

# THE IRISH ROVER

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## WRAP Week Fights Pornography on Campus

W. JOSEPH DEREUILL  
Editor-in-Chief

Students for Child-Oriented Policy hosts its annual signature event

Students for Child-Oriented Policy (SCOP) hosted its annual “White Ribbon Against Pornography Week” (WRAP Week) February 19–24.

Kylie Gallegos, Co-President of SCOP explained that WRAP Week—which serves as a counterpoint to “Sex Weeks” hosted by other major universities—is designed “to raise awareness about pornography addiction, its effects on the person, society, and relationships.” She continued, “We have been holding different events to raise awareness and to educate our members about the different harms of pornography—so that they can either deal with that better themselves or talk to their friends about it.”

The events of the week included tabling at Duncan Student Center; writing chalk messages on the sidewalks in front of both student centers; a lecture by the founder and executive director of Magdala Ministries, Rachel Killackey; and a club watch of the film *Sexual Revolution: 50 Years Since Humanae Vitae*.  
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Image by Catalina Scheider-Galiñanes

## Hesburgh-Era Student Life Council Returns

LAUREN DOUGLAS  
Social Media Coordinator

Students express hope in future of revitalized forum

The reinstatement meeting of the Student Life Council (SLC) was held on Tuesday, February 21 in Carey Auditorium. The meeting, organized by Student Government, gathered administrators and the student body president for a conversation on faith formation and questions of meaning at Notre Dame.

The SLC was first founded under Father Theodore Hesburgh C.S.C. in September 1968. Fr. Hesburgh

“deemed it necessary to keep students aware of university decisions and to have an open space to hear their voices and address student concerns,” said Student Body Vice President Sofie Stitt in her introductory remarks. The 1968 council was initially composed of 24 members equally divided among students, faculty, and administrators. Father Charles McCarragher C.S.C. the Vice President of Student Affairs at the time, noted the SLC “has decision making powers” that bring legislation to the President.

One *Observer* article called the SLC an “instrument of hope” particularly because of its student representation. Only five years later, though, this instrument of hope lapsed when student representatives began to question its effectiveness and criticize its lack of flexibility in bylaws.

In 2022, Student Body President Patrick Lee ran on a platform centered around reimplementing this initiative. Lee and Stitt received heavy criticism for attempting to bring back the SLC, with some calling it concerning that their main policy goal was attempted and rejected by an administration in the past.

Lee told the *Rover* they were able to reimplement the SLC “by building honest relationships of mutual goodwill with university administration” and encouraged the students attending the session to “demonstrate meaningful interest” including “high turnout and meaningful questions” to keep the SLC from relapsing.

This first meeting featured speakers based on the topic of the meeting.  
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*continued on pg. 4*

## Who’s Who at Notre Dame: Fr. Henry Stephan, O.P.

KATHRYN BOWERS  
Staff Writer

Priest and graduate student shares about study and vocation

In addition to members of the Congregation of Holy Cross, many other religious study and work at Notre Dame. This includes several Dominican friars, one of whom is Fr. Henry Stephan, O.P.

Fr. Henry, a native of California, is the chaplain for the Center for Citizenship and Constitutional Government, as well as for Mendoza’s Business Honors Program. He is in his third year of doctoral studies in the Medieval Institute.

Fr. Henry is currently readying himself for his upcoming candidacy exams, which he must pass in order to begin working on his dissertation. In his work, he focuses on political theory in the medieval period, which he connects to its classical roots and contemporary issues, with special emphasis on civic friendship, constitutionalism, and how the Church and State relate.

Co-teaching “Foundations of Constitutional Order: Political Philosophy of Citizenship & Constitutional Government” with  
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## Juan Manuel Santos to Deliver 2023 Commencement Address

W. JOSEPH DEREUILL  
Editor-in-Chief  
NICO SCHMITZ  
Managing Editor

Former Colombian president to speak, receive honorary degree

Former Colombian President Juan Manuel Santos will deliver the 2023 commencement address at Notre Dame, per a February 27 press release. At the ceremony this May, he will also receive an honorary degree.

Santos will return to campus after joining the Keough School of Global Affairs as a “distinguished policy fellow” this past fall, 2022. He served as Colombian President from 2010–2018, during which time he was awarded the Nobel Peace Prize in 2016 for his part in ending the 52-year civil war fought between the Colombian government and the Revolutionary Armed Forces of Columbia (FARC).

This announcement comes days after his country’s Constitutional Court ruling to decriminalize abortion before 24 weeks. During a Wednesday February 23 visit to Harvard University’s Institute of Politics (IOP), Santos “welcomed his country’s recent move to decriminalize abortion.”

“I agree with what the Constitutional Court did in Colombia, expanding the weeks where abortion is allowed,” Santos noted at the event, adding, “I  
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## Reproductive Health Disparities and Injustice Panel

MADLINE MURPHY  
Campus Editor

ND panel discusses “racist healthcare,” “right to abortion”

The Notre Dame Gender Studies Program and the Reilly Center for Science, Technology, and Values hosted a virtual panel titled “Reproductive Health Disparities and Injustice” on February 17.

The panel is part of a year-long event series titled “Reproductive Justice: Scholarship for Solidarity and Social Change,” which previously hosted two panels titled “Post-Roe America: Making Intersectional Feminist Sense of Abortion Bans” in fall 2022.

Several Notre Dame and St. Mary’s departments supported the event, including the Initiative on Race and Resilience; the Center for Social Concerns; the Institute for Latino Studies; the Departments of American Studies, Anthropology, English, Film, Television & Theatre, History, Political Science, and Sociology; and the St. Mary’s College

Department of Gender and Women’s Studies. Associate Director of Gender Studies Pam Butler moderated the panel. She began by welcoming all of the attendees to “this important discussion about reproductive health disparities, which will have a particular focus on how the intersection of racism with other forms of injustice impacts pregnancy and birth outcomes, and of course, what we can do about it.”

The panelists were Elena Rebecca Gutiérrez, Associate Professor of Gender &  
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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](http://www.irishrover.net), where you can peruse archives and subscribe to the paper.

"If being human is essentially about relation to God, it is clear that speaking with, and listening to, God is an essential part of it."  
— Pope Benedict XVI

## To Pray Is to Live

JOSHUA GILCHRIST  
Executive Editor



What am I here for?" We all ask ourselves this question at times, and undergraduate students seem to ask themselves this question all the time. As Christians, this question must take the form of prayer. Accordingly, a Catholic college must encourage a culture of prayer to form students at this crucial stage.

Not only RAs, ARs, and rectors, but professors and administrators should foster relationships with students that center around faith life; the students should be able to see these individuals practicing their faith in attending Mass and praying publicly. Events like de Nicola Center tailgates, which bring together students and faculty, should be more prevalent, because students

learn to grow into their vocation as Christians by following the example of those in authority positions over them.

We have a vocation in life—for us right now, that vocation is primarily as a Christian, a student, a son or daughter, a friend. The vocation that undergirds all of these is our vocation as Christians. This means that the basic activity that forms the Christian life—prayer—is the ground of our entire life.

More important than eating, more important than turning in homework, more important than making and maintaining friendships, is our duty (and our innate desire to which this duty corresponds) to foster relationship with God, in whom we "live and move and have our being." Indeed, we cannot live if we do not pray.

To be sure, the beauty and complexity of Catholic life resides precisely in the fact that we are called to pursue each of these vocations together in an integrated life. God created us to enjoy the good things of the earth, to exercise our faculty of reason, and to live in community, all to the end of

glorifying God. But prayer stands at the beginning and the end of all these vocations.

What does this mean for Notre Dame students?

This means that freshmen must find a regular Mass to attend and seek out Catholic community as a first priority upon their arrival on campus. This means that all students must carve out regular, daily time to empty themselves and pour out their soul to God, whether they're surrounded by good friends, rich community, and intellectual stimulation or constantly in a deep depression that they can't seem to buck because they don't have any consistent friends or cannot seem to find their place in the university or in the world.

This means that seniors must give thanks to God for the experiences of their four years at college—both the challenging and the enlivening—amidst the celebration of those years and the anxiety concerning the next years.

When we live like this, the anxiety of the "What am I here for?" can be turned into a hymn of praise: "Thank you that I am here."

And we can let all the other things—social life, schoolwork, and everything else—fall into their proper place.

Vocation is beautifully and excruciatingly individual. Because God creates us, saves us, and loves us as individual persons, He calls us to individual destinies. For some, that calling is to find one's spouse in college and leave college with a clear understanding of the direction one's life will take in the next few years. For others, that calling is precisely not to have that certainty, and in lacking it, to have the opportunity to trust in the Lord in a more intimate way than could be imagined otherwise.

This Lent, let us remind ourselves and the University of Notre Dame that our life is a life "hidden with God in Christ," which alone can sustain us. Visit Our Lord in the Blessed Sacrament daily and receive Him as often as pos-

sible; strengthened in the divine life, serve the poor and preach with your life of deprivation and simplicity. Show those not of the faith not merely a Catholic neighborhood but the world as it should be.

This Lent, let us return to God in prayer, learning to "pray without ceasing", so that, in the words of Pope Benedict XVI, "our relationship to God ... [is] present as the bedrock of our souls."

*Joshua Gilchrist is a senior nearing the end of his undergraduate study of theology and the Great Books. He hopes to retain his sanity between now and 4pm on Monday, March 6, when his thesis is due. If you have recommendations of restaurants in Paris, send them to him at [jgilchri@nd.edu](mailto:jgilchri@nd.edu).*



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## Notre Dame Purchases Delivery Robots

MICHAEL CANADY  
Staff Writer

### Notre Dame implements Grubhub robots for mobile food orders

Notre Dame implemented a new system of Grubhub Starship robots for food delivery on February 8, 2023. Instead of in-person pickup, the robots deliver directly to dorms and other buildings on campus. The robot program falls under the administration of Campus Dining in University Enterprises and Events.

Executive Director of Campus Dining Luigi Alberganti said in a Notre Dame News article, “The fleet of robots will have such a positive impact on campus. They are part of our ongoing effort to bring innovative solutions to Campus Dining, they’ll expand our omnichannel retail strategy and they’ll provide flexibility and accessibility for our students. ... They are also going to be a fun addition to our community.”

