario, Kennedy would draw five percent of Biden's support, ten percent from Trump, and twenty-nine percent of independent voters.

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### Lay Dominicans

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it is one of the four pillars of Dominican life alongside prayer, community, and apostolate (preaching). Because of this, the academic pursuits of lay Dominican professors gain further significance. In an email to the *Rover*, Abigail Favale, a professor with the McGrath Institute for Church Life and lay Dominican novice, explained, "When rightly rooted in prayer and springing from a vibrant interior life, study becomes not just about the 'life of the mind' or academic pursuits, but about pursuing the fullness of truth in the light of Christ." She continued, "Much of my work as a professor and writer involves 'contemplating and sharing the fruits of that contemplation,' which is one of the mottos of the

Dominican order."

When speaking about the Dominican pillar of apostolate, Stelluto noted that "Dominican laypersons are called upon to preach, not as the ordained friars do, from a pulpit, but through their actions, their work, the ways that they treat others, and in the daily circumstances of their lives and vocations in the world."

He continued by explaining the importance of study to preaching: "how can we better understand and preach the truth through our actions if we do not study, reflect on what we study, and consider how God calls us to share what we have learned? This is the great challenge of a lay Dominican but done within a supportive community of faithful brothers and sisters, also a great joy."

When asked about why she decided to join the lay

Dominicans, Favale said she was drawn by the example of St. Catherine of Siena, a lay Dominican whose life interested her even before she converted to Catholicism. "Like all Dominicans, [St. Catherine] is devoted to the pursuit of truth, but in her writings, truth is a 'who,' not a 'what'—truth is Christ, and her life is marked by a profound desire to belong to him at all costs."

"Our lay fraternity would not have ever been possible without the incredible and consistent support of Fr. Henry Stephan, O.P., St. Pius X Catholic Church in Granger (where we meet), the pastor there, Fr. Bill Schooler, and Ashley Logsdon, the Director of Adult Faith Formation," Stelluto said.

Stelluto concluded the interview by sharing what he wishes for the future of the local

lay Dominican fraternity: "We continue to receive questions about how to get started as a lay Dominican and we look forward to our Dominican fraternity here growing in faith and numbers. Our greatest hope, though, is that our work as a fraternity will aid many in the South Bend/ Michiana area to grow closer to God, to hear the guidance of the Holy Spirit in their lives, and to love Christ more as they deepen their life of prayer, study, and fraternity with others."

**Bartosz** sometimes plays the organ at Log Chapel Mass. If you would like to send an email to him about all the mistakes he made, he can be embarrassed at bartosz.chramiec@nd.edu.

### Basilica's Tabernacle

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noted that "the tabernacle itself embodies the virtue of love."

Pestler also remarked that the tabernacle has "the names of all the original donors [inscribed] inside of it. This was offered as an incentive to donate and now those people are remembered at the basilica Masses." Externally, its purpose is announced by an angel positioned on the Lady Chapel side of the tabernacle carrying a banner, which bears the inscription "*Ecce tabernaculum Dei cum hominibus*," meaning "Behold the dwelling place of God with men" (Rev. 21:3).

Tours of the Basilica of the Sacred Heart are available everyday, except Saturday, free of charge.

**Daniel Martin** is a junior from Skippack, Pennsylvania majoring in the Program of Liberal Studies and Italian. He can be contacted at dmarti29@nd.edu, though until he emotionally processes the Phillies' playoff loss, his response time may be protracted.





# CCCG and Law School Host Panel on Establishment Clause

## Law professors discuss new book on religious freedom

**MARK BALLESTEROS**  
Staff Writer

The Center for Citizenship and Constitutional Government (CCCG) hosted “Agreeing to Disagree: How the Establishment Clause Protects Religious Diversity and Freedom of Conscience” on November 8. The panel discussion between Nathan S. Chapman, Pope F. Brock Professor of Law at the University of Georgia School of Law, and Donald Drakeman, CCCG Distinguished Research Professor, focused on the legal, political, and philosophical origins of the Establishment Clause as well as its implications for modern political discourse.

The subject of the discussion was Chapman’s 2023 book, *Agreeing to Disagree*, which he co-authored with Michael W. McConnell, Director of the Constitutional Law Center at Stanford University. Chapman began the panel by arguing that the conventional idea of “separation of church and state” fails to accurately capture the meaning that the Framers intended in the writing of the Establishment Clause. This interpretation, he said, wrongly suggests that the church and state are at odds with one another. Rather, Chapman claims that they simply intended to prevent the federal government from incentivizing religious uniformity. The Establishment

Clause, considered alongside the Free Exercise Clause, permits an “agreement to disagree” on religious matters.

As a historical matter, Chapman pointed out that half of the states retained some form of religious establishment at the time of the First Amendment’s adoption in 1791. Although the term “establishment of religion” would have been understood by everyone at the time it was added to the Constitution, Chapman and McConnell’s book aims to clarify how the Founder’s conceptions of the “establishment” and “free exercise” of religion have been understood in judicial interpretation and broader public discourse.

Drakeman, who joined the panel via Zoom, offered limited praise for the book, saying that the principles of agreeing to disagree “could be the future” as a way to make peace amidst America’s increasing political polarization, and hoped that Chapman’s work may help build the case for the conservative-controlled court system to move towards a stance more friendly to religious interests.

However, Drakeman thought that the book failed to go far enough in advocating for a more robust approach to religious

freedom in the public square. He argued an even more narrow

case for this view in his 2009 book *Church, State, and Original Intent*.

Junior John Soza, a Menard Family Tocqueville Fellow with the CCCG, related the event to one of his classes. He told the *Rover*, “The lecture helped crystallize some of the topics discussed in a class I am currently taking taught by Professor Muñoz on church and state issues.” Soza added that he “came away with a better understanding of how the Supreme Court is likely to rule in future cases” involving religious freedom.

