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The Attack on Language

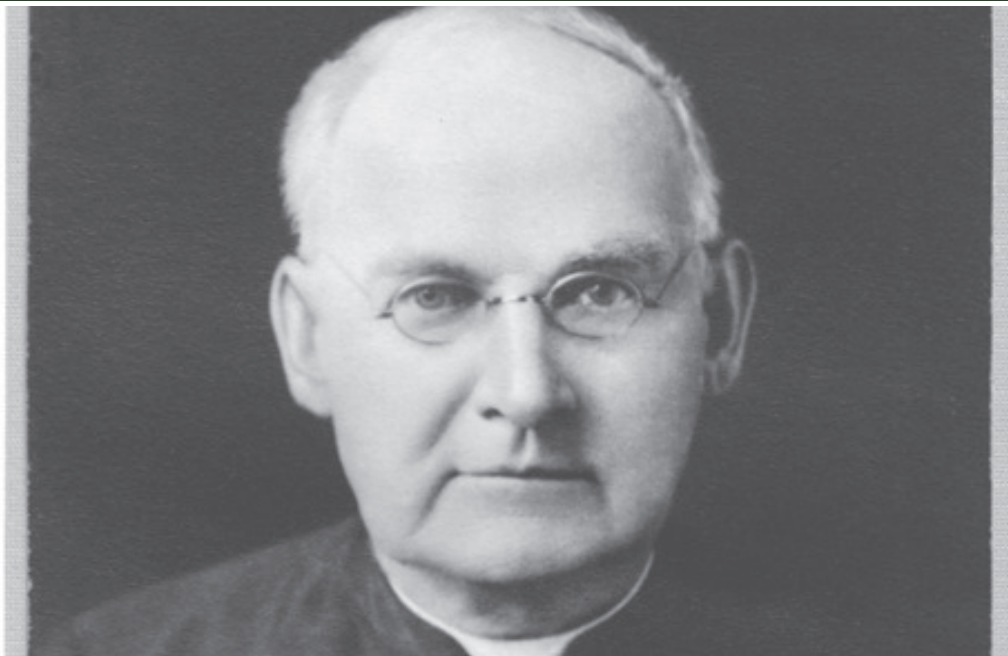
ELIZABETH HALE
Culture Editor

Speech compelled and controlled on campus

Several mandated changes to the use of language have occurred on campus. These appear everywhere from the Klau Center to the Department of Theology to the pages of the *Observer*.

The Klau Center for Civil and Human Rights began an initiative called “Building an Anti-Racist Vocabulary” in August of 2020 in response to the death of George Floyd and subsequent race riots during the summer of 2020. The ongoing project is meant to be “an entry point, designed to provide intellectual and moral building blocks to begin the transformative work of anti-racism in our students, on our campus, and in our broader communities.” The homepage for the project features a quotation from Ibram X. Kendi, saying, “The opposite of racist isn’t ‘not racist.’ It is ‘antiracist.’ What’s the difference? One endorses either the idea of a racial hierarchy as a racist, or racial equality as an antiracist ... There is no in-between safe space of ‘not racist.’”

This program for creating an actively anti-racist vocabulary and rebuilding the moral frame- *continued on pg. 5*



Servant of God Br. Columba, C.S.C. in 1915

Br. Columba C.S.C. Proclaimed Servant of God

BUDDY WILLIAMS
Staff Writer

Cause for canonization proceeds for “Miracle Man of Notre Dame”

Br. Columba, C.S.C. was declared Servant of God by Bishop Kevin C. Rhoades this summer, officially opening his cause for canonization. Fr. John Jenkins, C.S.C. announced this to the student body of the University of Notre Dame during the opening Mass for the academic year on August 23, 2022.

In his homily, Fr. Jenkins explained, “That announcement begins a for-

mal process in the Church of the examination of Br. Columba’s life that, if successful, will lead to him being the first person who spent the bulk of his life at Notre Dame to be declared a saint.” Currently, his life is being examined for sanctity by the United States Conference of Catholic Bishops, and if they approve, the case will proceed to the Dicastery for the Causes of Saints in the Vatican. The dicastery would then have the power to declare Br. Columba “Venerable.” For venerables to be beatified, one posthumous miracle attributed to their intercession must be approved by a canonical investigation. A second approved miracle is necessary for canonization to sainthood.

Br. Philip Smith, C.S.C., archivist for the Midwest Province of Brothers, formally lodged the petition for Br. Columba’s canonization with Bishop Rhoades on behalf of the Midwest and United States Provinces of Priests and Brothers of the Congregation of Holy Cross on October 28, 2021.

Only recently appointed as archivist for the province, Br. Philip happened to stumble upon “three large cases” full of items related to Br. Columba tucked away in the attic of the archives in 2019. Over the course of the pandemic in 2020, he had ample time to examine, digitize, and sort the contents of these box-

es with the help of some seminarians. This led him to call Bishop Rhoades, who after meeting with Br. Philip to discuss his findings, asked him to formally compile and submit an account of Columba’s holiness, which would ultimately become the petition for Br. Columba’s canonization.

Br. Columba, born John O’Neill in Mackeysburg, Pennsylvania on the 5th of November, 1848, joined the Congregation of Holy Cross at the age of 27. A cobbler by trade in spite of his deformed foot, Brother Columba worked for most of his life (and nearly all of his time as a Holy Cross Brother) at the University of Notre *continued on pg. 7*

Heresy for Sale

W. JOSEPH DEREUIL
Editor-in-Chief

Occult divination and sexual deviation promoted by Notre Dame

Notre Dame recently signed a contract with Barnes and Noble, switching their bookstore services from Follett Company. This change has brought with it several decks of tarot cards, an increased promotion of astrology, and numerous sexualized children’s books.

The youth section on the second floor of the bookstore contains several books about “Queer Heroes” from history, a picture book about Harvey Milk, and “Pride 1-2-3.”

One of these picture books, *Queer Heroes: Meet 53 LGBTQ Heroes from Past and Present*, offers, among other things, a brief biography of the transgender movie directors the Wachowskis, focusing on their sex transitions and “how lucky they both were to have the acceptance and support of their family and access to therapy and other professional help during their transitions.”

This illustrated children’s book also contains a brief biography of Josephine Baker, picturing her, nearly nude, in her performance outfit. Other books tell the story of Leonardo da Vinci, focusing on his *continued on pg. 3*

Rover Reviews: Religious Liberty and the American Founding

ADAM MORYS
Staff Writer

New book explores contemporary issues by looking to founders

Can religious schools benefit from taxpayer-funded programs? Should Christians receive exemptions from vaccine mandates or sexual orientation anti-discrimination laws on free exercise grounds? The role of re-

ligion in public life remains a contentious issue in American politics. Professor Vincent Philip Muñoz’s recent book *Religious Liberty and the American Founding* offers an interpretation of the First Amendment’s Religion Clauses, attempting to properly grasp the Founders’ understanding of the First Amendment and their philosophy of religious liberty. Professor Muñoz’s book, which he describes as “a work of interpretive political theory and a work of legal

analysis,” makes the striking contention that religious liberty scholarship thus far has simply gotten it wrong: “One of this book’s findings, we shall see, is that the Founders have been misused in a number of important church-state opinions.”

He takes specific aim at the influential thesis of Stanford law professor Michael McConnell, articulated by Justices Alito, Thomas, and Gorsuch in the Supreme Court Case *Fulton v. City of Philadelphia*, *continued on pg. 8*

Who’s Who at Notre Dame: Ushers Larry and Vicky

VIANA SCHLAPP
Staff Writer

A conversation with two football stadium ushers

The ushers at the Notre Dame football stadium have long been an integral part of the gameday experience. Every person coming to watch a football game in the stadium encounters the ushers, but the fast-paced game day atmosphere makes it nearly impossible to meet these unsung he-

roes who scan tickets and direct thousands of fans to their seats. The *Irish Rover* sat down with Larry and Vicky, some of Notre Dame Football’s most inconspicuous organizers.

According to The Athletic, Notre Dame employs nearly 800 ushers. These men and women work most notably at Notre Dame home football games, as well as a variety of events including concerts in the stadium and student move-in. Head Coach Knute Rockne began the tradition of ushers at Notre Dame to create the optimal

gameday experience for Notre Dame football fans.

Larry, a third-generation Notre Dame usher with 29 years of experience, wears the navy blue and gold hat of a supervisor. He stands out from other ushers in his custom-made green suspenders with golden shamrocks, inherited from his father. For Larry, ushering is a family affair—he worked alongside his dad until his father’s passing a few years ago. Larry is passionate about carrying on the gameday tradition, both of *continued on pg. 10*

INSIDE

What it Means to Be ND

Editorial - Page 2

“Transtopia” on Campus

Politics - Page 4

College Football Realignment

Culture - Page 9



THE IRISH ROVER

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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, W. Joseph DeReuil, 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.

"How we educate the mind will change with the times;
how we cultivate the heart is and will remain timeless."

— Bl. Basil Moreau, Christian Education

What it Means to Be ND

NICO SCHMITZ
Managing Editor



During Notre Dame's opening loss to Ohio State, the university unveiled a new nationally televised ad titled, "Be Notre Dame." Every year the university airs a new advertisement focusing on a specific topic, such as last year's 30-second ad on climate change. The Notre Dame YouTube channel describes, "This year's message seeks to convey the breadth and depth of the Notre Dame identity by answering the rhetorical question, "What does it mean to be Notre Dame?"

The video describes what Notre Dame students ought to be, claiming "You have to explore, question, set an example, pursue truth, get messy, struggle, discover, be curious, lead, succeed, be open minded, be a community, and be a force for good in the world."

Alongside the short phrases describing the Notre Dame student are dramatic action shots. The video almost exclusively features shots of scientific research or related subjects, equating the pursuit of truth with the study of microbiology and being open minded while looking at art in the Snite museum. On the surface, the advertisement is a fun and creative depiction of the academic caliber of the university. But it leaves the Notre Dame

student and fan alike questioning what makes Our Lady's university truly different from our state school opponent.

In his inaugural address to the faculty last week, University President Rev. John Jenkins, C.S.C., highlighted the necessity for Notre Dame to continue to grow and succeed as a research university. Grounding his speech in the ideas of William Kirby's book *Empires of Ideas: Creating the Modern University from Germany to America to China*, Jenkins stated, "While Notre Dame is one of the most trusted and respected universities, and well known for football and Catholicity, its research and global reach is less well known. We must work together to help various constituencies appreciate the important work that ... [our] faculty are doing in research and teaching."

Notre Dame's embrace of the idea of the research university is certainly not something new and its relationship with the preservation of the Catholic identity of the university will continue to be debated for some time. Entangled within this debate, though, is the practical matter of what will continue to draw students to South Bend for \$70,000 a year.

The university's main promotional media series, "What Would You Fight For?"—an award-winning advertising campaign that broadcasts two minute clips on NBC during football games—highlights the research and scholarly work of the Notre Dame community around the world. Channeling the ethos of the "Fighting Irish" and the university's motto to be a "force for good in the world," the vid-

eos depict recent Notre Dame research in anything from renewable energy to developments in firefighter gear.

