

Observing Lent 2024 on Campus

The Rover's comprehensive guide to all things Catholic this Lent

MADELINE HUIE
Staff Writer

The *Rover* has collected a list of some of the best opportunities around Notre Dame's campus to spend time with the Lord in prayer this Lenten season.

Mass

Mass is celebrated on Sundays at 10:00 a.m., 12:00 p.m., and 3:00 p.m. (in Spanish) and every weekday at the basilica at 11:30 a.m. and 5:15 p.m. Mass in the Crypt Church is celebrated at 6:45 a.m. every weekday, as well as at 11:30 a.m. on Saturdays. Additionally, Mass is celebrated every Monday through Thursday in the Notre Dame Law School chapel at 5:05 p.m. and every weekday at the Malloy Hall chapel at 12:30 p.m. Mass is offered in the Log Chapel at 9:00 p.m. on Tuesdays (with a social in Old College to follow.) The Traditional Latin Mass is also celebrated in the Alumni Hall chapel on Sundays at 10:00 a.m. Mass is celebrated in every residence hall on campus as well – check with hall staff for Mass times in your dorm.

Confession

During Lent, the Church calls



Image by the Irish Rover

the faithful in a special way to the Sacrament of Reconciliation as we prepare for the Paschal Feast of our Lord's rising on Easter. The Sacrament of Reconciliation is offered in the basilica (with both face-to-face and behind-the-screen options) at 11:00 a.m. and 4:45 p.m. every weekday, as well as 7:00 p.m. Mondays–Thursdays. Confession is also offered in the Crypt Church at 10:00 a.m. on Saturdays. Most

priests-in-residence are also available for Confession upon request.

Eucharistic Devotion

On the first three evenings of Lent, February 15, 16, and 17, Moreau Seminary invites students to join the seminarians for prayer, preaching, and music. Prayer will begin at 7:30 p.m. on each of the three dates, and end at 8:30 p.m. on

Wednesday, and at 9:00 p.m. on Thursday and Friday. Along with this opportunity, adoration in Coleman-Morse in the chapel of Notre Dame Our Mother will occur daily in Lent, throughout working hours.

Lucernarium

Lucernarium is a night prayer service inspired by the Liturgy of the Hours that uses the Psalms to enter into worship. Lucernarium

is celebrated at Moreau Seminary at 8:00 p.m. every Thursday, with a social hosted by the seminarians afterward. Lucernarium is also celebrated at Lewis Hall every Monday at 10:00 p.m. with a social hosted by Lewis Hall following prayer.

The Bitter Sorrows

This Polish Lenten devotion is hosted by the Militia Immaculata and the Knights of Columbus. Like Lucernarium, it uses song to pray and meditate upon Christ's Passion and the sorrows of Mary His Mother before the Blessed Sacrament. The Bitter Sorrows devotion will take place on February 18 and 25 as well as March 3 and 24 at 3:30 p.m. in the Log Chapel.

Hallow

The Hallow app is free to all Notre Dame students, who can sign up using their Notre Dame email. Hallow features faith-based podcasts such as Fr. Mike Schmitz's *Bible in a Year*, guided meditations, and daily reminders to spend time with the Lord. This Lenten season, Hallow has created a new "Pray 40" Lent Challenge. Join Jonathan Roumie, Mark Wallhberg, Fr. Mike Schmitz, and Sr. Miriam James Heidland in reading Fr. *continued on pg. 6*

Students React to Campus Scooter Ban

Three months later, December restriction still sparks mixed response

LUCY SPENCE
Staff Writer

After a rise in the use of electric scooters on campus, the Executive Office of the Vice President announced in December 2023 that a ban on the "operation, storage, and charging of Personal Electric Vehicles" would take effect on the university's main campus at the end of the fall semester.

The announcement, following a report by the Personal Electric Vehicles (PEV) Working Group, emphasized growing safety concerns on campus and the desire for a "pedestrian character" at Notre Dame. According to the campus-wide email, "The proliferation

of mechanized vehicles on campus is inconsistent with the pedestrian character of campus we have tried to preserve."

The *Rover* polled over 180 students, of whom nearly two-thirds supported the ban. The survey obtained information on the students' opinions regarding the ban and its effectiveness in improving the safety of campus.

Student reactions to the announcement were largely dependent on whether the student owned a PEV. Among respondents, 60 percent agreed with the decision, 22 percent were against it, and 18 percent remained neutral.

A freshman who formerly owned a scooter commented on the ban, "At first I was against it because I have classes that are

pretty far and it was inconvenient. Once the winter hit, however, I realized that people would have been using them in unsafe conditions because of the weather. I miss my scooter for the convenience, but I think overall safety has been improved."

The PEV Working Group noted that collisions were often underreported to the NDPD. The results from the survey suggested this as well: 14 percent of students reported that they had been hit by a scooterist. A freshman in Pasquerilla West remarked on the improvements since the ban: "You don't have to be afraid now that a scooter's coming up behind you. The walks have been more peaceful."

Apart from improved safety *continued on pg. 3*

Father Jenkins Condemns Gaza Conflict

Notre Dame president releases statement calling for ceasefire

MICHAEL CANADY
Campus Co-Editor

Notre Dame president Father John Jenkins, C.S.C. published a "Statement on Israel-Hamas conflict" on February 9, calling for "an immediate, permanent ceasefire combined with the release of hostages on both sides." He released the statement eight days after a February 1 meeting between Notre Dame leadership and Pope Francis, citing the Pope's call for peace.

This statement is the first public declaration by Fr. Jenkins on the conflict in Israel since October 10 when he "echo[ed] the Holy Father's call to pray for all victims

of the current conflict, for an end to the cycle of violence, and for a lasting peace with justice." Fr. Jenkins later joined the coalition "Universities United Against Terrorism," which decries the violence of the October 7 attack and is titled, "We Stand Together With Israel Against Hamas."

Unlike previous actions, the most recent statement calls for a specific political goal. Fr. Jenkins advocates for a compromise between Israel and Palestine. "I believe that any lasting resolution must involve a two-state solution," he affirmed.

The statement also calls for the "end to the violence and death in Gaza, particularly children and *continued on pg. 5*

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THE FINE PRINT

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

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

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

"There are no such rights and belief in them is one with belief in witches and in unicorns" – Alasdair MacIntyre, *After Virtue*



The Wrongs of 'Rights'

PAUL HOWARD
 Executive Editor



Modern societies, and even most Catholic universities, have lost the ability to formulate direct responses to moral questions. Instead, moral reasoning has been reduced to competing rights claims invariably supported by appeals to empirical data. The Catholic University of America (CUA) recently proved an exception to this rule, providing an example for Notre Dame and other Catholic colleges to follow.

Whether responding to promotion of abortion, a drag show, or use of pornography, Notre Dame has consistently dodged its responsibilities, relying on an ill-defined right to 'academic freedom.' The response by CUA was dramatically different: after a psychology professor invited a self-described "abortion doula" to speak to her undergraduate class in January of 2024, President Peter Kilpatrick announced not only that the "doula" was no longer welcome to speak on the university's campus, but also that the professor who hosted the event had been fired.

Kilpatrick, who formerly served as dean of engineering at Notre Dame, articulated a strong, principled response to the event in a January 30 press release that announced Dr. Melissa Goldberg's termination. Kilpatrick did not engage in the language of competing rights claims which dominates contemporary moral discourse and unnecessarily handcuffs

Catholic institutions.

Instead, Kilpatrick prefaced this announcement, saying, "As a Catholic institution, we are committed to promoting the full truth of the human person, and to protecting human life from conception to natural death ... we commit to never advocate for sin or to give moral equivalence to error."

It is important that Kilpatrick side-stepped rights discourse in this announcement, because abortion advocates themselves, especially at the university level, resort to 'rights' of their own.

On her visit to CUA, Goldberg's guest lecturer, Rachel Carbonneau, discussed elective abortion care, treatment of the corpses of aborted children, and births by transgender persons—females identifying as men.

Carbonneau is the founder and CEO of Family Ways, a pregnancy doula service that aims to "support your decision-making process as you choose the path that is most meaningful to your family." As her business assists both women who give birth as well as those who pursue elective abortions, Carbonneau spoke openly about her abortion-related work.

During the discussion, Carbonneau detailed her preference for a D.C.-area hospital that uses "CuddleCots" for aborted children. These refrigerated cribs preserve the corpses of deceased prenatal and infant children, "thereby preserving their appearance, condition and dignity," and—at least in theory—fomenting emotional healing for parents. Carbonneau commended the use of CuddleCots after elective abortion, saying, "your baby can stay with you for up to two days."

By promoting the use of CuddleCots after elective abortion, Carbonneau does not heal—much less prevent—the deep wounds caused by the transgression she validates and supports. Rather, she encourages mothers to address their crippling wounds by emotionally feeding off the corpse of the child whose

dignity they have defiled.

Appealing to cutting-edge medical technology and employing dispassionate biological language, advocates such as Carbonneau seek to sterilize the abortion issue of its moral and spiritual significance. Yet this tactic belies the truth. Modern society appeals to the scientific to describe the things it holds of highest value, the things it worships. Though their language is empirical, their scientific rhetoric merely dresses up their veneration of spiritual ideals such as autonomy and emotivism—it should be no surprise that Carbonneau is also a "Reiki master" of Eastern spiritual practices.

But this illusion of empiricism in matters spiritual forms the foundation of modern political advocacy. And this political advocacy, unlike the framework expressed by Kilpatrick, inevitably begins and ends with the assertion of rights. Carbonneau's business, Family Ways, in their "Reproductive Justice Acknowledgement," writes: "Our ethos uplifts our clients' human right to maintain personal bodily autonomy." Bodily autonomy is certainly a good thing, but is it a *right*?

Rights language is problematic because we often have no way to mediate between competing rights claims. The competing rights in the abortion battle are clear: The left asserts the right of bodily autonomy for "birthing persons" while conservatives thunder back about the right to life for people in all stages of human development. Both then appeal to scientific data and expertise to support their claims.

The public debate thus devolves into two political factions bludgeoning each other with the weightiest gavel they have at hand.

According to the left, CUA's response to Carbonneau's lecture violated the right to academic freedom. And in a way they're correct. For if the picture I've painted about the abortion issue holds true, their response is more than an administration

bending to conservative media pressure. It's an implicit rejection of the rights framework that has monopolized contemporary public discourse.

