

THE IRISH ROVER

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“Decriminalizing Sex Work” Hosted by LGBT Law Forum

MIA TIWANA
Layout Manager

DePaul Law student sex worker and Chicago House Legal Director speak at Notre Dame

Across the country, the slogan “Sex Work is Work” has found its footing at protests, midterm candidate platforms, and social media. Last week, the movement to decriminalize sex work arrived at Notre Dame.

The LGBT Law Forum, a student-led group, hosted two speakers for an event titled “Decriminalizing Sex Work.” Cruel Valentine, a DePaul Law student who self-identifies as a black transgender sex worker, and Chicago House Legal Director Elizabeth Ricks argued that decriminalization was the best way to reduce violence and abuse in the sex worker community, especially non-cis-gender people and people of color who are disproportionately affected. They believe that sex workers deserve the same right to work as in any other industry.

Indiana currently outlaws selling, buying, or promoting sexual acts in exchange for money or property. The first two *continued on pg. 6*



Image taken from Archbishop Fisher's Youtube channel

Archbishop Fisher, O.P. Reflects on Newman

JOSHUA GILCHRIST
Executive Editor

19th-century saint's observations provide hope, counsel

Archbishop Anthony Fisher, O.P., of the Archdiocese of Sydney, Australia, visited Notre Dame from Thursday, October 27 to Friday, October 28. Archbishop Fisher celebrated the 11:30am Mass in the Basilica of the Sacred Heart on Thursday and delivered a lecture titled “Newman and the Religion of the Future and the Future of the Academy” that afternoon at Notre Dame Law School.

Fisher is the ninth archbishop of Sydney, having previously served as Bishop of Parramatta and auxiliary bishop of the Archdiocese of Sydney. Since his appointment to the episcopacy, Archbishop Fisher has also served the universal Church in Rome at the Congregation for the Doctrine of the Faith, and he presently serves in the Dicastery for the Oriental Churches and the Pontifical Academy for Life.

Archbishop Fisher's lecture offered a hopeful estimation of the role of Catholic higher education in culture for the generations to come. Drawing from St. John Henry Newman's *Essay on the Development of*

Christian Doctrine, The Idea of a University, Oxford Sermons, and more, the archbishop proposed seven roles of the Catholic university in our age:

1) To provide a sympathetic environment where religious matters can be explored, 2) to witness to the continuing relevance of Christian faith in people's lives, 3) to enable the healthy development of doctrine and to test putative developments for their fidelity to revelation, 4) to be centers for forming and expressing lay leadership, 5) to form sound Christian consciences, 6) “humbly and intelligently to critique truncated views of reason in liberal thought and of religion

in lukewarm Christianity”, and 7) to provide to the world the wisdom of Christ crucified and risen.

These parts of the mission of the Catholic university today both arise from and are opposed by secular trends, Fisher shared. Public discourse is increasingly anti-religious; the disciplines in the university are becoming highly specialized, having lost a sense of liberal education; “staff [are] more comfortable with the secular gods of diversity, equity, and inclusion than with the much richer Catholic intellectual tradition”; and cultivation of only one precept of the good—justice, for example—leads to *continued on pg. 6*

Michelle Alleva Describes Her Detransition

MADELINE MURPHY
Staff Writer

SCOP hosts her for event on campus

Students for Child-Oriented Policy (SCOP) welcomed Michelle Alleva, a woman who detransitioned after 10 years of identifying as a man, to share her testimony on October 13.

Alleva was severely and constantly bullied as a child and always felt “different.” She asserts that developmental trauma as a child changed the trajectory of her life. In a blog post, she wrote, “My personality completely changed. I went from a loud, fierce, opinionated child to a passive, shy teenager with low self-esteem.” Her trauma led to anxiety and depression, which further manifested in self harm and dissociation.

After years of social rejection, Alleva turned to social media, where she began to connect with the online LGBTQ community. At this time, she began more seriously considering her body and how she wanted to present herself. Though she never previously had gender dysphoria, her increasing self-awareness inspired a desire to change her body.

She kept searching for answers online, and her transgender suspicions were constantly *continued on pg. 5*

Rover Reviews: Pippin

JAMES WHITAKER
Humor Editor

Baptizing a musical

Notre Dame's Department of Film, Television, and Theatre recently staged the classic musical comedy *Pippin*. The show was pitched and directed by senior Nick Buranicz, who recently directed and starred in *Rosencrantz and Guildenstern are Dead* last spring. *Pippin* ran three sold-out shows October 7-9.

The plot of *Pippin* can

be described in two ways: the central plot and the “meta” plot. On the surface, the show follows the life of Pippin, the pseudo-historical son of Charlemagne. His life is characterized by an eager hunt for something truly fulfilling; he tries a life of glory in war, a life of simple hedonism (which quickly devolves into sexual indulgence), a life in politics, etc. Pippin's search becomes hopeful when he is thrust into the life of a family. With Catherine and her son, Theo, Pippin appears to be more

satisfied than he ever had been. However, this does not last, and Pippin pulls away from his family, convinced there must be something more. It is not long before he realizes that the world has nothing better to offer and is reunited with Catherine and Theo.

At this level, the show shines as a comedy. The crew of players is especially to be praised for this; nearly every moment the players were on stage, the audience was overwhelmed with and delighted by their clowning and playing *continued on pg. 11*

SSLP And ISSLP End, Become NDBridge

SARAH HUI
Religion Editor Emerita

Center for Social Concerns reconfigures national and international service programs

The Summer Service Learning Program (SSLP) and its international counterpart (the ISSLP) have merged at the Center for Social Concerns to become NDBridge. Last summer was the final run of the SSLP and ISSLP, as

applications opened for NDBridge on Oct. 31 for the upcoming summer.

The SSLP piloted with five students in 1980, preceding the opening of the Center for Social Concerns—which would come to house the SSLP program—in January 1983. These programs expanded to include international opportunities in the ISSLP—the International Summer Service Learning Programs.

Since the inception of the SSLP, a scholarship fund started by Kathy Andrews and John McMeel has assisted 3,711

students in paying for their summer experiences.

While NDBridge continues to offer eight-week long summer immersions in service work within distinct communities, some structural components have shifted. The applicant pool has narrowed to rising sophomores only, whereas formerly rising sophomores through rising seniors could participate.

Hannah Smith '24 participated in the SSLP twice, as a rising sophomore and a rising junior. She spent her first summer with the *continued on pg. 5*

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THE FINE PRINT

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

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

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover's* Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover's* policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief, 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.

"You can't spend your whole life criticizing something and then, when you have the chance to do it better, refuse to go near it."

—Václav Havel

The Violence of Silence

W. JOSEPH DEREUIL
Editor-in-Chief



Standing up for the truth is a rare phenomenon. Many refuse to stand up in the first place, and it seems that those who do have no concept of what is true.

This lack is realized on all sides of the ideological spectrum. This has resulted in perhaps the strangest combination of academics in today's university coalescing around one particular text: Vaclav Havel's "The Power of the Powerless."

In this manifesto of truth, courage, and conscience, many can understand the plight of Havel's protagonist. Havel relates the story of a simple greengrocer who places the communist slogan "Workers of the World, Unite!" in his shop window without any understanding of the concept, belief in the regime, or trust in his state leaders. By doing so, he unthinkingly shapes the powerful totalitarian system of which he is a part.

He did not go out of his way to procure the sign. The government officials delivered it to his door along with the produce which he is to sell, and he displays it with the rest of his goods.

The greengrocer, and the other individuals who comply in promoting the regime through visible signage, form a landscape of allegiance that dominates the periphery of all. They do not believe in the governmental system, but no one has the courage to say so. Through their consent, the authoritarian regime receives the ability to become totalitarian. The state is not strong enough to invade the lives of each, so they employ the weak-willed—which includes nearly every citizen—in tacitly reinforcing its strength.

We can all relate to this initial picture of the greengrocer. In today's world, promoting a progressive agenda does not require active participation but, rather, mere passive acceptance. In one instance, this took the form of bookstore workers stocking the shelves with what they are given—"Queer Heroes" and "Pride 1-2-3" were not sought by any Notre Dame employee. Barnes and Noble delivered it, and the workers merely "did their job."

"Welcome Week Am-

bassadors" are handed rainbow pins at the door as they invite the incoming class to campus every fall. Wearing the LGBTQ+ "Ally" pins does not take any effort. It is far more difficult to refuse.

The values of the broader world bleed into the university.

The prescient nature of this discussion of courage increases our admiration for those like Havel who cast off this first visage of the greengrocer. Havel relays the alternative story of the greengrocer who refuses to promote the regime. "He rejects the ritual and breaks the rules of the game ... His revolt is an attempt to live within the truth." He is an isolated individual and is swiftly punished.

In this picture, the individual is powerless against the regime, but he reveals his ability to act according to moral conviction. His act has the potency to break the spell of mindless compliance.

The message of resistance resonates with nearly all. In years now bygone, I have heard liberal peers insist that Havel is necessary in the "Age of Trump." The former president's promotion of a strong executive branch and socially conservative policy brought cries of fascism and totalitarianism that, his adversaries

argued, must be resisted at a grassroots level.

On the other hand, many of my conservative peers invoke Havel as an answer to a uniform corporate media replete with boilerplate slogans, asserting seemingly coordinated, uniform messaging at a national scale. Resisting the common "narrative" requires more than silent dissatisfaction. Rejection of the regime must be expressed through action and public statements.

Notre Dame does not uniformly reflect the national progressive consensus. It has capitulated on many questions of sexuality and gender—as was manifest in the vociferous outcry against the *Rover's* former editor-in-chief upon the publication of her editorial "No Man Can Serve Two Masters" last fall.

Nevertheless, the Catholic ethos of a strong sacramental life, and, to a slightly lesser degree, belief in the sanctity of unborn life still remains.

This creates a unique juxtaposition of pressure to self-censor on both sides of the ideological aisle. Yet, despite the current fascination with Havel's call for individuals to "Live in the truth," courage to do so in any meaningful way is in short supply.

Those on the right, who hold views contrary to the progressive

monoculture and adherent to the Catholic faith, ought to question whether they will sacrifice as much for their faith as a progressive will sacrifice for theirs.

I recently reported on the actions of Professor Tamara Kay in the pages of the *Rover*. Despite the school's pro-life ethos and policy, she has been loudly advocating for abortion rights and access for students and those in the South Bend area. She is living—if not for the truth—at least for what she believes in. In doing so, she has been far more courageous than the majority of the students and professors who view such advocacy as despicable.