The 2022 Supreme Court case *Kennedy v. Bremerton School District*



Image from the University of Georgia School of Law

view of the Establishment Clause, arguing that the sole purpose of the clause was to prevent the federal government from establishing a national church. He also mentioned the idea that “no group can use its power to promote its religion . . . [represents] the establishment of Baptist theology.”

Instead, he said, the government can use political power to promote some religious ideas, as long as they do not establish a national church that clearly preferences one denomination over another. Drakeman argued a cohesive

was a focal point of the panel discussion. A landmark decision in the history of Establishment Clause jurisprudence, the case overturned the central element of the court’s 1971 decision in *Lemon v. Kurtzman*, which established the “Lemon Test,” a tripartite method of determining whether laws relating to religious expression were constitutional.

The subject of the *Bremerton* case was an attempt by the school district to prevent a high school football coach from praying on the field after games. While the Washington school district feared that the prayer would

be viewed as a violation of the Establishment Clause, the court ruled 6-3 that the district had no right to restrict the coach. Both panelists spoke positively about the decision, concurring that it represented a move by the conservative-controlled court towards a more friendly stance on religion in the public sphere.

“I was particularly interested in the discussion of *Kennedy v. Bremerton*. The circumstances that Professor Chapman laid out related to prayer in the locker room versus prayer on the field made me rethink how I understood the case,” said Soza.

Junior Nathan Desautels explained that the panel made him more optimistic about the future of religion in America: “I thought that the panelists made strong legal arguments, which I hope the court will take into account in future cases. By moving towards a public culture which is more hospitable to religion, we will help make the way for a complete victory of Catholicism in political life.”

**Mark Ballesteros** is a senior from Westport, Connecticut studying finance. Currently president of the Notre Dame College Republicans, he describes himself as “the only real classical liberal” and a “Lee Kuan Yew enthusiast.” He can be reached at mballes2@nd.edu.

# Students React to Third GOP Presidential Debate

## Candidates make strong statements on foreign policy while Trump retains lead

**AEDAN WHALEN**  
Staff Writer

In the shadow of President Trump’s fifty-six-point polling lead, five challengers for the Republican presidential nomination took to the debate stage on Wednesday, November 8 in Miami. Florida Governor Ron DeSantis, former United Nations ambassador Nikki Haley, entrepreneur Vivek Ramaswamy, former New Jersey Governor Chris Christie, and United States Senator Tim Scott sparred over issues ranging from foreign policy to border security.

The debate was marked by an aggressive performance from Ramaswamy, who attempted to follow through on his promise to “be unhinged” on stage. The field’s youngest candidate played offense from the outset, slamming Haley as “Dick Cheney in three-inch heels” and predicting that she and Ron DeSantis would repeat “the mistakes of the neocon establishment, [which sent] thousands of our sons and daughters to die.”

Haley criticized Ramaswamy at the second debate for his campaigning on TikTok; this time around, Ramaswamy turned the criticism back on the former South Carolina governor, criticizing her daughter’s presence on the platform. “She made fun of me for joining TikTok while her own daughter was actually using the app for a long time, so you might want to take care of your family first,” Ramaswamy said. Haley retorted: “Leave my daughter out of your voice” before calling the entrepreneur “scum.”

Many students were favorable to Ramaswamy’s performance. “Vivek was electric. We all saw Haley walk all over him in the last two debates, but this time he really came back with a vengeance. He exposed Haley’s desire for ‘forever wars’ and provided a vision that placed American interests first,” sophomore Eric Gordy told the *Rover*. Junior Catalina Scheider Galiñanes offered a different perspective: “[Ramaswamy’s] mentioning of Nikki Haley’s daughter, who is twenty-five,