Notre Dame has accomplished tremendous things through its research, and these breakthroughs should not be dismissed. But they attempt to show the outside world that, above all, Notre Dame is a unique research school in that it focuses on social justice and human flourishing. The promotional materials, completely shying away from discussion of Catholicism or the liberal arts, reflect the university's general path towards entering the field of the secular elite schools, but surpassing them in their material societal contributions.

On the university's official Twitter page, this rootedness in human-centered research displays itself through peculiar tweets. For example, the account recently promoted ND research connecting childhood lead exposure to lower reading scores and structural racism.

The university's official website almost exclusively contains previews and links to the latest Notre Dame research, although it does feature a tab on "Faith and Service" on the main page. This tab's caption reads, "Notre Dame is animated by a faith that inspires us to seek knowledge because of the powerful tool it can be to improve humankind." While the university maintains that the Catholic character informs all that it does, it risks, as the website alludes to, treating the Faith simply as a means towards material progress.

If the societally-focused research of Notre Dame is not enough to set Notre Dame

apart from other elite institutions, what is?

Fr. Jenkins addressed this question in his remarks: "I will not claim that we are the only university to offer intellectually stimulating, challenging, pedagogically effective classes, but I do believe that we are distinguished by the care you show for the learning, well-being and future success of our students."

Notre Dame advertises itself as an elite research institution with academic rigor, a beautiful campus, and "nice" people. If one were to ask a random sample of students on campus: "Why did you choose Notre Dame?", most, as Fr. Jenkins suggests, would likely iterate some form of the idea that they came to Notre Dame for the academic rigor and welcoming community.

Notre Dame does set herself apart from other elite universities through its strong community, but this community stems from her Catholic foundation. Failing to realize this is not only erosive but ultimately futile. An abandonment of its Catholic faith in both messaging and practice will slowly erode the "community" that makes Notre Dame unique.

The new promotional video for Mass displayed in the second half of every Notre Dame football home game helps further demonstrate the issue.

For the past several years the video's climax was a dramatic and reverent clip of the consecration: displaying the Body and Blood of Christ as fans in the stadium cheered in excitement. For the 2022–2023 season, the university unveiled a new Mass video that replaces the Body and Blood of Christ with a reflection on the wel-

coming spirit of the school. The new climax is Fr. Pete McCormick C.S.C. telling the actors to "offer each other the sign of peace."

The dramatically edited and well-crafted video notably has not received the same cheers as in years past, but most unfortunately, it fails to depict the most important and fundamental part of the Mass and our Catholic faith: Holy Communion. While perhaps noble in intention to attract more fans to Mass, the video seemingly reflects a problem that any undergraduate student has witnessed in dorm Masses and in the classroom: a misalignment of priorities.

The Catholic character cannot be invoked only to create a more welcoming community and academic breakthrough. Rather, it ought to be actualized to form students to become holy and pursue Truth. Without being authentically grounded and informed by the faith, emphases on a uniquely welcoming community and a socially-focused research environment lose their essence and will erode. To further preserve the worth of a Notre Dame education, its students, faculty, and administrators must consistently work to celebrate, not deal with, its Catholic character.

Nico Schmitz is a junior in the Program of Liberal Studies from Pasadena, CA. While he is often confused about what research actually means, he has reaped the benefits of Notre Dame's great community. You can find him anywhere on campus except for the College of Science or College of Engineering, or feel free to contact him at nschmit2@nd.edu

Write for the *Rover*. Email wdereuil@nd.edu.



The Art of Flirtation

SOPHIA MARTINSON

Editor-in-Chief Emerita

Five ways to indicate interest without being aggressive

Have you ever been interested in someone but unsure how to interact? Making an introduction, starting a conversation, and gauging mutual interest can all seem like navigating murky waters. One helpful tool is an art that our culture has seemed to forget: flirtation.

At first, flirting seems to be the *only* thing pop culture instructs us to do on the romantic scene. But “flirting” today often means just innuendo, focused on short-term, selfish pleasure. That’s actually flirting-gone-wrong, as Jane Austen shows in *Pride and Prejudice*. Lydia Bennet is notorious not just for flirting but for being “the most determined flirt that ever made herself and her family ridiculous.” She goes out of her way to talk with as many handsome soldiers as possible and is always teasing and forgetting them.

As those who have read Austen’s classic know, Lydia’s flirtation does not land her in a stable and happy marriage. But that doesn’t mean women shouldn’t

flirt at all. Lydia’s sister Jane is so quiet and unassuming that she conceals her feelings for Mr. Bingley—so much so that when Mr. Darcy observes her, he is convinced she is not interested.

Most girls want the guy to “make the first move,” but unless he receives encouragement from her behavior, a kind of “green light” to launch an encounter, he might not take action.

There is a mean between the extremes of Lydia and Jane—a way to communicate romantic interest gently yet clearly. *That* kind of interaction—let’s call it *intentional flirtation*—is not just about attention but about getting to know someone.

So how does intentional flirtation work? The details will vary from person to person, but here are five ideas that, based on my own experience and success (I’m *very* happily married!) tend to work. I’m primarily taking the female perspective, but the men might find these suggestions helpful too, either to practice themselves or to better understand a lady’s cues.

Find your crowd. Intentional flirtation is like a dance. Subtle cues—not abrupt statements—between the partners in-

dicating where to step and how to respond to each other’s movements. It’s a kind of communication that relies more on gestures than on words.

But in a culture that idolizes brazen exposure of every feeling (licit or illicit), subtlety is hard to come by. That means that intentional flirtation doesn’t work anywhere there’s a crowd. Although it might seem like the natural place to flirt is a packed party or dimly lit nightclub, those settings actually *hinder* intentional flirtation the most, since they emphasize sensual experience more than coherent conversation.

To find people who are interested in dating as courtship (that is, looking for someone to potentially marry), socialize at events that reflect your values and encourage conversation. Go to a conference on a topic you care about and stay for the reception. Join a club whose cause you support and meet new people there. By placing yourself in settings that affirm who you are, you are more likely to encounter potential dates who share your fundamentals and will be open to intentional flirtation and dating.

Smile. Meeting someone you find attractive (for the first time or the tenth time) can be both exciting and intimidat-

ing. It might feel like *any* outward sign of interest will come off as too forward. But as dreamy as it sounds, standing in a corner longing for your eyes to meet is hardly the most effective way to begin a romance. After all, any personal relationship must start with conversation.

If you feel too shy to say hello, tap a friend to pull the two of you together. Either way, let your face show the excitement you’re feeling. A genuine smile is a simple yet powerful way of saying, “I’m glad to see you! I look forward to spending time with you.” A smile is an invitation to begin a conversation. So when you’d really like to talk with someone, don’t be afraid to flash a big one their way.

Ask questions. Now that you’ve got your potential date’s attention, what do you say? What holds true for most conversations holds true here: let the other lead. Asking someone questions about him or herself is not only polite but also shows interest—and if you actually are interested, this is easy and fun! Think about what you know of the person and build from there. “What got you interested in playing the trumpet?” “You must like reading a lot if you’re studying English. Do you have a favorite book?” “I hear your

thesis is about business ethics. Tell me all about it!”

Once you launch your question, just sit back and listen. More often than not, people find attentive questions flattering and, if they’re also interested, will respond in kind. This approach can also help indicate whether you’re interested in *continuing* to get to know the person. Does the conversation feel more like a chore than you had anticipated? Or are you eager to continue asking questions? Are you getting thoughtful questions in return, or maybe even a compliment? If so, it could be a sign of mutual interest.

Repeat until a response comes. Ladies, I hate to say it, but I have to tell you (and my husband backs me up on this) that when it comes to hinting interest, boys can be very, very dumb. Case in point: It was only after several interactions at club meetings, an entire evening discussing my thesis, *and* a party where I made a point to talk to him and give him a good-bye hug, that he finally realized I wasn’t just being nice. Each interaction was great, but it took some time to shift from friends to dating.

My point is that because intentional flirtation is subtle, it often requires patience. If the person you like doesn’t

seem to respond after one interaction, try again until he or she either reciprocates or makes clear that the feeling isn’t mutual.

Have fun! Intentional flirtation is more polite and personal than Lydia Bennet’s attention-hungry flirting, but that doesn’t mean it should be a solemn spouse hunt. As with every stage of dating and courtship, flirtation should be fun and natural. If you find yourself anxiously trying to memorize questions and strategize your next move, odds are you’re missing out on the real aim of flirtation, which is to meet someone whose company you *enjoy* and find out whether a relationship could grow there.

So if nothing else sticks, just relax, put your best self forward, and have a good time interacting with friends old and new. Who knows? One of them might become the love of your life—but you won’t know until you say hello!

Sophia Martinson ('18) is a former writer and editor-in-chief of the Irish Rover. She is a wife and mom with a passion for reading, writing, and home arts. She is a freelance culture writer for various publications, and her blog, Homemaker Hopeful, explores the skills of taking care of home and family.

Heresy for Sale

continued from front

alleged homosexuality, and also claim the vowed-virgin Christina of Sweden was part of the LGBT community because “unfortunately, there was a rule that queens had to get married to men” so she abdicated her throne.

Sherif and Gabby Girgis, who are on the faculty at the Notre Dame Law School and the Notre Dame Center for Citizenship and Constitutional Government, respectively, and who are also the parents of three young children, spoke with the *Rover* about these books.

“In addition to exposing children to ideas they aren’t mature enough to process, this is a reductionistic presentation of people whose heroism or greatness is simply not about the shape of their sexual desires,” the Girgises told the *Rover*.

They continued, “It exposes children unnecessarily to material that they cannot understand appropriately at their age, and may conjure emotions that they cannot process in a healthy way. Both might warp their sexu-

al development and even risk making them more susceptible to abuse by normalizing for them images of sexual contact before they are ready to understand when and where that sort of interaction is and is not appropriate.”

In addition to providing sexualized images and stories for young children, Hammes Bookstore currently sells six different decks of tarot cards, books on how to use them, and numerous books on astrology and divination, including *Supernatural: Join the Hunt: Tarot Deck and Guidebook*, and *The Astrology of You and Me: How to Understand and Improve Every Relationship in Your Life*.

“The whole realm of tarot cards, horoscopes, and all these different types of divination are ways that we try to uncover the unknown future. And the Church, as does scripture from the Old Testament, radically rejects all of this stuff as ungodly,” Fr. Terrence Ehrman, C.S.C. told the *Rover*. “This all deals with the first commandment to love and worship God alone, to have no other false gods.”