The history of the Church is replete with martyrs. Today, "conservative Catholics" dub themselves warriors in the face of the hostile culture. But if we will sacrifice less for Christ than others will for the right to sacrifice their children, a cultural revival unequivocally will not begin in our lifetime.

The gates of the netherworld will not prevail against the work of Christ, but how many lives and souls will be lost through the silence of the well-intentioned?

W. Joseph DeReuil is a junior studying philosophy and classics. Email him with questions, concerns, or condemnations at wdereuil@nd.edu.

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Notre Dame Says ‘No’ to Shapiro, ‘Yes’ to Sex Worker

MARY FRANCES MYLER
Editor-in-Chief Emerita

University sponsors events contrary to Catholic teaching

Right to Life Michiana celebrated fifty years of fighting for life at their annual benefit on October 27. As their largest fundraiser, they refer to the benefit as “the event that makes their work possible” by drawing thousands of dollars in donations to be used in their fight for life.

The University of Notre Dame has been a key sponsor of the Right to Life Michiana benefit for over a decade, acting as the top-tier sponsor for the yearly benefit. University-affiliated centers and student groups also donate thousands of dollars through their ticket purchases. Until this year.

This year, a university administrator decided that Right to Life Michiana’s invited speaker transgressed the bounds of acceptable pro-life discourse. Ben Shapiro needs no introduction, and my purpose in writing is not to defend him. But the university, worried that association with Shapiro would sully her good name, opted not to participate in this year’s pro-life benefit. They did not pass go, they did not give \$200—let alone their usual sum.

Notre Dame eschewed sponsorship, and, as the fiduciary for all university-affiliated groups, forbade those groups from donating to the benefit or purchasing tickets. The stated grounds? Ben Shapiro’s presence conflicts with the Catholic mission component of the university’s charitable giving policy, which has been used in the past to prevent university donations to organizations involved in stem cell research. However, the Diocese of Fort Wayne-South Bend itself served as a sponsor for the benefit.

The Student Activities Office (SAO) had already approved Notre Dame Right to Life’s (NDRtL) purchase of tickets for the benefit when NDRtL president Merlot Fogarty received a phone call from an SAO employee who informed her that the club would not be able to attend the event. He did not explain the university’s reasoning.

Confused by the unexpected reversal, Fogarty sought clarity from university administrators. On September 8, she and several other NDRtL club members met with Chuck Lamphier, the Executive Director of the Office of Mission Engagement and Church Affairs and the administrator responsible for the university’s decision not to donate to the benefit.

“This event is problemat-

ic. This speaker is problematic,” Lamphier said. He cited a 2010 tweet by Ben Shapiro as a reason for the university’s hesitation to associate with his speaking engagement at the benefit.

The issue, Lamphier clarified, is not one of academic freedom, but rather one of money. “For this event, we have determined that university dollars are not going to go to it,” he said.

Lamphier clarified that the university’s decision not to give money to the benefit does not mean the university will not support the organization of Right to Life Michiana in other ways, and he referenced the university’s long history of support for the organization by means of the benefit.

Rather than donate to the event, the university would redirect their normal financial contribution to the Women’s Care Center, Lamphier told Fogarty. The money would still help women and children, but without publicly connecting the university to Ben Shapiro. A source at the Women’s Care Center, who wished to remain anonymous, shared that the center has not received a comparable donation from Notre Dame.

Associating with Ben Shapiro was a bridge too far, but Notre Dame evidently has no qualms about entangling the school with the promotion of radically pro-abortion views, such

as those held by panelists an event sponsored by university entities in South Bend on the same night as the Right to Life Michiana benefit. The Gender Studies Program and the Institute on Race and Resilience co-sponsored a community teach-in by “reproductive care advocates” at the Civil Rights Heritage Center called “Post-Roe America: Making Intersectional Feminist Sense of Abortion Bans.”

Ben Shapiro wrote an offensive tweet in 2010. By comparison, one panelist at the “Post-Roe America” event, Sharon Lau, has devoted her career to the industrialized mass slaughter of unborn children. Lau serves as the regional advocacy director for the parent organization of South Bend’s local abortion provider, Whole Women’s Health. Her resumé boasts experience working for Planned Parenthood and the National Abortion Federation.

Another panelist, Indiana state representative Maureen Bauer, has publicly argued that abortion is a basic human right and has expressed her concerns that universities will “struggle to appeal to younger generations” if students lack access to abortion.

And panelist Eli Williams, who previously served as director of South Bend’s LGBTQ Center, is a long-time abortion clinic volunteer who wants

to destigmatize abortion and provide abortion access for all. Williams articulated these hopes in a co-authored article published in Gloria Steinem’s *Ms.* magazine and promoted by Notre Dame’s Department of Sociology.

The “Post-Roe America” panelists volunteered their time and thus did not receive payment from the university. While the university avoided financial entanglement in this instance, Notre Dame publicly associated herself with pro-abortion stances under the guise of academic freedom, just weeks after a professor’s offers to help students procure abortions came to light.

Several days prior, money *did* change hands, again under the auspices of academic freedom. The LGBT Law Forum hosted an event titled “Decriminalizing Sex Work” and paid a speaking fee to Cruel Valentine, a self-described “sex worker, activist, and law student” to tell students that sex work is empowering.

Valentine lectured about the “whorearchy,” protested the stigmatization of sex work, and called for the elimination of legal consequences for individuals who either solicit or provide sexual services in exchange for money.

This pro-prostitution event was protected by the university’s policies regarding academic freedom. So, too, was the pro-abortion panel.

But university administrators weaponized policies to obstruct charitable giving to Right to Life Michiana because the guest speaker tweeted something unpalatable more than a dozen years ago. And this apparently makes him worse than the women who perpetuate the lie that abortion is a right, worse than the woman who has dedicated her life to stripping away legal protections for vulnerable people coerced into an exploitative economy inseparable from sex trafficking, human trafficking, pornography, and abuse.

Ideas are dangerous when money is involved, but apparently never in the classroom, and never when those ideas conform to secular progressive gospel. If these are the fruits of academic freedom, Notre Dame would do well to remember the consequences of our first parents’ flirtation with that Edenic tree.

Mary Frances Myler is Editor-in-Chief Emerita of the Rover and a member of the Rover’s board of directors. She is a post-graduate fellow with the Center for Citizenship and Constitutional Government and is working on a book about Catholic identity and the modern Catholic university.



NOVO Like a Champion Today

EDITORIAL STAFF

Spring 2023 course recommendations

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

College of Arts and Letters:

Classics

Aldo Tagliabue: "Rebels in Myth" (CLAS 10210)
Tadeusz Mazurek: "Democracy Ancient and Modern" (CLAS 30117 & CNST 30639)
Aldo Tagliabue: "The

Greek Novel" (CLGR 40033)
Tadeusz Mazurek: "Beginning Greek II" (CLGR 10002)
Elizabeth Mazurek: "Intermediate Latin" (CLLA 20003)
Elizabeth Mazurek: "Latin History-Writing" (CLLA 30012)
Constitutional Studies
V. Philip Muñoz: "Core Texts in Constitutional Government II" (CNST 30701)
Economics
Kirk Doran: "Principles of Microeconomics" (ECON 10010 & 20010)
Joseph Kaboski: "Intro to Econ and Catholic Thought" (ECON 33150)
French
Fr. Greg Haake, C.S.C.: "Sorin Translation and Digital Exhibition" (ROFR 33360)
History
Sarah Shortall: "Catholicism Confronts Modernity" (HIST 30554)
Fr. Stephen Koeth,

C.S.C.: "Cities and Suburbs in Postwar America" (HIST 30877)
Political Science
Patrick Deneen: "Political Theory" (POLS 10600 & 20600)
Mary Keys: "Political Science USEM" (POLS 13181)
Christina Bambrick: "Constitutional Law: Powers and Institutions" (POLS 30073)
Daniel Philpott: "Why the Church" (POLS 30705)
Luke Foster: "Liberal Education and Citizenship" (POLS 30744)
Philosophy
David Cory: "Philosophy USEM" (PHIL 13185)
David Cory: "Augustine's Confessions" (PHIL 20206)
John O'Callaghan: "Science and Catholicism" (PHIL 20627)
David O'Connor: "CSEM: The Roots of the Ring" (CSEM 23102)

David O'Connor: "Business and the Common Good" (PHIL 30310)
Therese Cory: "Ancient and Medieval Philosophy" (PHIL 30301)
David O'Connor: "PPE Colloquium" (PPE 43101)
Sean Kelsey: "Plato" (PHIL 43101)
John O'Callaghan: "Aquinas—Justice, Pardon, Mercy" (PHIL 43141)
Program of Liberal Studies
Felicitas Munzel: "Great Book Seminar II" (PLS 23102)
Jennifer Martin: "Great Books Seminar III" (PLS 33101)
Theology
Katie Cavadini: "Foundations of Theology" (THEO 10001)
Fr. Kevin Grove, C.S.C.: "Foundations of Theology" (THEO 10001)
Leonard DeLorenzo: "Theology of Discernment" (THEO 20807)
Fr. Terry Ehrman

C.S.C.: "Theology and Ecology" (THEO 20626)
Fr. Terry Ehrman
C.S.C.: "Science, Theology, and Creation" (THEO 20888)
Cyril O'Regan: "Christian Traditions II" (THEO 40202)
Phillip Bess: "Catholicism in the City" (THEO 40208)
Duncan Stroik: "Issues in Sacred Architecture" (THEO 40209)
Jennifer Martin: "God and Beauty" (THEO 40881)
Mendoza College of Business:
Laura Hollis: "Business Law Contracts & Agency" (BALW 20150)
Craig Iffland: "Business Honors Program Colloquium" (BAUG 23001 & 23002)
Laura Hollis: "Management Competencies" (MGTO 30200)
Laura Hollis: "Introduction to Entrepreneurs" (MGTO 30500)

James Otteson: "Why Business" (BES 30795)
Martijn Cremers: "Corporate Governance & Catholic Social Teaching" (BES 40470 THEO 40641)

College of Engineering:

Mike Seelinger: "Mechanics II" (AME 20222)
David Richter: "Advanced Fluid Dynamics" (CE 40410)

College of Science:

Brian Mulholland: "Mathematics in Architecture" (MATH 10270)
Brian Mulholland: "Calculus III" (MATH 20550)
Evan O'Dorney: "Introduction to Math Research" (MATH 36800)

