

THE IRISH ROVER

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Notre Dame Mandates Bivalent Booster for Students

LAUREN DOUGLAS
Social Media Coordinator

Students express concern over new requirement

Dr. Edward P. Junkins, Director of University Health Services, informed students via email of updated COVID-19 vaccination policies, which mandate the bivalent booster for all students by March 1, 2023. After that date, a hold will be placed on non-compliant students' accounts, making them unable to register for classes for the fall 2023 semester.

The November 14 email stated that "a high rate of vaccination is critical to combat COVID-19" and asserted that the university's existing vaccination requirement is the cause of "extremely low case rates throughout the fall semester."

The bivalent booster mandate comes on the heels of mandates from various peer institutions, including Harvard University, Yale University, and Fordham University.

The mandate applies to undergraduate, graduate, and professional students, including students studying virtually or doing research remotely but does not apply to faculty or staff. Tyler Castle, a second year *continued on pg. 4*



Image by ND RtL

Notre Dame Students Attend March for Life in Washington D.C.

MATTIE LOSSING
Staff Writer

Annual tradition resumes for the first time since 2020

Notre Dame students embarked on a pilgrimage to the annual March for Life in Washington D.C.—representing the university's continued commitment to upholding the sanctity of human life—for the first time since 2020. The march's 50th anniversary was also its first since the overturning of *Roe v. Wade*, which re-

turned the issue of abortion to the state level.

In the aftermath of *Roe*, some students questioned the necessity of attending a march at the national level. The Notre Dame March Team—responsible for facilitating the university's attendance at the march and comprised of members of Notre Dame Right to Life and the de Nicola Center for Ethics and Culture—grappled with this challenge. March Team leader Bridget Arbuckle noted, "The main challenge was educating people about why it was still important to go to the National March for Life in light of the *Dobbs* decision."

Overwhelmingly, however, students understood the purpose of the national march and, as host to the largest pro-life organization on a college campus, the significance of Notre Dame's attendance. As junior Janey Olohan explained, "Especially now, it is essential to keep the pro-life message alive through the March for Life ... setting an example for people everywhere." Freshman Theo Austin further stressed, "The focus [may have] changed from the courts to the legislators, but the mission has not changed."

The march itself maintained many elements constitutive of its past

occurrences, while enacting key changes in recognition of the movement's shifting focus. The pre-march rally was headlined by actor Jonathan Roumie of the internationally-renowned T.V. series *The Chosen*, and although Olohan observed that attendance at the march "seemed much smaller" than in past years, she was struck by the overwhelming number of "young people." The march route's ultimate destination was shifted from the Supreme Court to Capitol Hill, and senior and first-time march attendee Blake Perry "was impressed *continued on pg. 5*

Notre Dame Remembers Benedict XVI

PAUL HOWARD
Religion Editor

Campus community reflects on life and legacy of Joseph Ratzinger

Had Fr. Ted Hesburgh, C.S.C. had his way, Joseph Ratzinger may have added "professor at the University of Notre Dame" to a C.V. which came to include such positions as peritus (i.e., theological advisor) at the Second Vatican Council, Archbishop of Munich and Freising, President of the International Theological Commission, Prefect of the Congregation for the Doctrine of the Faith, and 265th Pontiff of the Catholic Church.

As Fr. Hesburgh recalled to the *South Bend Tribune* after Benedict's election, "[in the 1960s] I was searching around the world for an up-and-coming theologian." Impressed by the young Joseph Ratzinger, Hesburgh wrote to him, offering a position in the theology department at Notre Dame. "He wrote back, 'I'd love to come, but I don't think my English is good enough yet,'" Hesburgh said.

Professor John C. Cavadini, former chair of the Department of Theology and Director of the McGrath Institute for Church Life, though never *continued on pg. 6*

Notre Dame Hires Assistant Provost for Academic Diversity

W. JOSEPH DEREUILL
Editor-in-Chief

Keona Lewis joins faculty from position at Georgia Tech

Keona Lewis is joined Notre Dame as associate provost for academic diversity February 1. Notre Dame News announced the hire on January 5.

The announcement states that "Lewis will oversee the vision, strategy and community-building programs for academic di-

versity and inclusion," noting that she "will also hold an appointment as assistant professor of the practice in Notre Dame's Center for Social Concerns."

Lewis joins Notre Dame from her previous position at Georgia Tech as associate director for Institute Diversity, Equity, and Inclusion (IDEI) Research and Evaluation. According to the IDEI website, "Her current research interests include ethnicity and education, with specific concentration on African Amer-

ican identity construction and academic and professional aspirations."

Another bio on the Georgia Tech IDEI website from 2017 states that Lewis "holds a master's degree in criminology and Ph.D. in applied anthropology focusing on the social construction of race and its effects on both education and crime."

At that time, her research interests included "ethnicity, education, and the school-to-prison pipeline with specific interest in *continued on pg. 5*

Political Donations From Notre Dame Employees

LUKE THOMPSON
Politics Editor

Donations decrease in 2022, twice as much go to DNC over GOP

In the 2020 election cycle, Notre Dame employees donated nearly twice as much to Democratic candidates and committees as they did to those of Republicans: \$58,000 to \$29,000, respectively, per data from OpenSecrets—a nonpartisan political research group that focuses on

tracking money in politics.

These totals mark a sharp decline from the \$610,000 in political donations by Notre Dame employees in 2020. And it significantly narrowed the partisan discrepancy: in 2020, Notre Dame faculty donated nearly \$420,000 more to Democratic candidates and committees than to those of Republicans.

In fact, the proportion of dollars flowing to Republicans in 2022—despite favoring Democrats by nearly a factor of two—was an all time high. Though much more

money was directed at Democratic and Democratic-affiliated campaigns and committees from university employees in 2022, the largest recipient overall was the GOP-aligned Women Speak Out PAC of the nonprofit organization, Susan B. Anthony Pro-life America, which received \$40,000 from university employees in total. Democratic donations were more often directed toward national campaign committees and high-profile candidates across the country, while *continued on pg. 8*

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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.

**"The position that Christianity assigns itself in the history of religions is one that was basically expressed long ago: it sees in Christ the only real salvation of man."
— Pope Benedict XVI, *Truth and Tolerance***

Interfaith Confusion

NICO SCHMITZ
Managing Editor



Notre Dame's character as a Catholic academic community presupposes that no genuine search for the truth in the human or the cosmic order is alien to the life of faith," declares the university's mission statement. It then concludes, asserting, "in all dimensions of the University, Notre Dame pursues its objectives through the formation of an authentic human community graced by the Spirit of Christ."

In mission and history, the university clearly is committed to truth and an authentic human community in Christ and his Church. As a Catholic university, Notre Dame is committed to truth for its own sake and forming a community that is oriented towards making God known, loved, and served.

In recent months though, a submission of the Catholic identity to prevailing relativistic trends has been seen in the explicit promotion of other faith traditions through social media and public displays of the university. Twice over the past two months, the official University twitter posted a celebration of other faith traditions. The post reads, "we are also working to ensure those faiths are supported and celebrated."

The article attached to the tweet cites Mahan Mirza, executive director of the Ansari Institute for Global Engagement with Religion, who argues that scholars from various traditions, especially Islam, are interested in Notre Dame merely because it is a place that grapples with questions that have a deeper meaning. Mirza redefines the university's mission, stating, "At the University, we have a clear mission that education is enriched by bringing a plurality of voices to the table."

His argument is partially correct. The Notre Dame mission statement emphatically defends the need for the exchange of ideas and exploration of the entirety of human tradition and culture, claiming that "the intellectual interchange essential to a university requires, and is enriched by, the presence and voices of diverse scholars and students." But Mirza supplants this focus on diverse scholars and students with promotion of other faith traditions for diversity's sake alone.

The next sentence of the mission statement reads, "The Catholic identity of the University depends upon, and is nurtured by, the continuing presence of a predominant number of Catholic intellectuals." The statement later makes clear that diversity is meant to support the Catholic identity: "The University welcomes all areas of scholarly activity as consonant with its mission, subject to appropriate critical refinement. There is, however, a special obligation and opportunity, specifically as a Catholic

university, to pursue the religious dimensions of all human learning".

Undeniably, scholars and community members of other faiths can and ought to be respected in the Notre Dame community. As stated in the Catechism, respectful dialogue between faith traditions is encouraged both for personal profit and to spread the Good News to those in error (CCC 856). The question, then, is whether the university can, in good faith, *celebrate* other faith traditions.

By celebrating other faith traditions on campus and in public messaging, the university inherently shifts the Catholic anchoring of its mission to a simple pursuit of any questions regarding faith or any individual's truth claim, reducing the Catholic position of the school to mean support for meaningful questions rather than the truth of the Catholic faith.

The muddled environment created by such celebration was further displayed in the popular Notre Dame Alumni Association daily video series called "Sacred Stories: A Daily Advent Journey." This year, Ryan Harris, a former Notre Dame football player, was featured in a Sacred Story to describe how Notre Dame made him a better Muslim. Harris' message of how he experienced respect and dialogue while on campus as a Muslim student is certainly worth valuing and appreciating. In fact, Harris claims that as part of the Notre Dame community his witness of fasting during Ramadan led many of his Catholic peers to

take up fasting as part of their lives of faith.

When this video is viewed in context, however, its problems are illuminated. Its placement in a series of devotional reflections to help faithful Christians prepare their hearts for the birth of the Son of God is erosive and only creates confusion regarding the contents of the Catholic faith. Including Islamic witness within a series on Advent reduces the season from preparation for the Incarnation and Second coming of Christ (which is completely antithetical to Islam) to simply being a few weeks of the year dedicated to general reflection.

Around the university, the question of interfaith dialogue and tolerance continues to be examined. In just the past few weeks, the university has announced the creation of a new Interfaith Notre Dame Initiative that will launch on Earth Day 2023, as well as the creation of a new Global Religious Observances Holiday Calendar that students can add to their preferred scheduling system.

For guidance on these issues, we would do well to turn to Pope Benedict XVI in memory of his life of service to the Church and his legacy of reasoned, charitable, and thoroughly Christian engagement with other faiths.