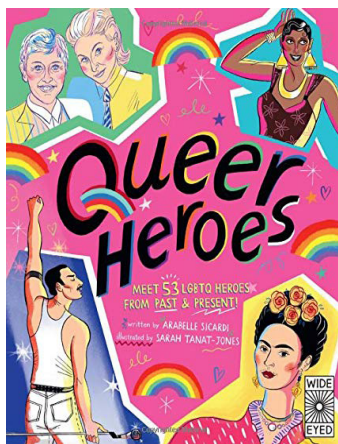


Image by Sarah Tanat-Johnson

Fr. Ehrman referenced the former chief exorcist of Rome, Fr. Gabriel Amorth, as stating that “all these occult practices are ways of entering into relationship with Satan and the demons because this is their realm. And this is why God forbids it for us.”

“These should not be in any way sold, promoted—this is not free speech,” Fr. Ehrman added, “I can see there being a book about astrology and its falsehood, but not a book promoting its practice ... This is where diversity fails: We don’t want a diversity of false ideas. There’s no defense for having the cards themselves and books promoting their practice. There is no way this falls under academic freedom.”

Those managing the bookstore, however, felt differently.

Colleen Jones, the Trade Operations Manager at Notre Dame’s Hammes Bookstore, spoke with the *Rover* about why Notre Dame carries these books:

“Don’t we teach all religions?” she asked, “We are an academic university that looks at things from every side so that students can know the whole picture to try to make a conscious decision. Some of the books that we teach are also some of the books that might be offensive, but you have to expose people to things to let them know about them.”

Jones did note, “I have pulled things that I don’t think are appropriate, but also it’s kind of hard to do that, knowing that we should be [open to all viewpoints].” Continuing, “We’re working on getting a better selection. I’m ordering additional books ... Religion is one of our better selling sections, so I order a lot of the religious titles.

When asked why the switch was made from Follett to Barnes and Noble, Jones stated, “I don’t re-

member there being a big problem before so I’m not sure; I really can’t talk to that ... I think that decision was made by Micki Kidder, but she’s no longer in that position.”

Neither Micki Kidder, who was reassigned as vice president for Undergraduate Enrollment, nor Anne Griffith, who took over for Kidder this spring as the vice president for University Enterprises and Events, responded to a request to comment on the switch to Barnes and Noble or the decision to carry these materials.

The bookstore is not the only place on Notre Dame’s campus promoting alternative spiritualities. A recent farmers market hosted on campus on Friday Sept. 16 included a vendor who was advertising a South Bend drag show, which promised to include “LGBTQ+ vendors, food, and libations, tarot readings and more!”

The same vendor also advertised a “Witches Fair” near Notre Dame’s campus, which would include “tarot readings” and “spell jars,” among other events. The vendor was asked to remove the drag

show poster shortly after the market began, but the former remained up for the entirety of its duration.

Fr. Ehrman also noted to the *Rover*, “Ever since I was a student here starting in 1987, and my brothers who were here five years earlier, the *Observer* has had horoscopes. It’s meant to be comic, I think—I don’t know how many people would actually go there to see what their future is—but even then, there’s nothing true about it. And it’s just an opportunity to enter into tarot cards, Ouija boards, and other things.”

The tarot cards and the sexualized children’s books continue to be sold at time of publication.

W. Joseph DeReuil is a junior studying philosophy and classics. He doesn’t know what tomorrow will hold, but neither do the stars. If you believe otherwise, contact him at wdereuil@nd.edu.



“Transtopia” Introduced on Campus

MADLINE MURPHY

Staff Writer

Six departments sponsor lecture about transgenderism in Asia

Notre Dame's Liu Institute for Asia and Asian Studies hosted a lecture titled “Trans Sans Frontières: Transtopia, the Asia Pacific, and the Politics of Historical Difference” on September 7. This lecture was the first of four events in the institute's Border Crossings in Asian Humanities series.

Howard Chiang, Associate Professor of History at the University of California, Davis, delivered the lecture. Chiang is the author of two books: *After Eunuchs: Science, Medicine, and the Transformation of Sex in Modern China* and *Transtopia in the Sinophone Pacific*. He was the Editor-in-Chief of the *Global Encyclopedia of LGBTQ History* and co-edits the “Global Queer Asias” book series.

In his lecture, Chiang claimed, “One's sex—maleness or femaleness—is actually mutable,” arguing that the “binary construct of maleness and femaleness is not as stable as we thought.”

Chiang rejected the Western notion that one can be *more* trans and another can be *less* trans. He theorized “transness

or transgender as a continuous category” and asserted that his neologism “transtopia” is “a way for us to understand or recognize different scales of gender transgression that are not always recognizable due to Western notion of transgender.”

According to Chiang, one may not identify with being transgender, but “may easily identify as a transtopian subject” because “transtopian” “starts to challenge the structural and conceptual issues that continue to be passed as normal in transphobic discourses.”

He urged attendees to think about transgenderism “not as something that applies to only a minority population, but something that's universal that bears meaning to all of us.”

This lecture was sponsored by the Gender Studies Program, the Department of American Studies, the Department of English, the Department of History, and the Department of Film, Television, and Theatre.

The University of Notre Dame's Common Proposal establishes guidelines to aid department chairs in planning events: “[They] should aim at ensuring that a forum is provided in which multiple viewpoints and voices on controversial topics can be heard, an appropriate balance among viewpoints is maintained, and,

when a significant issue in the Catholic tradition is touched upon, that tradition should be presented.”

This lecture included solely Chiang's opinion and did not mention Catholic tradition despite the controversial topic. The Common Proposal

by sponsoring other speakers over a period of time.”

Currently, none of this lecture's sponsors have any events scheduled exploring the Catholic perspective of “transtopia” or transgenderism. The next lecture in the Liu Institute's Border Crossings in Asian Humanities series is titled “The Irish Buddhist: Trans-

events are encouraged, but there should be some connection between the sponsoring department's discipline and the primary subject of the event.”

When asked by the *Rover* about the process of choosing events to sponsor, Pamela Wojcik, Department Chair of Film, Television, and Theatre, explained, “We sponsor events that seem to be of intellectual importance, usually directly related to film, TV and/or theatre but sometimes, as is the case with this event, with arguments and debates around issues that seem more broadly relevant and important.”

The University published her pastoral plan for LGBTQ individuals titled “Beloved Friends and Allies” to “respond to the various expressed needs of members of the student body who identify as LGBTQ and simultaneously to cultivate deeper understanding and support for its Catholic Christian ideals.”

The pastoral plan includes the implementation of goals, objectives, programming and initiatives that are “consonant with the teachings of the Roman Catholic Church” and designed for the “support, holistic development, and formation of LGBTQ and other members of the Notre Dame community.” It instructs, “In all such programs and initiatives, due consideration is to be exercised so as to avoid political or so-

cial activities that might compromise Notre Dame's Roman Catholic allegiance and commitments.”

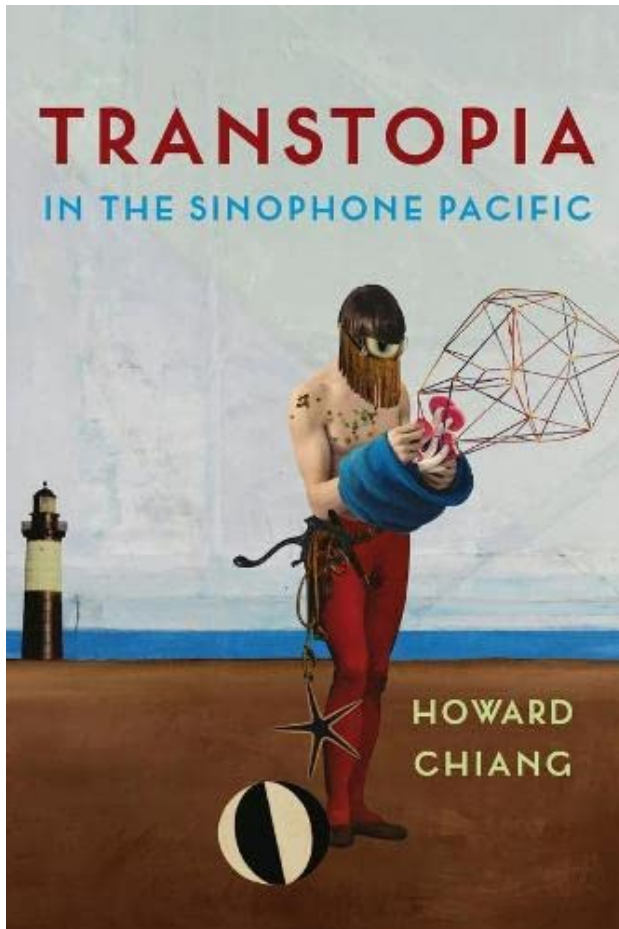
Tami Schmitz, the Campus Ministry Associate Director of Pastoral Care, declined to answer questions regarding the pastoral plan and its application.

Michel Hockx, Director of the Liu Institute for Asia and Asian Studies; Barbara Green, Director of the Gender Studies Program; Linnie Caye, Gender Studies Program Coordinator; Laura Knoppers, Department of English Chair; and Jason Ruiz, Department of American Studies Chair did not respond to request to comment.

Pam Butler, Associate Director of the Gender Studies Program; Elisabeth Köll, Department of History Chair; and Notre Dame Campus Ministry declined to comment.

A video recording of the lecture without the subsequent Questions and Answers is available on the Liu Institute for Asia and Asian Studies website.

Madeline Murphy is a sophomore studying Vocal Performance and Music Education. In her hometown of Davenport, Iowa, she can be found babysitting her 11 younger siblings. On campus, she can be found taking rosary walks around the lake or procuring her next cup of coffee. Please send questions or comments to mmurph64@nd.edu.



Cover of Howard Chiang's most recent book:
Image by Chang Jae Lee

elaborates: “The manner in which balance and the representation of the Catholic tradition is achieved will depend on the nature of the event. If the event is a lecture by an individual, these are best achieved

national Buddhism and Opposition to Empire.”

Additionally, “Departments should act within their disciplinary expertise in sponsoring events,” says the University's Common Plan. “Inter-disciplinary



Attack on Language

continued from front

work of the university to focus on the issue of race is a three-part initiative that includes a lecture series, a for-credit course, and a graduate-student led reading group. The lecture series, in which more than 2,000 people were enrolled last year, continues every Friday of the academic year, and archived lectures can be found on the project's webpage. At the beginning of each lecture, the speaker is introduced, as are the "Anti-Racist Words of the Week." These have included words such as "moral imperative," "Christianity and White Supremacy," and "COVID Racial Data." Past speakers include Sunny Hostin, Archbishop Wilton Gregory, Eric H. Holder, Wesley Lowery, and Howard Bryant.

Regarding this project to build a new vocabulary with which to speak about race, Dr. Anthony Monta, Dean of Holy Cross College told the *Rover*, "What you're observing today, in a focus on language, comes from a generation or two of academics who were persuaded by Derri-da's arguments. The New Left's revolutionary premises about language are negations of certain other premises about language."