Current Notre Dame Student Body President Patrick Lee told the *Rover*, “Student Government is proud to have a fantas-

tic relationship with Campus Dining. When the robots were pitched to us in the summer, we were excited to hear about the forward thinking strategy that the unit was bringing to their efforts to deliver the best possible dining experience. Although

However, on the other hand, some may see them as disturbing the campus aesthetic.” Jung continued, “As Student Body President-Elect and Vice President-Elect, we are committed to working with administration to explore all sides of the is-

the name “Ned Ludd,” the main points of the original petition were clear: “The campus community should have been asked ... The robots are not merely functional ... they are a new, for-profit tech venture capitalizing on a new asset: the public, communal space of campus ... The robots represent an

think that the matter should be debated. Notre Dame leaders should shut down the bots. They are a blemish on our beautiful campus ... I also recognize that commercialism is already rife on campus. But that’s no reason not to take a stand somewhere.” Notre Dame students also voiced their perspec-

breed laziness; I don’t think they’re a good addition to campus.” An anonymous freshman also voiced her opinion in a statement to the *Rover*. She said, “I don’t like them because they detract from the beauty of campus and are annoying obstacles on the sidewalk.” Another sophomore agreed, but he added, “While they do show how lazy we are getting; at the same time, they can be helpful for people busy studying and for people with disabilities.”

Currently Au Bon Pain, Garbanzo, The Gilded Bean, Hagerty Family Cafe, Modern Market, and Taco Bell all use the robots to deliver orders. According to Notre Dame News, the number of robots will rise to fifty by the spring, and more campus eateries will use them.

Faculty, staff, or students may order delivery via the Grubhub app. Students may use part of their university meal plan, flex points, to pay for their food and the \$3.49 delivery fee.



Image by ND News

the robots certainly take some getting used to, we hope that students appreciate all efforts to bring top quality dining service....”

Student Body President-Elect Daniel Jung gave a statement to the *Rover*: “On the one hand, they offer increased efficiency and allow students to receive food from the comfort of their dorms.

sue and find solutions that best serve the needs of our Notre Dame community.”

Others criticized the robots for more than just damaging the “campus aesthetic.” A petition titled “Manifesto Contra Robota” (Against the Robots) voiced a different opinion on the administrative decision to bring the robots on campus. Written under

inappropriate commercialization and privatization of the Notre Dame campus.” The petition was revised on February 22. As of February 27, it has 395 signatures from members of the Notre Dame community.

On February 15, Notre Dame Professor of Political Science Patrick Deenen tweeted in reply to the petition, “I don’t even

tives on the robots. Senior Cam White told the *Rover*, “I believe the robots’ presence is an inappropriate commercialization of campus and still further will have detrimental effects on the community environment amongst the student population.”

Sophomore Peter Khoukaz echoed this in a statement to the *Rover*, “They

*Michael Canady is a freshman living in Sorin College and tentatively majoring in Classics. Convince him that Latin and Greek are “dead languages,” and email him other major suggestions at mcanady2@nd.edu.*

## Commencement Speaker

*continued from front*

think it was a correct move, and I support it.”

As President of Colombia, Santos, through the help of Notre Dame and the Kroc Institute of International Peace Studies, negotiated a peace deal with the FARC-guerilla. FARC is a leftist terrorist organization who have initiated continued violence in the country since the 1960’s. The peace deal was initially voted against in a referendum by the people of Colombia but then ratified by Congress. It faced extensive controversy for many reasons, notably allowing the FARC to participate in the political society and assigning no punishment to terrorist members who confess their crimes. Two

years after the official ratification, Santos left office with one of the lowest approval ratings in Colombian history at 22%.

Notre Dame News’s commencement speaker announcement claims that the Kroc Institute was “given primary responsibility for technical verification and monitoring of the accord. This is the first time a university has been given responsibility for real-time monitoring of a peace agreement.” In the same announcement, Notre Dame claims that only “50 percent of [the peace agreement’s] provisions have been either completely implemented or are at the intermediate stage.”

During his time as a distinguished policy fellow with the Keough School of Global Affairs this fall, Santos delivered the 29th



Image by ND News

Annual Hesburgh Lecture in Ethics and Public Policy. During this time at Notre Dame, Santos focused on his peace works and environmental conservation.

In his remarks at the Keough School’s “The Interconnectedness of Peace and Nature Conservation”

event, he noted: “Continued damage to the planet and ecosystems presents the biggest long-term risk to global human security of our time. We must tackle these challenges together to achieve peace and environmental integrity.”

His speech contained

special acknowledgments and appreciation for the U.S State Department in their works in brokering peace in Colombia and leading the fight against climate change. He specifically thanked Al Gore and John Kerry for their advice and knowledge. Santos concluded his remarks referencing his innermost desire to make peace both with the FARC and with “mother nature.” He concluded, “I think we need to approach the problem of the environment as we approach the problem of human beings: Humans have rights, nature also has rights.”

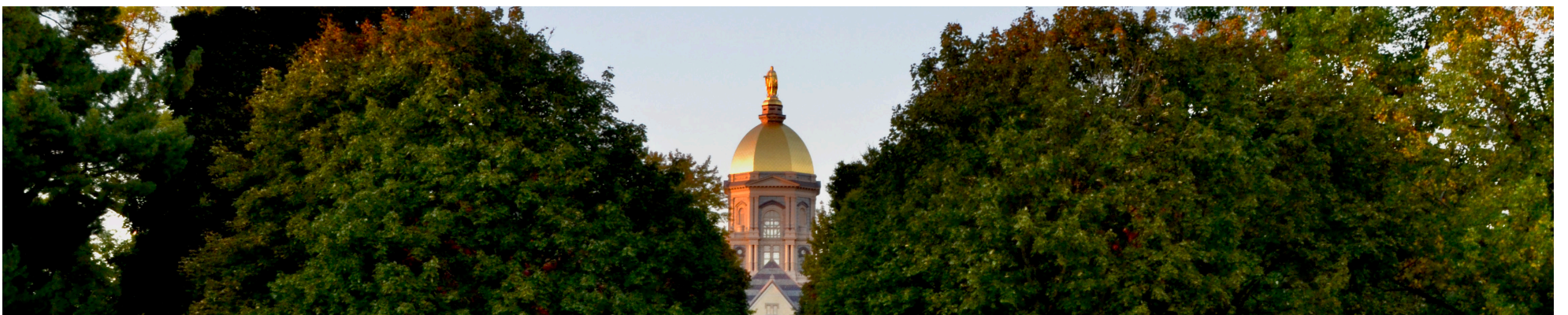
Father Jenkins celebrated Santos’ selection as commencement speaker: “President Santos honored us with his presence on campus last fall as a distinguished poli-

cy fellow in our Keough School of Global Affairs, and we look forward to welcoming him back in May,” He continued, “His courageous leadership and resolute commitment ended a half-century-long civil war and put his nation on a path to peace and prosperity.”

The Commencement Ceremony will be held on May 21, 2023 in Notre Dame Stadium.

*W. Joseph DeReuil is a junior from St. Paul, MN studying philosophy and classics. He can be reached at wdereuil@nd.edu.*

*Nico Schmitz is a junior from Los Angeles, CA in the Program of Liberal Studies. You can reach out to him with concerns at nschmit2@nd.edu*





## Health Disparities and Injustice

*continued from front*

Women's Studies & Latino Studies at University of Illinois-Chicago; Taylor Martin, Assistant Director of Health Equity & Overseer of Community Health Worker program for St. Joseph County; Miriam Zoila Pérez, whom the gender studies website calls an "award-winning queer Cuban writer and activist;" and Marchelle A. Pettit, the Program Coordinator for BASE Doula Program of Goodwill of Michiana.

Panelists emphasized correlations between reproductive health and factors such as gender, sexuality, race, and class. According to Gutiérrez, "The reproductive justice framework insists that we account for how all of these systems and more work together in different ways and in different circumstances to limit the so-called choices that people have to determine their own reproductive lives."

Martin cited Indiana maternal mortality rates, saying that 92 "pregnancy-associated deaths" occurred in 2020. Only 18 of those

deaths were "pregnancy related," which means they were the result of pregnancy complications. 66 were "pregnancy associated, which is a death within the one year of pregnancy for any cause." She added that black women have much higher mortality rates than their white and hispanic counterparts.

Pérez claimed, "Obviously, the big answer is we have to eliminate racism. We have to fight white supremacy, but we know that's a long term project. It's not going to happen in our lifetimes, probably."

In response to a question of how the overturning of Roe V. Wade affected women, Pérez said, "I never imagined that we could get to this place," and "the fact that so many people in different states can't access abortion" is a "nightmare." Gutiérrez added that it "literally is putting people's lives at risk" and will "disproportionately affect low-income people of color."

A Notre Dame senior told the *Rover* that he saw a poster for the event in a campus computer lounge and decided to attend. After attending, he said, "It was very disappoint-

ing to see that a university-sponsored event is so obviously promoting access to abortion ... It was also quite shocking to hear the panelists encouraging participants to reach out to and support organizations such as the Midwest Abortion Access Coalition and Hoosier Abortion Fund that help people get access to abortions."

The student continued,

that end, we've been invited to provide a list of a few of the many events held on campus that reflect the university's position on questions related to abortion. After today's event we will forward that list and a follow-up email along with all of the resources and citations that may come up during today's panel discussion." Butler emailed this document of resources to registrants on February 20.

No other mention of the university's official pro-life stance was made. The Notre Dame Common Proposal states that "when a significant issue in the Catholic tradition is touched upon, that tradition should be presented," but "The manner in which balance and the representation of the Catholic tradition is achieved will depend on the nature of the event. If the event is a lecture by an individual, these are best achieved by sponsoring other speakers over a period of time." None of the pro-life events listed on the document were sponsored by the Gender Studies Program nor the Reilly Center for Science, Technology, and Values.

The next event in this

series is titled "Trans Care + Abortion Care: Intersections and Questions." According to the Gender Studies website, it will be a zoom panel featuring Jules Gill-Petersen and Ash Williams. Gill-Petersen is an Associate Professor of History at Johns Hopkins University who wrote a book "to shatter the widespread myth that transgender children are a brand new generation in the 21st century." Williams is a "Black trans abortion doula" who "has been vigorously fighting to expand abortion access by funding abortions and training other people to become abortion doulas."

