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South Bend's New Classical Liberal Arts School

MADELINE MURPHY
Staff Writer

Insights on Saint Thomas More Academy and renewing K-12 Education

Kirk Doran, the co-founder of Saint Thomas More Academy (STMA), presented his vision for a classical liberal arts school that is rooted in the Catholic intellectual tradition at the school's first board meeting on October 11, 2020.

In founding the school, Doran's first priority was the inclusion of daily Mass. Now, two years later, students, faculty, staff, and many parents of STMA gather in St. Patrick's Church in South Bend to celebrate the Eucharist at 8:00 am each school morning.

Doran told the *Rover* that daily Mass is the "foundation" of all they do at STMA, as faith is not extracurricular. Dr. Diana Philpott and Lisa Kearns worked together to develop the Saint Patrick Curriculum, which affirms that all subjects should begin from and lead to truth, beauty, and goodness. Philpott elucidated, "The vision is really simple. It's that we just really need to teach every curricular topic from out of the *continued on pg. 11*

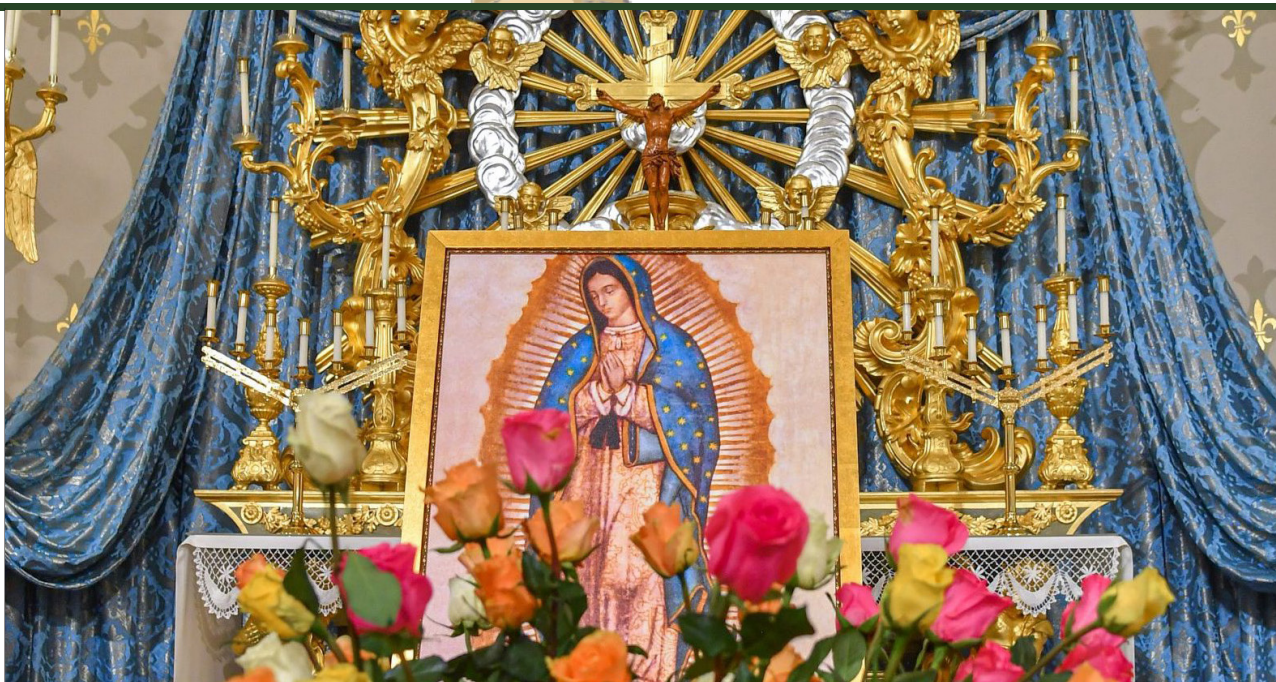


Image by Matt Cashore

Keough School Professor Offers Abortion Access to Students

W. JOSEPH DEREUIL
Editor-in-Chief

Abortion assistance offered to students despite IN law, ND policy

For me, abortion is a policy issue. And yes, my view runs afoul of Church teaching, but in other areas, my positions are perfectly aligned [with the Church], Prof. Tamara Kay of the Keough School of Global Affairs told the *Rover* following the September 21 panel, "Post-Roe America: Making Intersectional Feminist Sense of Abortion Bans."

Kay used this panel as a platform to explain why she thought abortion bans are ineffective and immoral, complementing her work to bring abortion to Notre Dame students. Her initiatives began after Indiana S.B.1—a law that banned abortion statewide—took effect September 15. She has continued since the law was suspended via injunction by a state judge while litigation takes place.

To this end, she posted a sign on her office door on campus stating, "This is a SAFE SPACE to get help and information on ALL Healthcare issues and access—confidentially with

care and compassion," providing her non-Notre Dame email by which students could reach her. Kay's door also contained a capital letter, "J".

The letter "J" on office doors denotes Notre Dame professors who are willing to help students access abortion. Kay explained in a social media post, "We are here (as private citizens, not representatives of ND) to help you access healthcare when you need it, and we are prepared in every way. Look for the 'J', Spread the word to students!"

These professors, including Kay, offer help in obtaining both Plan B "morning after" pills and

"Plan C" abortion pills, which are efficacious up to 12 weeks of pregnancy.

Plan B abortion pills have remained legal in Indiana, but they are not offered to students by University Health Services. Kay, in reference to these pills, tweeted on September 16 from her account named, "Dr. Tamara Kay — Notre Dame abortion rights expert":

"Will help as a private citizen if you have issues w access or cost. DM me [sic]."

Much of Kay's efforts to help students obtain abortion services have been directed through her personal social media.

continued on pg. 4

Indiana Judge Blocks Abortion Restrictions

MATTIE LOSSING
Staff Writer

Bans all over US under question

A local Indiana judge has temporarily halted the state's law restricting abortion access. Indiana's Senate Bill 1 restricts abortion in all cases except those of rape or incest up to ten weeks post-fertilization. The bill, which contains exceptions for any serious health risk to the mother or fetal anomaly up to twenty weeks postfertilization, went into effect September 15. But one week later, Judge Kelsey Hanlon of the Owen County Circuit Court issued a preliminary injunction against the bill, barring it from execution until further litigation ensues.

Sherif Girgis, Associate Professor of Law at Notre Dame Law School, explained the implications of this injunction in an interview with the *Rover*:

"The judge held that the Indiana Constitution's preamble, which declares that all people have an inalienable right to 'liberty,' creates an unwritten legal right to privacy or bodily autonomy or self-determination or some combination, and that this cluster of rights in turn creates a constitutional right to abort, *continued on pg. 9*

Bishop Rhoades on Denying Communion

KATHRYN BOWERS & VIANA SCHLAPP
Staff Writers

NDLS event informs when Church should deny public figures Holy Communion

Over 90 attendees packed into Eck Hall of Law 1130 to hear Bishop Kevin Rhoades of the Catholic Diocese of Fort Wayne-South Bend give a talk entitled "The Body of Christ: Caring for Souls in an Age of

Scandal" on Wednesday, October 5. This event was hosted by the Saint Thomas More Society.

The St. Thomas More Society strives to sustain the Catholic identity of Notre Dame's Law School. Their president, Katie Alexander, affirmed "we're trying to cultivate fellowship, community with fellow law students, Catholics and non-Catholics alike, and also be able to provide opportunities for spiritual and academic growth, and also for professional development for Catholic law students."

Rhoades's talk focused on Canon 915, the section of Canon Law that deals with the reception of Holy Communion. This canon attracted national attention when Archbishop Salvatore Cordileone of San Francisco released a public letter denying Holy Communion to Speaker of the House Nancy Pelosi because of her public support of abortion. Cordileone had met with Pelosi privately on many occasions to discuss her pro-choice stance; however, she refused to meet with the *continued on pg. 4*

Pregnancy Resources at Notre Dame

MARY RICE
Campus Editor

Healthcare, counseling, and material support on campus

The composition of Notre Dame shifted dramatically in 1972 when the university became coed. As the *Observer* from that fall notes, "health services for women" were a point of disagreement among administrative bodies and the only subsequent care provided for women was

the referral "to gynecologists in South Bend." The added presence of female administrators and counselors to the campus staff summed up the only quantifiable beginnings of female care on campus.

Despite the slow beginnings of wellness care for its female students, Notre Dame has progressed in depth and breadth of comprehensive support services at Notre Dame that care for women, including now listing gynecological services on the University Health Services website. However, the most im-

pactful of these progressions has been the founding of the Family Resource Center (FRC), a department that cares for married, parenting, and pregnant students on campus.

Peggy Hnatusko, the FRC Program Director, told the *Rover* the following about the creation of the FRC: "The Notre Dame Family Resource Center (FRC) was founded and established ... to provide support services to married, parenting, and/or pregnant students to ensure all families thrive at Notre Dame. *continued on pg. 5*

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“Let us keep our minds open by all means ...
But don't keep your minds so open that your brains fall out!”

—G.K. Chesterton

The Limitations of Academic Freedom

W. JOSEPH DE REUIL
Editor-in-Chief



One of the great fears of the modern university is a monolithic academic atmosphere. No viewpoints should be suppressed, and inhibiting research, regardless of the subject, is a mortal sin. The air of license that these premises produce is not a defect but a freeing and intended result.

In the pages of the *Rover* last spring, Professor Patrick Deneen penned a provocatively titled column “Against Academic Freedom,” arguing that the modern, monolithic university culture ultimately stems from the premises and history of “academic freedom” itself. He wrote in response to Professor Daniel Philpott’s “Let’s Argue,” a defense of an ordered academic freedom which strives for higher ends.

Regardless of whether Philpott’s defense of academic freedom is feasible, or if Deneen accurately interprets such freedom’s inherent ends, the term is used most frequently at Notre Dame as a last line of defense against promoting the Catholic character of the school.

A few years back, Notre Dame students peti-

tioned the administration for a campus-wide pornography filter on university Wi-Fi—a common sense measure to support already existing university policy. The policy proposal was not struck down due to cost, potential effectiveness, or labor associated with implementing such a filter. Rather, students were told that such a filter—even one with an easy “opt-out” function—would violate academic freedom. If blocking even the most vulgar content is seen as too restrictive, this raises serious questions about the purported ends of the university’s freedom.

The same line has repeatedly been invoked against supporting the Catholic mission of the university and bolstering the religious ethos on campus. As the *Rover* reported this fall, academic freedom is the reason Notre Dame sells tarot cards and sexualized children’s book in her bookstore and why she must allow professors to help students obtain abortions.

Regarding the former two examples, the *Rover* was told by the Trade Operations Manager at the bookstore that Notre Dame carries such materials because “We are an academic university that looks at things from every side so the student can know the whole picture to try to make a conscious decision.” The *whole* picture? As demonic as they may be, tarot cards are the tip of the iceberg in allowing the occult on campus. Defending them on the

basis of “open-mindedness” seems a dangerous line to take.

Similarly, university professors disseminate information about how students might subvert the law, both human and divine, to kill their unborn children through abortifacients. They say, “Information is not illegal”—even information on how to break the law and commit moral evil.