Monta continued, "The negations of those premises sounded something like this. The universe is

intrinsically meaningless; all meaning is just an artifice of man, that it isn't a relationship between language and reality, but it's a function purely of differentiation; and this process of differentiation doesn't occur freely, but only in and through the exercise of earthly power. Working from these premises is a deconstructive process. Every assertion of meaning can then be taken as an implicit act of violence against something else."

According to its Equity and Inclusion page, the Notre Dame Department of English affirms Monta's description, as it "recognize[s] that the English language has served as an instrument of oppression and subjugation, erasure and exclusion, and continues to do so."

The statement continues, “We foreground the ongoing legacies of racialized violence, settler colonialism, imperial domination, and ecological degradation that shape and inform our objects of study.” That language itself is a tool of oppression and violence is the foreground of every endeavor, both instructional and exploratory; it is also the end of every academic enterprise. This schema of language as a violent and oppressive force not only maintains the significance of our words, but actually elevates them to such a de-

gree that necessitates their control, as the English Department holds, saying, "We seek to take care with language in the hope of re-making our worlds." Chair of the English Department Laura Knoppers did not respond to the *Rover's* request for comment.

The University of Notre Dame Faculty Handbook affirms this vision, as it “calls upon members of

... The department further calls upon its faculty, staff, and students, graduate and undergraduate, to adopt respectful and gender-inclusive language for human beings throughout all academic coursework, inclusive of classroom presentations and conversations, course syllabi, and both written and oral student assessment materials. In addition, the de-

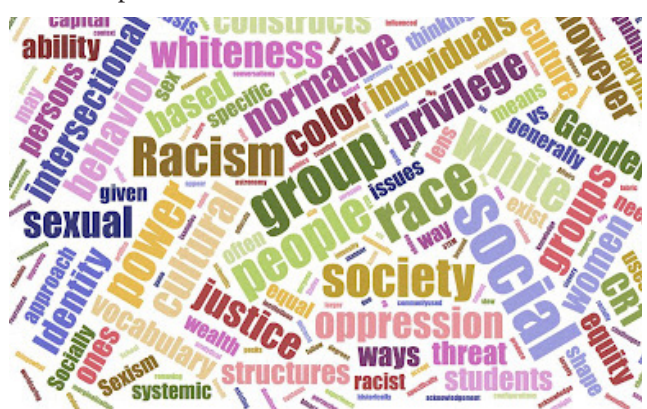


Image by Astronomy in Color

the University community to adopt respectful and gender-inclusive language in any type of communication, whether it is oral or written, formal or informal, or addressed to an internal or external audience, in the conduct of their work and social life both within and outside the Notre Dame community.”

This clause in the handbook inspired the Department of Theology's "Inclusive Language Statement," which states, "The Department of Theology commits itself to use respectful and gender-inclusive language for human beings in all its official departmental documents and correspondence

partment encourages all its members to use such language while participating in all their collegial and social gatherings."

“This is a statement about using [the word] ‘men’ to refer to everybody, instead of saying ‘men and women.’ It was only [released] about 20 years ago, but some of the gender-inclusive issues of today weren’t as widespread yet,” clarified Professor Timothy Matovina, Chair of the Theology Department.

Issues regarding the language of gender identity and sex come from the same analytical framework as discussions of race and systemically oppressive

language, explained Monta: “Judith Butler’s *Gender Trouble*, published in 1990, ... was about deconstructing the very idea of biological sex. Following Foucault, Butler argued that what defined the reality of biological sex wasn’t biology, but actually the social convention of gender.”

Monta continued, "If you deconstruct that process [of definition] and you invert that binary so that gender expression is more important than chromosomal sex, you will end up with Wilhelm Reich's sexual revolution ... Students have carried forward these New Left premises about identity, language, power, and all sorts of critical projects, and I think that's part of what you're perceiving. It's not really a natural evolution of language so much as it is an attempt to reconstruct language on the premise that identity itself is an illusion."

That students are adopting this idea of changing words in order to achieve political ends is demonstrated in one of the first editions of *The Observer*. Merlot Fogarty, President of Notre Dame Right to Life, wrote a Letter to the Editor in which she welcomed students to the new academic year. Whenever Fogarty wrote the words “pro-life,” *The Observer* changed it to read “anti-abortion.”

In an interview with the *Irish Rover*, Fogarty said, "Prior to publishing, many

substantial arguments and ideas in my piece were changed, and hence negated, without my knowledge. Pro-life and anti-abortion are not synonymous terms. Being for a certain life ethic is much different than being anti- a certain [life-ending] procedure.”

The edits were made by *Observer* staff, ostensibly to adhere to AP Style Guide rules that prohibit the words “pro-life,” “pro-choice,” and “abortionist.” However, these changes were made to the style guide in 2017, and as of January 2022, *The Observer* had 75 posts tagged “Pro-life,” a list that includes articles in Viewpoint, From the Archive, and News. Fogarty continued, “The intention of the piece was deliberately undermined without my consent. Though I appreciate that *The Observer* retracted the word-change so the meaning of the piece could be restored.”

Tracking these larger social trends in compelling speech, obfuscating meaning, and banning words helps one to understand the significance of the attacks on language across campus and situates these seemingly isolated incidents within the broader historical context.

Elizabeth enjoys eagerly elucidating on etymology and other eccentric enthusiasms. She excitedly awaits enthusiastic emails: ehale@hcc-nd.edu.

Stained Glass at Notre Dame

VANESSA FRANCO

Staff Writer

A glimpse into the windows of the Basilica of the Sacred Heart

The Basilica of the Sacred Heart at Notre Dame contains one of the few complete collections of French stained glass outside of Europe. The windows are remarkable in their history, detail, and theological content. The story of these distinguished works of art is told in *Stories in Light*, a 2020 book written by Nancy Cavadini and Cecilia Davis Cunningham and published by the University of Notre Dame Press.

The windows come from the Fabrique du Carmel du Mans, the glassworks of a Carmelite monastery in Le Mans, France—the city in which Blessed Basil Moreau founded the Congregation of Holy Cross in 1837. Father Edward Sorin (1814–1893), prior to his leaving for Indiana,

was a temporary chaplain at the neighboring monastery. Though different in their charisms, the Carmelite nuns and members of Holy Cross, because of their proximity, enriched each other and shared a “union of prayer,” as *Stories In Light* describes.

The story of the basilica stained glass begins not in South Bend but in Le Mans when the infant Congregation of Holy Cross started construction on its mother church in 1842. Though initially the Congregation was too poor to even consider stained glass windows, Drouet, their glazier (a craftsman who cuts and installs glass), proposed that they, with his help, produce stained glass. Holy Cross Glassworks, a company staffed by brothers and priests, was founded in 1845.

As they became more knowledgeable and skilled, the brothers no longer needed Drouet.

They built the glass furnace, made different col-

ored glass, and in total produced nineteen windows.

Though Holy Cross Glassworks proved to be short-lived, closing in 1852, their attempt inspired their neighbor-

ing Carmelites to establish their own glassworks. Out of financial need and a desire to build a chapel, the Carmelites in 1851 took out a loan. Father Jean-François Lottin,

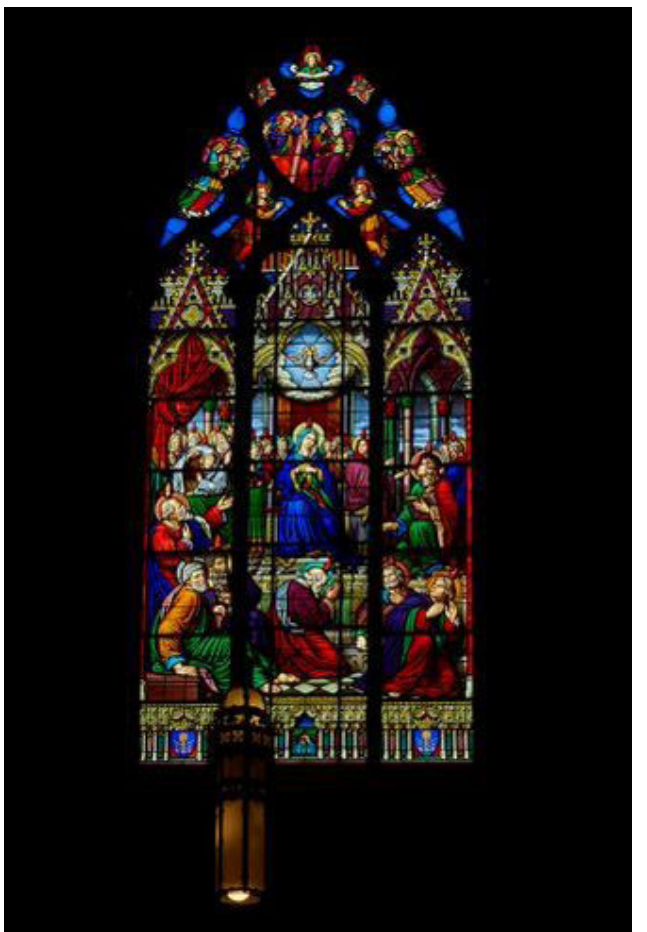


Image by Carol Highsmith

who was close to both religious orders, suggested that the Carmelites make their own windows as the brothers of Holy Cross had done. In fact, Holy Cross lent their tools and glass furnace to the Carmelites. Thus began the Carmelites' stained glass window enterprise, which outlived that of the Congregation, producing more, and eventually exporting as far as Japan.

Cavadini and Cunningham speak of a certain mystery about the Carmelites' early work: since the Carmelites were cloistered, it is unclear how they initially learned to make the windows. However, they soon required a workshop external to the monastery, and the Carmelites came to function more as the directors of the business, though they were involved in painting. Though it became a larger and external enterprise, the Carmelites wanted the art from their glassworks to be put at the service of faith. In the spirit of the Brotherhood of St. Luke, a group of painters across

Europe that sought to revive theology in art, the Carmelites saw the stained glass windows as having a pedagogical dimension, teaching and conveying theological truths while also aiding man in his ascent toward the Beautiful.

Father Sorin, in 1870, decided to expand the original church of Notre Dame. Remembering his Carmelite friends in Le Mans (and perhaps hoping to receive a discount), Sorin ordered a large amount of stained glass from the Fabrique du Carmel. The Carmelites during that time had been seeking to sell their glassworks, however, and because of the Franco-Prussian War, there was a pause in the production of stained glass.

Though the Carmelites experienced financial hardships during the war, they replaced their chapel's windows to provide work for their employees. Interestingly, the drawings of their new windows, which depicted Carmel-

continued on next page

Notre Dame Welcomes Catholic Feminist

KATHRYN BOWERS
Staff Writer

Abigail Favale speaks on new position at McGrath and perspectives on gender and feminism

Abigail Favale, a prominent Catholic contributor to contemporary discussions on gender and feminism moved to South Bend with her family this summer. Formerly the Dean of Humanities and Professor of English at George Fox University, Favale commenced her position in Notre Dame's McGrath Institute for Church Life in July of this year.