When internal crises of moral significance arise at Notre Dame, the administration invariably fails to act. In neglecting to follow the principled response of CUA President Peter Fitzpatrick, Notre Dame administrators betray their agreement with those who argue for an empirical, rights-based moral and administrative framework. Notre Dame students have the 'right to Catholic education' that they pay for. They have the 'right not to be scandalized.' Professors who contravene the university's mission have the 'right to academic freedom.' The administration is stuck: 'how can we mediate between these conflicting rights claims?'

They can't. Administrators at Catholic institutions must reject this constricting framework of rights and instead recognize that their mission to educate is inextricably linked to the truth. Lies about the human person that mislead and scandalize students must not be tolerated from professors in the classroom, regardless of what 'rights' they may (or, in fact, do not) have.

One can only hope that future Notre Dame administrators will follow the words and example of their former dean, President Peter Kilpatrick: "Fully confident in the clarity given by the combined lights of reason and faith," may future presidents and administrators at the University of Notre Dame "commit to never advocate for sin or to give moral equivalence to error" and not tolerate others—particularly professors and invited speakers—who do so.

Paul Howard is a senior at the University of Notre Dame. He's nurturing a newfound love for southpaws on account of their rejection of the right. He may be reached at phoward2@nd.edu.



Can Men and Women be Merely Friends? *When Harry married Sally*

SANTI LEGARRE

Almost ten years ago, I delivered a lecture for the *Irish Rover* on whether friendships between men and women are possible. I still hold as true the argument that I delivered that evening: with few exceptions, friendships between men and women are doomed to fail due to their inherent instability. However, I wish to expand upon this argument and make the case for when and why friendship between men and women can be good, or even necessary.

Since my 2017 lecture, additional wisdom, provided by vicarious experience, has taught me something beyond what I proposed then. While such friendships are doomed as friendships, they are often “doomed” to succeed as the most natural and efficient road to something else: that

particular type of friendship that is exempted from the risks that usually go hand in hand with mixed friendships. That “something else” is, in chronological order, dating, courting, and, if things go well, marriage. Or put in famous Hollywood terms, if Harry meets Sally and befriends her, he might end up marrying Sally.

The logic of my thesis almost a decade ago was that mixed friendships are largely unstable and potentially risky. The sharing of anything and everything is the core of friendship—*cor ad cor loquitur*. So, in friendships between men and women, growing this friendship might require that they share more than would be wise for one—or sometimes both—of the two parties involved. Frequently, one or both of the parties in a mixed friendship have given their hearts to someone else (to another person or perhaps to

God). But by the same token—and here comes the announced “additional wisdom”—if someone is free and is looking for a “romantic partner,” then that mixed friendship might evolve into a “romantic relationship.” Indeed, this could be a not only welcome but also legitimate end. In other words, mixed friendships can be highly conducive to finding a spouse. (I should note, I use the term “romantically” for the sake of clarity and for lack of a better one, even if “romantic” is not exactly what I mean.)

However, I should clarify that mine is not a moral thesis because at least part of my thesis is instead psychological. It is an argument about the power and the consequences of attraction—physical attraction, but also, and more importantly, the attraction usually produced in a person by the virtuous beauty of the soul of someone

of the opposite sex.

Attraction is what your random friend might have to fight in a mixed friendship, when worse comes to worst. But, for an individual looking for a spouse, a mixed friendship can become, instead, a valid source for a love, and a union, that belongs in a different universe.

If this is true, only those who are open to the possibility of joining this “different universe” should engage in mixed friendships. At this stage in my argument, moral considerations do come into play. For it is often the case that a person has already undertaken commitments that are incompatible with such openness. So many slippery slope tales in real life and in fiction alert us to the reality of the road that goes from “just friends” to “Ooh, I think I’m in love!” Therefore, if you do not want to fall in love with your

friend because you have already given your life to a person or a Person, perhaps you should keep all of this in mind.

On what might seem a happier note, however, I would argue that none of the above should make anyone unhappy. Because another consequence of my argument is that marriage has the potential of constituting the most powerful form friendship. Indeed, if there is one really solid exception to the theory that I put forward for the *Rover* that evening in LaFun so many years ago, that exception is the unique friendship between husband and wife.

Santi Legarre is a visiting professor at Notre Dame Law School and longtime friend of the *Rover*.

Scooter Ban

continued from front

conditions, students have noticed a shift in the social atmosphere on campus. Martina Lund, a freshman in Cavanaugh, noted: “Previously, there really was a divide between those who had scooters and those who didn’t. Now that there aren’t scooters anymore, the campus life and culture has strengthened.”

Lund continued, “People aren’t zipping by in a hurry, but are walking to class with other people, talking with them. It creates a sense of community. Instead of focusing only on their own schedules and destinations, they can focus on being with others and connecting with them. Even the athletes are part of our student life, and they’re not just doing their own thing.”

A majority of athletes owned a scooter before the ban to facilitate commutes between classes and practices. Of the athlete respondents in the survey, 92 percent owned a scooter and half of those who did not own one reported that they often used one. Many supporters of the ban felt that the scooters were deepening a divide between the athletes and the rest of the student population.

Some scooter owners have found it hard to see the importance of prioritizing the

campus’s pedestrian culture. One football player commented, “The decision seemed to come out of nowhere. Lots of students use scooters, not just athletes.” Nearly 25 percent of polled students reported that they found it hard to see why the ban was a university priority.

The largest concern among athletes has been the pressures of tight schedules exacerbated by the absence of scooters. The aforementioned football player told the *Rover*, “The ban is causing more complications. After a hard workout, I have to walk to class instead of riding my scooter. It’s become both a time and workout issue.”

A member of the women’s rowing team added, “I see the value of the ban, but also it’s a hard adjustment and I don’t fully agree with it. I think athletes would benefit from an exception because the scooter saved me lots of time getting around campus.” She continued, “With my scooter, I could zip to the dining hall and get to class. I need fuel and a lot of consistent food intake. Now I’m lucky to have a lunch break with the way my classes fall.”

Cam Nash, a senior Resident Assistant in Alumni Hall and former scooter-owner, remarked, “I do have sympathy for students who play sports, are in ROTC, or live off campus and now have much more time of their day

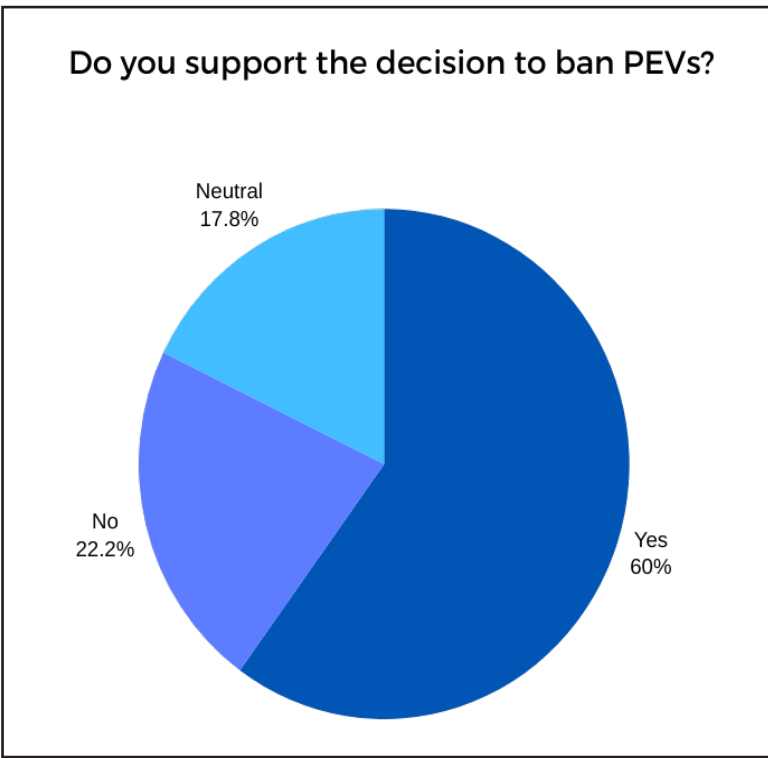


Image by the Irish Rover

spent in transit.”

Some have suggested compromises to the complete ban, such as giving exceptions to athletes or creating hours during early and late practice times where scooters are allowed. Others flatly rejected this. A sophomore in Pasquerilla West responded: “If the rest of campus is getting rid of them, then athletes should too. They don’t get special privileges.”

Some respondents viewed the continued use of the Grubhub robots on campus as inconsistent with the university’s

pro-pedestrian policies. Nash commented, “If the purpose is to create a ‘pedestrian environment’ on campus, then the robots are a clear violation.”

Others were hesitant to hold Grubhub robots to the same standard as scooters. Lund remarked, “I don’t think the robots affect student life as much as the scooters did. I think the robots prioritize time [and] efficiency over connection, which is certainly one drawback to them.”

Other students pointed out that the food vehicles don’t

present the same safety hazards as the scooters. A rower added, “I don’t think it’s inconsistent because the Grubhub robots don’t move as quickly and aren’t personally operated vehicles.”

The total ban of all PEVs follows an August 2022 restriction on electric vehicles, which limited the spaces permitted for indoor storage and charging use. The combustion of an electric skateboard and rising numbers of clinical visits from collisions led the PEV Working Group to release a report and recommendation for a ban to President Jenkins, who soon after gave permission for the December announcement.

Lucy Spence is a freshman from the Swamp studying piano performance. She intends to pursue a double major, but when asked what that might be merely assumes a vaguely bemused look on her face. Currently, her personal hero is Wodehouse’s Bertie Wooster, whom she tries to emulate in all aspects of life. Butlers being rather scarce and pocket funds low, she uses subtle tactics to convince her friends into her services. To suggest more constructive paragons, contact her at lspence@nd.edu.

WRITE FOR THE ROVER, EMAIL NSCHMIT2@ND.EDU



Notre Dame Elects New Student Body President

Dawson Kiser and Maeve Miller pledge support for Catholic identity

DANIEL RUEDA-RAMIREZ
Staff Writer

The Notre Dame student body elected junior Dawson Kiser and sophomore Maeve Miller to succeed Daniel Jung and Aidan Rezner as Student Body President and Vice President. The Kiser-Miller ticket won 53 percent of the February 8 vote, whereas runners-up Behn-Bowden and Baird-Toth won 26 percent and 21 percent of the vote, respectively.