The panel will take place on Zoom on March 20. To receive a link to the meeting, participants must register online via the Gender Studies Program website.

*Madeline Murphy is a sophomore from Davenport, IA majoring in music and theology with a minor in constitutional studies. She is very passionate about reproductive justice, so she serves on the executive board of Notre Dame Right to Life. She can be reached at mmurph64@nd.edu.*

## Student Life Council

*continued from front*

tured Assistant Vice President for campus ministry Fr. Pete McCormick, C.S.C. who addressed attendees about the work of campus ministry, especially in regard to the university's participation in the Synod on Synodality. Fr. Pete described the synodal sessions as a way to "encounter people where they find themselves, [and] to ask them questions seeking to better understand" how to communicate the Gospel today.

He noted the results of these conversations with about 500 students stressed the importance of personal reflection, community, and inclusion. Fr. Pete also highlighted "members of the LGBTQ community, women who feel their voices are not heard, and those who identify as religiously conservative" as

marginalized groups on Notre Dame's campus. The full report will be released on February 28.

Fr. Olinger furthered the discussion of religious inclusion as a fundamental pillar of the Notre Dame experience, emphasizing his commitment to listening to all members of the Notre Dame community in his eighteen months as VP of Student Affairs. He outlined his hope for faith at Notre Dame, namely that the university can "provide the people, the mentors, [and] peers to walk alongside people as we think about questions of faith."

Fr. Groody also highlighted the necessity for inclusion through the lens of Christ as teacher, who invites Christians to ask good questions. Specifically, he noted the need to find connection between "the needs and desires of the heart and the needs and challenges in the world."



Image by Merlot Fogarty

The presenters returned to these themes of accompaniment and balance in response to many of the questions posed by students. In response to questions about material on gender and sexuality in the Moreau First Year Experience course, Fr. McCormick expressed the difficulty of striking the balance between "communicat[ing] what it is the Church teaches, and why she teaches it and the wisdom that's behind that" and "authentically accompany[ing]

duce and not reproduce are just as important as gender as we understand it as a social construction in the United States."

In her opening remarks, Butler explained, "Notre Dame policy calls for balance when sensitive, but important topics, such as the right to abortion are discussed on campus. To

criticized the forum saying, "Direct answers were avoided, and many students left feeling as if their voices were not heard."

PJ Butler, a junior, commended the executive leadership of student government for accomplishing the reinstatement and told the *Rover* he "looks forward to future installments." Though Butler echoed Fogarty's frustration about the "lack of substantive answers," he was encouraged by "student interest in speaking to the administrators and voicing concerns specifically from a Catholic perspective" and "hopes this is the beginning of a period of dialogue with university administrators."

Lee reminded students in a statement to the *Rover* that "transparency on behalf of the permanent members can only be expected if students ask questions that seek to understand and engage, not

to entrap or ensnare." He encouraged more students to attend future meetings of the SLC and bring thoughtful and respectful questions so the SLC can continue to act as the "instrument of hope" and establish itself as a "reliable forum for honest conversation," after his term in office concludes.

*Lauren Douglas is a sophomore majoring in the Program of Liberal Studies and theology. Recently, she can be found on the fourth floor of Geddes Hall scrolling through the Observer archives from the 60s and 70s. Contact her at ldougl4@nd.edu to discuss your favorite ads (she is personally in favor of the typewriters for rent).*



It behooves a watchdog to bark. Good, Rover.



## WRAP Week *continued from front*

The tabling ran from 11am–2pm on Monday, February 19. One participant, sophomore Will Grannis, explained, “I stood by one of the Duncan Student Center entrances and handed out bagels to people, to whom I would also give a small leaflet from SCOP explaining the harm pornography causes and ways to break free from addiction.”

Gallegos added, “We did bagels so that people would come by and have to stop and put cream cheese on so we could talk to them about what we were doing and what events we have coming up. A lot of people came up and talked to us.”

“We had all good responses, and people didn’t really sound surprised about what we were doing,” she noted.

Grannis echoed this sentiment, stating, “No one who came to get a bagel was disappointed or combative when we explained that we were campaigning against pornography, nor were we harassed by any bystanders, which gave me hope.”

The second event of the week, chalking, was designed to draw wider cam-

pus attention to various issues with pornography. Club members wrote messages on the sidewalk such as “porn kills love” and “porn fuels sex trafficking.”

Will White, who serves as club secretary for SCOP, explained, “We wrote chalk messages reminding people about the dangers and the harms of pornography. I think it is important to get the message out there. It’s not something that people generally want to think about, but it’s something that needs to be thought about.” [Editor’s note: Will also serves as Webmaster for the Rover].

Junior José Rodríguez helped with the chalking. He told the *Rover* that “while we were writing, we had a few people stop to read what we were writing. Some of them were like ‘keep up the good work,’ others just gave us strange looks.”

Gallegos also told the *Rover* that the chalk displays had inspired a poll to be sent in the O’Neill Family Hall student GroupMe “asking what people thought about pornography, and it was overwhelmingly anti.”

After the tabling and chalking on Monday and Tuesday, the week con-

tinued with lectures on Thursday and Friday and the Friday movie watch, as there were no events on Ash Wednesday.

Rachel Killackey of Magdala Ministries spoke on both days; she gave an open lecture on Thursday titled “Human Dignity and the Problem of Pornography” and a lecture for women on Friday about “Healing Female Sexuality in a Pornographic World.”

In reference to the Thursday lecture, John Paul Butrus, the other Co-President of SCOP, told the *Rover*, “We had a great speak-

er come to tell us about her experience and also some more information about the harms and widespread nature of pornography addiction in society.”

The Thursday lecture focused on five hallmarks of addiction—tolerance, withdrawal, self-deception, loss of willpower, and distortion of attention—and how pornography manifests them in individuals and the culture at large.

Killackey particularly emphasized the loss of willpower that accompanies addiction. “This one hurts,” she began, “but ad-

dicts of any kind, no matter how much they want to stop, cannot by an act of their own will.” This is particularly troubling, she noted, because “our will is one of the most distinct things that separates the living from the machine. We’re not robots, [and] we are not puppets. We are men and women.”

She then explained methods of accountability that individuals can use to aid their inhibited free will to break the cycle of addiction.

One way in which Killackey explained how personal addiction can be manifested in the culture was when discussing the third hallmark of addiction: self-deception.

“A porn-addicted culture is one that has to become relativist; it has no choice,” she argued, “[St.] Thomas Aquinas talks about how lust is so selfish that it will push you not just to have tolerance of your behavior or justification, but eventually lust demands worship. We see a culture that is bowing down at the altar of lust, right, because we have no choice. Either we get rid of our addiction, or we bow down.”

Gallegos noted the success of the week, but also

emphasized that confronting the issues surrounding pornography extend beyond WRAP Week:

“SCOP has been advocating for a porn filter [on university WiFi] for years and has always been shut down by the university. One year, they had a really big push where they were on ABC News, and many national news sites covered the Notre Dame anti-porn campaign.”

The push was not fruitless, Gallegos said, because in response, “Holy Cross [College] put a filter on their WiFi, but Notre Dame decided not to because of ‘academic freedom,’ I believe. But Father Jenkins said he would be open to reconsidering if it was an initiative through student government.”

Two student senators, Ayden Ellis and John Soza have recently authored a bill titled “A Resolution to Ban Pornography on Campus WiFi Services,” acting upon Fr. Jenkins’ response. It will be brought to the floor in the coming weeks.

*W. Joseph DeReuil is a junior from St. Paul, MN studying philosophy and classics. You can reach him at wdreuil@nd.edu.*



Image by Kylie Gallegos

## Exodus 90 at Notre Dame

**PJ BUTLER**  
Staff Writer

### Catholic men take up spiritual disciplines to draw closer to God

Numerous groups of men at Notre Dame have undertaken the disciplines of Exodus 90, a ninety-day spiritual exercise which began January 9. The program is based on three pillars: prayer, asceticism, and fraternity. Known for cold showers and holy hours, the program is designed to help Catholic men draw closer to God and to live in greater freedom through responsibility.

Nearly fifty thousand people have participated in Exodus 90 since it was conceived in 2016, and its increasing presence on the Notre Dame campus comes as the program has built up significant popularity within the Catholic media sphere. Because of its emphasis on detachment from the world, Exodus 90 is also often recommended by priests and catechists as a means of deepening men’s spiritual commitments during

the Lenten season, with which the second half of the program overlaps.

The first pillar of the program, prayer, calls participants to spend an hour before God each day. Whether they are done continuously or broken up into intervals, the holy hours are supplemented with readings from the Book of Exodus and brief reflection passages. The program emphasizes that each participant must spend time in prayer as the basis of its other disciplines.

Ascetic practices, the second pillar of Exodus 90, are perhaps the most well-known aspect of the program. These disciplines include cold showers, regular exercise, and abstinence from alcohol, sweets, snacking between meals, television and movies, and nonessential technology use. Wednesdays and Fridays are designated for fasting and abstinence, which means that only one full meal and two smaller meals without meat are consumed. Additionally, participants are permitted to listen only to music that lifts the soul to God.

The final pillar is fraternity. Participants live fraternity through week-

ly meetings with other men who are involved in the program as well as check-ins with an “anchor.” The anchor is an accountability partner with whom each participant is paired at the beginning of the ninety days. Fraternity enriches the other two disciplines by providing men with mutual support, encouragement, and authentic community.

Bishop Kevin Rhoades of the Diocese of Fort Wayne–South Bend is a

living in O’Neill Family Hall. After meeting with Exodus representatives at the SEEK23 conference this January in St. Louis, Missouri, he decided to form a community in his home dorm: “I knew that there were guys in O’Neill that were interested in doing this and that needed it. Exodus seemed like the perfect way to bring a group of men together and orient ourselves toward a higher purpose.”

Martin emphasized the

Hall Exodus community, told the *Rover*, “while each discipline is fruitful for growing in virtue, particularly humility and self control, the personal commitment and subsequent growth proves that you can change. This is gratifying and humbling, as you know that this change was not through the work of your own hands, but through emptying yourself so much that God truly worked in and through you to accomplish His will.”