Favale's position is not associated with a specific department; rather, she is a Professor of the Practice through McGrath. Currently, she advises a student in the Program of Liberal Studies on her thesis and teaches a directed readings course for another undergraduate. In the summer of 2023, Favale will lead and produce courses for Notre Dame's Masters of Arts in Theology program, and she will teach undergraduate courses in the future.

When speaking about her decision to come to Notre Dame in an interview with the *Rover*, she shared: "I want to be able to bring my insider expertise of gender, gender studies, and feminist studies ... to help Catholics navigate those conversations that are becoming increasingly important."

In the past, however, Favale had a different perspective: "before I became Catholic, I was a very staunch progressive." Since her conversion, her outlook has become more nuanced: "I still hold some progressive beliefs. But I also now hold some beliefs that in the American scheme would be more conservative." Favale said, "I get pushback from both right-wing Catholics on my feminist per-

spective, and then I get pushback from progressives on my perspectives on gender ... But I also see a lot of fruitful conversations happening, too, which is encouraging."

from George Fox and her PhD in English Language and Literature from the University of St. Andrews in Scotland, she acquired a Masters in Letters degree in the field of Women, Writing, and Gender, also from St Andrews. Favale praised McGrath for its efforts "to not get sucked into culture war rhetoric on things," and she emphasized that she aims "to approach the topics [she] write[s] about from

In her position at McGrath, Favale produces resources on gender, feminism, and women's issues from a Catholic perspective. Favale indicated that she "get[s] emails, weekly from parents, from dioceses, from parishes, from schools" seeking her guidance. She explained that she is making these resources for Catholic schools and churches, starting with "an expert guide on gender theory for the Office of Life and Human Dignity" (she does

valuable shared that "it's actually ... the controversy about gender and specifically the question of what it means to be a woman that has helped me realize that we do need some kind of Catholic feminism that focuses on defending the dignity of women in society."

Favale explained that, as Edith Stein held, "the original order between men and women ... is disrupted into a dynamic of domination after the Fall. And through the grace of

ty of femaleness." In contrast to the prevalent contemporary view on gender, she contends: "whatever I might think or feel about myself, there are bodily realities that I have to deal with that I don't have control over. And that's true for all women." She also maintains that Catholic feminism can address the physical objectification of women in society.

Favale believes that "there's a lot of potential for developing programming that forms female leaders in the Church and develops the Church's theology of women." She mentioned Pope Francis's assertion "that we need a deeper theology of woman" in a 2013 interview. Despite hearing these words prior to her conversion to Catholicism, she shared: "I almost had this leap of the heart that was like, 'I want to be a part of that!'"

Favale's recently published book, *The Genesis of Gender: A Christian Theory* is available from Ignatius Press. She has also written about her conversion to Catholicism after her experiences of evangelicalism and secular feminism in her book, *Into the Deep: An Unlikely Catholic Conversion*.

Kathryn Bowers is a sophomore majoring in the Program of Liberal Studies. Email her at kbowers2@nd.edu to learn about her high school experience at a non-religious all-girls school in Texas.



Image used with permission from Abigail Favale

spective, and then I get pushback from progressives on my perspectives on gender ... But I also see a lot of fruitful conversations happening, too, which is encouraging."

In between obtaining her BA in philosophy

a Catholic perspective and not a perspective that's filtered through American polarities." She mentioned that she "avoid[s] an us/them framework" and constantly endeavors "to find the truth in opposing perspectives."

not currently have her own program within McGrath but is collaborating with those already present, including continuing her work of several years with Church Life Journal).

In reference to her "Catholic Feminism" Fa-

Christ, we can enter a redemptive order between the sexes." Favale indicated that Catholic feminism responds to this fractured dynamic and other matters in society, such as its desire to distance womanhood from "the concrete reali-

Stained Glass

continued from previous page

ite saints, were also used for the basilica. Before the work on the basilica's windows had begun, the Carmelites, in 1873, sold their glassworks to Edouard Rathouis, an importer of glass and the mother prioress' nephew. Though the glassworks' ownership had changed, the artists and craftsmen were still committed to the religious vision of the Carmelites.

Over at Notre Dame, the

Long Depression meant a need for sponsors to pay off the glass order. With Sr. M. Germaine of the Passion's donation of her inheritance, Notre Dame was able to pay for the stained glass. Moreover, because of Father Sorin's involvement, Notre Dame received a ten percent commission on the windows, and so he promoted the Carmel glassworks.

The basilica windows were the major work of the Carmel du Mans, as the craftsmen realized that Notre Dame "gave

them an opening to a valuable market beyond the constant upheavals of French society, government, and finances" (*Stories in Light*, 10). The windows in the basilica reveal details of French spirituality and its devotions, though there remains no account of the motivation behind the selection of the windows (Notre Dame's letters to the Carmelites were lost in a fire).

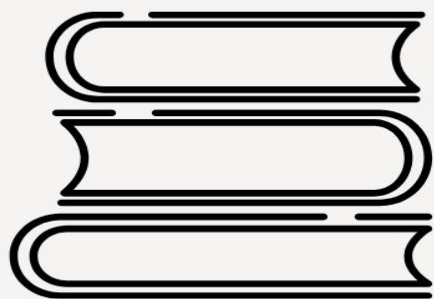
The Church radiates God's presence in her saints, her sacraments, and her art. The stained glass

windows of the Basilica have a story, but they also illustrate and point us to another story—the story of God sanctifying and renewing man. The windows of the saints speak of communion, as those on earth join those in heaven in singing praises to God, together participating in the Mass. From a thirteen year old martyr, Saint Philomena, who remained faithful to God in her consecration, to a farmer, Saint Isidore, who was faithful to God in his daily work, the windows of the dif-

ferent saints also encourage us in our striving toward holiness. The saints, the theological virtues, the four evangelists, the sacraments, the Holy Family, scenes of the Crucifixion, are but some of the numerous themes found in the stained glass windows of the Basilica, and they inspire powerful meditations on God, beauty, and salvation history. May we once again enter the Basilica, behold, pray, and, with grateful hearts, exclaim as did the English priest and poet, Francis Thompson,

"O world invisible, we view thee ... O world unknowable we know thee!"

Vanessa Franco is a junior from Southern California majoring in the Program of Liberal Studies and theology. When she's not admiring the pretty colors of the basilica stained glass or talking with her roommate Anne Marie about how amazing Les Misérables is, she's probably cheerfully struggling through her mountains of books. Feel free to send her any book recommendations! She can be reached at vfranco@nd.edu.



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Br. Columba

continued from front

Dame. A contemporary of the founding fathers of Notre Dame, Br. Columba served as Fr. Sorin's caretaker from 1891 until the former president's death on October 21, 1893.

In addition to working as a caretaker and cobbler, Columba tirelessly promoted devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. He is estimated to have made over 10,000 Immaculate Heart badges and over 30,000 Sacred Heart badges which he would send by mail to those requesting favors or cures of him along with instruction to "attach it to the part of the body that you want healed and then begin making a novena, nine days of prayer." Br. Philip attests that: "usually between the seventh and the ninth day [of the novena] something dramatic happens." Simul-

taneously, Br. Columba would pray a personal novena to the Sacred Heart for each person's intention as well. According to Br. Philip, there are over 10,000 letters pertaining to Br. Columba, 1,400 of which are in thanksgiving for various cures.

One such cure is that of Ms. Velma Agnes Gorman of Atlanta, Georgia circa 1921. She wrote a letter to Br. Columba thanking him for the miraculous cure of paralysis in her arm and hand through his intercession. Her doctors had initially said her "arm and hand would never be of any use to [her] again" and that "it was useless to try anything." After the cure, her doctors purportedly declared that they "could not understand it. It was a miracle."

Because of these miracles and his saintly life, Br. Columba was called "a miraculous man" by then-provincial Fr. Charles O'Donnell, C.S.C. in his

eulogy. Following Columba's death on November 20th, 1923, the Community House of the Brothers of Holy Cross on the campus of Notre Dame was renamed in his honor.

Unfortunately, devotion to Br. Columba and knowledge of his holiness had all but faded into obscurity after 1960. Even many members of the Congregation of Holy Cross had forgotten Columba's heroic life. One Holy Cross priest even confessed to the *Rover*: "To be honest, I had never heard of Br. Columba until his cause was recently opened. I always assumed the brothers had named Columba Hall after the Irish saint, not a C.S.C." Br. Philip himself also admitted that he had thought Columba Hall was named after Br. Columba Curran C.S.C., a prominent chemist in the 20th century.

For Br. Columba to be named a saint, his *cultus* must be built up. That is,

in order for the required posthumous miracles to be attributed to his intercession, people must be praying for his intercession. Therefore, many people, especially members of the tri-campus community, must learn of him and his sanctity first.

To this end, Br. Jacob Eifrid, C.S.C., a fourth-year temporarily professed brother who has worked with Br. Philip Smith, offered a suggestion: "Br. Columba can be an example of what this University is about in a pretty humble and simple way. Br. Columba's cause [for canonization] is open, so let's make a statue [for him]. Pray for that."

Br. Jacob also said that the canonization of Br. Columba could be a boon for the awareness of the vocation of brotherhood and of the Brothers of the Congregation of Holy Cross in particular, which he said do not receive as much attention

as other religious vocations. With the centennial of Br. Columba's death in November of next year, Br. Jacob would like to see Br. Columba's biography *These Two Hearts* by Br. Ernest, C.S.C. updated and republished, and Br. Philip would like the University to host a large-scale celebration and Mass in his honor.

When asked what message Br. Columba would give today to the students of the University of Notre Dame, Br. Joe DeAgostino, C.S.C., said the following: "The formal opening of Br. Columba O'Neill's cause points out the very real plausibility of saints living among us in their simple ways without any great fanfare by merely being obedient to their vocation." Br. Joe also noted how well the life of Servant of God Br. Columba exemplified the vocation of a Holy Cross religious.

Br. Philip said, "During his lifetime and while

he was on campus, [Br. Columba] had a specific interest in the men of Notre Dame going to Mass daily, making frequent communion (which was not *en vogue* at that time), and ensuring they went to weekly confession. And I would hope that we can inspire that once again."

For more information on Br. Columba and the cause for his canonization, visit: www.brothercolumba.com

Brandon "Buddy" Williams is a junior mechanical engineering major from the great state of Texas. You can catch him shooting pool in the Knights of Columbus building or staying up all night to finish his differential equations homework. If you would like to offer him suggestions for his viral Gregorian Chant playlist, he can be reached at bwilli32@nd.edu.

Notre Dame Partners with #1 Prayer App in the Nation

MARGARET MATHIS
Staff Writer

Hallow Plus now available for free to all Notre Dame students and faculty

The University of Notre Dame partnered with the Hallow app this year to grant free premium access to all current Notre Dame faculty and students. The app began as an idea in the Notre Dame IDEA Center and was founded by Notre Dame Alumni Alessandro DiSanto, Alex Jones, and Eric Kerekes. Since its publication in 2018, the Hallow app has become the #1 Catholic prayer app in the nation.