Kiser and Miller ran on a service-oriented platform that focused on improving campus resources and making them more readily available to students. Such projects include an artificial intelligence (AI) database for student resources, improving water quality, establishing “Self-Love Week,” spreading information about and subsidizing religious resources, and increasing student involvement in the student government election process.

In a debate sponsored by Notre Dame Right to Life, Kiser stated that there are “very important things that ... we are trying to accomplish, and one of those is keeping the Catholic identity of Notre Dame at its forefront.” The campaign’s effort to highlight the university’s Catholic identity includes not only expanding spiritual resources but also reaching out to pregnant women and the unborn.

Notre Dame Right to Life described the Kiser-Miller ticket as an “excellent choice” in its voting guide sent to members of the club prior to the election. The guide described them as a “solidly pro-life ticket who are clearly enthusiastic about advancing a culture of life on Notre Dame’s campus.”

Prior to the election, Kiser and Miller had a conversation with Notre Dame Right to Life in which “they committed to working with Notre Dame Right to Life to spread awareness about pregnancy resources, support the club’s Adopt-a-Mom program, and attend the March for Life,” according to the voting guide.

In addition to support for

Right to Life’s mission, the guide also recommended this ticket because of their support of “subsidized rides for off-campus religious services and increased campus awareness and engagement around the Lenten season.”

The Baird-Toth ticket received positive feedback from Notre Dame Right to Life as well, being described as a “good choice” on election day. Behn-Bowden did not respond to an invitation to meet with Right to Life.

In an election day message to the Notre Dame Right to Life GroupMe, Kiser wrote, “My running mate Maeve Miller and I are both devout Catholics and certainly pro-life. We promise to work tirelessly to further the culture of life on this campus and to ensure that the Catholic mission of Our Lady’s University is at the forefront of everything we do.”

Kylie Gallegos, President of Notre Dame Right to Life, remarked that “It is important to have a student body president who appreciates and embodies the Catholic identity of Notre Dame. They serve as a representation of us and what we value as a student body.”

Notre Dame’s Catholic identity has also been a central aspect of the previous two administrations, Lee-Stitt and Jung-Rezner. Adding to the sense of continuity, Jung and his successor Kiser attended the same high school in Tampa, FL.

Gallegos stated that Notre Dame Right to Life has “been very happy with the past two student body presidents, who have shown support for our club. Both presidents have attended the March for Life with us.”

Kiser remarked on this trend in an interview with the *Rover*: “I think it shows that the Notre Dame student body still prioritizes the Catholic identity



Image by @dawsonmaeve24 on Instagram

and really wants to see the Catholic mission furthered in student government, where it’s really there to serve all of Notre Dame students.”

In 2023, the Lee-Stitt administration hosted Bishop Robert Barron for a talk titled “What Makes a University Catholic?” Similarly, the Jung-Rezner administration plans to bring Fr. Mike Schmitz, host of the “Bible in a Year” podcast, to campus. During Jung and Rezner’s tenure, Notre Dame also partnered with Hallow, the world’s leading Catholic prayer app.

Kiser and Miller’s platform also outlined other initiatives in the areas of AI, GreeNDot, and dorm life.

On the topic of AI, Kiser noted, “there’s a lot of great resources on campus, but they’re all super decentralized.” To solve this problem, Kiser proposed an AI service that eases the process of searching for different resources: “With ND AI, we wanted to put all those resources into one place.”

The goal of the initiative, according to Kiser, is to “increase engagement with all the resources.” He continued,

“I think the issue is not the lack of resources; it’s the lack of knowledge of resources.”

Another area of emphasis for the Kiser-Miller ticket was improved GreeNDot engagement to help prevent sexual assault.

Kiser said, “One issue with GreeNDot is that people don’t really fully understand the importance of it. I think something that we’re going to try to do is really make sure that students understand why it’s an important thing, rather than just a required thing to be a student leader.”

In the area of dorm life, Kiser recognized plenty of room for improvement. During his administration, he hopes to “foster more of a dialogue between [RAs and students].” One solution he proposed was the use of “anonymous feedback forms, where RAs can send them out to their section and get a pulse for what’s going on.”

Kiser and Miller’s victory came amid increased voter turnout and with an increased margin of victory. According to Judicial Council statistics, the voter turnout this year was just above 50 percent, higher than the 30 percent turnout in 2023 but below the 58 percent turnout in 2022.

After last year’s election, both Jung and Rezner noted the lack of student engagement as a problem that could be improved by “transparency.” But despite the increased voter turnout this year, criticism of Student Government as ineffective has continued.

In *The Observer*’s election endorsement, the editorial board expressed frustration at the lack of transparency in student government: “Student government certainly is capable

of effecting change on campus. But the current structure encourages students to live in a make-believe political world where they’re focused on building some sort of political legacy or resume within the bounds of what Notre Dame will allow. Platform promises do not frequently align with the work accomplished once in office.”

Junior Caroline York partially agreed with the editorial’s message, but she was optimistic about the newly elected ticket: “I personally haven’t felt very impacted by student government during my time at Notre Dame, but this doesn’t mean they aren’t actively working behind the scenes to improve our campus and community.”

York continued, “This year, now that Dawson and Maeve have been elected President and Vice President, I know I’m going to see many more visible changes being made, solely because I know and trust that Dawson and Maeve will actively implement their ideas and get things done.”

Kiser responded to this sentiment, emphasizing that the need for “practical change is actually felt by students.” He continued, “I think there are a lot of things that students feel from Student Government, but just don’t know that they’re done by Student Government. There’s a lot of things that happen behind the scenes and can sometimes take multiple administrations.”

The new administration will begin choosing their cabinet and preparing for their term that begins April 1.

Daniel Rueda-Ramirez is a freshman from Baumer Hall majoring in business analytics and theology. If you want to talk with him about music, philosophy, or literally anything, you can reach out to him at druedara@nd.edu.





Pope Francis' Message to Notre Dame

Notre Dame leadership visits Vatican

WILLIAM HUNTER

Staff Writer

Earlier this month, Pope Francis addressed a delegation of Notre Dame officials in the Clementine Hall at the Vatican. In attendance were members of the Notre Dame Board of Trustees as well as other high ranking members of the university administration, including outgoing president Fr. John Jenkins C.S.C., incoming president Fr. Robert Dowd C.S.C., and Provost John McGreevy.

This marks the first time Pope Francis has met with an official delegation from the university since 2014. In June of 2017, Fr. Jenkins met and concelebrated Mass with Pope Francis during a trip to meet with Church leaders in Rome.

In addition to the delegation from Notre Dame, Pope Francis has met with representatives from other Catholic universities over the past month. In January, he met with leaders of the International Federation of Catholic Universities as well as academic authorities and students of the Studium Biblicum Franciscanum in Jerusalem.

Pope Francis gave a brief address to the Notre Dame administrators and spoke to the administrators afterwards. In the address, available in full on the Vatican's website, Francis exhorted those present to promote the "secret" of Catholic education. Quoting Blessed Basil Moreau, the founder of the



Image by the University of Notre Dame on X

Congregation of Holy Cross, he identified this "secret" as the call to educate the "head, heart, and hands."

Pope Francis first explained the meaning of the "head": the call for Catholic educators is to uphold the "intrinsic harmony of faith and reason." In the service of this, Francis identified "a deeper appreciation not only of the value of learning in general, but also of the richness of the Catholic intellectual tradition in particular." He also emphasized the importance of engagement with other traditions from a particularly Catholic perspective.

For the heart, Francis spoke directly about the university's commitment to the youth and its role in teaching them to "cultivate an openness to all that is true, good, and beautiful." He also referred

to his continued call about the "dreams" of young people, and emphasized the university's role in this process. Pope Francis exhorted his listeners to uphold "the essential role of religion in educating people's hearts."

In speaking of the "hands," Pope Francis delivered an admonition and a call to action: "We cannot stay within the walls or boundaries of our institutions, but must strive to go out to the peripheries and meet and serve Christ in our neighbor."

Regarding Notre Dame specifically, Francis expressed his pleasure that the university promotes "an atmosphere that enables students, faculty, and staff to grow spiritually and bear witness to the joy of the Gospel, its power to renew society and its capacity to provide the strength

to face wisely the challenges of the present time."

Francis concluded his address with a prayer to the Blessed Mother and words of encouragement to the attendees to continue making Notre Dame "a 'powerful means for good' in society," quoting university founder Fr. Edward Sorin. After his address, the Pope spent time meeting and speaking with the administrators.

The Pope's words in this address, especially in his discussion of the intellectual formation of students, echo similar statements he has made to Notre Dame officials in the past. In a 2014 audience, he explained that Catholic universities are a unique witness to "the relevance of the Christian message for a full and authentically human

life," referencing his apostolic exhortation *Evangelii Gaudium*.

Speaking directly to the University of Notre Dame, Francis directed administrators to "offer unambiguous testimony" to the university's Catholic identity and to "defend," "preserve," and "advance" the same.

Francis stressed the importance for the "uncompromising witness of Catholic universities to the Church's moral teaching, and the defense of her freedom, precisely in and through her institutions, to uphold that teaching as authoritatively proclaimed by the magisterium of her pastors."

While in Rome and before meeting with the Holy Father, the administrators also attended a convocation at Notre Dame's Rome Global Gateway. During the ceremony, three honorary degrees were awarded to Dr. Barbra Jatta, director of the Vatican Museums; Bishop Brian Farrell L.C., noted scholar of interreligious and ecumenical issues and the secretary of the Dicastery for the Promotion of Christian Unity; and Dr. Roberto Benigni, famous Italian comic, actor, and director. At the end of the convocation, President-elect Fr. Dowd gave the closing benediction.

William Hunter is a senior in the theology and philosophy joint program. Did you know that a group of toads is called a "knot?" Now you do. He can be contacted at whunter2@nd.edu.

Ceasefire

continued from front

innocent civilians."

Reactions to the university's announcement varied.

