

Fr. Dowd Releases Statement on Freedom of Expression

Notre Dame community reacts to statement from University president

CLARE DiFRANCO
Campus Editor

Father Robert Dowd, C.S.C. released a “Statement on Freedom of Expression” on August 27, the first day of the 2024–2025 academic year. The communication—Fr. Dowd’s first official statement as president of the university—outlined a position on free inquiry in a university setting.

Echoing the language of last year’s “Freedom of Expression at Notre Dame,” a message from the office of then-president Fr. John Jenkins, the new statement evokes Notre Dame’s commitment “to the pursuit of truth through teaching, learning, inquiry, and dialogue” as the grounds for academic freedom at the university.

While upholding Notre Dame’s commitment to “students learning in accord with their obligations, vision, and interests,” the statement continues, “Some of the views expressed [in the community] may not be in accord with the principles of Catholic teaching or the values of the University, even as we ensure that Catholic views are represented on campus.” In response to views which contradict Catholic teaching or personal conviction, Fr. Dowd urges an attitude of



Image by Steven Van Elk

“respect and charity.”

The statement was prefaced by an email sent to members of the Notre Dame community wherein Fr. Dowd reflected on the tension caused by wars in Ukraine, Gaza, and Sudan, among other countries, and the upcoming U.S. presidential election.

The statement elicited varied responses from students, alumni, and faculty of the university,

ranging from opinions of high praise to those of reservation.

Sotirios Barber, professor of political philosophy and constitutional studies, expressed his support of the recent statement in a comment to the *Rover*. “I personally welcome this statement. ... It treats academic freedom and free speech on campus as part of a truth-seeking process.”

He continued, “[The statement] implies that we are fallible and that we somehow either have an obligation to seek the truth or have an ingrained natural desire to quest for the truth, and that we do this through an exchange of ideas, some of which we’re quite uncomfortable with.”

Although he endorsed Fr. Dowd’s statement as a whole, Barber questioned its reference to

the “Report of the Committee on Freedom of Expression” released by a panel at the University of Chicago in 2014. “The University of Chicago’s statement contains the word ‘truth’ zero times,” Barber said. “It appeals not to truth, but to tradition—nothing normative flows from tradition. There are competing traditions.”

Jakob Hansen, a sophomore studying political science and economics, voiced his agreement with Fr. Dowd’s call for Catholic charity when considering opposing viewpoints. “While we, as a university, are committed to the ideals of higher education and freedom of thought, our primary focus should be fostering civil dialogue in professional settings,” he told the *Rover*. “In this respect, the campus of a Catholic institution should not be a place for unrest or contempt. Rather, it should be a space where each student strives to be [his] ‘brother’s keeper’ and works toward a greater understanding of one another.”

“Freedom of Expression” has been an ongoing theme in recent years at Notre Dame.

Notre Dame’s Film, Television and Theatre (FTT) department controversially hosted a university-sanctioned drag show on November 3, 2023. In response

continued on pg. 3

Notre Dame Students Weigh In On 2024 Presidential Election

Campus bitterly divided ahead of vote

SHRI THAKUR & AEDAN WHALEN
Politics Editor & Staff Writer

With only two months remaining until the 2024 United States presidential election, the *Rover* checked in on the state of the race and the political climate of Notre Dame students.

A recent New York Times (NYT)/Siena poll released last Sunday showed Donald Trump and Kamala Harris nearly even, with Trump at 48 percent and Harris at 47 percent among likely voters. In addition to this lead, the former president boasts a 46 percent favorability rating, a figure considerably higher than in both of his prior campaigns.

Opinions of the candidates

were more definitive, however, when voters were asked about who best would handle specific issues. For example, Harris led on abortion (54 to 39 percent) and defending democracy (50 to 45 percent), while Trump came out ahead on immigration (53 to 43 percent), and the economy (55 to 42 percent).

The report comes after what was a tumultuous summer for both candidates. On June 27, 2024, Trump and Biden faced off in a debate on CNN in which Biden’s performance was widely panned as disastrous. On July 13, President Donald Trump was shot at a campaign rally in Butler, PA. He only barely escaped death, with the bullet missing his head by just a few

millimeters. Finally, on July 21, President Biden announced his exit from the race after weeks of internal pressure and endorsed Vice President Kamala Harris as his replacement.

Senior Nathan Desautels, vice president of Notre Dame College Republicans, commented on the summer’s events: “Caught up in Trump’s euphoric dual triumph over Biden and death, campaign leadership made some critical mistakes. In addition to picking J. D. Vance—the most unlikeable VP pick in decades—the Trump team failed to anticipate Biden’s withdrawal and Harris’ entrance.”

Desautels continued, “The campaign’s previous strategy

continued on pg. 7

Campus Welcomes New Residence Hall, Six New Rectors

Students speak to Catholic culture

CALEB VAUGHAN
Staff Writer

This semester, Notre Dame residential life is undergoing significant changes including demolitions, renovations, and new rectors in six residence halls.

The Fisher Hall men made their temporary home in Zahm Hall after Fisher and Pangborn Halls were torn down this summer. After the dissolution of Zahm House in 2021, the building has served as a “swing hall” where residential communities—most recently, Breen-Phillips—reside during renovations. The Fisher men will stay in Zahm until their new residence hall is completed

by Fall 2026.

Notre Dame announced on Tuesday, August 27 that the new South Quad hall, to be built in place of Fisher, will be named for alumni John and Jill Coyle.

Andrew Sjurset, a junior in Fisher, told the *Rover*, “With the challenges that come from moving into a new setting and the uncertainty of the direction of our identity as a dorm, we have relied even more heavily on our traditions, our community, and our brotherhood with one another.”

In addition to Fisher’s move, the Pangborn Hall community also entered an entirely new dorm.

continued on pg. 5

INSIDE

Douthet Speaks at Notre Dame
Campus – Page 4

Campus Ministry Hosts “Feed Your Faith”
Religion – Page 6

DNC Features Mobile Abortion Unit
Politics – Page 7



THE IRISH ROVER

WWW.IRISHROVER.NET

STAFF

Editor-in-Chief Michael Canady

Publisher Eddie Giuntini
Executive Editor Bridgette Rodgers
Managing Editor Lucy Spence
Layout Manager Kateri Castillo
Websmasters William White
 Harrison Barkley
Social Media Sofia Fair
Coordinator

Campus Editors Haley Garecht
 Clare DiFranco
Culture Editor Elizabeth Mitchell
Politics Editor Shri Thakur
Religion Editor Danny Martin
Humor Editor James Whitaker

FACULTY ADVISORS

John Cavadini,
Professor of Theology
 Margot Cleveland,
Adjunct Instructor of Accounting
 Martijn Cremers,
Dean of the Mendoza College of Business
 Kirk Doran,
Associate Professor of Economics
 Father Terry Ehrman, C.S.C.,
Professor of Theology
 Sherif Girgis,
Associate Professor of Law
 Laura Hollis,
Professor of Accounting
 Father Bill Miscamble C.S.C.,
Professor of History
 Vincent Muñoz,
Professor of Political Science
 Walter Nicgorski,
Professor Emeritus, Program of Liberal Studies
 Dave O'Connor,
Professor of Philosophy
 Daniel Philpott,
Professor of Political Science
 Nicholas Teh,
Professor of Philosophy

BOARD OF DIRECTORS

Sophia Martinson, ND '18
 Tim Bradley, ND '16
 Bob Burkett, ND '13
 Claire Cousino, ND '12
 Alexandra DeSanctis Marr, ND '16
 Mary Frances Myler, ND '22
 Gabby Girgis, ND '12
 Mary Daly Korson, ND '10
 Jonathan Liedl, ND '11
 Joe Lindsley, ND '05
 Michael Logue, ND '16

The Irish Rover is a 501(c)(3) organization.

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, and humor.

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, Michael Canady, at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.

"The object of opening the mind, as of opening the mouth, is to shut it again on something solid." - G. K. Chesterton



The Chains of Expression

BRIDGETTE RODGERS

Executive Editor



The playground taunt, "It's a free country; I can say what I like!" became a particularly expedient mantra on college campuses following the wake of the October 7 attack on Israel. Campus riots and encampments, canceled graduations, and infamous Congressional hearings with presidents of elite universities set the question of free speech on college campuses at the forefront of academic debate.

The framework of "inquiry" and "expression" that pervades the mission statements of universities across America has reached the halls of Notre Dame, bringing with it a discussion on free speech and Catholic education.

A recent "Statement on Freedom of Expression" signed by Notre Dame president Father Robert Dowd, C.S.C. outlined the ways in which the university seeks to promote this "freedom" within the institution. The statement—drawing heavily from last year's document on the same topic—begins by recognizing the division and conflict present in the nation and at the university.

In support of "academic freedom" and viewpoint diversity, it then states: "Some of

the views expressed may not be in accord with the principles of Catholic teaching or the values of the University, even as we ensure that Catholic views are represented on campus."

Certainly, a Catholic university should represent Catholic views—and Notre Dame undoubtedly does. But is that all she is required to do?

Mere representation of Catholic views cannot be the box to check. If representation is the standard, Harvard, Yale, and Stanford could all be considered "Catholic." Even Northern Illinois University has a "Catholic center" on campus.

To understand the mission of Catholic education—to dedicate an institution to it—is to commit to the search for truth. Though "freedom of expression" can be a facilitator of this search, it does not serve as an end in itself; and moreover, appropriate limits must guide this freedom.

Notably, however, the statement does enumerate limits of free speech: "The right of free expression does not, of course, extend to speech that threatens violence or constitutes harassment against an individual or a group. Such expressions violate University values and policies and will not be tolerated."

The university understands that threats of physical violence and harm are contrary to its core principles and merit censorship. But why draw the line here? Should a university committed to the threefold "formation of mind, body, and spirit" emphasize the physical safety of its students without acknowledging the importance of their spiritual well being?

