

“Why Should They Respect Him?”: Students React to Charlie Kirk Assassination

Murder met with both shock and celebration on campus

RAYMOND WEBBER, SHRI THAKUR, & LUCY SPENCE
Staff Writer, Politics Editor,
& Editor-in-Chief

After the September 10 assassination of prominent conservative political activist Charlie Kirk at Utah Valley University by an avowed leftist, college campuses across the country erupted into hotbeds of political strife. Students have publicly vandalized memorials erected for Kirk, taunted those at vigils with words like, “F— y’all homie dead,” and posted videos on social media dancing to music while “Charlie Kirk shot” sits at the top of the screen.

Notre Dame is no different. Students took to the anonymity of the school’s *Fizz* social media page—available only to those with a campus email—to express their feelings after the Wednesday assassination. While the posts predominantly expressed sympathy for Kirk’s family and disgust over the act of political violence, some sharply criticized Kirk and expressed relief at his death. “Charlie Kirk is a s—ty person and debater,” one person wrote. Another said, “I think that’s why



Image by flickr.com

people don’t care about [Kirk] getting shot. He showed over and over how little respect he has for many groups of people, so why should they respect him.” Many criticized Kirk’s opinions on abortion and Second Amendment rights. One post said, “Charlie Kirk saying if his

10 year old daughter got assaulted he would make her carry the baby ... there is a difference between political opinion and genuine hatred so f— the sympathy bulls—.” Another posted a news headline titled, “Charlie Kirk Says Gun Deaths ‘Unfortunately’ Worth

it to Keep Second Amendment” and added the caption, “At least he died doing what he believed in.” One post compared Kirk to fascist figures Benito Mussolini and Joseph Goebbels, the minister of propaganda for the Third Reich: “Do you think

there were any Italians that were like ‘pray for Mussolini he was a father’? Or Goebbels?” Another complained, “Acting like y’all really care about Charlie Kirk is just you putting on a ‘moral high ground’ show. Wrap it up.” Some reactions were not so anonymous. Days after the assassination, Notre Dame student newspaper *The Observer* ran an editorial titled, “What Charlie Kirk got wrong about Black women.” In this editorial, the author condemned Kirk’s “right-wing extremist” remarks, belittled him for dropping out of college, and declared that “his racist remarks are inevitably a part of his legacy.” Such statements reflect a wider trend of the sentiments among young leftists towards political violence. A YouGov poll from December 2024 found that a plurality of 18-29 year-olds had a favorable view of United Healthcare CEO assassin Luigi Mangione, with self-described Liberals disproportionately likely to approve of him. Another poll from July 2025 found that 49 percent of self-described

continued on pg. 7

Notre Dame Holds Onto Her Price Tag

University one of few schools yet to settle in class-action lawsuit

CLARE DiFRANCO
Campus Editor

When Notre Dame graduates take their diploma as they cross the commencement stage, they hold a piece of paper with a price tag: 344,180 dollars. Notre Dame was included in a class-action lawsuit filed in January 2022. The plaintiffs, a group of university students, allege that Notre Dame and 16 other institutions, including Harvard, Vanderbilt, and Yale, have engaged in illegal price-fixing, favoring wealthy applicants in their admissions processes. The class-action complaint document obtained by the *Rover* accuses the defendants of forming a cartel under the legal

cover of Section 568 of the 1994 Improving America’s Schools Act. Under this act, schools receive a special exemption from anti-trust laws if they admit students without looking at financial need. According to the plaintiffs, at least nine members of the “568 Cartel,” including Notre Dame, considered the financial status of applicants to admit children of previous or potential donors, despite claiming to admit students on a “need-blind” basis. Included in the evidence supporting this claim is a leaked email following the 2012 admissions cycle from Notre Dame’s then-Associate Vice President of Enrollment, Don Bishop. In the email, Bishop wrote, “Sure hope the wealthy next year raise a few more smart

kids!”, according to *Fortune*. The complaint document alleges that the cartel has allowed the universities to devise a “Consensus Methodology” by which admissions offices determine certain applicants’ abilities to pay for tuition. Through the collective use of this methodology, the plaintiffs claim that the group of universities has erased price competition and falsely inflated the price of tuition. Since filing, 12 of the 17 accused parties have arranged settlements amounting to a combined 284 million dollars. Notre Dame remains one of five institutions that have yet to settle or legally proceed. While it is not certain what Notre Dame’s next course of action will

continued on pg. 3

Pope Leo XIV Canonizes Sts. Pier Giorgio Frassati and Carlo Acutis

Young saints inspire students, Catholics around the world

ELLA YATES
Staff Writer

Habemus novos sanctos! The Church canonized two young men, Sts. Pier Giorgio Frassati and Carlo Acutis, in St. Peter’s Square at 10 a.m. on September 7, 2025. Almost 80,000 people were in attendance at the Mass, which marked the final step of the Church’s lengthy canonization process. Despite the gates remaining closed until 8 a.m., many pilgrims eagerly awaited entry into the square hours in advance, with some arriving in Vatican City as early as 5 a.m. One Notre Dame junior, Meredith Glunz, left for St. Peter’s at 4:15 a.m., emphasizing

that, despite her exhaustion, the “early morning was so worth it!” She continued, “The joy at the canonizations was palpable—so many young people, families, priests, and sisters. We were all there to share in the celebration of these two incredible Saints, and it was an exceptional moment in the history of the Church.” While waiting for the Mass to commence, groups within the square began praying the rosary, discussing the lives of Sts. Pier Giorgio and Carlo, and engaging in conversation and community with their fellow Catholics.

continued on pg. 5

THE *IRISH ROVER*

WWW.IRISHROVER.NET

STAFF

Editor-in-Chief Lucy Spence

Publisher Eddie Giuntini
Executive Editor Kephas Olsson
Managing Editor Haley Garecht
Layout Manager Gianna Castillo
Websmasters Matthew McBride
 Harrison Barkley
Social Media Coordinator Sofia Fair
Events Coordinator Bridgette Rodgers
Campus Editors Clare DiFranco
 Caleb Vaughan
Culture Editor Darius Colangelo
Politics Editor Shri Thakur
Religion Editor Elizabeth Mitchell
Opinion Editor Michael Canady
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

Mary Frances Devlin, ND '22
 Sophia Martinson, ND '18
 Alexandra DeSanctis Marr, ND '16
 Gabby Girgis, ND '12
 Mary Daly Korson, ND '10
 Jonathan Liedl, ND '11
 Joe Lindsley, ND '05
 Zef Crnkovich, ND '22

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, Lucy Spence, 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.

"A nation that does not honor its heroes will not long endure." – Abraham Lincoln



Image by Matt Cashore

Charlie Kirk is Us

MICHAEL CANADY

Editor-in-Chief Emeritus



The assassination of Charlie Kirk hit the *Irish Rover* hard. In Kirk, we saw ourselves: young, conservative, and energetic students trying to uphold the Christian principles we hold dear, in response to the rising tide of the far left. Through his organization Turning Point USA, his social media presence, and his speaking tours, Kirk occupied the same space as the *Rover*: the campus quads, classrooms, and screens of Gen-Z America.

The fundamental message that Charlie Kirk promoted—one that inspires the *Rover* as well—was hope.

Charlie Kirk's message reflected a supernatural view of politics—a politics involved in matters of the world, but for the purpose of truth, common good, and Christianity, not as a mere power game. His goal was to create a politics of hope. The Catechism teaches that the virtue of hope "takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude."

Following Kirk's assassination, prominent voices on both the right and the left have united around a system of free speech, modeled after Kirk's own habit of conducting intense but respectful conversations with political

adversaries. Such a response is honorable, especially considering the shocking number on the left who have refused to condemn the violent act, or worse, celebrated it outright.

But while respectful dialogue is a proper characteristic of a healthy culture, it is useless—and even harmful—without hope.

Without hope, a vague 'commitment to free speech' is meaningless: it is oblivious to the reason for free speech, and it denies objective truth in favor of 'getting along' and 'agreeing to disagree.' Without a guiding principle, all speech has the same value, from derogatory comments to religious musings. The liberal 'marketplace of ideas' system fails when one side rejects first principles, let alone moves toward violence. Just like real marketplaces, intellectual forums need rules and boundaries.

Charlie Kirk was not primarily a free speech advocate. He clearly supported free speech, but only in service of understanding and promoting the truth. His primary mission was not "to affirm the principle of open debate and free expression on college campuses," as some have suggested. His mission was to direct his audience toward higher goods, namely faith, family, and flag.

A proper commitment to free speech requires hope—hope for the conversion of hearts and minds, hope for eternal life.

One of the most circulated pictures of the Kirk family in the last week was their visit to the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. This picture embodies Kirk's primary commitments. Kirk did not simply preach hope—he lived it through his faith, his wife, and his children.

"I want to be remembered for courage for my faith," Kirk said months before his death. "The most important thing is my faith in my life." Not content with keeping his beliefs personal, he

often discussed his faith openly with others, urging them too to place God at the center of their lives. Kirk insisted on the importance of marriage, family, and commitment for young people in today's individualistic culture. "Having children is more important than having a good career," he declared. "My kids matter more than how many social media followers I have."

And his effort is paying off: across America, young people—and young men, in particular—are returning to church, getting married, and having kids. In addition to promoting the truth, Kirk also courageously confronted clear opposites of this hope in faith and family—from abortion to gender ideology.

Similarly, the *Rover* upholds hope in faith and family by highlighting these principles on Notre Dame's campus. We celebrated the record number of Catechumens last year; we spread the news about Ethos National, a national non-profit against pornography; and we even gave students a step-by-step guide for how to get married in the basilica. Perhaps more widely read are the *Rover's* attacks against the left's perversion of faith and family, which you can access easily enough.

Kirk's young target audience demonstrated his hope in America's future. In a generation beset by loneliness, despair, and isolation, he fostered selflessness, commitment, and community.

The deeper roots of Kirk's message are apparent in the response to his death. No riots. No vandalism. No breaking into Targets and stealing TVs. Instead, prayer rallies, Rosary groups, and memorials. Rather than responding to violence with more violence, Kirk's followers learned from his example: peaceful, open discussion guided by Christian love.