In his well-known book *Truth and Tolerance*, Benedict writes, "The dominant impression of most people today is that all religions, with a varied multiplicity of forms and manifestations, in the end are and mean one and the same thing ... The man of today will for

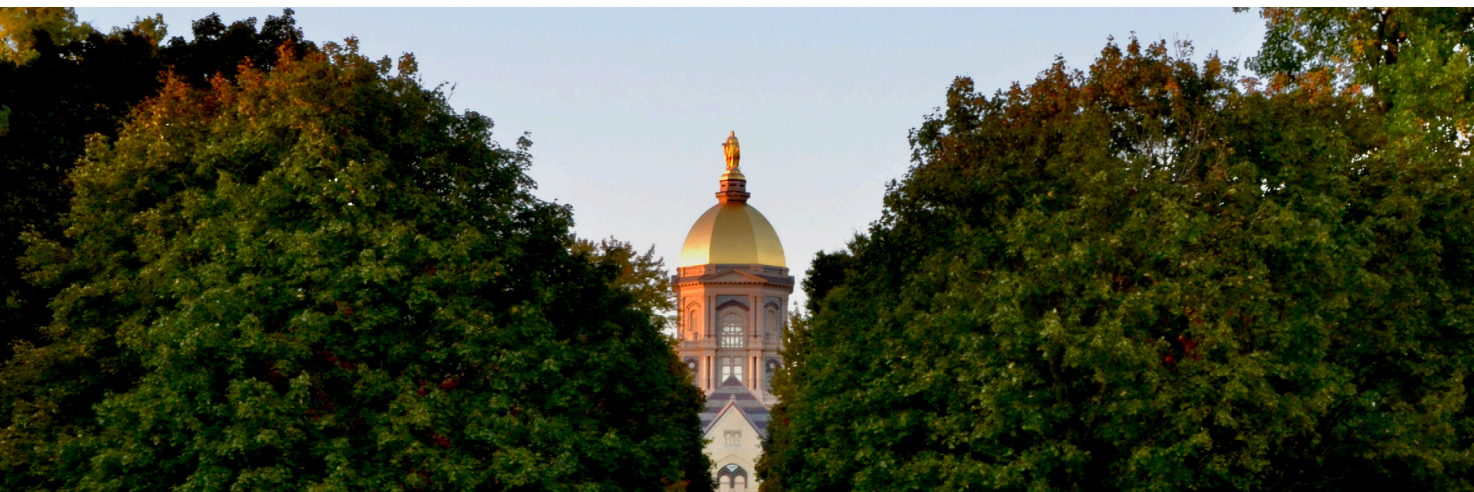
the most part scarcely respond with an abrupt No to a particular religion's claim to be true."

In further explanation, Pope Benedict adds that the relativistic approach to religion when all beliefs are treated of equal use, religion becomes of no use and people actually find themselves less free. He summarizes this claim, "By treating all content as comparably valid and with the idea that all religions are different and yet actually the same, you get nowhere."

Acknowledging the necessity for dialogue and the pursuit of truth in modern society, Benedict closes his book by stating that first and foremost when questions of God become separate from questions of truth, man loses his complete freedom.

In a time where the university already struggles to articulate the truth of the Catholic faith on the most basic level, turning towards other religions as the source for further formation and knowledge will likely only add to confusion. This message from Pope Benedict should form and guide the university's approach to the questions of tolerance and modernity for Christians today. Notre Dame ought to serve as the model of participating in inter-religious dialogue while never compromising on the truth that Catholicism is the only complete expression of divine revelation.

Nico Schmitz is a junior in the Program of Liberal Studies from Pasadena, California. When not watching Dodger baseball or trying to catch up on his readings, he can be found studying in Baumer Hall. Contact him at nschmit2@nd.edu.





John Finnis at Notre Dame through the Eyes of a Frequent Visitor

SANTIAGO LEGARRE
Faculty Advisor



[Editor's note: Finnis was made Commander of the Order of the British Empire by King Charles III in January.]

As I studied for my Jurisprudence class in the last year of Law School, back home in Argentina, a friend put in my hands a thick, orange book titled *Natural Law and Natural Rights*. Even though I did not understand much of what I read, I was fascinated by the circumstance that the author, John Finnis, was a Catholic who wrote high-level scholarship in English—an unusual, forceful combination, then, and now. I decided that I would try to find the author of the or-

ange book and that I would study under him—easier said than done, especially in those pre-email days.

My hero, I found out, was in Oxford: the Arcadia of Charles Ryder in *Brideshead Revisited*. I applied for graduate studies there, but my application was unsuccessful. I was devastated. Professor Finnis, with whom I was now in touch by letter, said I might want to try again the following year. In order to improve my future chances, I decided to spend some time working with Finnis, writing a fresh essay for Oxford under his supervision, with a view to a new application. He agreed, but asked me: “Why don’t you come to Notre Dame? I will be there, not in Oxford, next semester.”

Believe it or not, this was the first time I heard the name “Notre Dame,” to describe an American university, pronounced in that peculiar way of pronouncing “Notre Dame” in English. I knew nothing whatsoever of the school that I came to love so dearly—but I ended up there, for one Fall Se-

mester in 1997, as an indirect effect of a failure in my application to Oxford.

After a couple of days on campus, Professor Finnis took me out for lunch to the old Oak Room Cafeteria. He asked me what my first impressions of South Bend were. I mentioned that I liked the sunny weather. It was late August. He smiled mysteriously ... That smile came to mind later, when I learnt about the lake effect, the Perma-cloud, and the never-ending snow.

That period in Professor Finnis’s life was shortly after he had come to occupy the Biolchini Family Chair at the Notre Dame Law School. When I first visited, he was finishing his fifth book, *Aquinas: Moral, Political, and Legal Theory*, to be published in 1998 by Oxford University Press. I was so excited with that project that I managed to persuade one of his colleagues (Finnis’s friend, Professor Gerry Bradley), to start a reading group with interested faculty members. We met once a week with the author of the manuscript and

discussed with him each of the future book’s chapters. For me, as a young guest, it was a great privilege.

I came again to Notre Dame eight years later, in Spring 2005. Sadly, Finnis was not on campus during my short visit. By then, I had finished my graduate studies—there was a second application to Oxford and, surely thanks to Notre Dame, this time it was successful. Several of my old friends were still at the Law School. I also met new people, such as Professor Rick Garnett [editor’s note: Professor Garnett is a Faculty Advisor for the *Rover*], who would become crucial in my future connections with the school. I told them of my interest in doing some kind of visiting-teaching at Notre Dame one day.

In 2010 I taught a short course on “Comparative Constitutional Law” at Valparaíso University Law School. (This school later disappeared but I promise that wasn’t my fault.) My friend Zak Calo taught at Valpo, and one day we drove together from Valparaíso to South Bend.

We met for coffee at the brand new Eck Commons with Rick Garnett, who was then a mutual acquaintance. I reiterated to him my interest in teaching a short course at his school and told him in more detail my story with Notre Dame. Finnis was in Oxford when I visited that time, but I informed him by email of my visit. Shortly after, he wrote a letter to the relevant associate dean, recommending me for “Comparative Constitutional Law” as a Visiting Professor.

I first taught a short course at the Law School in 2012. It was, as a friend then told me, an instance of delayed gratification and, although I accepted the offer immediately, the path forward was also not easy. Because the courses I was more prepared for (“Comparative Constitutional Law” and “Law and Morality in Contemporary Jurisprudence”) were taken that year, I was asked if I could do, just this one time... “Law and Investment in the Americas”! Such was the extent of my desire to recon-

nect with Notre Dame that I immediately prepared a course on a topic about which, until then, I was rather ignorant.

The course must have gone reasonably well, as I was invited in subsequent years. I always timed my visits from Argentina so as to overlap on campus with Professor Finnis. Each time I came, it was a delight to spend more time with him, as in South Bend.

In 2020, Professor Finnis retired and is now Biolchini Family Emeritus Professor of Law. He has since come to Notre Dame only once, for a short visit, so if I get invited again to teach one of my short courses he shall not be around the way he formerly was. Still, the University of Our Lady remains for me a powerful reason to return whenever I get a chance. In one way or another, Finnis, his friends, and his natural law teachings are somehow alive in this blessed place.

Santiago Legarre has been a Visiting Professor at Notre Dame Law School since 2012, and a longtime friend of the Irish Rover.

Code Red Initiative Launched

MARY RICE
Campus Editor

Student Government supplies menstrual products across campus

Notre Dame Student Government hosted a celebratory kickoff event on Tuesday, January 24, following the enactment of the Code Red initiative in which public women’s restrooms across campus

were supplied with menstrual products. Situated within the eighth annual Walk the Walk Week, the kickoff event had tabling in Duncan Student Center as well as giveaways of chocolate and “education” resources to the student body, as billed in the Stu-

dent Government email.

This event marks the completion of the goal of the Lee-Stitt platform that sought to “support and encourage swift implementation of the Office of Building Services’ provision of free menstrual products in all buildings on campus.”

Sisy Chen, Director of Health and Wellness within Student Government, told the *Rover*: “Code Red aims to bring free menstrual products (pads and tampons) to all high-traffic bathrooms on campus. Our goal, as ND Student Government, is to ensure

that every student feels safe and comfortable on campus, and part of that is working to provide free, easily accessible period products around campus in the case of an emergency. We want to make sure that no student should have to

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Walk the Walk Week Promotes Diversity and Inclusion

KATHRYN BOWERS

Staff Writer

Different parts of the university collaborate in Week's eighth year

The eighth annual Notre Dame Walk the Walk Week (WTWW) ran from January 19–27, shortly following Martin Luther King Jr. Day.

Fr. John Jenkins, C.S.C., and the President's Oversight Committee on Diversity and Inclusion launched the first WTWW in 2016. The week has traditionally begun on Martin Luther King Jr. Day and has included a prayer service (though it was a video in 2021 because of the pandemic).

Moreover, four previous years have included at least one Mass. Previous years have also included programming at the Snite Museum of Art—this year, the Snite offered virtual content for WTWW. Five of the years, including this year, included a Unity Summit for university faculty and staff.

This year, the WTWW Prayer Service was held for the first time in the Basilica of the Sacred Heart. An Ecumenical Prayer Service for WTWW was planned to be held there in 2022,

but was postponed due to the pandemic and not rescheduled. Fr. John Jenkins, C.S.C. opened and closed the service with prayer; the Gospel passage read during the service was Luke 18:1-8, in which Jesus, through a parable, instructs his disciples to be tenacious in their prayer.

Most Reverend Michael Bruce Curry, Presiding Bishop and Primate of the Episcopal Church gave the sermon at the service. He said to those present, "For the God who made us, the God who created all that is, the Bible says this God is love ... and our lives can be lived in the power of that love ... until one day, that love shows us how to join hands as the fellow children of God." After the service, those present were encouraged to light a candle and put it by the statue of Jesus outside the Basilica and go to a reception in the Main Building.

Ann Firth, Vice President and Chief of Staff to the President shared with the *Rover* that "The President's Office plans and sponsors the keynote events—this year, the lecture by Natasha Tretheway, the campus-wide service project to assist the homeless, and the annual WTWW Prayer Service." She explained that the office encourages other en-

tities on campus to organize programming "that will advance the university-wide conversation as we seek to live out our ideals ever more fully as a community. We hope everyone—students, staff and faculty—will participate in this important work, not only during Walk the Walk Week but every day. As Fr. Jenkins has said, 'either we are all Notre



Image by Kroc Institute

Dame or none of us are."

Connecting WTWW to Notre Dame's Catholic identity, Firth quoted a paragraph from the USC-CB's Pastoral Letter *Open Wide Our Hearts: The Enduring Call to Love - A Pastoral Letter Against Racism*. Firth expressed that "As the bishops articulate so beautifully, this conversion of heart is part of our commitment as people of faith, and particularly so at a Catholic university."

Different parts of Notre

Dame collaborated to put on WTWW, including Student Government. Senior Eliza Smith, Director of Diversity and Inclusion — Race and Ethnicity for Notre Dame Student Government told the *Rover*, "This is the first year that the student government has held programming specifically tied to WTWW. We also had the honor and privilege

to work with the President's Office on their keynote events to engage better with the student body."