To ignore the spiritual dangers of drag shows, pro-

abortion talks, and "PrideFests" is to ignore an essential component of the Catholic university's responsibility. A true education—aimed at mind, body, and spirit—pursues truth and rejects falsehood in all three areas. Promoting freedom of expression at the expense of spiritual health does a disservice to every student who came to this university—Our Lady's University—seeking a holistic education.

Notre Dame's recent message reflects the principles of an entirely different university, citing the University of Chicago's statement on freedom of expression. It adds that Catholicism "calls us to do more" than merely tolerate the expression of opposing viewpoints, urging the community to "engage those who hold such views ... with respect and charity."

While the statement is correct to alter UChicago's secular framework, it misconstrues "charity" as politeness. Catholicism cannot be diluted to a religion of "niceness." Respect for others, rooted in a recognition of human dignity, must not dismiss objective truth. The distinction between the person and the person's opinion is easily lost when the distinction between respect and acceptance is not made.

Contrary to modern thought, education is not a 'creed of respect' or a 'marketplace of ideas,' but a formation in established principles. The perennial roots of classical education can inform our discussion. The very word "education," derived from the Latin *educere*, means "to lead out." Plato's Analogy of the Cave, the classical image of liberal education, comes to mind

when considering this exodus. A true education leads out of darkness and into light; it guides the student away from the false imitation of the shadows; and ultimately, it provides a true freedom that directs one to God.

The sole traveler from the cave does not agreeably allow his companions to remain chained up, absorbed in the hollow representations of reality before them. He does not say, "These views are contrary to my beliefs, but I will respect their opinions." He instead attempts to free the others, to guide them upwards towards the light.

The responsibility every Catholic has as a member of the Church is immense. Truth brings responsibility—a personal responsibility to live according to the truth, and an evangelical responsibility to share that truth. This journey is not isolated, nor is it isolating. The unique position of Notre Dame as a Catholic university lends itself to a community rooted not in boundless expression, but rather in authentic human charity.

Bridgette Rodgers is a junior studying political science and theology. You can reach her at brodger4@nd.edu.



Right to Life Begins 2024 Programming

Events include Fr. Pete lecture, LifeFest

XAVIER ANDERSON

Staff Writer

Notre Dame Right to Life (RtL) launched its 52nd year of programming with several events focused on building community within the club. These included a lecture featuring Father Pete McCormick, C.S.C., as well as the club's annual "LifeFest" celebration on South Quad and a bonfire.

Almost one hundred students gathered in Carey auditorium on August 31 to hear Fr. McCormick—Assistant Vice President of Campus Ministry and chaplain of the Notre Dame men's basketball team—speak about the attitude of Notre Dame's pro-life movement.

RtL President Jackie Nguyen told the *Rover*, "Hosting Fr. Pete for our opening lecture this year was an incredible way to kick off the semester. His focus on friendship resonates with the message of the Gospel of Life, reminding us that what we owe each other is true friendship. It is through this friendship that we can build a genuine culture of life, transforming Right to Life from a mere student organization into a community of friends committed to upholding each other's dignity that will last, for life."

Throughout his lecture, Fr. McCormick emphasized the need to cultivate humility, joyfulness, and generosity as a foundation for spreading the pro-life message. He included many personal anecdotes throughout the talk that stressed the importance of forging sincere relationships with others, especially those one disagrees with.

While highlighting the need to foster unity, Fr. McCormick also underscored the importance of genuinely defending the pro-life issue. Though he did not touch on any specific pro-life policy issues, Fr. McCormick reiterated his commitment to the pro-life cause afterwards, telling the *Rover*, "We are called to bear witness to God's heart in the



Image by Notre Dame Right to Life Media

most loving and compassionate way possible. This means recognizing the sanctity of all human life, from conception to natural death. Our commitment to being pro-life is rooted in the belief that every person is a unique and unrepeatable reflection of God's love."

Reactions to the opening lecture were largely positive and many admired Fr. McCormick's joyful call for unity. Sophomore Braeden Smith remarked, "It was really great, it's not everyday you get to hear a speech from Fr. Pete. ... His perspective made me kind of realize more that only through building [meaningful] relationships can we tackle the root of the issue."

Building on the energy of their opening lecture, RtL continued their 2024 kickoff week with the club's annual "LifeFest" celebration on South Quad the next day. The event included free food and opportunities to buy RtL merch, as well as tabling by pro-life groups such as Right to Life Michiana, Campus Ministry, and Belles for Life, a Saint Mary's pro-life group.

Kate Haughee of Right to Life Michiana told the *Rover* more

about the organization's mission, saying, "Right to Life Michiana saves children, women, and men from the devastating effects of abortion and euthanasia and works to protect innocent human life from fertilization to natural death."

Asked about her experience at LifeFest, she continued, "We are so impressed and encouraged by the passion and organization of Notre Dame's Right to Life club. It was a blessing to spend a few hours with a group of young adults who so clearly value the gift of life and genuinely care for one another."

Live music was provided by junior Lucy Bullock and the Mourning Doves, a student band featuring several members of the RtL club. Guitarist Dan Forkey commented on the event, saying "We're super grateful to Jackie and Anna and the whole RtL club for having us and we had a blast playing for LifeFest."

Lucy Bullock offered advice for other artists looking to serve the pro-life movement, saying, "Prior to the event, I had a good feeling that there would be a large family turnout. And that turned out to be correct—so

many babies! With that in mind, I make an effort to keep my set as family-oriented as possible. ... For those contributing to the pro-life movement through music, it's important to remember whom you're playing to."

While Fr. McCormick's lecture and LifeFest marked RtL's official start to the school year, the club also held a social gathering on Thursday, August 29 with a luau-themed bonfire on Holy Cross Hill, featuring music, refreshments, and s'mores. The following Monday, RtL held the first of their monthly pro-life basilica Masses, joined by University Faculty for Life. The Mass was celebrated by RtL's chaplain and priest-in-residence of Pasquerilla East Hall, Fr. Terry Ehrman, C.S.C.

Sophomore Jonah Fairbank praised the bonfire, saying, "It was awesome seeing so many of the same faces I got to know all last year through other RtL events. It was also great to introduce myself to the new first years and transfers that will be joining the growing RtL club."

In a comment to the *Rover*, sophomore Timmy O'Toole

encouraged freshmen to attend future RtL events, saying, "It's a great opportunity to meet people who really care about the Pro-Life cause." He further emphasized RtL's ability to both advance the pro-life cause and build community at the same time, particularly through the club's yearly trip to the March for Life. "It will be a great chance to have a real impact on the future of our country and its path towards defending life at all stages, and we will be able to develop great bonds and relationships while we're at it."

Later on this semester, RtL has several more events planned, including their annual "Respect Life Week" in early October.

Xavier Anderson is a sophomore from Reston, VA studying finance. He recently invested 20 dollars in a pair of shiny white sneakers, only to step in the mud on South Quad two days later. Send him condolences at xanderso@nd.edu.

Freedom of Expression continued from front

to concerns from Notre Dame faculty and students regarding the show's misalignment with Catholic teaching, the Office of the President referenced Fr. Jenkins's original "Freedom of Expression at Notre Dame" release.

Holy Cross College sophomore Mataya Watson recalled the drag show in her reflection on the recent statement, saying to the *Rover*, "I wholeheartedly agree that college campuses are the perfect place for open discussions. I do not think it is in a Catholic institution's best interest to

affirm or promote opinions that do not align with Church teachings of truth, goodness and beauty."

Watson continued, "When considering this, I am namely thinking of the drag show that happened last fall. I think it is really interesting because this is a time when students may have looked to the university as being proudly accepting and proudly open to hearing others opinions. At the same time, it was very obvious that this contradicted what the university and what the Catholic faith stands for in its view on gender."

A graduate of the Notre Dame class of 1995 remarked to the *Rover*, "The statement released

by Fr. Dowd is very positive. We have lost the ability to have healthy conversation and debate, and our society lacks complete freedom of expression. When it involves research, discourse, presentations, and matters of intellectual and cultural thought, freedom of expression is very good. When it references entertainment that is by its own nature intended to be antagonistic to the culture and nature of Notre Dame—which includes its Catholic identity—a line must be drawn."

He clarified, "In other words, if a person wants to give an educational talk on controversial subjects, that is a dialogue and is

welcomed. But when you try to host 'the Vagina Monologues' or a drag show, that is not dialogue but monologue."

"I firmly believe that Fr. Dowd is on the right frame," the alumnus continued. "Based on what I have seen in this short time, I think his leadership will be a refreshing move away from some of those caustic forms of entertainment we have seen here in the past."

In the statement, Fr. Dowd also highlighted upcoming opportunities to exercise academic freedom of expression in this year's annual Notre Dame Forum, titled "What Do We Owe Each Other?"

The Office of the President

was unable to provide comment to the *Rover*.

Clare DiFranco, a transfer student on the housing waitlist, is a sophomore studying accounting and Italian. She is using her freedom of expression to plea for on-campus housing in Lyons Hall. Email cdifranc@nd.edu if you are able to help a dormless Domer.



Ross Douthat Speaks at Notre Dame

NYT columnist addresses global decadence and the “American renaissance”

WILL GRANNIS
Staff Writer

New York Times columnist Ross Douthat spoke at Notre Dame on Friday, September 6 as part of the Center for Social Concerns’ MVP Fridays lecture series. His talk, entitled “Is There Hope For America’s Future?” revisited the topic of his 2021 book *The Decadent Society* but came to a slightly more optimistic conclusion: While global decadence is deepening, the case for an American renaissance has grown stronger since *The Decadent Society*’s publication.