This supernatural response to evil does not preclude action, however. During his appearance

on the Charlie Kirk Show, Vice President J.D. Vance called for an enforcement of social norms that have been violated by many on the left in the wake of Kirk's death: "There is no unity with people who scream at children over their parents' politics; there is no unity with someone who lies about what Charlie Kirk said in order to excuse his murder; there is no unity with someone who harasses an innocent family the day after the father of that family lost a dear friend; there is no unity with the people who celebrate Charlie Kirk's assassination," Vance declared.

He's right, and despite the harsh rhetoric, Vance's message, like Kirk's (and like the *Rover's*), is one of hope for a united America. Why? Because the commitment to free speech is subordinate to higher principles—respect, human dignity, and objective truth.

On the right, some are hedonistic (think Andrew Tate), fatalistic ("burn it all"), or utopian ("Benedict option," leave society). All of these reactions to our nation's problems lack hope.

On the left, many have forgotten God. Where is the hope for a better America in social media posts celebrating the death of a young father? Where is the unity found in the videos saying a man "deserved to die" for his work? The individuals making these statements are not interested in real unity but in coercing the nation into the conclusions of secular liberalism.

If he had come to Notre Dame, the *Rover* might have disagreed with Charlie Kirk on some things. But more than alignment on specific policy issues, Charlie Kirk's fundamental message is ours: The nation is not lost, and hope is the answer. Charlie Kirk, Rest in Peace.

Michael Canady is a senior from Falls Church, Virginia. He can be reached at mcanady2@nd.edu.



Price Tag

continued from front

be, one Notre Dame Law student weighed in on the case in an interview with the *Rover*, saying, “Whenever someone does not settle a case, it generally means one of three things: that they genuinely think they will win the case, that they think they can get the other party to drop the case, or [that] they are waiting for a more favorable settlement agreement. It’s impossible to say what Notre Dame might be thinking.”

Lloyd Hitoshi Mayer, Professor of Law, further speculated on the logic behind Notre Dame’s delay. In an interview with the *Rover*, Mayer said, “There are lots of reasons why, without having inside information, a defendant

might choose to not settle when other defendants settle. It could be that there are reasons unique to each of the various defendants that make settling more or less attractive to them, regardless of the merits of the case.”

Mayer continued, “Twelve of the universities have settled. It may be that they have money already set aside to pay whatever settlement they had to pay. It may be that their board or president is more amenable to settling cases rather than to fighting them.”

Mayer suggested that the decision to either settle or litigate depends on the school’s identity in addition to its policies. He said, “It may be that Notre Dame has a stronger policy about not settling these kinds of cases but rather litigating them.” Mayer

CAMPUS

September 17, 2025

Vol. 23 Iss. 1

3

price, the dining experience is sub-par. There are few healthy, nutritious, and substantial food choices, which takes a toll on my mind and body.”

Some students spoke positively about Notre Dame’s financial aid. One student told the *Rover*, “Notre Dame is very generous with their financial aid packages, and even more so now with Fr. Bob’s new ‘Pathways to Notre Dame’ initiative.”

Many responses referenced the market and the importance of other universities in setting a standard for tuition prices.

One student told the *Rover*, “I really just want to know where the money is going. I suppose the market dictates the price to some degree, so there’s only so much Notre Dame can do.”

“The tuition is way too high. I believe that it is due mostly to the fact that other high prestige schools up their costs, so Notre Dame feels like it has to as well, to keep up their image and seem ‘sought-after,’ another student in Lyons Hall told the *Rover*. “In the end, this only ends up being an undue financial burden to the students and their families.”

Clare DiFranco is a junior studying accounting and Italian. She recently enrolled in a ceramics class which increases her ever-growing mug collection but unfortunately ruins many of her clothes. Email her at cdifranc@nd.edu if you would like a handmade

Faith and Football

Football chaplain gives an inside look on faith with the Fighting Irish

CALEB VAUGHAN

Campus Editor

Notre Dame’s storied football program boasts of 11 national championships, seven Heismans, and the greatest university fight song—along with vibrant Catholic spirituality.

Father Nathan Wills, C.S.C. has served as the chaplain of Notre Dame’s football team for eight years. His new book, *Pray Like a Champion Today*, gives Irish fans an inside view of the football program from a new perspective: faith in the football team. The *Rover* sat down for an interview with Fr. Wills, who shared more about the book and his hope that it will inspire people “to see Christ in their life ... and be surprised by God’s presence.”

Catholic faith traditions carry a historic presence on the Fighting Irish football team, including pregame Mass, saint medallions, and consistent prayer. Although only around half of the team professes a Catholic faith, according to Wills, the entire team attends Holy Mass before every game. Fr. Wills noted that the pregame Mass isn’t about football, nor are his homilies meant to fire up the team for a win. His focus, he says, is to “just preach the Gospel, give them hope and inspiration.”

In addition to Holy Mass, Fr. Wills also leads the team in an Our Father and an “Our Lady of Victory, pray for us!” chant immediately before the players take the field.

Fr. Wills’ ministry also includes a 102-years-long tradition of giving saint medallions to the athletes each

game—a different one each week. The tradition began when Father John O’Hara, C.S.C distributed St. Joan of Arc medallions to the football team before their 1923 victory over Army. Fr. Wills noted that the medals are a simple way for players and even officials to encounter Christ through holy role models. He said, “There’s something really special about [Notre Dame], and people often encounter unexpected inspirations of faith on campus. Why wouldn’t that happen on the football field?”

Much of Notre Dame’s uniqueness as a football program, Fr. Wills noted, comes from its emphasis on faith. “Let’s face it, there are schools

that are willing to back up a truck of money to some of these kids, and they have to decide, ‘What do I care about? What’s really important to me?’ And I think a lot of [athletes] come to Notre Dame saying, ‘I want to grow in my faith.’”

Fr. Wills pointed to examples of the team’s faith in their weekly bible study, a longstanding team tradition led by Riley Leonard last year, bringing in 40 players every week. Fr. Wills commented, “Look at last year. Riley Leonard, who is so deeply faith filled ... every chance he got, he talked about Christ to the media, and I think that was really moving to a lot of people.”

Emery Minnich, a sophomore student manager of the football

team, echoed Wills’ message: “Notre Dame football is deeply rooted in faith—from prayers before and after every practice to weekly team Mass with Fr. Nate. The team is bound together not only by the love of the game, but also by love of God.”

Many more stories of encounters with God through Notre Dame football can be found in Fr. Wills’ book, *Pray Like a Champion Today: Sacred Stories from the Sidelines of Notre Dame Football*. The book is available from *Ave Maria Press* at a sale price of \$18.42, a reference to Notre Dame’s founding year.



Image by Ave Maria Press, Pray Like A Champion Today

Caleb Vaughan is a junior out of Orono, MN. Fr. Wills chose St. Mary Magdalene as the holy medallion against A&M; fitting, as the Irish were also nearly stoned to death on Saturday. You can reach Caleb at cvaugha2@nd.edu.



Notre Dame Endowment Faces Federal Cuts

Trump administration levies higher taxes on large university endowments

JAKOB HANSEN
Staff Writer

What exactly does a 20 billion dollar endowment mean for Notre Dame? Under newly-established federal tax rules, it now means paying Washington 50 million dollars a year.

The passage of the One Big Beautiful Bill (OB BB) in July, the first budget reconciliation measure backed by both President Trump and House and Senate Republicans, brought significant changes to the taxation of university endowments.

Prior to the passage of the OB BB, a 1.4 percent excise tax was applied to the net investment income of large private college endowments under the 2017 Tax Cuts and Jobs Act. This tax applied initially to schools with at least 500 tuition-paying students and an endowment of at least 500,000 dollars per student.

The OB BB replaced the flat tax system with a tiered system based off of a per-student adjusted basis with three rates of 1.4 percent, four percent, and eight percent. At the same time, the minimum student count for eligibility has been raised to 3,000, and the scope of taxable income has been broadened to include categories such as student loan interest and royalty earnings. In other words, the few universities with the largest endowment will see the largest rise in taxes. Only three universities fall into the top

bracket. With a student-adjusted endowment of approximately 1.4 million dollars per student, Notre Dame will pay within the four percent tax bracket.

While the exact purpose of the increasing taxes on private colleges remains somewhat unclear, the Joint Committee on Taxation estimated that the revised endowment excise tax will generate an additional 761 million dollars in federal revenues over ten years. Congressional Republicans have framed the measure as one way to help offset the estimated 4.5 trillion dollar reduction in federal revenues caused by extending provisions of the 2017 tax law.

When asked about the potential motives for the increased endowment tax, Sherif Girgis, Professor of Law at Notre Dame, told the *Rover*, “The tax seems to be less about raising revenue than about sticking it to universities that politicians or the public increasingly see as forces of ill and as hoarders of their wealth and high tuition revenue.”

Under the new tiered system, endowments will be taxed on a per-student adjusted basis at the following rates: 1.4 percent for endowments of at least 500,000 dollars but less than 750,000 dollars, four percent for endowments in excess of 750,000 dollars but less than two million dollars, and eight percent for endowments in excess of two million dollars per student.

Notre Dame briefly secured hope for relief when an earlier draft of the bill, passed in the House on May 22, exempted religiously affiliated institutions from the tax. That exemption was later stripped from the final legislation, leaving Notre Dame’s nearly 20 billion dollar endowment fully subject to the new requirements. Under Senate rules, even if Notre Dame were to pursue such an exemption in the future, the measure would likely fall outside the scope of budget reconciliation and therefore require 60 votes to survive a point of order. Such a threshold would be hard to meet and likely to fail.

Notre Dame Professor of Law Lloyd Hitashi Mayer noted that, in addition to reconciliation issues addressed by the Senate parliamentarian during the passage of the bill, “there are also potential constitutional issues—for example, in *Texas Monthly v. Bullock*, the Supreme Court struck down a tax exemption for religious entities over secular ones. A secular university could have standing to challenge such an exemption in this case as well.”