Junior Mike Florin leads a group of men in Alumni Hall nicknamed the “Ascetic Dawgs.” Reflecting on his experience with Exodus, he said, “I think the most valuable thing that Exodus offers men is radical availability; availability to both God and others. The life of men today—especially men at Notre Dame—is so busy, full of constant noise and distraction between classes, work, technology, and relationships.” Florin continued, “Even if these are good things, they can keep us constantly occupied and prevent us from hearing God’s voice in our lives and truly encountering those around us.. We are integrated beings, and we need to be disciplined and strive for holiness in

all areas of our life, otherwise we will slide back into the mediocrity that is so prevalent in our culture.”

Junior Daniel Schermerhorn reflected on how his experience with Exodus 90 in Baumer Hall has brought him closer to Christ’s redemptive suffering: “I am so encouraged by all the other guys around campus doing Exodus. It gives me so much hope that people like me are being transformed in the same way. I think with the fate of the Church at Notre Dame at stake, Exodus is a beacon of light in the midst of the darkness of college life.”

*PJ Butler is a junior from St. Louis, Missouri majoring in political science and theology and minoring in constitutional studies. Since beginning his Exodus, he has enjoyed listening to Palestrina’s Missa Papae Marcelli and Allegri’s Miserere. Share your sacred music recommendations with him by emailing pbutler3@nd.edu.*

90 days to  
be a better man.

Exodus 90 promotional graphic from exodus90.com.

spiritual advisor for the executive team behind Exodus. On the program website, founder James Baxter cites Bishop Rhoades’ support as a primary reason that Exodus did not fail in its early stages. In promotional materials, Rhoades explained: “after Exodus, men experience true freedom. I have seen this fruit with my own eyes.”

Sophomore Daniel Martin serves as the group leader for Exodus men

centrality of prayer for the entire program: “Asceticism without grounding in prayer is useless. We need to make ourselves receptive to God in order to properly enter into the disciplines.” While he noted the challenge of getting his group together for fraternity meetings due to busy schedules, he said that sharing failures and triumphs has been incredibly rewarding.

Brian Buttner, another member of the O’Neill



## Tolton's Path from Slavery to Sanctity

PAUL HOWARD  
Religion Editor

Auxiliary Bishop of Chicago speaks about America's first black priest

Bishop Joseph Perry, Auxiliary Bishop of the Archdiocese of Chicago, recently visited South Bend to speak about the heroic life of Venerable Augustus Tolton, the first African American ordained to the priesthood. Bp. Perry, the postulator of Fr. Tolton's cause for canonization, addressed a crowd gathered at Holy Cross College on February 16 as part of the *Mind & Heart Lecture Series*.

Augustus Tolton was born into slavery in the state of Missouri in 1854. The son of Catholic parents, he was raised in the faith even before escaping slavery along with his mother and siblings in 1863. Bp. Perry, a captivating storyteller, narrated the family's journey: "Upon arriving on shore, [Tolton's mother] gathered her children up in her arms and she told them: children, you are free. You are free. Never forget the goodness of the Lord." Though they remained steadfast in their faith,

the Tolton family endured many hardships after settling in Quincy, Illinois. Segregated from their white brethren at Mass, the Toltons were unwelcome in their parish community; the boys were quickly dismissed from their local Catholic school.

Nevertheless, Augustus found compassionate priests and religious sisters who tutored him and encouraged his vocation to the priesthood. After being rejected from every seminary in the United States, Tolton was finally accepted as a seminarian in Rome at the Vatican's Congregation *de Propaganda Fidei* where he learned fluent Italian and excelled in the study of Latin and Koine Greek. Ordained in Rome at the age of 31, Fr. Tolton celebrated his first Mass in St. Peter's Basilica on Easter Day, 1886.

After ordination, Fr. Tolton expected Rome to send him to Africa as a missionary. However, the cardinal prefect of the *Propaganda Fidei* decided that Fr. Tolton was to return to Illinois. Bp. Perry recounted: "It was thought America needs Negro priests. America has been called the most enlightened nation on the face of the earth. 'We will see now whether it deserves that honor,'

said the cardinal prefect."

Upon arriving back in the United States, "Fr. Gus" was assigned priest of the St. Augustine Society, a group for black Catholics in Chicago which celebrated liturgies in a parish basement. Though well known for his homilies, few writings of Fr. Tolton survive—only 13 letters are now extant, "most of these ... painful missives sent to Mother, now Saint, Katherine Drexel." Bp. Perry continued, "Mother Drexel seems to have become Tolton's confidant—he would open up to her in confidence about the trials of being the first black Cath-

olic priest in America."

Over the course of his 11 years as a priest, Fr. Tolton faced racial hatred not merely from his neighbors, but even from Catholics and fellow clergy: "Considering the type of inner suffering he endured, patience, humility, and courage were certainly habitual acts as antidotes to the prevailing mood of a country terribly ambivalent about the place of blacks," Bp. Perry said.

Ven. Augustus Tolton died on July 9, 1897. Bp. Perry told the audience, "Tolton was found to be a devoted priest of Jesus Christ—who just happened to be black—open to any and everyone seeking the ministrations and

services of the Church, white or black or whatever. But unfortunately, he was resented for it."

Reflecting on the hatred suffered by Tolton, Bp. Perry said, "the parochialism and racial isolation endemic to the times feeds the tenor of social relations in this country to present times."

Commenting on contemporary culture, Bp. Perry continued, "Left untreated, largely, is the fact that the dominant society suffers both visual and emotional dissonance when a black person enters their space."

"Notions of opportunity and advantage are deeply ingrained in the American psyche. Too many aspects of this psyche, from a Christian standpoint, are sinful, for which we pray: 'Lord have mercy on what we have done and what we have failed to do.' America's self-interested individualism, valued as one of the highest virtues in this democracy, will keep us from the necessary solutions to our national problem," the bishop concluded.

Andrew Oullette is the Director of Foundation and Church Relations at Holy Cross College and was instrumental in the event's organization. He told the *Rover*, "I hope that our students—and others attending—were challenged to consider

the sin of racism as a sin that people might still be capable of today (without falling into the modern political polemics that divide our country)."

"All Catholics can learn from the virtuous life of Tolton—in particular, his fortitude in the face of adversity, his gentleness against racial anger, and his forgiving love as an antidote to hatred... I hope that a greater devotion to Augustus Tolton may arise in the American Church leading to his canonization," Oullette concluded.

Fr. Tolton was declared 'Venerable' by Pope Francis in 2019 in formal recognition of his heroic virtue. The next step in his cause for canonization is beatification, which requires Vatican ascription of a miracle to his intercession and would allow the faithful to pray for Fr. Tolton's intercession in public liturgy. After an additional approved miracle, a blessed is eligible for canonization. More information on Ven. Augustus Tolton's cause can be found through the Archdiocese of Chicago.

*Paul Howard is a junior in medieval studies and classics from Kinderhook, New York. Paul presently suspects that "JP Butrus" is simply the poorly-concocted pen name of PJ Butler. He welcomes all evidence at phoward2@nd.edu.*



Ven. Augustus Tolton:  
Image from the Archdiocese of Chicago

## Maronite Mission on Campus

JOHN PAUL BUTRUS  
Staff Writer

New Eastern Catholic community celebrates liturgy on campus

Of the 150+ Masses celebrated weekly on campus, one is distinct. Since the fall of 2022, the Blessed Massabki Martyrs Catholic Mission has celebrated the Maronite Divine Liturgy on a weekly basis in the St. Thomas More Chapel of Notre Dame Law School.

The Maronite Church, named for the fourth-century Syrian hermit St. Maron, is one of the twenty-four *sui iuris* (self-governing) Churches which collectively constitute the Catholic Church. Twenty-three of these are Eastern Catholic Churches, headed by their own patriarch or bishop who is, in turn, in full communion with the bishop of the 24th *sui iuris* Latin Church: the Roman Pontiff.

Today, the Maronites are most commonly associated with Lebanon since

their leader, the Patriarch of Antioch, resides in Bkerke. St. Peter, the first Pope and Patriarch of the Latin Church, was also the first Patriarch of Antioch.

Fr. John Paul Kimes, a professor in the law school and Maronite priest, celebrates the liturgy for the Maronite community on campus. He told the *Rover*: "The Maronite tradition developed in the Syriac world, particularly between the cities of Edessa and Antioch. Today, there are many Maronites who are not of Middle Eastern origin, but rather have come to find their faith in Jesus Christ through the liturgical and catechetical efforts of the Maronites in different parts of the world."

This liturgy, also known as the "*Qurbano*," is notable for its liturgical language: "Our liturgical language is Syriac, a dialect of Aramaic, which is the language of our Lord," said Fr. Michael Shami, the administrator of the Mission, who is also a student at Notre Dame.

This past fall, the community went through a change when "Bishop

Elias Zaidan officially established the Mission of the Blessed Massabki Brothers, naming as patrons of this community three brothers who were killed by the Ottomans because they would not renounce their faith in Jesus Christ," said Fr. Kimes.

"A mission is a sort of stepping stone towards a parish—it's less formal than a parish, but the Bishop has acknowledged us as a fixed community that meets and prays together regularly. The mission is to gather Maronites together so that we might worship God together in

the context of our own liturgical and spiritual tradition, observing our own particular practices (like much stricter fasting customs), and having our sacraments administered according to our tradition—in March we have the joyous occasion of our first baptism and chrismation" said Fr. Shami.

Paul Elhallal, a Maronite and Ph.D. student in theology at Notre Dame, was among the first members of the community with his wife and children. He told the *Rover*: "Before the mission was established, we would periodically travel

almost two hours each way to get to the nearest Maronite parish, which was just outside of Chicago. But when Fr. John Paul Kimes was given a faculty position at the law school ... a few Maronite students and I asked him to celebrate a liturgy for us. For the first year, we had a Maronite liturgy about once a month. It was not a frequent or publicized thing; it was word of mouth ... friends inviting friends."

With the establishment of the mission this fall, the community has been able to gather more regularly: "It has been a great blessing. We are now able to raise our children in this tradition with a sense of continuity," noted Elhallal, who has recently entered the eparchy's priestly formation program.