These loud pro-abortion messages are sustained because “Notre Dame supports my academic freedom,” explained one pro-abortion professor, Tamara Kay to the *Rover*.

But not all information is harmless, and certainly, some information is illegal.

Increasingly, people pay for saying the wrong thing, questioning the regime, uttering “hate speech,” and so on. The *Rover* recently reported several such instances here on campus. The modern university attempts to carefully curate the conversation on campus.

The hypocritical, unequal application of academic freedom seen through this curation fosters justifiable anger: “Let me say what I think too!” “Let me have a voice in the conversation!” But would the happy and free society, which some seem to idealize, truly be realized where anyone is free to spread pornography, sexualize children, promote the occult, and advocate for killing the unborn?

Clearly, allowing all viewpoints is not a final answer: some restric-

tions on speech—even at the highly protected university—are necessary for a flourishing community. No one believes that racist remarks or that yelling “Fire!” in a crowded theater, for instance, need to be protected. The only question is where to draw the line.

Drawing the line in gray areas is difficult: prohibitions of any kind reflect a moral understanding of the world. Racism is wrong because it unjustly punishes an individual for an amoral attribute—the color of one’s skin. This basic understanding of justice and injustice is necessary, even if subconsciously, to make this moral judgment.

Similarly, any “limitation” of academic freedom necessitates a coherent moral framework.

As Alasdair MacIntyre argued back in 1989 in his inaugural lecture as Chair of the Philosophy Department here at Notre Dame, “The rules for right action for rational animals are those rules intentional conformity to which is required if their specific perfection is to be achieved.” He then continued, “The content of those rules, their exceptionless character, and their authority all derive from the end which obedience to them serves.”

If academic freedom must be restricted at all—to avoid a state of utter moral license—all such coherent restrictions must be directed towards the same end. The University of Notre Dame as an institution must have a pur-

pose that aims at some perfection, such as providing a formative education according to the teaching of the Catholic faith. Regardless of the specific purpose, all restrictions of academic freedom—an aspect of the school’s moral rules—must be directed towards this perfection.

In dealing with issues of when to restrict speech or “freedom” on campus, Notre Dame need not look further than the teachings of the faith she professes. The Catholic Church herself provides the necessary directed, coherent moral framework—perhaps the only such framework in the world.

If Notre Dame cannot, when confronted directly with the present issues, clean up her bookstore; agree to a *student proposed* pornography filter; and take a declarative stance supporting the unborn—she has no reasonable justification for taking any moral positions.

The only coherent policy decision for Notre Dame is not between a Catholic monoculture and loosely Catholic, morally ambiguous obfuscation. Rather, it is between housing libertines and attempting to form the characters of the next generation of Americans. The choice is hers.

W. Joseph DeReuil is a junior from St. Paul, Minnesota studying philosophy and classics. He is probably on the phone with one of his six siblings or his parents right now, but when he is done he will respond to any query sent to wdereuil@nd.edu.

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.

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Perceptions and Realities at Notre Dame

FR. BILL MISCAMBLE
C.S.C.

According to Notre Dame's leadership, the university has what might be called a perception problem with external audiences. While outsiders know our school well for Catholicism and for football, they apparently do not appreciate sufficiently the scholarship and research that emanates from here. The University engaged, presumably at considerable cost, the world's largest communications firm—Edelman—to bring this revelation to us.

Edelman is well known for servicing some of the major corporations in the country. It is reportedly noted for organizing so-called “astroturf campaigns” and has been very successful in doing so. These are calculated operations in which Edelman aids its clients to create various front groups and arranges for them to strategically submit various testimonials, letters and op-eds to media outlets under the guise of grassroots support to enhance the client's reputation. Perhaps Edelman will offer its manipulative expertise to assist Notre Dame's public relations staff as they fashion a strategy to communicate Notre Dame's accomplishments to various target audiences in the academy and beyond. I look forward to reading the “testimonials” that they might help arrange to showcase (if that be the term) our research.

A distinct challenge for such public relations exercises, however, is that Notre Dame still trades on its past iconic place in American Catholic life. But now the dominant elements in the audiences Notre Dame seeks to im-

press—the elite universities, the big foundations, the corporate media and many of the woke corporations—hold a negative view of Christianity, and especially of Catholicism. Christian morality, and especially sexual morality, is expressly repudiated and seen as almost a threat to the public good such that holding to an orthodox Christian view on marriage and on respect for life can be deemed offensive.

Notre Dame increasingly has met this circumstance not by standing strong in its Catholic identity. Instead, it has made notable concessions to the trends set elsewhere in the academy as it has pursued its quest to gain full acceptance in the upper realms of American higher education. This appeasement effort has been evident at Notre Dame for some time and is revealed in the dilution of the curriculum as well as in the programming of various academic units. It has an impact across a wide range of university entities, among them the Alumni Association and the Office of Admissions.

Ironically, the Edelman survey of perceptions of Notre Dame might not have accurately captured the reality concerning Notre Dame's Catholicity. Notre Dame's strength has been founded on its identity as a Catholic school, but sadly, the hollowing out of this identity from within has occurred in recent decades. It has grown worse over this past year.

Notre Dame now advertises that it is committed to the new trinity of diversity, equity, and inclusion (DEI) which is pervasive on many American campuses. Enforcing the DEI agenda has become so prevalent that Jonathan Haidt, a thoughtful liber-

al scholar and founder of the Heterodox Academy, argues that the prosecution of this agenda now supplants the pursuit of truth as the basic aim in many American universities. And certainly at Notre Dame one hears much more about them than the traditional transcendental of truth, beauty, and goodness—to say nothing of the actual Trinity professed by Christians, which should provide the ground of our being.

A task force of the Notre Dame Board of Trustees recently delivered a report entitled “Advancing Diversity, Equity, and Inclusion at Notre Dame: A Strategic Framework.” The report attempted to address these subjects within the context of Notre Dame's Catholic mission, but there was tension evident between the two. The task force held back from acknowledging that there are certain elements in the woke “inclusivity” agenda that run counter to Catholic thinking.

The report failed to ask just how inclusive Notre Dame should be in accommodating elements of the gender ideology that dominates important areas of university life in the United States. It similarly failed to ask whether Notre Dame should deny the truth of human reality and the biological differences between men and women, as this increasingly dominant ideology would demand. It did not emphasize a Christian anthropology which accepts that God created us as male and female. Notre Dame prefers to obfuscate these matters as opposed to speaking the truth with love.

This was evident in the recent video on “sexual orientation and gender discrimination,” to which

all incoming first year students were subjected. It adopted an essentially secular interpretation of diversity, equity, and inclusion, which placed it at odds with important elements of Catholic teaching on human identity and sexuality. It did not present a Christian vision of the human person.

Another disturbing development on campus recently arose from the decision of certain faculty members to advertise their readiness to assist female students to obtain abortions and to promote access to abortion as a social good. In a somewhat Orwellian exercise sponsored by the Notre Dame Gender Studies Program, a ‘teach-in’ was held which promoted the efforts of Planned Parenthood and criticized Indiana's new abortion legislation as targeting marginalized groups. (This was outlandish nonsense in light of Planned Parenthood's sustained campaign to target the African American community over many decades). At this event there was no mention of Catholic teaching on the dignity of every human life—the essential teaching that, as Pope Francis has explained, counters the “throw-away culture” that blithely dispenses with the innocent.

Such episodes as these are sure to continue if Notre Dame remains focused on improving its reputation with its “preferred peer schools.” It will surely come under pressure to conform to the practices regarding diversity, equity, and inclusion that operate in such schools. An explicitly non-Catholic interpretation of “gender inclusivity” might, of course, be marketed by careful public relations presentations as somehow or other in the ‘spirit’ of our Cath-

olic mission. We can expect “requests” for gender inclusion statements in syllabi and for faculty to make various genuflections to gender theory and ideology. So much for Pope Francis's deeming such gender theory “dangerous.” Unless there is a strong clarification that “our Catholic character informs all our endeavors” (as the university claims), we can expect further erosion of the university's Catholic identity. Can gender inclusive housing on campus be far away? And in light of mandates being promulgated by the Biden administration, will the university make concessions to provide ‘reproductive rights’ healthcare?

Notre Dame must clarify that it does not accept the secular interpretation of diversity, equity, and inclusion. The Catholic Church certainly sees every person as a beloved child of God and wants every person to be treated with respect and care—hence the whole thrust of Catholic teaching on respect for the dignity of every human person, born and unborn. The Church calls all to conversion of heart and to treat others as true sisters and brothers. But the University must not forego our Church's moral code regarding respect for life and appropriate sexual behavior. We are called to love as Christ loved. We are not called to conform to the mandates of secular society.

Those who have followed the debate about Catholic universities know that Notre Dame is now fraying in those areas, such as student life, which once were strong elements of its Catholic identity. The danger now exists that the next time Edelman is contracted to do a survey regarding perceptions of Notre Dame,

even the strong point of Catholicity won't be mentioned. (I certainly hope football holds up or we may lose all the pillars of our distinctive identity!)

Notre Dame must resolve to swim with determination against the broad tide of contemporary higher education, knowing full well that this will not do much for our image as measured by firms like Edelman. It will put our rankings and our reputation with other universities and the media at risk. Can Notre Dame dare to be that different?

Sadly, in light of these recent episodes, it is more likely that Notre Dame will tepidly accommodate and seek to appease the prevalent cultural ethos. It likely will conform to the various mandates of the Biden administration, which aims to ram its woke agenda down the throats of Catholic institutions. Rather than evangelizing society, Notre Dame will allow the dominant culture to influence it. There will be more “kneeling before the world,” as Jacques Maritain would put it.

The Edelman firm likely could manage to place a favorable spin on this capitulation, but those who can face realities and speak truthfully won't be fooled. In the end Notre Dame should attend much more to circumstances on campus than to outsiders' perceptions of our community. Let us be known for the pursuit of the truth in our endeavors, and for our adherence to the One who is “the way, the truth and the life.”

Fr. Bill Miscamble C.S.C. is a professor in the Department of History and a member of the Rover's faculty advisory board.





Bishop Rhoades *continued from front*

Archbishop after vowing to make *Roe v. Wade* federal law in September, 2021.

John Hale, vice president of the St. Thomas More Society and 2nd year law student, told the *Rover* that part of the reason for hosting Bishop Rhoades was to talk specifically about these issues in light of abortion: “Catholics or more broadly, people in the pro life movement get maligned for only being pro-birth.” In bringing Bishop Rhoades to campus, the group hoped to provide context for the criticisms the Church has faced in the wake of denying pro-choice politicians Holy Communion.

Canon 915 states, “Those ... obstinately persevering in manifest grave sin are not to be admitted to Holy Communion.” Canon 915 holds

such great importance because according to Bishop Rhoades, the Eucharist “is the sacrament of love and ecclesial unity.” Communion unites Catholic believers with the Body and Blood of Jesus Christ and the entirety of the Church. Catholics are morally obliged to refrain from receiving the Eucharist while in a state of mortal sin. Quoting St. Thomas Aquinas, Bishop Rhoades emphasized that, otherwise, the recipient would be “lying to the sacrament.”