The permanence of this tax structure carries long-term implications for higher education. In the past, once enacted, investment income taxes have proven durable. Mayer added that the tax on private foundations passed in 1969 remains in place more than 50 years later. Notre Dame and other elite universities

may now face a similar reality.

Asked to comment on the precedent for federal involvement in how private universities manage their wealth, Richard Garnett, Paul J. Shierl Professor of Law, said, “The federal government has long done all kinds of things that affect universities’ spending and investment decisions. This particular move, I suspect, will incentivise universities to spend down endowments and to raise funds in new ways.” Some scholars speculate that universities may raise tuition further in reaction to the additional tax burden.

Based on Notre Dame’s 2024 Statement of Cash Flows, this translates into a projected 50 million dollars increase in annual tax obligations, equal to about a 2.5 percent reduction in its current operating budget. This tax increase will take effect in the taxable year of 2026. University officials have expressed disappointment at the loss of threshold protections, but emphasised forward-looking guidance on the institution’s long-term financial stability.

Notre Dame’s 2024 financials underscore that resilience. Despite an operating cash flow deficit of 177.8 million dollars, financing activities such as borrowing, investment flows, and donor contributions produced a net cash increase of 9.9 million dollars. Net assets increased by nearly 1.8 billion dollars, reflecting the investment performance and

philanthropic support. While the university spent more than 215 million dollars on capital projects in 2024, it has announced no plans for new construction projects over the next 12 months. Simultaneously, the university announced a staff hiring freeze and an overall budget decrease of 2.5 percent.

For now, university leaders stress that day-to-day operations, including financial aid, faculty hiring, and student services, remain secure. The projected 2.5 percent budget adjustment is notably lower than the five percent reduction initially proposed when the legislation was still under debate.

Jakob Hansen is a junior studying abroad at Trinity College Dublin, where he’s discovering that the luck of the Irish doesn’t extend to Notre Dame’s endowment tax. Tell him what you think at jhansen8@nd.edu.

New Rosary Walk Opens

Holy Cross, families work together to provide students a space for prayer

BRIDGETTE RODGERS
Photography Director

A new “Rosary Walk,” tucked between St. Mary’s and St. Joseph’s lakes, opened to the public with a blessing on September 14. Beginning with a crucifix, the path allows students and other campus visitors to pray the Rosary as they walk through nature. A generous donation from a group of families and the Congregation of Holy Cross financed the installation.

At the inauguration, Alex Adamson, a Notre Dame alumnus and one of the project’s donors, spoke about the history of the walk as well as the purpose he hopes it will serve.

Adamson noted that the Rosary walk is dedicated to women and mothers, after the example of Mary, but he hopes that all people will be able to unite the season of life they are in with the mysteries of the rosary. Adamson stated, “Our devotion to Mary—her maternal gentleness, softness, her grace—is such a beautiful and essential component of our faith.”

Father William Lies, C.S.C., the Provincial Superior of the U.S. Province of Priests and Brothers



Image by the Irish Rover

of the Congregation of Holy Cross, was a central figure in the creation of the Rosary walk. He shared a similar message: “This walk is a gift to the Church, but it’s a gift to all people. A place where the mysteries of Christ’s life, death, and resurrection will be lifted up and reflected upon. It stands in the shadow of the cross, under the mantle of Mary, Our Lady of Sorrows. Our blessed founder Basil Moreau entrusted Holy Cross to her maternal protection. Here we continue that legacy.”

Adamson shared the history of the project and reflected on

its importance in his remarks. He began, “The origins of this project were five years ago, in the fall of 2020, in the midst of the pandemic and lockdowns. ... It was a sad and confusing time, but in the midst of that, our close friends and neighbors ... invited us to their house to say the Rosary. ... Somehow, calm and the peace that surpasses understanding settled into that room. My three kids started asking us to pray the Rosary with them at night.”

Adamson reflected on the impact the Rosary had on his personal life, saying, “From those months back in 2020, my life and my

faith have gone in a direction I would never have imagined.” Adamson expressed his gratitude to the Rosary for its influence on his family and said, “I don’t think we can really ‘repay’ God or Our Lady for the gift of that prayer, but this Rosary Walk is an attempt to pay it forward.”

“In the context of the Congregation and the University,” Adamson told attendees, “the Rosary Walk was created with a very modest donation; it occupies a large piece of beautiful property on a campus where undeveloped land is becoming scarce. ... And that is how [Mary] works, finding ways to make a huge impact out of humble means.”

Later, Adamson discussed the details of the walk itself. He explained how the path begins with a crucifix, with the view of the first Glorious Mystery in the distance, “allowing you to take in the suffering of the cross and the redemption of the resurrection all in one frame.” As the walk concludes, participants can see a “beautiful view of Mary on the dome.”

Adamson concluded the opening service with an exhortation to those in attendance, saying, “I

want to invite you to consider having the Rosary be a part of your daily life. ... It is a prayer for all seasons.”

Joshua Velasquez, a senior who attended the opening blessing, shared his thoughts with the *Rover*, “It was really nice to still be on campus but also take a step away from it, amidst the busyness of a Sunday. It is really great to have a place where the pace of things can slow down.”

In his blessing of the Rosary walk, Fr. Lies shared a similar sentiment. He prayed, “May it be for all who walk here a school of prayer, a place of peace, and a reminder of God’s closeness.”

Bridgette Rodgers is a senior from Santa Monica, California studying theology and political science. She’s glad she could help advertise the better version of a lake walk for Notre Dame couples. If you go on a Rosary walk and end up engaged, feel free to send a save-the-date to brodger4@nd.edu.



Canonizations

continued from front

Members of the Frassatti Fellowship and Azione Cattolica Italiana waved flags throughout the square, while clergy, professed religious, and other members of the laity clung to prayer cards of St. Carlo Acutis.

Families of the respective saints were also in attendance. The family of St. Carlo included his mother, father, younger sister, and younger brother, Michele, who read the First Reading. St. Pier Giorgio Frassatti's niece and other family members sat in the front pews.

Sts. Pier Giorgio and Carlo mark the first canonizations performed by Pope Leo XIV. To honor the Church's newest saints, the Mass included a moment of reflection on the two saints, allowing the entire Church to hear the stories of their lives.

St. Pier Giorgio Frassatti was born in Turin, Italy, in 1901. His free

*Image by the Irish Rover*

time was often spent ministering to the poor in his community, and in 1922, he became a member of the Dominican Third Order, taking the name Fra Girolamo. He was also an avid mountain climber—a photo from one such trip he captioned with the phrase *verso l'alto*—"to the heights"—which has been taken as Frassatti's unofficial motto. He died in 1925 at the age of 24 from polio.

St. Carlo Acutis, the first millennial Saint, was born to

an Italian family in London in 1991. Acutis was known for his reverence and devotion to the most Holy Eucharist. He was also skilled with technology and used this talent to continue glorifying God by creating websites dedicated to volunteer work, the Rosary, and Eucharistic miracles. He was diagnosed with leukemia in 2006 and passed away shortly after at the age of 15.

Both Frassatti and Acutis illustrate that a faithful response to the call

to holiness is possible within the context of ordinary life.

In his homily during the Mass, Pope Leo XIV emphasized the heroic courage of Sts. Pier Giorgio and Carlo, saying, "Even when illness struck them and cut short their young lives, not even this stopped them nor prevented them from loving, offering themselves to God, blessing him and praying to him for themselves and for everyone."

Perhaps most importantly, Pope Leo XIV spoke to the youth in attendance, whose vast numbers gave testament to the love already present within the Church for these two men, and the inspiration they had sparked in the lives of young Catholics everywhere. "Sts. Pier Giorgio Frassatti and Carlo Acutis are an invitation to all of us, especially young people, not to squander our lives, but to direct them upwards and make them masterpieces," he remarked. Multiple Notre Dame students studying abroad in Rome had

the opportunity to attend the Mass, and were quite moved by their experience. One junior, in a comment to the *Rover*, called the Mass "a once in a lifetime experience." Emphasizing her excitement in witnessing the canonization, she concluded by saying these "young saints serve as an inspiration for all of us."

Sts. Pier Giorgio Frassatti and Carlo Acutis, pray for us!

Ella Yates is a junior studying philosophy, political science, and theology from Western Springs, Illinois. She is currently studying abroad in Rome and is on a mission to visit as many of the ~900 churches in the city as possible. If anyone has travel recommendations, she would appreciate them being sent to her at eyates4@nd.edu.

Notre Dame Hosts Fourth Annual SENT Summit

Over 400 Catholic business leaders discuss faith, profession

MADELINE PAGE

Staff Writer

Hundreds of CEOs, entrepreneurs, and business leaders convened at the Morris Inn from September 8–11 for SentVentures' SENT Summit, a conference for Catholic professionals. Featuring talks by prominent Catholic business leaders, sessions for small groups, and opportunities for the reception of the Sacraments, SENT provided attendees with a plethora of insights on incorporating their values into the workplace.

SentVentures was founded by Notre Dame alum John Cannon. As stated on the company's website, its mission is to facilitate connections between professionals who feel "too Catholic for [their] business friends, but too driven for [their] Catholic friends," through hosting conferences, offering fellowships, and sponsoring pitch competitions.

For Sam Mazzarelli, SENT Chief Community Success Officer, living as a Catholic in the workplace is simple, not showy. "We desire to empower Catholic entrepreneurs to build for the kingdom," he told the *Rover*. "About 80 percent of Catholics don't go to Mass anymore, but somewhere between 95 and 98 percent of them go to work everyday, so it's a great opportunity to be able to share Christ's love and mercy with those who maybe don't know Him."

Mazzarelli went on to describe

*Image by SentVentures*

how even simple practices, such as praying before meals at work, taking time to listen to a suffering colleague or employee, and fairly compensating employees are examples of "putting the dignity of the human person first ... [and] fulfilling the great commission to make disciples of all nations."