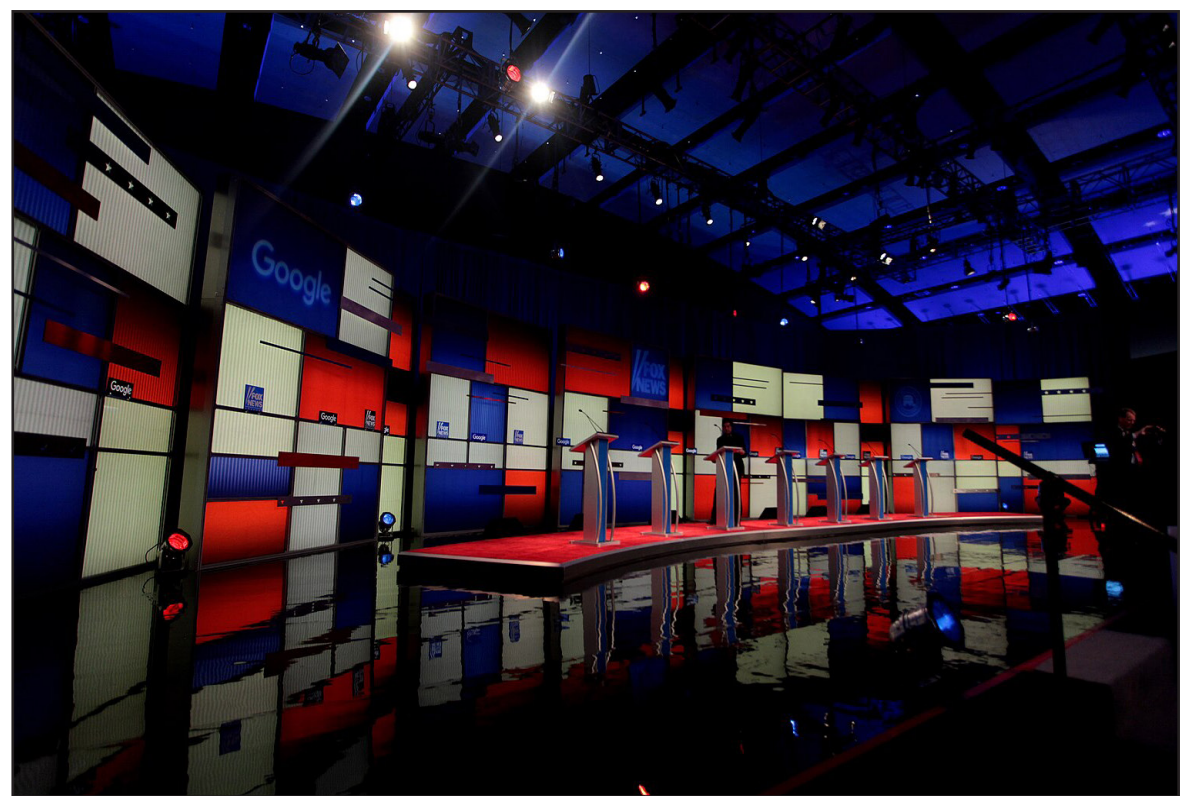


Image from Wikimedia Commons

married, and has a career in nursing was unnecessary. But Haley’s supposed ‘clapback’ was embarrassing. . . . I struggle to take Nikki Haley seriously.”

Despite their feuding, the candidates found common ground in their support for

Israel. With war raging in Gaza, moderator Lester Holt asked the candidates about the course of action that they would recommend to Israeli Prime Minister Benjamin Netanyahu. Ron DeSantis called for the Israeli forces to “finish the job

once and for all,” while Nikki Haley said that the IDF needed to “finish” Hamas. Haley continued by emphasizing the need to provide Israel with “whatever they need, whenever

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## A Doll's House 1954

“There is no ideal man of Ibsen” – G. K. Chesterton

**JAMES WHITAKER**  
Humor Editor

Carys Kresny, a professor in the Department of Film, Television, and Theatre, adapted and directed Henrik Ibsen's play *A Doll's House*, on November 9-12 at the DeBartolo Performing Arts Center. While Ibsen's original was premiered in Denmark in 1879, Kresny's adaptation takes place in a post-war America with an abridged, modernized script, impressive technical effects, and a stellar cast.

*A Doll's House* presents the audience with an intimate view of the Helmer family, whose life together first appears picture-perfect until the audience begins to perceive the cracks.

Notre Dame junior Kate Turner played Nora Helmer, the apparently ditzzy and sweetly charming housewife of lawyer Theodore (originally Torvald) Helmer, played by Parker Fulton Feltermann, a Notre Dame first-year law student. Although Nora desperately desires to do right by her family, she becomes increasingly fretful and anxious as a secret from her past threatens to become known and risks Theo's career and reputation.

Reflecting on Nora's psyche, Turner said, “Nora's intentions are so good. She loves the people around her, and she wants to do what's right. But she's doing it through this lens of who she thinks she needs to be, and that's where everything falls apart.” Nora's past mistakes (which involve fraudulent money-borrowing) are only the exposition to the play; the play's plot is Nora's desperate attempt to repair the damage secretly until the quick-tempered Theo



Image from the Notre Dame FTT Department

eventually discovers it.

This need for secrecy, or fear of candor, is one of the central dilemmas for the Helmer household. Turner finds that Nora struggles with feeling the persistent need to be “wearing a mask” of perfection. Feltermann says, “Theo is so far from contemplation. I don't think, ever in his life, did he take a moment to analyze himself, or why he wants what he wants ... I've struggled with his lack of self-awareness.” Ultimately, their home is divorced from the truth, which raises the questions addressed in the dramatic conclusion: Did Theo ever really love Nora? Is it possible to form real relationships of love when honest emotional intimacy is avoided?

The genre of theater is especially unique in its ability to engage with questions like these. The

playwright raises the question and suggests an answer, but it is up to the director and cast to continue the conversation. Turner suggests that the play challenges the audience to consider the questions “What does it mean to be happy? What masks are you wearing?”

Feltermann adds, “Who do we have a duty to, and why? I think that's the central question ... Ibsen, like a lot of his peers and playwrights who came after him, puts such an emphasis on the individual. It always seems to come down to individual vs. society in some sense, and that definitely holds in *A Doll's House*.” And in the case of *A Doll's House*, the tension of “individual vs. society” is made even more local, questioning the duties and relationship of the individual to the family.

The play's controversial ending depicts Nora, desperately confused about her own identity, walking out on her husband and children. When Theo asks Nora how she can justify walking out on her “sacred duty” to her family, Ibsen, through Nora, asserts that there is a higher duty: one's “duty to self.” Ibsen's villain argues that a woman's identity as wife and mother are most important, while his heroine cares most about her identity as a reasonable human being. In a rather sinister way, Ibsen asserts a false dichotomy between the two.

G. K. Chesterton, who respected Ibsen's undeniable talent, was strongly critical of his philosophy of human happiness and the sacred institution of the home. Chesterton says, “Dante describes three moral instruments—Heaven, Purgatory, and Hell, the vision of perfection, the vision of improvement, and the vision of failure. Ibsen has only one—Hell.”

The success of modernist playwrights like Ibsen stems in part from their provocative and rebellious challenging of ordinary European family life and morals. And in many ways, their critique is well-founded. Within *A Doll's House* and especially in the character of Theo, Ibsen is criticizing the Puritan-esque “hatred of ugliness,” which characterized much of northern European and American culture. The false sweetness of the post-Puritan household is ultimately a kind of sickly sweet—it feels like too much icing meant to disguise a bland cake, or when insecurity leads to too much make-up.