Fatherlessness Discussed on Campus

KATIEBELLE THOMPSON
Staff Writer

Notre Dame Right to Life hosts presentation on fatherlessness

Fr. Bill Miscamble, C.S.C. joined Notre Dame Right to Life on October 11 to deliver a lecture on "Fatherlessness in the Wake of the Sexual Revolution," addressing the standing room only crowd at Hagerty Family Cafe. According to Merlot Fogarty, President of Notre Dame Right To Life, the club chose to host this event because "[fatherlessness] is a huge problem that stems from the decoupling of sex and procreation. These are conversations we need to be having in our modern culture... Strong fathers are vital for our ultimate goal: building a culture of life that respects and reveres relationships, families, children and life as a gift from God our Creator." Fr. Miscamble began by asserting that fatherhood within the bonds of marriage is beneficial not only for men, but for the women and children

too. "Evidence suggests that marriage is beneficial, particularly for men, increasing longevity, financial wellbeing, and more," Miscamble explained. Becoming a father is a vital step in a man's maturation because it draws out the self-giving sacrifice that is crucial for being a good man. Moreover, the stable marriage, "where a man lays down his life for others," supports a strong and healthy society, providing the basis for healthy relationships elsewhere. Fatherhood, or its absence, also greatly impacts the children in the family. Fr. Miscamble cited Mary Eberstadt's book *How The West Really Lost God*, in which she examines several studies on juveniles in fatherless homes. These studies have found that most incarcerated juveniles have grown up in fatherless homes, and the lack of a father can increase the likelihood of truancy, drug use, and gang membership among teenagers. "Fatherlessness leads young men to search for father substitutes," Fr. Miscamble mentioned. They are likely trying to find where they fit and a way of modeling themselves outside

the home. The allure of identity politics also attracts these young men because it gives a sense of belonging that they cannot find in a fatherless home. Fr. Miscamble then described the relationship



Image by NDRtL

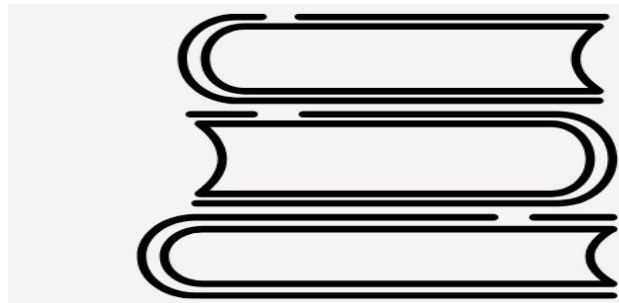
between fatherlessness and abortion, claiming the following: without the role model of a good father, boys grow into young men who don't learn skills such as diligence, delayed gratification, teamwork, or self-control. "Without fathers ... [boys have a] lack of good male behavior and an undeveloped sense of respect for women," he further explained.

All of this leads to "a new generation of young men who are not well equipped to take on the responsibilities of fatherhood, or other serious things." Naturally, this creates young men who prefer sex without responsibility, and who encourage

for the father, the key responsibility is formation of the young man. Besides this, the husband should share all duties with his wife—there should be no notion of separate roles in the relationship. As a Notre Dame priest, Fr. Miscamble is aware that he too has a fatherly role to play. He describes his role as assisting young folks to grow into their adult faith, and nourishing their faith lives so that they develop into the young man or woman that God is calling them to be. After the talk, one student mentioned an increased appreciation for her father. "[I realized] how blessed I am to have such a loving father. My dad has always been one of my biggest supporters... I am thankful for all the love he has shown to me over the years and realize that I should never take that love for granted, especially when there are so many kids like myself who are not blessed with attentive fathers." There is plenty of work to be done by students to repair the damage caused by a fatherless culture, Fr. Miscamble noted. Part of the challenge is pushing back against the toxic elements of the sexual rev-

olution and rebuilding the culture of marriage. "Men can have a greater participation in day to day pro-life activities," Fr. Miscamble explained. He also observed the need for a religious revival in the United States, saying that "men who take their faith seriously will treat women with respect." Fr. Miscamble ended his speech with an encouragement to live out the virtues of courage and perseverance, saying that "We should be people capable of forming families, who are a light for others in forming society. Don't be afraid to play your part, and let the Holy Spirit guide us."

Katiebelle Thompson is a sophomore studying environmental sciences. She can often be found singing in Magnificat choir, hanging on for dear life at the rock wall, and rolling the dice at Board Game Club. If you or a loved one suffer from DND (double name disorder), don't settle for a lifetime of having to re-explain your name to new people—join her support group at cthomp23@nd.edu.



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NDBridge *continued from front*

Benedictine sisters of Regina Laudis in Bethlehem, Connecticut, learning from their charism of *ora et labora* (prayer and work) and cultivating a sacramental attitude towards the earth. The second time, she worked with the Missionaries of Charity in Memphis, Tennessee, at their women's overnight shelter.

Reflecting on her two SSLPs in terms of complementarity, Smith said, "That was absolutely essential. Loving the earth and loving your neighbor are necessarily connected at both the social level and the theological level ... Complementarity is a word I didn't have until my second SSLP."

Smith now reflects on complementarity at a range of levels: between action and contemplation, between women and men, and between her two particular SSLP experiences. Her deeper meditation was spurred on by the academic nature of the program, especially through doing a Directed Readings her second summer.

Opportunities with the Center have consistently provided intellectual engagement in conjunc-

tion with service. The SSLP included a standard three-credit theology course called "Kinship on the Margins." An overview of the course states, "The SSLP course applies the Catholic Social Tradition to notions of universal human kinship, the causes and effects of social injustice, and the discernment of one's calling to work for the common good."

The standard course could count towards nine different minors, including Poverty Studies and Compassionate Care in Medicine, according to the SSLP Student Handbook 202 circulated to that cohort. Alternate versions of the standard course could count towards three majors: neuroscience and behavior, psychology, and theology.

NDBridge will include a 1-credit course meeting once a week during the semester. The class is not cross-listed with theology according to Notre Dame's internal course compendium, PATH Class Search.

The course description on PATH reads as follows: "Students will develop their awareness of what justice looks like in society, how systemic injustice is perpetuated by division, self centeredness, apathy, etc., and a growing sense



Image by Sarah Hui

of their role as agents of social change. Previously held ideas around identity, politics, and culture will be interrogated. The course will enable students to competently practice contemplation and action, as informed by the principles of ethical encounter, personally and professionally."

With NDBridge, the total number of sites has decreased, notwithstanding the combination of domestic and international sites into one pool. There are now a total of 19 service sites across the continental United States, based on a map published by the Center. According to a 2017 piece published by Under-

graduate Admissions, the SSLP had over 170 sites in over 40 states that year.

Both of Smith's service sites are no longer included with NDBridge. She hopes that even if the Missionaries' shelter no longer retains a formal relationship with the Center, Notre Dame students will continue to visit and serve there.

"Students have been going to Memphis for over 10 years now. There's this long-standing relationship between not only the sisters, but the extended network of volunteers from Memphis and Notre Dame students. It would be a shame to see

that falter," said Smith.

She recalled one night when the volunteers bringing dinner, over thirty individuals, greeted her and her site partner not by name but as "the Notre Dame girls" as soon as they walked in, before she and her partner even had a chance to react.

According to the Summer 2021 digital booklet, the SSLP existed to promote relationship. The booklet reads, "Approximately 80% of the student's time should be doing relationship building, working directly with other people and particularly with the recipients of the organization's services."

Crystal DiBiase '23, went with the ISSLP to St. Monica's Vocational School in Gulu, Uganda, this past summer. "I'm so glad St. Monica's wasn't taken off the list," she said, "I know one SSLP site where people from the organization said that they were upset that they were taken off of the list for NDBridge because they have been working with Notre Dame students in the summers for a long time"

The list of SSLP and ISSLP sites on the Center's website was a resource beyond the program itself. "I was going to use the SSLP site lists to look for gap year opportunities because it was very organized, but now most of them are gone," DiBiase said. The Center for Social Concerns did not respond to requests for comment on NDBridge or the old SSLP/ISSLP programs.

Sarah Hui is a junior majoring in the Program of Liberal Studies and theology. A native Texan, she lives in Breen-Phillips Hall on campus. She enjoys checking out books from Hesburgh to read for fun during the free time she seems to have misplaced somewhere. She's up to five right now. Send help or drop her a note at shui@nd.edu.

Michelle Alleva *continued from front*

affirmed. She was told "only transgender people think so much about transitioning" and "all transgender people have doubts about transitioning."

These reassurances prompted her to seek medical transition, and she started taking testosterone in 2010 and received a double mastectomy in 2012. Her mental health improved for a short time, but then it declined. In 2017, after years of struggling through job loss, anxiety, and depression, she decided to take a Fulsome Psychoeducational Assessment. The assessment revealed that Michelle suffered from autism, ADHD, post-traumatic stress symptoms, and major depressive disorder.

She continued to identify as transgender and had a partial hysterectomy in 2018, barring her from ever having children.

In 2020, she realized her psychological diagnoses explain many of her life struggles better than being transgender does, and she began identifying as female again. Though she is no longer taking medication, she suffers lasting effects from her 10-year transi-

tion. She has male-pattern balding, a deeper voice, and a permanent incapacity to carry or feed children.

Approximately 65 students gathered in the Carey Auditorium to hear Alleva tell her story. Attendee

one who decided to transition and detransition. The majority of the time, talks like this—either supporting or cautioning against transitioning—involve only people who have never experienced it."

and misconceptions perpetuated by society regarding what it means to be human and what it is to be a man or woman."

Co-president of SCOP Kylie Gallegos felt this narrative deserved atten-

Gallegos grappled with the reality of bringing such a controversial event to campus. She worried it would not be received well: "I didn't want it to seem like I was using anybody ... not everyone is going to see that what we're doing is not hate." Despite her doubt, she decided to reach out to Gen-spect, an alliance that aims to promote evidence-based care for those with gender distress, and they connected her with Alleva.

After the event, Gallegos told the *Rover* her doubts about holding the event "totally disappeared because [Michelle's] story was so compelling and heartbreaking."

Gallegos said, "Even though [holding these events] is unpopular, and it's not seen as the nice thing to do ... if you think about what love is as willing the good of another, this is the most loving thing that we can be doing."

She explained, "[SCOP] wants to always present the truth in love ... We want to have events like Michelle's because we love trans people, and we want them to live in freedom and in accordance with their true selves, and we know that that can never be by pretending to be

someone that you're not."