Each day of the SENT summit began with Confession, Adoration, and Mass, followed by keynote addresses. Featuring 35 renowned Catholic members of the business community, the talks encompassed a range of topics, from investing using Catholic principles to evangelization in

the workplace. Speakers included former actor and Disney Channel director David Henrie, author and speaker Emily Wilson, and Alex Jones, a Notre Dame alum and the co-founder of the Hallow prayer and meditation app.

At its 2022 inaugural conference in Houston, SENT attracted around 80 attendees. This year, the conference was sold out, completely booking the Morris Inn. When asked to comment on their experience, many attendees responded with overwhelmingly positive feedback.

Beth Bubik, CEO and founder of the Catholic Fasting Coach, is

a two-year member of the SENT community. "I joined them because [I wanted] to build a company of saints," she explained. "I have all the experience to actually build a business in a secular world, but I needed all of the tools to fold the faith into my [work], and that's what I got."

"It's very inspiring," Katie Zulanis, an attendee of the conference and the Executive Director of the Fertility Science Institute, told the *Rover*. "Being able to pray together is really strengthening. ... It's so nice to really see our faith in action. This is a room full of entrepreneurs,

and they are all problem solvers, so it's very inspiring just to talk to people here."

For others, the goal of the conference was to further form their capabilities for evangelization. Different from many of his peers at Catholic businesses, Brian Kearney, CEO of Farmland Stock Exchange, shared his intentional choice to work at a secular company. "As long as you are deeply into your faith ... it's a good training practice," he told the *Rover*. "We're not called to just do Catholic businesses. You can [live out] your faith at a Fortune 500."

"Be bold and unapologetic," Mazzarelli affirmed. "Lead with our faith."

More information about the Summit and SentVentures can be found on their website.

Madeline Page is a sophomore studying biology. She is inspired by the resilience and tenacity of the humble tardigrade. If you don't know what a tardigrade is, she would be delighted to enlighten you. Contact her at mpage4@nd.edu.

WRITE FOR THE ROVER, EMAIL NDIRISHROVER@GMAIL.COM



Notre Dame Hosts 75th Rosary Rally

Hundreds Gather on Bond Quad to Pray the Rosary

ELIZABETH MITCHELL

Religion Editor

Notre Dame hosted its 75th annual Father Patrick Peyton Rosary Rally on September 7, filling Bond Quad with hundreds of attendees for an afternoon of Marian devotion. The rally included a solemn procession of a Marian statue, reflections from Holy Cross priests and Catholic entrepreneurs, and the recitation of the Rosary.

At the beginning of the rally, Father Pete McCormick, C.S.C., Vice President of Campus Ministry, greeted the crowd. He explained the significance of the history of the Rosary Rally, saying, “This year marks the 75th anniversary of Father Patrick Peyton’s first Rosary Rally here at the University of Notre Dame. That rally in 1949 drew 35,000 people. But it was only the beginning. Father Peyton, a Notre Dame alumnus and Holy Cross priest, founded Holy Cross Family Ministries, and went on to lead Rosary rallies that drew a total of 28 million people worldwide.”

“Fr. Peyton would not want today’s spotlight to be on himself,” Fr. McCormick continued. “He would say that it is Mary, the Mother of God, who has gathered us here. That is why our theme is the mission of Our Lady, which is to draw us into a deeper relationship with her son, Jesus Christ.”

Alex Jones, founder and CEO of the Hallow prayer app and Notre Dame alumnus, gave the rally’s keynote address. “Everything in life tends to come back to the simplest things, the things you’ve heard 1000 times,” Jones opened. “God is with you. He loves you. Go to Mass, pray the Rosary.”

“I used to think prayer was just all about ecstasies and visions and mystical experiences, but it’s not really about those things,” Jones continued. “It’s just about love. Not love for what you do, not love for what you’ve accomplished, just love—no matter what you’ve done. Prayer is about sitting and letting the Lord love you, letting Him fill you so much that you really have no choice but to go and share it with the world.”

Jones then described how the Rosary in particular has affected his life. Thanks to the guidance of a spiritual director, Jones shared, “I started to fall in love with our



Image by the Irish Rover

Lady and with the Rosary.”

Such devotion for the Rosary, he said, is shared by many on the Hallow app. “Of the 100,000 prayers we have on the app, what is the most prayed?” he asked, “The Rosary. Nothing today even comes close to those four little audio files we recorded seven years ago, where over 100 million rosaries have now been prayed. All glory be to God and Our Lady!”

“Please, please, pray the Rosary,” Jones exhorted the crowd, “The world needs it. Saint Carlo, and Pier Georgio, pray for us!”

After Jones concluded his remarks, the rosary began. Each decade was prefaced by a short meditation, and led by members of the community.

One of the Rosary leaders, Notre Dame senior Martha Cleary, later told the *Rover*, “It was just beautiful to have all three of the tri-campus universities represented, and to have so many families and people from the South Bend community participate.”

During the second decade, a family of seven came to the podium. As a baby clutched her mother’s arm, two boys, in matching blue shirts, changed

places around their father, while their sister clung to her mother’s skirts. Directly afterwards, a small boy led the third decade, praying “Padre Nuestro” in a timid voice.

At the conclusion of the Rosary, seminarians from the Congregation of Holy Cross united the crowd in song once more by singing the latin chant *Salve Regina*.

Afterwards, President of Holy Cross Family Ministries Father Fred Jenga, C.S.C. addressed the crowd. “Brothers and sisters,” he remarked, “The mission Fr. Peyton founded has never been as urgently needed as it is right now, in our times. Family life has become missionary territory.”

Fr. Jenga continued, “Our key message is that ‘the family that prays together, stays together,’ and ‘a home at prayer is a home at peace.’ When we allow God to become an active part of our families, especially through family prayer, these are the fruits of the graces that we ask to come into our families and our homes.”

The Very Rev. Mark A. Gunther, J.C.D., Vicar General of the Diocese of Fort Wayne-South Bend, offered a final blessing, followed by an outdoor time of fellowship.

When asked why she decided to attend the Rosary Rally, a young mother, Angela, told the *Rover*, “I’m here to help pass on the love of the Rosary. I thought, ‘What a beautiful thing to gather here today, and to give my children an opportunity to pray with other people outside.’ The Rosary has been so powerful for our family through the generations and I wanted to pass that along to them.”

Auxiliary Bishop of Chosica, Peru, Bishop Arthur Colgan, C.S.C., also testified to the familial nature of the Rosary Rally. “Many years ago, I had the grace of meeting Fr. Peyton. I remember being moved by his holiness and his devotion to Mary, and the wonderful work that he has done in promoting the prayer of the Rosary and family prayer,” he said.

Juan Lawas, a Notre Dame senior and president of the on-campus Marian devotion group *Militia Immaculata*, commented, “As a president of the MI, I’m a huge proponent of the Rosary. It was so beautiful just to see so many people praying to Our Lady and moving culture in such an intimate fashion.”

Alex Jones, in an interview with

the *Rover*, offered his concluding thoughts on the rally, saying, “The Rosary has changed my life, so anything I could do to help encourage folks to pray and follow the mission of our lady is such a blessing and a privilege.”

Elizabeth Mitchell is a junior majoring in the Program of Liberal Studies and theology. When she’s not enjoying golden hour near the lakes (hopefully to Fleetwood Mac) or singing with the Magnificat Choir (hopefully not to Fleetwood Mac), she can be found vigorously raving about her latest philosophical fascination or procrastinating on her editorial duties by reading Substack posts about the beauty of writing. To join her in such pursuits (or to complain about her excessive use of parentheses), email Elizabeth at emitche8@nd.edu.



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



Charlie Kirk

continued from front

left-of-center respondents believe assassinating Elon Musk would be at least partially justified, and 55 percent said the same about President Donald Trump.

Some students on *Fizz* reacted with indignation to the celebratory sentiments. One post receiving over 2,000 upvotes said, “Pray for Charlie Kirk ... Whether u agree with his beliefs or not he is a Christian with a wife and kids.”

Another said, “I don’t personally agree with Charlie Kirk’s beliefs but this should NEVER happen to someone, no matter who they are and what they believe in.” A third post said, “Charlie Kirk has a four year old daughter and a two year old son. ... Get a grip and reflect on how awful of a thing this is to say.”

Others expressed concern for the implications of free speech in America: “I don’t personally agree with what Charlie Kirk has to say but it’s scary that a person who is a symbol for freedom of speech in this country is being silenced.”

The *Rover* interviewed students on campus and met with club

leaders to hear their reactions. Jerry Vielhauer, President of the Notre Dame Student Body, told the *Rover*, “We condemn political violence, especially on college campuses, and our thoughts and prayers are with Charlie Kirk’s family.”

BridgeND’s president, Sophia Combs, said, “Political violence has no place in America, especially on college campuses. The horrifying event yesterday was an attack on the nation’s ability to engage in meaningful dialogue. We will not have a democracy if we cannot productively talk with one another.”

Many students opened up about their worries over the extreme political divide. A freshman student from Duncan Hall told the *Rover*, “We need to tone down the rhetoric in this country. When your political party calls people Hitler and calls people fascists, you are going to have people truly getting brainwashed into thinking that’s true.”

Some were more forceful in blaming the left specifically for the attack. A Sorin Hall resident told the *Rover*, “This isn’t a both sides issue. Since 2020, we’ve seen BLM activists down cities,

POLITICS

multiple transgender terrorist attacks, two assassination attempts against President Trump, anti-White stabbings, the Charlie Kirk assassination, and more.”

Many were blunt in their condemnation of the celebratory reactions. A sophomore in St. Edward’s Hall said to the *Rover*, “I find it disgusting that people were celebrating ... the death of a Christian, a father, and a husband.”

A Stanford Hall resident said, “What I learned today is that the left would celebrate if me or my family were killed, since we are also pro-life and believe in the Second Amendment. People always talk about the need for ‘open discourse’ but how exactly do you have a dialogue with someone who wants you dead?” Some students, rather than addressing the assassination, voiced their worries about gun violence. One senior told the *Rover*, “What’s most tragic about this scenario is the fact that we are overshadowing the rampant gun violence in America and it’s being politicized and we are ignoring the real people in the issue.”