This is what Chesterton's criticism comes down to: Ibsen is especially adept at depicting

the ugliness of the culture, the brokenness of homes built on dishonesty and fear, and the desperation of the hopeless. But he does not offer an alternative or solution apart from abandonment. He offers no glimpse of Purgatory or Heaven; he knows only Hell.

And yet, since Ibsen does not offer a satisfactory solution to the problem he poses, it is the audience's duty to consider whether a broken home can be redeemed. Turner offers a hopeful solution to Ibsen's problem rooted in the self-sacrificial love of Christian charity: “The show offers an image of imperfect gender roles in a broken home, but more than that, it's a reflection on human relationships. Everyone emphasizes the gender roles part, but even deeper than that, it's about selflessness and how that relates to being truly happy.”

Notre Damesenior Libby White reiterated this idea: “I found the play's ending, though impressive from both tech and talent perspectives, not at all satisfying. My main disappointment ... is the misunderstanding of what love is and what marriage is.” Perhaps loving well does demand a knowledge of self, but more than that, it demands knowing Love Himself.

**James Whitaker** is a graduate student in the Department of Theology. An avid fan of theater, Chesterton, and domestic life, he was thrilled to be invited into the Culture Section. To see him in his usual haunts, visit the Humor Section or email him at [jwhitak5@nd.edu](mailto:jwhitak5@nd.edu).

## GOP Debate

*continued from pg. 8*

they need it.”

Junior Luca Fanucchi largely agreed with the candidates' foreign policy positions. “It was very heartening to see DeSantis strongly condemn Hamas and reaffirm that if he were president, the United States would continue supporting Israel,” he explained. Fanucchi was especially pleased with DeSantis' performance, saying, “By emphasizing his own actions to protect Jewish Floridians ... who were stuck near the conflict, I believe Governor DeSantis was able to effectively emphasize the difference between him and other GOP presidential hopefuls: action over words.”

Some students, however, had concerns about the candidates' interventionism surrounding the Middle East, Ukraine, and Taiwan. Junior Nathan Desautels said, “We are told it would be too costly, too complicated, and too risky for

the House GOP to actually make a stand for border security; but when a foreign country with foreign interests is jeopardized, this ‘complexity’ suddenly vanishes. Within a matter of days, America's coffers are emptied and the Navy is swiftly deployed to foreign waters.”

Despite the discussions about high-stakes issues, other students were underwhelmed by the on-stage roster. “The debate was nothing more than a potential audition for Secretary of Transportation,” argued sophomore Shri Thakur. “None of these candidates have anything interesting to say, and none of them are ever going to come close to overcoming Donald Trump's fifty-point lead nationally. The RNC should cancel any future debates and unite around Donald Trump, who is going to be the party's nominee and the 47th president.”

Others concurred with Thakur's sentiments, finding the debate to be hollow in the

absence of the leader of the 2024 field. Scheider Galiñanes found that their “discussions were mostly unmemorable. I am still searching for more substance from the candidates.” According to recent data, DeSantis polls at only fourteen percent, while Haley and Ramaswamy clock in at eight and five percent, respectively. Tim Scott, who had been polling in the low single digits nationally, announced the suspension of his campaign on the Sunday night following the debate. “As the field narrows, will Trump enter the national debate stage? I hope so,” said Scheider Galiñanes.

**Aedan Whalen** is a sophomore in the Program of Liberal Studies and also studies political science. When he's not attending a reverent Novus Ordo Mass, you can reach out to him at [awhalen3@nd.edu](mailto:awhalen3@nd.edu).

## RFK

*continued from pg. 7*

Junior Alex DelVecchio, an economics and pre-health major, was skeptical about Kennedy's switch to the independent lane. “I found his ideas interesting at first, but it's become clear that they have less and less overlap with my own,” he told the *Rover*. DelVecchio echoed other commentators in questioning Kennedy's past political allegiances and his underlying motivations for disrupting the 2024 race.

DelVecchio added, “I'd say that I definitely wouldn't vote for him in a general election, and would encourage conservatives not to vote for him either. I feel that he may very well have been encouraged to run as a spoiler to draw votes away from Trump, but I think at the end of the day his effect will be less clear and concrete. He may even end up taking more from Biden in my opinion, just from disaffected and anti-interventionist leftists.”

Joe Bufl, a local oncologist, countered with a more positive view, saying, “People seem to be disappointed in mounting evidence of collusion between our government and the media, the defense industry, pharma and tech companies. All of this creates a system that favors profits over persons. Wars are being invented rather than avoided, and human beings are suffering needlessly, because of the greed and blindness of people with influence over systems of control. If he were more committed to life issues, I would work to get RFK Jr. elected.”

**PJ Butler** is a senior studying political science and theology. In addition to his serious pursuits, he also aspires to become a master chef of Italian cuisine. To send him recipes from your grandmother's cookbook or request his signature mushroom risotto, email him at [pbutler3@nd.edu](mailto:pbutler3@nd.edu).



# Notre Dame's Most Popular Sport

## Not football, broomball

W. JOSEPH DEREUIL  
Opinion Editor

Over the past three weeks, 960 students comprising 72 teams have devoted their time to a little-known game that has become the most-played co-rec fall sport at the University of Notre Dame.

Intramural and co-rec sports have long been a staple in Notre Dame student life, with offerings ranging from soccer to baseball to the recently added pickleball. So, it may surprise some to find that the most popular sport is one that most students—beyond a handful from Minnesota or Saskatchewan—have never heard of: broomball.