The Hallow website explains the purpose of the app with a quote from St. Teresa of Avila: "Contemplative prayer, in my opinion, is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us."

Fr. Kevin Grove C.S.C., a member of Hallow's Theological Advisory board, spoke with the *Rover* about the variety of ways to use the app:

"The Hallow App shows the richness and depth of different forms of Catholic prayer. It engages everything you can imagine from *The Bible in a Year* with Fr. Mike Schmitz to the Liturgy of the Hours, prayers of the Church, the rosary, novenas, and prayers

for adoration. It has the whole horizon of Catholic prayer. It even has ways of helping people to grow together [as they pray]."

Hallow attempts to connect people with one another through prayer. Fr. Grove explained, "On the app, you can organize yourself into family groups, parishes, or other groups. The Hallow app affords Notre Dame students the chance to grow together in prayer because of its community functions. These functions support not only Catholic students in their ability to pray as individuals and as the whole body of Christ, but all students who wish to benefit from the richness of Catholic prayer. It would be neat to see dormitories or groups of students [use this feature], because they could help to challenge each other."

The Hallow app may also help students' mental health, since it features short prayers for students after a long day and nighttime meditations including stories from the lives of the saints or the Bible. According to Vice President for Student Affairs Fr. Gerry Olinger C.S.C., "This app serves as an excellent resource for those who are interested in exploring the intersection of their Catholic faith and their mental health. As a Catholic institution, we want our students to grow in their relationship with God. The Hallow app provides students with ways to be in conversation with God and to see their

faith as a source of comfort and strength, which we hope will help them become the person God calls each of them to be."

Fr. Grove agreed that growing in prayer can help students become who they are meant to be: "The Hallow app, like so many other possibilities for prayer and en-

gagement in faith on this campus, pushes our students and provides them with the opportunity to engage with the most intimate space that the human person responds to God."

Notre Dame Alumnus and Hallow CEO Alex Jones shared what it has been like to partner with Notre Dame

from his perspective:

"We're honored to be able to support the University in helping students find peace and grow deeper in relationship with God. As Domers, the founding team of Hallow has always had a special place in our heart for Our Lady's University. Our experience there, the people we met, the rectors that men-

tored us, the professors we learned from, and the clubs we found community in, changed our lives."

Jones concluded, "We would not be working on this project or, speaking for myself, might not even be Christian, if not for the Notre Dame family. This opportunity to partner together to help students pray is an incredibly humbling blessing."

The Hallow app is free to download and to use, and Notre Dame students and faculty can receive Hallow Plus, the app's premium feature, to make use of the entire offering of prayers and programs. To download Hallow Plus, look for a QR code posted at Campus Ministry, St. Liam's, the Health and Wellness Center, LaFortune Student Center, or elsewhere on campus.



How to Pray the Daily Examen

Notice God's presence throughout your day.



How to Pray With Lectio Divina

Encounter the Bible more profoundly.



How to Pray Christian Meditation

Find God's peace in silence.



How to Pray the Lord's Prayer (Our Father Prayer)

A line-by-line breakdown of the prayer Jesus gave us



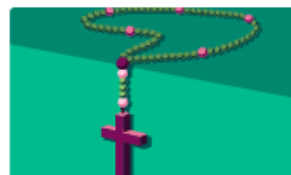
How to Pray With Music

Encounter God in music throughout your day.



How to Pray With Saints

Journey with the Saints who lead us to lives of service, prayer, and love.



How to Pray the Rosary: Guide to the Rosary Prayer

Meditate on the life of Jesus with vocal prayer.



How to Pray the Seven Sorrows Rosary

Pray alongside Mary through the 7 sorrows of Christ's life.



How to Pray the Stations of the Cross

Reflect on this challenging prayer following Jesus on the day he died.



How to Pray the Divine Mercy Chaplet

Pray for mercy with the prayer Jesus gave St. Faustina in 1935.



How to Pray the Liturgy of the Hours - Night Prayer

End your day with the final prayer of the Liturgy of the Hours.



How to Pray Before Falling Asleep

Learn tips to help you fall asleep in prayer.

Hallow app How tos: Image by Hallow

Margaret Mathis is a sophomore studying classics and business economics who loves sewing and hopes to become an attorney. When she is not busy translating Plato's Symposium in the Hesburgh library, she can be found narrowly escaping trademark infringement by sneakily hand-sewing the Notre Dame logo onto everything she owns. Reach out to her at mmathis@nd.edu.



Religious Liberty *continued from front*

that the First Amendment “requires a presumptive right of exemptions from religiously burdensome laws.” He hopes to remedy this error by presenting “a historically and philosophically sound account of the Founders’ church-state constitutional thought” that would “inform First Amendment church-state jurisprudence.”

Muñoz examines Founding-era state constitutions and declarations of rights to arrive at his first primary contention: “the Founders held religious liberty to be a natural right possessed by all individuals.” Understanding religious freedom as an inalienable natural right is crucial to avoiding the trap of approaching church-state questions with the aim of “neutrality,” a problem that he contends plagues current Religion Clause jurisprudence. “What is inalienable is the right to worship God according to conscience,” argues Professor Muñoz. The state lacks jurisdiction over religious matters as such, and therefore “lacks authority to prohibit or compel either believers or nonbelievers.”

Though inalienable, religious liberty is not unbounded, with the limits of this natural right delineated by the law of nature itself. Within these limits, however, the right to religious freedom is categorical, and can never be infringed upon by the state. This, contends Muñoz, “is the foundational political principle animating the Found-

ers’ thinking on matters of church and state.”

Professor Muñoz grounds the inalienable right of belief and worship according to conscience within the context of the Founders’ religious and political philosophy. By examining the arguments for religious freedom presented by Thomas Jefferson, James Madison, and the New England Baptist preacher Isaac Backus, he attempts to demonstrate that “leading Founders appealed to both reason and revelation—sources of knowledge they held to be compatible and mutually reinforcing—to ground their political thinking about religious freedom.” While there was a broad consensus in the founding generation that religious liberty is an inalienable natural right, the implications of this right for civil law was not always agreed upon, according to Muñoz.

One source of contention was support for religion with public money. While South Carolina was the only state to expressly establish a state religion in its constitution, many states did compel some degree of financial support for churches and ministers of certain denominations. Disagreements among the Founders regarding the implications of religious freedom, as well as partisan politics, resulted in the Religion Clauses being left “underdetermined.”

How are clauses with an indeterminate meaning to be applied to cases? Professor Muñoz posits the approach of originalist “construction,” in which the Religion Clauses are

understood in light of the Founders’ natural rights understanding of religious liberty. He construes the Free Exercise Clause as follows (assuming incorpora-

from “legislating relationships of privilege and control between government and institutional churches.” These two constructions form the backbone

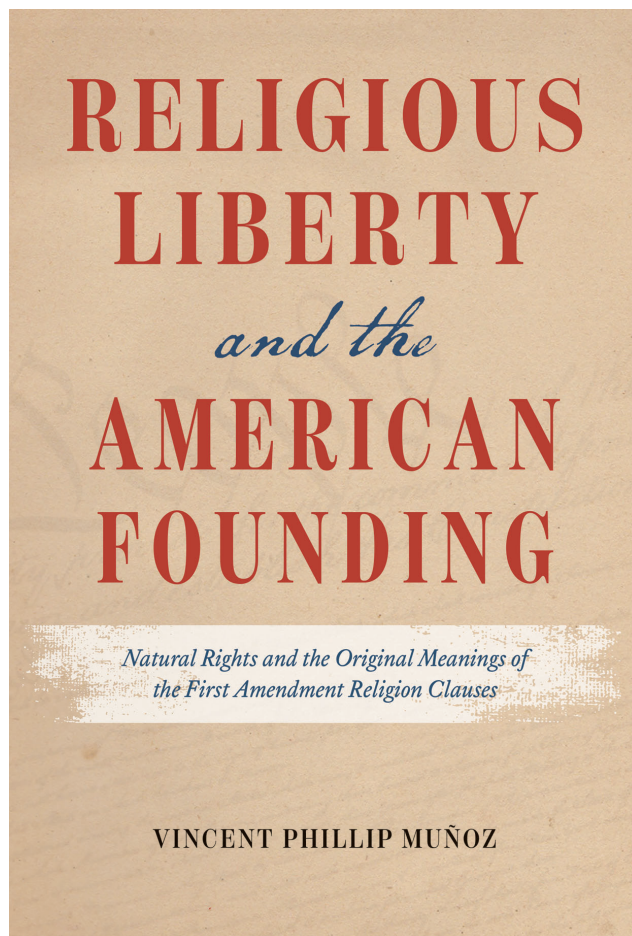


Image by University of Chicago Press

tion under the Fourteenth Amendment): “Congress and the states shall make no law that exercises jurisdiction over religious exercises as such.” Importantly, this construction “protects religious liberty by establishing a hard boundary on state actions,” but it does not require exemptions from religiously burdensome laws that are made within these boundaries.

Closely examining South Carolina’s establishment of Protestant Christianity, Muñoz construes the Establishment Clause to prohibit Congress

of Professor Muñoz’s Religion Clause jurisprudence.

Having developed an innovative understanding of the Founders’ philosophy of religious freedom and a new interpretation of the Religion Clauses, Professor Muñoz proceeds to apply his constructions to important church-state questions. His distinct natural rights approach to religious liberty cases “focuses on whether governments possess legitimate authority to pass a law, not on how the law affects religious believers when implemented.” He

acknowledges the uniqueness of his approach, which produces outcomes that are neither consistently conservative nor liberal.

For example, regarding the question of public-school organized prayer raised in the landmark Supreme Court case *Engel v. Vitale*, he writes that the “school policy violated the Free Exercise Clause because it exercised jurisdiction over a religious exercise as such.” Moreover, the Religion Clause would not require exemption of religious believers from sexual orientation non-discrimination laws such as the statute considered in *Masterpiece Cakeshop v. Colorado Civil Rights Commission*.

On the other hand, Professor Muñoz’s proposed construction “would allow government to fund religious individuals and institutions as an instrumental means to further otherwise legitimate civic interests.” Allowing religious institutions to benefit from school voucher programs is fully compatible with the natural right to religious liberty.

Conservative originalists would be expected to support an approach to church-state questions that is consistent with the Founders’ understanding of the natural right to free exercise. Professor Muñoz’s persuasive description of this religious liberty philosophy and its implications for contentious cases, however, poses a formidable challenge. Most striking is its seeming failure to allow conscientious objection to laws on religious grounds. However, Muñoz’s natural rights

philosophy has the potential to produce a defense of religious liberty that is far more robust than an exemptions-based strategy, as it focuses attention on the substance of law itself, rather than the procedural question of balancing interests to determine whether certain individuals must comply with a statute. As Professor Muñoz writes, “The basis of these laws is, or at least ought to be, the natural law.”