Rhoades debunked the claim that the restriction of Holy Communion is a new phenomenon, citing 1 Corinthians 11:26–34, which states that Christians must not receive the Sacrament in an unworthy state. Bishop Rhoades described the visible and invisible requirements for Catholics to be in ecclesial communion with the Church. To receive Holy

Communion, one must visibly be in communion with the Church by receiving the sacrament of Baptism and following Church teachings. People reject ecclesial communion with the Catholic Church when they public-



Image by Diocese of Fort Wayne-South Bend

ly reject Church doctrine or live a life contrary to the teachings of the Church.

Whether a person is in a state of grace or not is invisible; Bishop Rhoades attested, “I cannot judge the state of soul of Nancy Pelosi or Joe Biden.” Accord-

ingly, when it comes to denying Holy Communion, Bishop Rhoades specified that “we cannot judge the invisible—we must judge the visible.” According to Bishop Rhoades, by denying the Eucharist to pro-abortion politicians

who are publicly and notoriously living in a state of sin, priests are not judging the state of their soul. Rather, they are assessing their public denouncement of the Church’s foundational teaching about the dignity of human life.

Rhoades also made it clear that Canon 915 does not just concern politicians who support abortion. Rather, it applies to anyone who formally cooperates with grave evil, which takes many forms, including euthanasia, terrorism, or racism—Rhoades pointed to Archbishop Rummel of Louisiana, who denied Holy Communion to three Catholics who refused to integrate Catholic schools in 1962.

Critics accused Archbishop Cordileone of placing politics over pastoral care by politicizing the Eucharist; however, Bishop Rhoades argues that Canon Law is concerned with the salvation of souls. He underscored that withholding Communion is meant to be a call to conversion. Politicians who publicly reject Church teachings are not barred from the sacrament for life; if they publicly repudiate

their formal cooperation with evil, such as promoting abortion, and receive the sacrament of Penance, they will again be able to receive Holy Communion.

In the words of Bishop Rhoades, “to receive the body and blood of the Lord implies that we are configured with him and his sacrificial self in love by living in accordance with His commandment of love.”

Kathryn Bowers is a sophomore who is majoring in the Program of Liberal Studies. Email her at kbowers2@nd.edu to go on a walk around the lakes.

Viana Schlapp is a sophomore majoring in the Program of Liberal Studies with minors in constitutional studies and theology. She loves people, crossword puzzles, and Cuban coffee. If you ever want to ask about her day with Coach Lou Holtz, email vschlapp@nd.edu.

Abortion Assistance

continued from front

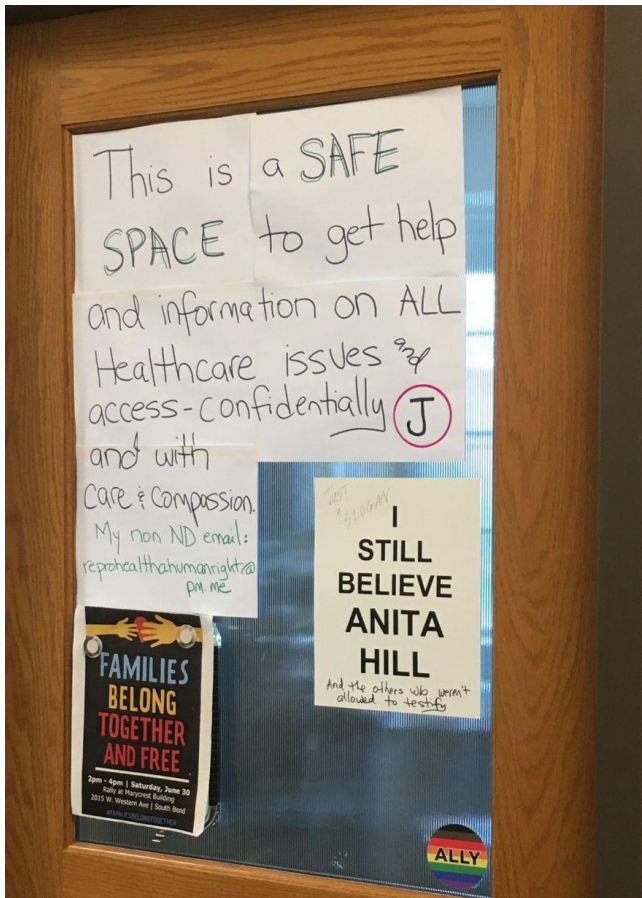
From the same account, she retweeted posts from “Abortion Finder” and “Catholics for Choice,” which explained how to reimburse costs for traveling out of state to obtain an abortion and how to get abortion pills by mail, especially where doing so is against the law. In another September 16 Twitter post, Kay shared photos of “Need to be un-pregnant” stickers with QR codes that led to “PlanCPills.org,” preceded by the text, “DM me if you want some physical stickers. A lot have been ordered. Sharing information is still legal in Indiana!”

The *Post-Roe America* panel noted above was allowed on Notre Dame’s campus, but, as Barbara Green, director of Gender Studies at Notre Dame, explained at the outset, “The University of Notre Dame calls for balance when sensitive but important topics such as the right to abortion are discussed on campus.”

To fulfill their obligation to “reflect the university’s position on questions related to abortion,” Green continued, “we’ve been invited to provide a list of a few of the many scholarly events held on campus, and you’re welcome to pick one up at the front when you exit.”

At the panel, Prof. Kay told the audience that she would spend her time on the panel “debunking some of those myths” about abortion. She continued, “But keep in mind that the horrific effects of abortion bans I’m about to regale you with disproportionately affect people in minority groups: black, indigenous, Latinx, LGBTQIA, those with few resources, those who are incarcerated, those in the military, those who are on campus, those who are immigrants, those who have disabilities and physical and mental health challenges, including substance use disorder.” Continuing, “Everything I say, should be understood in the context of the disproportionality of these policies on people, particularly people of color.”

When asked whether she believed her promotion of abortion was acceptable according to Church teaching and Notre Dame policy, Kay initially responded, “I am



not actively doing that.” But when pushed on the matter, she clarified, “Oh, I am doing that as a private citizen, so that’s been cleared by the university ... I talked to the dean and have also spoken to ND

Media about policies.” When asked whether Kay’s actions were in accord with university policy—nine days before the publishing of this article—University Spokesperson Dennis Brown re-

sponded, “A number of people are traveling this week to Las Vegas. We’ll get back to you when we can.” He never added any further clarification.

Despite this initial public stance detailed above, in the weeks since the panel and the above-cited social media posts, Kay has changed her positioning on the issue.

Even initially, she claimed to be acting as a private citizen rather than in her capacity as a professor, but Kay further dissociated her Twitter account from Notre Dame during the week of September 26, changing her Twitter name to “Dr. Tamar Kay — Abortion Rights & Policy Scholar,” with her Twitter bio noting, “I don’t speak for my employer (duh!).” Furthermore, the signs on her office door were removed, and all tweets directly referencing abortions for students were deleted.

Emails sent to her Notre Dame email at this time receive the auto-generat-

ed response, “Dear Friends and Colleagues, Notre Dame police are monitoring and curating this email account so it may take a bit longer than normal for me to get back to you. Apparently, white nationalist Catholic hate groups are not happy with my academic work on reproductive health, rights, and justice. But ND supports my academic freedom, so if you are interested, check out my website below. Have a wonderful day!”

Since initially removing the above-cited tweets, Kay has continued posting about abortion—for instance, noting on October 3, “World Health Organization policy: ‘WHO recommends that individuals in the first trimester (up to 12 weeks pregnant) can self-administer mifepristone & misoprostol medication without direct supervision of a health-care provider,’” among other posts.

Several members of the University of Notre Dame legal team were contacted regarding the legality of Professor Kay’s actions, none of whom responded.

The *Rover* will continue to report on this story as it develops.

W. Joseph DeReuil is a junior studying philosophy and classics. He is probably on the phone with one of his six siblings or his parents right now, but when he is done he will respond to any query sent to wdereuil@nd.edu.



Image by WNDU News

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



Residential Life Creates Position for Retired Rectors

MARGARET MATHIS
Staff Writer

Sr. Mary Lynch and Richard Mazzei reflect on work as Ministers in Residence

Residential Life piloted a program this year which allows retired rectors to remain a part of the Notre Dame community. Retired rectors now have the opportunity to live in a dorm as Staff in Residence to build community with the students without all the responsibilities of a rector.

Sr. Mary Lynch, former rector of McGlinn Hall, and Richard Mazzei, former rector of Fischer Hall and O'Neill Family Hall, are the first two retired rectors to fill this role. Mazzei, nicknamed "Mazz," shared his responsibilities in Baumer Hall:

"I'm retired, but I work somewhere between five to ten hours a week. It is hard not to work ten or more. My day consists of everything Fr. Rob, the rector, would ask of me. I also do anything that I think would be beneficial to the hall, and anything that I get Fr.

Rob's permission to do."

For Mazz, his work has focused on the faith community in Baumer Hall: He told the *Rover* "For example, I've been devoted to the Rosary ever since I was a little boy so I started a Rosary group every Tuesday morning at 8:30. [The students and I] say the Rosary and have breakfast afterward in my apartment. I also go to all the liturgies that are in Baumer."

After his years in Fischer Hall, Mazz acknowledged the significance of his role change: "I am not the rector, so I am not on duty. If someone has done something wrong, it has nothing to do with me." Sr. Mary explained that her transition from being a rector in McGlinn to Staff in Residence in Pasquerilla West has been great. She told the *Rover*, "My mornings are my own. If I don't open my door until noon no one worries about it. The students have been extremely welcoming. Sometimes they will pop their heads in and introduce themselves. The other day some students saw me in the dining hall and came and sat with me."

While she may no longer have the disciplinary

responsibilities, Sr. Mary has retained some of her rector practices: "I continue to keep my door open like I did as a rector. I hope to encourage the students to come in and say hi." Mazz and Sr. Mary re-

living in community under the rules that Notre Dame has set. You are their guidance counselor, you have to navigate with them while they are looking for internships and anything else they would like to do.



Image by ND Residential Life

flected on their time as rectors. For Mazz, "being rector is probably the greatest job I ever had. It was the most rewarding job. It was [as if] everything I had done in my career [were] wrapped up into one job and one vocation, and I got to live with the young men who I served."

He continued, "As a rector, you are everything to everyone in that hall. You are their pastor and community builder. You have to make sure that men are

When they need help with medical issues you need to know how to navigate that. You run the hall, it is your hall, you live life with them, and you live it every day. In this job it is just the pastoral side, and I can just be there as someone else who lives in the hall."

Sr. Mary holds the title of longest-serving rector of any female dorm and retired last year after serving in McGlinn Hall for 17 years. She shared her experience as a rector and the

reason she chose to take the position: "[Being a rector] was a wonderful experience. I always considered it a privilege to walk with the students over these four years of growth and change. I completed a Masters' program here over the summers and I had worked in campus ministry, but I always felt like there had to be a better way to connect with students rather than just putting out advertisements and expecting them to come to wherever the ministry house was. The whole idea of being a person who lived in the hall seemed to me to be the perfect way to connect with students on a much [deeper] level."

Fr. Chris Rehagen, Director of Residential Life: Recruitment, Hiring, and Retention and former rector of O'Neill Family Hall from 2016-2021, also spoke to the *Rover* about this new program: "I see the program as a way for Residential Life to keep valued rectors in the hall after retirement. These are people who have a lot of wisdom to offer students and are still very good at building community. They serve as mentors and guides for students and some also still serve the university in other ways.