Occupation Free ND, a collective of Notre Dame alumni, students, faculty, and staff, responded positively to Fr. Jenkins' most recent statement. The group posted on Instagram, "While we recognize Fr. Jenkins' statement as an important first step, Occupation Free ND calls on the University of Notre Dame to divest from complicit companies and continue to use its institutional ties to urge an end to Israeli occupation and unconditional US military aid to Israel."

Sophomore Shri Thakur also viewed the statement in a positive light: "I think the Israel-Palestine conflict is a deeply nuanced geopolitical issue that the university should refrain from making overgeneralizing statements on. I appreciate that they have generally held to this so far."

Meanwhile, Hadar Hazony, a doctoral student in political theory and constitutional studies at Notre Dame, tweeted in response to the university announcement: "Jenkins continues to display

his vulgar moral bankruptcy, humiliating himself and our university. A mockery of the Catholic faith, a mockery of the search for truth and justice, a mockery of Notre Dame."

Fr. Jenkins' most recent statement comes in the midst of outcry and controversy surrounding antisemitism at other prestigious institutions around the nation.

Unlike at many major universities, protests about conflict have not been particularly notable nor garnered much media attention at Notre Dame. But several small-scale protests have arisen, largely advocating for increased awareness of Palestinian casualties.

Students protested a January 23, 2024 law school talk between Alex Stein from the Supreme Court of Israel and Justice Amy Coney Barrett of the U.S. Supreme Court. Protesters displayed signs reading "Free Gaza," "No Justice No Peace," and "Let Gaza Live." According to an Instagram post by Occupation Free ND, the protest involved students from their own group, Black Lives Matter South Bend, Michiana Jews Against Colonialism, Free Road Socialist Organization Michigan, and Northern Indiana Democratic Socialists of America.

Other student groups penned an open letter condemning the university's invitation of the Israeli Justice. The statement, published by the *Irish Radical*, declared, "Alex Stein's presence on campus in light of the ongoing genocide and violence in Palestine being enacted by the Israeli government for whom he serves is extremely inappropriate."

The letter continued, "Alex Stein's direct role in enabling the occupation erases any good-faith arguments for his objectivity or neutrality. The university's invitation signals support for the Israeli government's actions."

In November 2023, Notre Dame students—members of the groups Student Voices for Palestine, Student Coalition for Immigration Advocacy, and SolidarityND—chucked 11,000 keys on the sidewalk outside South Dining Hall. The keys were intended to indicate each Palestinian killed in Gaza since October 7.

Around the country, many student protests have strongly opposed Israel's military actions. These uprisings have prompted public controversy surrounding antisemitism at several universities.

On December 9, 2023, University of Pennsylvania president M. Elizabeth Magill

resigned after public outcry over her comments before Congress regarding such student protests. According to a New York Times article, when asked by a congresswoman whether calls for the "genocide of Jews" constitutes "bullying or harassment," Magill responded, "It is a context-dependent decision."

Other university presidents have also drawn criticism from their stance on the conflict. Claudine Gay, then-president of Harvard, responded in a similar fashion to Magill. In a congressional hearing, Gay was asked by Representative Elise Stefanik, "Does calling for the genocide of Jews violate Harvard's rules of bullying and harassment? Yes or no?" to which she responded, "It can be, depending on the context."

Although Gay later resigned because of accusations of plagiarism, her comments relating to antisemitism initiated the investigations into her academic credentials. Throughout the process, tension only rose at Harvard as student groups grew increasingly agitated.

Columbia University has also experienced tension on their campus over the conflict in Gaza. According to an article from *ABC News*, one Israeli

student was "assaulted with a stick while putting up a poster of an Israeli hostage held by Hamas." Later, a Columbia University administrator said that he wanted "every one of these people to die," referring to pro-Palestinian protesters.

Soon after the start of the conflict, Georgetown released a statement on October 20, 2023 describing Israel's "indiscriminate use of violence" as a "genocidal campaign against Palestinians." Contention on the Georgetown campus increased in the following months.

In contrast to these institutions, Notre Dame has remained relatively free of tension despite differing views. Thakur reflected on this lack of conflict on campus: "I think the campus discourse on this issue has been less polarized than at other major universities because of Notre Dame's relatively low percentage of Muslim and Jewish students, who may possess a personal ethnic stake in the conflict."

Michael Canady is a sophomore from northern Virginia studying classics and constitutional studies. He can be reached at mcanady2@nd.edu.



Pope Francis' AI Advisor Lectures on "Algoethics"

Fr. Paolo Benanti, T.O.R. addresses challenges of emerging technologies

JOSE RODRIGUEZ
Staff Writer

The Lucy Family Institute for Data & Society invited Fr. Paolo Benanti, T.O.R. to give a lecture titled "Algoethics: Potentiality and Challenges in the Age of AI" as part of the *Soc(Al)ety Seminar Series*. In addition to working as a Professor at the Pontifical Gregorian University and serving as a member of the Pontifical Academy of Life, Fr. Benanti is Pope Francis' advisor on artificial intelligence (AI) and tech ethics.

Before introducing Fr. Benanti, Professor Nitesh Chawla, Director of the Lucy Institute, mentioned the meeting between Pope Francis and Notre Dame leadership, including President Fr. John Jenkins, C.S.C. "[Pope Francis] talked about three aspects of a university Catholic education ... the head, heart, and hands." Chawla continued, "We can achieve the objective that Pope Francis is asking us to do of using the head, heart, and hands towards the betterment of society" by "engaging on technology, ethics, and AI" through this seminar series.

In his lecture, Fr. Benanti noted that language is "the last frontier of AI, especially with what we know about large language model[s] (LLMs)." He referenced Noam Chomsky's theory that the unique characteristic of human language is that it is syntactic. According to Fr. Benanti, the syntactic structure of language allows it to "make visible the invisible," including "the Gospel, the language that makes visible the invisible God."

Fr. Benanti explored different

periods of technological evolution to demonstrate how language, in the printed form "beg[a]n to change our mentality." He compared two maps created in different time periods to explain how human understanding of neutral space and geometric order in relation to reality was transformed after the printing press.

Moreover, Fr. Benanti compared the measurement of time "before the invention of the mechanical clock" and after to demonstrate how technological development helped shape human measurement of time as a "quality, before and after Christ," to a "quantity." The invention of the clock "ma[d]e visible the invisibility of time." It is evolutions like these that allow humans to have a better understanding of reality, according to Fr. Benanti.

In reference to Daniel Kahneman's book *Thinking, Fast and Slow*, Fr. Benanti asserted that human rationality is split into two systems. System 1, which is used 95% of the time, consists of intuition and instinct, while System 2 consists of rational thinking. Of the dangers of AI, Fr. Benanti warned that "AI could be a System Zero that ignites only System 1" because "the easiness of data given to us from that kind of machine could allow us to live with an autopilot without thinking too much of our choices."

Fr. Benanti pointed out two different philosophical frameworks: Immanuel Kant's "idea of moral law as the best thing that human beings can do" and Martin Heidegger's understanding of "the cybernetic element" as the rise of machines and control systems, which can be used as a



matter of control in society."

In his rebuttal of Kant, Fr. Benanti noted that when Nazi official Adolf Eichmann was on trial, his defense was "I had to kill them, it was the law." This is what Fr. Benanti called "the crisis of normativity," the modern attempt to build a society with a balance of norms and freedom in an age of technologically spurred System Zero derationalization that makes freely judging social norms impossible.

On technology as a means of control, Fr. Benanti gave the example of a young boy using a cellphone, posing the question, "Is it the kid that is controlling the display, or are the notifications of these things ... controlling the kids?" Fr. Benanti, alarmingly noted

Image by the Lucy Family Institute on X that "with the application of cybernetic to social process[es], we can cancel ... freedom."

Fr. Benanti concluded, "We cannot remove the machine from society. We do not want to remove the machine from society," but development of new technologies must take into consideration "the fragile part of the relationship with the machine, which is human beings."

Instead, he proposed "Algoethics," an "ethical guardrail that can allow the human being to flourish in this new age of language." It is through technological development within an algoethics framework that "will transform some of the core element of our self understanding."

As a Catholic University,

Notre Dame is taking charge of the deployment of responsible AI by recently joining the Artificial Intelligence Safety Institute Consortium (AISIC), an association of over 200 institutions dedicated to mitigating the societal harms caused by the development of AI.

Jose Rodriguez is a senior from Keenan Hall majoring in computer science with a minor in theology. Jose enjoys creating AI-generated images of Pope Francis with drip and looking at pictures of monkeys online. Feel free to send him your favorite picture at jrodri27@nd.edu.

Lent 2024

continued from front

Walter Ciszek's *He Leadeth Me*.

Retreats and Small Groups

Campus Ministry is kicking off a small group called "Passion and Purpose" to explore the questions of how God is calling students during Lent. The group will meet from 4-5 p.m. on Thursday in Coleman-Morse 301. Consider joining other faith formation small groups on campus such as AsceND, Magdala Ministry, Beloved, Sorin Fellows (Strength in Virtue/Vocation to Love), and more.

Paschal Watch Retreat

The annual Paschal Watch Retreat will take place during Holy Thursday, Good Friday, Holy Saturday, and Easter Sunday. The on-campus retreat open to all students will offer the opportunity to attend the liturgies at the basilica together and participate in 2-3 hours of

prayer related activities.

For more information on Lenten devotions around campus, check your email for opportunities from Campus Ministry. The *Rover* wishes you a most blessed Lent.

Madeline Huie is a sophomore majoring in music performance, theology, and classics. She enjoys spending her non-existent spare time drinking coffee from her wombat mug while crocheting too many blankets. Please send classical music suggestions or random inquiries to her at mhuie@nd.edu.

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The History of Coleman-Morse Adoration

Exploring Eucharistic devotion on campus

MARCELLE COUTO
Staff Writer

Eucharistic adoration, a tradition in the Church dating back to the High Middle Ages, is well-established among the students of Notre Dame. During the academic year, adoration occurs in dormitories, but a continual schedule of perpetual adoration happens at the Coleman-Morse Center (CoMo) in the Chapel of Notre Dame Our Mother.

Students, professors, and individuals outside of campus flock to the chapel as a locus for adoration at Notre Dame. Through all working hours of the school-week, there is always at least one person in the chapel visiting the Blessed Sacrament.