The origins of broomball are as unclear as its recent rise to popularity among the undergraduates of Notre Dame. Some claim that broomball was derived from a violent and frequently fatal 10th century Icelandic sport named *Knattleikr*, in which entire villages faced off against each other on the frozen plains of this Arctic island. But the modern, less violent version of the sport did not arise until the turn of the 20th century, thus the connection to *Knattleikr* is tenuous.

Canadian workers in Perdue, Saskatchewan played the first doc-



Image by the Irish Rover

umented game in 1909, whence it spread in the ensuing decade throughout Canada and into the upper United States, especially northern Minnesota. As broomball's popularity spread, the rules were formalized throughout the first half of the 20th century. The first documented broomball league was founded in Duluth, MN in the early 1960s.

Teams initially played with 10 players on the ice at a time—positions more closely mirroring those of soccer, with a goaltender and three defensemen, midfielders, and forwards each. It took the next two decades of play for the

numbers to be trimmed down to the hockey-style positions that are used in most leagues today, including at Notre Dame: a goalie, two defense, and three forwards.

Broomball is played in shoes (not skates), on an ice rink, with a rubber ball instead of a hockey puck. The broom—for which the sport was named—has been replaced with a rubber wedge stuck on the end of a pole, still slightly resembling a kitchen broom. Notre Dame's co-rec rendition of the sport also requires that at least half of the players on the ice for each team are women. The game is then played in two

10-minute halves.

For many Notre Dame students, this obscure sport has been a highlight of their Notre Dame experience. As senior Daniel Schermerhorn told the *Rover*, "Without having skates, being on the ice offers hilarious wipeouts and epic goal celebrations. It has truly been one of my favorite memories of my time at Notre Dame."

Schermerhorn played broomball for the first time in the fall of his junior year, joining a team of Baumer and Welsh Family Hall residents. He is playing again this year and is eagerly awaiting the first round of the playoffs.

Another senior, Bryce VanCaster, expanded upon Schermerhorn's sentiment: "Broomball is incredible because everybody starts at a level playing field—nobody grew up playing broomball competitively in high school or anything like that." He concluded, "Broomball may be niche, but it is an absolute riot to play."

Senior Claire Cataldo, who took up the sport for the first time during the fall of this year, added, "Having dabbled in a few other co-rec sports this year including sand volleyball, flag football, and indoor soccer, I'd say broomball has been the most thrilling. ... Not much beats the feeling of stepping onto an ice rink in tennis shoes instead of skates and figuring

out how to move from point A to B to move the ball down the rink to your teammate."

Third year law student and fifth year broomball veteran John Hale, continued this sentiment, stating, "There's nothing quite like rolling into Compton [ice arena] at 11pm with a gaggle of your best friends, squeezing your head into a tiny sweat-filled helmet as you gear up to sprint across the ice for 20 minutes of adrenaline-fueled play."

Hale, who has played co-rec broomball as an undergraduate and as a law student concluded, "In many ways, broomball is emblematic of my larger experience at Notre Dame. This wonderful sport brings people together across friend groups, majors, and dorms in creating an extremely fun and very healthy outlet for athletic competition."

The regular season consisted of three games amongst each division of four teams. The top two teams from each division will play a single elimination tournament over the remaining weeks of the season to determine Notre Dame's broomball champion.

W. Joseph DeReuil is a senior from St. Paul, MN. This Christmas break, he plans to spend every waking moment either in skates or with a broom in his hand. Contact him at [wdereuil@nd.edu](mailto:wdereuil@nd.edu).

## Who's Who: Tony Polotto

### Meet the Senior Director of Notre Dame's construction

NED KERWIN  
Staff Writer

Tony Polotto, the university's "Senior Director of Construction and Quality Assurance for all Notre Dame construction-related projects," oversaw the dome's regilding twice, expertly installed the current Basilica organ, and holds responsibility for upkeeping the infrastructure of Our Lady's university.

Polotto was born in Grovertown, Indiana, which is 45 minutes south of campus. Polotto attended Oregon-Davis High School in neighboring Hamlet, Indiana. He majored in construction engineering at Purdue University before earning an MBA from Trine University. He now lives in Berrien Springs, Michigan, with his wife, Shelley. His three kids—Chase, Kailey, and Emily—are now grown and live on their own.

Polotto has spent his entire professional career of 33 years on Notre Dame's campus. Throughout his time at Notre Dame, he has come to cherish the people he sees every day as an integral part of the university. Complimenting his coworkers, Polotto told the *Rover*, "I can't think of a single person who would not be happy to help."

Polotto aims to treat everyone

charitably, especially the workers on his construction team. He knows each worker by name, and he makes sure to say "hello" or to give a quick compliment anytime he sees them. Understanding the intricacies of construction-related projects, Polotto appreciates the architectural vision of this campus. Polotto told the *Rover* about the recent progress on the new men's residence hall on north campus, lauding his workers for "knocking it out of the park on this one."

Architects and architectural enthusiasts alike would be impressed by Polotto's wealth of knowledge. Every construction project he has overseen at Notre Dame not only functions well, but befits the aesthetic presentation of this historic Catholic university. Polotto told the *Rover* that he believes Notre Dame contains "some of the most beautiful buildings in the country."

While working on construction projects constitutes the majority of his work life on campus, Polotto sets aside time every semester to teach a section of the Moreau First Year Experience class, a freshman seminar course. He desires to "have a direct connection to the students," which reflects one of his self-described guiding principles in life: "Stay humble and treat people with compassion and respect."

Not every project Polotto

works on is as glamorous as the basilica, the dome, or the older residence halls. He recently explained to his freshman Moreau class how Notre Dame's energy operates underground. An astute observer will notice the absence of telephone poles and overhead wires of any sort on campus.