Without rejecting the baseline protections afforded by the First Amendment, Catholics must move beyond them and develop a more robust conception of religious liberty, one that seeks to promote the conditions necessary for individuals to pursue what is objectively good and worship and live in accordance with the Faith. Rather than relying on procedural protection from courts, Catholics will be forced to advance and defend morally substantive legislation through the democratic process. Whether this republic can once again be ordered towards the good will depend on our ability to build upon and further the natural law-natural rights philosophy excellently presented in Professor Muñoz’s work.

Adam Morys is a junior from Downingtown, Pennsylvania majoring in history and philosophy with a minor in constitutional studies. When he is not reading, you can find him listening to music and taking walks around campus. Please email him at amorys@nd.edu.

FIRE Ranks Notre Dame 31 in Free Speech Environment

WILL GRANNIS

Staff Writer

The university moves up 95 places in rankings

The Foundation for Individual Rights and Expression or FIRE (formerly the Foundation for Individual Rights in Education), together with College Pulse, released on September 7 their updated College Free Speech Rankings, in which they surveyed 208 colleges and ranked them according to how much each college tolerated free speech.

The University of Chicago ranked number one for the second time in three years, while Columbia University placed last at number 203; five of the 208 schools surveyed had policies which explicitly

promoted other values as more important than free speech, so these schools were not compared to the rest of the schools, only to each other. Notre Dame was ranked 31st (up from

126th last year), and is notably the highest-ranked Catholic school. Georgetown University placed in the bottom ten schools and Boston College was ranked number 146.

FIRE began the rankings two years ago in order to measure something which the organization had observed in their legal advocacy work: colleges are becoming less tolerant of

free expression. In the first two years they collected

ranking. However, FIRE discovered that many of the schools they most often litigated against ranked high on the list. They examined their methodology and discovered that the rankings skewed towards ideologically homogeneous schools, where many students did not fear stating their true beliefs because most of the campus shared them.

Last year, FIRE identified both Wesleyan and Hillsdale—schools that are well-known to be on opposite ends of the political spectrum—as particular benefactors of this effect, so the bias did not necessarily favor one side of the ideological spectrum. They updated their methodology to include separate categories for tolerance of both conservative and liberal views in order to reduce this distortion.

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FIRE
Foundation for Individual
Rights and Expression

Image from FIRE



Free Speech *continued from previous page*

Notre Dame received several positive and negative evaluations from FIRE in the report. She ranked behind schools like University of Memphis, University of New Hampshire, CSU Fresno, Western Michigan University, and the University of Texas at El Paso, all of which are scored significantly lower on other common college rankings such as the U.S. News and World Report. On the other hand, not once has a speaker been disinvited, and 41% of students said that shouting down a speaker is never

acceptable. For comparison, the number of UChicago students who agreed with that same statement was 42%. Further, Notre Dame ranked 5th in “comfort expressing ideas.”

Lastly, the university was the second-highest-ranked private school and the highest-ranked religious school by FIRE. Above all, her jump by ninety-five spots was quite anomalous, especially given that the number of schools surveyed expanded this year—stiffening the competition. Notre Dame’s jump can be explained in part by FIRE’s new methodology. However, FIRE evaluated Notre Dame’s speech code as “red,” the

worst score that a school can receive without being ranked separately, so the inclusion of the new criteria cannot fully explain the prodigious jump.

As noted earlier, this ranking was the largest yet; FIRE sampled nearly 45,000 students. Of those surveyed, over half identified abortion as “difficult to have an open and honest conversation about on your campus.” Over forty percent identified the Covid-19 vaccine and mask mandates, gun control, police misconduct, racial equity, and transgender issues as similarly difficult topics. Over 60% of students were “worried about damaging their rep-

utation because someone misunderstood something they said or did,” and one in five students said that they “self-censor” very or ‘fairly’ often.”

Additionally, on some campuses up to 90% of students agreed with banning conservative speakers from presenting at their schools. FIRE’s analysis showed that the highest-ranked schools had very strong administrative support for free expression and had smaller differences between tolerance for liberal viewpoints and tolerance for conservative viewpoints.

When asked by the *Rover* about the experience of free speech on campus,

one student said, “In most but not all cases, I have felt that I may express my views about various topics, including controversial ones, freely. This applies to settings inside and outside of class. However, I did hesitate to express my views on one controversial social issue in one of my classes a few weeks ago.” Another student, a freshman, has had a different experience: “Already in my first month of class, one professor has presented his views as being the absolute right, and framed anyone who disagrees with him as stupid.” A different student, a sophomore, felt that the culture of censoriousness came pri-

marily from students, not professors: “I was hanging out with some people who said that they would never be friends with someone who voted for Trump, not knowing that I voted for him.”

Our Lady’s university stood out in the rankings, especially in comparison to both other Catholic universities and other universities of her caliber.

Will Grannis is a sophomore honors mathematics and theology major. When he’s not doing math homework or having heated debates with his friends, he can be reached at wgrannis@nd.edu

Why Doesn’t Rice Play Texas?

LUKE THOMPSON *opinion*
Politics Editor

Conference
realignment misses what college
football is about

Why, some say, the moon? Why choose this as our goal? They may well ask ... why does Rice play Texas?

President John F. Kennedy delivered these words in 1962 at Rice Stadium in Houston as part of a speech that would go on to become one of the most famous of his career. He answered, “We choose

to go to the moon in this decade and do the other things, not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills, because that challenge is one we are willing to accept, one we are unwilling to postpone, and one that we intend to win.” In this brilliant metaphor, President Kennedy not only appealed to a familiar sentiment to persuade his audience of why the United States must go to the moon, he also inadvertently provided a succinct rationale for why college football is such a

peculiarly passionate institution in American life.

But that metaphor wouldn’t make sense at all today for the simple fact Rice *doesn’t* play Texas in the same sense anymore. Rice hasn’t played Texas as regularly since 1995, when the Southwest Conference—which both teams had been a part of for over eighty years—imploded, becoming the first major conference to fall victim to the phenomenon that has come to be known as conference realignment.

In the decades prior to this major shift, individual schools had come and gone from conferences ev-

ery so often. But it was the mid-1990’s—uncoincidentally, only a few years removed from a Supreme Court decision that greatly restricted the NCAA’s ability to control how conferences sold their media rights—that conference realignment cemented itself as a foreboding presence in the background of every season of college athletics. Since the 1995–96 school year, after which Texas and three other schools from the old Southwest Conference jumped ship to form the Big 12, conference realignment has both gradually and sporadically confused the landscape of collegiate sports—nearly always in the same direction, away from a regional, historical, and cultural basis for the organization of conferences.

The latest and most blatant iteration of this seemingly never ending process began last summer when Texas (again) and Oklahoma announced—to the shock of the whole sports world—that they would be departing from the Big 12 Conference to join the Southeastern Conference. This decision began an avalanche of other moves between leagues, as teams and conferences both sought to shore up their relevance and share of media money amidst the coming chaos.

This ongoing scramble reached its symbolic zenith almost exactly a year after the Texas-OU announcement when both of the major college athletic programs in the Los Angeles area, UCLA and USC, reported that they would be leaving the Pacific-12 Conference (the lone major western athletic conference of which they have, in some form, been members for nearly a century) for the Big 10 Conference, a league that has been firmly anchored in the Midwest since its founding in 1896.

The ridiculous maps this new arrangement created obliterated the idea that conferences were rooted in specific regions or bound by a shared history. Instead, it signaled the coming of a new, supposedly more mature, age of college sports, that would be characterized by two so-called super-conferences in college football (the Big Ten and SEC).

The reasoning for this longer movement of realignment in college athletics and its most recent spurt of activity is clear. Popular sports, at their core, are a spectacle. In the age of mass media (and now legalized online sports betting), the ability to draw a large audience from across the country is key to ensuring that the enterprise of college athletics remains maximally profitable, which for modern education is often the primary concern.

The basic reality of entertainment is that there is only so much attention to go around, and conventional wisdom would assume that only the most popular and successful teams are necessary to capture one’s portion of it. Therefore, going back to Kennedy’s example, Texas doesn’t need Rice. Seemingly, schools like Oklahoma and UCLA don’t even need their longstanding rivals and brother institutions, Oklahoma State and California, respectively.

This line of thinking follows naturally from the way we are often accustomed to viewing sports. After all, professional sports leagues have a very limited number of franchises, and those teams don’t lower themselves to play the minor league teams that are physically nearby. Why shouldn’t college football have two conferences, which are only loosely geographi-

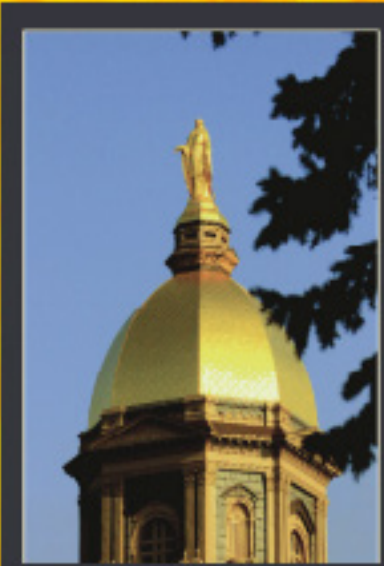
cally aligned, just like the Western and Eastern Conferences in the National Basketball Association?

Since mass media reached maturity in the 1970’s and 80’s, professional sports overtook their collegiate counterparts in popularity. Given this, the obvious answer for college athletics seems to be to move towards this model. The idea that college football is headed towards a complete duopoly, while perhaps an exaggeration in the short term, is nonetheless plausible in the not-so-distant future.

Whether this is the ultimate direction of realignment or not, the abandonment of regional compatibility and history as the primary criteria for the organization of college sports betrays a fundamental misunderstanding of the allure of collegiate athletics, an allure that Kennedy’s earlier metaphor effortlessly captures. The drama that Kennedy’s mention of the annual Rice-Texas football game evokes in his audience allows him to implant the spirit of man’s mission on the moon into the audience’s minds in a way that perhaps no other comparison could. He already outlined what a great step forward for mankind this achievement would be, but in order to make the goal more than an intellectual achievement relegated to the pages of history books, he had to introduce the language of rivalry and long struggle to convey the emotional significance of his proposal.

Ultimately, Rice didn’t play Texas merely because it is hard. And man didn’t go to the moon merely because it was the most difficult challenge he could embrace. Rice took on Texas and mankind took

continued on next page



*O Blessed Virgin Mary,
Our Lady of Life,
O mother of all life
born and unborn,
I beseech thee to intercede
with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.*

*"Notre Dame de Vie"
Our Lady of Life*

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Send a supply to your mom!