History

Campus Ministry Assistant Director for Evangelization & Religious Education Brett Perkins coordinates a sign-up sheet for daily adoration in the Coleman-Morse Center. He traced the history of adoration in Coleman-Morse back almost 25 years.

In an interview with the *Rover*, Perkins stated, “CoMo opened when I was a student in the spring of 2000. Adoration didn’t happen as often as it does now when I was in undergrad.”

He continued, “Adoration was one evening a week in the Fisher Hall chapel overnight. It was a very small group and an all night vigil was hard to maintain. On Fridays it happened at noon in the Lady Chapel a little before the 11:30 a.m. and 5:15 p.m. masses.”

While Perkins studied at Notre Dame, adoration was not well-known. “Adoration wasn’t really practiced much on campus. It wasn’t really talked about in RCIA or ever experienced. It was pretty isolated, it was a small group of students and it was not nearly as well-known.”

Adoration became more frequent at Notre Dame as more students began to request it. When Campus Ministry constructed the Coleman-Morse building, students with previous experience of adoration noticed that there was a chapel in the building.



Image by Campus Ministry on Instagram

When students started requesting more regular adoration hours during the day, Perkins shared, “The challenge became: could we dedicate our chapel space to something like adoration, which of course would mean other things couldn’t happen there.”

After adoration left Fisher, it became a daily practice with more regular hours. Because adoration is largely student driven, it is only offered when students can cover the time slots. Currently, adoration in the CoMo occurs Monday through Friday, 10 a.m.–5 p.m. On Tuesdays and Thursdays it is extended to 8 p.m.

The Chapel

The Chapel of Notre Dame Our Mother is decorated so as to facilitate prayer and contemplation. An anonymous Benedictine monk from the Saint Meinrad Archabbey in Indiana created the mosaic of the Blessed Virgin in the back of the chapel.

The windows reflect the themes of prayer, community, and service as pillars of Notre Dame education. These windows also illustrate the purpose of the Coleman-Morse Center, which is dedicated to academic services for students.

Perkins noticed that even the dormitories have introduced more frequent hours for adoration, remarking, “It was never the case that we had as many halls do adoration as there are now. When I was an undergrad, I don’t remember there being adoration in any other hall except Fisher.”

The Monstrance

Perkins also shared details about the monstrance that houses the Blessed Sacrament. “The monstrance we have now was a little bit more expensive, but you can see more of Jesus and it is still beautiful, taller, heavy, so it’s substantial.”

Perkins continued, “It is made of a precious metal ... to honor the Lord. Fr. Pete and I both

agreed a monstrance would last many years. One thing we also agreed on was having the spotlight ... It highlights Our Lord’s presence there. It is a little change, but it can make a big difference.”

The crown of thorns around the monstrance reminds us of the image of the Sacred Heart, and the Holy Cross on top points toward the Congregation of Holy Cross. The monstrance itself is crafted in the shape of a typical sunburst. The red jewels remind us of Jesus’ sacrifice, signifying Jesus’ complete self-gift, both in His crucifixion and in the altars where He is made present. Further, there is also a decorative dove on the stem to remind us of the Holy Spirit’s presence, because an encounter with Christ is an encounter with the whole Godhead.

Student Reflections

In his remarks to the *Rover*, Perkins encouraged more students to come to adoration:

“The Lord waits for us, the Lord has loved us from the moment of our conception and wants nothing more than to be in loving relationship with us. But He is also patient and looks for any opportunity to wake us up to see His existence in the world.”

Many have taken up Perkin’s call, with Coleman-Morse adoration being one of the most popular prayer destinations on campus. Jack Thornton, a junior majoring in philosophy and theology, told the *Rover*, “The time that I spend in the adoration chapel is the most important part of my day. Mental prayer has always been a really important part of my spiritual life, and there is nothing more beautiful than speaking with our Lord exposed in the monstrance.”

Freshman Caylie Cruz, majoring in theology, told the *Rover*: “I can’t express how much it means to me to have the opportunity for regular adoration in the chapel of Coleman-Morse. Inspired by the example of Venerable Archbishop Fulton Sheen, I resolved to make a daily holy hour the summer before I came to Notre Dame. The fact that we have frequent adoration in Coleman-Morse speaks to the priorities of Notre Dame students.”

Genevieve O’Connor, a second-year student in the Masters of Theological Studies (MTS) program in Moral Theology, spoke to the *Rover* about the ways in which Coleman-Morse adoration will impact her after graduation: “I often think about the fact that someday, when I’m working or teaching or being a full-time parent, I will dearly miss my days at Notre Dame when there was adoration available almost all day every day—whenever I needed it, whenever I wanted it. I can fuel up now—contemplating, resting, loving Jesus in this special form of prayer—for whatever my future brings.”

Coleman-Morse adoration will continue throughout the Lenten season.

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



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John Mearsheimer Presents Realist Perspective

International relations theorist explains motivations of great power conflicts

ERIC GORDY & ELLIOT ANDERSON
Staff Writers

The Notre Dame International Security Center (NDISC) hosted John J. Mearsheimer, the R. Wendell Distinguished Service Professor of Political Science at the University of Chicago, for a lecture entitled “War and International Politics” on January 30.

Mearsheimer, a West Point graduate of 1970, earned his PhD in political science from Cornell University in 1981. Known for his theory of offensive realism, which holds that the desire to survive motivates state behavior in an anarchic international order, Mearsheimer has recently made headlines for suggesting that the Russian invasion of Ukraine was the result of NATO aggression.

Mearsheimer has authored several notable books in the field of international relations, including *The Israel Lobby and U.S. Foreign Policy* (with Stephen M. Walt) and *How States Think: The Rationality of Foreign Policy* with Notre Dame political science professor Sebastian Rosato.

Often regarded as the quintessential contemporary international relations scholar, Mearsheimer’s work has pioneered the realist perspective. In addition to being a staple of virtually every international relations course, his worldview continues to shape discourse and inform foreign policy debates in both classrooms and halls of power around the world.

Reflecting on Mearsheimer’s influence and the success of the talk, Michael Desch, the Brian and Jeannelle Brady Family

Director of the Notre Dame International Security Center, told the *Rover*, “It was a huge success, attracting an audience of almost 200 people in person and online. It was, in my opinion, such a hit because Mearsheimer incisively described and explained the dynamics of the world today from Ukraine, through the Middle East, to China.”

In keeping with his realist background, Mearsheimer defined three central themes at the outset of his lecture: the essence of international politics, why states go to war, and how escalation occurs in times of war. He began his remarks by describing how the world, following the end of the period of American hegemony, has entered a multipolar moment with the rise of China and Russia as global superpowers.

Mearsheimer explained that war between states is an inevitable feature of international relations for two reasons: the nature and architecture of international politics. He underscored how “fundamental differences about principles” motivate political actors to “kill” one another, later characterizing power politics as a “contact sport.” Additionally, he posited that the lack of a higher authority on the world stage leads to a state of anarchy in which conflict is endemic.

Next, Mearsheimer asserted that liberal conceptions of international relations—such as just war theory—are unrealistic in an anarchic world. He focused

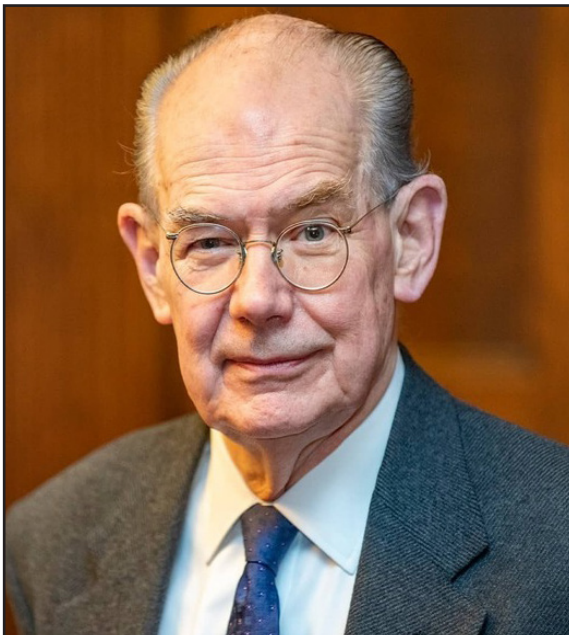


Image from ND International Security Center

on the various ways that war is justified under this theory, highlighting how it considers both preventative wars and wars of opportunity to be illegitimate conflicts. He then contended that such classifications serve to “subordinate the conduct of international politics to a set of moral and legal precepts,” a proposition which Mearsheimer rejected as foolish.

Concluding his discussion of why states go to war, Mearsheimer clarified that realist thinking does not preclude states from behaving morally. Rather, he posited that when a state faces a conflict between their “moral compass” and realist considerations, they will always prioritize the realist interests.

Proceeding to his final theme, Mearsheimer examined why wars escalate, pointing to nationalism, industrialization, and nuclear weapons. He discussed how nationalism tends towards becoming “hypernationalism.”

This phenomenon, he said, drives states to desire total victory and demonize the enemy as “other,” citing Napoleonic France and Nazi Germany as examples of aggressively nationalist, expansionist states. Nevertheless, Mearsheimer acknowledged that other ideologies can also push states to move beyond limited wars, suggesting that “crusader liberalism” motivated the U.S. to escalate conflicts in the Middle East and the Balkans.

In closing, Mearsheimer reiterated that “conflict is endemic to international politics,” underscoring his belief that, in the realm of international relations, realist considerations will always trump moral, economic, and legal considerations.

In response to an audience question about the lessons that current U.S. foreign policymakers can learn from 1939–1945, Mearsheimer advocated for an unconventional approach. Similar to how the U.S. allied with the Soviet Union in World War II to fight Nazi Germany, he argued that the United States should seek an alliance with Russia to leverage itself against China. He argued that China is the main threat to American sovereignty, and thus an alliance against a lesser evil may be necessary to “balance against a greater evil.”

Sophomore Shri Thakur agreed with Mearsheimer’s sentiment, arguing for a more conciliatory tone with Russia in order to balance the Chinese threat.

“Mearsheimer was totally right when he stated that America’s antagonization of Russia hurts its own efforts in deterring China, which is a more significant threat to U.S. hegemony.”