Douthat analyzed the paradox of American “disquiet, discontent, and pessimism amidst material abundance.” He claimed that these issues are a result of “decadence,” which he defined as “a spirit of civilizational stall, drift, and repetition.” The signs, he argued, are abundant: Technological advance seems limited to the consumer electronics sector, American politics have settled into a fifty-fifty stalemate, new movies seem to be endless remakes or expansions of existing intellectual property, and America’s birth rate is declining. Moreover, the *Pax Americana* that defined the post-World War II-era has broken down, with hot wars in the Middle East and Europe.

Nevertheless, Douthat argued, there are at least two reasons for hope. First, while the U.S. has declining birth rates, American fertility rates still surpass our major adversaries like China and Russia, as well as many of our allies in Europe or Asia. Secondly, the American system of liberal democracy has yet to meet a serious competitor. While many other nations have Americanized their regimes, the “Islamic theocracy of Iran,” Russia’s “pseudo-democratic authoritarianism,” and China’s

“mix of meritocracy, fascism, and Marxist Leninism,” have all failed to catch on elsewhere.

Moreover, Douthat maintains, those abroad are betting on America: “Middle class people in China are making their way to Latin America in order to traverse the Darien Gap and cross all of Mexico in the hopes of crossing the U.S. border. That reality does not seem like a vote of confidence in the Chinese century. We’re not living in a world where Americans are making their way to Manila in the Philippines and trying to take a boat ... to the Chinese mainland.”

One of the trends that has made Douthat more optimistic about America’s future is the slowed expansion of the so-called “nones,” or people with no religious affiliation. “The last 20 years in American life have really been the age of the ‘nones,’” Douthat remarked. “But in the last five years, that trend has seemed to reach some kind of equilibrium. At least for now, the decline of institutional religion in the United States is no longer happening, and it’s left America with a much more resilient religious population than you see in Western Europe, East Asia, or other developed countries.”

Despite his optimism, Douthat expressed concerns for the future of the world at large. In particular, Douthat warned the audience about the “21st century bottleneck,” a situation in which prosperity and social degradation, among other factors, leave some societies and ways of life behind. “Both individuals and social groups are going to lose themselves in the lotus-eating temptations of prosperity: drugs, bread and circuses, gambling, and virtual reality,” Douthat said. “Individuals are not going to get married, form families, or build the kind of lives that most

people have taken for granted as aspirational for most of our history.”

Despite this bleak outlook, Douthat ended the evening by emphasizing that America is particularly well-positioned to survive the looming bottleneck: “America just has a lot of big pockets of vitality. It has, as I said, more religion and religious energy than almost any other wealthy society. It has more entrepreneurial spirit. The American suburbs are, for all their social and spiritual challenges, still an unrivaled technology for giving people under modern conditions space to be ambitious, to build businesses, and to build families, without feeling hemmed in or claustrophobic and stuck.”

In fact, Douthat argued that the bottleneck might be a net boon for America. Citing the example of South Korea, which has a birth rate of 0.7, Douthat pointed out that the stagnation abroad may fuel domestic innovation as entrepreneurial and energetic foreigners seek better long-term opportunities than those provided by their home nation’s shrinking population.

Douthat’s talk was generally well-received. Father Bill Dailey, C.S.C., professor of law, supported Douthat’s thesis, saying to the *Rover*, “I do agree with him that the demographic challenge facing America’s would-be rivals is stark, and that so far we seem by a combination of immigration and a slightly better birth rate to avoid the doomsday scenarios many nations face.”

Fr. Dailey continued, “It wasn’t a theological or even political account of hope so much as one rooted in the possibility and indeed likelihood that we’ll be spared some pretty costly consequences of aging populations and declining labor pools.”



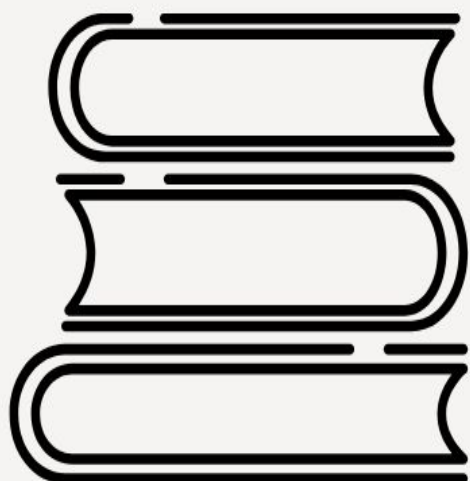
Image by Flickr

First-year law student John Burke expressed cautious optimism in response to the talk, saying, “I didn’t know that several of the metrics of doom had stabilized over the last five years. I would like to know whether they need to start trending upwards in order to be more optimistic about the future.”

Douthat has published books ranging from *Grand New Party: How Republicans Can Win the Working Class and Save the American Dream* to *The Deep Places: A Memoir of Illness and Discovery*. His newest work, *Believe: Why Everyone Should Be Religious*, will be released early next year.

The next MVP Fridays talk, entitled “What can immigrant stories teach us?” will be given by Javier Zamora, a Salvadoran poet and activist, on September

Will Grannis is an off-campus senior majoring in Honors Mathematics and theology and pursuing a minor in constitutional studies. Outside of writing for the *Rover*, he spends his time attending Tocqueville Fellows colloquia, lifeguarding, working for the dCEC, tutoring math, grading homeworks, finding a job for next year, studying stochastic calculus, going to classes, planning his wedding to his wonderful fiancée, and not getting enough sleep. If you have any suggestions for how he can fit twenty-eight hours of work into a single day, he can be reached at wgrannis@nd.edu.



Visit us online at
irishrover.net
for archived articles.



Law School Hosts Conference for Gerard V. Bradley

Speakers include Robert George, Ryan T. Anderson

HALEY GARECHT & JAMES WHITAKER

Campus Editor & Humor Editor

Notre Dame Law School hosted a two-day conference beginning Thursday, August 29 in honor of Gerard V. Bradley, professor of law. In celebration of Bradley's career, the conference focused on key contributions from Bradley's scholarship such as Catholic higher education, church-state relations, and morality in the law.

Bradley has been a professor at Notre Dame's Law School since 1992, where he has taught courses on legal ethics, constitutional law, and criminal procedure. He also directed the Natural Law Institute at Notre Dame and served as the president of the Fellowship of Catholic Scholars, alongside his work as faculty advisor for the *Irish Rover*.

Prior to his time at Notre Dame, Bradley graduated first in his class at Cornell Law School in 1980. He worked as an assistant district attorney in New York before beginning a long career in academia at the University of Illinois College of Law. Bradley's publications include *Science and Faith*, *Same-Sex Attraction: A Parent's Guide*, and a number of books and articles on religious liberty and constitutional jurisprudence.

To begin the conference, Bradley was toasted and interviewed by Robert P. George, professor of jurisprudence and politics at Princeton University and director of the James Madison Institute. During the conversation, Bradley reflected on his tenure at Notre Dame and his nearly 45 years as a scholar of law.

The second day of the conference began with a Mass celebrated in the law school's chapel and continued with several panels and presentations by Bradley's peers and former students. Topics of the conference included "Moral Reasoning in Constitutional Adjudication," "Obscenity Law, Sex Ethics, and Morals Legislation," "Church-State Relations and the Establishment Clause," and the "Purpose of Catholic Higher Education."

Ryan T. Anderson, President of the Ethics and Public Policy Center, and Christopher Tollefson, professor of philosophy at the University of South Carolina, jointly presented on obscenity and censorship in light of Bradley's writings on the topic.

Tollefson began by outlining the history of pornography censorship in the U.S. and argued that instances of art censorship

should be rare. However, he stated that pornography's lack of artistic intention merits censorship, along with "horribly monstrous" works of art.

In his response, Anderson focused on preventing pornography from being produced, rather than censoring it after the fact.

Following a brief Q&A with Tollefson and Anderson, Richard Garnett, professor of law, spoke about church-state relations and the establishment clause. Garnett summarized Bradley's work as built upon two important principles: First, that morality is reasonable and objectively true. Second, that laws governing morals are not only necessary, but inevitable.

Garnett claimed that these principles challenge popular notions about the relationship between religion and politics. The Supreme Court, Garnett said, has worked to keep religious "symbols, displays, and speech, including prayer" out of public life as much as possible in the name of separating Church and State. One example is pro-life legislation being called "unconstitutional establishments of religion."

Garnett argued that Bradley combats the Court's anti-religious stance. Bradley's work, Garnett claimed, shows that laws governing morality are

not exclusively religious, but rational, and go hand-in-hand with religious freedom, rather than working against it.

Following Garnett's talk, he and Bradley took some questions from the audience on the establishment clause and religious liberty. In one response, Bradley spoke about the "risky" nature of religious liberty and difficulties legislating it, saying, "[A] society that resolves to live with religious liberty, to promote it, to constitutionalize it, is actually itself taking a fair number of chances. ... I think we should not be too ready to predict the net effect of religious liberty being all positive."

The conference ended with a lecture by Father Peter Ryan, S.J., Chair in Life Ethics at Sacred Heart Major Seminary. Fr. Ryan presented on Bradley's writings regarding the purpose of Catholic higher education, a topic Bradley spoke about recently in his commencement speech at Ave Maria School of Law. Following Fr. Ryan, the weekend concluded with a reception and toasts at the Morris Inn.

Jacqueline Carney, assistant teaching professor of the law school, reflected on the conference in a comment to the *Rover*, saying, "[M]y favorite part of the two-day celebration was hearing Gerry's friends,

family, and colleagues talk about the profound blessing that he has been in each of their lives. ... But I was also struck by Gerry's humility amidst the sea of well-deserved praise."

Carney continued, "He thanked the Lord and his wife at every turn, noting in his last words of the conference that Providence had been good to him over the years. The law school has suffered a loss in Gerry Bradley's retirement."