Besides the prayer service and service project, Student Government was involved with "A Panel Discussion on Dismantling the School-to-Prison Pipeline;" "Black@ND Live: A Podcast Conversation on Black Excellence;" and the "Celebrating Black Excellence Dinner."

"This week is indispensable for both edu-

cation and inspiration for every person on campus and beyond," Smith said. "WTWW encourages individuals to self-reflect on the legacy they want to leave and continue after leaving ND."

Graduate Student Life was also involved in WTWW. It organized "Research That Matters: Scholarship Advancing Justice, Equity, Diversity, and Inclusion" in which nine students pursuing their doctoral degrees gave "lightning talks."

Dr. Julaine Zenkelberger, Recruitment Strategies Program Director for Notre Dame's Graduate School, shared with the *Rover* why it was important for Graduate Student Life to be involved with WTWW: "The mission of Graduate Student Life is to make sure that our grad students, just like our undergrads, have the same feeling of the Notre Dame family and community." She emphasized that the graduate school has many international students and believes that "even though Dr. King's message and movement all started in the U.S., diversity is obviously beyond just domestic diversity, especially at a university like Notre Dame that has international students."

The Kroc Institute for International Peace Studies hosted "Walking in

the Spirit of Truth: Charting the Pathways to Racial Justice." Erin B. Corcoran, J.D., the Acting Director and Executive Director of the Institute, shared with the *Rover* how WTWW intersects with the Institute's mission, saying that "human rights and social justice are among the Institute's foundational pillars, making the study of racism—and progress made, or not—critical." In terms of the event, Professor Corcoran shared that it "threw a spotlight on social justice and racism. Given this, the topic was aligned and congruent with all aspects of the Kroc Institute's mission."

Senior Connor Patrick shared with the *Rover* his belief that "WTWW serves as a university-wide examination of conscience, an opportunity to more deeply reflect on our responsibilities as children of God. When I think of WTWW, I think of Christ's words in the Gospel of John: 'By this everyone will know that you are my disciples, if you love one another.'"

Texas. That's all you need to know about Kathryn Sofia Bowers. (she is currently missing home but usually doesn't brag too much about being from the best state in America.)

Vaccine Mandate

continued from front

Ph.D. student in the Department of Political Science, noted this discrepancy in a statement for the *Rover*. "Based on available evidence about Covid, the risk that current strains pose to young people is extremely low, and much higher for those who are older or who are immunocompromised."

St. Joseph County currently has a roughly 61 percent vaccinated population, but only 31 percent of the county has received a booster according to The New York Times. The hospitalizations during the fall 2022 semester peaked at an average of 45 hospitalizations per week for the whole county. Average daily cases peaked at 80 for the county; both of these peaks occurred in the first week of the semester. In five semesters of testing from fall 2020 to spring 2022, Notre Dame did not report a single hospitalization of a student.

Castle questioned why "in light of these realities ... Notre Dame [would] mandate the booster only for those who are least

vulnerable to Covid and most susceptible to the vaccine's side effects."

Fellow Ph.D. student Rick Cassleman also highlighted new and changing scientific evidence about the vaccine. In a statement to the *Rover*, he said, "The understanding of the science of the bivalent booster has evolved, and I haven't heard anything from the university discussing the change, particularly in the context of a risk-benefit analysis for healthy college-aged students."

A perspective essay in the New England Journal of Medicine raised this point as well: "Booster dosing is probably best reserved for the people most likely to need protection against severe disease—specifically, older adults, people with multiple coexisting conditions that put them at high risk for serious illness, and those who are immunocompromised."

Kristin Shrader-Frenchette, the O'Neill Family Professor Emerita in the Department of Philosophy and Department of Biological Sciences, in an email to the *Rover* agreed that "the booster effectiveness can be short-lived and

is unnecessary for healthy young college students."

Still Shrader-Frenchette said, "Criticizing ND's bivalent-booster mandate is questionable, because ... the mandate helps people who are immunocompromised, such as older ND faculty/staff, who have pre-existing health conditions, like the 9% of college students with asthma; or who are members of racial and ethnic minorities at ND — all of whom bear a greater death and disease burdens from COVID."

Casselman and Castle, however, both noted that they believe vaccination is morally permissible and was rightly encouraged at the height of the pandemic but stressed the importance of free choice in medical decisions. Castle highlighted "there are credible reports of serious (though rare) side effects from the vaccines, including myocarditis—especially among young men." Castle, therefore, asks whether "Amidst these uncertainties, does it make sense to force students to receive the booster?"

Casselman clarified that "listening to [his] peers, [his] major concern is that

students are being forced to undergo a medical intervention that they are not comfortable with."

Such forced medical intervention is explicitly prohibited in the Congregation for the Doctrine of Faith's Note on the morality of using some anti-Covid-19 vaccines, which was published in December 2020. It states, "Practical reason makes evident that vaccination is not, as a rule, a moral obligation and that, therefore, it must be voluntary."

While the note allows for vaccination as it promotes the common good, Merlot Fogarty, a junior theology and political science student, does not believe vaccination is necessary for the common good at Notre Dame.

"The circumstances of the pandemic when vaccinations were first allowed, and the circumstances of the country, the state, and the tri-campus community now are completely different," Fogarty told the *Rover*. She continued, "refusing the vaccine now will not unnecessarily risk the health of others in the community; in fact, continuing to receive

vaccines, especially against your will, will only perpetuate big pharma's ability to profit off of abortion."

The abortion debate is a central focus of the Vatican's remarks because each of the vaccines available at the time used cell lines from aborted fetuses in testing, development, and production of the COVID-19 vaccines to varying degrees. While the Vatican permitted use of these vaccines, the note emphasized that at all times, pharmaceutical companies must be encouraged "to produce, approve, distribute and offer ethically acceptable vaccines that do not create problems of conscience [italics original]."

Castle asserted that "as a Catholic university, Notre Dame should take seriously the moral dilemma around these vaccines" and calls for the university to allow all students "to make their own health decisions" regardless of whether they are religiously affiliated or have a specific medical need.

Still, Cassleman praised the university's expansive religious exemption policy saying, "I think No-

tre Dame is a leader in this regard and other institutions should model Notre Dame's approach to religious exemptions. The feedback is not all negative; they balance concerns of conscience with concerns for health and safety very well."

The University of Notre Dame would not be alone should she choose to alter or drop the bivalent booster mandate altogether in light of these questions. Tufts University, after mandating the bivalent shot in September 2022, modified their requirement. This joins with several other institutions rolling back COVID-19 vaccine requirements in light of new and evolving science and considering the decreased risk COVID-19 poses to college-aged students.

Lauren Douglas is a sophomore theology and Program of Liberal Studies major in the Glynn Family Honors Program. she can be found discussing the merits of various Jane Austen adaptations. Please send any Austen commentary—or questions, thoughts, or concerns—to ldougl44@nd.edu.



Code Red

continued from pg. 3

skip class or feel embarrassed because they cannot access period products.”

An infographic provided by Student Government states that the female restrooms included in this initiative are in DeBartolo Hall, LaFortune Student Center, O’Shaughnessy Hall, Jordan Hall of Science, Hesburgh Library, Jenkins Nanovic, Duncan Student Center, both dining halls, and Corbett Family Hall. Chen affirmed that Student Government is “continuing our efforts to bring free menstrual products to men’s unisex dorm restrooms and women’s dorms as well.”

Chen discussed this initiative in connection with other Student Government goals, saying, “The goal of

the Health and Wellness department within Student Government is to promote holistic health—we want to help students maintain their physical,

mental, social, spiritual well being. Furthermore, one of my goals is to make these resources accessible for *all* students on campus, regardless of their back-

ground.” Chen cited other avenues through which Student Government is pursuing “holistic health,” including “Code Red, the Health and Wellness Fair,

extending student subscriptions to telehealth services, and promoting awareness of the new UHS self-scheduling option.”

In addressing the rationale for spending part of the Student Government budget on this initiative, Chen defended the aims of Code Red and stressed the primacy of students’ “comfort and belonging” over the expense. She added, “Furthermore, the costs of period products are significantly reduced by purchasing them in bulk for campus-wide distribution.”

Code Red is an ongoing initiative that will continue for the foreseeable future. The QR code within the Student Government infographic can be used to submit requests for more menstrual products in restrooms or to provide feedback about the program

in general. According to Chen, Student Government hopes “to continue conversations surrounding women’s health on campus through community events to foster greater education and awareness of resources available to students. Furthermore, our department will be collaborating with FeministND in the coming months to host a menstrual product drive for St. Margaret’s House to help combat period poverty in the local community.”

Mary Rice is a senior majoring in the Program of Liberal Studies and theology. Her favorite pastime is marveling at her growing collection of books that she has accumulated while in college. To recommend new additions to her library, contact her at mrice7@nd.edu.

In a pinch? Here’s where you can find free pads and tampons!

DeBartolo Hall

Women’s Restrooms on the 1st, 2nd, and 3rd Floors

LaFortune Student Center

Women’s Restrooms on the 1st, 2nd, and 3rd Floors

O’Shaughnessy Hall

Women’s restrooms - 1st floor (North), 2nd floor (South)

Jordan Hall of Science

Women’s restrooms on the 1st, 2nd, 3rd and 4th floors

Hesburgh Library

Women’s restrooms on the 1st and 2nd floors

Jenkins Nanovic

Women’s restrooms in the basement, 1st and 2nd floors

Duncan Student Center

Women’s Restrooms on the 1st and 2nd floors

Dining Halls

North and South Dining Halls (Women’s Restrooms)

Corbett Family Hall

Women’s restrooms on the 3rd and 4th floors



Help us reduce the period stigma on Notre Dame’s campus and beyond.

Feedback? Running low on products? Fill out this form!



Keona Lewis

continued from front

African-American males’ identity construction and their academic and professional aspirations.”

During her time at Georgia Tech, IDEI hosted the university’s annual Black History Month lecture.

Lewis noted appreciation for two of these lectures in particular on her Instagram page: Angela Rye in 2018 and Andrew Gillum in 2020. In the latter post, she thanked Gillum for “Reminding us of our responsibility to lift as we rise and the importance of being present in our relationships so that we can influence and impact change and, of course, the importance of the vote!”

Gillum was the Democratic candidate for the 2018 Florida gubernatorial election, was defeated by Ron DeSantis, and has since been indicted for wire fraud and conspiracy,

amidst other scandal. He vocally supported unrestricted abortion and eliminating moral exemptions for companies that do not wish to provide contraceptives through their employees’ healthcare insurance, a right created through a lawsuit that Notre Dame joined in 2013.

When asked, in light of this, if anything will be done to assure that events and programs organized by Lewis will align with Catholic teaching, John T. McGreevy, the Charles and Jill Fischer Provost, responded via email:

“Instead of responding to questions individually, I’ll just say the following: we hired Dr. Lewis after a national search and were impressed by her qualifications in a number of areas. She holds a PhD in anthropology, has worked closely with a wide variety of colleagues on DEI issues at Georgia Tech and seemed ea-

ger for a new challenge.”

He told the *Rover* further that the decision to hire an assistant provost for faculty diversity had strong support from the university faculty, and “so too has there been support from the Board of Trustees in their recent diversity task force report as well as from Vice President Hugh Page’s office.”