Miles upon miles of underground tunnels tie Notre Dame's campus together, bringing heating, cooling, and electricity to buildings all over campus. This electricity originates from massive natural-gas powered energy systems housed in the power plant on north campus.

Many Notre Dame students have likely heard of these tunnels, though perhaps not for their energy efficiency. Until recently, they served as undercover transportation paths for curious students; though now, more-advanced security measures prevent such ventures. While the administration wanted to prevent transgression of university rules, their primary concern was for students' physical safety. Polotto noted that the tunnels can reach temperatures of well over 100 degrees during warmer weather, meaning a student who loses his way in them could also lose his life.

No job is without its difficult moments, and construction is

no exception. A teary-eyed Polotto recounted how several years ago, when the team was re-doing the Joyce Center roof, a group of seniors on the eve of their graduation, snuck onto the rain-covered surface while intoxicated. One of them slid down the unfinished roof, and broke his head open on the ground below, dying soon afterwards.

Tony Polotto has contributed to Notre Dame in numerous ways, from designing and renovating the school's world-renowned architecture, to keeping the university's energy infrastructure functional, and mentoring his past and present Moreau students.

Besides enjoining everyone to act humbly and compassionately, he gave some advice upon reflecting on his own life. "As I look back over my life, especially in my younger years," Polotto said, "one of my biggest struggles was trying to insert my opinion to add value to a situation or discussion.



Image from the Notre Dame Stories

It took me too long to learn that God gave me two ears and one mouth for a reason, to listen twice as much as I talk. It's okay not to know everything, learn it from the people who do."

Ned Kerwin is a freshman engineering major living in the recently renovated Sorin Hall. You can often find him in one of the high-ceilinged, first-floor study rooms, preparing to prepare for an upcoming test. Email all architecturally minded questions to [ekerwin@nd.edu](mailto:ekerwin@nd.edu).



## Canonization Cause *continued from front*

together.” He became known as the “Hollywood Priest” and the “Rosary Priest,” appearing in films and hosting Catholic Hollywood stars on the radio, including Bing Crosby, Grace Kelly, and Frank Sinatra.

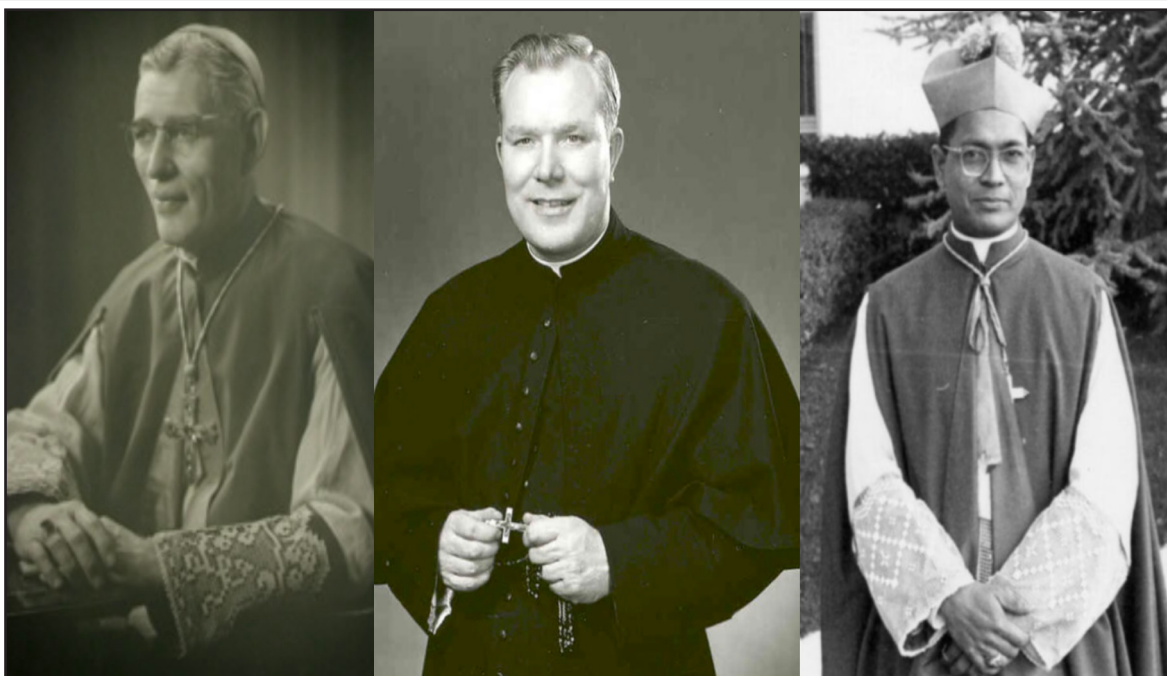
A good friend of Peyton, actress Loretta Young, spoke of his love for Mary in an interview, “I don’t think I’ve ever seen a man—ever in this world anyway—in love with a woman the way he was with her. There was no pretense about it. You could see him just glow when he would talk about her.”

Through his life’s work, Peyton spoke to over 28 million people. He died peacefully praying the rosary on June 3, 1992. His cause for canonization was opened on June 1, 2001, and Pope Francis named him Venerable on December 18, 2017.

### Vincent McCauley (Class of 1930)

Servant of God Vincent McCauley, C.S.C. (1906-1982) was the first bishop of the Diocese of Fort Portal in Uganda. McCauley devoted his life to paving the way for native Africans to enter the priesthood.

Father McCauley was born in Council Bluffs, Iowa to a faithful Catholic family. From a young age, McCauley felt called to missionary work. He entered the Congregation of Holy Cross and graduated from Notre Dame in 1930 after completing five years of religious formation. He was ordained to the priesthood in 1934 in the Basilica of the Sacred Heart.