Haley Garecht is a junior studying political science, Irish studies, and constitutional studies. She is also interested in law, but worries about missing any more seasons of Philadelphia sports if she goes to law school. If any law firms are looking for sports correspondents, she can be reached at hgarecht@nd.edu.

James Whitaker is a graduate student in the Theology department. Attending this conference has sparked his interest in the world of law, but he is hesitant to spend any more time in school. If any law-firms are seeking professional theologians as consultants, he is available for hire at jwhitak5@nd.edu.

Resident Life

continued from front

Just three years after Pangborn was changed to a men's residence hall, residents were relocated to East Quad's newest dorm, Graham Family Hall. With a capacity for 262 residents, Graham currently houses 208 undergraduates, including around 110 returning residents, 20 transfers, and 80 freshmen.

Liam Gibson, a Graham Family Hall Resident Assistant (RA), praised the new hall, saying, "The new facilities are beautiful and a massive upgrade from Pangborn. Our lounges are so much more spacious and comfortable and I can't overstate how great it is to have an actual gym."

For many residents, the St. Augustine chapel is a highlight of the new building. Gibson commented, "The Pangborn chapel has a special place in my heart, but the Graham chapel really blows me away. I especially love the look of the curved wooden ceiling and stained glass."

On Friday, August 30, Bishop Rhoades celebrated Mass and administered the rite of consecration for the chapel. The full congregation included Tracy and Kerie Graham, the principal donors for the construction of the hall. Gibson said, "Tracy and his wife Kerie are so humble and have visited the dorm a few times



Image by Frank Salzieder

already. I'm excited to see how they continue to stay connected with us throughout the coming year."

Gibson was happy to see so many of his fellow Graham residents at Mass. He said, "Mass attendance in general has been amazing in Graham. We've had multiple Masses where we've essentially packed out the chapel. ... Pangborn also saw a really high percentage of residents attend Mass each Sunday, so I'm thrilled to see that continue."

Father Bill Dailey, C.S.C. remains rector of the Pangborn community in their new dorm.

In addition to the new

dorm buildings for Fisher and Graham, residential staff has also undergone changes in the form of new hall rectors.

Six residence halls welcomed a new rector for the 2024–25 academic year: Alumni, Baumer, Duncan, Flaherty, Keough, and McGlinn.

Br. Dennis Gunn, C.F.C. took on the role of Alumni Hall's rector. He told the *Rover*, "After thirty years in Catholic education, having taught at every level from elementary through graduate school, I cannot think of a finer ministry than that of being rector of Alumni Hall at the University of Notre Dame."

Br. Gunn went on to describe the essential attributes of the role: "Being a rector is a pivotal formational role that is deeply rooted in the charism of Holy Cross and finds deep resonance with the charism of the Congregation of Christian Brothers, of which I have been a member for thirty years."

Another professed religious, David Murray, C.S.C., stepped up from assistant rector to rector in Keough Hall, taking over for Father Gabriel Griggs, C.S.C. David recently professed final vows to the Congregation of Holy Cross and was ordained a deacon, with his ordination to

the priesthood set for this coming spring. Keough sophomore John Cummins told the *Rover*, "David possesses much of the same clarity of purpose and quality of judgment that made Fr. Gabe a great rector."

Two new rectors have also taken up their posts at women's residence halls. Elizabeth Greenop, rector of McGlinn Hall, and Luz Hernandez, rector of Flaherty Hall, both entered into the role after each received her Master of Divinity degree at Notre Dame.

Flaherty sophomore Bridget Healy told the *Rover*, "I am so thankful for Luz's investment in building Flaherty's community." However, she expressed disappointment that Flaherty's tradition of standing during the consecration of Holy Eucharist has continued during their dorm Masses. Healy said, "Luz's study of theology for both her bachelor's and master's degree made me hopeful she would help Flaherty ground our liturgy in tradition."

Caleb Vaughan is a sophomore studying chemical engineering. If you'd like to hire him as rector of your residence hall, he can be reached at cvaugha2@nd.edu.



“Feed Your Faith” Event Kicks off the Year for Campus Ministry

Attendees highlight RCIA program, faith-based clubs

JAMES WHITAKER
Humor Editor

Notre Dame's Campus Ministry hosted its annual “Feed Your Faith” event on August 28, featuring 40 on-campus faith-based groups and clubs. The event was well attended with an estimated turnout of 1800 students. In addition to serving as a reunion for many students returning from the summer break, “Feed Your Faith” provided a place for students to be introduced to many groups on campus that offer religious programming and community.

Brett Perkins, Campus Ministry's Assistant Director for Evangelization and Religious Education, described the event to the *Rover* as “Activities Night for the faith-based clubs.”

Father Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart, also lauded the “Feed Your Faith” event to the *Rover* as “a great showcase of the multitude of ways you can live your faith on campus.” He encouraged students already connected with groups to continue exploring and investing in “the great variety of ways of engaging the life of faith.”

Sophomore Teresa Pingel, who attended the event her freshman year and became connected with groups like the Liturgical Choir, said of the event: “It's a really fun atmosphere, and I willingly went again this year to enjoy being with a community that so clearly thrives off of being Christ to others.”

Campus Ministry, in addition to providing food and t-shirts



Image by Campus Ministry

for the event, also runs its own table with various offerings for student engagement, one of which is their Rite of Christian Initiation of Adults (RCIA) program. RCIA representatives organized a booth at “Feed Your Faith” to inform students about the process of becoming Catholic and getting confirmed. They “were continuously busy,” said Perkins, highlighting the long list of sign-ups.

In the days following the “Feed Your Faith” event, the RCIA program hosted two information sessions, one of which was packed to standing room only. Following the information session, interested students were able to meet personally with Perkins and Fr. Ching, directors of the RCIA and Short Course programs, respectively.

One unique attribute of the

Campus Ministry program at Notre Dame is, in addition to RCIA, the Short Course program, which offers a different timeline and community for discernment. While the more common RCIA program extends for the whole school year, Short Course teaches and prepares students for the sacraments over the course of one semester. Both provide students with a rich, in-depth curriculum and a large community of their fellow students, who serve as sponsors and provide support through catechesis.

“It is so important to have solid sponsors who take their faith seriously and live their faith vibrantly and can accompany and walk along and serve as mentors,” said Perkins.

Senior Camila Holden, who was baptized and confirmed

through the RCIA program last year, emphasized “how important it is to discern in community, because you're not the only one struggling with some of the intellectual [questions about the faith].”

According to Perkins, the quality of catechetical formation at Notre Dame should not be taken for granted. “Others are taking note,” said Perkins. “There are a lot of people around the country, colleagues at other places, who reach out to us and ask about what we do here in terms of our two tracks, the year-long and the semester-long.”

In the years following the pandemic, the number of students in the RCIA program has steadily increased.

Fr. Ching noted, “There is a noticeable uptick in religious practice over the past couple of

years. For a long time we were concerned about the declining attendance in Mass ... but I think it's pretty easy to say over the past couple of years that Masses, especially hall Masses, have been increasing in attendance.”

In addition, the demographics of RCIA participants have become more diverse, spreading beyond those who were raised Catholic but never received the sacrament of Confirmation. According to Perkins, they have received more international students from non-Christian cultures as well as Protestants, many of whom would characterize themselves as “disenchanted by denominationalism.”

As of publication, the RCIA and Short Course programs are already working with 61 students this year seeking to become Catholic (30) or get confirmed (31). They are currently in search of more students who are willing to volunteer to be sponsors.

Those who are interested in the program, whether as a participant or a sponsor, can contact Brett Perkins at brett.perkins@nd.edu.

James Whitaker is a graduate student in the Theology department. As a happy product of Notre Dame's RCIA program, he leapt at the opportunity to write about it. This also means he completed the infamous *Rover* hat-trick, writing three articles for one issue. To congratulate him (or to ask him to write less), you can reach him at jwhitak5@nd.edu.

PLS Offers Class on Aquinas's Bookshelf Ahead of Conference

Course seeks to inform students of Saint's influences

DANIEL MARTIN
Religion Editor

The Program of Liberal Studies (PLS) is offering a class this fall entitled, “Aquinas's Philosophical Bookshelf or Aquinas's ‘Great Books’” in anticipation of the “Aquinas at 800” conference taking place on campus September 22–25.

The course is taught by Professor Denis Robichaud, the John and Patrice Kelly Associate Professor of Liberal Studies. Robichaud explained to the *Rover*, “It struck me that constructing a course around ‘Aquinas's Philosophical Bookshelf’ or his ‘great books,’ as it were, could be immensely rewarding. Studying Thomas Aquinas from the perspective of intellectual and cultural history offers a different and complementary vantage point than theology. ... I hope that studying both what Aquinas wrote and what he read will be an enriching education for

students.”

The course is designed to supply students with an understanding of the texts that informed St. Thomas's own writings, as well as give them a broader understanding of the historical and cultural transformations his sources underwent prior to their scholastic reception.

“I want to have a better understanding of how Aristotelian ideas were widespread and diffused throughout different faith traditions and how Aquinas is a descendent of this intellectual tradition,” said PLS student Ainsley Gibbs, a senior enrolled in the class.

Fellow PLS senior Maria Murinova echoed this sentiment: “I think the class will help me better understand the significance of Aquinas's work to his own era and appreciate how his writings brought together so many important historical and philosophical ideas before him.”

Viana Schlapp, another student participating in the course,

connected her experience of studying Aquinas to her hopes for the approaching conference: “For years I criticized Aquinas's work as being dull or overly formulaic until I discovered his writings on the virtues, which are based in a good and true understanding of the human person. I am certain the conference will be full of challenging questions (just as Aquinas would want) and ultimately remind us of our shared end—Aquinas's understanding of ‘beatitudo,’ or perfect happiness with God.”

Robichaud told the *Rover* that the upcoming “Aquinas at 800” conference was a central factor that informed his design of the course. “Experts from around the world are coming to campus to discuss Aquinas's thought from different perspectives (theology, ethics, metaphysics, epistemology, history etc.).”