They are also wonderful pastoral leaders, who can help complement the work of the rector and hall staff."

Residential Life describes the dorm system as "one of the most distinctive features of a Notre Dame undergraduate experience and unlike any other in American higher education." The successful examples of the new Ministers in Residence indicate that the creation of this program has had a substantial positive impact on the residence halls at Notre Dame and so continues the unique legacy of a strong residential life community on campus.

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.

Pregnancy Resources

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Through year-round educational and social programming, the FRC is dedicated to building community for Notre Dame's married, parenting, and/or pregnant students and their families and to working with established partners throughout the University to connect these students with resources to enhance their intellectual, emotional, social, and spiritual formation."

According to Hnatusco, the FRC assists students by providing: "expectant parent support lunches," "maternity and infant clothes closet," "Child-birth Education classes," and "a free diaper and formula bank." In addition, Hnatusco named "Baby

kits' (car seat, crib, stroller, etc.)" as being available to students through the FRC.

The resources of the FRC—alongside material, financial, and fellowship support—also include mental health care for the expectant parents. Hnatusco named "isolation" and "hidden financial costs" as some of the difficult aspects of unexpected pregnancy, and the FRC website states that "counseling is available both during and after the pregnancy, through the Family Resource Center, the University Counseling Center, and/or Campus Ministry."

As the *Rover* has previously reported, the myths of Notre Dame's poor pregnancy care and indiscriminate disciplinary action are not borne out in the laws and practices of the University. Du Lac, while pro-



hibiting premarital sexual activity outside marriage, does not indicate disciplinary action in response to a woman's unplanned pregnancy. Hnatusco emphasizes that Notre Dame seeks to offer "caring, non-judgmental, and pro-

fessional assistance and support" to its students.

Notre Dame Right to Life, a nonpartisan pro-life club on campus, has also taken up the challenge to increase support for pregnant and parenting students on campus and in

the local community. In a Letter to the Editor in the *Observer*, President Merlot Fogarty writes: "Our service initiatives range from baby showers for moms in the community, free weekly babysitting for parenting students and faculty, spending time with the elderly at Holy Cross Village, raising money for a mom who chose life whom we've adopted through 'Let Them Live,' volunteering at the Women's Care Center or Hannah's House and so much more!"

Because the University "recognizes and upholds the sanctity of human life from conception to natural death" per a 2010 statement, it does not provide access to abortion in accordance with the teaching of the Catholic Church.

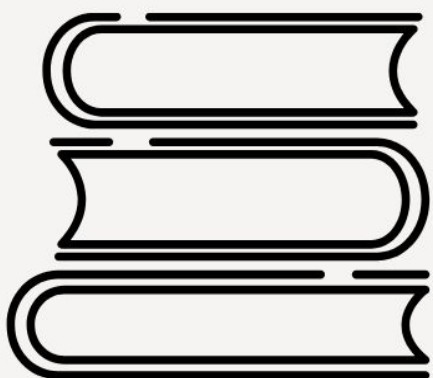
The Catechism of the Catholic Church (CCC)

states: "Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law."

If you or someone you know is in need of pregnancy support or counseling, please consider the following options for support:

Family Resource Center
University Health Services
Women's Care Center
HerMichiana

Mary Rice is a senior majoring in Theology and the Program of Liberal Studies. In the midst of writing her senior thesis, she welcomes any and all interruptions at mrice7@nd.edu.



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The Making of a Resident Assistant

MICHAEL CANADY
Staff Writer

Resident assistants reflect on lasting impact of one-week training program

Prior to every school year, Notre Dame runs a one-week training program for new Resident Assistants (RAs). This year, the program consisted of lectures, activities, and team building to help prepare for the upcoming school year.

The week began on Sunday, August 7, with Opening Mass, celebrated in the Keenan-Stanford Chapel by Fr. Gerry Olinger C.S.C., Vice President for Student Affairs. Breyan Tornifolio—the Director of Residential Life: Residential Education—headed the RA formation, and Rev. Chris Rehagen, C.S.C., Director of Residential Life: Recruitment, Hiring, and Retention, was the program's chaplain.

Each day began with community prayer and a song. Lectures and activities ran from 9am to 5pm. Following the official university talks, each dorm's hall staff met in their dorm to discuss the day's talks and bond as a group. These times were intended for team-building within each respective dorm. Scott Lucitt, an RA in Sorin College, stated, "By far the most beneficial

time of the training was after the campus wide programming when we got together with the Sorin Hall Staff and had serious discussion about dorm culture and what we all wanted that to look like."

According to Victor Wicks, another RA in Sorin, the three main purposes of the training were the following: to get in the mindset of being hall staff, to prepare for everyday dorm life work, and to institute a sense of community within dorm life. Lucitt added, "The major goal to me was to help make people feel prepared for the job and get everyone on the same page as far as rules go so that they will be enforced evenly throughout campus."

One female RA offered criticism of the training and stated, "RA training didn't have any differentiation between men's and women's halls on campus, which was frustrating when speaking about issues such as pregnancy."

She continued, "The ministry of the resident assistant role looks very different when discussing a pregnant female resident or a male resident whose significant other is pregnant. I would have loved to see separate conversations when discussing pregnancy, Title IX [sexual harassment and assault], and hall programming. These areas are distinct between sexes and we ought to be given

a more targeted presentation about these issues."

Other RA's voiced critique of training and its alignment with the University's Catholic identity. Luke Schafer, an RA in Alumni Hall, maintained, "There were some aspects of the training that weren't aligned with the teachings of the Church, but considering other areas in which the university strays from Catholic teaching, I was honestly quite pleased with how training went."

Another female RA concurred with Schafer's analysis. She commented, "There were several strong elements of Catholic teaching incorporated into the training: we began with prayer services, we had opportunities to learn about ecumenical practices as a minister, and we were learning how to care for those in need through the lens of Catholic service. Yet, I would have loved to see more emphasis on the Catholic perspective on issues relating to the LGBT community on campus—we weren't given a lot of information surrounding the university's official teaching and it could have strengthened our conversation in those sessions."

Commenting on the talks and activities, Lucitt stated, "I think that most of what I rely on for RA duties is my prior experience and intuition so there are only so many

situations where I actually apply what I learned. There were some lectures on mental health tools that I thought were useful and I sometimes apply to my own life. Additionally, practicing knocking on doors and confronting people even though it was just a simulation has made me far more comfortable with that than I would have been otherwise."

Wicks remarked that the main job of an RA in the first place is to be a "servant for our dormitory." Throughout the week, there were several elements of Catholic formation. The activities also included a daily panel on Diversity, Equity, and Inclusion (DEI), and several talks on being welcoming to underrepresented students on campus.

Lucitt observed, "The RA training began every day in prayer and consisted mostly of conversation surrounding how to make everyone, regardless of any aspect of their identity, feel welcome and included."

The week's training ended on Friday, August 12, with "Eucharist and Commissioning" in the Basilica of the Sacred Heart.

After almost two months of school, many of the RAs maintain a positive outlook on the duties. The faith life in many dorms is already vibrant. Specifically, Stanford and Alumni have instituted a few popular traditions.

According to Luke Schafer, "The faith life within

my dorm is very strong. In addition to our Sunday 'Dawg Mass', Alumni hosts four daily masses each week in our chapel at 9:00[pm]. We also host adoration every Wednesday [night] from 9:30 to 10:30 which draws students from across the campus." He continued, "Additionally, our rector hosts a nightly examination based on the example of various religious orders. He also frequently prays the rosary with members of the dorm at night, and our dorm owes much of its strong spirituality to his leadership, and that of our priest in residence."

Blake Perry, another RA in Alumni, stated, "We have the privilege of having two incredible priests in residence, Fr. Gerry Olinger and Fr. Dan Groody, whose preaching and presence impact all members of our community."

Other dorms, including Stanford, have similar faith activities. Thomas Richter, an RA in Stanford Hall, stated, "The faith life in Stanford is very strong. Our Rector, Fr. Chris Brennan, and resident priest, Fr. Stephen Koeth, are both excellent and we get a good turnout at Mass. This year, Fr. Chris also began daily Grotto trips, led by an RA."

However, Schafer also said there is room for improvement. "[Mass] attendance was great in the first weeks of the year," he said, "but now, as students

get busy with midterms and essays, attendance has unfortunately dropped. I think the RAs need to do a better job of encouraging people to attend. As RAs, we can also do a better job of attending Mass while we are on duty. At the beginning of the year, RAs on duty attended daily Mass, but this practice has also fallen off. If we want to be good role models to the dorm community, we need to lead by example."

Perry also noted, "From my perspective, dorm culture—in Alumni Hall, and in most dorms at Notre Dame—is what each student makes of it. In most dorms, while there may be strands of a drinking and partying culture, there are also excellent mentors and role models available."

Notre Dame Residential Life calls resident assistants to be "mature role models and servant leaders dedicated to giving back to a community that shaped them." The training provided by the University seeks to strengthen the formation that RAs have received in the residence halls and prepares them to be "role models" and "servant leaders" in this unique role.

Michael Canady is a freshman in Sorin College majoring in undecided. He can be found playing soccer at Ricci Fields, playing the piano in dorm chapels, or on God Quad eating Ben and Jerry's ice cream every night. Contact him at mcanady2@nd.edu.

Respect Life Week 2022

ELLIE KNAPP
Staff Writer

Programming exemplifies Catholic values

Notre Dame Right to Life held its annual Respect Life Week, themed "Be Not Afraid: You Are Not Alone". The week began Sunday, September 25th with the 10:00 am Basilica Mass and brunch. After the meal, Right to Life began a 24-hour Rosary Rally at the Grotto.

With over 700 members, Notre Dame Right to Life strives to be a foundational pillar supporting and inspiring the Catholic mission at Notre Dame. Lauren Douglas, Vice President of Communications for Right to Life, who also serves as Social Media Coordinator of the *Rover*, explained that the club hosts two major programming weeks throughout the year, both designed to "build a greater culture of life

and fundraisers, we also offer prayer opportunities, like the Rosary Rally."

The Rosary Rally proved to be an immediate success: "We invited people from all across campus and ended up praying 185 rosaries in the span of 24 hours. All through the night, we had people praying a Rosary every 20 minutes," Douglas said. The Rally was followed

by another nine programming events, including an Ask-A-Date Bonfire Festival, a Volunteer Service trip to the Women's Care Center, and a Candlelight Vigil for the Unborn. Peter Nagy, a member of Right to Life who attended the Candlelight Vigil for the Unborn, detailed his experience: "It was beautiful to see so many people that I knew

and to be able to reflect on the state of our country, life, the blessing that is my own life, and to be able to come together to pray for our country."

Douglas echoed the values that Right to Life's programming cultivates at Notre Dame: "there is something really special about this community and their desire to further other peoples' good in a really

tangible way." During Respect Life Week, Right to Life sent several students to volunteer at the Women's Care Center, whose website details its mission to "help pregnant women from our communities choose life for their babies, have healthier pregnancies, become better parents, and take first steps to self-sufficiency."

"For many of us, this is a

directive from the church. For others, this is not a religious issue but a life issue. The Church is rightly aligned with [the pro-life movement] because the Church is aligned with truth, and the Church—has called us to protect life," Douglas stated.