Michael Urban, a freshman and Maronite, told the *Rover*: "It wasn't until a month into the semester that I realized there was a regular Maronite liturgy here on campus. I'm so blessed to be able to live out the full richness of my faith here at Notre Dame by staying connected to my Maronite roots."

In addition to Ma-

ronites, the mission also welcomes Roman Catholics to attend liturgies. Evan Bursch, a Roman Catholic junior, appreciates the use of Syriac in the Maronite tradition: "The tie to what Jesus actually spoke on a daily basis adds a transcendental quality that aids the worship and focus on God." Bursch continued: "Having been to Maronite liturgies, I am much more aware of the different rites and their similarities and differences as well as the vibrancy that they add to the life of the universal church."

The Divine Liturgy is celebrated every Sunday at 11am in the St. Thomas More chapel in the Law School, followed by a coffee and breakfast social. More information can be found at the mission's website.

*John Paul Butrus is a junior from Birmingham, Alabama, studying Civil Engineering and Theology. When he's not playing Super Smash Bros. in the 2B slounge or explaining why Alabama has the best barbecue, you can find him on the second floor of Fitz or email him at jbutrus@nd.edu.*



Fr. Michael Shami: Image from Mission of the Massabki Martyrs



## Campus Views on Republican Primary

ADAM MORYS

Staff Writer

Notre Dame students weigh in on GOP race

Since the 2022 mid-term elections, the attention of the political world has shifted to the early stages of the 2024 presidential primaries, including on Notre Dame's campus.

Former President Donald Trump was the first to enter the campaign, declaring his bid on November 15, shortly after the mid-term elections. On Notre Dame's campus, Trump's announcement served as a metaphorical starting gun for the primary debate between conservatives. Junior Mark Ballesteros told the *Rover*, "Trump's announcement in November ignited a lot of debate between campus conservatives on the merits of Trump versus DeSantis."

As Ballesteros alluded to in his comment, there has been much discussion on the right about a potential Ron DeSantis presidential candidacy. The Florida governor is a consistent second to Trump in polling, occasionally pulling ahead of the former president. DeSantis has remained ret-

icent about sharing any presidential ambitions, focusing instead on implementing his priorities in Florida. Any formal entry into the campaign would likely not occur until the end of the Florida legislative session in May, according to insiders.

Ballesteros commented that "DeSantis has broad support [among campus conservatives] because of perceived electability, but a significant contingent is still behind Trump because he's viewed as anti-establishment and stronger on some issues."

However, Ballesteros acknowledged that "debate has been muted this semester as DeSantis's intentions are not clear." Additionally, though other candidates have entered the race, such as former South Carolina governor Nikki Haley and entrepreneur Vivek Ramaswamy, "[they] are generally not taken seriously" by conservatives on campus, according to Ballesteros.

Sophomore Colin Smith agreed with Ballesteros's framing of the campus debate as a mostly binary battle between supporters of Trump and DeSantis. Smith told the *Rover* by email, "Most of the arguments [in the debate] are either for Trump or De-

santis, and I would certainly fall in the latter camp." He elaborated on the on the campus debate: "In my experiences, the debates center around three issues: attitude towards the failures of the establishment, the ... moral character of the candidate, and the ability to

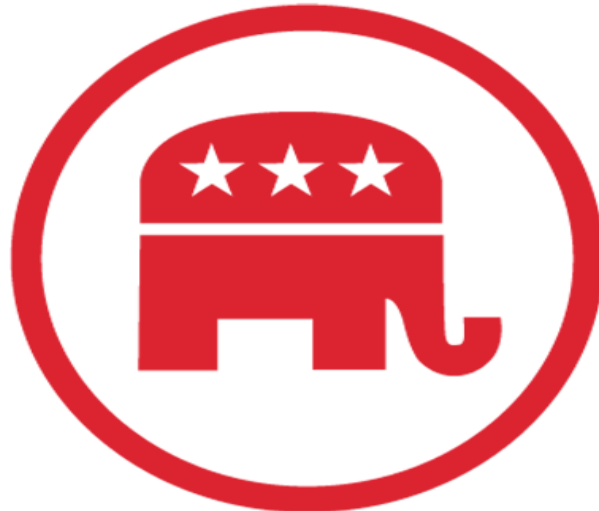


Image by Republican National Committee

win the general election." Echoing Ballesteros, Smith said that many rally to Trump because "[they] insist that he is the only one who has not sold out to the establishment." But many others, including Smith himself, point to "[Trump's] objective moral failures" and DeSantis's comparatively "clear moral character" as a reason to support the Florida governor. Lastly, Smith asserted that "both sides

argue about who is most likely to win the general election," without either side having a definitive edge on this point.

Although "Team Trump points to occasional polls in support of Trump's electability, Smith says that "Team DeSantis argues that those polls are a function of name recognition." Supporters of

DeSantis instead cite that "DeSantis won Florida, a critical swing state, by almost 20 points" in defense of DeSantis's greater electoral appeal. In general, Smith confessed that these debates can make discussion of the Republican primary in campus conservative circles "a bit heated."

Though both Ballesteros and Smith described the campus primary debate as fairly split between Trump and De-

Santis, some students do support some of the other candidates in the race.

For example, Jake Williams, a sophomore who spent his fall working on Capitol Hill with the Notre Dame Washington Program, supports Haley's candidacy. He believes Haley's experience as a governor and Ambassador to the United Nations will enable her to deal with our nation's pressing issues, particularly national security threats like China. Moreover, Williams says, "she will bring in suburban moms, independents, and minorities to vote Republican." He thinks that "Trump has a lot of baggage from his first presidency and the time since that will inhibit him from picking up these votes."

Most importantly, Williams sees Haley as a unifier who will bring together a divided Republican party and country at large: "Beyond the party, I could see her unifying the country and fixing everything that the Biden administration has messed up over the last two years."

Some others support DeSantis first but also prefer other candidates over Trump. Madelyn Stout is a junior who spent her summer as an intern in the Executive Office of Governor Ron DeSantis, where she was responsible for the

drafting of press releases for recent appointments and the vetting of applicants. She finds "his leadership style to be incredibly inspiring" and believes "his track record could point toward a phenomenal presidency." Pointing to his midterm performance as proof of his effectiveness, Madelyn thinks the Republicans Party needs younger faces: "I personally believe we need a next-gen Republican to take the mantle, and whether that be DeSantis or Haley, I think the that not only would the GOP be in good hands, but so would the country."

No students told the *Rover* that they were supporting Ramaswamy's campaign, but he does have some connections to the university. Ramaswamy visited Notre Dame as a guest of the Center for Citizenship and Constitutional Government just over a year ago, at which many asked whether he planned to run for elected office.

*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.*

## DeSantis Spurs College Board Controversy

MARGARET MATHIS

Staff Writer

Classical alternatives to academic giant appear as its dominance is challenged

Recent disputes over political bias in the College Board's curriculum have raised questions regarding its status in conservative states. These challenges have opened conversations about creating alternative public testing services.

Amidst these disputes, the College Board released the curriculum for its new Advanced Placement (AP) African American Studies Exam in August. But the testing service soon redacted portions of it after Governor Ron DeSantis of Florida pointed out that the syllabus contained "queer theory," "intersectionality" and "other types of neo-Marxism." This conflict between DeSantis and the education corporations has launched a public conversation surrounding the place of the College Board

in the future of education.

DeSantis threatened to ban the curriculum and signed into law Florida's "Stop Wrongs to Our Kids and Employees Act," or "Stop WOKE Act," which prohibits teaching students to bear "personal responsibility" for histor-

Conservatives and opponents of the current structure of public education have celebrated DeSantis's move and taken it as an opportunity to explore alternatives to the College Board.

President of Notre Dame College Republicans PJ

can exert significant impact on university systems through board appointments, curriculum formation, and even an evaluation of partnerships."

"Conservatives must continue to develop a cohesive blueprint to reform these institutions in states where they have

[DeSantis's decision]. I think the best argument I've heard on the topic is that black history is American history. It is unnecessary and divisive to try to single out the black community as requiring a special class or education apart from American history as a whole."

Meyrat calls for conservatives "to break College Board's monopoly altogether by developing alternative advanced courses and exams that high school students could take for college credit." He added, "In pursuing a leftist agenda and trying to placate leftist radicals, College Board is daring conservatives to compete and deliver a better product."

Describing a program very similar to the already existent Classical Learning Test, Meyrat proposed, "Building off the existing framework of classical academies and expanding their advanced [class] offerings." He cites Pete Hegseth and David Goodwin's book *Battle for the American Mind*, in which "they advocate for schools that exclusively offer content based on the Western canon and traditional, teacher-centered pedagogy that stresses regular assessments, lectures, and objective grades-as opposed to the student-based model that promotes progressive ideology and pedagogy that stresses group projects, relative standards, and arbitrary demon-

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Image by Sam Bayle

ic wrongdoings. DeSantis explained: "We won't allow Florida tax dollars to be spent teaching kids to hate our country or to hate each other. We also have a responsibility to ensure that parents have the means to vindicate their rights when it comes to enforcing state standards."

Butler told the *Rover*: "Florida's fight against the College Board is a step in the right direction for restoring merit to and improving the substance of entry testing for higher education. As Ron DeSantis has demonstrated through his prudential use of political tools, governors

the electoral support to do so and provide their citizens with high-quality education that is free from progressive ideology," Butler concluded.

Another member of Notre Dame College Republicans, Luca Fanucchi, added via email, "I wholeheartedly support

Following this political controversy, English teacher Auguste Meyrat published an article in the *American Mind* in which he discusses his "love-hate relationship with the College Board" due to its "leftist bias" and "progressive pedagogy that emphasizes skills over content."



## Liz Bruenig Lectures on Death Penalty at Notre Dame

LUKE THOMPSON  
Politics Editor

Cites need for  
“reconciliation” in  
opposition to death  
penalty

The Center for Social Concerns hosted Elizabeth Bruenig, a well-known journalist and opinion writer for *The Atlantic*, for a lecture on the death penalty on Friday, February 17 in the Eck Visitors Center. The event was titled “Lives Worth Taking?” and was marketed as one of the opening events of Junior Parents Weekend.