SCOP members attended the annual Sexuality, Integrity, and the University National Collegiate Conference at Princeton October 28-30 in preparation for their inaugural "Marriage Week" in late November. SCOP also plans to host a retreat for students from broken families. More information will be posted on SCOP's Instagram page, @scop_nd.

Madeline Murphy is a sophomore studying music and theology. Please send questions or comments to mmurph64@nd.edu, or better yet, ask her to converse over a cup of coffee.



SCOP officers pose with Alleva: Image by Catalina Scheider Galiñanes

Evan Bursch described the talk as "unquestionably one of the most powerful witnesses" he has ever heard. He explained: "Students had the privilege of hearing from some-

He elaborated, "The speaker was able to powerfully convey the heartache, unrest, and emotional scars that contributed to her transition. She brought to light the complexities

tion: "These are people who have experienced the horrors of what we're fighting against, and they're always silenced, and I want to give them a platform to tell their story."



Decriminalizing Sex Work *continued from front*

A misdemeanors—a third conviction results in a Level 6 Felony.

"I wanted to have an event where hopefully people come in and critically make their own decisions on the facts of the issue." LGBT Law Forum President Sebastián Ramirez told the *Rover*. Vice President Erin Owens added, "In a legal context, it's important that we discuss how to protect the rights of people in the industry, but those conversations aren't led by people in the industry. It was really important to have both Ricks and Valentine because we had that legal perspective and that personal perspective."

When asked how a Catholic university should approach the topic of sex work, Ramirez responded, "Dean Cole made it very clear that we [the University] are Catholic in the sense that we have a Basilica, a chapel in the Law School ... but the underlying purpose of the Catholicism in terms of the Law School itself is that Catholicism is about serving others, and making sure that we are amplifying the voices of people who are typically not heard."

Dean Cole has stated previously, "From time to time, speakers will be invited by the Law School, faculty, student groups, or organizations affiliated with the University of Notre Dame, to speak at the Law School ... As long as they are here at Notre Dame Law School, they are free to say whatever is on their mind within the bounds of law."

The event itself began with Valentine and Ricks defining sex work and set-

ting ground rules to talk about sex work. Valentine stated that sex workers "are not a monolith. They bring vast and incredibly nuanced perspectives to the table." Valentine presented a graphic on the "whorearchy" as an example, which displayed the different tiers and privileges associated with the sex industry.

Valentine also requested that the audience exclude biased terminology against sex workers. One should avoid the terms "prostitute" (except in cases of legislation), "street walker," "whore," "prostitution," "selling one's self or one's body," "trick," and "john." Instead, one should use the terms "full-service sex work(er)," "outdoor or 'street based' sex worker," "erotic labor," "client patron," and "buyer."

Ricks rejected the concept of "empowering" sex workers. She noted that when people seek "empowerment" for sex workers, they mean "sex work is only okay if the worker is empowered." She claimed that seeking empowerment for sex workers is rooted in misogyny, purity, and classism.

Ricks also argued, "Criminal convictions create barriers for a sex worker's employment, housing, access to credit and banking, and custody of children." For example, many banks are weary of providing services to clients engaging in sex work. Sex workers often lose access to their bank accounts or are blacklisted from receiving financial services.

According to Valentine, Indiana's anti-sex work laws "impact community safety measures that workers may put in place to help each other." Valentine stated, "Many sex workers fear reporting vi-

olence or crime against them because of the consequences of potential prosecution under prostitution laws." Ricks explained, "Clients can also weaponize stigma because they know the worker can't go to law enforcement."

Valentine stated that "police are primary perpetrators of violence against sex workers." Valentine shared reports of police asking for sex in exchange for not arresting a worker and lamented that Black and Latino workers were detained dispro-

portionately compared to their white counterparts. Valentine closed the event by recommending ways to be an ally to sex workers: "We just want to

limited to sexual conduct. 80% of forced labor is textile labor, domestic labor, and farm labor, but we don't hear about that nearly as much, partially because there is a lot of money found in engaging in the [sex trafficking] rescue industry."

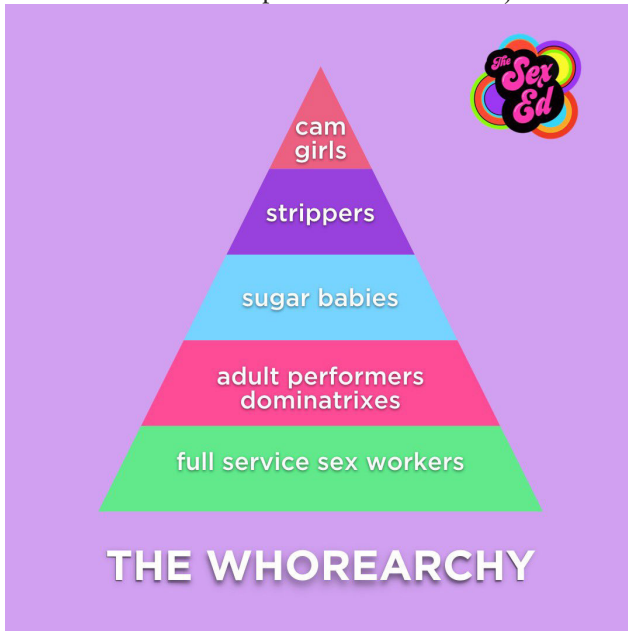


Image by The Sex Ed as used in "Decriminalizing Sex Work"

encourage you to be better co-conspirators ... Listen above all things." They also added that when approaching a sex worker with questions, one should keep in mind that "sex worker's time is not free, so be prepared to pay their labor fee" and "when you see a sex worker in public, let them approach you first."

During the Q&A, the *Rover* asked about a 2012 World Development study of 116 countries that found increased sex trafficking inflows in countries with legalized prostitution and decreased trafficking inflows with the presence of criminal-

stitutions and to establish doctrines of diversity, equity, and inclusion, intelligent Catholics must recover the conviction that the mind is below truth; education is about personal formation in the search for the truth, not self-confident pronouncement of secular liberal dogmas.

On the topic of personal formation for young people, the archbishop told the *Rover* that, although he found it "comical" when asked several times whether he was visiting the university for a football game,

actually make so much more of you and expand your mind and your heart when we're offering some big and beautiful things, that will be satisfying in a way that these other things are not satisfying." In his lecture, Fisher argued that Newman's observation of secularization and his resistance to "the spirit of liberalism in religion" was prescient and provides means for us to counter the decay of our institutions today. In response to the modern push to de-Christianize in-

stitutions and to establish doctrines of diversity, equity, and inclusion, intelligent Catholics must recover the conviction that the mind is below truth; education is about personal formation in the search for the truth, not self-confident pronouncement of secular liberal dogmas.

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ization. Ricks was familiar with the study and responded that an American Civil Liberties Union (ACLU) report "found that trafficking isn't being increased. Sometimes reporting goes down, so more people cannot get out of trafficking. But the stats on that [2012 World Development study] are manipulated a bit. So I would look at that report."

But the mentioned ACLU report's findings state, "One key study suggests that legalizing sex work (specifically, prostitution) is associated with increased trafficking rates; however, the authors of this study caution against using these findings to oppose decriminalization or legalization given their model does not account for other potential positive impacts, such as improved worker safety." ACLU's counter-study did not reflect Ricks' argument about its misleading statistical manipulation.

The speakers neglected to mention any moral concerns with sex work and the dignity of sex workers. The *Rover* asked Ramirez if he thought decriminalizing sex work was compatible with Catholic principles; he responded, "I think it can be. In 2018, Pope Francis [stated] that there should never be any forced sex work. I think some people gloss over the fact that he talked about the evils of forced prostitution rather than prostitution as a whole ... We all can agree that forced prostitution is something we need to eradicate. If we do agree about that principle from a catholic perspective, and if we're serious about [having people who are affected by laws in the room], then a big part of [tackling sex trafficking]

is seeing sex workers as an ally." He added, "If we're Catholic and serious about protecting the vulnerable, sometimes our preconceived ideas about what is moral and what is right may not result in the policy goal that we're looking at."

Ramirez stated further, "I personally don't have any moral qualms with the idea that people are voluntarily engaging with sex work ... I think there is some moral clarity, or maybe even moral neutral[ity] in allowing any individual to do what they want with their body as long as they are not causing harm to others or society."

In the case of those financially pressured into sex work, Ramirez refined his point by adding, "If people do think that sex work is morally reprehensible, then people need to figure out how they can stop it from happening as much as they can, such as expanding social safety nets like access to food stamps, easier access to dignified housing, and ensuring dignified wages." Owens agreed, adding that "there are ways to discuss our moral beliefs without automatically criminalizing something."

Elsewhere at the law school, the St. Thomas More Society hosted an event on "The Dignity of Work in the Catholic Tradition," which was held concurrently with the LGBT Law Forum's "Decriminalizing Sex Work."

Mia Tiwana is a senior studying political science and theology. She loves to bother her neighbors early in the morning by singing dramatically in different languages. You can find Mia by following the scent of fresh cappuccinos. Alternatively, reach her at mtiwana@nd.edu.

Archbishop Fisher *continued from front*

the decline of all others, and, in the end, to the total eclipse of the good.

The archbishop told the *Rover* in an interview, "I think Catholic universities have been a bit cautious about talking about [virtue] because that starts to sound like we're engaging in propaganda or brainwashing, or we're trying to turn the non-Catholics into Catholics." When asked how young Catholics should attempt to

communicate with their peers who have not been formed in the Catholic tradition, the archbishop offered encouragement:

"We want them to be themselves. We want them to be their best selves, and their best selves mean that they are courageous and loving and just and all the rest of the virtues. So I don't think we should be pulling back from that." He added, "When we say, what we're offering you is eternity and beauty beyond your imagining, and a truth that will

actually make so much more of you and expand your mind and your heart when we're offering some big and beautiful things, that will be satisfying in a way that these other things are not satisfying."

In his lecture, Fisher argued that Newman's observation of secularization and his resistance to "the spirit of liberalism in religion" was prescient and provides means for us to counter the decay of our institutions today. In response to the modern push to de-Christianize in-

stitutions and to establish doctrines of diversity, equity, and inclusion, intelligent Catholics must recover the conviction that the mind is below truth; education is about personal formation in the search for the truth, not self-confident pronouncement of secular liberal dogmas.

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sport is a rich opportunity to teach virtue: "It absolutely teaches you about courage. It teaches you about working for the team and not just working for yourself." He continued, "It could be that some of the things that university does, whether self-consciously or unconsciously, are in fact projects in virtue development. And maybe we just need to be a bit more intentional about some of that."