Near the end of the question and answer period, Mearsheimer analyzed the ongoing Russia-Ukraine war. He argued that the conflict is primarily the result of NATO expansion, contending that the expansionist NATO and EU policies from 2008–2022—which were driven by liberal ideology rather than a containment strategy—caused Russia to “scream bloody murder.” Yet, despite Vladimir Putin’s repeated warnings, NATO continued to move east, leading to a dramatic Russian reaction. The response to Mearsheimer’s visit was positive overall, with the audience applauding as he stepped away from the podium.

The NDISC’s speaker series continues on February 20 with “China’s Gambit: The Calculus of Coercion,” a lecture by Professor Ketian Zhang of George Mason University.

Eric Gordy is a sophomore studying economics and political science. When he’s not helping Shri with econ homework in Remick or fantasizing about the return of the British Empire, you can reach him at egordy@nd.edu.

Elliot Anderson is a junior studying biological sciences and political science. He is committed to Minnesota independence and the return to regional dialects. For inquiries about this mission send a message to eander24@nd.edu.

Border Debates Ignite Political Showdown

Immigration tension leads to standoff between states and federal government

PJ BUTLER
Politics Editor

The Supreme Court issued an order in a pending case on January 22 permitting the Department of Homeland Security to remove barbed wire installed on the U.S. southern border by the state of Texas. Two days later, Texas Governor Greg Abbott responded with a letter stating that the federal government has “broken the compact between the United States and the states” and that Texas would continue its efforts to secure the border. Twenty-five other Republican governors declared their support for the Texas letter, igniting a heated debate over America’s ongoing immigration crisis.

The 5–4 Supreme Court order was given without explanation. Such a remedy, though, is typical in decisions made under emergency circumstances. Chief Justice John Roberts and

Justice Amy Coney Barrett, an alumna and former member of the faculty at Notre Dame Law School, joined Justices Sotomayor, Kagan, and Jackson in siding with the federal government.

Following Abbott’s response, several governors also pledged to send personnel and resources from their respective states to Texas in support of Operation Lone Star, Texas’ multi-billion dollar border security initiative. To date, the program has apprehended more than 500,000 illegal immigrants, arrested criminals, and seized millions of lethal doses of fentanyl before they could be trafficked into the United States.

Another front in the immigration policy battle opened on February 4, when the text of a long-awaited bipartisan Senate bill addressing the border crisis was made public. The 370-page proposed national

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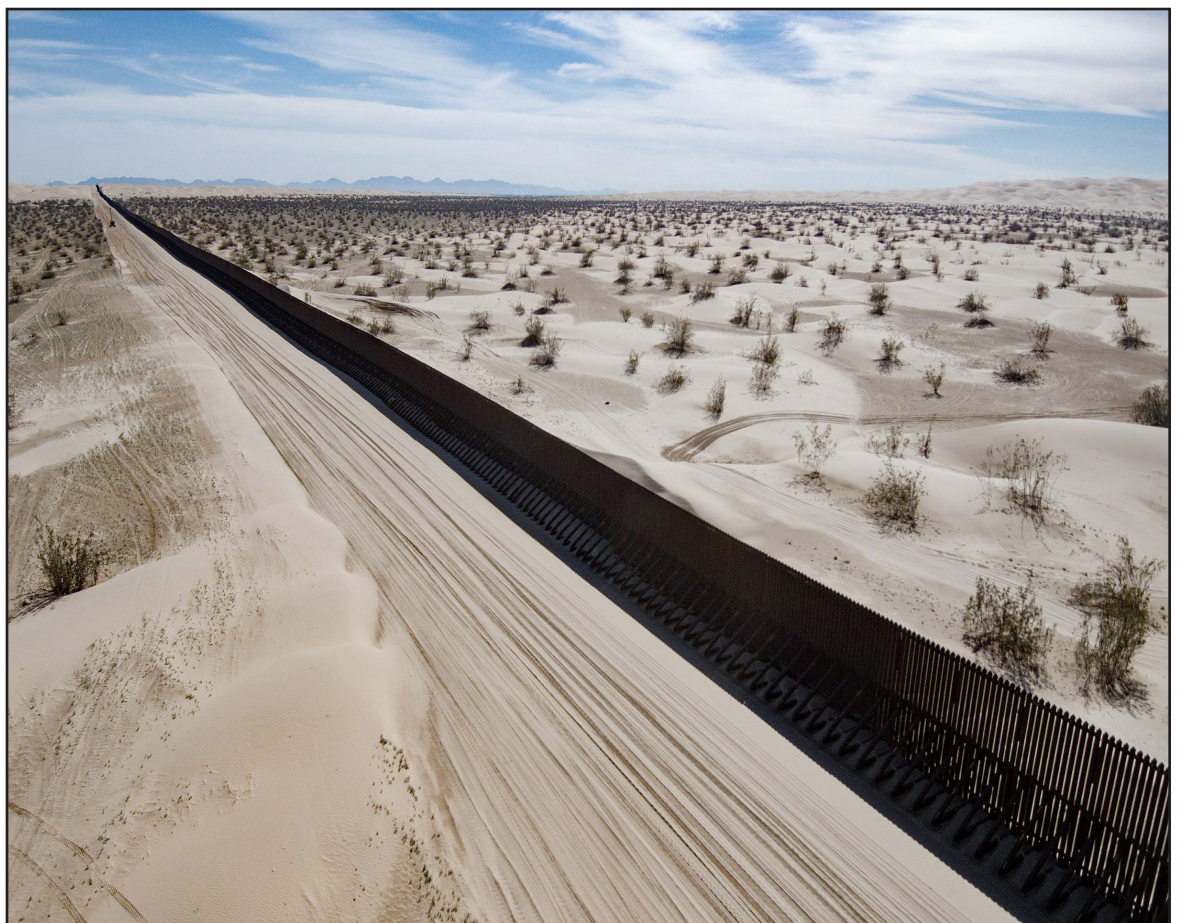


Image from Wikimedia Commons



Students React to Middle Eastern Aggression

Airstrikes and attacks on American forces spark debate

SAM MARCHAND
Staff Writer

Iranian proxy militias launched suicide drone strikes on a U.S.-Jordanian military base in northern Jordan near the country's borders with Iraq and Syria. These strikes killed three American servicemembers and wounded 47 others. Although Iran initially denied any role in the attack, Department of Defense officials concluded one week later that Islamic Resistance in Iraq, a loose group of pro-Iran militias, was responsible for the strikes.

In response, the Biden administration pledged to "hold all those responsible to account at a time and place of our choosing." The White House response came almost a week after the initial attacks. In a barrage of airstrikes across Iraq and Syria on February 2, U.S. forces hit 85 targets with 125 guided munitions. American military officials estimate that the strikes killed 29 Iranian-backed militia members.

According to several American policymakers, Iran consistently denies responsibility for the actions of the armed groups it trains, houses, equips, and finances. Instead, Iran holds that the militia groups act entirely of their own accord. Kata'ib Hezbollah (KH), one of the larger Iran-sponsored radical groups operating in Iraq and Syria, was hit particularly hard by the U.S. airstrikes. KH leadership has close links with Iran's Quds Force, an official branch of the country's Islamic Revolutionary Guard Corps.

Reactions to the strikes have been varied. Hamas, itself a direct proxy of Iran, stated that unless the ongoing war in

Gaza ends, the U.S. will find itself at odds with "the entire Muslim nation." Meanwhile, American allies Bahrain and Egypt condemned the attack and called for peace, while the British and Israeli governments offered condolences for the families of the fallen American service members.

On campus, student responses have been equally diverse. When asked about the proportionality of the U.S. response to the attacks, freshman Ashwin Raghuraman told the *Rover*, "While, as of now, our level of response has been justified, it is important to look with a cautious eye at what the Biden administration chooses to do in the future," adding that civilian casualties must be avoided, especially in the conflict in Gaza.

Raghuraman also addressed Iran's apparent denials of its connection to the groups responsible for January's violence, stating, "Looking beyond the smokescreen of Iran's systematic attempts to achieve its geopolitical goals while avoiding accountability, Iran's track record of dismissing the dignity of human life is the one constant we can rely on."

Freshman Mark Moloney felt strongly about the issue. He stated, "I feel that America is justified in a direct counter attack as a show of force against Iranian aggression in the Middle East." Moloney's sentiments reflect the consensus of the U.S. foreign policy establishment, as the American government's retaliatory strikes proves.

2,300 miles to the south, the Yemen-based Houthis, another Iran-backed terrorist group, have been targeting international shipping with boarding parties

and ballistic missiles. They claim that these actions are taken in solidarity with Hamas amidst their ongoing war with Israel in the Gaza Strip. The Houthis have been fighting a civil war in Yemen against that country's government since 2014, creating what the United Nations has referred to as "the world's largest humanitarian crises." Current estimates suggest that more than 21 million people

require humanitarian aid in Yemen due to the hostilities.

In response to Houthi attacks on international commerce, the U.S. Navy initiated Operation Prosperity Guardian, an international coalition of more than twenty nations' naval forces operating in the Red Sea, near the Bab-el-Mandeb Strait. The passage serves as a pivotal choke point between the Red Sea and Indian Ocean where, as of time of publication, there have been ten attacks on international cargo ships and allied naval assets.

After the expiration of a January 3 ultimatum to the Houthis that demanded a cessation of hostilities, American and British forces initiated a campaign of more than 150 missile strikes against Houthi assets in Yemen. 22 fighter aircraft flying from the *USS Dwight D. Eisenhower* as well as fighter jets flying from U.S. bases in the area participated in the attack. It is estimated that



Image from Wikimedia Commons

the Houthis suffered between 100 and 200 casualties, with substantial damage being done to their anti-ship missile capabilities.

Sophomore Ryan Kenney told the *Rover*, "If they attack sovereign U.S. ships and crewmen, then we as a country have the absolute right to obliterate them." He added, "A threat to liberty anywhere is a threat to liberty around the globe."

Iran, just as it had previously denied affiliation with militia groups in Iraq and Syria, also denied involvement with the Houthis, although it supports their ideology. The Department of Defense, however, alleges that Iranian intelligence and armaments are a critical part of the Houthis' campaign to disrupt international maritime commerce.

Raghuraman also felt that the Houthi threat merited a swift U.S. response. He told the *Rover*, "If civilians and commercial

interests are suffering as a result of a terrorist group, you take action to alleviate that suffering."