Merlot Fogarty, the President of Right to Life, emphasized the club's inherently Catholic values and the importance of providing a forum for students to stand up for pro-life values:

"The Catholic identity of our club is important in that we recognize that we aren't merely fighting a political or cultural battle, but a spiritual battle as well. We packed our week full of spirituality events, with new initiatives like the 24-hour rosary rally, in an attempt to remind our members of the importance of prayer in the movement. We wouldn't be where we are today with *Roe* overturned if it weren't for the fifty years of prayerful pro-life presence," she said.

More information about Notre Dame Right to Life's core mission and future events can be accessed via the Right to Life website. To stay updated, sign up for the club's weekly newsletter and follow @NDRightToLife on Twitter and Instagram.

Ellie Knapp is a sophomore from The Last Frontier studying Finance and the Program of Liberal Studies. On any given day of the week, you can find her zealously spending flex points at Modern Market and avoiding her ever-increasing pile of homework. Help her procrastinate at eknapp@nd.edu.

BE NOT AFRAID:
You Are Not Alone



Panel Discusses Women in the Diaconate

WILLIAM SMITH
Campus Editor

Discussion seeks to contribute to the question in the larger world

In light of the commission instituted by Pope Francis to study women and the diaconate in May of 2020, the Notre Theology Department and the Cushwa Center for the Study of American Catholicism co-sponsored a panel conversation on Wednesday, September 8 titled, *The Question of Women and the Diaconate: A Conversation with Dr. Phyllis Zagano and Anna Keating*.

Jenny Wiertel and Sophie McDevitt Funari, graduate students in the Master of Divinity program, proposed and organized this event. The idea for coordinating a discussion on women and the diaconate originated in the classroom: *Feminist and Multicultural Theology* with Sr. Cathy Hilkert and *Orders and Ministry* with Prof. David Fagerberg raised questions that Wiertel and Funari hoped to address in a panel discussion. Additionally, Wiertel and Funari drew inspiration from attending an event with Discerning Deacons at St. Mary's College last fall:

"Through attending these classes and events, we started having lots of conversations with each other about women and the permanent diaconate. Since the worldwide Church is actively discerning this question, we started to think of ways we could invite others into the conversation and create space for this conversation on Notre Dame's campus," Jenny Wiertel told the *Rover*.

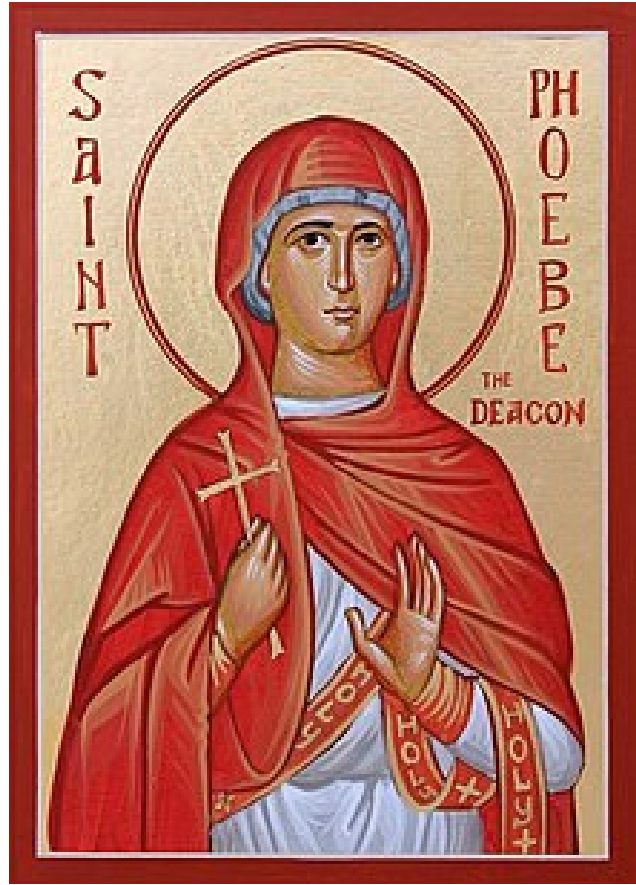
When Funari and Wiertel brought their idea to the Notre Dame Theology Department, Prof. Timothy Matovina, chair of the department, agreed to sponsor the event. Matovina explained: "We were delighted to cosponsor a conversation on women and the diaconate, organized by two of our Master of Divinity students, as the new Vatican commission that Pope Francis instituted is in the process of examining this same question. Our event was an occasion to reflect both on that specific question as well as the wider participation of women in the Church."

Dr. Kathleen Sprows Cummings, the director of the Cushwa Center

expressed similar enthusiasm for the panel discussion: "When M.Div. students Jennifer Wiertel and Sophie McDevitt Funari approached me to ask if the Cushwa Center would help them organize an event exploring women and the diaconate, I was absolutely delighted

The Catholic Catalogue on living Catholicism in daily life. Anna is also an ND alumna ['06], so we were excited to bring her back to campus to speak with us," explained Wiertel.

The incorporation of pastoral and academic perspectives reflected Wiertel and Funari's hopes for



Icon of St. Phoebe, referred to as diakonos, meaning servant or deacon, in Romans 16:1-2

to pledge moral and financial support. The Catholic Church's future, in this country and throughout the world, depends on its ability to engage women as leaders. At Notre Dame, we should be doing everything we can to encourage creative conversations about how to do so."

The panel, intended to provide both pastoral and academic perspectives on the question of women in the diaconate, featured Dr. Phyllis Zagano, adjunct professor of religion at Hofstra University, and Anna Keating, author and Notre Dame alumna.

"We invited Dr. Phyllis Zagano because she is the preeminent scholar on the topic of women and the diaconate and has published numerous books and articles," Wiertel noted. In addition to her extensive scholarship on women deacons, Dr. Zagano belonged to the original Pontifical Commission for the Study of the Diaconate of Women (2016–2018).

"We invited Anna Keating because she wrote an article over the summer called *Callings Unanswered* in ND Magazine. This article discussed the topic of women and the diaconate and the specific experiences of women in ministry. She also wrote the book,

the lecture. "Ultimately our desire was that this event would be a moment of discernment, where we could listen, learn, and dialogue with God and on another about this important topic in our Church."

In her presentation at the lecture, Anna Keating addressed three questions: (1) Are women deacons a tradition in the Roman Catholic Church? (2) Is there a need for women deacons in our Church today? (3) What is at stake if we do nothing and maintain the status quo in which women are not able to serve as ordained ministers in the Roman Catholic Church?

Addressing the first question on women deacons in Church tradition, Anna Keating drew upon Romans 16:1–2 in which St. Paul sends St. Phoebe, explicitly named *diakonos*, to minister to the church in Cenchreae as well as documents from the Council of Nicaea (325), the Council of Chalcedon (451), and papal letters in the 11th century.

Keating replied to the second question regarding the Church's need for more deacons by sharing various stories from her pastoral experience. "There is a huge need for more dea-

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Answers Uncalled For?

PAUL HOWARD
Religion Editor

opinion

The American Church is facing a compounding shortage of clergy, which many suggest can only be fixed by extending Holy Orders, particularly ordination to the diaconate, to women. Notre Dame has recently entered the global conversation on this contentious issue. In both a summer article in *Notre Dame Magazine* and a September panel hosted by the Department of Theology and the Cushwa Center for the Study of American Catholicism, pundits argued that women belong in the ordained diaconate.

The Church teaches, however, that Holy Orders—a single sacrament in the three 'degrees' of diaconate, presbyterate, and episcopate—may only be conferred on men. Pastoral concerns cannot supersede this truth. Thus, there can be neither a 'call' nor sacramental ordination to the diaconate for Catholic women.

Though the total number of Catholic priests in the United States has decreased considerably over the past 30 years, the number of Catholics on parish rolls has *increased*.

Anna Keating, a columnist, woodworker, and Program of Liber-

al Studies alumna, recognized that this shortage is a problem during her September 26 lecture:

"I think about all the people during COVID who died without even a phone call from their parish priest, let alone receiving the Anointing of the Sick or Viaticum. And what a scandal that is—

how we just kind of folded in terms of giving people care during a really scary and challenging time. So yes, there is a need for more people to do that work—for more deacons." It is certainly true that vast swaths of Catholics were largely underserved by the American Church during the spring and summer of 2020 and beyond. But it's not all bad news. Keating has someone in mind who can fix this problem: "In my parish in Colorado Springs, [there's] a woman named Catherine ... She takes Communion after Mass to dozens of elderly people, many of them younger than she is. She's the person who washes the vessels. She's the person who sews the altar linens, she's the person who teaches First Communion ... Catherine is already doing diaconal work. She is already a deacon. We just haven't named her as a deacon."

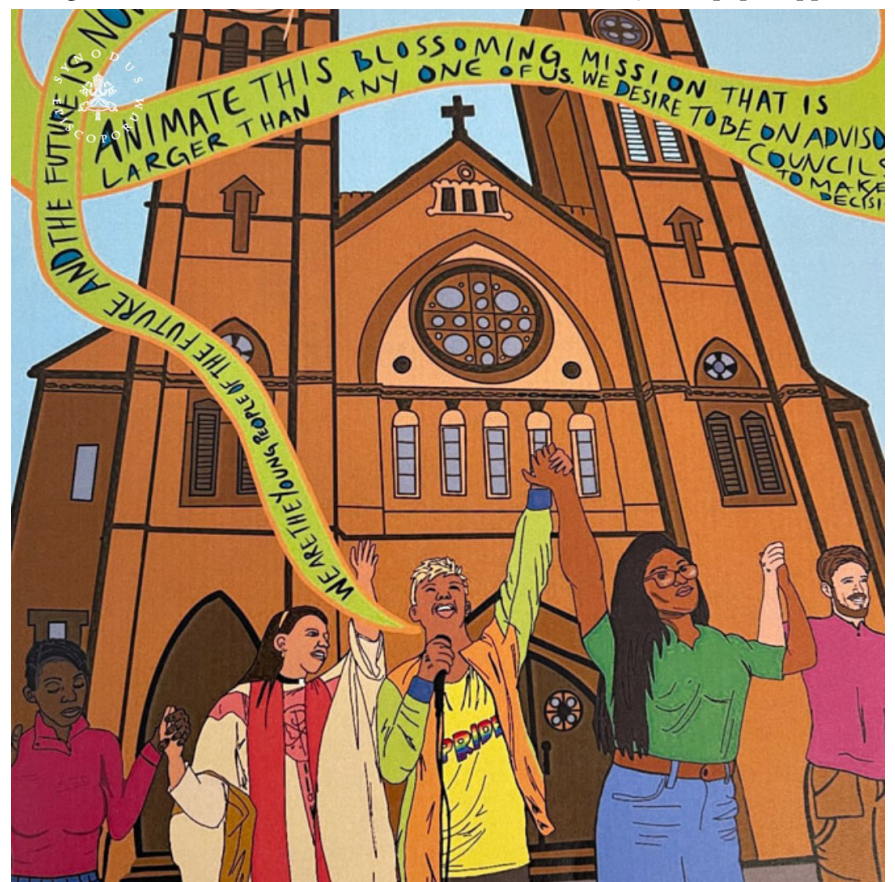
In a summer 2022 article in *Notre Dame Magazine: Callings Unanswered*, Keating raises the question, "Might not some ... women be called to be deacons?" Her answer is clear from a 'witness' she gave to Discerning Deacons, an organization that promotes the cause of female diaconal ordination: "Women should be

stance of the sacraments.