Archbishop Fisher ended the lecture with reflections on the Catholic mission-

ary impulse and on hope. Speaking about present troubles in the Church, he said, "pruning is not the end of the ecclesial vine: it's often the prelude to an extraordinary harvest."

Joshua Gilchrist is a senior from Keenan Hall who now lives off campus. You can find him on the fourth floor of Geddes Hall trying to narrow his senior thesis topic. Send him cocktail recipes or theological conundrums at jgilchri@nd.edu.

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



Fall Break in Rome

MADELINE MURPHY
Staff Writer

26 Sorin Fellows pilgrimage to Italy with dCEC staff

The de Nicola Center for Ethics and Culture (dCEC) hosted a fall-break opportunity for select members of its student Sorin Fellows Program: a week-long pilgrimage to Italy. Pilgrims visited holy sites in Orvieto, Assisi, and Rome.

"The Center can think of no more authentic way to search for truth, beauty, and goodness than to walk in the footsteps of the earliest disciples and saints," dCEC Associate Director for Operations Laura Gonsiorek told the *Rover*.

The pilgrimage began in Orvieto with a Mass in the crypt of the *Duomo di Orvieto*. The cathedral houses the blood-stained corporal of a thirteenth-century Eucharistic miracle, upon which a consecrated host seeped blood. This Eucharistic miracle prompted Pope Urban IV to institute the Feast of Corpus Christi into the liturgical calendar.

Then the pilgrims made their way to Assisi, the birthplace of both St. Francis and St. Clare. They venerated the San Damiano Crucifix that famously spoke to St. Francis and even

walked through the "decision door" that St. Francis walked through when he renounced his worldly life and embraced poverty.

Additionally, they visited the glass casket of Bl. Carlo Acutis, a boy who died in 2006 at age 15. Several pilgrims told the *Rover* venerating his incorrupt body was a highlight of their trip. Janey Olohan wrote, "I'd never seen anything like that, and it was one of the most incredible experiences of my life ... he was so young, led such a holy life, and looked so alive."

Next, they proceeded to Rome, where they held fistfuls of religious items to be blessed by Pope Francis at his Wednesday audience. They also met with a representative from the Dicastery for the Doctrine of Faith, visited the Wisdom of Faith Community, and climbed the *Scala Santa*—the stairs Jesus climbed during His Passion. dCEC staff member Margaret Cabaniss told the *Rover*, "In a concrete way, climbing the *Scala Santa* on your knees, or going to adoration on little sleep after a long day of walking, is hard! Those small mortifications are part of our training for growth in the spiritual life."

Cabaniss explained, "Pilgrimages can be equally uplifting and challeng-

ing in unexpected ways, with crosses and graces appearing where one might not expect. The more students can enter into those

el seamlessly wove theology, history, and humor together to explain the history of the Church in Rome through beauty."



Image by de Nicola Center for Ethics and Culture

experiences prayerfully, with humility and openness to the Spirit, the more they can serve as opportunities for growth in faith and devotion."

Students not only grew spiritually, but intellectually. Several tours were arranged, including of Rome's four major basilicas, the catacombs of St. Callixtus, and ancient Rome. Students took a particular interest in the after-hours, private tour of the Vatican Museums led by art historian Elizabeth Lev. Hannah Smith told the *Rover*, "Liz Lev's tour of the Vatican Museums and Sistine Chap-

Pilgrims also had ample free time to explore the city by themselves or in small groups. Since Rome has over 900 churches, many pilgrims found themselves stopping in several churches a day. Ana Reyes noted the pervasiveness of tombs within the churches and found beauty in them: "I could not help but reflect on the number of tombs we walked past while in churches. More than an acceptance of our mortality, I felt as though there was almost a celebration of death because it is a necessary step towards eternity with God."

Fr. Brian Ching C.S.C.

Attendance of all weekly Conversation of Purpose meetings is incentivized through a one-letter grade bump, but the freshmen students often come seeking answers to pressing questions. Recalling his experiences in last spring's course, Balster said, "It was a relief knowing that some people are going through the same thing that you are—from the transition

accompanied the students on the pilgrimage as chaplain. He told the *Rover*, "[We] place ourselves very deliberately in the presence of holy people and holy things that call us out of the day-to-day monotony of our own spiritual life and into deeper reflection on our role within the Church universal, our understanding of the Church universal, [and] our understanding of our current place in the history of the Church."

When asked about the highlights of the trip, Fr. Ching noted, "just being around the Sorin Fellows is always a highlight."

dCEC Student Formation Program Manager David Younger said, "One of my favorite parts of working with Sorin Fellows is that they *want* to be formed by their faith and belief in the mission of the University...[the] driven nature of the Sorin Fellows provides even more motivation for me to not only work hard on their behalf to provide numerous opportunities for the fellows, but to also be challenged by their striving for holiness as well."

When asked why pilgrimages are part of student formation, Younger responded, "These pilgrimages provide fellows the opportunity to encounter the rich spiritual heritage of the Catholic Church around the helps Fr. Grove plan his future lectures. After each meeting, group mentors compose reflections that help Fr. Grove determine which topics ought to be reviewed in class. This fall, there are too many students to keep track of, and Fr. Grove required assistance. Farley Hall's rector Tricia McCarthy is taking over this role for Fr. Grove. She told the *Rover*: "I make sure that the questions that Father Kevin is asking line up with what the students' needs are. I also check in with the mentors to see how conversations are going and provide any follow-up support that they might need."

"The questions that the introductory course in theology asks about what it means to be God, what it means to be human, and how it is that God's self-communication might reshape a world to love of God and neighbor, are some of the most important questions that people will have to grapple with in this life," Fr. Grove told the *Rover*. "Our theology requirement puts those questions before students and gives them the intellectual skills and theolog-

world while also still providing for the intellectual heritage made possible through education and discussion and tours."

dCEC Associate Director for Operations Laura Gonsiorek explained that all of the center's programming is made possible through generous benefactors: "These extraordinary individuals and families not only champion the mission and work of the Center more broadly but also recognize that Notre Dame's students are the jewel in the crown of the university and the lifeblood of the de Nicola Center. We were delighted to carry them and their intentions with us on pilgrimage."

In an interview with the *Rover*, sophomore Kathryn Bowers expressed gratitude: "I have been blessed by seeing beauty, visiting holy sites, and having time to pray and reflect on my faith life and relationship with God."

The de Nicola Center continues to host Catholic programming for students throughout the semester, including their annual conference November 10–12.

Madeline Murphy is a sophomore studying music and theology. She is currently battling the post-pilgrimage mystery illness and requests Ibuprofen and prayers. Please send questions or comments to mmurph64@nd.edu.

ical reasoning to address their own predicaments."

Serving as Dunne Hall's Priest in Residence as well as chaplain to the Notre Dame cheer team, the assistant faculty, and the Master of Divinity program, Fr. Grove is a busy man. Nevertheless, he is driven by "Notre Dame's mission to place a special emphasis on those requirements because they are an important part of what makes up a Catholic liberal arts core."

Fr. Grove will teach another super-section of Foundations of Theology in Spring 2023.

Bryce McDonnell is pursuing a mechanical engineering major and, thanks to Fr. Kevin's class, a theology minor. Out of 350 theology minors, Bryce is the only one to have beaten his 3rd-grade teacher in a times table test. If you would like to reach him or want to try beating him in a times-table test, please reach him at bmcdonne@nd.edu

New Approach to Introductory Theology

BRYCE McDONNELL
Staff Writer

Fr. Kevin Grove, C.S.C. inspires freshmen

This fall, Fr. Kevin Grove, C.S.C., is teaching a 240-person section of the university-required Foundations of Theology. Unlike the common experience in large, required courses, freshmen excitedly claim to have deepened relationships with fellow students and inspired a passion for a thorough comprehension of foundational theology through this course.

Last spring, Fr. Grove was given an opportunity by the Department of Theology to teach a larger section of introductory theology to 159 students. Fr. Grove, who joined the department in 2016, appreciated the difficulties inherent in large courses: "I worried that in a large lecture hall, people could feel lost or anonymous," Fr. Grove said. "In order to make a very large room feel small, I divided the

room up to be a map of campus so the freshmen were able to sit with people from their dormitories."

The campus was projected onto Room 101 of DeBartolo Hall and then Grove assigned students' seats based on their dorm's location. Fr. Grove slightly altered the map in order to allow the residents of Carroll Hall to sit inside the classroom. This arrangement created an interactive atmosphere in which all students could become involved, as Drew Balster, a sophomore from Pangborn Hall who took the pilot course last spring, told the *Rover*: "In lectures of that size, you can often feel insignificant or like the instructor doesn't want to get to know you on a personal level. Somehow, Fr. Kevin seemed to get to know almost each and every one of us."

Fr. Grove's initial "super-section" of Foundations of Theology also had an unconventional impact outside the classroom. Through a program called "Conversations of Purpose," students gathered once a week for peer-

led conversations with a mentor in their respective dormitories. The mentor, an undergraduate student who took Foundations with Fr. Kevin in a previous semester, led a 30-minute conversation that applied topics covered in the class during the previous week to their freshman experience.



"Conversation of Purpose" mentors for THEO 10001-04 this semester.
Image by Fr. Kevin Grove, C.S.C.

Balster, a current mentor for freshmen in Pangborn Hall, said, "It's like a theology lab. We put in so much work with the readings in class and take diligent notes; finally being able to actually understand these topics and apply them to our own lives through 'Conversations of Purpose' is eye-opening."

to college, to figuring out how to apply these principles to a non-theology field. I was really grateful talking with kids my age and figuring out how to use this information."

"Conversations of Purpose" not only carries theological discussion from the classroom into dorm communities; it also



Conference Imagines a Post-Liberal Future

LUKE THOMPSON
Politics Editor



Intellectuals gather to propose “another world”

The Restoring A Nation Conference took place at Steubenville University on October 7–8th. The conference, put on by the university's Veritas Center for Ethics in Public Life in conjunction with the Bonum Commune Foundation, sought to explore the idea of “the common good in the American tradition.”

Criticizing “America's liberal consensus”—which participants understood to include both the conventionally-defined left and right wings of American politics—the aim of the conference was to “recover forgotten wisdom” of the American tradition from the “triple foundations of the West”: “Greek Philosophy, Christian Religion, and Roman Law.”

Lectures from such influential intellectu-

als as the Catholic University of America's Professor Chad Pecknold, Franciscan University's own Professor Scott Hahn, and Harvard Law School's Professor Adrian Vermeule ensured that all three of these “triple foundations of the West” were adequately covered.