Many parents attended the event, with a noticeably older crowd packing the auditorium than is typical for a campus event. In Bruenig’s talk, these parents, their children, and many others in attendance were treated to a discussion of her personal relationships with death row prisoners and how these experiences have led her to oppose the death penalty in the United States.

The evening conversation began with an introduction of the speaker from Notre Dame Law Professor and *Rover* Faculty Advisor, Rick Garnett. Garnett highlighted Bruenig’s appeal as a speaker “who doesn’t fit into the categories [in which] we lazily classify people.” Additionally, he pointed to Bruenig’s self-description as someone who is “into the human condition” as another reason why she

is such an interesting figure to bring to campus.

Garnett expanded upon these introductory remarks to the *Rover*: “I was thinking about the fact that Bruenig is often labeled as ‘progressive’ for her economic-policy views and at the same time is criticized by many progressives for her anti-abortion stance.” This sort of description is one that is often applied to Bruenig, who has been described as part of the “Catholic left” by many commentators throughout her career writing for *The New York Times*, *The Washington Post*, and *The Atlantic*.

He did note that even though “[he] was not thinking about the death penalty specifically” when he spoke of society’s lazy classifications, “[he does] think that our partisan ‘binary’ can obscure the fact that many traditional conservatives are skeptical about the morality and utility of the death penalty.”

After Garnett’s introduction, Bruenig began her lecture by explaining the context of her trip to Notre Dame. She revealed that she was originally supposed to deliver the same lecture a year prior but was forced to cancel and reschedule her appearance due to her attendance at a penal execution on the day before she was set to speak. Although she was disappointed to miss the opportunity to speak last year, she “had made a promise” to the inmate who was being executed, so she could

not miss the execution.

After detailing the circumstances of her belated speech, Bruenig started her discussion of “what [she has] learned about the people on death row as [she has] reported on the death penalty.” She first noted how death row inmates are “distinct” from other vulnerable groups in society, such as the unborn or patients pursuing euthanasia, in that no

ed this point by citing the fact that those deemed mentally or physically unfit are often withheld from capital punishment.

In effect, designating death row inmates as “lives worth taking” makes these prisoners equivalent to “lives not worth living,” according to Bruenig. The harshness of such categories led Bruenig to the realization that “none of this has to



Image by Allie Henske

one disputes their personhood and that the state is the one carrying out the termination of life.

Bruenig classified those condemned to die by the state as “lives worth taking,” a description that fits those on death row, Bruenig asserts, because “we actually make a point to seek out the ... most competent, most aware, [and] most healthy people for execution.” She defend-

remain in the abstract” and her decision to report in depth on the death penalty. In such reporting, Bruenig entered into close relationships with many criminals who have been condemned to die.

She described some of these friendships with death row inmates in extreme detail throughout the bulk of the talk, reflecting that it was “a very strange journey to

know a man scheduled to die in a matter of weeks” but that she “wouldn’t dissuade” someone else from doing the same.

Overall, she concluded from her personal relationships with death row inmates that “it is the nature of capital punishment to execute someone very different than the person who was sentenced to die.” Bruenig’s emphasis on the changed nature of the criminals who are condemned to die did not mean to ignore the brutality of the crimes committed by these men, Bruenig claimed: “I don’t leave out heinous details because I oppose execution.”

Nonetheless, because of her personal experiences with these condemned criminals and how their lives changed on death row, Bruenig maintained that society must “keep alive the possibility of reconciliation.” Summing up her position against the death penalty, Bruenig stated near the conclusion of her speech, “Forgiveness depends on the possibility of change, and change depends on the possibility of tomorrow.”

Regardless of her opposition, Bruenig ended on a pessimistic note regarding the future of the death penalty in the United States. Ultimately, she laments, “Society is on the side of execution,” meaning that it will remain as a “cultural fixture” and that it is “probably not going to go away legislatively.”

In addition to providing the introduction of the lecture, Garnett reflected upon some of the central

points of Bruenig’s talk for the *Rover*. Regarding her emphasis on forgiveness as a motive for opposing the death penalty, Garnett saw a different approach as more compelling: “Although I agree with Ms. Bruenig that each of us stands in need of forgiveness, my own view of the criminal law is that it is not a mechanism that is well suited to dealing out forgiveness on the political community’s behalf. Other arguments against capital punishment are, for me, more convincing.”

Additionally, he had a more positive outlook on ending the death penalty through legislative action than Bruenig: “I suspect it will continue to be abandoned legislatively in more states, and also that it will be imposed less often, even in states that retain it.” Though, from a legal perspective, Garnett noted that “In [his] view, the Supreme Court will not, and should not, declare the death penalty categorically unconstitutional as a national matter.”

*Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. He currently resides outside of the range of mail (and robot) service in distant Carroll Hall, so if you would like to contact him with any questions or comments, please reach out to him at [lthomps7@nd.edu](mailto:lthomps7@nd.edu).*

## College Board Controversy

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previous page*

strations of mastery. The courses of this [proposed] Conservative Classical College Board would have all the rigor and depth of the original College Board without the leftist nonsense that undermines the values and goals of most American families.”

South Bend is home to one such classical academy, St. Thomas More Acad-

emy (STMA). According to its website, STMA is a “private, independent, classical liberal arts [grade] school in Catholic tradition,” much like the schools that Hegseth and Goodwin encourage.

STMA Greek teacher Maggie Doran shared her thoughts about a classical education with the *Rover*: “A classical education teaches the skills necessary to read, write, and think clearly. It recognizes that we stand on the shoulders of giants, and draws on a two thousand year old

tradition ultimately stemming from the educational system of the Ancient Greeks, as well as our Judeo-Christian heritage. A classically educated student will have powers of reasoning trained such that he or she will be able to succeed in any field or profession as an adult.”

On the idea forming a new “Conservative Classical College Board,” Mrs. Doran told the *Rover*, “Though I am aware there is a lot of disagreement among conservatives on this issue, I think

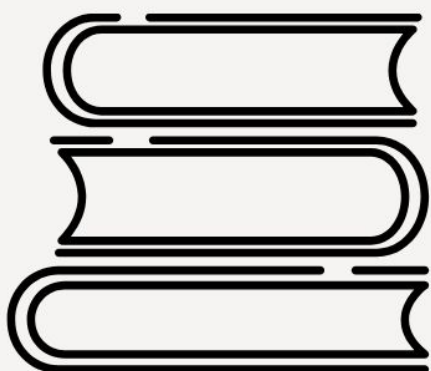
that we should be sending our best and brightest to top mainstream universities, where their future opportunities will not be limited by a degree that does not command wide respect. An intelligent, hard-working student will have no trouble getting a high score on either [type of] exam, and there is no harm in taking both.”

“I plan to encourage my own six children to do the best they can on the SAT, and to attend the best college they can get into. Credentials work be-

cause they are a shorthand for achievement that everyone recognizes and respects. It will be very difficult for the [conservative testing] movement to ever match the influence of the SAT, which has existed since 1926, and it is definitely not there yet.”

Meyrat partially agrees, though he is more optimistic in the long run: “This dream of a classical conservative alternative to the current progressive system will easily take generations to come true.”

*Margaret Mathis is a sophomore studying classical languages who plans to become an attorney. She is most often found sipping chocolate milk in South Dining Hall, playing tunes in the Ceili Band, and hand-sewing the Notre Dame leprechaun onto everything she owns (which qualifies as “fair use” according to U.S.C. Title XVII Ch.1 § 107 (1)). Reach out to her at [mmathis@nd.edu](mailto:mmathis@nd.edu).*



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## Notre Dame Debuts *Dawn's Early Light*

**MERLOT FOGARTY**  
Staff Writer

### Student-written musical on family, World War II

The Notre Dame Department of Film, Television, and Theatre is in the midst of performances of *Dawn's Early Light*, a student-produced musical theater production written by Solomon Duane, a fourth-year architecture and musical theater student. Performed in the Philbin Studio Theatre, the show opened, with a cast of seventeen, on Thursday February 23, 2023.

The two-act musical is based on the true story of Duane's grandmother, Donna Zucchiatti, whose brother, Tommy, resolved to enlist in the U.S. military in 1943. It was part of Notre Dame's student-written musical theatre program, started by Matt Hawkins in 2019. The program works on a two-year cycle in which musical theatre students take a play-writing class which culminates in an open-pitch of a musical. The show is then workshopped in a three-credit class the next fall semester and produced the following spring.

Libby White, who plays Tommy's love interest, Reagan, said of the pro-

gram: "[It] reminds us that you don't need to be living in New York City and have a Bachelor of Fine Arts to be able to create something beautiful and moving." Duane explained that the "open-endedness of the process" was the greatest difficulty he faced in creating the show: "We have the total flexibility to make changes as we see fit. So while it's exciting ... it can also be daunting at times. Sometimes I have to sit down and write a new scene from scratch, and I have the ability to take that scene wherever I'm led."

Telling the story of an immigrant Italian family in 1940s America, *Dawn's Early Light* explores the dissonance that immigrants faced as the country in which they live waged war against the country that they loved.

The story opens on Tommy Zucchiatti's 18th birthday. He and his two sisters head to Crystal Beach Park, the local bandstand in Buffalo, New York.

A visit from an old friend and Navy enlistee, Frank, soon convinces the young boys to sign up for the war in Europe. In *Navy Song*, the men sing of the responsibility they have to America: "Our whole life we've had liberty, we owe it to our country. So be a man and take a stand and join the military." Tommy, torn between his familial and national duties, de-

cides to enlist alongside his friends. His father, Val, still struggling with the guilt from the price he has paid for his American Dream, forbids Tommy from fighting in a war against his hereditary home.

respond in his absence.

It highlights the struggle of Tommy's mother, Rosalin Zucchiatti, played by Olivia Seymour, as she experiences the heartbreak of a mother who must choose to be separated from her only son.

Duane explained that



Mary Kate Temple as Donna, Duane's real-life grandmother:  
Images by Peter Ringenberg

As Act I concludes, the draft age is lowered from 20 to 18, and Tommy's number is called on the radio.