In *Ordinatio Sacerdotalis*, Pope St. John Paul II decisively declared: "The Church has no authority whatsoever to confer priestly ordination on women ... this judgment is to be definitively held by all the Church's faithful." Notably, this document names only the priesthood, not the diaconate or the episcopacy. Yet its teaching applies to all three degrees of the sacrament.

In Pius XII's *Sacramentum Ordinis* and in Vatican II's *Lumen Gentium*, the Church affirms that there is one sacrament of Holy Orders in three degrees: the diaconate, presbyterate, and episcopacy. Relying on these magisterial teachings on the unity of Holy Orders, Gerhard Cardinal Müller, former Prefect of the Congregation for the Doctrine of the Faith, writes in *Priesthood and Diaconate*: "There can be no reasonable doubt that the degree of the sacramentally ordained deacon is also intended in *Ordinatio Sacerdotalis*." Thus, he concludes: the "*praxis Ecclesiae* ['tradition of the Church'] of conferring Holy Orders only on baptized males is a decree of *divine law*."

Phyllis Zagano, an adjunct professor of religion at Hofstra University and papal appointee to



Artwork from a recent facebook post by the Vatican's synodal office

al Studies alumna, recognized that this shortage is a problem during her September 26 lecture:

"I think about all the people during COVID who died without even a phone call from their parish priest, let alone receiving the Anointing of the Sick or Viaticum. And what a scandal that is—

trained as deacons without delay to ensure that no parish is underserved. We have prayed for an increase in vocations. God has answered our prayers."

Are some women called to the diaconate? The question is not so easily answered. It is fundamentally a *theological* question as it regards the sub-

the 2016 Pontifical Commission for the Study of the Diaconate of Women, spoke alongside Anna Keating at a recent event on campus. Against the former prefect of the CDF, she asserted that there is no doctrinal or theological barrier which pre-

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cons,” Keating stated. “If it was good enough for Paul to send St. Phoebe, then it is good enough for me.”

In response to the third question of what is at stake in the woman diaconate discussion, Keating stated, “Working in the Church is a great way to lose your faith if you’re a woman.” She continued, “Of course, having women deacons would improve the Church for women and the working conditions for women in the Church, but it is so much bigger than that. When the Catholic Church is the best version of herself it is a good thing for the entire world.”

The second panelist, Dr. Zagano detailed the historical evidence for women deacons in the history of the Church and responded to the two primary objections against women being ordained as deacons: (1) “imaging Christ” (2) the unicity of Holy Orders.

“Women deacons certainly ministered to women, especially in baptism and bringing the sacrament to ill women. There is also some evidence that women deacons anointed ill women. It is impossible to say that women

deacons performed any or all liturgical tasks during the Mass throughout the history of the Church, although there is sufficient evidence that they did perform liturgical tasks including the fact that there were several complaints lodged against their participation in the liturgy,” Dr. Zagano told the *Rover*.

“*Women can image Christ*,” Dr. Zagano insisted. “The diaconate is in recent times known as the ordained order in which individuals act and are *in persona Christi servi*. The mistake in reasoning when one says women cannot image Christ confuses the human male Jesus and the Risen Lord. All persons are made in the image and likeness of God, and Christ is God.”

Regarding the unicity of orders, Dr. Zagano explained, “The *cursus honorum* (course of honor: tonsure, porter, lector, exorcist, acolyte, subdeacon, deacon, priest) developed during the Middle Ages, and by the 12th century no one could be ordained deacon unless he (and only he) was to be ordained priest. Coincidentally, the diaconate as a permanent ministry for men disappeared, becoming mostly ceremonial. Today, some say that because a wom-

an cannot be ordained priest (*Ordinatio sacerdotalis*, 1994), neither can she be ordained deacon. But there is historical, liturgical, and epigraphical evidence of women sacramentally ordained as deacons, and there are some 47,000 men ordained to the permanent vocation of deacon throughout the world.”

The discussion of women and the diaconate has gained national and international momentum. “[Many] of U.S. diocesan synodal syntheses and most national synodal discussions mention the restoration of women to the ordained diaconate,” Dr. Zagano told the *Rover*. Moreover, the German Synodal Assembly voted to restore ordained diaconate by a large majority while the Australian Plenary Council voted to implement the diaconate for women should the universal law of the Church allow it.

William Smith is a junior from St. Charles, Minnesota studying Theology and Philosophy. There are few things he enjoys more than gorgeous hikes, good conversation, and great literature. When he is neither hiking nor conversing nor reading, you may contact him at wsmith22@nd.edu.

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cludes the extension of Holy Orders to women.

Responding to questions over email, Zagano told the *Rover*: “Today, some say that because a woman cannot be ordained priest, neither can she be ordained deacon. But there is historical, liturgical, and epigraphical evidence of women sacramentally ordained as deacons.”

Indeed, there is ample historical evidence of women called *diakonoi* or *diakonissai* ministering to women (mostly in extra-liturgical roles) in the early Church. Scholars argue about the meaning of the historical evidence, but one thing is clear: whether any of these women were *sacramentally ordained* is a theological, not a historical question. Even should there be ample evidence of ceremonies resembling ordination conferred on women in the early Church, the historical record cannot, in principle, answer the question of whether any woman has validly received Holy Orders. Neither the liturgical-historical record nor ancient epigraphs are decisive authorities. Furthermore, the called-

for ‘restoration’ of the female diaconate restores little from the early Church. The historical record shows that *diakonissai* ministered predominantly to women and rarely assisted in public liturgies. In her response to the *Rover*, Zagano conceded: “It is impossible to say that women deacons performed any or all liturgical tasks during the Mass throughout the history of the Church.”

As the International Theological Commission concluded in a 2002 document on the question of women and the diaconate: “The deaconesses mentioned in the tradition of the ancient Church—as evidenced by the rite of institution and the functions they exercised—were not purely and simply equivalent to the deacons.” Cardinal Müller, one of the document’s authors, notes in the aforementioned book: “deaconesses ... certainly were *not* women who had received a sacrament ordaining them to the diaconate.” Thus, he concludes: “There can be no question of a ‘re-introduction of a ministry for deaconesses that was ‘originally’ sacramental.”

Conferral of Holy Orders on women, in any of its three degrees, would

cause a rupture with magisterial teaching on the unity of the sacrament and an innovation unknown in the history of the Church. Any attempt to ordain a woman to Holy Orders in the Catholic Church is an act which, by its very commission, places one outside of the Church, as reaffirmed by Pope Francis’s 2022 emendation to the Code of Canon Law: “Both a person who attempts to confer a sacred order on a woman, and the woman who attempts to receive the sacred order, incur a *latae sententiae* excommunication.”

In her teachings on the unity of Holy Orders and the male presbyterate, and in her punishment for their violation, the Church is clear: Holy Orders are validly conferred on men alone. No pastoral consideration, however grave, can nullify her teaching.

Paul Howard is a junior in Medieval Studies from Kinderhook, New York. Though he hails from the hometown of the nation’s eighth president, he knows precious little about Martin Van Buren. If you’d like to teach him about ‘Old Kinderhook,’ he can be reached at phoward2@nd.edu.

The Liturgy of the Hours at Notre Dame

JOSHUA VELASQUEZ
Staff Writer

Students pray the Divine Office individually and in common

The Liturgy of the Hours has been prayed throughout the history of the Church. “Rightly considered to be among the primary duties of the Church” by its *General Instruction*, the Liturgy of the Hours draws Catholics both on campus and worldwide into “the prayer of the Church with Christ and to Christ.”

“The Liturgy of the Hours is exactly what it says: it’s sanctifying the hours of the day ... Because after all, Christ exhorts us to pray always. So at heart, the Liturgy of the Hours is the official prayer of the Church,” explained Fr. Henry Stephan, O.P., a Dominican priest and doctoral student in the Medieval Institute at Notre Dame.

“In a certain sense, it’s the extension of the Mass through the day, and it’s the offering of the heart and mind to God particularly by praying the Psalms, reading from Scripture, and offering prayers for the whole world.”

“Currently, the Liturgy of the Hours is made up of an Office of Readings, which is kind of the holdover from the monastic vigil. There’s Lauds, or Morning Prayer; Midday Prayer, which includes options for Mid-Morning and Mid-Afternoon; Vespers, or Evening Prayer; and Compline, or Night Prayer.” Each of these hours is built around a set of three psalms, with opening verses, hymns, readings, canticles, and other communal prayers changing for each hour,” Fr. Henry continued.

Traditionally, the Liturgy of the Hours was associated with priests, clerics, and those in consecrated religious life. Even now, only people in consecrated life or clerics are obliged to pray the Office.

Clerics and religious pray the Liturgy of the Hours so that “even when other people don’t have the time or the inclination to pray, the Church is praying for them,” Fr. Henry said. Regardless, “other people are encouraged to pray the office.”

Thus, the Liturgy of the Hours is a significant part of prayer life on campus not just for those who have bound themselves to pray it, but also for lay students.

Old College freshman Joshua Weimer recounted how he started praying the Liturgy of the Hours, saying: “I got introduced to the Liturgy of the Hours back in the 10th grade of high school and kind of prayed off and on since then, but really started using it and praying it in the past year.”



Image by Paul Howard

“It’s been really great to pray in a community,” Joshua noted, speaking of his experience praying Lauds, Vespers, and Compline with other Old Collegians.

Senior biology major Jacob San Nicolas emphasized how he approached the Liturgy of the Hours.

“I first discovered the Liturgy of the Hours ... when I became close with my aunt who is a Carmelite nun,” Jacob explained. “Because of her I was enrolled in the brown scapular and one of the old obligations for the Sabbath privilege associated with it is the Liturgy of the Hours. So through all of that, I was introduced to

prayer. Jacob Zoromski, a doctoral student in mathematics, emphasized the importance of chanting the Psalms in order to slow down and let the words “speak out more.”

A variety of options for praying the Liturgy of the Hours in common exists on campus.

In the Basilica of the Sacred Heart, Solemn Vesp-

Thursdays at 6:15 pm

Lucernarium, a candle-light form of Compline, is celebrated at Moreau Seminary on Thursdays at 9:00 pm. A service by the same name is also celebrated in Lewis Hall on Mondays at 10:00 pm.

Resources for praying the Liturgy of the Hours are available in various digital formats for both the current and traditional forms. *Hallow*, the #1 prayer app in the nation that provides free premium access to all Notre Dame faculty and students, offers audio recordings of Compline. Subscription print resources include *Magnificat* and *The Liturgy of the Hours*.

Joshua Velasquez is a freshman civil engineering major from Edinburg, Texas who will probably switch into the School of Architecture in the coming semester.

If you have questions about the Liturgy of the Hours, recommendations for Catholic sci-fi novels, or would just like to have a quick conversation, feel free to email him at jvelasq2@nd.edu.

the Liturgy of the Hours.”

Jacob also noted how, whenever he is able to, he sings Evening Prayer with the Catholic Graduate Community. Multiple members of this community of graduate students noted the importance of ending their workdays in communal

pers is sung on Sundays at 7:15 pm. Also on Sunday, Traditional Compline is sung by the Children of Mary at 8:30 pm in the Lady Chapel.