A senior in Flaherty Hall said that Kirk’s assassination was “representative of the gun violence in America.” Another student claimed that “social media overshadowed the root of the issue, which is the gun violence in this country.”

Notre Dame College Republicans denounced Kirk’s murder in a statement released by the Executive Board, also referencing the recent Charlotte subway stabbing of Ukrainian refugee Iryna Zarutsky by a convicted felon, and the Minnesota Catholic Church shooting, where a transsexual man opened fire during Mass, killing two children. The club led a prayer for Kirk and called for “immediate action” to be taken in response.

College Democrats president Alex Young condemned the assassination in a statement to the *Rover*, saying, “We are numbed by the horrific assassination of Charlie Kirk. Political violence is never acceptable in the United States of America.”

Leaders of Notre Dame’s Turning Point USA Chapter provided this statement to the *Rover*: “In this tragic time, no matter the reactions of others, it

September 17, 2025

Vol. 23 Iss. 1

7

is important that our Catholic community perseveres in their commitment to the truth because our mission transcends life and death. Christians across the globe are experiencing violent persecution, but as Jesus Christ said in the Gospel of John, ‘If the world hates you, keep in mind that it hated me first.’”

Raymond Webber is a sophomore philosophy major. His favorite hobby is pondering philosophical questions on long walks. Contact him at rwebber2@nd.edu.

Shri Thakur is a senior studying Economics, French, and Constitutional Studies. He is returning to the *Rover* after a long exile in France. You can reach him at sthakur3@nd.edu.

Lucy Spence is a junior majoring in the Program of Liberal Studies and piano performance, with a minor in philosophy. Reach her at lspence@nd.edu.

Amy Coney Barrett Visits Notre Dame

Justice Amy Coney Barrett discusses judicial philosophy and personal life

DAVID MURPHY

Staff Writer

Notre Dame’s Center for Citizenship and Constitutional Government (CCCCG) hosted Supreme Court Justice Amy Coney Barrett on September 12 for a moderated conversation facilitated by CCGG Director Vincent Phillip Muñoz. The discussion and following Q&A centered on themes from Barrett’s upcoming book, *Listening to the Law*.

University President Father Robert Dowd, C.S.C. began the event with opening remarks, offering prayers for victims of recent tragedies, including those at Evergreen High School and Turning Point USA founder Charlie Kirk, who was recently shot and killed during a public event at Utah Valley University. Muñoz called Kirk’s assassination “an attack on all of us who believe in argument, in debate, in free speech, and in the clash of ideas.”

“Mr. Kirk was killed on the university campus, assassinated for making arguments, assassinated for engaging in the very work a university is supposed to do,” Muñoz said. “We pray for his soul, for his wife, and for his children. We move forward with the resolve to continue our work of hosting spirited debates—of teaching the principles of American Constitutionalism—encouraging students, as he did, to think for themselves by presenting arguments from all sides.”

Barrett joined Muñoz onstage following his remarks. Graduating first in her class at Notre Dame Law School in



Image by South Bend Tribune

1997, Barrett went on to clerk for Justice Antonin Scalia before returning to become a professor in 2010. She was nominated by the Trump Administration to be a U.S. circuit judge for the U.S. Court of Appeals for the Seventh Circuit in 2017, but continued to teach at the Law School until assuming her position as an Associate Justice of the Supreme Court in October 2020.

Barrett described the decision to accept her nomination as difficult, calling it “a radical life change.” She said, however, that she ultimately chose to “burn the boats” and accept the position with no regrets. Balancing her judicial role with her responsibility as a mother is a significant priority for Barrett, who has seven children, two of whom are adopted.

“The most important legacy I can leave is my children,” she said. “I think that both moms and dads should think that way about building their families in their careers ... the children

should not take a back seat to career advancement.”

Barrett is a self-avowed “originalist,” describing her judicial approach as one “that tries to interpret the Constitution consistent with its original public meaning.” While she credited Justice Antonin Scalia with maturing her originalist philosophy, Barrett said she had come to the philosophy as a young lawyer. She acknowledged that, while history can be hard to discern under an originalist perspective, “any other metric that one uses for constitutional interpretation also involves difficulties.”

Barrett also discussed the role of precedent in Supreme Court decisions, a question that has arisen several times during her tenure, most notably in *Dobbs v. Jackson Women’s Health Organization*. Barrett described the methodology behind *Dobbs* as deeply complex, especially in its treatment of historical precedent. She explained that *Dobbs* was not

“a purely originalist decision,” noting that while it overturned *Roe v. Wade*, it did so by finding *Roe* “inconsistent with other precedents” interpreting the 14th Amendment. At the same time, Barrett acknowledged that the 14th Amendment’s historical interpretation is “not itself originalist,” since those who ratified it did not envision it protecting abortion rights—making precedent a problematic issue to reconcile.

“That is one of the difficult questions for an originalist. Congress can’t trump the Constitution. So then the question is, why can judicial precedent trump the Constitution, and how could the court ever choose to follow a decision that’s inconsistent with the text of the Constitution itself?” Barrett asked. “And my answer to that is ... most of the time, that question doesn’t come up. When precedent is very well settled ... those kinds of cases don’t get challenged because there is such wide agreement that we should just let that sleeping dog lie.”

Some students present for the lecture were critical of her response. Christopher Suarez, a sophomore from Coyle Community in Zahm Hall, enjoyed the lecture overall, but said that “what [Barrett] counted as well-established was less than clear, seeming to say that an issue wasn’t well-established if it came before the court.”

Like Suarez, Sorin Hall sophomore Will Michalski found the lecture valuable and educational. He said that, despite his leftward leanings, “[he] found Justice Barrett’s arguments in

support of originalism ... to be compelling.” He acknowledged that while he “[found] it difficult to apply certain constitutional provisions to the modern day,” he also saw the danger in having a “too loose and capricious interpretation of the Constitution.”

“I found the talk both entertaining and informative,” Michalski told the *Rover*. “Justice Barrett addressed both personal and professional issues with a lot of charm. I especially liked her point on the private unity of the Supreme Court justices, despite their significantly different views. That kind of mutual respect is very encouraging to see these days.”

David Murphy is a sophomore from Scituate, Massachusetts, studying economics and political science, with a minor in International Security Studies. When he is not crippled with schoolwork, he enjoys going on walks and working out in the gym. He also enjoys listening to audiobooks and is currently listening to the memoirs of Ulysses S. Grant. He can be reached by email at dmurph23@nd.edu.

Notre Dame Reflects on Annunciation Church Shooting

Shock, sorrow as campus reels from anti-Catholic terrorism

SAM MARCHAND
Staff Writer

A transsexual shooter opened fire at Annunciation Catholic Church in Minneapolis, Minnesota on August 27, killing two Catholic school children praying during Mass. The suspect, identified as Robert Westman, a 23-year old alumnus of Annunciation Catholic School, legally changed his name to “Robin” to align with his claimed gender identity.

Many members of the Notre Dame community who hail from Minnesota felt the tragedy of the shooting in a personal way, especially since the attack was explicitly anti-Catholic. Westman had written, “Take this all of you and eat of it,” quoting the Roman missal prayer said during the consecration, on the barrel of his rifle.

His manifesto, partially written in Russian, outlined his anti-Catholic beliefs and was critical of President Donald Trump. He praised the 2012 mass shooting at Sandy Hook Elementary School in Connecticut, calling the tragedy his “favorite.”

A junior in McGlinn Hall expressed her disbelief at the events, telling the *Rover*, “I can’t understand why someone disaffected with the Church would target unarmed children. This doesn’t make any sense.”

A freshman studying chemical engineering from Duluth, Minnesota commented, “It’s shocking that Catholics are being targeted like in the Third World. ... This is something I’d expect to see in Nigeria or Iraq.”

A senior in Keough Hall from Minnesota reflected, “I hate the fact that it was largely moms just trying to take their kids to church who had to go through that, and will have to think about it every time they go back.”

Bishop Robert Barron of the Diocese of Winona-Rochester, on Facebook, asked Catholics, “Please join me in praying for all those who were injured or lost their lives—along with their families. Let us also pray for the students, faculty, and entire parish community.”



Image by Wikimedia Commons

Later, Bp. Barron responded when Democrat Minneapolis Mayor Jacob Frey spoke about the Catholic response to the shooting. At a press conference, Frey told his audience, “Don’t say this is about ‘thoughts and prayers’ right now—these kids were literally praying,” and called for increased gun control measures. Barron responded to Frey in a statement to Fox News, calling his comments “completely asinine,” adding, “Catholics don’t think that prayer magically protects them from all suffering. After all, Jesus prayed fervently from the cross on which he was dying.”

University President Rev. Robert A. Dowd, C.S.C. issued a statement on August 27 giving condolences: “We grieve with the families who lost loved ones, pray for the injured, and stand in solidarity with the Annunciation School family.” He also offered prayers for teachers affiliated with Notre Dame’s Alliance for Catholic Education (ACE) who are serving in the Archdiocese of Saint Paul and Minneapolis.

In a similar vein, the Notre Dame Minnesota Club hosted a prayer service at the Grotto on August 29. Father Nate Wills, C.S.C., a Minnesota native and the priest in residence of Keough Hall, offered prayer for the students present.

A Farley Hall junior from Minnesota told the *Rover*, “Hearing about the shooting at Annunciation was just so tragic. I cantored there for three years, and it shocked me to think that I knew many of the people who had been in the church when the gunman opened fire. Please continue to pray for Catholic schools.”