His comments con-

cluded, “I think everyone looks forward to working with Dr. Lewis as we push forward in the effort to make Notre Dame a more inclusive and welcoming community.”

McGreevy did note in the official Notre Dame announcement, “[Lewis] will make a great addition to our office and the campus community as she helps ensure that

the academic core is an environment where faculty and staff feel a strong sense of belonging and respect and where differences are celebrated.”

The Notre Dame News announcement gave some suggestion as to what Lewis’ tasks will include. It states, “In her current role at Georgia Tech, Lewis has played a lead role in developing, supporting and evaluating programs for faculty, staff and students. She also has established an impressive record of leading training programs on a variety of topics, including assessing conscious and unconscious biases and microaggressions.”

Such training programs either do not currently exist or are not mandated for faculty, two Notre Dame professors confirmed for the *Rover*.

“I have pursued a career in diversity, equity and inclusion with the hopes of making a difference in the

lives of those around me,” Lewis said in her hiring announcement. “Education is the great equalizer, however, all too often, access acts as a barrier to opportunity and growth. Throughout my professional career, I have had many opportunities to help level the playing field, and I am excited to continue this work at the University of Notre Dame.”

Lewis could not be reached for comment for this piece.

W. Joseph DeReuil is a junior from St. Paul, Minnesota studying philosophy and classics. He is currently deciding whether he will take Greek (and finish the classics major) or drop the major. Please inform me of the most reasonable step for me to take at wdeReuil@nd.edu.



Keona Lewis: Image by Notre Dame News

March for Life

continued from front

with how peaceful the march was,” further noting the inspiration of “each marcher’s commitment to the pro-life movement.”

For Notre Dame students in particular, the trip to D.C. served as a pilgrimage in recognition of the sanctity of life. “Praying together at Mass before the march,” Arbuckle remarked, “was a great way to center [Notre Dame’s] focus.” She confessed she would have liked to “try to emphasize the pilgrimage aspect more” by providing “Mass on Saturday morning [and] some other pilgrimage opportunities,” but even in the absence of

a more structured agenda, many students took advantage of D.C.’s religious activities, using their free day after the March to visit sites, such as the Basilica of the Immaculate Conception and the Saint John Paul II National Shrine.

New to Notre Dame’s march tradition was the employment of signs from all fifty states, representing the homes of Right to Life students. March Team member Cam White explained the signs “were intended to represent Notre Dame’s support for pro-life causes in each state” and to “reflect [the university’s] commitment [to life] at the state level as well as the national level.”

Although the signs exhibited some structural difficulties—with one sign holder observing they were “not particularly well-constructed”—the message they conveyed was of central importance to White. “Our Right to Life club has members from [nearly] all fifty states and beyond,” he shared, “so it is in a pretty unique position” to represent the pro-life movement’s continued commitment to ending abortion, even at the state level.

Despite boasting nationwide representation, Notre Dame’s attendance at the march was the lowest in recent history. The roughly 500 pilgrims in attendance pales in comparison to

the university’s peak years of over 1,000. Arbuckle speculates that the “unprecedented circumstances” surrounding this year’s post-*Roe*, post-COVID march may account for the disparity. Regardless, she shared she was “happy” with the attendance and hopes the March Team has “restarted a tradition so that the number will get back up to a thousand.”

Although fewer in number, this year’s pilgrims still managed to achieve the personal formation characteristic of the march. Perry remarked, “I loved being at the march because I felt like I was part of this watershed moment in American history—a turning point for pro-life

advocates across the country—and hope to continue attending the march to support this movement in the future.” Olohan further asserted, “There is no greater cause than the fight for life,” ensuring her commitment to attending the march “as long as there is [one].”

The future of the national march remains uncertain, but Arbuckle maintains the importance of Notre Dame’s continued presence “in whatever form the national march takes” though recognizing the importance of being “present at state marches as well.” In the aftermath of *Roe*, the mission of the pro-life movement is evolving, but this year’s march

demonstrates its continued presence on a national scale. “The importance of this issue is paramount to today’s cultural and political landscape,” Austin asserts. “A culture of life is worth fighting for.”

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



Campus Ministry Leaders Promoted

KATHRYN BOWERS
Staff Writer

Fr. Pete McCormick C.S.C. becomes Assistant Vice President

Notre Dame publicized two press releases (here and here) announcing the promotions of four members of the Campus Ministry Staff in November of 2022.

The university announced that Fr. Pete McCormick, C.S.C. who was promoted from Director of Campus Ministry to Assistant Vice President for Campus Ministry, “will lead the University’s faith formation, spiritual life and liturgical offerings of undergraduate, graduate and professional students ... he will continue to oversee the Basilica of the Sacred Heart, provide pastoral support to all faculty and staff and guide the mission of the Office of Campus Ministry in collaboration with the division strategic plan.”

Additionally, three employees who were formerly Assistant Directors in Campus Ministry are now Directors. Tami Schmitz, who has worked in Campus Ministry for 25 years, is now the Director of Pastoral Care: “She will lead and coordinate all programming and staffing related to spiritual direction, grief ministry, vocational discernment and faculty and staff chaplaincy,” according to the university.

Kate Barrett is now the Director of Liturgy and “is charged with leading the liturgical life of the campus community, including all sacramental and liturgical opportunities in the Basilica of the Sacred Heart and the 32 on-campus residence halls.” Additionally, she will help students with “Masses, prayer services and other opportunities for spiritual expression and worship at the University.” Barrett obtained both undergraduate (Program of Liberal Studies) and graduate (Master of Divinity) degrees

at Notre Dame, and has worked in Campus Ministry for over two decades.

Mike Buckler, who also earned his Master of Divinity Degree at Notre Dame, joined the Notre Dame Campus Ministry staff in 2022 after around fifteen years of working in ministry. He “oversees all ministerial outreach and

pus Ministry, shared her perspective with the *Rover*. “I have had the privilege of working with Fr. Pete, Tami Schmitz, Kate Barrett, and Mike Buckler ... They are all fantastic leaders and I am looking forward to seeing how they will continue to impact this campus for the better in these new positions.”

Fr. McCormick, who is the priest in residence



Image by Notre Dame Campus Ministry

engagement related to faith formation. This includes retreats, pilgrimages, service-related and social justice programs and events, and multicultural and ecumenical ministry.”

Jessica Schneider, a senior at Notre Dame and Anchor Intern with Cam-

pus Ministry, shared her perspective with the *Rover*. “I have had the privilege of working with Fr. Pete, Tami Schmitz, Kate Barrett, and Mike Buckler ... They are all fantastic leaders and I am looking forward to seeing how they will continue to impact this campus for the better in these new positions.”

ministration degree. Fr. McCormick shared with the *Rover* that “the adjusted title emphasizes the importance of faith and formation that’s been outlined in the recently released Division of Student Affairs Strategic Plan.”

Describing the significance of the changed roles for both him and the other staff, he asserted that they “will enable Campus Ministry to better align with critical partners throughout the University to ensure greater collaboration and the creation of new ministerial opportunities related to student life, liturgical practice, and pastoral care.”

The Office of Campus Ministry is part of the Division of Student Affairs at Notre Dame, which is led by Fr. Gerry Olinger, C.S.C., Vice President for Student Affairs. This division is comprised of other sectors of the university, including the Family Resource Center and RecSports. In an interview with the *Rover*, Fr. Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart, noted

that it makes sense that as Fr. Olinger leads the Division of Student Affairs through its Strategic Planning process, Fr. Pete should share the same rank and title as those who lead other sectors of the Division. According to him, these changes are “certainly not going to increase or decrease our Catholic mission.”

According to Fr. Ching, the distinct sectors of Student Affairs “all share the similar mission, which is meeting the needs of our students,” though he specified that Campus Ministry’s specific way of meeting these needs is distinct. “Our ministry is the spiritual health and well-being of our student population.”

You can often find Kathryn Bowers on campus sporting the beanie that Notre Dame Right to Life Club provided for those who went on the March for Life. Pro-life and comfy? So clutch! You can reach Kathryn at kbowers2@nd.edu.

Benedict XVI continued from front

a colleague of Ratzinger, still holds the late pontiff and his theological writings in high esteem. Asked to reflect on Pope Benedict’s legacy, Cavadini told the *Rover*, “I would like to remember him as he was, namely, the best pastoral theologian of the last century.

“Contrary to some of the caricatures of him out there, Pope Benedict was a brilliant theologian whose every theological work addressed a pastoral need. Although he wrote at a very sophisticated level, his work was never abstract or removed from the concerns of ordinary believers, learned or unlearned,” Cavadini continued.

In a January piece in the Church Life Journal, Professor Cyril O’Regan likewise placed Benedict XVI among the theological greats of the last century. He noted, “Teaching, prophetic witness, and vision will be Benedict’s abiding legacy. Each was intrinsic to who he was; together they were constitutive.”

O’Regan, an expert on

Ratzinger, teaches an undergraduate course titled *Theology of Benedict XVI*, most recently in fall 2022. Per the syllabus, O’Regan strives to highlight Benedict’s “remarkable consistency of motivation to give a bold account of Christian faith in a modern world that is not especially hospitable to it.”

In an email to the *Rover*, Professor O’Regan noted, “Throughout his career, especially as Cardinal and Pope, Benedict has been cast as an unyielding conservative ... That is not how the students I have taught find him. Rather they find a thinker who, indeed, loves and values the Catholic tradition, but reaches them where they are in a confusing modern world of competing systems of ideas.”

One such student, Maria Sermersheim, a Notre Dame graduate currently seeking a masters in theological studies at the university, was first introduced to Benedict’s theology in high school. Researching for an article in her diocesan newspaper, Sermersheim came across Ratzinger’s *Introduction to*

Christianity. In an interview with the *Rover*, she fondly recalled “the providential day of June 5, 2018” when she opened “Intro” for the first time: “It blew me out of the water!”

In the intervening years, Sermersheim pored through the works of “P-Benny,” eventually authoring a 15-page article on the reception of

to Christianity opened my eyes to theology as a discipline that has meaning and somewhere to go,” Sermersheim told the *Rover*. In addition, Sermersheim is particularly fond of the late pope’s homilies in which “his flame of love, his zeal, and his theological and pastoral heart are so clear.”

Professor Cavadini also shares a deep appreciation



Image by M. Mazur

his thought in the United States. Through the financial assistance of the de Nicola Center for Ethics and Culture, she spent months researching at St. Meinrad’s Archabbey before publishing her piece in the German journal *Mitteilungen*, a publication of the *Institut-Papst-Benedikt XVI*.

“Reading *Introduction*

for *Introduction to Christianity*. He urges readers to “take a look at the article on the Church [in *Introduction*]. [Ratzinger] gives all the reasons why one might NOT believe in the Church, all the ways in which the Church seems to many people to be an unattractive and perhaps even repulsive institution, and he factors those very rea-

sons into his gorgeous and unforgettable explanation of why one would join and remain in the Church and indeed love the Church.”

Professor O’Regan joined Sermersheim and Cavadini in recommending *Introduction to Christianity* and also encouraged greater appreciation for Pope Benedict’s first encyclical, *Deus Caritas Est*—“[It is] arguably one of the most visionary encyclicals ever written,” he told the *Rover*.