The conference did not limit itself to an abstract notion of recovery of ideas, though; a great deal of the talks at the conference centered on policy proposals adapted to the current moment. A central theme of the conference was that “another world is possible,” which was fittingly the title of the opening conversation, led by Notre Dame's Professor Patrick Deneen, the University of Dallas's Professor Gladden Pappin, and the conference's organizer, Sohrab Ahmari—a journalist and Visiting Fellow at the Veritas Center.

A discussion between Pappin, Professor Darel Paul of Williams College, and Veritas Center Director and Franciscan Univer-

sity Professor Anne Hendershott focused on family policy. In particular, Pappin pointed to the model created by the government of Hungarian Prime Minister Viktor Orbán as a possible way forward for promoting the good of families through political action in the United States.

Another key policy area that was explored throughout the conference was how the government can use state power to ensure balanced bargaining power in disputes that arise between labor and capital within a market economy. In his keynote address, Ahmari outlined a clearly unfair and coercive situation between an employee and employer in Communist China. He recounted in detail how the employee was forced to work long hours without breaks in poor working conditions for a meager compensation—all of the stereotypical ills suffered by the repressed worker in an authoritarian nation—before dropping the rhetorical bomb that he was

actually speaking about a real-life story that occurred in the United States.

This tricky element in Ahmari's speech—which was referencing the story of New York Amazon worker union leader Chris Smalls—sought to establish his point that private actors can coerce others in much the same way that a government can coerce its citizens. The natural conclusion of such a realization, Ahmari argued, is that the government cannot lessen the level of coercion taking place in a market economy by taking a “neutral” or inactive position in economic disputes.

Though much of the conference fit right in with conventional right-wing American politics—with orthodox Christian ethics acting as the standard on questions of sexuality, the family, and the ends of human life—this pro-union thread from Ahmari and the willingness to involve government in matters such as the promotion of family formation marked a self-conscious split from conventional modern conservative doctrine.

Professor Deneen described the strand of thought promoted by the conference as “not right or left” but about “the politics of the in and the out.” Deneen said that the liberal consensus—rather than being a political orientation itself—represented “the politics of a class,” which “scrambles the categories” typically talked about in American politics. The overall goal of the conference was therefore to reintroduce a “politics oriented to the out.”

Participants in the conference surely did not see this “politics of the out” as an innovation or an intellectual exercise, though. Throughout the weekend, speakers reiterated the idea that this post-liberal approach to politics was rooted in history—including the American tradition, particularly in the New Deal—and was in response to the real suffering of millions of Americans due to the harmful policies of the past decades.

The actual communities affected by the policies that the conference was criticizing and to which

they were proposing alternatives took center stage at the bookends of the conference. In the opening panel, Professor Deneen displayed a slideshow that juxtaposed photos of the city the conference was set in—Steubenville, Ohio—from the 1950's and today. His overarching message was clear: while the United States has continued to advance in terms of gross economic production and the prevailing definition of social progress, many American communities have been harrowed and defeated in the same timeframe. Deneen's conclusion was that it looked as though Steubenville had been defeated in a war, a war fought by American political elites against their own countrymen by means of continual economic outsourcing and cultural depletion. Another slide showed the city of South Bend, with a thriving downtown from the middle of the 20th century on one side and a dilapidated building from the present day on the

continued on pg. 11

Saint Gianna's Daughter Visits Campus

ADAM MORYS
Staff Writer

Dr. Gianna Molla speaks to students about the witness of her parents

Doctor Gianna Emanuela Molla and her siblings are the only living children of a canonized saint. Dr. Molla visited campus on Friday, October 30 for an event hosted by Notre Dame Right to Life to speak about the heroic witness of her mother, St. Gianna Beretta Molla.

St. Gianna Molla, an Italian pediatrician, died shortly after giving birth to Gianna Emanuela in 1962. She was canonized by Pope Saint John Paul II in May 2004. In his canonization homily, the Holy Father presented her as a model of virtue: “The extreme sacrifice she sealed with her life testifies that only those who have the courage to give of themselves totally to God and to others are able to fulfill themselves.”

The event began with a lecture by Fr. Joseph Christensen, the founder of the Franciscans of Mary Immaculate and chaplain of the St. Gianna and Pietro Molla Maternity Home in Warsaw, North Dakota. He spoke about the legacy of Pietro Molla, the husband of St. Gi-

anna. Following St. Gianna's death, Pietro raised the family as a single father while working long hours managing a matchstick company. Fr. Christensen extolled Pietro as an exemplary husband and a model of leadership, sacrifice, and humility for men: “He pushed through, he prayed, he trusted in God's Providence. We need that in men. We need that in marriage and family life.”

Dr. Gianna Emanuela Molla then spoke about the life and message of her parents, St. Gianna and Pietro. She began by reading a letter Pietro wrote to his wife while away on a business trip. The couple frequently corresponded when separated, ensuring a deep bond between them: “Even though mom and dad were thousands of kilometers apart, they were in fact deeply close to each other, thanks to the immense love which united them.”

Dr. Emanuela Molla then described St. Gianna's childhood, which was marked from a young age by a great devotion to the Eucharist and the Blessed Virgin. Dr. Molla said she was most moved by her parents' “deep faith, unwavering confidence in divine providence, and their deep humility.” She continued, “They truly lived the sacrament of marriage as a vocation and as

a path towards holiness.”

During her pregnancy with Gianna Emanuela, St. Gianna was diagnosed with a large fibroma. The doctors offered her mother the choice of a hysterectomy, the removal of the fibroma with an abortion, or the removal of the fibroma and continuation of the pregnancy. St. Gianna

the Lord for everything,” related Dr. Molla. At the age of 92, Pietro saw his wife canonized a saint in St. Peter's Square by Pope Saint John Paul II.

Dr. Molla recognized that holiness is not always easy and often entails great suffering: “My holy parents' lives teach me that the way of the cross is certainly the right way I have to follow to be able one day to

tance of vocation. Before his death, her father told her of the importance of someone in the family spreading the message of St. Gianna: “If I don't do what I try to do, no one can do this on behalf of me. And I think that there is a specific plan of God for each of us even before we are born.”

Dr. Molla hopes to “spread all around the



Image by NDRtL

chose the last option despite being aware of the severe risks involved. Gianna Emanuela was delivered by cesarean section on Holy Saturday, following which St. Gianna fell gravely ill and died within a week.

Following his wife's death, Pietro persevered in raising his family and practicing the Catholic faith: “I remembered that Dad prayed a great deal and continued thanking

attain paradise.” Suffering is uncomfortable and difficult, but “it is the only way which allows us to give a full and complete meaning to our life.” Moreover, the path of the cross can be one of joy when we embrace it with gratitude and “when we see everything that occurs in our life in the light of faith.”

Dr. Molla concluded with a discussion of her mission and the impor-

world the example and testimony and spirituality of my saint-mom and my holy dad, for the hope and encouragement of many souls and to give glory to Our Lord.” Dr. Emanuela Molla assured the audience of her prayers and asked for them in return.

Madeline Murphy, an officer in Right to Life, helped organize Dr. Molla's visit. “I was thrilled with how the event turned

out,” she said. “The crowd was awesome and Dr. Gianna was a wonderful and inspiring speaker.” Murphy also appreciated the emphasis on Pietro's role in leading his wife to heaven: “I especially loved the letters Pietro wrote to his wife Gianna. They showed authentic love and dedication that is necessary in a spousal relationship. Pietro Molla is an excellent example of the type of fatherhood that St. Joseph calls all men to emulate.”

Matt Hansen, a sophomore studying business analytics, was also inspired by the discussion of marriage, family, and fatherhood. He told the *Rover* that Dr. Gianna's message “signifies and highlights the importance of having a strong father, which is something that we are losing today.” Hansen concluded, “To hear and learn about a saint, especially to learn about them personally, makes me want even more to become a saint.”

Adam Morys is a junior from Downingtown, PA 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.



Notre Dame Should Be a Pro-Life Leader

MERLOT FOGARTY 
Staff Writer

Students at a Catholic university deserve support and clarity on the issue

[This article originally appeared in *National Review Online* on October 19]

Few Catholic colleges in the United States remain formally committed to upholding the sanctity of human life. The University of Notre Dame, where I serve as president of Right to Life, is one such institution. However, following a timid statement on the reversal of *Roe vs. Wade* and no subsequent university action or acknowledgment of the Indiana abortion ban, the University's commitment to supporting a culture of life on campus has been disappointing.

Meanwhile, unofficial resources promoting access to abortion have emerged in stalls and class-

rooms around campus. Campus publications cite non-university-recognized organizations to refer students to abortion providers. Faculty members not only openly dissent from the university, but some have been using their positions of authority at Notre Dame to publicly promise material assistance to students seeking abortion, as Alexandra DeSanctis reported last week. Activity of this sort contradicts both university policy and Church teaching.

Notre Dame can and should serve as a model for supporting life on campus to other colleges and universities. To be this example and cultivate a culture of life within its student body requires more than empty statements and fruitless "calls for dialogue." Indeed, an institution that claims to lead the Catholic intellectual sphere in its commitment to life must do more.

As a student on the frontlines, fighting for

what college campuses need in the aftermath of a culture decimated by *Roe*, here are some concrete steps that Notre Dame — and every other college that claims to oppose abortion — can take to ensure a strong culture of life on campus:

In a new era of the pro-life movement, in which the "question of abortion is returned to voters", the University must formally reaffirm its commitment to life and strongly oppose the life-taking procedure of abortion.

Notre Dame news sites and campus centers must cease publishing and sharing pro-abortion pieces and hosting pro-abortion events without sufficient elucidation of Church teaching regarding the grave sin of abortion. Notre Dame must enforce the existing guidelines in the President's Common Proposal to ensure "an appropriate balance among viewpoints is maintained, and, when a significant issue in

the Catholic tradition is touched upon, that tradition should be presented."

With the rapid onset of chemical abortion companies discovering how to circumvent abortion laws, and the threat of chemical abortion on college campuses, Notre Dame must reignite her promotion of the systems of pregnant and parenting resources available to students on campus. The University should fund and place QR code stickers in every bathroom stall on campus that link *updated* pregnancy resources connecting students to *medical professionals* and authentic support.

The University must clarify in its official policy that it is unacceptable for any faculty or staff member to materially assist students in obtaining access to abortion or abortion pills. Further, the protocol response for pregnant students must be formalized and promoted.