The events in Jordan and the Red Sea serve as a reminder of how the conflict in Israel and Palestine is interwoven with larger global political tensions. The death of American service members in the Middle East has intensified heated discussions over the United States' responsibilities abroad and is poised to remain in the spotlight during the coming election cycle.

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.

Border Debates

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security supplemental received near-universal condemnation from conservative lawmakers and commentators alike for containing limited provisions and inadequate funding for border protection.

The bipartisan proposal bundled immigration enforcement measures with additional U.S. funding for Israel and Ukraine. Only \$20 billion of the \$118 billion package was allocated for addressing the border crisis. Republican Speaker Mike Johnson said that the Senate legislation would be "dead on arrival" if it were to reach the House of Representatives. Former President Donald J. Trump, now almost certainly the Republican nominee in November's general election, also attacked the proposal.

"The ridiculous 'Border' Bill is nothing more than a highly sophisticated trap for Republicans to assume the

blame on what the Radical Left Democrats have done to our Border, just in time for our most important EVER Election," the GOP frontrunner posted on Truth Social.

Junior Nathan Desautels echoed the former president's sentiments, saying that "any substantial border bill would look at reimplementing the 'Remain in Mexico' policy, ending catch and release, and ending the abuse of asylum parole. Instead, the most that this bill can offer is the 'potential' for Biden to take measures to close the border if there are more than 8,500 reported crossings in a day."

Desautels also suggested that the Republican approach to the bipartisan Senate negotiations reflects the party's defeatist mentality. "While it's no surprise that the DNC is intent on unlimited illegal immigration, the cowardly and corrupt establishment GOP sheepishly begs for just 3,100,000 illegal immigrants per year and tries to sell it as a great win," he argued.

Although many conservatives argued that the bipartisan national security proposal amounted to an acceptance of the Biden administration's open-border policies, some have suggested that Republicans should be more accepting of a compromise with their small majority in the House.

Junior Luca Fanucchi said, "I think that the inability of the GOP to pass any sort of legislation on its own is a huge problem. If you look at the Democrats, they may not always agree, but they recognize the importance of party unity. Our inability to maintain party unity on key votes is a huge disadvantage for Speaker Johnson going into any sort of negotiation with Senator Schumer and President Biden."

Throughout the border crisis, an overwhelming majority of congressional Republicans have harshly criticized United States Secretary of Homeland Security Alejandro Mayorkas, accusing him of "willful and systemic refusal to comply with the

law." Representative Marjorie Taylor Greene of Georgia made an unsuccessful attempt to Mayorkas in November 2023; Republicans on the House Homeland Security Committee introduced two new articles of impeachment in late January.

When the House voted on the new impeachment on February 6, three Republicans—Ken Buck of Colorado, Mike Gallagher of Wisconsin, and Tom McClintock of California—broke with their caucus to vote with the Democrats. Republican Blake Moore of Utah flipped to "no" with the vote threatening to end in a tie, allowing GOP leadership to call for another vote on the issue using procedural rules.

The defeat reflects the GOP's narrow majority in the House, which became even smaller after the recent expulsion of New York's George Santos and the retirement of former Speaker Kevin McCarthy at the end of 2023. Nevertheless, House Republican leadership intends to take up the impeachment

again when House Majority Leader Steve Scalise, who was absent for the first vote because of cancer treatments, returns to Washington. With Scalise's support and all Republicans present and voting, the impeachment could succeed, assuming that there are no further GOP defections.

With exit polls from the Iowa Caucus showing that 34 percent of voters rank immigration as their top priority, just behind the economy at 38 percent, the border is poised to be one of the top issues in the November general election.

PJ Butler is a senior studying political science and theology. To hear his thoughts on Apple Vision Pro, email him at pbutler3@nd.edu.



Requiems Old and New

Children's Choir performs Brahms and contemporary reflections on death

ANNE GRIFFIN
Staff Writer

Notre Dame Children's Choir joined the Singing Irish and the Sacred Music Festival Orchestra to perform Brahms' *Requiem* on Saturday, February 3 in the DeBartolo Performing Arts Center (DPAC). Sacred Music at Notre Dame placed Brahms' *Requiem* "in the canon of genuinely sublime choral masterworks," and explained that his requiem "was written not as a Mass for the dead but to comfort the living."

The Children's Choir, an initiative of Sacred Music at Notre Dame, is composed of five separate choirs, totaling over 120 young singers aged five to seventeen. Members of the Seraphim and Chamber Choirs, two of the choirs for middle and high-school aged singers, performed in the concert.

The performance, directed by Dr. Mark Doerries, featured soloists Anne Slovin—an award-winning soprano and visiting professor in the Department of Music—and baritone Dr. Emorja Roberson, a two-time graduate of Notre Dame's Department of Sacred Music who now teaches music at Emory University. Approximately 600 people were in attendance.

Inspired by the deaths of his mentor, Robert Schumann, and



Image by the Irish Rover

his mother, German composer Johannes Brahms (1833–1897) wrote *Ein deutsches Requiem* in the 1860s. The traditional *Requiem* texts set by such composers as Victoria, Mozart, and Verdi come from the Catholic Church's prayers for the dead at funeral Masses. Brahms, a German Lutheran, forever changed the genre, conceiving of his *Requiem* as a comforting work for the living. Thus, he selected alternative texts from across the Lutheran bible to comprise his work, such as Wisdom 3:1—"But the souls of the righteous are in the hand of God, and there shall no torment touch them."

The seven-movement work incorporates varied musical textures to convey the gamut of human emotion. The

first movement includes unaccompanied melancholic choral sections; later movements reach a booming forte with full orchestral accompaniment. Yet the same melodic theme recurs throughout the work from beginning to end. Through its seven movements, the *Requiem* charts the human journey through grief, hope, and healing in response to death.

The evening began with an original composition titled *Joy On Its Way*, written by baritone Dr. Emorja Roberson specifically for the event. This composition presented a modern-day interpretation of the same humanist themes of grief and healing treated by Brahms in his *Requiem*. Contrasted with the classical style of Brahms,

Roberson's piece was written in a gospel/jazz style.

In composing *Joy On Its Way*, Roberson was particularly influenced by Matthew 5:4, the same verse that inspires the opening movement of Brahms' *Requiem*: "Blessed are the dead who mourn, for they shall be comforted."

Roberson explained the significance of the passage, telling the *Rover*, "This scripture speaks about the ways that people are blessed and provides a level of comfort, enabling people to find a way to express peace."

On the music theory side, Roberson noted that the seventh and ninth chords used throughout the piece—idiomatic of the gospel/jazz style—add a layer of harmonic emotion, evoking sensations of grief, loss, and hope in listeners.

After the prelude, the orchestra performed George Walker's "Lyric for Strings" (1946). Intended as a lament for his late grandmother, the work attempts to appeal to the human spirit in processing the joint experiences of loss and hope, inviting all those in attendance to acknowledge their own losses.

A student in the audience remarked that the piece was "very emotional" and "blended beautifully with the emotions evoked throughout the Brahms performance, particularly the first and seventh movements."

Even those not particularly familiar with the style of the *Requiem* were moved by the performance. A sophomore from Farley Hall noted, "As someone who is not well versed in classical music, I thought this piece provided a gateway to inspire my attendance at future performances."

Notre Dame sophomore Andrew Sjurset reflected on the university's commitment to promoting sacred music. He told the *Rover*, "It is a true blessing and pleasure to attend a university that honors the majestic beauty of music."

A complete list of the upcoming concerts sponsored by Sacred Music at Notre Dame can be found on their website. The South Bend Symphony Orchestra will perform Mozart's *Requiem* in DPAC on March 17, and the Notre Dame Liturgical Choir will perform Mozart's *Requiem* on Palm Sunday (March 24) in the Basilica of the Sacred Heart.

Anne Griffin is a sophomore at Notre Dame studying Arabic and ACMS. She can currently be found in an undisclosed location trying to stay alive in a heated game of assassin. Anyone with insider information or other general inquiries can email agriff25@nd.edu.

Who's Who: Irish Gardens Notre Dame's own student-run flower shop

ELIZABETH MITCHELL
Staff Writer

With Valentine's Day upon us, one of the holiday's most beloved gifts—bouquets of flowers—are in high demand. Whether purchasing a bouquet for that special someone or a galentine's arrangement, these floral arrangements are often seen as a staple of the holiday. However, for busy college students with limited transportation options, it's often difficult to make these aspirations a reality. Irish Gardens, a student-run flower shop on campus, located in the basement of LaFortune Student Center, helps make the Valentine's Day shopping experience a little bit easier.

Irish Gardens opened for business on Thursday, September 16, 1982. One of the first recipients of a beautiful bouquet was Father Theodore Hesburgh. The women running the shop at the time wanted to thank him for his work at the university and for supporting their new efforts to bring joy and love to campus.

Now known as a successful and trusted business by students on campus, Irish Gardens began as a simple startup, requesting only the essentials in their proposal: a sink, a fridge, and some initial inventory.

As the store's clientele grew, Irish Gardens gained the opportunity to expand into the business known today. On average, Irish Gardens fulfills roughly fifty orders a week, and employs a total of twenty staff members.

Irish Gardens is staffed entirely by Notre Dame students. Senior Erica McDowell told the *Rover*, "Irish Gardens has been the absolute best experience of my college career! The community love we have is absolutely unmatched, and we have a job in making people smile!"

Today, Irish Gardens continues to offer quality and personalized floral selections. Not only can customers build bouquets tailored to their unique preferences, but they can also write personalized messages for the intended recipient. Once assembled, bouquets are conveniently delivered to many locations on campus, making them an accessible purchase.

One recently-married Notre Dame alumnus told the *Rover*, "I think Irish Gardens is a positive addition to the campus culture. It's good that there's a place on campus where guys can go buy flowers for a girl." He continued, "It is helpful for college kids to have a resource to aid them in showing affection to those whom they care about."

In addition to ordering in

person, Irish Gardens has an option for online ordering, allowing customers to browse through a variety of floral arrangements from the comfort and ease of their dorm. First-year Kaliana Stalboerger testified to the ease of purchasing from Irish Gardens for her roommate's birthday: "I am so glad [Irish Gardens] was an option! The displays made it easy to pick out what colors and types we wanted and the florist working there was very helpful."