College Football
*continued from
previous page*

on the moon because of the long-standing relationship each had with its neighbor. The years that Rice spent playing its rival school span the memories of whole generations, making each win so much sweeter and each loss so much more bitter. And man’s mission to the moon is so much more significant than any other feat of space exploration because of our long enchantment

with our closest celestial companion. In both cases, the challenge is made much more meaningful by the thick relationship with a counterpart, one that can only be formed through organic development in time and space. At its best, channeling this spirit of rivalry in a peaceful direction is sports’ greatest role. College football—which entered American culture in the immediate aftermath of the Civil War as an activity for young men to develop their martial virtue without killing each

other—seems particularly apt for this job. Even today, it is quite obvious that college football can often serve as a kind of proxy for sectional conflict in a way that no other competition really could. The nature of university as a self-contained community rooted in a specific place can connect an athletic team to its fan base more concretely than a professional team locating its playing field and training facilities in a given city ever could. This capacity is perhaps what imbues collegiate sports with

its remarkable passion, even as it continues to be dwarfed in popularity by professional athletics. Even so, no popular sport, including college football, can escape its basic *raison d’être* as a form of non-intellectual entertainment. But that shouldn’t mean that its presentation of spectacle and pageantry shouldn’t serve a better end. The way that college football has developed deep ties between communities—through the form of heated but ultimately friendly rivalries—and built up the in-

ternal unity of those same communities throughout its history proves that it can do more than just provide base entertainment. Any attempt to scientifically arrange the most profitable conference alignment without respect to geography and history could very well ruin that fantastic potential. Indeed, it could actually destroy the very appeal of college football to its many fans and end up hurting the financial interests of the same institutions perpetrating this misstep.

Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. Before becoming a loyal son of Notre Dame, he was raised in a family of Arizona Wildcats, who still hold a firm second place in his heart. To learn the meaning of the phrase “Bear Down,” please contact him at lthomps7@nd.edu, as long as it’s not a Fall Saturday.

Larry and Vicky
continued from front

ushering and wearing his dad’s suspenders, which have been worn at every home game for the last 50 years. The legacy does not stop with Larry, though. His three granddaughters will be working alongside their grandfather as ushers at the student gate for the 2023–2024 football season. “Family is everything,” he said, “I’m excited to work with them.” Ushering was not the first job Larry had at Notre Dame. His first gig was working as a “mustard boy” during football games, a job he started at the age of seven years old. Larry explained that Notre Dame used to have concession stands outside of the football stadium, and it was his job to “keep the counters clean and the condiments full.”

To be hired for the day, Larry would have to be the first volunteer at the concession stands; the night before home games, he would sleep outside of the Joyce Center, fighting off the cold with the help of outdoor vents that blew out hot air. Larry earned only \$5 per game, but sometimes the luck of the Irish would land him a nice tip: “Once a man who had too much to drink handed me his football ticket. I took it, walked a few feet, and another man paid me \$100 for the ticket. I had never seen so much money in my life.” When asked about the best part of being an usher, Larry’s supervisor chimed in, “The best part is the camaraderie we have. The ushers are a great community.” Larry and his supervisor recounted the “game of the century,” when #2 Notre Dame beat unde-



Image from Scholastic Magazine: University of Notre Dame

feated Florida State in 1993. “The students carried Lou Holtz off the field. I’ve never heard the stadium get that loud,” Larry recounted. When he left the stadium that evening, there were girls dancing on top of cars who tried to buy his usher hat. “I would’ve gotten into trouble if I had sold it!” he said, but Larry managed to hold on to both his hat and his job.

Vicky, one of the ushers under Larry’s supervision, has been working at Notre Dame Stadium for 15 years. A self-described sports fan, Vicky loves working as an usher because she gets to see the students and fans: “Everybody’s pretty nice. A lot of people don’t like dealing with the students, but I enjoy working at the student gate and meeting new people.” After scanning

mobile tickets and checking student IDs, Vicky enjoys watching one quarter of the game from the stands—a perk of her job. As the *Rover* spoke with Vicky near the student entrance of the stadium during the second quarter of the Notre Dame v. California game, the shouts from the crowd got noticeably louder. Without a scoreboard in sight, Vicky could tell that Notre Dame had just scored a touchdown. She said her many years of experience ushering had trained her to know whether we were losing or winning a game just based on the noises from the stadium. The next time you are jostled through the student gate at a home football game, look for conspicuous green suspenders and take a minute to thank the ushers. Larry, Vicky, and the other ushers who help you get into the game

choose to work the student gate specifically because of how much they love Notre Dame students. According to Larry, “It’s seeing the smiles that make it all worth it. Some days it’s challenging, but they really are incredible fans.” *Viana Schlapp is a sophomore majoring in the Program of Liberal Studies with minors in constitutional studies and theology. She loves people, watching movies, and Cuban coffee. If you ever want to ask about her day with Coach Lou Holtz, email vschlapp@nd.edu.*





Temple to Modernity

JACK MCENERY
Staff Writer

Reflections on
Notre Dame's
greatest debate

There comes a time in every man's life when he is forced to choose between the noble and the base, the convenient and the worthwhile, the shallow pleasure which will meet his basic animal desires, or the profound beauty which reverberates to the depths of his soul.

As a new resident of North Quad, I confront this moral dilemma daily. North Dining Hall, that ponderous gray mass of stone and steel, pins me under its iron gaze and beckons across the quad with cold authority. It whispers promises of convenience and better food—surely that's all you really need from your meal, o mortal man? I struggle desperately against that siren call.

Sweet memories of red brick, high wooden ceilings, and hanging chandeliers flicker at the edges

of my consciousness like some half-remembered blissful dream, the faint recollections of a past life in another, better world, pleading for me to return home. And yet, I am ashamed to say, my willpower invariably crumbles under this quotidian struggle, and I find myself compelled, like Tolkien's Smeagol, to abandon all that is bright and beautiful and pursue my lower appetites into the dark, cold depths of that cinder block cave.

At this point, the reader may wonder why exactly North Dining Hall deserves such vicious verbal flagellation. I answer, quite simply and with the utmost sincerity, that it is a shallow, soulless simulacrum of a dining hall; indeed, it is the architectural incarnation of the spiritual and cultural decay which plagues modern consumerist society.

The spiritual vacuum begins sucking away one's soul the moment one enters the dining hall. Like items on a conveyor belt, each student is expected

to filter into a line and tap their card to open an automatic gate. If I am lucky, I may have the chance to smile and greet the person supervising the process, but in the typical meal time rush, this is nearly impossible. Contrast this with South Dining Hall, where only the most miserly of misanthropes can help but smile and greet the person to whom they give their card, who almost always responds with a pleasant "Enjoy your meal!" Oh, the humanity!

Now, let us consider the dining experience itself. From the moment I sit down, music and TV screens begin howling at me from all sides. Keeping focused on my own table is like trying to solve a Rubik's cube by flashlight while surrounded by a pack of braying wolves. Authentic human conversation with friends? Difficult, especially if the friends like TV. Sitting alone, taking time to reflect on my life and be alone with my thoughts? A Carthusian monk would find contemplation a trial in that environment.

Finally, examine the aesthetics of the room. What "art" there is to be had in the main dining area consists, not even of painted fruit but *photographs* of fruits and vegetables suspended in a single linear, horizontal plane with an oversaturated, digitally enhanced vibrance. What better captures the narcissistic, self-referential navel-gazing of post-modern artwork than a dining hall which can't imagine anything worth lifting one's mind toward besides food? What better captures the lack of creativity or spontaneity in modern society than a collection of "artworks" arranged perfectly straight in one dimension?

Lest I suffer a self-induced aneurysm, I will move on to other aesthetic considerations. Metal and plastic furniture scream brute efficiency and cost-cutting. As I cajole my rubber-bottom chair to scooch across the gray-pattern carpet designed solely for the purpose of concealing dirt and spilled food, I think yearningly of the simple, yet elegant wooden chairs of South,

the noise—if not satisfying, at least *authentic*—that they make as I easily scoot back on the hard tile floor and which echoes off of the high ceiling for all to hear. Oh, the ceiling! Would that I could ever lift my mind to the height of that timbered *plafond* while dining in North!

In the midst of this soulless, cost-efficient, unimaginative materialism, I note one exception. Standing out at us from above the entrance to the hall, painfully out of place in its drab surroundings, is a crucifix. Christ looks down upon the wretched diners, promising more than unfrozen bread alone and living water that never needs to be replenished at the drink station. As the poet Friedrich Hölderlin said, "Where danger is, grows the saving power also." It is precisely in contrast to the miserable nihilism of self-centered materialism that the saving power of self-giving love becomes most strikingly visible; it is precisely in the moment of spiritual desolation that we cry out for something to give

life meaning and joy, and dare to hope for an answer.

Thus, our temple to the gods of modernity is turned on its head—Christ who expelled the money changers infiltrating the Jewish temple now becomes the infiltrator Himself, the simple witness of His incarnation and sacrifice becomes the perfect subversion of this shrine to cold, inhuman efficiency.

Then again, perhaps it is only a dining hall after all.

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

BE NOT AFRAID:
You Are Not Alone

FRIDAY 9/23, 12:30PM
LECTURE BY PROFESSOR
HADLEY ARKES
**ROE CHANGED
THE CULTURE:**
WAS DOBBS THE ANTIDOTE?
ECK HALL OF LAW 1140

SUNDAY 9/25
10AM
BASILICA
MASS &
11:30AM
BRUNCH

24 HOUR
ROSARY
RALLY
NOON-NOON
9/25 TO 9/26
AT THE GROTTO

RESPECT
LIFE WEEK 2022
SEP 23RD TO OCT 1ST

MONDAY 9/26
COOKIE
DECORATING
& PREGNANCY
RESOURCES
11 AM TO 3 PM

3PM-5PM
WOMEN'S
CARE CENTER
VOLUNTEERING

WEDNESDAY 9/28
CANDLE-LIGHT
VIGIL FOR THE
UNBORN
8PM
IN FRONT OF
MAIN BUILDING

THURSDAY 9/29, 7PM
KEYNOTE TALK
ABORTION
ISN'T
FINAL
LAFUN BALLROOM

FEATURING
ROBIN SERTELL,
ABORTION
SURVIVOR



THURSDAY 9/29
COFFEE & CAKE
FUNDRAISER
LAFORTUNE
STUDENT
CENTER
10:30-1:00

MEMORIAL
CEMETERY
FOR THE
UNBORN

SOUTH
QUAD

4PM
MOVIE
WATCH &
BABY HAT
MAKING
FRIDAY 9/30

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IMMACULATA



BONFIRE FESTIVAL
FREE FOOD, DRINKS,
PHOTOS, & MUSIC
7PM-11PM
SATURDAY 10/1

HOLY CROSS HILL



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opinion?
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“COME, WE WILL
TAKE CARE OF YOU.
WE WILL GET A HOME
FOR YOUR CHILD.”
SAINT TERESA

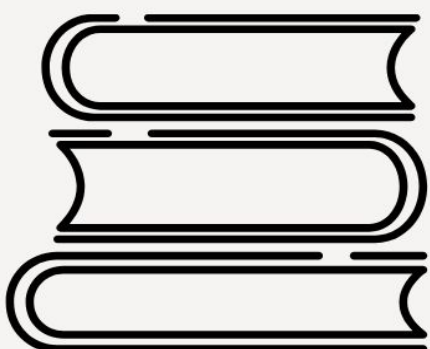


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