In addition to remembering Benedict XVI in thought and word, the campus community joined in prayer on Tuesday, January 31 to pray for the repose of the late pontiff’s soul. Fr. Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart, celebrated the memorial Mass. He told the *Rover*, “The memorial Mass is scheduled for the one month anniversary of Benedict XVI’s death, following the long and venerable tradition of observing the ‘month’s mind,’” (i.e., the traditional practice of saying a *Requiem* Mass one month after someone’s death).

“As a basilica we have a special obligation to pray for the pope, since our rank and title is a personal gift of the Roman Pontiff, thus it is most fitting for us to offer a memorial Mass for the deceased pope, in this case, Benedict XVI,” Fr. Ching continued.

“It is of course important for all Catholics to pray for the deceased, but in this case especially for someone who offered his life in service to the Church.” *The Irish Rover* joins Fr. Ching in joyful thanksgiving for Pope Benedict XVI’s life and service to the Church and encourages continued prayer for the repose of his soul.

Paul Howard is a junior in medieval studies and classics from upstate New York. With the snow and cold temperatures, he’s recently enjoyed numerous flashbacks to his days playing junior hockey while slip-sliding on the countless sheets of ice covering campus walkways. Ice enjoyers are cordially invited to contact him at phoward2@nd.edu.



It behooves a watchdog to bark. Good, Rover.



Re-Illuminating Candlemas

DANIEL MARTIN

Staff Writer

A new look at an ancient feast

Each year the Church concludes her liturgical celebration of Our Lord's Nativity and infancy period with the Feast of Candlemas, observed 40 days after Christmas on February 2. Candlemas marks both the ritual Purification of Mary and Our Lord's Presentation in the Temple. Traditionally, candles are blessed and distributed to the faithful, recalling that Jesus' Presentation represents the "Light of revelation" dispelling the darkness.

Candlemas has various names, each of which expresses a different element of the feast: The Purification of Our Lady, The Presentation of Jesus in the Temple, The Meeting of The Lord, and Candlemas. The feast recalls both Mary's obedience to Levitical precepts—which required new mothers to present themselves in the Temple for ritual cleansing—and the in-

fant Christ's Presentation in His Father's house.

Rev. John A. O'Brien Assistant Professor of Theology Gabriel Radle explained, "like Epiphany, this feast of the Presentation celebrates theophanic encounters: the infant Jesus is recognized as the Christ, the Messiah, at the Temple by Simeon and the prophetess Anna. If the Nativity is celebrated in the humility and obscurity of a manger of Bethlehem, it is Candlemas that represents Christ's entry into the more public sphere of Jewish society."

Luke's Gospel account supplies the Church with the canticle she recites each night in the Office of Compline (i.e., night prayer): the *Nunc dimittis* or *Song of Simeon*. Taking the infant Jesus into his arms, the old man Simeon declares, "my eyes have seen your salvation which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel" (Lk. 2:30-32).

Simeon's cry of joy encapsulates the expectation of the entire people of Israel, a nation whose redemp-

tion is at hand. However, later in the same Gospel passage, Simeon tells the purified Virgin Mary: "Behold, this child is destined for the rise and fall of Israel and to be a sign that will be contradicted, you yourself a sword will pierce so that the thoughts of many hearts may be revealed" (Lk. 2:34-35).

In an interview with the *Rover*, Fr. Gregory Haake, C.S.C. reflected that "the

us the perfect example as Our Lord's first disciple."

The traditions associated with Candlemas serve to remind the faithful that Jesus' entrance into the Temple encapsulates the wider entrance of Our Lord, the Light of the nations, into the world. To symbolize this event, the liturgy of Candlemas is traditionally preceded by a blessing of candles to be used throughout the coming



Image by Paul Howard

feast encapsulates the ambiguity of the Christian life. In one feast we encounter both the first of the Seven Sorrows of Mary (The Prophecy of Simeon) and a joyful mystery of the Rosary in the Presentation of Our Lord. It forces us to consider the bittersweet nature of life as a disciple of Christ and the sacrifice it demands. Mary offers

year, both for liturgical use and the private use of the faithful. This blessing is often accompanied by a candlelit procession imitating the entrance of Christ the Light into the Temple.

"The solemn blessing of candles, which is the origin for the name 'Candlemas,' provides the faithful with a tangible token of the spiritual meaning of the feast:

The Christ child, the Light of revelation to the Gentiles, has risen among us" said junior student Buddy Williams when asked about the significance of Candlemas. The distribution of these candles offers a way to connect public liturgical practice with the domestic prayer life.

According to Professor Gabriel Radle, the prominence of Candlemas developed early in the ancient Church: "It likely began in the East, as it is attested, for example, already in fourth-century Jerusalem, as well as in other local churches of late antiquity. According to medieval practice, the Candlemas procession called for the singing of a special antiphon, namely, *Adorna thalamum tuum, Sion* which is a hymn calling upon Jerusalem to prepare a bridal chamber to receive her spouse, Christ the King." The ancient origins of Candlemas show that from an early stage it was recognized as a celebration of particular eschatological importance.

Professor Radle also noted that "there are also many folk customs associated with the feast in traditional Catholic cultures.

In France, it is common to make crepes on the feast of Candlemas, a tradition that somewhat overlaps with the Swedish and Russian customs of eating crepes before the start of Lent. In South Texas, where I'm from, and in Mexican culture more broadly, it is traditional to bake a 'Three Kings Cake' as part of hosting an epiphany celebration on January 6. Inside the cake is hidden a small figurine of the infant Jesus, and whoever gets the slice of cake containing the figurine must then host the feast for Candlemas."

The Basilica of the Sacred Heart will celebrate the Feast of the Presentation of Our Lord with Masses at 11:30 am and 5:15 pm and sung Compline (i.e. Night Prayer) sponsored by the Children of Mary at 8 p.m. in the Lady Chapel.

Daniel Martin is a sophomore from Skippack, Pennsylvania in the Program of Liberal Studies. For questions related to Candlemas or the neo-ludism of 'The Lord of the Rings,' email dmarti29@nd.edu, though carrier pigeon is strongly preferred.

Mass for Life

JOSHUA VELASQUEZ

Staff Writer

Notre Dame community prays together in D.C. for a culture of life

Over 400 Notre Dame students attended Mass on Friday, January 20 as a part of the university's pilgrimage to the March for Life in Washington D.C. This liturgy took place at St. James Catholic Church in Falls Church, VA, the parish of Fr. Paul Scalia, son of former Supreme Court Justice Antonin Scalia.

The Mass marked a joyful commencement to Notre Dame's first March for Life since the June 24, 2022 decision in *Dobbs v. Jackson Women's Health Organization* that overturned *Roe v. Wade*. "The atmosphere was very joyful because we were celebrating the end of *Roe*, and the Mass really embodied that," commented Kathleen Farnan, a first-year student in attendance.

"Being in the church and hearing so many voices sing with joy and hope was very important to the liturgy, and knowing that we were all about to march for life was a very powerful thing," commented Olivia Van Meter, another first-year student.

This year, the march fell on the feast of Blessed Basil Moreau, founder of the Congregation of Holy Cross. But the celebrant and homilist, Fr. Pete McCormick, C.S.C. chose to celebrate the votive Mass *For Giving Thanks to God for the Gift of Human Life*.

This text, along with the Mass *For the Preservation of Peace and Justice*, is one of the two liturgical options for the Day of Prayer for the Legal Protection of Unborn Children, which normally falls on January 22, the anniversary of the decision in *Roe v. Wade*. As Masses for Various Needs and Occasions, they may also be celebrated on other days.

When asked about Masses for Various Needs and Occasions, Dr. Gabriel Radle, the Rev. John A. O'Brien Assistant Pro-

fessor of Liturgical Studies told the *Rover* that although "the Church understands each and every Mass to be a universal act ... tradition holds that the Mass can also serve as a means for praying for specific needs."

While particular intentions can be prayed for



Image by Mike Ripsey

"using the common texts of the Mass for that day ... historically, the Church has also celebrated the Mass with unique texts composed for specific occasions and intentions."

Dr. Radle explained that the Mass *For Giving Thanks to God for the Gift of Human Life* was the initiative of the United States Conference of Catho-

lic Bishops. It was approved by the Holy See for use in the U.S. in 2011.

In an interview with the *Rover*, Fr. Karl Romkema, C.S.C. described how "before the *Dobbs* decision, half of my heart didn't really even believe that the court would reverse *Roe v. Wade*. Because of this,

my prayer was more focused on those things that we can change on our own initiative, as a society, and as a Church towards fostering the culture of life." Fr. Romkema also noted that "there's such a powerful impact of the Church uniting over a real life issue, a very heavy issue like abortion, and saying that our faith has some-

thing concrete to speak to that issue, something joyful, hopeful, and healing."

In the wake of the *Dobbs* decision, "we also need to do what the prayers of this Mass give us permission to do: to give thanks for the gift of life and for this new decision, which opens up so many more freedoms," he continued.

Fr. Romkema told the *Rover* how important it is for Notre Dame students to attend the Washington D.C. March for Life on an annual basis, "so that they can see, through the witness of their peers and their peers across the country, that they're not a fringe group ... that we make up a whole half of the population or more of people who are, at heart, pro-life."

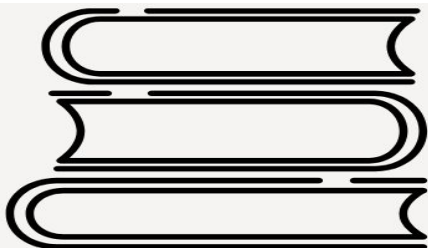
Looking at the world after *Dobbs*, Fr. Romkema noted how "the prayer has become somewhat less political." Because of this, "[The pro-life] movement, which has been so intent on judicial rulings, can now become more local and focused on actually reaching women and families ... and on providing the friendship and

accompaniment that people need in order to actually live a culture of life."

Freshman Right to Life representative Theo Austin told the *Rover*, "The focus [of the movement] has changed, but as a Catholic I know that nothing can be accomplished without God. Prayer obviously has to be an integral part moving forward, at least for me and for the Right to Life community here at Notre Dame."

Notre Dame Right to Life continues to organize opportunities to pray as a community for the promotion of the culture of life, and will host Mass on Tuesdays at 9 pm followed by Adoration until 11 pm in Baumer Hall.

Joshua Velasquez is a first-year architecture student from Edinburg, Texas. Having experienced both extremes of the weather, he finds the cold to be much more tolerable (for now). Feel free to ask him about his nuanced weather opinions at jvelasq2@nd.edu.



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Indiana GOP Senate Primary Kicks Off

ADAM MORYS
Staff Writer

Rep. Jim Banks enters race, former governor Mitch Daniels Mulls run after Sen. Mike Braun

With the 2022 midterm in the rear-view, attention has already moved to 2024 primary elections. As Republicans seek to move on from a poorer than expected performance last fall, there is much discussion about the future of the GOP. Indiana Senator Mike Braun is not seeking re-election and instead running to take the place of outgoing governor Eric Holcomb, and a contest with significant implications is beginning in Indiana to take his place as GOP senate nominee.