He continued, noting his decision to require students to attend the conference: “It is a small but important way to

initiate our class into scholar practices and integrate our studies into broader Catholic and intellectual traditions.”

Aquinas's Philosophical Bookshelf fulfills the Intellectual and Cultural History requirement of the department which, according to the syllabus, aims at “providing a forum for students to discuss how and why scholarship has formed around texts [and] examine texts through their historical genealogies, context, fortune, and transformation.”

Murinova further told the *Rover* that this integrated historical approach to the Thomistic tradition is something she is especially interested in: “I'm really looking forward to learning about Aquinas's own academic formation, especially the texts that shaped his philosophical framework. The influences from Arabic philosophy on the texts he would have been using are particularly interesting, as I haven't had a lot of exposure to that historical tradition and its

significance.”

The “Aquinas at 800: *Ad multos annos*” conference intends to “explor[e] the ongoing importance of his thought to contemporary cultural, philosophical, and theological discussions.”

Co-sponsored by more than ten different centers on campus, the conference will take place September 22–25. Keynote speakers will include Rev. Thomas Joseph White, O.P., Jean Porter, Rudi te Veldi, and Rev. Serge-Thomas Bonino, O.P.

Daniel Martin is a junior from Skippack, Pennsylvania in the Program of Liberal Studies. He can be contacted at dmarti29@nd.edu, although emails not structured according to Aquinas's question, objection, sed contra, and reply dialectic will be swiftly deleted without consideration.



Presidential Election *continued from front*

of appealing to black and Hispanic voters has collided with reality, as Harris quickly shores up Biden's losses with those demographics. Ironically, it seems the only one trying to channel the duly needed 'white dudes' of Michigan, Pennsylvania, and Wisconsin is Harris; as Trump promises green cards to all college graduates and signals for war abroad."

By early August, Harris began to consistently lead in the polls, forcing the Trump campaign to try new tactics, such as re-positioning on vulnerable issues like abortion and expanding the base via new allies like Robert F. Kennedy, Jr. Additionally, the former president's campaign began a 100 million dollar ad campaign in swing states like Pennsylvania, honing in on Harris's economic record, support for defunding the police, and failure to secure the border. According to the NYT poll, these strategies may be working: only 32 percent of voters believe Trump to be too conservative, while 47 percent said Harris is too liberal.

Views on Notre Dame's campus about the election varied significantly. Kate Apelian, co-president of Students for Child-Oriented Policy, expressed concern with Trump's handling of the issue of abortion, telling

the *Rover*, "This election is very confusing. I don't know whom to vote for. I don't like Trump's recent pro-choice rhetoric, because his pro-life stance was the primary reason why I was going to vote for him."

Others, however, believe that Trump was right to skirt the issue and that a second Trump term would, in fact, defend the rights of the unborn. "I don't believe in single issue voting, but until the pro-life issue is completely sorted and resolved, that will be the most important issue to me," said senior Gabriella Searl. "I will be voting for the candidate that I believe will put the most toward solving that issue, and that is Donald Trump."

Pro-lifers were not alone in looking beyond Trump's rhetoric. One Keenan Hall sophomore told the *Rover*: "As a pro-choice individual on this campus, I will say that Trump's statements are not fooling anybody. We all know he's a liar. If your top issue is women's rights, you are still voting Harris, period."

Other students prioritized different concerns when evaluating their choice for president. A junior from O'Neill Hall, for example, told the *Rover* that his top issue for this upcoming election was immigration. "Joe Biden and Kamala Harris have facilitated an invasion on the southern

border. Housing costs are through the roof, fentanyl deaths are surging, and now you even have migrants eating our pets. Enough is enough," he declared. "Donald Trump will secure the border, initiate deportations, and hopefully end mass immigration into our country."

An off-campus senior agreed with those sentiments, and also emphasized Harris's record on crime and the economy. "I mean, this is someone who wanted to defund the police and let the Boston Marathon Bomber vote. On economics, she's responsible for the worst inflation in decades. My family has suffered financially from that. Now she's trying to pretend she wasn't involved by blaming corporations and threatening price controls. It's just ridiculous, and I'm not even a Republican. I voted for Biden four years ago."

He paused briefly, and then said: "I can't believe I'm saying this, but this year, I think I'm voting for Trump."

Supporters of Harris, for their part, emphasized her identity and potential progressive reforms she would implement while in office. "I just think it's time we had a woman, especially a woman of color, in there," a sophomore from Ryan Hall told the *Rover*. "And especially for her to beat a white man who's spent his life abusing, being misogynistic towards women,

I just think that would be very powerful," she added.

"No human is illegal on stolen land," a junior from Duncan Hall said of conservative criticisms of Harris's immigration policy. The student continued, "Kamala is fighting for those who are marginalized, the Latinx Community, the LGBTQ+ community, for the reproductive rights of people who menstruate. I am so excited for her to defeat fascist Donald Trump and make history this fall."

Regardless of their preferred candidate, most of the students who spoke to the *Rover* believed Harris was the favorite to win. Desautels pointed to recent cultural phenomena while forecasting a Harris victory: "The zeitgeist is absolutely with Harris. The summer's biggest pop album, Charli XCX's *Brat*, is totally bound up with her campaign memetically. Then add in the memes like 'coconut tree,' 'you exist in the context,' and 'unburdened by what has been,' and you have a viral culture that cares much more about Harris than it does about Trump."

Junior Eric Gordy added, "The Trump campaign has been disorganized and inconsistent recently, so barring a return to 2016-style rhetoric, I believe Kamala is the favorite to win."

Several liberal students expressed their optimism for

November. "I think that most Americans see that Harris has a really coherent message, and Trump does not," said junior Ted Buetow. "She stands a really good chance right now."

Others were more confident of a Trump victory. An Alumni Hall junior explained, "Trump has never polled this well. He's always been the underdog, and now he's neck-and-neck. The energy is behind him. People are hungry for change. We're going to win. And we're going to make America great again."

With just two months to go before the November vote, it is clear that election season on Notre Dame's campus is shaping up to be as exciting as it is controversial.

Shri Thakur is a junior studying economics with a minor in constitutional studies. He hopes that a pipe does not burst in Fulton County on election night this year. He can be reached at sthakur3@nd.edu.

Aedan Whalen is a junior in the Program of Liberal Studies and political science. He hopes to see more bipartisanship around *Brat*. He can be reached at awhalen3@nd.edu.

WRITE FOR THE ROVER, EMAIL MCANADY2@ND.EDU

DNC Features Mobile Abortion Clinic *Over 20 abortions performed during event*

OWEN LYNN
Staff Writer

The Democratic National Convention (DNC) was held at the United Center in Chicago, Illinois from August 19 to August 22. Lost in much of the headlines surrounding the convention was the appearance of a Planned Parenthood "mobile clinic" parked near the United Center for the first two days of the event.

The clinic, positioned only blocks away from the convention, has become a focal point in the ongoing abortion debate across the country. For two days, the Planned Parenthood mobile unit provided its procedures by appointment, free of charge. Their stated goal was to assist individuals who had traveled to Illinois from states with stringent abortion restrictions or outright bans following the Supreme Court's reversal of *Roe v. Wade*. According to Planned Parenthood, between 20 and 30 patients obtained abortions at the clinic during this period.

Although not officially

connected to the convention, the location and timing of the mobile clinic drew significant attention. The move comes as Democrats shift attention and messaging to expanding abortion access ahead of the November elections.

Since the overturning of *Roe v. Wade* and the subsequent surge in support for loosening restrictions on the procedure, abortion has emerged as one of the most potent political issues for the Democratic Party. As an example of the increasing salience of this issue, abortion went unmentioned in President Biden's acceptance speech at the DNC, as well as Vice President Harris's in 2020. This year, however, the issue took center stage, culminating with Harris questioning why pro-lifers "don't trust women" in her keynote speech.

Convention organizers even dedicated an entire segment to abortion, featuring three women sharing their personal obstacles to abortion access in the aftermath of the 2022 Supreme Court decision to repeal *Roe v. Wade*.

The presence of the mobile

clinic provoked significant backlash. Separated from the clinic by a fence, a crowd of protesters gathered in support of the unborn. The protesters arrived the second morning of the DNC with an alternative van containing an ultrasound machine and abortion pill reversal medication.

One of the protesters, John Mize, the CEO of Americans United for Life, attempted to speak with several women entering the Planned Parenthood van about their options.

Mize spoke with Fox News Digital after the demonstration, telling them that abortion is "a very serious and complex issue that's being trivialized by Planned Parenthood." Mize was adamant that the gravity of the abortion issue was being diminished and disrespected. "This is a very complicated, very complex decision that these women are making, and unfortunately, it's a carnival. They have blow-ups. They have food trucks. It's a bit of a show, unfortunately, and it diminishes the severity and significance of vulnerable women."

Notre Dame Right to Life President Emerita Merlot Fogarty told the *Rover* that "this incident confirms that the Democratic Party has fully embraced an identity as the party of death." She continued that "it has never been more important for the Notre Dame community to stand firm in their conviction that every human life is made in the image of God and deserves protection and love. In a nation where women are told they are not free without abortion, we must look to Our Lady, who proclaimed a resounding yes to bear the child Jesus, with the knowledge that motherhood is one of the noblest of vocations."

Pro-life Notre Dame students expressed a similar discontent with the continued normalization of abortion within American politics. Junior Eric Gordy told the *Rover* that he felt the presence of the clinic was indicative of how abortion "has become sacrosanct in modern liberalism."

As shocking as such a display of disregard for human life was to many pro-life students, Gordy suggested that it should

not be surprising, arguing, "On-demand abortion outside the DNC is nothing more than the logical extension of the ideology espoused inside the convention, and Catholic Americans should keep that in mind when heading to the ballot box."