Sophomore Matthew Mroska, who knew the parish personally, told the *Rover*, “When I heard about the shooting, it was the first time I ever really felt sick to my stomach over something in the news.” He continued, “I’ve seen lots of terrible headlines, but nothing hit home like this. Seeing Fr. Zehren, my pastor just three months ago, broken and helpless on TV, brought only sadness. I didn’t feel rage or anger toward

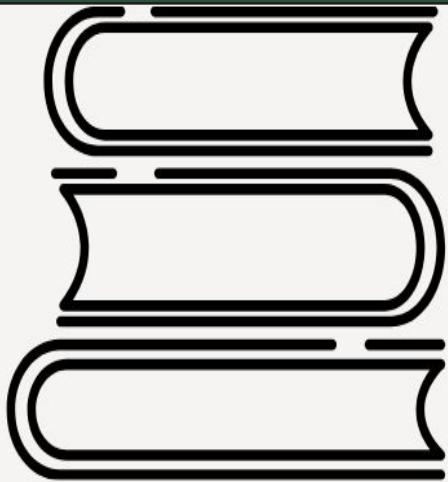
the attacker like I normally would in a situation like this, only a profound sorrow and compassion for my friends who were impacted by the shooting.”

Nathan Ogden, who identifies as a Democrat, said that the shooting warrants investment in mental health programs and further limits on gun purchases. He told the *Rover*, “We shouldn’t be cutting federal funding to mental health programs, and we should be taking further measures to ban assault-style weapons from our citizens’ hands and increase restrictions and background checks.”

In a publicly-released statement on September 11, the Notre Dame College Republicans responded to the shooting, as well as other recent acts of violence, by calling for a “prohibition on gun sales to transsexuals.” In a follow-up interview with the *Rover*, an NDCR spokesperson cited the near 50 percent suicide attempt rate among transsexuals and their disproportionate participation in recent acts of violence as evidence that “gender dysphoria is mental

illness that makes affected individuals a threat to themselves and others.”

Sam Marchand is a junior studying political science and finance from Beaumont, Texas. He squanders much of his spare time by reading the Current Events section of Wikipedia preparing arguments for ND Speech & Debate, of which he serves as head yapper. He can be reached in Dublin for the fall at smarcha3@nd.edu.



Visit us online at
irishrover.net
for archived articles.



Trump Cracks Down on Crime

Students react to National Guard presence in U.S. cities

ANDREW BLAKE
Staff Writer

Since taking office in January, President Donald Trump has taken decisive action to combat crime in the United States. He recently declared a crime emergency in Washington, D.C. and deployed the National Guard to address the issue. Both violent and property crime rates have fallen since the deployment, though the decision has been generally unpopular.

President Trump has since turned his attention to addressing crime in other parts of the country.

Chicago, Illinois is one city that has attracted Trump's attention, with the president declaring that he will send the National Guard there "probably next." In 2024, the city, with a population of about 2.6 million, reported 14,245 incidents of violent crime. Chicago has led the nation in homicides for 13 years in a row, and remains one of the most violent major cities in the developed world.

President Trump addressed this issue in a TruthSocial post on September 2, calling Chicago the "worst and most dangerous city in the World" and promising to "solve the crime problem,"



Image by flickr.com

as he did in Washington, D.C. Illinois Governor J.B. Pritzker has previously voiced his opposition to Trump's use of the National Guard, specifically in Los Angeles, citing its "inflaming effect."

The deployment of the National Guard to D.C. has improved the city's crime statistics. Within three weeks of the National Guard's deployment, the city saw a marked improvement in property and violent crime rates, with decreases of 25 and 10 percent, respectively.

Trump's potential use of the National Guard in U.S. cities nevertheless remains contentious among Americans. A recent CBS News/YouGov poll found that 58 percent of respondents opposed

the possibility of National Guard deployment in their communities, with results split along party lines.

Democrats such as California Governor Gavin Newsom have criticized Trump for focusing on Democrat-run states when several cities in Republican states, especially in the South, are among the most dangerous in the country. Some cite examples such as Memphis, New Orleans, and Houston, among others, which suffer crime rates similar to that of Washington, D.C. In response, Republicans have pointed out that these cities are run by Democrats on the municipal level.

Notre Dame student opinions reflected these national trends.

When asked about the possible use of the National Guard to address crime in Chicago, sophomore Jack Rankin told the *Rover*, "I think this national kind of intervention in what is a local and then a state issue is overly aggressive, especially when there's no particular pressure point ... no huge riot or uprising, or anything of that sort."

A Keough Hall sophomore voiced his support for Trump's use of the National Guard, saying, "I think that crime is a big problem in our country. I also think the president wants what's best for the country." The student stressed the need for caution, but ultimately concluded, "If we can limit crime by deploying these means, I think that's a good thing."

An off-campus senior also responded positively, telling the *Rover*, "I hope [Trump] brings the National Guard to South Bend, too. There was a shooting this weekend on Eddy Street after the football game, literally right outside my apartment. I am so sick of 'urban youths' ruining civilization for the rest of us."

Trump has heavily criticized crime policies in areas besides Chicago. On September 9, Trump blamed North Carolina Governor Roy Cooper, among others, for the murder of Iryna

Zarutska, who was stabbed to death on a train in late August. Decarlos Brown Jr, the Black assailant, was heard on video yelling, "I got that White girl!" after killing Zarutska.

Arrested 14 times in the past, Brown has been charged with murder by the Department of Justice and is eligible to receive the death penalty. He had previously been released by a judge who had failed the Bar Exam.

One Stanford Hall resident was similarly angered by the tragedy, telling the *Rover*, "The case of Iryna Zarutska shows the failures of the justice system to enforce the law and keep dangerous criminals away from peaceful and law-abiding citizens."

Andrew Blake is a sophomore in Keough Hall majoring in political science and economics. He can be reached at ablake5@nd.edu.

Rover Interviews Notre Dame Professor on AI and Virtue Ethics

Stapleford speaks on the role of virtue ethics in AI, new AI center on campus

DARIUS COLANGELO
Culture Editor

Thomas A. Stapleford is an Associate Professor in the Program of Liberal Studies, a Concurrent Associate Professor in the Department of History, and a faculty member in the Program in History and Philosophy of Science. His research interests include history of science, history of economics, American political economy, policy history, philosophy of science, and virtue ethics. He is the recipient of a National Endowment for the Humanities (NEH) grant, leading an investigation into the use of virtue ethics in generative artificial intelligence systems.

Editor's note: This interview was edited for the sake of brevity and clarity.

Irish Rover: Where are we now? What are the stakes of ethics in AI development and what sort of ethics currently drive its development?

Professor Stapleford: It would be helpful to go back and think about ethics. The Greek root of ethics is *ethos*, which is thinking about character, a habitual way of being. When Aristotle writes about ethics, he's thinking about what kind of habitual way of acting makes for an excellent person. Since our actions aren't random,



Image by Program of Liberal Studies

they're going to be governed by some set of dispositions. This

influences the motivations that we have, what we find important

when we encounter the world, and the way that we reason about

the situations we encounter.

So, we take that as a framework. When we ask the question, "What's the relationship between AI and ethics?", rather than thinking of ethics as being this narrow space where we ask questions about what is right or wrong, we're asking how AI shapes us as human beings by affecting our habits of thought, our habits of feeling, and the kinds of motivations that we have. Does it shape us to flourish as human beings, or does it diminish us or damage us in different respects?

This lends itself naturally to talk about virtues. The word virtue comes from the Greek word *arete*, which means excellence. A virtue-based approach to AI thinks about the excellences of human beings and the way in which AI enables or prevents us from realizing them. For the projects that I'm involved with, we also want to think about AI systems in those same terms: What makes for an excellent AI system? What habitual ways of interacting make an excellent AI system? That brings us to where we started: An excellent AI system is one that's going to help human beings, realizing their own excellences and not hinder us.

You asked a question about what AI ethics more broadly

Continued on pg. 13

More than Mere Reactionaries

Gillis and a culture of controversy

DARIUS COLANGELO
Culture Editor

Comedian Shane Gillis’ work is often crass, so please be warned. Gillis is also one of the most popular comedians in the U.S. Just two weeks ago, he performed a comedy routine in Notre Dame’s stadium as an opener for a concert by country artist Zach Bryan.

Gillis’ comedy is sometimes considered conservative because of its willingness or even eagerness to trample on social taboos. Applause at Gillis’ off-color jokes sends a message: prohibited topics, especially those labeled as off-limits by much of the American left, constitute the perfect subjects for a new sort of conservative ‘anti-woke’ humor. While Gillis himself does not adopt this branding, he was reportedly sought by Saturday Night Live to attract conservative audiences.

Frankly, I struggle to be honest about Gillis’ performance. One temptation is to claim that Gillis’ jokes just weren’t funny. But I laughed. Many of my friends laughed. As one audience member put it, “I laughed so much and felt so bad.” Gillis is vulgar. He’s also funny.

But while transgression is often integral to ‘good’ comedy, Gillis’ performance at Notre Dame crossed a line. It was disgusting to see a thirty-seven year old man make masturbatory gestures while joking about watching porn with his middle school friends. “Juvenile,” “I had to leave,” “I hate that my girlfriend and I had to see that”—such responses were common.



Image by South Bend Tribune

The conflicting responses to Gillis’ humor reflects a broader tension in our relationship with taboos, particularly among conservatives.

Gillis’ comedy taps into a desire for authenticity. America in the last decade is a nation profoundly tired of elitism. Jaded by experts and bureaucrats, we celebrate leaders and celebrities who dress down—who speak, joke, and act like the everyman. Here Trump is one notable, but hardly the only, example. These celebrities seem refreshing. They seem to wash away the cumulative stench of choreographed dishonesty. Dirty jokes seem, as it were, to drain the swamp.

Gillis does more than just

display a studied ignorance of the *faux pas*; he roots his comedy in the fight for it. Nowhere is this more clear than his masturbation joke—the most authentic, most *real* joke he told. It is an open secret that most college-aged men use porn and masturbate. Because of their ubiquity and the shame they elicit, these are the perfect unspeakable truths. They should not have been funny.

There is little that should be funny about a pornography epidemic rooted in the exploitation of vulnerable women and corruption of young children. Gillis’ jokes about masturbation make light of something grave and make us callous to something to which

we should be sensitive. That said, Gillis does not deserve the lion’s share of blame for representing a culture that has turned an evil into an embarrassing but acceptable public secret. He is a symptom, not source, of our sickness.