Congressman Jim Banks of Indiana's Third Congressional District was the first to enter the race, announcing his bid on January 17, about a month after Braun's decision to not seek re-election. In his announcement video, Banks touts his working-class background and military service. "Radical socialist Democrats are trying to change America, but I won't let them," continues Banks. The congressman highlights his conserva-

tive credentials on immigration, abortion, transgenderism, and education, concluding with a promise to "fight for our American way of life." An Afghanistan veteran, Banks began in local and state politics before winning election to his Congressional seat in 2016. He was an ally of the Trump administration and became chairman of the Republican Study Committee in 2020.

Banks' Republican colleague in the House, Representative Victoria Spartz, is considering a run for the seat. Banks faces another potential challenger in former Indiana governor and recently retired President of Purdue University Mitch Daniels. Daniels has recently met with Senators to determine if the position is fit for him. "I'm not the least bit worried, honestly, about losing an election. I'm worried about winning it and regretting it for six years," said Daniels last week. Daniels is widely regarded as a moderate conservative willing to compromise and work across the aisle. In an interview last summer, Daniel lamented the political polarization he perceives in America: "I think both parties have come to be dominated by their fringe. Extreme left. Extreme right." He echoed similar themes

when speaking with *Politico*, saying, "What bothers me more is the tribalism. I've been fretting about that in public and in commencement addresses for many years now. And it's not gotten better." Described by much of the press as a member of the Republican establishment, Daniels is seen as a contrast to the more aggressively conservative Banks. Not all hold this view, however, with one colum-



Representative Jim Banks: Image by Gage Skidmore

nist at National Review claiming, "People like Daniels are trying to get the Republican Party back on the conservative track."

Daniels' conservative critics frequently point to a remark he made to the *Weekly Standard* in 2010 calling for a "truce on the so-called social issues" as the nation dealt with its fiscal problems, comments which some see as evidence of his being overly centrist.

Banks has already received an endorsement

from the Club for Growth Political Action Committee. "Jim Banks is a proven conservative and a champion for economic freedom, liberty, and opportunity; we are proud to endorse his campaign for Indiana Senate," said the organization's President David McIntosh. The group recently launched an advertisement attacking Daniels as an "an old guard Republican clinging to the old ways of the bad old days." Republican Senators Marco Rubio and Tom Cot-

ton have endorsed Banks, as has former Trump advisor Stephen Miller. The race has naturally garnered the interest of conservatives at Notre Dame. Professor James O'Brien is the faculty advisor for the Notre Dame College Republicans and has been involved in local Republican politics. He believes both Daniels and Banks are well qualified for a Senate seat: "I know both men and they each bring unique skill sets to

the table. Either of them would be an outstanding addition to the U.S. Senate. The only person I would be more enthusiastic about for the open US Senate seat would be Congressman Rudy Yakym." Walter Nicgorski, a *Rover* faculty advisor and professor emeritus in the Program of Liberal Studies, is a long time observer of Indiana Republican politics. According to Nicgorski, Daniels' experience in both state and national politics and his "pragmatic, problem solving style" make him an attractive candidate to many, though his attentiveness to "conditions for happiness for his family and himself" may keep him from entering the race: "Mitch is 73 years old and has real doubts about spending his next seven plus years running for the Senate and then holding a six year term."

Banks "will be seen by many Hoosiers as a more reliable social conservative," states Nicgorski, and his attempt to delay certification of the 2020 election "will bring him some supporters and some opponents in a primary." Nicgorski foresees a growing primary field: "Whether or not Mitch Daniels enters the race, I think others will be entering, including the possibility that Indiana's sitting governor Eric Holcomb" announces a run.

PJ Butler, President of the Notre Dame College Republicans, endorses Banks in the race: "Jim Banks has been an excellent representative for Indiana's 3rd Congressional District, and I enthusiastically support his run to succeed Senator Braun in the upper chamber." Butler praises Banks' record as "pro-life, pro-family, and pro-worker voice" who has led "efforts to take on big tech and decouple our economy from China's." He describes Daniels as "a proven entity statewide and should not be underestimated in this race." However, Butler claims that "the Republican Party is not the same as it was when he last ran for office in 2012."

Most importantly, Butler believes, "Indiana deserves a senator who will truly champion both the interests and cultural values of its citizens rather than simply falling in line with the failed political establishment that currently oversees America's managed decline."

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

Political Donations *continued from front*

GOP dollars were oriented toward campaigns closer to home.

The Democratic National Committee, Sen. Rafael Warnock of Georgia, the Democratic Senate Campaign Committee, and the Democratic Congressional Campaign Committee constituted the four highest Democrat-affiliated donation recipients. None of these four campaigns and committees conduct activities primarily in Indiana. Conversely, besides the pro-life Women Speak Out PAC, the two campaigns that received the most money from Republican donors employed by the university were Rep. Rudy Yakym—who serves

as South Bend's hometown representative, replacing the late Jackie Walorski—and Indiana's own Sen. Mike Braun.

The general trend of Notre Dame employees' political donations over time is mirrored in other universities' employee donation data as well. Taking as examples five universities in relatively close proximity to Notre Dame with diverse characteristics—the University of Chicago, Indiana University, the University of Michigan, DePaul University, and Northwestern University—all five of these schools had nearly identical trends, both in terms of total donations and the proportion of money being donated to Democrats and Republicans. All five cases, like Notre Dame, saw

employee's political giving increase steadily over the past two decades before outlying high points in 2020 and a fall below the trend line in 2022. The notable exceptions being a couple spikes in donations



Image by Cal Tech

from University of Chicago and Northwestern employees in 2008 and 2012, perhaps due to the presence of hometown presidential candidate Barack Obama on the ballot.

The uniformity of these patterns indicates that, in

general, university employees—including those at Notre Dame—have donated progressively more and more to political campaigns over the past twenty years. But also, they were less willing to

donate to political campaigns in the 2022 election than in past years, particularly on the Democratic side of the aisle.

2020 stands uniquely above every other election year and in such stark contrast to this most recent

election in 2022, especially when one isolates the data on donations to Democratic campaigns. One reason for this consistent pattern break in the trend line may be the contentious nature of the 2020 election, in which President Donald Trump sought reelection. Regardless, it is clear that the peak in donations two years ago, and the subsequent decline in this most recent election, was not in any way unique to Notre Dame.

Another fruit of comparison between the data on Notre Dame employee political donations and those of other nearby schools is an appreciation of the large difference in the respective proportion of dollars flowing to the two different major political parties. Though Dem-

ocrats still received over twice the amount of money as the Republican Party from Notre Dame employees in 2022—and over six times more in 2020—the gap between donations at Notre Dame is significantly smaller than at the other five schools that have been provided as examples.

Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. He is not a political candidate, so you may send him money without any notice from media outlets. Reach out with gifts or questions at lithomps7@nd.edu.

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



Professors Launch “Core Texts” Program

CHRIS STOKES

Staff Writer

Year-long course studies foundational political texts

For the first time, Notre Dame’s Center for Citizenship and Constitutional Government is offering a year-long course that runs throughout the whole academic year for students in its undergraduate minor, Constitutional Studies.

Taught across both semesters of the 2022–23 school year by Professors Patrick Deneen and Vincent Phillip Muñoz, the course was titled in full “Core Texts in Citizenship and Constitutional Government.” The first was designed to provide students with an understanding of the political philosophy that permeates Western constitutional thought in the Classical and Christian traditions, before shifting attention toward modern—particularly liberal—political philosophy in the second course.

The sequential nature of the year-long course aims to contrast the two traditions of political

thought—their conceptions of justice, liberty, and the rule of law—and even to consider whether a definitive difference between the two actually exists. The class is conducted in a seminar format, consisting of a nearly identical cohort of students across the two semesters. This form emphasizes building relationships between students in order to unlock the fruitful discussion that comes with a close-knit and familiar group.

Professor Muñoz, director of the Center for Citizenship and Constitutional Studies, taught the second semester of the course which focuses on modern political authors. He reflected on the purpose of the course in a conversation with the *Rover*:

“Students at Notre Dame and universities like it will be the future leaders of our country. Once they find themselves in those positions of influence—whether in government or business or whatever else—it will be too late to truly contemplate these questions. Therefore, it is important that they do so now, and that’s what we’re doing here by reading and discussing

these authors together.”

This past fall, students in part one of the Core Texts class read and discussed Homer’s *Odyssey*, Plato’s *Republic*, Saint Augustine’s *City of God*, selections from Thomas Aquinas’ *De Regno* and *Summa Theologiae*, Saint Thomas More’s *Utopia*, Francis Bacon’s *New Atlantis*, and Thom-



Image by CCCG

as Hobbes’ *Leviathan*.

Studying, discussing, and writing about these texts, Professor Deneen told the *Rover*, was “an effort to provide the foundational ideas that we think of regarding modern constitutionalism, so that students would come away with an understanding that what are sometimes thought of as distinct-

ly American or modern constitutional ideas actually have very deep roots.”

With this first half of the sequence, Professor Deneen also expressed a desire “to paint something of a contrast to modern constitutionalism, to emphasize the way that the pre-modern tradition was a kind of constant negotiation between what we might describe as the ideal and the

real ... particularly as they concern human nature.”

Deneen summarized: “To see the continuities and the ruptures were the two hopes of the first part of the class.”

The *Rover* also spoke to some students in the class. Luke Schafer, a senior studying economics and global affairs, said, “This is one of those classes that

you go to Notre Dame for. It’s what sets it apart from other universities.”

Further praising the fall class, Professor Deneen added that “there was a level of engagement and enthusiasm and interest that I don’t think I’ve encountered before in many years of teaching. ... It was a very exciting and stimulating class to teach.”

The spring class will examine texts such as Locke’s *Second Treatise of Government*, Tocqueville’s *Democracy in America*, and selections from Rousseau, Marx, and the American Founders. The class will end the semester by reading pieces by current thinkers, including Carl Trueman and even Professor Deneen.

Professor Muñoz hopes that this curriculum will get students to ponder questions of modern political thought such as: “How do we wrestle with the modern existence of two distinct authorities—one secular and the other spiritual—since the advent of Christianity?”

Looking forward to the spring semester course, Catalina Scheider Galinanes [editor’s note: Catalina is a Social Media Coordinator for the *Rover*], a sophomore studying eco-

nomics and political science, told the *Rover* about her excitement to continue working with such a fine cohort of students.

“I am excited to continue the conversations we had in the first portion of the class ... I feel that we have created a close community based on our friendship and shared passion for political theory ... and it is always a good semester when I am able to take a class with Professor Muñoz!”

For those interested in this class and exploring these questions, the Core Texts sequence will be offered again next year. The fall course will be led by Professor Susan Collins, while the spring section will be led by Professor Mary Keys. Students enrolled in the Constitutional Studies minor and willing to contribute to meaningful discussion throughout the year are encouraged to apply. More information can be found at constudies.nd.edu.

Chris Stokes is a senior political science major who appreciates cool fall nights and canned chicken from Costco. Contact him at cstokes5@nd.edu.