Left to Right: Vincent McCauley (Image from *The Daily Nonpareil*), Patrick Peyton (Image from [www.fatherpeyton.org](http://www.fatherpeyton.org)), and Theotonius Ganguly (Image from Congregation of Holy Cross)

Father McCauley went on mission in Bangladesh with the hope of encouraging native vocations, however, his poor health forced him to return to the United States. This did not impede his missionary zeal, and he was made the superior of the Foreign Mission seminary in 1946. During this time, Fr. McCauley developed skin cancer and underwent over 50 surgeries, yet he petitioned to be sent back to East Bengal. After 14 years he was tasked with founding the first Holy Cross mission in Uganda.

After running the mission for many years, Fr. McCauley was appointed the first bishop of the new Diocese of Fort Portal, Uganda. As bishop, McCauley continued replacing the foreign missionary clergy with native clergy, often to the chagrin of his colleagues,

and he eventually established a minor seminary in Uganda.

Bishop McCauley’s work was largely inspired by his deep love for the Blessed Virgin Mary. Father Arnold Fell, C.S.C., Director of Holy Cross Missions, said, “You cannot understand him at all apart from his devotion to Our Blessed Mother Mary. It is a great love story. She was his heroine, his inseparable companion.”

McCauley died on November 1, 1982 and was interred in the Holy Cross Community Cemetery on campus. His cause for canonization was opened in August of 2006. His case continues to be reviewed as of 2022.

### Theotonius Ganguly (Class of 1949)

Servant of God Theotonius Ganguly C.S.C. (1920-1977) is the first Bengali Catholic to earn

a doctorate degree, become a bishop and archbishop, and have a cause for canonization.

Ganguly was born in modern-day Bangladesh. As a child, he had a great love for the Eucharist and played Mass with his friends, using leaves for hosts. A talented student, his teachers were still more impressed by his gentleness and friendliness. After graduation, he attended seminary in India and was ordained a diocesan priest in 1946.

In 1947, Ganguly traveled to Notre Dame to earn his master’s degree and doctorate in philosophy. His studies centered around refocusing the Hindu philosophy of yoga into a Catholic lens. While he was at Notre Dame, he grew to love the mission of the Congregation of Holy Cross. He entered the novitiate and professed first

vows in 1952.

Upon returning to Bangladesh, Ganguly fostered many vocations to the priesthood. He was appointed principal of Notre Dame College and was later consecrated Archbishop of Dhaka.

Archbishop Ganguly is best known for caring for his flock during turmoil, including Bengali political tensions, a deadly typhoon that wiped out more than 45% of the population, and the Bangladesh Liberation War. He lived simply and drove a decrepit vehicle that embarrassed many of his priests. Cardinal Patrick D’Rozario, a former archbishop of Dhaka, said, “Inside he had love, forgiveness, tolerance and sacrifice. He was kind and led a simple life. Nobody ever saw him angry. He never hurt anyone. As a servant leader, he accepted all kinds of hostile situations.”

Archbishop Ganguly died suddenly of a heart attack at the age of 57. His cause for canonization was opened in September 2006 by Pope Benedict XVI. His case continues to be under review.

**Lydia Poe**, a sophomore studying management and international business, has discovered that there’s a patron saint for absolutely everything, including coffee, explosives, and procrastination. If you’re in need of assistance for an oddly specific situation, reach out to her at [lpoe01@saintmarys.edu](mailto:lpoe01@saintmarys.edu), and she’ll help you find the perfect heavenly ally.

## A Most Difficult Meditation *Marcus Aurelius could never...*

**JAMES WHITAKER**  
Humor Editor

Even the greatest theologians proceed with trepidation when contemplating those deepest and obscurest mysteries of the faith. Finite men already struggle to understand the infinite God, and mortals quake when considering that the immortal God died. So then, with trembling and humility, with racing heart and sweaty hands, I will attempt to meditate on one of the greatest mysteries (somewhat) known to mortal man: mortal woman. Despite being confronted with the reality of women for twenty-three years, I find that I am only capable of making three conclusions confidently. I have also found that this meditation is quite difficult without theological

training (which, after all, is rightly called the queen science).

Firstly, men must be apophatic theologians when contemplating these mysteries. God is mysterious to man, not because He is illogical, but because man is finite. Likewise, women are mysterious to men, not because they are illogical, but because men are finite. So then, the apophatic theologian approaches God’s grandeur with humility, willing only to say such few things as “God is not subject to the passions as I am,” or “God thinks, but in a different manner than I do.” The apophatic man may come to the same conclusions of women. Though it may be dissatisfying to know so little, this method has proven far safer than the empirical approach. After all, the Philosopher himself

believed that men possessed more teeth than women (see *History of Animals* 501b).

Secondly, a son’s relationship with his mother teaches the most important lessons. Despite the mother’s role as giver of life and first nurturer, there nonetheless comes a time in every son’s life when he grows distant from his mother, finding her strange and difficult to understand. And yet (with Hans Urs von Balthasar) I dare to hope that every son will come to realize that he has never experienced a more selfless love than the maternal kind. Every mother confronts her son with the reality that he came from nothing but was given life, that he has been loved but has turned away, and that he deserves justice but is given mercy. The natural order imitates the divine. (This

being said, there are many things about mothers which the sages do not yet understand. The impulse to scrapbook, for one ... can God be said to scrapbook?)