Residential staff must be trained by medical professionals on the necessary steps to take if a stu-

dent is found experiencing one of the side effects of the abortion pill or the after-effects of a chemical abortion. Furthermore, staff members should be trained in Project Rachel ministry to be equipped to help post-abortive students heal from the trauma of abortion.

This call-to-action is not meant to merely identify what the university is lacking, but also to give Notre Dame the opportunity and directive to be the model for Catholic institutions committed to protecting students and the sanctity of life post-*Roe*. Supporting life means concrete action which actually maintains Catholic Church teaching, both in statements *and* policy.

This also requires recognizing the new threat to life on campus: abortion pills by-mail. Chemical abortion is coming to college campuses, and students need to be directed to university-trusted sources that direct women to *real* sources of help and support. Too often, dan-

gerous programs in our local communities provide misleading resources, give students easy access to traveling across state-lines, and put individuals in touch with those pushing for abortion access outside of the law. Such threats make it clear that a comprehensive response is necessary to best protect women and their children.

Our vision of a culture of life will require prudent decision-making, a commitment to collaboration, and an abundance of hard work. Notre Dame is more than capable of rising to the challenge, and if it intends to continue leading the country in its commitment to life, we should expect nothing less.

Merlot Fogarty is a junior studying theology, political science, and constitutional studies. If you are interested in Catholic sexual ethics, contact her via merlot.fogarty@nd.edu, she'd love a chance to chat about JPPI's hot takes.

Whistleblower Exposes FBI Malfeasance

ELIZABETH HALE
Culture Editor

Notre Dame alumnus faces FBI retaliation after January 6th Investigation

A well-respected 12-year veteran of the FBI and former SWAT Team member and Notre Dame alumnus was suspended from his position as a Special Agent after filing a whistleblower complaint with the Department of Justice (DOJ).

Steve Friend was moved to Daytona Beach to work child exploitation cases which were, at the time of his move, described as "high priority." However, he was relocated to the terrorism division a few months after arriving in Florida and told that "domestic terrorism was a higher priority" than his previous exploitation cases. In an interview with Sharyl Attkisson, Friend explained the reasoning behind the FBI's decision to move resources away from child exploitation: "If you are able to open up a full investigation for national security reasons, it's no secret that you're

going to have more money thrown at it than you can possibly imagine and without a tremendous amount of oversight."

After working on the Joint Terrorism Taskforce, Friend soon found that the FBI was being "overzealous" in their investigation of January 6th protesters and that the field office was not only in violation of FBI policy but was also possibly violating the Sixth and Eighth Amendment rights of those accused of breaking into the Capitol on January 6th. He brought these concerns to supervisors in late August after refusing to participate in a raid on accused protesters. He told supervisors, "I have an oath to uphold the Constitution. I have a moral objection and want to be considered a conscientious objector."

On September 19th, Friend was escorted out of the FBI field office in Daytona Beach, Florida for his objection, stripped of his gun and badge, and suspended without pay.

The raid was carried out against five men who were accused of rioting at the Capitol on January 6th. Friend, who did not vote for Trump in 2020, realized that he could not avoid participation in the

raid in his current position, and he brought his first complaint over the "irregular" handling of January 6th cases to his immediate boss on August 19th, saying, "It was inappropriate to use an FBI SWAT team to arrest a subject for misdemeanor offenses ... the subject would likely face extended detainment and biased jury pools in Washington, DC."

He explained, "We got into a conversation about what my concerns were ... [The supervisor] expressed to me that I was a domestic terrorism investigator, and it would be inappropriate for me to not want to be involved in a domestic terrorism operation. He said that he wanted to give me the weekend to reconsider that ... and he said that I need to do an assessment of what my future was going to be with the FBI."

Friend explained why he felt that he could not participate in that August 24th raid, "Beyond the fact that the FBI was operating outside of its rules, I felt that there was definitely a harder hand in the way that the arrests were going to be carried out, regardless of the individual's involvement in January 6th. They had been interviewed; there had been

open lines of communication between the FBI and those individuals."

Friend was asked not to return to work on the day of the raid and was labeled absent without leave. Returning the next day from being AWO, Friend spoke with the Special Agent in Charge of the Jacksonville field office. He recounted



Image by Anna Friend

ed their conversation, saying, "She used some choice language about me needing to do some soul searching about my future with the FBI. She said that it appeared to her that I lost faith in the agency and its leadership and that I represented a very fringe belief about the events of January 6th not needing the heavy-handedness that the FBI was treating them [with]."

On September 19th, Steve Friend arrived at

work and was met with a group of supervisors and security personnel. His security clearance having been revoked, he was escorted off the premises. They handed Friend a list of grievances, which included his unwillingness to participate in the January 6th investigation and an accusation of "improperly accessing material from the FBI's 'red side,' which is the classified side," though all information Friend accessed was unclassified and taken from the employee handbook.

Friend's wife, who is a Ukrainian immigrant, had her Facebook account suspended after identifying herself in a private message. The group "Moms for Liberty" reached out to Anna Friend to show their support after the whistleblower news broke. She responded to that message, identifying herself as "Steve Friend's wife."

Thirty minutes later she received a message that her account had been suspended, and Facebook did not respond to her appeal.

Friend, who graduated in 2006 from the University of Notre Dame with a degree in Accounting, was well respected in both his dorm and in the larger campus community. Fr. R.M. Vierling, for-

mer rector of Morrissey Hall where Friend lived, tweeted on September 22, "This young man was on my hall staff at the University of Notre Dame. You will not meet a finer, more ethical gentleman than Steve Friend. I have no doubt as to the veracity of what he has brought to light." Continuing, "If you knew the man in question, you would find him to be very sober, not given to exaggeration, certainly not one to make false statements, nor desiring to be 'page one.' His character is impeccable."

Elizabeth Hale is a sophomore studying political science originally from Northville, MI. She would enjoy exposing high levels of corruption, should the opportunity present itself. In the meanwhile she is content going for walks around campus and taking pictures of changing leaves. She can be reached at ehale@bcc-nd.edu.



It behooves a watchdog to bark. Good, Rover.



Keeping *du Lac*

MERLOT FOGARTY
Staff Writer

opinion

Investigating the university's approach to sexual conduct

The University of Notre Dame's policy on sex is summarized succinctly in *du Lac*, Notre Dame's guide to student life and standards of conduct: "The University embraces the Catholic Church's teaching that a genuine and complete expression of love through sex requires a commitment to a total living and sharing together of two persons in marriage. Consequently, students who engage in sexual union outside of marriage may be subject to referral to the University Conduct Process."

Notre Dame purports to be a leader in forming its students in the Catholic intellectual tradition. The first of its five institutional goals is to "ensure that our Catholic character informs all our endeavors," its mission statement includes a dedication "to the pursuit and sharing of truth for its *own* sake." The *Rover* talked to students outside of LaFortune Student Center to get a clearer picture of how well the Catholic sexual ethic is taught to the student body.

Many students expressed confusion when reading the policy: "It just happens so often that I'm kind of surprised," one senior

said, attributing his lack of awareness to the fact that the policy isn't enforced. "I think back to my freshman year, and my roommate and his girlfriend would sleep together 2–3 times a week," he recalled. Other students conveyed discontent with the policy, "even idealistically it's not something that should be enforced by an institution. Not all that is immoral ought to be treated as if it were illegal," said a sophomore from Siegfried.

"Honestly I don't think it's really stopping anything ... the fact that we have [the policy] does not say that it's *not* going to happen, it just says that people are going to be more secretive about it. And unfortunately with the university taking this stance, there are less 'safe sex' options," argued a freshman.

A junior from O'Neill who "personally [is] not a religious person at all" but "likes how chill Notre Dame is about people not being Catholic" had heard about the "sex policy" before speaking with me. He called the policy "meaningless," and merely an attempt by the administration to show its "target audience" that they are "good Catholic people."

Many students "assumed" there was a rule such as this, but they had no idea the University provided free STD and pregnancy testing, mandated by Title IX laws, or provided support to pregnant and parenting

students. Likewise, they failed to recognize any instance in which Notre Dame supported its policy through instruction on the Catholic understanding of sex and procreation.

In an interview with the *Rover*, Dr. Abigail Favale, expert on the Catholic perspective of women and gender and recent hire at the McGrath Institute for Church Life, said, "Students at a Catholic institution should be exposed to the 'why' of Catholic sexual teaching—not so they can be indoctrinated, but so they can encounter a different way of seeing sexuality and the human person than what is offered in the broader culture. Most people assume they know what the Church teaches, but I'm guessing few know why she teaches it."

While most students strongly disagreed with punishing those who are having sex on campus, a majority supported implementing at least some part of the Church's teaching into the curriculum to instruct students on why Notre Dame has such a rule. Many were confused why Notre Dame has a policy that isn't backed up with any positive action from the university.

Junior Dane Sherman observed: "I think there is something fundamentally broken with how young people are sexually relating with one another right now ... A lot of young folks are having sex to feel connected to others and to try to form intimacy, but a lot of times that isn't the some-

thing that is satisfying that deep hunger for intimacy."

Senior Emily Major spoke similarly: "There are plenty of people on campus who are Catholic and still have sex. I think the problem that we're facing here on campus ... [is] a lack of understanding of what sex really is."

Currently enrolled in Professor Tim O'Malley's *Nuptial Mystery* theology course, Major recalled their discussions: "Consent isn't enough. If you are going to engage in the sexual act, something so intimate, then a recognition and honoring of the whole person is required, not just a distillation of the person to a sexual being."

Professor O'Malley's syllabus covers topics which he believes "most address [the students'] existence." Asking questions like: "What is the nuptial bond? What is consent? How does the mundane quality of family life sanctify the cosmos?" O'Malley sets students, "who accept and those who vehemently reject ecclesial teaching" into dialogue with one another.

Another freshman currently enrolled in the *Moreau First Year Experience* noted that the university's only official discussion of the topic, which occurs in this class, focuses exclusively on consent. "It's the lowest bar that people should be able to reach ... it's not enough," he said.

O'Malley told the *Rover*, "Consent unto itself is insufficient. It's a legal term. There has to be a positive proposal about the nature

of human relationships. As a Catholic university, we can admit that we are created in the image and likeness of God ... At Notre Dame, we can propose a way of communion relative to human sexuality that is distinct from our peer institutions."

As one student said, "it's the university's duty to educate people on the fullness of what she teaches. The university's whole aim is the formation of its students—not just their minds, but also their hearts—in the Catholic tradition. This is one of the most beautiful parts of the Catholic tradition—that we have this full picture of what it is to be human, what it is to be a sexual being."