Rover Recommends: Culture Collection

Rover staff highlights favorites from Christmas break

W. Joseph DeReuil,
Editor-in-Chief,
My Antonia by Willa Cather

My Antonia by Willa Cather is a beautifully written novel about an immigrant family growing up in the American West. Cather, herself a native of Nebraska, clearly writes through a lens of personal experience, portraying the joys and troubles of this simple yet difficult life. The melancholic story arc communicates great depth of character through clear, inornate prose. It is a tale of reminiscence: Jim Burden serves as Cather’s narrator voice, recounting his experiences with Antonia of many years, recalling the failure, growth, and ultimate maturity of a close friend. Having read three novels by Cather in the last year, I recommend *My Antonia* as a launching point into her picturesque early-American world—she is one of the most brilliant American fiction writers I have had the pleasure to read.

Joshua Gilchrist,
Executive Editor,
New Polity Podcast,
“The Invention of Capitalism” in the Good Money series

In a conversation about my plans for next year—discerning between teaching, farming, and delving into the (to me, still utterly incomprehensible) corporate world—a friend recommended the Good Money series on the podcast from New Polity, the prominent post-liberal project run out of Steubenville, Ohio. As a relative newcomer to the conversation about liberalism, postliberalism, integralism, etc., I found Marc Barnes and Jacob Imam’s discussions of the roots of capitalism, early capitalists’ intentional cultural deracination of working peoples, rise of a money economy, and more to be helpful in thinking about what it means to be a Christian in today’s economic environment. I was inspired by their praise of sustenance lifestyles and found their critical evaluation of America’s economic attitudes to be refreshing.

Elizabeth Hale,
Culture Editor,
Darkness at Noon by Arthur Koestler

First published in 1940 and set in 1938 during the Moscow trials, *Darkness at Noon* is the stunning story of Nikolai Salamanovich Rubashov, a fictional character based off of real men that author Arthur Koestler knew. The novel follows Rubashov through imprisonment, torture, and, eventually, death at the hands of the Party which he served so faithfully. Imprisoned in solitary confinement, the reader is given a window into Rubashov’s mind as he reflects on his time as an elite officer for the Party. Over the course of these reflections, his conscience begins to torment him more than the sleep deprivation and physical torture he endures at the hands of his old friends, now his “examiners.” The juxtaposition between the brutality of the Stalinists with the gentleness of Christian tradition leads Rubashov to realize the hopelessness of the socialist utopia and repent of his ruthless ways, despite a lingering fealty to the Par-

ty. If Koestler’s *Darkness at Noon* is not one of the greatest novels of the 20th century, it is (unfortunately) its best kept secret.

Madeline Murphy,
Campus Editor,
Dialogues des Carmélites

Francis Poulenc’s opera the *Dialogues des Carmélites* (Dialogues of the Carmelites) is a striking dramatization of the life and death of the Martyrs of Carmel in Compiègne, France. The show depicts life in a convent while mounding anti-clericalism during the Reign of Terror encroaches on their peaceful life of prayer and fasting. Poulenc’s Catholic faith is evident throughout as characters frequently sing beautiful theological truths to each other in their agony. The score contains marvelous a cappella renditions of “Ave Maria” and “Ave Verum Corpus,” but nothing is as astonishing as the glorious “Salve Regina” that the sisters sing as they slowly walk one by one to the guillotine to uphold their vow of martyrdom and offer their suffering for the people of France. It is commonly held among Catholics and the French that their sacrifice helped end the Reign of Terror, as ten

days after their martyrdom, the leader, Maximilien Robespierre, was executed. On February 22, 2022 (executive editor Joshua Gilchrist’s Birthday!), Pope Francis accepted equipollent canonization for the sisters. Notre Dame students can access *Dialogues des Carmélites* and many other great operas through the Hesburgh Library Online Access to Met Opera on Demand.

Mary Rice,
Campus Editor,
A Grief Observed by C.S. Lewis

“Of course it’s easy enough to say that God seems absent at our greatest need because He is absent—non-existent. But then why does He seem to be so present when, to put it frankly, we don’t ask for Him?”

This brief work by C.S. Lewis was composed after the death of his wife and overflows with the emotion of a man whose pen was skilled enough to pour his grief between pages. It’s a unique side to human life that’s thoroughly explored in this book, and I highly recommend it for anyone who wants to step away from novels or fiction and immerse themselves in a work whose

subject is the complexities of human experience. Particularly for nostalgic seniors who are soon graduating, this book is a great tool for understanding how the mind and heart grapple with loss and change and reconcile them with the answers of faith. The entire work is written in Lewis’ quick-witted and conversational style, so it’s as entertaining as it is thought-provoking.

Paul Howard,
Religion Editor,
The Death of Ivan Ilych by Leo Tolstoy

A perfect introduction to the world of Russian literature, *The Death of Ivan Ilych*, a short work of approximately 60 pages, showcases Tolstoy’s brilliance as a storyteller. As with other great works of 19th century Russian fiction such as *Brothers Karamazov* or *War and Peace*, narrative details serve as the backdrop to the true work of the story, a work unmistakably philosophical in character. Ivan Ilych is Tolstoy’s exemplar of the unexamined life. Though he may have sported a medallion bearing the inscription “*respice finem*” (consider the end) on his

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Cars 2: The (Car) Empire Strikes Back

NICO SCHMITZ
Managing Editor opinion
LUKE THOMPSON
Politics Editor

Critique of liberalism in Pixar original gives way to embrace of internationalism in sequel

Editor's Note: This piece is best read after the Rover's analysis of the original Cars film. This piece does not by any stretch of the imagination serve as an endorsement of Cars 2. Viewer discretion is advised.

Just as the Rebels' destruction of the Death Star at the end of original *Star Wars* earned them only a short reprieve prior their intense pursuit by Imperial forces in the sequel *The Empire Strikes Back*; and just as the seeming dominance of the Corleone crime empire at the conclusion of *The Godfather* faded into familial disintegration in the second installment of the film series, the Pixar sequel *Cars 2* inverts the narrative of its predecessor in order to create new need for dramatic resolution.

Though it inverts the narrative's message, *Cars 2* expands upon the comprehensive depiction of a world of cars that contains within it an implicit but strong critique of the liberal project from the original film. This inversion means an embrace and implicit endorsement of cosmopolitanism and a rejection of localism that is the antithesis of the original *Cars*. In this abandonment of the first film's commitment to exposing the shortcomings of the liberal world, *Cars 2* promotes an erosive message:

the only means of success for the modern car is to go beyond the constraints of nature and the very borders of his community.

Cars 2 begins where the original film left off before complicating everything previously thought to be settled. The content and stability that was (perhaps precariously) established within the town of Radiator Springs begins to unravel in an apparently innocuous way when Lightning McQueen becomes involved in an international race competition. This exciting new opportunity for McQueen unwittingly involves the whole town—particularly McQueen's simple best friend Tow Mater—in an international spy intrigue. In fact, it is truly this battle between international intelligence agencies and a criminal conspiracy around which the film centers. This shift in focus from the merits of a small community to the refined exploits of elite international spies reveals the film series' abandonment of its critique of liberalism.

The original *Cars* film opens with an action packed racing sequence centered around the film's protagonist Lightning McQueen. The audience's heart races alongside the cars as the rookie race car attempts to win his first Piston Cup. In contrast, the opening scene of *Cars 2* features British MI-6 lead agent, Finn McMissile, investigating criminal activity in the deep seas. After this action packed scene, the film cuts to the desolate Arizona desert as Tow Mater is towing a lowly provincial car back to town after breaking down outside city limits. Mater, who serves as the pillar of the local community in

McQueen's absence, performs his duties with great enthusiasm and love for both car and town. Soon after, it is announced that McQueen has returned to Radiator Springs, and Mater and McQueen spend a wholesome day participating in local customs such as tractor-tipping.

The film's illumination of Radiator Springs' sub-

make their way to Japan.

The rest of the film follows a traditional spy-thriller plot line with Tow Mater as the main protagonist. In a complete switch from the original film, *Cars 2* focuses on excitement, violence, and suspense to engage with the audience. Amidst the chaos, Mater undergoes personal transformation and supposed self-discovery through the



Pixar Promotional Material

mission to the soft dictatorship of liberalism begins with McQueen's decision to join an international grand-prix against Formula 1 cars in order to protect his pride. McQueen ends his long awaited date with girlfriend Sally (whom he will not marry, despite dating her for many years) and leaves his town soon after arriving, because he remains restless despite having won four domestic Piston Cups. After deciding to bring Mater with him on the world-tour, they

adventure as an international spy. At first glance, the viewer may conclude that Mater could only find his worth through adventure and international exploration: through escaping the bonds of Radiator Springs. However, the end of the film offers a complete rejection of this liberal framing.

After saving the world and returning to Radiator Springs to celebrate, Mater is visited by special agents Finn McMissile and girlfriend Holley Shiftwell. They request that Mater

return to England to help with further criminal investigation, noting that he is the "smartest and most honest chap we've ever met." Mater flatly denied their request stating, "As much fun as it was hanging with y'all, this" — looking at the citizens of Radiator Springs— "This is home." Reducing his success to simply "hanging out," Mater does ask to keep his special rockets that MI-6 added to his body. The film then shows him using these special rockets to do what he does best: continuing to tow other cars and enjoying time with Lightning McQueen on the scenic desert tracks surrounding their town. His adventures and self-reflection were done out of duty to McQueen and Radiator Springs, and he used his international experiences to further improve the local community around him.

Meanwhile, out of what duty does Finn McMissile perform his duties? Perhaps his fealty to the Car Queen of England provides some semblance of loyalty to a true community in his nation. But more likely, he goes about his fantastical, Bond-like covert activities in the name of some vague notion of "international security interests." His counterparts in the CIA (one of whom is tragically killed) have no true different motivations, not admitting any particularity to the place from which they come.

Springing from this lack of rootedness, the movie viewer never sees these spies return to any home or attain any reprieve from the restlessness that marks their profession (much like James Bond himself, who never truly enjoys the safety he creates as a spy). Conversely, both the love Mater shows Radiator

Springs and the love that overflows within Luigi and Guido's native Italian village demonstrate what true attachment to community yields.

As seen in the climactic chase where each citizen of Radiator Springs uses their unique abilities to come together and save McQueen, communities such as Radiator Springs provide for an individual's spiritual and material needs when he has fallen into a difficult circumstance. The value of this sort of tight-knit community is again manifested in the treatment of McQueen's team in Luigi and Guido's ancestral village: the degree of hospitality and care that the team receives has no parallel in the life of agents like Finn McMissile, who could not even conceive of friendship in the way Mater describes it to him because of the danger it poses to his lifestyle.

The stark inversion between *Cars* and *Cars 2* is best articulated through their respective soundtracks. *Cars* opens with the famous track titled "Real Gone" by Sheryl Crowe. The song begins, "I'm American made, Bud Light, Chevrolet, my mama taught me wrong from right" as the famous guitar riff repeats. In contrast, *Cars 2* concludes with the lesser-known rock anthem titled "Collision of Worlds" by Brad Paisley and Robbie Williams. This piece claims, "And we can't pretend to live on different planets, you and me," drawing poetic equivalences between "Abbey Road, Route 66 ... the CIA, MI6."