In the Malloy Hall Chapel, Vespers is sung by the Catholic Graduate Community on Mondays through



Giorgia Meloni On Track to Become Italy's First Female PM

MADELYN STOUT
Staff Writer

Breakthrough elections lead to of international responses

Following the recent victory of Italy's Fratelli d'Italia, also known as the Brothers of Italy, Giorgia Meloni is poised to become Italy's first female prime minister.

On September 25, Italy's national elections saw the right-wing party capture 26 percent of the vote, a sharp increase from the roughly four percent the party earned in the 2018 elections. After that election, the Brothers of Italy formed a center-right coalition alongside other right-wing parties, including Lega and Forza Italia.

Thomas D. Williams, the Rome Bureau Chief for Breitbart News and a former research fellow with the de Nicola Center for Ethics and Culture, told the *Rover*, "this was a triumph for democracy. The people of Italy spoke out forcefully, handing Giorgia Meloni and her center-right coalition a decisive victory and a clear mandate."

At 45 years old, Meloni is a dedicated mother and conservative figure. In a speech to the 2019 World Congress of Families that has been widely circulated online in recent weeks, she stated that in the liberal world, "I can't define myself as Italian, Christian, woman, mother. No. I must be citizen x, gender x, parent 1, parent 2. I must be a num-

ber. Because when I am only a number, when I no longer have an identity or roots, then I will be the ... perfect consumer."

Although Italian President Sergio Mattarella has yet to nominate a candidate for Prime Minister, Meloni stands out as the most likely nominee. Associate Professor of Politics at the University of Dallas and permanent fellow at the de Nicola Center for Ethics and Culture, Gladden Pappin, spoke with the *Rover* about the election:

threat in modern times. It speaks for families and workers, including many who have historically voted for left-wing parties."

Despite the left-wing's dominance in European politics, Williams noted that "people are speaking out more and more about their right to self-government and the need for national sovereignty to be respected." Though critics of Meloni focus on her euroscepticism, she, as Williams notes, "has no aspirations for Italy to

Press recently ran a headline attributing "neo-fascist" roots to the Brothers of Italy, and the New York Times refers to the coalition as the "hard right."

"It was astonishing to see how left-wing media all walked in lockstep following the Italian election, employing the same buzzwords like 'far right,' 'Mussolini,' and 'Fascism' in an attempt to frighten people," Williams said. He went on to add that former Italian prime minister Matteo Renzi re-

tions From an International Perspective," featured European Politics spokesperson for the Christian Democratic Union in the German Bundestag, Gunther Krichbaum and lecturer in political science and international affairs at John Cabot University, Eszter Salgó.

According to Krichbaum, Italians want policymakers to focus on resolving problems and fulfilling their needs. Though Krichbaum noted the "deep frustration of ordinary people towards politics" which he identified

Chief Ursula von der Leyen faced questions while in the U.S. on September 22. "My approach is that whatever democratic government is willing to work with us, we're working together ... If things go in a difficult direction—I've spoken about Hungary and Poland—we have tools [to work together]," von der Leyen said in response to questions at a Princeton University event.

Pappin shed more light on how to interpret the "difficult direction" and "tools" that Leyen referenced: "Conservative governments like those in Hungary and Poland have faced a kind of weaponized use of power by Brussels to punish them for pursuing a more conservative path." He continued, "Public allegations about corruption and rule of law issues are mostly a cover for this agenda of raw power: the left-liberal, woke Brussels elite want to hurt conservative countries and prevent them from setting an example for a different path in Europe. The Italian victory breaks through this."



Image by Matteo Gribaudi

"Although Italian governments are notoriously unstable, Meloni's victory is a great sign of hope for the recovery of Europe."

"In the case of Fratelli d'Italia, the party has been almost entirely created by Giorgia Meloni's political entrepreneurship," Pappin said. "It reflects traditional, conservative, Catholic values that are under

withdraw from the EU," despite sharing "the concerns of the middle and working classes that Italy has ceded too much of its sovereignty to Brussels and the European Union."

Should she assume the mantle, she would be the first right-wing prime minister in Italy since WWII—leading to backlash from the media. The Associated

buked these phrases, calling them "fake news."

Such rhetoric has been heard even here at Notre Dame, most recently at Caffè Europa—the Rome Global Gateway Spotlight Series, co-sponsored by the Nanovic Institute and the Center for Italian Studies. On Tuesday, October 4 the second event of the series, "Italian Political Elec-

as a contributing factor to the Brothers of Italy's victory, he continually described the right-wing party as "extreme right" and as bearing the "flame of fascism." Salgó, on the other hand, hesitated to equate the recent results with a "reemergence of fascism."

Furthermore, in light of the right's recent victory, European Commission

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IN Abortion Restrictions

continued from front

even though abortion was unlawful when the state constitution was ratified in 1851."

While this injunction temporarily delays enforcement of the law, according to Girgis, it is unlikely to suspend it entirely. "The district court has enjoined [legally blocked] state officials from enforcing the state's new abortion restrictions. I think the state Supreme Court will ultimately reverse that decision and uphold the new abortion law, but I'm not sure how long it will take for the case to reach the high court," he predicted.

Meanwhile, as litigation continues, "abortion facilities, including the local Whole Woman's Health, have resumed performing abortions," Girgis noted.

In the wake of the *Dobbs* decision, states wishing to pass abortion restrictions continue to face legal obstacles. Since the Supreme Court ruled that the U.S. Constitution holds no stance on abortion, states are bound by their individual constitutions on the issue. Girgis explained, "The U.S. Supreme Court has no power to interpret state law. So, abortion supporters have turned to state courts, asking them to find a basis for blocking abortion laws in state constitutions."

This strategy of appealing to state-level courts in order to secure abortion access will likely become increasingly prevalent as states continue to pass laws restricting abortion. According to Girgis, however, these cases have little or no legal basis: "Most [state] constitutions were ratified at times when the state at issue (and indeed

the overwhelming majority of other states) had

sweeping abortion bans and no one had ever sug-

gested there was a moral or legal right to abort."

Therefore, the rulings of state courts, which have attempted to interpret state constitutions to include protection of abortion, are not necessarily final. "Citizens who disagree with state court decisions on this issue will have some options for responding, including by trying to vote state high court judges out of office for lawless rulings, or overturn those rulings by referendum," Girgis concluded.

Indiana's constitution does not explicitly protect access to abortion: the language used by Judge Hanlon to justify the injunction against Indiana's S.B. 1 is nearly identical to that ruled by the Supreme Court as not entailing protection for abortion.

Currently, four states and the District of Columbia have explicitly codified abortion ac-

cess in their constitutions, barring their legislatures from enacting restrictions on abortion at any point during pregnancy.

This injunction against a state-level abortion restriction demonstrates that, while states pursuing abortion protections or restrictions may find success through their legislatures, more efficacious and lasting change will require clarity about the legal status of abortion in the state's constitution.

Mattie Lossing is a sophomore studying political science and theology with minors in constitutional studies and liturgical music ministry. When she's not complaining about how cold it is in Indiana, you can find her reading on the beach in her hometown of Savannah, Georgia, which she will definitively tell you is the best city in the Union. Contact her at mlossing@nd.edu.



Image by Merlot Fogarty



Religious Liberty at Yeshiva University

ADAM MORYS
Staff Writer

Autonomy of religious institutions considered in court case

A developing case could set an important precedent for future Free Exercise disputes. The case focuses on the controversial application of sexual orientation anti-discrimination statutes to religious believers. Yeshiva University is a private Orthodox Jewish University located in New York City that, according to its mission, seeks to educate students according to Torah values—a mission which has embroiled it in recent controversy. On April 26, 2021, four current and former undergraduate students and the YU Pride Alliance sued the University in New York state court to force it to recognize the LGBT group. Claiming standing under the New York City Human Rights Law (NYCHRL), which prohibits discrimination in public accommodations on the basis of sexual orientation, the group seeks access to “the important benefits enjoyed by YU’s 116 other recognized student organizations.” Yeshiva had denied YU Pride Alliance recognition under its “long-standing policy to officially approve student clubs that are consistent with its Torah values.”

On June 14, 2022, Judge Lynn Kotler of the New York County Supreme Court ordered the University to recognize YU Pride Alliance on the ground that the University is not a “religious corporation.” Notre Dame Law Professor Rick Garnett states that this status matters “because religious institutions are not covered by the relevant New York antidiscrimination law.” Supreme Court Justice Sonia Sotomayor stayed the New York court’s injunction, meaning the school would not have to recognize the club as the case proceeded, on September 9, 2022. The court soon reversed course on September 14, however. In an unsigned majority opinion, Justices Sotomayor, Jackson, Kagan, Roberts, and Kavanaugh, denied relief to the University because it possessed “at least two further avenues for expedited or interim state court relief.” According to Professor Garnett, “It is common for a single justice to grant a temporary stay, in order to give the other justices time to review and consider the matter more fully.” Importantly, the Court hinted that it would be open to taking up the case if the University is unsuccessful in obtaining relief from state courts: “If applicants seek and receive neither expedited review nor interim relief from the New York courts, they may return to this Court.” Justice Alito, in a dissent

joined by Justices Thomas, Gorsuch, and Barrett, contended forcefully for granting Yeshiva relief on Free Exercise grounds. “The First Amendment guarantees the right to the free exercise of religion,” argued Alito, “and

Following the Supreme Court’s denial of relief, Yeshiva University proceeded to pause all student club activity on campus. “Considering the upcoming Chagim,” read a university email referencing a Jewish holiday, “the university

proceeds. The alliance justified its decision saying, “[W]e do not want YU to punish our fellow students by ending all student activities while it circumvents its responsibilities.” The University, meanwhile, expressed confidence that the parties would “reach agreement on how we can do so, in a way that enables us to protect the University’s religious autonomy, supports our LGBTQ students, and brings harmony to our entire community.” The case is currently proceeding in state court. PJ Butler, a junior political science student at Notre Dame and president of the College Republicans, recognizing the potential implications for other religious universities such as Notre Dame, sides with Yeshiva: “It seems clear that Yeshiva University should be granted relief in its ongoing dispute with the YU Pride Alliance. The ability of an orthodox Jewish institution to regulate its internal affairs in a manner coherent with the values of the Torah, as Justice Alito identified, is protected by the Free Exercise Clause of the First Amendment.” Butler concluded, “Faithful Catholics ought to watch this case closely as we fight to protect the integrity of our own institutions of higher learning.” Blake Ziegler, a Jewish senior studying political science and philosophy, disagrees with Justice Alito’s application of the Free Exercise clause: “In my view, Yeshiva Uni-

versity doesn’t have legal standing. According to its charter it’s a secular institution, and although it may have an affiliation as a Jewish institution, it can’t decide when it’s legally religious based on the administration’s goals.” He argues that there is no tension between the University’s Torah values and recognition of the Pride Alliance, saying, “When I look at the Torah, I see that God created humans in God’s own image, and that means we have to love all people for who they are.” At the center of this case, contends Blake, “There is a group of students at Yeshiva that isn’t being heard and they deserve to be heard.” Professor Garnett foresees more cases like Yeshiva’s to come. “It seems very likely that these controversies will continue,” he writes. “Certainly, the University of Notre Dame has a strong interest in legal and constitutional rules that permit higher-education institutions to maintain their own understandings of their religious character and mission.”