Sophomore Jack Docherty echoed Gordy's sentiments, highlighting the broader erosion of basic Christian morality within the United States. "The profoundly evil procedure of abortion continues to shock the consciences of millions of Christian Americans," Docherty told the *Rover*. He added that he felt the messaging around abortion within American politics was a clear example of the depravity revealing the "capture of America's soul."

Notre Dame College Democrats did not respond to a request for comment.

Owen Lynn is a junior studying political science and theology. Email him at olynn2@nd.edu



Notre Dame Alum Mallory McMorrow Speaks at DNC

Michigan state senator decries conservative ideals in interview with the Rover

SAM MARCHAND

Staff Writer

Michigan State Senator Mallory McMorrow, Notre Dame alumna and the Michigan Senate's Majority Whip, addressed the Democratic National Convention (DNC) during its opening night on Monday, August 19.

Originally from New Jersey, McMorrow graduated from the University of Notre Dame in 2008 with a degree in industrial design. Her involvement in politics began in 2018 when she was elected to the Michigan Senate from the 13th district in Detroit in an upset victory over Republican incumbent Marty Knollenburg.

At the DNC, McMorrow gave a speech holding a large book with the Heritage Foundation's "Mandate for Leadership - Project 2025" on the cover. "This is the Republican blueprint for a second Trump term," McMorrow stated. She spoke about "its plan to turn Donald Trump into a dictator," labeling his supporters as "MAGA minions."

Writing on Truth Social on July 11, President Trump denied involvement with Project 2025. He stated "I know nothing about Project 2025. I have not seen it, I have no idea who is in charge of it, and, unlike our very well received Republican platform, had nothing to do with it."

Many Notre Dame students also objected to McMorrow's characterization of Project 2025 as a Trump-endorsed agenda. "Donald Trump is not the author of Project 2025, and he is not personally responsible for it," said freshman Nathan Ogden, citing Trump's message on Truth Social.

McMorrow identifies as Catholic, and she has spoken about her faith on numerous occasions. In one interview



Image by McMorrow Campaign

with Religion News Service, McMorrow was asked about the possible incongruity between her Catholic faith and her support of LGBTQ rights. McMorrow responded, "Religious freedom in this country means you are free to practice your own religion, not you are free to inflict it on other people if they don't agree. So no, I don't think there is any conflict with supporting gay marriage, supporting LGBTQ issues."

During her tenure in the Michigan Senate, McMorrow has backed numerous leftist positions including gun control, LGBTQ+ rights, renewable energy, abortion rights, and she was known for her staunch opposition to Donald Trump. She sponsored S.R. 0126, a bill that designated June 2024 as LGBTQ+ Pride Month, declaring that the "people of Michigan understand, appreciate, and value the cultural, civic, and economic contributions of the LGBTQ+ community."

In April of 2022, she was

accused of "grooming and sexualizing children" by Republican state senator Lana Theis in a fundraising email. McMorrow's reaction and denial went viral and was covered by nationwide media. Responding to the incident, McMorrow said in a floor speech in the Michigan Senate, "Hate wins when people like me stand by and let it happen. I won't."

During an interview with the *Rover*, McMorrow further expanded on her positions. She gave no credence to Trump's denials of involvement in Project 2025, explaining, "It's insulting to voters, it's trying to pull the wool over the people's eyes, to say this connection isn't there, when it really is."

McMorrow also criticized the document's plan to reduce the size of the federal bureaucracy. She paraphrased the document, saying, "If Donald Trump gets back in the White House, he's going to fire civil servants, like intelligence officers, engineers, and even federal prosecutors ... if he decides they don't serve his

personal agenda."

Commenting on what she believes is a threat to the justice system, "Donald Trump would be able to weaponize the Department of Justice to go after his political opponents," said McMorrow.

A sophomore in Sorin College called this assertion "laughable." He continued, "Has she forgotten that Trump is facing 91 felony counts over charges even liberal legal scholars admit are baseless? ... We're going to take lectures on democracy from a party that tried to disqualify the leading opposition candidate?"

When asked about the charges Trump faced, McMorrow told the *Rover*, "This is not about interpretation. ... They're just flat out crimes."

Students and faculty varied in their response to McMorrow's appearance at the DNC.

"I think it's just nonsense targeting," said Ogden, continuing, "Go after his policies, not him personally." Ogden said, "I'm not a Republican, but I don't agree with that."

When Michigan repealed its 1932 ban on abortion, McMorrow said in an interview with MSNBC, "Women and families have the right to decide if and when to get pregnant." McMorrow has repeatedly defended abortion, labeling it as "reproductive healthcare" on her campaign website.

Freshman Quinn Reilly felt conflicted about McMorrow's remarks: "It's good that an ND alum like McMorrow has had a successful political career, but her beliefs are clearly at odds with Notre Dame's values."

The University of Notre

Dame, in keeping with the doctrine of the Catholic Church, has condemned abortion in the past. Following the overturning of *Roe v. Wade*, then-President John I. Jenkins, C.S.C. said in a published statement, "As a Catholic university, Notre Dame is committed to the sanctity of all human life, and I have for many years joined with others in advocating for the protection of unborn life."

When asked about the inherent conflict between Catholic Social Teaching and her views on abortion, McMorrow told the *Rover*, "Something like 70 percent of Catholics believe abortion should be legal in most if not all cases," further adding, "Abortion has been really demonized when it is a medical procedure that may be necessary throughout a pregnancy."

When asked about their perspective on McMorrow's remarks, Notre Dame College Democrats did not respond to an email request for a comment.

McMorrow is currently sponsoring bills on healthcare, education, and insurance regulation, among other issues. She will be competing to retain her seat in the November elections in Michigan.

Sam Marchand is a sophomore studying political science and finance from Beaumont, TX. He sorely misses Dr. Pepper, which is unavailable in the dining halls, and squanders much of his spare time by aimlessly reading the Current Events section of Wikipedia preparing arguments for ND Speech & Debate, of which he serves as president. He can be reached at smarcha3@nd.edu.

As You Like It: A Review

The original Shakespearean comedy with a parabolic twist

RAFAEL LLULL

Staff Writer

The Notre Dame Shakespeare Festival Professional Company performed a rendition of Shakespeare's *As You Like It* at the DeBartolo Performing Arts Center (DPAC), running from August 20 to September 1. The production sparked lively conversation because of its artistic departures from Shakespeare's classic comedy. These changes—most notably a reworked epilogue and the inversion of key characters' genders—provoked a range of responses from the audience, with some applauding the creativity and others questioning the deviation from tradition.

Sara Holdren, director of the



Image by shakespeare.nd.edu

production, told the *Rover* that her rendition intended to ask: "What is it like when we remove ourselves from these [socio-political] factors? We're outside of the question of productivity,

we're outside of the question of how we usually use our time, the sort of pressures of the world." For her, playmaking "... is a society building experiment [where] you're creating a social contract

where "we will march forward together, but not one before the other."

Audience members had mixed opinions on the congruency of the epilogue with the original

... [the] practice for how we live together in the world."

In the original Shakespearean epilogue, Rosalind "charge[s]" each gender, for their love of the other gender, "to like as much of this play as / please you." In Holdren's rendition, Rosalind still delivers the epilogue, but modifies it to be a speech about the fantasy of a world

text. "It didn't necessarily match the show's theme," noted sophomore Nick Anderson, "but it was incredibly entertaining and provided a moment to pause and reflect."

One junior attendee noted that, despite his general enjoyment of the show, "The epilogue seemed to detract from the actors' talent, placing an agenda at the hallmark of the show that superseded the spirit the play was intended."

The inversion of gender roles was another artistic inversion in Holdren's presentation of the Shakespeare play. Oliver, typically Orlando's brother, was played as a sister, while Audrey, traditionally a female role, was portrayed by a male actor.

continued on pg. 9

As You Like It
continued from page 8.

Anderson, who had previously acted in an adaptation of the play, said this decision brought “nice variety” and created “an interesting dynamic between Orlando and Oliver.” Another attendee found it “tasteful,” adding that “no blaring agenda was evident.”

For Holdren, the play was a vehicle of fantasy to turn the view of the audience outwards. In the digital program for the play, she writes, “... [W]e find ourselves sincerely considering the question at the heart of fantasy: What if things were different?”

In her vision, the Forest of Arden, a backdrop which

dominated the second half of the play, is “a making space, a collective of artists and questing souls, an off-grid social experiment—it is, in short, the theater itself.” By representing Arden as a space rife with content, such as a sign in French which read, “Continue the fight capitalism is sinking,” and the visage of a Palestinian woman, she claims, “Shakespeare’s characters [are able] to discover who they might truly be and how they might reshape their society with more imagination, more joy, more thought for care than for control.”

This view was not altogether well received. One junior of O’Neill Family Hall saw it within the context of Notre Dame’s

struggle between its Catholic identity and its commitment to academic freedom: “I found Holdren’s rendition to celebrate a topic not standing within the tenets of the [Catholic] Church. It is once again a battle between Notre Dame’s sense as both a Catholic and academic institution.”

In the spring semester of 2023, Notre Dame’s production of Hamlet generated controversy by casting Hamlet as a woman and transforming Hamlet’s relationship with Ophelia into a lesbian romance. One viewer commented that the homosexual relationship felt “very forced,” whilst another viewer condemned such a relationship being shown at Notre Dame, noting, “At a

Catholic university we should be expected to be in line with the precepts of the *Catechism of the Catholic Church*.”

Holdren’s interpretation also raised larger questions about the role of directors in adapting classic works, according to several viewers. Some audience members appreciated the fresh perspective, arguing that directors should be free to reinterpret art. “A director’s vision is important,” said Father Paul Kollman, C.S.C., associate professor of theology at Notre Dame. “You can’t please everyone, and the goal of art isn’t to meet everyone’s expectations.”