The song's denial of the significance of the particularities that mark communities misrepresents how localities build value

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Culture

Collection

continued from previous page

watch chain (as was fashionable in high society of the time), Ivan's life bore few traces of teleological ordering. Tolstoy presents this life as a series of events unconnected by any intention or substantive principle. Seeking maximal freedom and pleasure, Ivan spent his days at an intentional distance from others, including his wife and children. Yet this pseudo-freedom left Ivan discontent, isolated, and incapable of considering any alternatives, even as he lay

on his deathbed. But at the last moment, Ivan finds his conscience accusing him: "All you have lived for and still live for is falsehood and deception, hiding life and death from you." Ivan Ilych was not a remarkable man in any regard; he can be found in each one of us. In this short work, Tolstoy challenges his readers to consider Ivan Ilych's life and death, and turn in a decisively different direction, embracing the timeless dictum: *memento mori*.

Mia Tiwana,

Layout Manager,
The Shallows: What the Internet Is Doing to Our Brains by Nicholas G. Carr

Walking across the University of Notre Dame's campus, a visitor may soak in the sunset across St. Joseph lake, feel the warmth of the grotto's prayer candles, or squint at the glitter of the Golden Dome. Meanwhile, students walk in the midst of this beauty, craning their necks to view little black boxes. In *The Shallows*, a science-backed book that reads like a novel, Garr brings to light how the Internet changes the human mind. Garr argues that even though the Internet provides vast swaths of information, the human mind will never process this information fast enough. The Internet slowly erodes our capacity for learning, focus, and

even contemplation. This book will literally make you rethink everything.

Catalina Scheider-Galiñanes,
Social Media Coordinator,
Soylent Green (1973, directed by Richard Fleischer)

"SoylentGreenispeople!"

The 1973 science-fiction film *Soylent Green* follows Charlton Heston as Detective Thorn, in the apocalyptic year 2022. While investigating the murder of one of the heads of the Soylent organization, Detective Thorn uncovers a diabolical, cannibalistic plot. The population of New York

City is at an estimated eighty million, and all but the most elite have never tasted beef, fruits, or vegetables. Instead, the populace survives on Soylent Red, Yellow, and Green. These soy-lentil chips offer basic nutrition, and Soylent Green is promoted for its superior taste. The elderly eagerly line up to die by lethal injection after being promised a "full twenty minutes" of the music of their choice and a television display of beautiful nature scenes. "Scoopers," or trash-trucks made for humans are used for crowd control during riots, and the general population is encouraged to die. But where do the bodies go? Burials are impossible,

and there is no space even for ashes. Together with the dehumanizing existence of "furniture," women who are bought and sold as sex-objects together with apartment space, *Soylent Green* offers a timely commentary on human dignity, euthanasia, and the objectification of women. The current push away from animal products and towards vegetable substitutes echoes the concerns of Soylent Green. Combined with the recent buzz surrounding Canada's assisted suicide MAID act and New York's new law permitting the composting of human bodies, *Soylent Green* is a relevant, exciting must-watch.



Another Manifesto on Language

JAMES WHITAKER
Humor Editor

“Men must be governed” – Captain Jack Aubrey

[Once again, the *Rover* has been the accidental recipient of a message intended for Notre Dame’s administration. And again, we have opted to publish the author’s innovative ideas.]

To whom it may concern,
When I last wrote to you, I was throwing my hat into the ring for the provost position; I’m sorry to see that you’ve already filled the position with an internal hire. Still, I am eager to offer my services and experience in the secular world to help the University of Notre Dame keep pace with the other great research universities.

Stanford’s [harmful language list](#) has been the latest in a movement towards a prescriptive management of language. And although Stanford’s list was criticized and ultimately rescinded because of its extremism—they judged the phrase “kill

two birds with one stone” to be too violent—I argue that their efforts are only the beginning of a great “Spring Cleaning” for the English language.

Other schools have already addressed language deemed harmful or offensive; I propose that Notre Dame circulate a sister manifesto which targets scientifically unfounded or misleading terms and phrases, in an effort to ensure that our students and faculty are protected from misinformation. My first draft of the manifesto contains 1,081 terms to be banned, organized alphabetically into 112 categories. Below I have attached the first three categories, as a sample for your consideration.

Under the category of anatomic falsehoods:
Instead of “lend a hand,” use “help me.” Reason: human limbs are not detachable, and the suggestion of borrowing or lending may lead to an economy built on self-mutilation (see also “cost(s) an arm and a leg”). Instead of “put our heads together,” use “think cooperatively.” Reason:

seeing as osmosis is impossible for humans, this phrase wrongly purports that physical proximity contributes to increased generation of thoughts.

Under the category of aquatic falsehoods:
Instead of “duck” (verb), use “get out of the way.” Reason: this term, when shouted, misleadingly suggests the presence of water-fowl. Instead of “Duck, duck, goose,” use “not my selection, not my selection, my selection.” Reason: this game teaches human children that their human children peers are *Anatidae*. Instead of “running water,” use “flowing water.” Reason: science has long proven that water has neither feet nor legs on which to run.

Under the category of astronomical falsehoods:
Instead of “star,” use “popular celebrity.” Reason: this term implies that someone is a body of burning gas, which cannot be assumed without further investigation. Instead of “full-moon,” use “moon well-positioned for solar reflection.” Reason: this term implies that the

moon’s mass fluctuates cyclically, or that it is hollow, neither of which have been tested and proven empirically. Instead of “sunrise/set,” use “earth-turn.” Reason: this term propagates flat-earth theories.

I hope that you have begun to see how helpful and constructive authoritarian linguistic restrictions could be. Through such a system, we might eliminate useless phrases which only mislead and deceive, rather than educate in the sciences. If we are successful, this manifesto will be a nail in the coffin of metaphor; it may, as David’s stone, strike the lofty brow of biblical allusion; and folksy turns-of-phrase will bite the dust quicker than two shakes of a rabbit’s tail.

Signed,
J. N. Wormwood

James Whitaker is a graduate student in the Theology department. He has only just discovered that theologians are not highly paid and that he has only one other marketable skill. If you have hedges you would like sculpted (or any other topiary-related artistic commissions), email him at [jwhitak5@nd.edu](#)

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able relationships through shared differences and simultaneously omits the morality systems that all communities build up in their own peculiar way. In this erasure of local culture, this second song substitutes a shared “culture-lessness”—or an “anticulture” as Notre Dame professor of political science Patrick Deneen describes in his acclaimed book *Why Liberalism Failed*—for the true culture of the characters of Radiator Springs. This true culture, which Mater understands well, distinguishes the community’s members from others by the particular way of life that it prescribes, while at the same time instilling the same sense of morality that all true cultures seek to instill in its people.

Nico Schmitz is a junior in the Program of Liberal Studies from Pasadena, California. Like Mater’s adventure, he spent a large portion of his upbringing living abroad in Geneva, Switzerland. His time abroad has made him idolize the locality of Mater and Radiator Springs. Reach out to him at [nschmit2@nd.edu](#) to talk Cars or your favorite interstate.

Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. Taking his example from Finn McMissile, he originally planned to spend this semester abroad in London, before coming to senses after seeing Mater’s touching speech at the end of Cars 2 and staying home at Notre Dame. Please reach out to him with any questions or challenges to



The Irish Rover



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

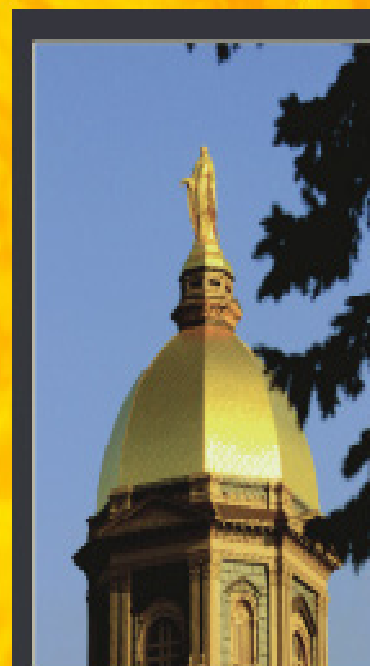


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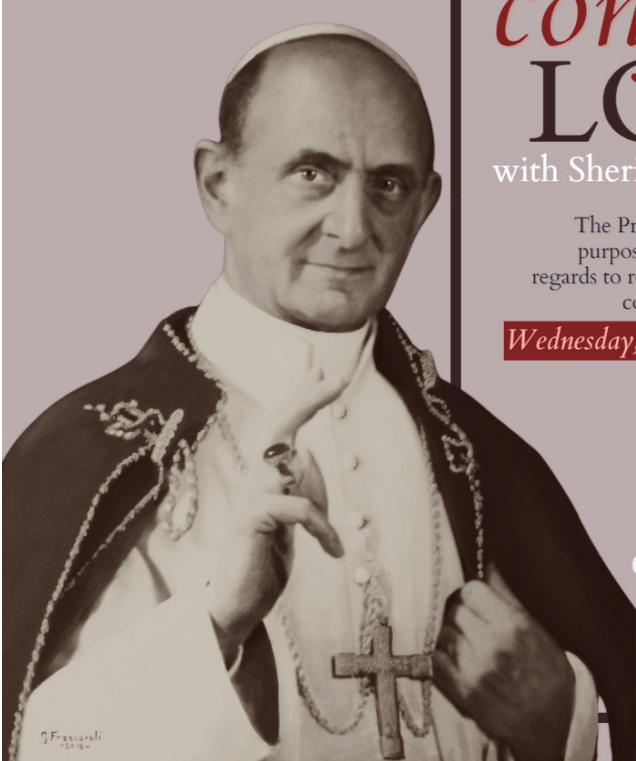
“Notre Dame de Vie”
Our Lady of Life

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

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HUMANAE
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conjugal
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The Professors will speak about the purpose of marriage, specifically in regards to reciprocal self-giving and the conjugal purpose of the body.

Wednesday, February 15th | 7 pm

Debartolo Hall 155



Jus Vitae
Association of the Notre Dame School of Law



DENICOLA CENTER
for ETHICS AND CULTURE

#StopAbortionRx

South Bend Rally

Where: 1351 North Ironwood

When: February 4 at 11am

RSVP at: 



Protest the expansion of medication abortion in our pharmacies! Find out more at StopAbortionRx.com
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CONFERENCE

THE GREAT AMERICAN STORYBOOK

The Great American Storybook lives within the heart and minds of all Americans—past, present, and future. America—the land of opportunity, the home of the Free because of the Brave: what does it mean to be American? What has it meant in years past and how does that shape who we are today? Join us this March to discover and explore the chapters of ages past.

We will explore the five cities that made America, according to the thought of Russell Kirk. We will journey from Athens, Jerusalem, Rome, and London, and finally to Philadelphia, where the idea of America became a reality, planting itself in rich soil. The thought of the Founding Fathers who helped shape our country will be examined in light of their understanding of God and liberty, and the reflections of the great Alexis De’ Tocqueville will be thoroughly examined. The great American Frontier will be considered next, as we challenge ourselves not only to reflect on the physical Frontier of ages past, but the metaphorical Frontier that lies ahead. Finally, the life and writings of Laura Ingalls Wilder will also be considered as some of the greatest contributions to America’s cultural and literary history.

All undergraduate students are encouraged to apply now for an incredible weekend with some of America’s brightest, modern scholars, in South Bend, Indiana. We look forward to seeing you there!



Bradley J. Birzer
Susan Hanssen
R. J. Snell
Vincent Phillip Muñoz
Patrick J. Deneen



3/24 – 3/26/23



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