Catholic theology offers a rationale for its rules and doctrine, a rationale according to Favale, that is "profoundly beautiful and affirming" of the dignity of our personhood. As pointed out by some of the most prominent names at Notre Dame, without challenging hookup culture, without instruction on the profound beauty of marriage, and without a deeper understanding of the nature of sexual relations, students are unaware of the 'why' behind the rules and policies. The common good promoted by the university fails to be practiced.

As the Catechism of the Catholic Church says, "sexuality, by means of which man and woman give themselves to one another through the acts

which are proper and exclusive to spouses, is not something simply biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and woman commit themselves totally to one another until death" (§2361).

Notre Dame's Catholic identity requires adherence to these words of the Catechism—both in policy and in the formation of hearts and minds on campus. As students and faculty revealed, reforming sexual education at a Catholic university does not require embracing modern sexual practices, but rather, cultivating an understanding among its students of the truth behind Catholic teaching, the dignity of the whole human person, and what it means to truly love another human being.

Merlot Fogarty is a junior studying theology, political science, and constitutional studies. If you are interested in Catholic sexual ethics, contact her via merlot.fogarty@nd.edu; she'd love a chance to chat about JPPI's hot takes.

Who's Who at Notre Dame: Anne Tharp and Alec DeCocker

JANEY OLOHAN
Staff Writer

A conversation with two Notre Dame groundskeepers

The University of Notre Dame is home to 9,000 students and boasts 1,250 acres with incredible foliage, rippling lakes, and the iconic golden dome with Our Lady atop. Notre Dame's beautiful sprawling quads, Gothic architecture, and robust traditions have made it the top tourist destination in Indiana. Travel and Leisure Magazine rated it as the third most beautiful college campus in America.

None of this grandeur would be possible, however, without the groundskeeping crew that oversees campus and works constantly to keep Notre Dame pristine for its students and visitors. Two members of the crew, Anne

Tharp and Alec DeCocker, spoke with the *Rover* about their time working here at Notre Dame.

Anne Tharp is a native of South Bend and an integral part of the Notre Dame groundskeeping community.

Immediately after high school, Anne chose to start working on campus, following in the footsteps of her brother, mother, and grandmother who all worked in various roles at the University. 36 years later, she says, "It's the best job in the whole world if you ask me."

The daughter of an avid Notre Dame football fan, she grew up near campus and fell in love with the school at a very young age. She now works on the flower crew and makes sure that campus is blooming year round. At least four times a year, she works with her crew to plant and maintain the beds, making sure to switch out and

plant the flowers that will bloom later on. Recently, she planted the tulip bulbs which will make an appearance in the spring.

"I design and plant all of the planters," Anne said. "I think we have 36 of them around cam-



Image by Michael Fernandes

pus that we do. Other than in the wintertime, we're doing flowerbeds."

"It's very fulfilling to me," she continued when asked about her work, "It's very fulfilling to see all our hard work pay off."

Her hard work certainly

shows. Not only is campus itself a vision, with its perfectly kept beds and flowers at every corner in the springtime, but people will often stop and talk with the groundskeeping crew, telling them just how beautiful campus is and thank-

ing them for their work. Alec DeCocker also works in groundskeeping on campus, and he spoke at great length about his love for all things Notre Dame: "I started working at Notre Dame when I was 18," he said. "I always

enjoyed Notre Dame, the culture, the tradition, and just the atmosphere, so I wanted to do my part and try to pitch in at ND and do anything I can."

Alec's love for Notre Dame is what motivated him to work here, he explained. He began working on campus in 2017 at St. Michael's Laundry and then switched to landscaping in 2020, where he has worked since. Currently, Alec works all around campus, trimming the bushes, blowing leaves, moving snow, and more.

"It's hard work," Alec says, "But it's well paid off."

When asked if students ever interact with the landscaping crew, Alec says students and visitors constantly compliment him on his work when they see him around campus.

"I get so many thank yous and compliments while I'm out there; they make sure my work is appreciated, and that's what I enjoy most about my job, just to see the smile on

people's faces when they walk through campus."

Alec says he doesn't see himself ever leaving Notre Dame because of his love for the University and the incredibly welcoming environment amongst his managers and coworkers.

"I can't imagine a better place to work for."

And Notre Dame certainly would not be the same without these groundskeepers caring for its magnificent campus. *The Architectural Digest* confirmed this, stating that at Notre Dame, "everything on the grounds works in harmony to create a place as beautiful as it is educational."

Alec agreed, saying, "We work at this beautiful campus, and I think sometimes we take that for granted."

Janey Olohan is a junior studying political science from Warrenton, VA. If you can't find her in McGlinn Hall, you can contact her at jolohan2@nd.edu.

*Pippin*
continued from front

around. Buranicz's minimalist staging (only blue mats were used for the set) also provided many opportunities for light-hearted comedy. There was particular levity and glee at the performances of a real puppy and a stuffed duck.

The show was very well-cast, boasting a veteran crew of actors. Evelyn Berry performed the Leading Player's role quite well, capturing both the dazzling and sinister sides of her character; Timothy Merkle put on a hilarious performance as Charlemagne, and his improvisational talent shone; Kate Turner's Catherine was incredibly endearing, persuasive, and tender.

While every actor deserves a paragraph of lauds, Carlos Macias' performance in particular should be noted. Macias was faced not only with the daunting task of

playing the leading man; he was also faced with a quite demanding role as a singer. The show's music asks much of Pippin, and Macias more than rose to the occasion. His musical performance elevated the show, and in a story about fleeting pleasures, he gave the audience something really beautiful to enjoy.

At the "meta level," however, the show takes on a more provocative and sinister tone. The show is narrated by the Leading Player, who acknowledges that the musical is simply a show put on by actors. She is supported by the other players, who together make up the ensemble and happily perform what the Leading Player directs. The Leading Player tells the audience that this is Pippin's "first time playing the role." Throughout the show, the Leading Player coaxes a despairing Pippin onward to continue trying each new lifestyle. The show's sinister side

shows when the Leading Player comes into conflict with the "player" playing Catherine. When Catherine really falls in love with Pippin, the Leading Player eerily interrupts the scene and harshly reminds her that her role is to be a nag, not to fall in love.



Image by Maggie Murray

A new struggle is introduced and comes to a head with the finale. In the Leading Player's mind, this great cyclical show should end with the leading man leaping into a fire from a great height and perishing spectacularly. But this time, Pippin and Cath-

erine refuse to play their parts as prescribed by the Leading Player any longer. The Leading Player, furious, shuts down the production, turning the lights off, removing costumes, even yelling at the pit orchestra to cease playing. The musical's ending,

which has gone through various iterations, was of particular interest to Buranicz. The final moment of the show is critical to its overall message. The most popular ending features Theo (Catherine's son) returning to the empty stage. The Leading Player comes

out again, the lights raise, and it is implied that Theo falls into the same cycle as Pippin, thus allowing the show to "go on." However, other endings have also circulated, and Buranicz was firmly convinced that *Pippin* was well-suited to a more Catholic message. He said, "What was really nice about this show in particular, especially as compared with [*Rosencrantz and Guildenstern*], was that the message I wanted to put forth was already intrinsic to *Pippin* as written, which is surprising since it came out of the counterculture of the 60s/70s. My task was how to highlight it and bring it forth with a Catholic bent."

Buranicz's ending did feature Theo wandering back onstage and the players eerily crawling back to meet him with creepy smiles. However, at the last second before the lights cut out, we see Theo turn his back on the Leading Player and return

to his parents. On opening night, Theo's decision was met with gasps of relief and enthusiastic applause. Buranicz's direction in this moment changed the entire show. If Theo accepts the Leading Player's offer, then the show offers a rather damning philosophy about man's inability to be redeemed or to change his ways; it becomes a nihilistic cycle which never ends and in which sons never learn from the sins of the father.

However, Buranicz's take offers a breath of hope. Perhaps sons can learn from their fathers; perhaps there is an alternative to damnation; perhaps man can be redeemed, if only he has eyes to see.

James Whitaker is a graduate student with the theology department. He had auditioned for the role of "Otto the Duck," but was rejected. If you would like to see his audition tape, email jwhitak5@nd.edu.

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Post-Liberal conference

continued from pg. 8

other, the implication that the area had suffered a similar warlike devastation as Steubenville.

While the historical setting of the conference's exploration of post-liberal politics was established by this emotional opening, it was the final keynote lecture delivered by Ohio GOP Senate candidate J.D. Vance that provided the most vivid presentation of the future imagined for these communities. Integrating recent personal encounters with depleted Ohio communities on the campaign trail with broader statements about what is needed to create a successful political movement, Vance gave a rousing speech that ended in several extended standing ovations. Talking with the authority of one who may be soon actively involved in the policy decisions of our nation, Vance spoke about the need to continually build institutions with

this new vision at heart in order to counter the established power of the liberal consensus the conference was fighting against.

Reactions to the conference have been numerous, including a criticism of the participants as "Pro-life New Dealers"—a label that Ahmari and others latched onto positively. Given the controversy whipped up by the conference and the participation of high-profile academics and political figures, the debates raised by the Restoring A Nation conference seem likely to continue beyond Steubenville.

Luke Thompson is a junior from Flagstaff, Arizona majoring in Program of Liberal Studies, political science, and theology. Seeing the Appalachian Mountains for the first time during his trip to Steubenville, he was impressed by their beauty but would like to stress that they would hardly qualify as hills by his Western standards. Reach out to him at lthomps7@nd.edu with any questions or comments.

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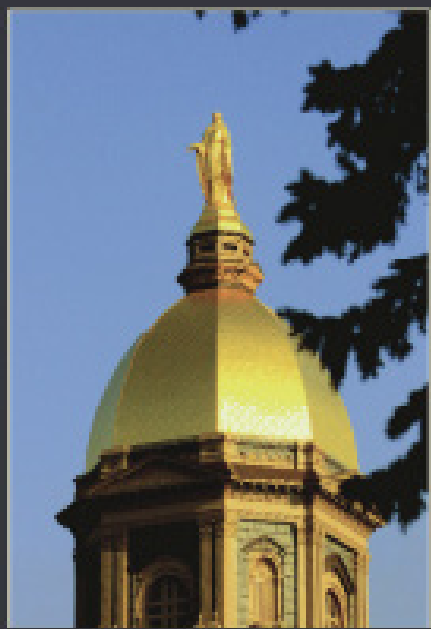
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Our Lady of Life

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