On the other hand, some critics felt that Holdren’s changes took too many liberties, altering the core of Shakespeare’s play.

One junior in Farley Hall commented that “Shakespeare cannot be timeless if you impose the ideology of the present moment upon it.”

The Notre Dame Shakespeare Festival Professional Company’s next performance on campus will be *Twelfth Night*, running from October 30 to November 1.

Rafael Llull is a junior in the Program of Liberal Studies. When he is walking to class with his friends, he often needs to quote Acts 2:15 to the unamused passersby. If you wish to participate in his antics, be sure to email him at rlull@nd.edu.

Summer Staff Picks

Michael Canady <i>Editor-in-Chief</i> Pick: <i>Crime and Punishment</i> (Fyodor Dostoevsky) In this timeless masterpiece, Dostoevsky reveals his profound grasp of the human condition, leading the reader into the torturous world of sin, guilt, and ultimately, redemption. The title itself indicates the moral depth of the novel, but it certainly does not lack excitement and suspense. After Raskolnikov, a penniless student in St. Petersburg, commits an act of heinous murder, the rest of the novel seeks to answer the question: Why? Dostoevsky’s famous novel will not disappoint, and it will bring the reader to ask questions about crime and punishment in his own life as well.	Elizabeth Mitchell <i>Culture Editor</i> Pick: <i>Sound of Hope</i> (Joshua Weigel) <i>Sound of Hope</i> is a powerful story about the difficult, but beautiful choice to adopt. Following the death of her mother, Donna Martin, the wife of a pastor in a small town in Texas named Possum Trot, is plagued with depression and doubts about her own vocation and motherhood. When praying near her family’s old house, however, she experiences healing and feels a call to welcome more children to their family through adoption. Although her husband, W. C., is initially skeptical of this choice, he eventually agrees and the Martin family adds three new members, sparking many other families from their community to do the same. And yet, due to the immense trauma these children had suffered as well as the natural strains of family life, the community becomes tired and discouraged. Instead of giving in, however, they choose to support one another—husbands and wives displaying radical self-gift in their active fatherhood and motherhood, children caring for their siblings, and neighbors doing small tasks for one another as the need arises. One of the most impactful scenes of the film occurs when a group of mothers sit on the floor crying with one another, hugging, praying, and encouraging each other in their moment of need. Because of Possum Trot’s generosity, a total of seventy-seven children are adopted, completely fulfilling their surrounding area’s need. <i>Sound of Hope</i> is an emotionally and spiritually enriching movie, especially in light of our identity as pro-life Catholics.
Bridgette Rodgers <i>Executive Editor</i> Pick: <i>Good Will Hunting</i> (Gus Van Sant) This movie classic poses a challenge to viewers: you have to decide the moral of the story. Each person will learn something different based on their own life’s journey, but as a whole, this film offers an authentic and raw account of the human condition. Whether floored by the intelligence of protagonist Will Hunter, a janitor at MIT with a genius-level IQ, or shocked by his traumatic past, audiences are sure to feel convicted and moved by this film. Through the character Sean Maguire, a psychiatrist played by Robin Williams, viewers are encouraged to reflect alongside Will as he wrestles to understand the reasoning for his current behavior, and consequently contemplate their own personal lives. A journey through Will’s deepest and darkest memories and emotions allows the audience to experience the vulnerability humans so often hide at the expense of being loved. As Will learns to trust, he not only falls in love, but finds a lifelong mentor and friend in Sean. <i>Good Will Hunting</i> shares a story that exposes the painful reality of suffering, while also inspiring hope in everyone’s ability to use their unique gifts to change the world simply by impacting the life of one singular person.	Daniel Martin <i>Religion Editor</i> Pick: <i>Franklin</i> (Apple TV+ Miniseries) <i>Franklin</i> is an Apple TV+ biographical miniseries, which stars Michael Douglas as Benjamin Franklin, and focuses on the Founding Father’s time in France as an ambassador for the American Continental Congress. The series depicts Franklin’s personality quirks and propensity for coquetry, as well as his disregard for diplomatic norms should they contradict the interest of the budding American nation. A central storyline of the show is Franklin’s relationship with his grandson Temple, the child of his son William, a loyalist persecuted for his allegiance to the British Crown. Although the series doesn’t quite match the magic of HBO’s Founding Father drama <i>John Adams</i> starring Paul Giamotti, it succeeds in inviting its viewers to consider the size of the personal and public sacrifice required for political revolution and the tenacity with which our national founders pursued it despite seemingly insurmountable odds.
Lucy Spence <i>Managing Editor</i> Pick: <i>Decline and Fall</i> (Evelyn Waugh) This uproarious story gives the reader a perfect pairing of Waugh’s darkly satirical humor and brilliant prose. Written at the modest age of twenty-five, this first novel of Waugh’s escapes any filters placed by prudential age and experience, exhibiting a hilarity not dissimilar to P. G. Wodehouse’s. The story follows the life of unassuming Paul Pennyfeather, who has the misfortune of being sent down from Oxford for indecent behavior (happily through no fault of his own). He finds himself taking a job at an obscure boys school in Wales, staffed with eccentric characters. As the plot unfolds, wealthy mothers, the League of Nations, and colorful prison characters crop up, and the book takes the reader on a maliciously funny (and politically incorrect) adventure. I would highly recommend the audio book recording narrated by Michael Maloney (free on Youtube!). My dad and I listened to it on our drive to Notre Dame, and we were both in tears of laughter for a majority of the trip.	

continued on pg. 10



continued from page 10.

Haley Garecht Campus Editor Pick: <i>Atlas Shrugged</i> (Ayn Rand) In <i>Atlas Shrugged</i>, Rand imagines what the world would look like if everyone who worked hard and believed in reason were to leave society behind. Through the eyes of Dagne Taggart, a railroad executive struggling to keep America’s trains running, Rand describes a dystopian world in which industry is no longer valued, but decried. As world governments slowly take control of the last vestiges of private business, Taggart is forced to make a choice. On the one hand, she can leave everything she has built behind and join like-minded people in a society akin to The Benedict Option. On the other, she can choose to fight for the ideals she grew up with and go to battle with the government and society at-large. Taggart’s decision is tough, one that pushes readers to consider the government’s relationship with morality, the importance (and downfalls) of the free market, and the meaning of the “common good.” In particular, Rand’s secular beliefs about relationships and charity as presented in <i>Atlas Shrugged</i> provide Catholic readers with food for thought. Overall, <i>Atlas Shrugged</i> is an engaging psychological and philosophical novel that presents a unique perspective on many issues undermining American (and global) affairs today.	Clare DiFranco Campus Editor Pick: <i>Band of Brothers</i> (HBO miniseries) The <i>Band of Brothers</i> miniseries follows the journeys and lives of the U.S. paratroopers of the 2nd Infantry Platoon, “Easy Company,” during World War II. Based on true events, each episode opens with interviews of surviving Easy Company veterans, reflecting upon their battlefield experiences as they are portrayed by actors in each episode. The show highlights the platoon’s training, their initial descent behind enemy lines on D-Day, and post-war lives. The series is an excellent balance between the large-scale events in the European theater and a more narrow focus on the interactions between soldiers within the platoon as well as the emotional turmoil brought on by the horrors faced on the battlefield. Met with an intimate glimpse into the lives of individuals of the platoon, the viewer shares in the soldiers’ difficulty of growing attached to the fellow men of Easy Company only to watch many of them suffer and die. <i>Band of Brothers</i> reflects the evils of war in day-to-day battle which are easily underestimated in the shadow of an overall ally victory.
Shri Thakur Politics Editor Pick: <i>Breakfast at Tiffany’s</i> (Blake Edwards) One of the last relics of a time when America was still a truly great nation, <i>Breakfast at Tiffany’s</i> is a stylish story of romance and individualism set in 1960s New York City. The impeccable Audrey Hepburn stars as Holly Golightly, an enigmatic socialite who appears to enjoy a lifestyle free of restraints or long-term commitments. She is, as J. D. Vance would say, quite literally a “childless cat lady.” Despite her epicurean character, she eventually meets and falls in love with Paul Varjak, played by George Peppard, who starts the story as a struggling writer living a floor above her. In some ways, <i>Breakfast at Tiffany’s</i> foreshadows the increasing hedonism of the 1960s. The story pits the true love between Holly and Paul—sacrificial, committed love—against the bohemianism embodied by Holly. In portraying the painful conflict between these two forces, Director Blake Edwards delivers a blistering indictment of the growing sexual iconoclasm of the era. I would strongly recommend this film.	James Whitaker Humor Editor Pick: <i>The Space Trilogy</i> (C. S. Lewis) As usual, one of the most interesting things about Lewis’ fiction is the way that serious spiritual or philosophical topics are explored by means of endearing fiction. <i>Out of the Silent Planet</i> primarily sets up the fantastic setting and circumstances of Ransom’s adventures, while also proposing the hypothetical “good” world in which natural law suffices and man (or hnau) consents to be governed. Perelandra continues the exciting character development of Ransom while also exploring an unfallen Eden, and what might have happened if the flame-sworded seraphim had escorted Satan from the garden after his attempt to thwart humanity. That Hideous Strength, despite the slow start, turns its gaze back down from heaven to scrutinize modernity’s heresies regarding gender roles, ‘the academy,’ technology, and every other modern woe. The trilogy is tied up with both earth and the other planets, since the Christian life demands both the contemplation of heaven and the practice of virtue on earth.
Kateri Castillo Layout Manager Pick: <i>Twisters</i> (Lee Isaac Chung) <i>Twisters</i> is a movie which, like <i>Top Gun: Maverick</i>, pays homage to the original <i>Twister</i> (1996) movie while still being its own story. <i>Twisters</i> tells the story of meteorologist Kate Cooper (Daisy Edgar-Jones) whose storm-chasing days are now in the past after experiencing a deadly tornado accident. Kate is persuaded by her friend Javi (Anthony Ramos) to chase storms one more time with him and his team, to help them test out a new tornado tracking system. Along the way she runs into Tyler Owens (Glen Powell) and his team, whose YouTube channel thrives on posting their epic storm-chasing adventures. As storm-season progresses, bringing with it new and terrifying storm phenomena, these two competing teams’ stories become closely intertwined, resulting in a breathtaking adventure that the whole family will enjoy.	Sofia Fair Social Media Manager Pick: <i>Where the Crawdads Sing</i> (Olivia Newman) Based on Delia Owen’s New York Times bestselling novel, <i>Where the Crawdad’s Sing</i> is more than just a thriller. The story follows the ups and downs of young Kya (Daisy Edgar-Jones) as she raises herself alone in the marshlands of North Carolina. This striking film deals with the challenges of social prejudice, the complexities of romance, and the power of community. Kya has long been content with her life in solitude until two young men complicate her situation. When one of them is found dead, Kya is caught in the crosshairs, leaving viewers on the edge of their seat throughout the story. To mature audiences looking for a thrilling mystery (and even willing to shed a tear), I highly recommend this heart-touching film.