Although Irish Gardens operates during most of the school year, they offer additional services for specific holidays, such as Valentine's Day. This year, they have eighteen different floral arrangements, suited for a variety of personalities, budgets, and occasions. With prices ranging from five to one hundred dollars, bouquets are suited well to romantic occasions as well as friendly gifts. Themed arrangement titles include "Be my Valentine"; "Love, Roses"; and "The Darling."

Irish Gardens also offers a "Galentines" bouquet to share with friends. Flowers can be wrapped or arranged in a vase of the customer's choice. For those looking for a non-floral gift, heart-shaped balloons are available for purchase, as well.

A senior from Baumer Hall

shared, "I've had the pleasure of doing business with Irish Gardens a few times, and I've always loved my experience. It's super easy to place online orders and have the friendly staff there deliver flowers to dorms on campus."

He continued, "If I remember correctly, the past two Valentine's Days they have run out of flowers pretty early in the day, so people should plan on getting there early this year. Irish Gardens is a pillar of the Notre Dame campus environment, and LaFun wouldn't be LaFun without the shop in the basement."

This year, the flower shop received over 500 orders to be delivered on February 14, and over 700 total throughout the holiday period. Due to the high demand for Valentine's Day gifts, Irish Gardens ended order requests on February 13 at noon. However, starting on February

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or ask a Question**

Image by Irish Gardens

20th, floral services will once again be available.

Elizabeth Mitchell is a freshman studying marketing, theology and constitutional studies. She is also "directionally challenged." Any tips for helping her find her way (or lost water bottle) should be directed to emitche8@nd.edu. Otherwise, she highly recommends St. Anthony.



Male/Female Dorm Culture Disparity

Students reflect on difference between residential experiences

BRIDGETTE RODGERS

Culture Editor

Dorm culture is crucial to Notre Dame life. It has a lasting impact on every student's college experience due to the university's three-year on-campus living requirement. The *Irish Rover* spoke with students to hear first-hand how dorm culture has affected their on-campus experience.

Though students held differing views of their dorm's culture based on factors such as extra-curricular involvement and area of study, a trend emerged among respondents: the disparity between community bonds in men and women's dorms. Particularly worrisome is the recent exodus of rectors from numerous dorms—most notably female dorms.

Residents of Farley Hall lived without a rector for the entirety of the fall semester, and Breen-Phillips Hall (BP) hired a new rector within the last year, after their previous rector began the spring 2023 semester taking a temporary leave of absence and never returned.

Unfortunately, many female dorms on campus have struggled to hold long-lasting rectors in recent years. Without the presence of a consistent rector, the needs of female dorms on campus are not being met.

When women on campus hear their rector is taking "a temporary leave of absence," they no longer trust this to mean temporary. One resident of BP said, "I assume it means that they are never going

to return to campus serving in the same capacity as a rector, and I become frustrated with the lack of transparency provided to the residents of that hall."

When asked about his influence on dorm culture, Michael Davis, rector of Siegfried Hall, told the *Rover*, "The role of the rector in maintaining or changing the culture is one of trying as best as one can to have 'an ear to the ground' in being attentive, listening, and responding to the rumblings of the hall community and its needs."

This instability within female dorm communities may be one reason for the noted lack of community bonding in comparison to men's dorms. One female resident of Johnson Family Hall said, "Before coming to Notre Dame, I would hear about the dorm life and the traditions from my brother, who also attends Notre Dame. But once I arrived, I found myself in a rather different reality."

Commenting on this difference, Jackie Nguyen, a sophomore in Lyons Hall, said, "I think female dorms struggle more with initial community building, but given the opportunity to learn each other's hearts, the community truly shines in women's dorms."

Results from ND Day, a campus-wide club and dorm fundraising event, also reflect a difference in dorm experience. Every year, the top twenty-five groups form a leaderboard, but the rankings are not determined by the amount of money donated. Rather, they are determined by the amount of

individual donors who gave to a particular group.

Last year, St. Edward's topped the charts for dorms, raising \$49,479 from 730 donors, the fourth best result for all campus clubs. Morrissey and Dillon trailed close behind in places 11 and 12 overall. Three more male dorms took places 14, 15, and 16. Lyons Hall was the first female dorm to make the leaderboard at 18 overall, raising \$20,821 with 231 donors. The only other female dorm to make the top 25 was Cavanaugh Hall in twenty-third place, with 210 donors.

St. Edward's, as well as the other male dorms included in this list, have been said to foster community to a greater degree than most female dorms. When asked what St. Edward's means to him so far, freshman Joe Robuck, shared, "I entered Welcome Weekend feeling apprehensive and alone, and I left knowing that I'd not only found some of the most incredible friends imaginable, but that I'd do just about anything for Sted's (e.g., shave a mullet into my head in January)."

The men of St. Edward's have a yearly tradition of giving each other mullets as part of

*Image by Notre Dame Residential Life*

their Mullets Against Malaria fundraiser. Though female dorms also host signature fundraisers such as McGlinn Hall's Casino Night or Ryan Hall's Wheelchair Basketball tournament, "they do not feel as storied as the traditions of the male dorms, even though they garner high attendance," according to one McGlinn senior.

Sophomore Maddie Colbert was not a huge fan of the mullet presence in North Dining Hall, but she commented that she can, nonetheless, "appreciate the culture." Like Colbert, many women on campus are eager to have stronger dorm culture, but struggle to establish traditions within their dorms that cultivate it.

Nguyen suggested that dorm retreats can be a great avenue for allowing women to bond as a community: "On our Lyons

retreat this weekend, girls stayed up late playing games, having fireside chats, and getting to know each other on a more intimate level, and I think everyone on the retreat came away with a new friend or with many new friends."

Many echoed this sentiment that encouraging students to be more invested in their dorm communities is the path forward. Davis commented, "Investment in this community thereby furthers these bonds that can and often do sustain us through the occasionally turbulent and disorienting, yet also beautiful and exciting, years at Notre Dame and beyond."

Bridgette Rodgers is a sophomore studying political science and theology. You can reach her at brodger4@nd.edu.

HCC Women's Water Polo

Victory without mercy

JOE RUDOLPH

Staff Writer

With winter weather rolling in, student athletes found themselves training indoors to avoid the frigid temperatures. As a headband-wearing pickleballer, I know this frustrating experience all too well.

The women's water polo team at Holy Cross, however, doesn't have to worry about that problem. "Holy Cross' endowment fund was fleeced when the prior board committed to buying a used yacht in the '70s," said Holly C. Ross, Holy Cross College Historian. She continued, "So we couldn't afford to install a pool in our gymnasium. Rather than give up on women's water polo, the administration decided to apply its natural resources instead." The result is the most powerful team east of the Mississippi fueled by its unique home court advantage: the St. Joseph River.

This advantage has elevated Holy Cross from the NAIA to a Division I program. "We are

the only team in the NCAA to play all of its home matches in a river," bragged Faustina Davis, the co-captain of this year's squad. Rules disallow wetsuits or water wings, but there are no rules against a home court located a mile downstream from the local water processing discharge. And there is one other detail: Women's water polo is a winter sport.

"I'll admit it," shared Faustina, "Sometimes the girls complain a bit."

"Complain?" interjected her teammate Bella Christopher. "We hate it! Practice starts at 5:00 a.m. And Sven, our Norwegian coach, makes us break the ice off the river as part of our warm-up routine. Before we played Tennessee last week, he played 'Rocky Top' on a loop to associate our hatred of the cold with hatred for the enemy."

But it's all worth it in the end, right? The victories, the dominance?

"I used to dream about championships, now I dream about soup," said one player, out for the season due to frostbite-

related injuries.

The Saints are 17-18 so far this year with a 17-0 record at home. They traveled to California over Christmas break and faced a devastating loss without the home-court advantage. But when California played the Saints in the Bend this past week, the Bruins had to forfeit the match halfway through due to too many players having been swept downriver.

"Those southern American schools are no match for the ruthless power of the North," gruffed head coach Sven Svedman. "Don't forget, it was ice that took down the *Titanic*."

The Saints are led by center forward Katherine Ellis from Boston with 31 goals, including 30 at home. "I don't really mind the cold or Sven. In fact, my family is from his town in Norway. I kind of enjoy watching my opponent's lips turn blue in the ice water. Sometimes I even tell them to look out for the snapping turtles just to freak them out before scoring."

Their recent match against the Aggies was close until

hypothermia set in for the visitors during the second half. They were unable to move in the 32.1-degree water. Ice was starting to form along the banks. Eventually, the Aggies began to lose their footing in the swift currents of the river. At one point, their goaltender was swept 50 meters downstream, screaming for help. "That's when we moved in for the kill, right on schedule," boasted coach Svedman. "Our secret to battling currents is ankle weights."

The Saints are currently ranked 23rd in the power rankings and fighting for a spot in the NCAA tournament. Road losses to St. Norbert's College, Illinois Institute of Technology, and various community colleges can't make up the gap for home victories over Stanford, USC, and the entire SEC.

To issue a complaint, please contact **Joe Rudolph** at jrudolp3@nd.edu.

No Scooter by Purge

A bright new day

BARTLEBY WALLACE

Staff Writer

In times of peace, we men forget
The years we spent in battle-lands;
But gratitude reminds us yet
With some paternal reprimand,

We may neglect to raise a feast
And praise our God for mercy's dawn:
For scooter-travel now has ceased—
The godforsaken torment gone!

We walk with music in our ears
And know that we will not be struck;
For it had been three hellish years
Of getting hit and yelling ... "damn!"

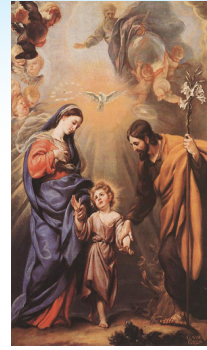
The Church, so built on Peter-rock,
Defends the weak from Satan's darts;
And now the Grotto holds the flock
Serene and safe from man's own arts.

The Quads are clear by late decree
With scooters back at Daddy's place.
So live as men who know they're free
With nature healed by saving grace.

Write for The Irish Rover

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upholding the Catholic character of the
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Contact editor in chief, Nico Schmitz
(nschmit2@nd.edu) to learn more!



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