Too often, conservatives simply fight with no view to value. Back home in Pennsylvania, I see Confederate flags in front of houses, on belt buckles, and on knives. Why die on a hill defending a movement that protected the institution of slavery, a deeply disturbing chapter of our history, and tore our country in two, killing hundreds of thousands of Americans? Similarly, online,

in private, and in Gillis’ performance, one is bombarded with gay jokes, trans jokes, and black jokes—all made, one feels, for the sake of transgression and aggression.

Like Gillis, the point is rarely content but rather the mere thrill of scandal—a cheap authenticity. We resist medicine out of disillusionment with the medical establishment. We reject liberal education as a means of indoctrination, cutting humanities departments in favor of ‘practical’ studies such as engineering or business. We have formed a culture of reactionary opposition.

The real need is not for reactionaries, but for those who follow a productive middle way; it is time for conservatives to construct a positive vision. We already do this in some respects. We champion the family. We defend the dignity of life. We uphold pride in our identity as Americans. But resisting the excesses of political correctness demands a new vision for discourse that is not vulgar, but rooted in humility, admits faults, and seeks truth.

Darius Colangelo is a junior majoring in mathematics and the Program of Liberal Studies. He loves coffee, misses mountains, and when he’s not dozing off in the Grand Reading Room, he can be reached at dcolange@nd.edu.

THE IRISH ROVER



Visit our website



Follow us on IG

PUBLICATION CALENDAR

FALL 2025

September 3
September 17
October 1
October 15
November 5
November 19
December 5

SPRING 2026

January 28
February 11
February 25
March 25
April 15

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



Summer Staff Picks

Lucy Spence
Editor-in-Chief

Pick: *Death Comes for the Archbishop* (Willa Cather)

I was not expecting the rich spiritual insights that I found in this novel by Willa Cather. Not a Catholic herself, Cather nevertheless crafts a moving story of vocation, love, and spiritual brotherhood in this simple tale of the mid-1800s missionary Church in New Mexico. Centered on the life of Archbishop Vaillant, the reader follows this quiet but deeply faithful priest through his decades spent tending to the souls around him. A testament to the author’s perceptive prose, the book teaches much about the value of friendship, the brokenness of human nature, and the beauty of the quiet and sacrificial love that is the Church.

Kephas Olsson
Executive Editor

Pick: *Hydriotaphia, or Urn Burial* (Sir. Thomas Browne)

“Few people love the writings of Sir Thomas Browne, but those who do are the salt of the earth.” While Virginia Woolf’s comment on Browne’s readership remains elusive, one thing at least is certain: Browne is likely your favorite prose stylist’s favorite prose stylist. Browne, a seventeenth-century English polymath, neologist (he is cited 775 times by the OED with the first usage of a word, including ‘analogous’, ‘approximate’, and ‘ascetic’ in the ‘a’s’ alone), and the author wrote on a dazzling array of subjects, and the short *Hydriotaphia* is a similarly heterogeneous treatise. Browne first sets out to talk about recently discovered sepulchral urns, but the work quickly morphs into a meditation on death, oblivion, and history, all the while in Browne’s extraordinarily striking language: “But the iniquity of oblivion blindly scattereth her poppy, and deals with the memory of men without distinction to merit of perpetuity.” Give *Hydriotaphia* a read, and come closer to your favorite author, who—through merit or not—has come into a perpetuity due Sir Thomas Browne.

Clare DiFranco
Campus Editor

Pick: *The Count of Monte Cristo* (Alexandre Dumas)

After a semester filled with finance and business readings, I took this summer to dive into *The Count of Monte Cristo*, an exciting novel that highlights how one’s finances can be used to impart revenge on one’s sworn enemies. The tale begins with an introduction to Edmond Dantes, a young, successful, soon-to-be married sailor from Marseilles. Spurred by jealousy of his recent good fortunes, Dantes’ friends falsely accused him of conspiracy, resulting in his wrongful imprisonment. In a simple twist of fate, Dantes escapes the dungeon after 14 years and lands on the island of Monte Cristo, where he finds a buried fortune, establishes a home, and names himself a count. Monte Cristo joins Parisian society to gain proximity to his betrayers and, under his new identity, wields his wealth and power to reward friends from his prior life and to seek revenge on his enemies. While this novel is a lengthy 1,300-page read, it is an easy and enjoyable one that is hard to put down. As the book follows each step of the count’s plot, the reader is faced with questions about providence, justice, mercy, and the proper means of these virtues.

Shri Thakur
Politics Editor

Pick: *La Piscine* (Jacques Deray)

This 1969 French language film starring Alain Delon and Romy Schneider is as profound as it is stylish. Set in the French Riviera during the *Trente Glorieuses*, the film is centered around the web of jealousy and possessiveness that pervade the holiday of four people who stay in a villa together, culminating in one’s brutal murder. Delon’s acting is compelling and psychological, and his raw emotion seeps into every scene in which one finds him. The cinematography is similarly beautiful and embodies some of the finest technique in French cinema. The ending of the story forces viewers to grapple with questions of loyalty and justice, and leaves them with a renewed insight into the human condition.

Michael Canady

Editor-in-Chief Emeritus; Opinion Editor

Pick: *The Scarlet and the Black* (Jerry London)

If you’re looking for an inspirational vibe for your next movie night, this is your pick. Starring Gregory Peck as Monsignor Hugh O’Flaherty, *The Scarlet and the Black* tells the true story of an Irish Catholic priest who organized a complex rescue operation of over 6,500 Jews and Allied POWs during the Nazis’ occupation of Rome. The film provides what today’s Hollywood lacks: a strong, prayerful, and courageous example of Catholicism and the priesthood. Perhaps just as important, it also properly portrays evil as an attack against God and the Church. If we need more vocations to the priesthood, *The Scarlet and the Black* would be a good place to start. And if you need one more reason to watch it, I’ll add that it’s one of Frater Cosmas (formerly W. Joseph) DeReuil’s favorites.

Haley Garecht
Managing Editor

Pick: *The Space Trilogy* (C.S. Lewis)

As a longtime fan of the science fiction genre, I found C.S. Lewis’ trilogy to be a wonderful meeting between engaging storytelling and Christian symbolism. In the first installment, *Out of the Silent Planet*, Lewis captivates readers with the kidnapping of Elwin Ransom, who is sent in a spaceship to the planet Malacandra. When Elwin escapes his captors, he meets the planet’s population and learns of the existence of *Oyarsa*, a celestial being who governs Malacandra. In his conversations with *Oyarsa*, Elwin learns that Earth is referred to throughout the cosmos as “The Silent Planet” because of a great spiritual conflict many years ago. In the following two books, Lewis explores spiritual warfare, secular materialism, and the impact of death on the human person, all through the lens of space exploration and interplanetary communication. If *Interstellar* were written by a close friend of St. Augustine, it would look something like Lewis’ trilogy.

Caleb Vaughan
Campus Editor

Pick: *Mater Purissima* (Frederick Goodall)

This 1868 portrait of the Blessed Virgin Mary is displayed in Notre Dame’s Raclin Murphy Museum of Art. A gentle reminder of Our Lady’s purity, poverty, and obedience. She is depicted holding two turtledoves close to her breast with subtle rays of light peaking in behind. These rays induce a light glow on both her face and white veil. Obeying Jewish custom despite her virgin purity, Mary offered the ritual sacrifice after childbirth. The two doves are a sign of her poverty, being unable to afford a young lamb for the purifying offering.

Darius Colangelo
Campus Editor

Pick: *Beauty in the Light of the Redemption* (Dietrich von Hildebrand)

In this essay, Hildebrand defends the role of artistic beauty in the Christian life. Rather than laying out a straightforward positive case, Hildebrand begins each section by taking up the voice of the critic. To the critic, art is distracting, worldly, and indulgent. These criticisms can be seen today in the question, “Why doesn’t the Church sell everything and give to the poor?” In response, Hildebrand articulates a vision for art that rejects these utilitarian perspectives that would sacrifice art in a cold material or spiritual calculation. Sitting at around 40 pages, it is concise, relevant, and yet very accessible—three surprising and welcome traits for an essay! From my experience, the essay is a great way to pass a Sunday afternoon.

Elizabeth Mitchell
Religion Editor

Pick: *Up* (Pixar)

On a whim of childhood nostalgia (or perhaps simply a desire to be entertained by something artful and easy on my brain), I decided to watch *Up* on my flight to D.C. this summer. I’ll admit, as a twenty-something, relatively ambitious college student, I didn’t expect to “get” much out of rewatching a so-called “family classic.” But as I let scene upon scene of the delightful and heartwarming misadventures of Carl Fredrickson invade my imagination, I found myself surprised—and even, dare I say, profoundly moved—by the story I saw unfolding before my eyes. Now, reflecting back on what exactly it was that so struck me about *Up*, I couldn’t help but think of the words of Pope Paul IV in his encyclical *Gaudium et Spes*. There, speaking about the ultimate purpose of the human person, he writes, “Man ... cannot fully find himself except through a sincere gift of himself” (trust the religion editor to somehow weave in a papal encyclical). But in all seriousness, far from being a childish film, *Up* shows that it is only through the self-oblation, often cumbersome, and frequently mundane acts of loving another person that we discover our meaning as individuals. As we enter into the hectic schedule of football, papers, and trips that is fall semester, perhaps we, too, can learn something about happiness from *Up*. I know I have.

Eddie Giuntini
Publisher

Pick: *The Blues Brothers* (John Landis)

This 1980 musical classic teaches its audience the importance of following the will of God. When Jake Blues (John Belushi) is released from prison, he goes with his brother, Elwood (Dan Aykroyd), to visit their childhood Catholic orphanage. During their visit they learn that the orphanage will close unless a sum of five thousand dollars in property taxes is paid. Jake and Elwood are apathetic to the situation until they go to church, where Jake receives a light from God. He and Elwood are told to put their former blues band back together in order to raise the requisite money. The movie follows their adventures as they go about this divine mission of recruiting all the members of their band. Jake and Elwood risk their lives innumerable times, overcoming seemingly insurmountable obstacles arising from incredibly inimical individuals and perilous car chases. In addition to the film’s gripping plot, it comes to life with an amazing soundtrack and cast. This star-studded cast includes famous musicians such as James Brown, Ray Charles, and Aretha Franklin. *The Blues Brothers* is a theatrical masterpiece that leads you to contemplate God’s divine will for man while enjoying some soulful tunes.