Act II's opening song "Letters," based on content from real letters that Duane's family saved from Tommy's deployment, depicts how each of the family members

he hoped to use the juxtaposition of the horrors of war and the invincibility of youth so that the audience might take away an "experience [of] the family unit at its strongest and its weakest" through one of the most "challenging periods in [American] history."

Senior Drew McClimon

said, "the performers ... did a phenomenal job accurately portraying a myriad of heavy situations."

Duane was a sophomore when students were sent home in the pandemic in 2020 and has credited this lockdown experience with inspiring him to write the show, "during Covid there were a lot of things being said about how humanity had never gone through such a global experience."

Hearing his grandmother's story growing up, he knew this was not the case: "We, as a collective humanity, have gone through so many periods of challenges and tribulations, and I was inspired to create a piece of art that would allow us to reflect on an objectively trying time in our history and experience through our ancestor's lenses. ... The show sets out to address how we can learn to love and find joy through our suffering."

Theresa Thomas, who choreographed the show and played Tommy's sister, Lucy, praised Duane's "ability to translate the emotions of each character into mesmerizing musical melodies [that] immediately captivated me and fueled my inspiration for movement and dance throughout the show. His themes of family, loss, and dreams drew me in and I knew that I wanted to help translate this story of his family to the audience."

The architecture program has also had a major

impact on Duane's writing process. Citing similarities between lessons in creating pieces "influenced by the human experience" and "finding a central idea and letting that influence the rest of the design," Duane has learned how to create a show in which "every detail is pointing toward a central theme or core idea."

"Writing feels like sculpture, you have an untouched piece of marble that the writer has to slowly chip away at and discover the figure beneath. Layer by layer, over hundreds of drafts, I've uncovered this story and will continue to do so as I move forward with the work," Duane says.

"I'd especially thank my Grandma Norma, whose family story directly inspired the content of the show, and whose resilience through so many challenging periods in history has inspired me. Norma will be turning 91 on March 5th, closing night of *Dawn's Early Light*."

*Merlot Fogarty is a junior studying political science and theology. A former musical theatre geek, she is delighted that the Rover was able to cover the cost of her ticket to this tremendous show. If you'd like to sing Broadway songs with Merlot, email*

## Fr. Henry Stephan, O.P.

*continued from front*

professor Susan Collins is his favorite thing that he has done at Notre Dame thus far. "It brought me into contact with some of the best of the Notre Dame undergraduate population. And for me, it was so humbling, realizing what a novice I am at teaching... it's a distinctive privilege to get to be a priest and a teacher," he told the *Rover*.

Fr. Henry believes that there is a connection between his vocation as a Dominican friar and his academic life: "For Dominicans, study is a quasi-sacramental thing. So, it's not a sacrament in the strict sense, but, what work is for a Benedictine monk, study is meant to be for a Dominican friar."

He views his study of political theory as linking to his vocation as well, sharing, "I've joined St. Thomas in thinking that the political life is not just a punishment for sin, but is rather an

expression of God's government to the universe and of his providence."

Fr. Henry also spoke about finding his vocation as a friar. After moving in fifth grade, there was no space for him at the local Catholic school, so he was sent to a Christian school instead.

"It was a wonderful place, but it was the first time I was around people who weren't Catholic," Fr. Henry explained. "I learned a ton because it was the first time that I was really forced to grapple with the fact that I was rather ignorant of the scriptures, that my faith had been just kind of perfunctory, that I just did what my folks did without thinking too deeply ... I'd get into debates and disputes with my classmates and even with their parents. And I spent all my birthday money on Catholic apologetics books."

After returning to the Catholic school system, he was confronted with the fact that he was more invested in the faith than his peers—for

instance, he served daily Mass. "That was when I first thought about being a priest, but I kind of put it out of my mind."

At Princeton University—from which he ob-



Image by Dominican Friars Foundation

tained his undergraduate degree in politics—Fr. Henry encountered a thriving Catholic community, which included Sherif Girgis, a then-student of the university and a current professor in the Notre Dame Law School, and Fr. Marty Miller, who was the assistant chaplain and is now a priest in South Bend.

His time with this Catholic community was important for his vocation.

"I fell into this circle of friends, and I really experienced the beautiful reality of what Christian friendship can be in a profound way because we had a shared love for the com-

mon good, a shared love for the truth, for the faith, and a desire to be more virtuous people," he shared.

Fr. Henry had planned to be a lawyer. But as he readied himself to attend law school, he described, "I experienced a real sense of loss about how much I was going to miss the friendships, the shared study and conversations, the life of prayer, the whole thing that we

shared at Princeton."

Judge Diarmuid O'Scannlain on the Ninth Court of Appeals, for whom he was an intern, proposed that he think about the priesthood, which did not please him initially. "I was insulted at first," said Fr. Henry, and he wondered if Judge O'Scannlain was implying that he would not succeed in a law career. Instead, the judge had thought it appropriate for him to think about the priesthood before investing a significant amount of money in attending law school.

"And you know what, he was absolutely right. I found the Dominicans, which is an order that's very much all those things I just mentioned—it's all about the life of friendship, of study, of prayer, of preaching ... and teaching. And so, for me, it was less of a matter of radical change as just, gosh, these are the things I love most."

He entered the Dominican Province of St. Joseph directly after his graduation from Princeton in 2011.

After spending sever-

al years in formation he served as a priest at St. Gertrude's in Cincinnati for two years, after which, "the province kindly and graciously gave me permission to apply for further studies, and they let me come to Notre Dame, when Notre Dame was foolish enough to admit me."

After completing his doctorate, Fr. Henry would like to teach political thought—but he will end up where his superiors decide, which is also contingent on which places express interest in him.

*Kathryn Bowers enjoys running on Notre Dame's campus. She is in search of running companions—email her at kbowers2@nd.edu to join her.*



## High School Revuesical: The Show

**JACK MCENERY**  
Staff Writer

### Keenan tradition makes 47th Annual Debut

The *Keenan Revue* raised the curtain to a sold-out crowd for its 47th annual performance the weekend of February 23. The men of Keenan Hall performed their music and comedy show to a packed Stepan Center. The theme for this year's production was "High School Revuesical."

The Keenan Revue is one of the best-attended student-run events on campus. This year, nearly 5,000 tickets were sold, with about 1,600 students attending the show in person each night it was performed. Additionally, those who weren't able to get tickets could watch a [live-stream](#) from anywhere on campus.

In addition to providing

a weekend of entertainment for the Notre Dame tri-campus community, the show also raises money to support Dismas House, a transitional home for individuals recently released from incarceration, with whom Keenan Hall has a long-standing partnership.

Some of those who saw the show for the first time were surprised at the scale and professional quality of the event. Ryan Murray, a freshman in Alumni Hall, said of the experience, "It was larger than life, way bigger than I expected. The production was well done, and the skits were creative and entertaining. I could tell they had been putting a lot of hard work into it."

The Revue traditionally includes a fair bit of raunchy humor, featuring two strip-tease acts and a number of suggestive skits, but some viewers thought the show was particularly sexually charged this year. Kyle Elliott, a resident of

Alumni Hall, said, "Crude humor has its time and place, and the *Revue* is the perfect opportunity to make those sorts of jokes, but I think they could have had fewer. As a viewer, I was expecting them in every skit, and that took away from the shock val-

several talented musical acts, and pokes fun at various dorm communities and campus-wide events at Notre Dame. Freshman Guy Maiorano thought the jokes were funny and in reasonably good taste, saying, "I thought most of them landed well, and it's good for the campus to make fun of things, under-

other dorms. They could have spread it out more to be more well-rounded."

Murray thought the Notre Dame-specific humor helped the student body feel more united, saying, "I think it's great to have such a unique tradition to showcase the talent of Keenan Hall residents and bring the campus together."

The *Revue* also unites the Keenan Hall community. Keenan rector Bobby Nichols said while thanking the men of his dorm for their dedication during the performance, "This show brings the community together in otherwise impossible ways." Keenan off-campus senior Josh Gilchrist added further detail, saying, "Every year, I've looked forward eagerly to the many sweaty hours spent in the Keenan basement and in the beautiful Stepan Center putting on the Revue. No other student tradition on campus gets that many people together." [Editor's note: Josh Gilchrist serves as execu-

tive editor for the Rover]

Gilchrist spoke of the importance of the Revue for Keenan Hall, saying, "This combination of crass humor, surprisingly professional production, and fraternal community is a unique and special expression of Notre Dame tradition. Despite the arguably questionable morality of much of the Revue, I hope that this event that bonds the Keenan Knights and allows campus to laugh at itself never goes away. Long live the Revue!"

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



Image by Keenan Hall

ue." A senior resident of Stanford Hall seconded that point, saying, "This was the raunchiest *Revue* I've seen in my time here." Nevertheless, the *Revue* is about far more than bawdy jokes and shocking antics. The show parodies popular culture, features

standing that everything is done in good humor and we can all laugh together." Another freshman viewer, Alex Schumann, wished the show hadn't singled out some dorms more than others, saying, "They went a little heavy on BP and a few

## Saint Mary's College Stages *Lost in a Book*

**GRETCHEN SIEGEL**  
Staff Writer

### An operatic take on classic works

The Saint Mary's College Department of Music presented "Lost in a Book," a collection of opera scenes, songs, and arias from great works of literature. The performance, which ran February 24 and 25, was written and directed by Elizabeth Schleicher. It featured a mix of undergraduate students from St. Mary's and Notre Dame and members of the South Bend community.

The performance consisted of selections from various operatic adaptations of classical works of literature, including a scene from Bizet's *Carmen*, as well as two collections of scenes from Pauline Viardot's *Cendrillon* and Mark Adamo's *Little Women*.

In an interview with the *Rover*, Schleicher shared that she conceived of the idea for "Lost in a Book" because she "wanted to create something that was a little bit more

cohesive than just pulling scenes from different shows. ... I tried to find operas that were connected with great literature."

The show differed from the traditional opera workshop—which often consists of a collection of different scenes without a unifying element. Schleicher explained: "I felt that we could actually link these [scenes] together in a way that really made it feel like a short show itself, as opposed to just these little vignettes that we were taking out of the other shows." This decision gave a unity to the performance. The use of scenes from well-known works of literature made "Lost in a book" something in which, according to Schleicher, "someone who is not familiar with opera might actually be drawn to the performance."