Hermit Boy Autumn

“But the brat he will burn with unquenchable fire”

KATIEBELLE THOMPSON

Staff Writer

Move over, brat summer—Hermit Autumn is wandering into this fashion desert, and it's not a fan of visitors.

This new trend, sweeping college campuses across the nation, looks to replace Charlie XCX's lime-green summer celebration as the dominant culture this year. Popularized by Catholic influencer St. John the Baptist, Hermit Autumn takes inspiration from ancient Middle-Eastern fashion and contemporary Catholic austerity. Hermit Autumn embodies a calm, grounded, and solitary vibe that students are raving about ... quietly.

In a recent interview with the Desert Sun, one of Mr. Baptist's disciples had this to say about the “Hermit Autumn phenomenon”: “When you're ‘hermit,’ you know, you're that guy who isn't messy, because you don't own anything other than a tunic and sandals. You're that guy who loves to sit in his house, or in a cave in contemplation, and maybe says intellectual things sometimes. You're stoic, meditative, a little antisocial. That's hermit.”

Mr. Baptist's disciples can be easily spotted all over campus, thanks to their unique style. Minimalistic birkenstock sandals (inspired by Mr. Baptist's desert-ready footwear) are kicking back on quads everywhere. Faux camel fur Uggs are also having a moment, paying homage to famous hermits of the past while providing modern comfort.



Image by the Irish Rover

Rather than the traditional Mediterranean tunic, students carefully choose oversized t-shirts for everyday wear, often frayed, thrifted, or well-worn to create an air of worldly detachment and indifference. Students are also embracing the spirit of hermitage austerity by choosing shorts and skirts made with burlap, and declining to wear socks, coats, or formal wear.

The “hermit autumn” trend is more than fashion, however, it's a lifestyle. Ardents will lock themselves in their dorm rooms for days, venturing outside only for meals, classes, or showers. Some creators discourage unnecessary showering, claiming that personal hygiene is far too “clean girl” to fit the

aesthetic of hermit autumn. Even in public, the hermit-lifers are quiet and solitary, opting to sit alone at North Dining Hall instead of South's community-size tables. For those who still allow themselves the luxury of music, students are listening to what they call “hermit classics,” including Gregorian chant and medieval hymnody.

The hermit autumn lifestyle also extends to food choices. Overall, the name of this solo-cooking game is to make the smallest meals possible, while packing in maximum nutritional value and online engagement. Prolific posts from influencer @hermeshermit extol the virtues of dishes such as wild honey wraps, grilled home-grown locusts,

micro-quinoa all-wheatless acai bowls, and “hermit-style americano,” made with plain brewed coffee—no creamer or added sugar allowed. Underneath posted recipes, comment sections are flooded with appreciation from fellow enthusiasts, using hashtags like “#hermitboyautumn” and “#that'ssohermit.”

The hermit life has achieved a cultural popularity on par with, if not exceeding, brat summer's brief internet fame. Just this week, Mr. Baptist referenced the movement when he endorsed St. Jerome's campaign for Saint of the Year, posting in the RtL group chat that, “Jerome IS hermit.” Whether this will be enough for St. Jerome to beat incumbent St. Juan Diego

and third-century upstart St. Lawrence remains to be seen. Regardless, the campaign will be rife with material for hermit autumn's many supporters.

C. Katiebelle Thompson

is a part-time hermit from the outskirts of Lucketts, Virginia. When not communing with nature, she can be found communing with the force of gravity at the Duncan rock wall. Her hermitage, located in the wild territory of Walsh Hall, runs a small charity that serves coffee and snacks to sleep-deprived college students. You can reach her at cthomp23@nd.edu.

The Scapular Problem

“But King Solomon loved many strange women ...”

JAMES WHITAKER

Humor Editor

[Once again, the Rover has been the accidental recipient of a message intended for Notre Dame's administration. The editors of the Rover insisted that it belonged in the Humor section, despite the conviction with which its author seems to have written.]

To whom it may concern, Little over five years ago, a concerned Catholic mother voiced the widely unpopular opinion that women ought not to wear yoga pants in Mass. Her argument was that “such an unforgiving garment” makes it harder for young Catholic men to see these women as “someone's daughters and sisters” rather than simply “babes.”

Now why a woman would want to be a daughter or sister (a role of obligation that arose in a traditional, and therefore patriarchal, social construct) instead of a babe (a fully autonomous and worshiped

goddess), I'll never know. But I do know that a new crisis has arisen.

On your campus, there is a new problem even more distracting to men and demeaning to women. Gone are the days of leggings and short skirts distracting the men of ND. Now, when the men's eyes are drifting from the altar, their new target is the woman two rows up with the chapel veil and long skirt. No longer are the women deifying themselves by their clothing, but hiding themselves; no longer are men objectifying women, but subjectifying them! (I mean viewing them as a subject who worships as themselves, instead of an object of worship).

Yoga pants were the call of the babe, and now the scapular is the token of the “bride of Christ.” The men of ND stood a chance at resisting the call of the former. They have not a prayer of ignoring the latter.

The Catholic revival among today's young people has had several mantras, sometimes “trad and glad,” now “based

and chaste.” This radical and unforeseen predicament is a blow to fourth-wave feminism—and what a shame, when the folks at UCLA have been cooking up the fifth wave! (You'll love it, they're going to insist that drag queens are more “woman” and “feminine” than ordinary women!)

The initial movement of feminism was far too modest and strove only to ensure protection of women's dignity and civil rights. But with the later waves, oh man, we really started cooking! We saw that we could strive to make women into something more than men. And it didn't take long before we started to make her even more than man: a goddess, the object of worship.

We had made so much progress for feminism when we did away with standards of dress. Women were finally liberated to be the center of attention. But now these so-called “chaste chads” on your campus couldn't be bothered! They would keep praying no matter what bacchanalia is around them. And for who

knows why, they're at their most distractible when the women are the least distracting!

I don't need to tell you that sex sells—I'm sure your economics faculty can calculate how catastrophic it would be for the American economy if chastity and modesty were the law of the land. That is exactly why I need to draw your attention to the horrifying trends among your young traditional Catholic students—if we can't depend on the irrepressible promiscuity of nineteen year-olds, then the very fabric of modern American society is in question. And don't get me started on parietals.

Your young women are wearing veils in Mass—isn't it bad enough that they wear veils at their weddings? They're treating Jesus (an ordinary 1st century Jew, mind you) with more respect than they will give their husbands! They're wearing long skirts with reckless disregard for the environment (fabric costs time and resources, you know!). If this culture grows

anymore, the divorce rates are going to plummet, and then what are we going to do with all of our unemployed divorce attorneys? God forbid!

... God forbid? God be forbidden! But there's plenty of time for that. Good work with McGrath, by the way. And let me know how the new Ethics center goes—that other one was a thorn in my side.

Signed,
J. N. Wormwood

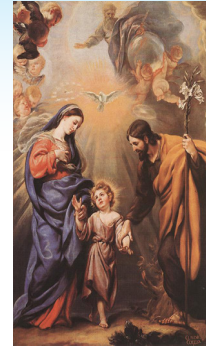
James Whitaker is a graduate student in the Theology department. Because of the difficulty of finding a good place to host a tailgate on game days, he wants to gauge interest in having a tailgate at 7 a.m. the Wednesday before each game. To RSVP, you can reach him at jwhitak5@nd.edu.

Get Your Merch!



Visit the official Irish Rover Merch Store!
Showcase your support of the Catholic character of
Our Lady's University. Orders are processed every
week, and your custom order can take 4-7 weeks to
ship after processing.

Scan for
some SWAG



HOLY FAMILY CATHOLIC ADOPTION AGENCY

Holy Family Catholic
Adoption Agency
is here to assist
the Notre Dame, St. Mary's
and Holy Cross Communities
in proclaiming a Gospel of Life
by sharing the loving message of adoption.

Non-profit organization

For more information call (574) 307-3585

THE HOLY CROSS COLLEGE

Mind & Heart

LECTURE



The Mission of Theology Today

Cardinal Gerhard Müller

*Theologian & Former Prefect of the
Dicastery for the Doctrine of the Faith*

Monday, September 23 | 7:30 PM
Driscoll Auditorium, Holy Cross College

With Concluding Remarks
by Dr. Dianne Barlas
Vice President for Mission & Ministry,
Holy Cross College



All are invited to a public reception with
cocktails and heavy hors d'oeuvres following
the lecture.

**Book sale available, including
40% off the Collected Works
of Saint Thomas Aquinas!**



Saint
Augustine's
Press



HOLY CROSS
COLLEGE
at Notre Dame, Indiana