Finally, how might we begin to understand that fundamental paradox of human nature, that the two sexes share one nature, but, especially in that Wild West of adolescence, nothing feels more alien and otherworldly to a middle-school boy than a middle-school girl? I can say only that these two truths mysteriously coexist: 1) We find the absence of certain virtues in the sexes especially unnatural; we are especially dismayed by the man who lacks courage or the woman who lacks meek and tender love. And yet, 2) history’s perfect man was not only courageous in facing his death, but radically meek

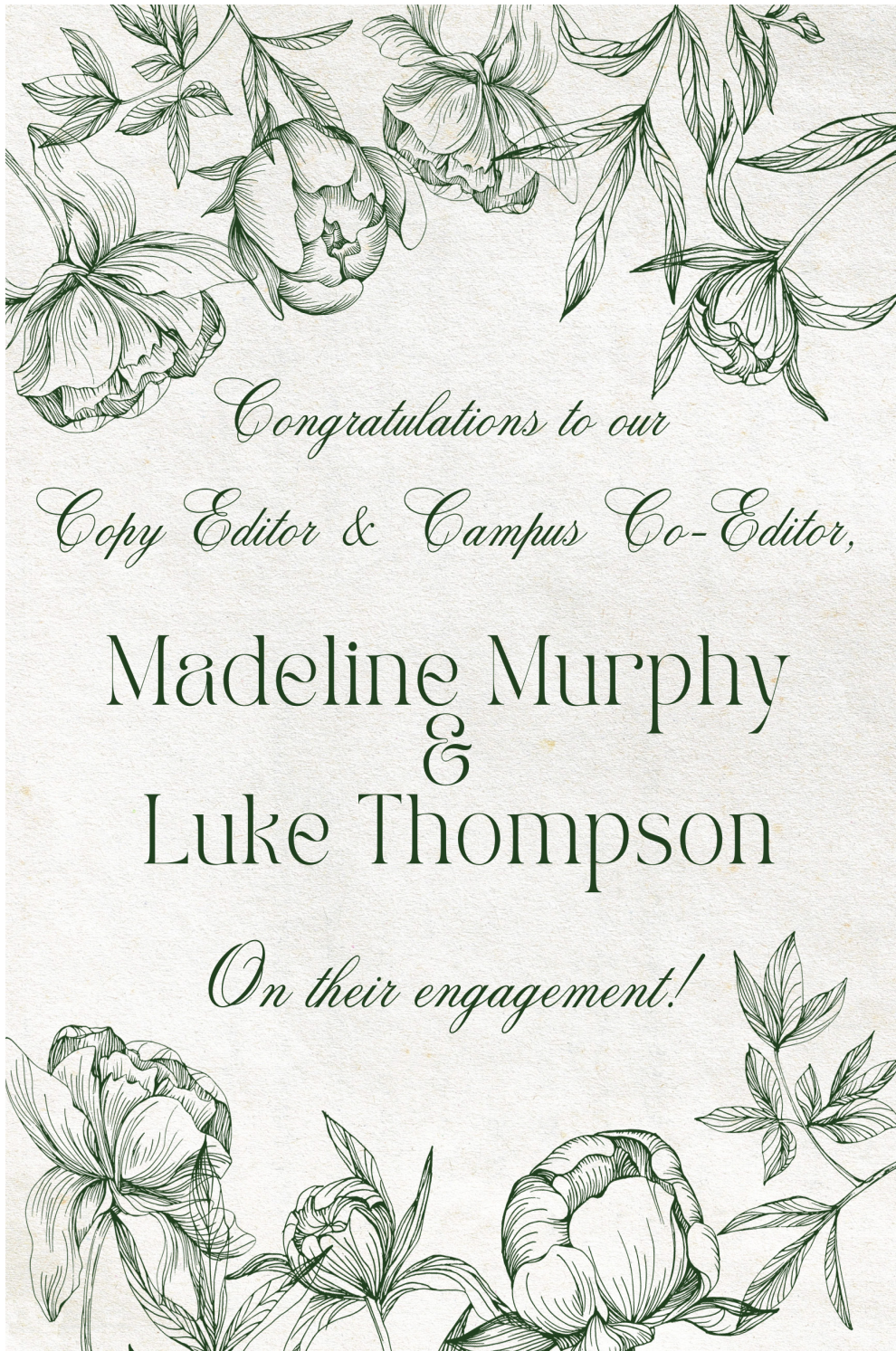
and tender in living his life; and history’s perfect woman was not only meek and tender in raising her son, but radically courageous in offering her *fiat*.

Twenty-three years of meditation, and I can only come up with 400 words. Perhaps this is above my pay grade—I’ll go back to thinking about ducks...

**James Whitaker** is a graduate student in the theology department and the proud son of a mother. As a post-script of sorts, he has one more theory that he is testing: he has yet to meet a woman who does not like mango. If this has also been your experience, please confirm your findings with [jwhitak5@nd.edu](mailto:jwhitak5@nd.edu).



## It behooves a watchdog to bark. Good, Rover.



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# **GROWING IN VIRTUE** **AQUINAS ON HABIT**

A DISCUSSION WITH THE AUTHOR

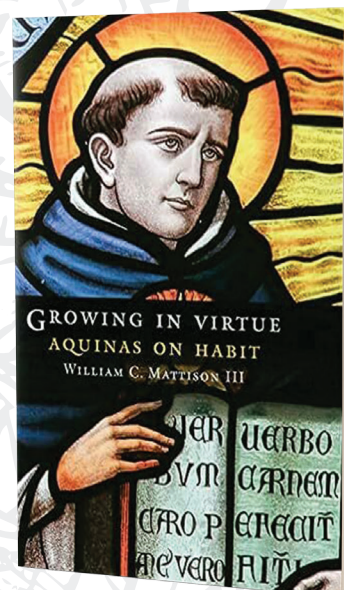
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**Jean Porter**, John A. O'Brien Professor of Theology, University of Notre Dame.

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