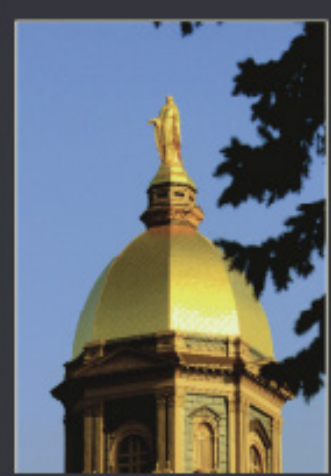
Adam Morys is a junior from Downingtown, Pennsylvania majoring in history and philosophy with a minor in constitutional studies. When he is not reading, you can find him listening to music and taking walks around campus. Please email him at amorys@nd.edu.



Image by Alan Cordova

if that provision means anything, it prohibits a State from enforcing its own preferred interpretation of Holy Scripture.” He called the state court’s injunction “a shocking development that calls out for review.” Moreover, in a hint of future developments, the Justice predicted eventual success for the University, writing that “Yeshiva would likely win if its case came before us.”

will hold off on all undergraduate club activities while it immediately takes steps to follow the roadmap provided by the US Supreme Court to protect YU’s religious freedom.” But the school now intends to resume activities. On September 21, YU Pride Alliance announced that it would agree to a stay of the injunction requiring Yeshiva to recognize the group as the case



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The Suppliants Project: Ukraine Comes to Notre Dame

LUCY FLORENZO

Staff Writer

Award-winning actors present a live dramatic reading of Aeschylus' play

The University of Notre Dame partnered with Theater of War Productions to bring *The Suppliants Project: Ukraine* to Notre Dame Stadium last Monday night, as part of the 2022-2023 Notre Dame Forum: War and Peace.

According to ND Forum, the dramatic reading of Greek playwright Aeschylus' 2500-year-old text was attended by more than 700 people online and in person.

A presidential initiative of Fr. John Jenkins held annually since 2005, ND Forum is dedicated to fostering "campus-wide dialogue about issues of importance to the University, the nation and the larger world." In his introduction of this year's theme, "War and Peace," Fr. Jenkins noted the United Nations' projections of rising global conflict, warning

"that peace is more under threat around the world than it has been since World War II."

The Suppliants Project: Ukraine is an initiative of Theater of War Productions, which uses live readings of seminal plays to highlight global issues, like immigration and the refugee crisis, and to promote discussion at both global and local levels.

The Suppliants tells the story of a group of women who flee arranged marriages in their conquered homeland to seek refuge in the city of Argos. Accompanying them is their father, Danaus, who negotiates with the King of Argos for asylum. Their pursuers are not far behind.

The dramatic reading featured live performances from award-winning actors Keith David (*Get Out*) and Anthony Edwards (*Top Gun*), as well as Tate Donovan (*Hercules*). The chorus of suppliant women was played by Ukrainian exchange students.

The live reading of the tragedy set the stage for a discussion of its applicability to current chal-

lenges facing immigrants and refugees, especially in Ukraine. Facilitated by Theater of War Productions director and translator Bryan Doerries, panelists from the Notre Dame community shared their person-

faction" at the play's abrupt ending. The Argives voted to allow the daughters of Danaus to stay in their city; Danaus reports the news to the chorus without much indication of struggle. "It seemed like all of the citizens [of Ar-



al experiences with war and the tragedy of being forced to leave one's home.

One anonymous student expressed to the *Rover* her

immediately said yes," the student said.

Another anonymous student told the *Rover* that while she also predicted

more challenges for the Danaids after being accepted into the city, she found the performance incredibly moving, especially the chorus of Ukrainian women: "I [enjoy] other plays by Aeschylus, and my ethics professor recommended it." Adding, "I loved listening to the Ukrainian students."

In an interview with the *Rover*, panelist Haseena Begic recounted her flight from Bosnia after the Bosnian War. She described the questioning of the Daughters of Danaus as an abbreviated version of her own application for a refugee visa.

"When they say, 'We are not criminals,' it got me," Begic said, quoting the play, "Leaving your house, leaving your family, trying to escape—it is hard."

She continued, "When you are looking for somebody to help you, and when that person says, 'I can't trust you, who are you?'—which is normal for them to ask ... it's okay, but it still kind of gets you."

Begic works for Building Services at Notre Dame and connects with students regularly. She encouraged gratitude, saying, "If they think about

what they have, more than what they don't have, it might be easier for them."

Begic hopes the university will host more events highlighting the struggles faced by immigrants and refugees in order to help more young people realize that "they are the ones who can change [the world] ... Think how lucky we are ... and be thankful that we are alive."

ND Forum has partnered with Theater of War Productions in the past, last year through a virtual production of *The Oedipus Project*. Previous ND Forums include *Sustainability* (2021-22), *Vatican II* (2015-16), and *Women in Leadership* (2014-15). Future ND Forum events will include the *Justice Sown in Peace* Conference, which will celebrate 60 years since the encyclical *Pacem in Terris*.

Lucy Florenzo is a sophomore from Alexandria, Virginia studying architecture. When she is not in studio, she can be found hiking and camping in the Shenandoah. She can be reached at lflorenz@nd.edu.

St. Thomas More Academy

continued from front

Catholic intellectual tradition. We know the truth; we just need to teach the truth."

The STMA website boasts an integrated curriculum "in which academic disciplines are interwoven to illuminate God's providential design for human history and the wisdom present in all aspects of creation." Notre Dame alumnus and current STMA math and science teacher Andrew Ganahl explained the importance of this interwovenness: "When you partition [subjects] off, it can cause confusion. The current rift between faith and science can be largely accounted for by a failure to see the connection between the two. They are both truth. No matter what you are studying, you are always trying to come to a knowledge of the truth."

Jason Baxter is the

STMA Upper School Curricular Consultant who teaches Latin, Greek, and literature and is a visiting associate professor in the Program of Liberal Studies at Notre Dame. In an interview with the *Rover*, he contrasted modern and classical education: "Classical education doesn't see education as downloading kilobytes of information from one brain to another but rather sees learning as more like an apprenticeship or even a disciple."

Philpott similarly noted an aspect of modern education: "[modern education] comes out of a different philosophy that is, at its heart, anti-Catholic." Treasurer Theresa MacArt added, "We live in a culture where it's very difficult to raise thoughtful, faithful Catholic children who stay in the Church when they're adults."

Philpott concluded that the classical renewal of education is "necessary for the salvation of souls [because] it's necessary for the Church to have well-

formed Catholics with a lively faith." She explained, "The teacher is the key. They're modeling for the students how to live, how to think, the questions to

In the 2021-2022 school year, its first year, STMA had 59 students. This year, it serves 140 students. Doran told the *Rover* that 93 percent of the students



Image by STMA

ask, the hopes to have, the affections to hold in your heart." MacArt agreed, "A teacher's role is really pretty holistic. They're forming students intellectually and morally and spiritually in a school like this."

were previously homeschooled. He speculated, "There are so many families who are homeschooling merely because they've always wanted a school like this but [didn't] have one."

Doran claimed that the

South Bend and Notre Dame Catholic community is "the best Catholic community that I've ever seen around the world. If this Catholic community with its intellectual interests and amazing families was not able to produce a school like this, then no Catholic community could."

Doran told the *Rover* that growth is not a primary goal within the next few years, but it is anticipated. He continued, "Even in a year where our growth is slowing a bit, we still have a lot of hires to make." Doran explained how STMA serves more than just students: "One of our goals is to be an institution that will allow people to stay in South Bend and live in South Bend as professional Catholics who want to have a job that pursues excellence ... but also want to be able to support their family at the same time." He continued, "We believe that by working really hard to ensure excellent salaries and real-

ly good growth opportunities for our employees, we can build a long-lasting workforce that has many experienced teachers and staff members."

Philpott provided the *Rover* with advice for college students who aspire to work in Catholic classical education: "It's not really helpful to go off and get an education degree. Learn your history, learn your theology, learn the science that you're in well, so that you can really teach the students from a place of deep understanding."

STMA is an Institute of Catholic Liberal Education (ICLE) member school. To learn more about classical liberal arts education in a Catholic tradition, visit the ICLE website.

Madeline Murphy is a sophomore studying music and theology. Her future plans include persuading more Catholic schools to adopt integrated, liberal curricula. Please send questions or comments to mmurph64@nd.edu.



It behooves a watchdog to bark. Good, Rover.



On Ducks

JAMES WHITAKER
Humor Editor

"My brother birds, you should greatly praise your Creator and love Him always." - St. Francis of Assisi

On previous occasions, I have taken it upon myself to consider the theological depths of both architecture and babies. These two subjects have always been a fertile ground for theological expression, as witnessed by the rich poetry of Gothic architecture or the iconographic tradition of the Christ child in the arms of the *Theotokos*. Today I endeavor to plumb the depths of an unexplored

theological image—or perhaps, as Pseudo-Dionysius would suggest, I shall rise above contemplation itself to see the truly transcendent, which is beyond very sight! Today I shall consider ducks.

Let us follow a Dionysian order of contemplation, ascending through hierarchies; let us see how ducks may teach what it means to be man. It seems to me that the Christian who imitates the ducks may be confident in his own sanctity. Consider the stories of St. Francis, who preached to the birds. After he preached, the birds did not depart until he signed the cross, blessed them, and gave them permission to leave. How pitiable are we, that we cannot pray with as

much attention and reverence as a duck! Such creatures never for a moment deny their creatureliness. Simply by swimming and being, ducks achieve their *telos*; surely they must



Image by Ken Billington

feel some duck version of Eric Liddell's satisfaction: "God made me with stubby legs. And when I waddle, I feel His pleasure."

What can ducks show us about the life of the saints?

If one has seen a sleeping duck, he will recall that it curls into a ball by tucking its legs and withdrawing its head. Such a sight must have been how Origen realized that the perfect

shape is a sphere, and as such, our heavenly forms ought to be spherical. If one has seen that same sleeping duck guarded by an alert mate, he has experienced the vigilance of the

cherubim outside Eden, or that of Christ in the kingdom of heaven. If one has seen a mother duck swimming with her young, he has witnessed a living icon of the Blessed Virgin leading the young faithful to the feet of Christ!

And finally, let us consider with wonderment and awe how ducks may teach us about history's deepest mystery, the Incarnate Word. God has awarded the ducks the rare privilege of mobility in the skies, the land, and the water. Does not Christ exercise this same mobility? Beginning aloft in the heavens, he condescended to walk on earth among men, before he descended to the depths of hell. Can we not say that a diving duck evokes the Harrow-

ing of Hell? And although the disciples lost faith, we have learned that such a dive is not permanent. Christ rose again, conquering death, and thereafter every duck who resurfaces is a testament to the Lord's steadfastness. More than this, Christ ascended again to sit on the right hand of his Father; and every duck flies again, in order to continue his reenactment of Christ's journey for all who have eyes to see.

*James Whitaker is a graduate student in the theology department. He has been trying to convince EIC Emerita Mary Frances Myler that *Dungeons & Dragons* is cool and fun. To support him, please email jwhitak5@nd.edu.*

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