The show followed two children on a visit to their grandparents' house with their mother. While the adults talk downstairs, the children keep themselves busy in their mother's old room, looking through her books. It is through

these books that "we see these scenes come to life. Sometimes the sisters are a part of it, sometimes the scenes just live around them," says Schleicher.

Notre Dame sophomore Madeline Murphy,

art, and I knew I wanted to be in one as soon as possible." Performing in the roles of La fee in *Cendrillon* and Jo in *Little Women* was a new experience for Madeline. She said, "This was the most challenging music I have ever had to learn, and it helped

since I had assistant music directed *Legally Blonde* at Saint Mary's College last semester, and she knew it was an interest of mine. I learned how to be creative and about the art and nature of opera."

"Lost in a Book" was also well received by students in the audience. Notre Dame junior Janey Olohan called the performance a "fantastic" experience, while Notre Dame sophomore Ellie Knapp praised the performance, saying, "Though this was my first opera show, I thought that the Saint Mary's Music Department did [an amazing] job. It was clear the entire team put a lot of effort into making the show a success. Specific details like the lighting, the costumes, and the thoughtful structure of scenes helped to augment an already performance."

Though the performers only had six weeks to practice, Knapp was impressed with the production: "The emotion in the performance was astounding. Everyone conveyed the conflict and emotion of their scene with a unique blend of body language and vocal inflection."

6-year-old Evie Schleicher, Elizabeth Schleicher's daughter, also had high praise for the production. She told the *Rover* that Cinderella was her favorite and that she liked, "when the stepsisters were getting on their fancy boas," recalling a duet in which Caillynn Murphy and Georgia Sigler sang the parts of the stepsisters as they prepared to go to the ball. Evie's younger sister, Dorothy, also enjoyed the costumes. She said she liked all the dresses, but her favorite costume was that of Mrs. Hedgehog from the scene from *Fantastic Mr. Fox*.

The family-friendly performance was open to the public and was well attended. Though St. Mary's will not put on another opera for two years, the Notre Dame Department of Music will be performing a modern adaptation of Monteverdi's "L'incoronazione di Poppea" April 27–30, 2023.

*Gretchen Siegel is a senior in the Program of Liberal Studies. Contact her with any opera recommendations at [gsiegel@nd.edu](mailto:gsiegel@nd.edu).*



The Reading by Pierre-Auguste Renoir

who played the role of *la Fee* [the fairy] in *Cendrillon* and Jo in *Little Women*, said, "My favorite part of the show is my aria from *Cendrillon*, a French opera that tells the story of Cinderella." Murphy explained what inspired her to perform, saying, "After I saw an opera for the first time, I fell in love with the

me become a better musician ... I am extremely proud of the final result!" [Editor's note: Madeline Murphy serves as campus editor for the Rover]

Julia Zusi, student director who also played Cinderella in *Cendrillon*, said of her part in the show, "Professor Schleicher asked me to student-direct

Write for the *Rover*. Email [wdereuil@nd.edu](mailto:wdereuil@nd.edu).



## Grammar Errors Lead to Unprecedented Spike in Applications at Saint Mary's College

**JOE RUDOLPH**  
Staff Writer

While the admission teams at Notre Dame and Holy Cross once again begin to sift through and select hopeful applicants, St. Mary's College has a completely different challenge.

Priscilla Fleek is the director of the newly formed office at St. Mary's College which aims to incorporate people of different backgrounds into the community. Modeled after the successful program in Ohio, "Culturally Responsive Awareness Program!" launched this past August in Ohio. Soon after her appointment, she gave a lengthy press conference that I was lucky enough to cover for the *Rover*.

Fleek began by stating the purpose of this organization: "We, except men,

are a universal community that strives to incorporate different cultures and people into our institution..."

From what I gathered, her statement was an attempt to explain the purposes and direction of this program. Others interpreted it differently. Her statement was muddled by a reporter from Chicago who was at the press conference when his recording device malfunctioned. The only part of the statement he recorded was "We, except men." Unfortunately, by the time he wrote the story that night, he not only missed the majority of the statement, he incorrectly transposed the only line as "We accept men." He wrote an article about St. Mary's College abandoning 180 years of single-sex tradition.

It got worse. The article

was picked up on the AP Newswires and hit the major papers for the morning editions around the United States.

Ms. Fleek woke up to over 200 texts and emails from alumni and administrators the next morning. "I screamed, 'Oh crap!'" By noon I had over 1,000 emails from irate alumni and dozens of calls from newspapers and talk shows. By 1:30 the students had begun to protest outside my office. One of them threw a cabbage at my minivan. It left a dent, but surprisingly, the stain came off with warm water and soap.

She continued. "I immediately called the reporter, but I was told that he was on the road, covering canine speed trials at the AKC in Skokie, IL. His editors

apologized and agreed to release a statement. But the damage was done."

Since the press conference in early December, Saint Mary's College has received over 76,000 applications from male students.

"300 alone of them are from Mount Carmel in Chicago, an all-boys school," commented Liz Lurkingham, the new interim director of admissions. She continued. "We're getting male applicants from all over the country, and we can't keep up. The problem is that our portal didn't have a separator for gender because we've only received female applicants in the past. And some of these names are hard to decipher gender. What do you do with a Quinn or a Pat? This morning, for instance, I

took an application from a student from Northridge Prep in Niles, IL. That was a head scratcher. Who names their kid Cranberry? Wait, don't write that."

The admissions team, however, has spotted rays of optimism between the clouds of disorder. "We're not going to start accepting men into our school anytime soon," said one of the admissions counselors who spoke in anonymity. "Rejecting all of these applications has caused our acceptance rate to drop drastically. We only accept 500 students. Compared to the 76,000 applications we have received so far, that puts our acceptance rate at less than one percent; it's literally the lowest in the United States. Now, our school looks like an elite institution to outsiders, when in reality, it's not."

I tracked down the author of the article that brought the spotlight on St. Mary's: Mariano Borracho. "I apologize if my actions caused any inconvenience," he said. Understatement. He continued, "I would've loved to have gone there in my youth. I guess I got too optimistic." Perhaps it's people like Mr. Borracho who caused St. Mary's College to reject men in the first place.

Mr. Borracho was fired immediately from the *Tribune*. However, he was picked up by our team and will be joining our staff soon to cover nefarious squirrel activity on the Notre Dame campus.

*To issue a complaint, please contact Joe Rudolph at [jrudolp3@nd.edu](mailto:jrudolp3@nd.edu).*



It behooves a watchdog to bark. Good, *Rover*.

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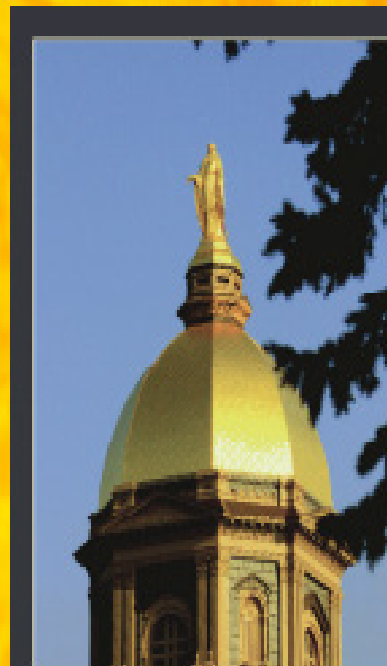


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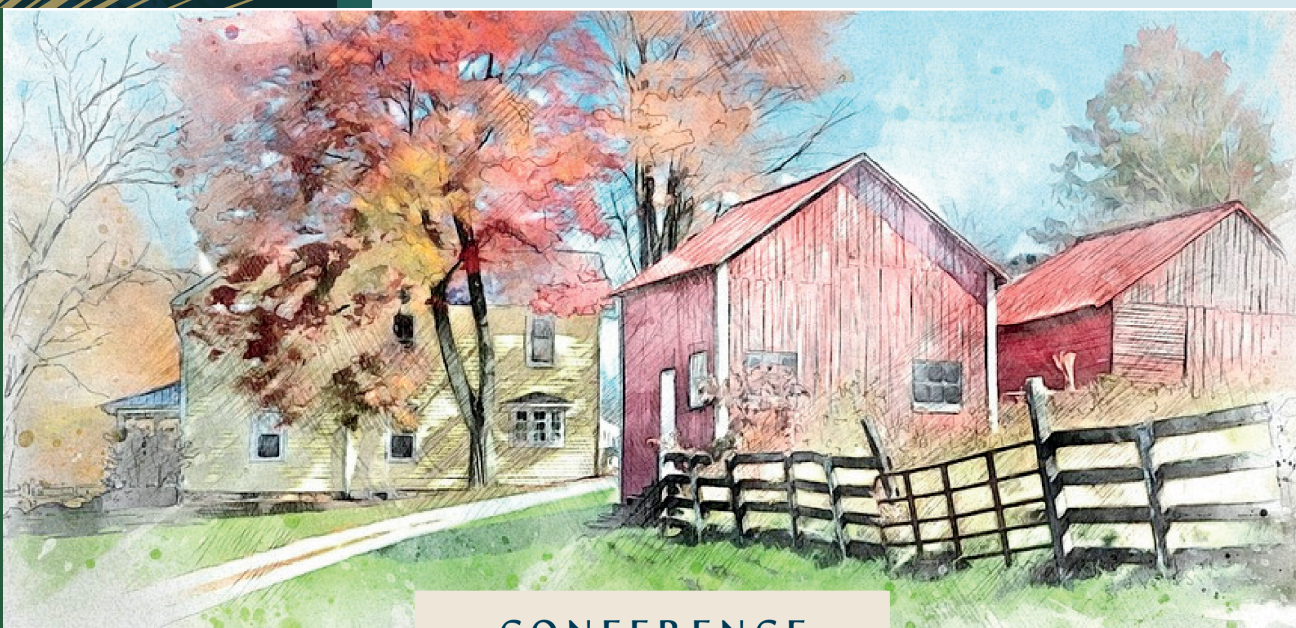
With a response by John T. McGreevy, Charles and Jill Fischer Provost, University of Notre Dame

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