Matthew McBride
Webmaster

Pick: *Running with the Buffaloes* (Chris Lear)

Running with the Buffaloes is a non-fiction inspirational narrative about the 1998 season of the University of Colorado men’s cross-country team. My high school cross-country coach—a former Navy Seal and 100-mile Acadia Centennial Trek competitor—gifted me this book a few years ago. He found it gave him hope during difficult times and has since passed it on to others for inspiration. The narrative provides an intimate account of the team in pursuit of an NCAA championship, detailing their immense dedication, grueling workouts and personal sacrifices. However, the season takes a turn when a teammate, Chris Severy, unexpectedly passes away. I strongly recommend this book for anyone interested in sports literature. It is an unfiltered, raw look into the world of competitive distance running, and its authentic portrayal of the camaraderie and adversity of the team is truly inspirational.

Bridgette Rodgers
Photography Director

Pick: *Dawn of All* (Msgr. Robert Hugh Benson)

Published in 1911, *Dawn of All* takes the reader on a journey through a world in which the Catholic Church is the dominant authority guiding almost every political society. The protagonist, Monsignor Masterman, awakes one day and is told he is suffering from amnesia. In order to understand this unfamiliar world order, he travels to various countries attempting to grasp how people have agreed to let the Church, namely the Pope, order their civilization. Throughout the novel, the reader is able to contemplate for themselves how our modern world might create the peaceful flourishing of societies, like the ones found in this book, if there was a return to governance in line with the Church. While it may seem like a work of fiction, Msgr. Benson offers the reader hope that this world order is not out of our grasp—we just have to be courageous enough to not settle for the world we know, and instead seek ways to make our societies virtuous and oriented toward the good.

James Whitaker
Humor Editor

Pick: *Severance* (Apple TV)

Both wildly original and building on ideas first explored in *Eternal Sunshine of the Spotless Mind*, Apple TV’s *Severance* proposes a fascinating hypothetical: what if one could sever his mind, coming home from a day at the office with no recollection of the day? The show’s creator, Dan Erickson, first considered the show’s premise when working an unsatisfying office job. He began to wish that he could just turn his consciousness off as he went into work, and wake up at 5 p.m. when the workday was done. *Severance* presents a world in which the Lumon Corporation has made this possible through a procedure, and it follows the lives of some of their “severed” employees. The show’s many charms come from its charismatic cast and high level of cinematography, while the fantastic direction of Ben Stiller makes the atmosphere of each episode perfectly gripping and intense without becoming grotesque. The show’s strongest suit, for some viewers, is the presentation of novel philosophical dilemmas. The second season in particular presses the audience to find an answer to the question, “where is the seat of one’s identity found?” These characters, whose memories are turned on and off by a switch, seem to be two consciousnesses, two memories, two persons. What makes someone himself—his memories, his consciousness, or his one soul?

Gianna Castillo
Layout Manager

Pick: *F1* (Joseph Kosinski)

The thrill of the race track comes to the cinema in Joseph Kosinski’s *F1: The Movie*. Brad Pitt stars as driver Sonny Hayes, who is returning to Formula 1 (F1) after a 30-year long hiatus to help save his friend’s underdog team. Cameos from actual F1 drivers, such as Sergio Perez, and the setting of famous Grand Prix tracks brings the F1 lover in, while dynamic characters and a storyline of friendship, determination, and grit draws the viewer into the world of car racing. A movie that pays homage to the beauty of Formula 1, *F1: The Movie* is a must watch for racer and cinema fans alike.

Sofia Fair
Social Media Coordinator

Pick: *Animal Farm* (George Orwell)

While you may have studied this quick read in your middle school social studies class, it proved a valuable re-read this summer. Published in 1945 as a response to rising tension with Soviet Communism, this dystopian novel takes on a slightly bizarre style as it tells the story of singing, drinking, and plotting animals on Manor Farm. The fairy-tale-like story follows the journey of the animals of Manor Farm, led by the pigs, as they strive towards equality, “animalism,” and power over humans. This battle for power and justice calls into question what we think of as an ideal society. If you’re looking for a conversation-provoking book, *Animal Farm* is sure to leave you with more questions asked than answered.



Stapleford

continued from pg. 9

looks like now. It's a big space, but the way in which it most often plays out is in terms of setting up guardrails on systems. We don't want AI systems giving unreliable answers or misinformation. We don't want AI systems that are going to be unsafe, or that might teach people how to design nuclear weapons or that might recommend self-harm.

We also want systems that aren't going to be unjust. We don't want them to be racist or sexist. So [AI ethics is] like guardrails around the system preventing it from doing these bad things.

But the guardrail approach does not touch all the questions that we were thinking about earlier. There are companies right now that advertise and sell "grief bots." Basically, someone you love passes away and dies, but you could take this AI system and train it on all the stuff that it has written, or conversations that you have recorded, and then the AI will be able to respond as if it were that person who died.

Now, as long as it's not telling you to harm yourself or someone else, it doesn't seem unsafe. As long as it is sort of accurate in representing this person, it's not misinformation

or hallucinating. Let's assume for the sake of argument that it is not going to be unjust, or say anything racist or problematic. That still leaves the question: Is this a good thing? It's a question that is not addressed, let's say, by the "guardrails vision" of AI ethics.

We've touched on how AI may diminish human flourishing, but what are some real ways in which AI could potentially cultivate human flourishing?

Yeah, that's a great question. There's a lot we're going to discover and it's hard to predict. It can be super helpful for doing tasks that are just tedious, where the task doesn't help us cultivate character virtues or intellectual virtues.

But there's a lot of things that we think are tedious that actually teach us something important. Transcription is a good example of this. Let's say you thought, "I don't need to take notes on my classes. I'll just use my phone and record the lecture." But we know from empirical research that taking notes on a lecture actually helps you process, understand, and retain material in ways that don't happen if you aren't writing it down.

A virtue-based approach to ethics entails not just making judgments about what activities to outsource to AI. Our virtue-based approach is also tied with empirical research to find out

CULTURE

what we can outsource without any loss that matters to us.

I do think it can enable us to be more productive, which will enable us to spend our time on tasks that are important, either because they really require human judgment, or because performing that task helps us develop certain skills or certain habits that are important to our own flourishing. At least in my own work, I've found AI to be a very helpful complement or improvement over traditional search mechanisms for scholarly literature.

Any technology, even down to basic things like a hammer, both enhances human capabilities and also deadens us to certain things. With a hammer, I can hit that nail and exert a lot of force on it, but I've also lost the ability of touch from my fingertips, because my fingers are on the handle. And so there's always a trade-off involved in using any kind of technology. It's why you want to use a hammer for hammering nails, but you don't want to use a hammer when you're trying to do some really fine work.

In the past year, you've received a National Endowment for the Humanities (NEH) grant to study the humanities and artificial intelligence. We've talked about AI research broadly, could you tell me

more about what you're doing with the NEH grant?

We were fortunate to receive a three-year, five hundred thousand dollar grant from the NEH to establish a Humanities Research Center on AI here at Notre Dame.

The goal is to establish a collaborative research network on AI and the humanities because there's a lot of related work happening at Notre Dame, but in different departments, in different colleges, and different schools. The goal for this center is to be able to bring those folks together and let them share their research, forming collaborative relationships. The center itself is a collaboration between three different institutes and centers on campus: the Riley Center for Science, Technology and Values, the Lucy Institute for Data and Society, and the Institute for Ethics and the Common Good. We're the three core partners that put together the NEH grant.

Our center is called the Notre Dame Program on AI and the Development of Ethics in Agents. The acronym there is *paideia*, an ancient Greek term that would have been used for a holistic formation of citizens. So we're thinking about the kinds of formation people need in this new technological environment. This includes the users of AI systems, but particularly

those who are developing and implementing AI systems, and even the systems themselves. Not that they are equivalent to human beings, but they are, in a very minimal sense, agents in the world. They are, as we know, shaped by the ways in which we engage with them and by the kinds of training data that are provided to them.

Darius Colangelo is a junior majoring in Mathematics and the Program of Liberal Studies. He loves coffee, misses mountains, and when he's not dozing off in the Grand Reading Room, he can be reached at dcolange@nd.edu.



RUN!

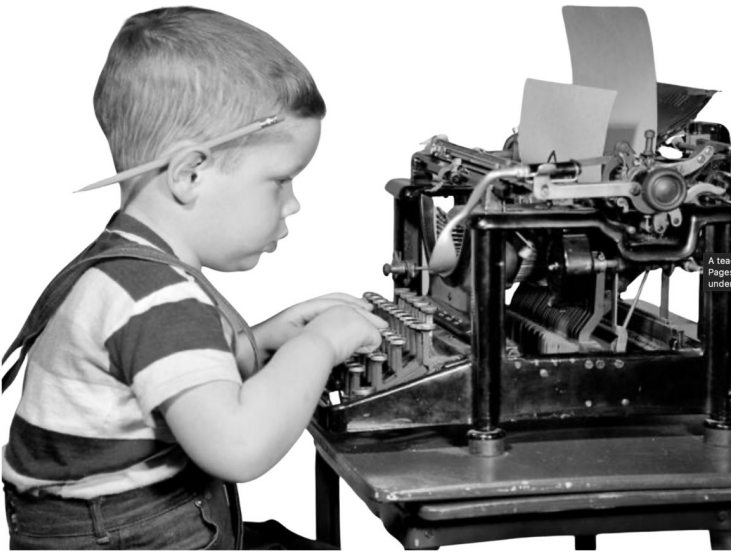
You could be part of our
2025-2026
**DISTRIBUTION
TEAM**

For inquiries about the **open position**, reach out to
ndirishrover@gmail.com

THE IRISH ROVER

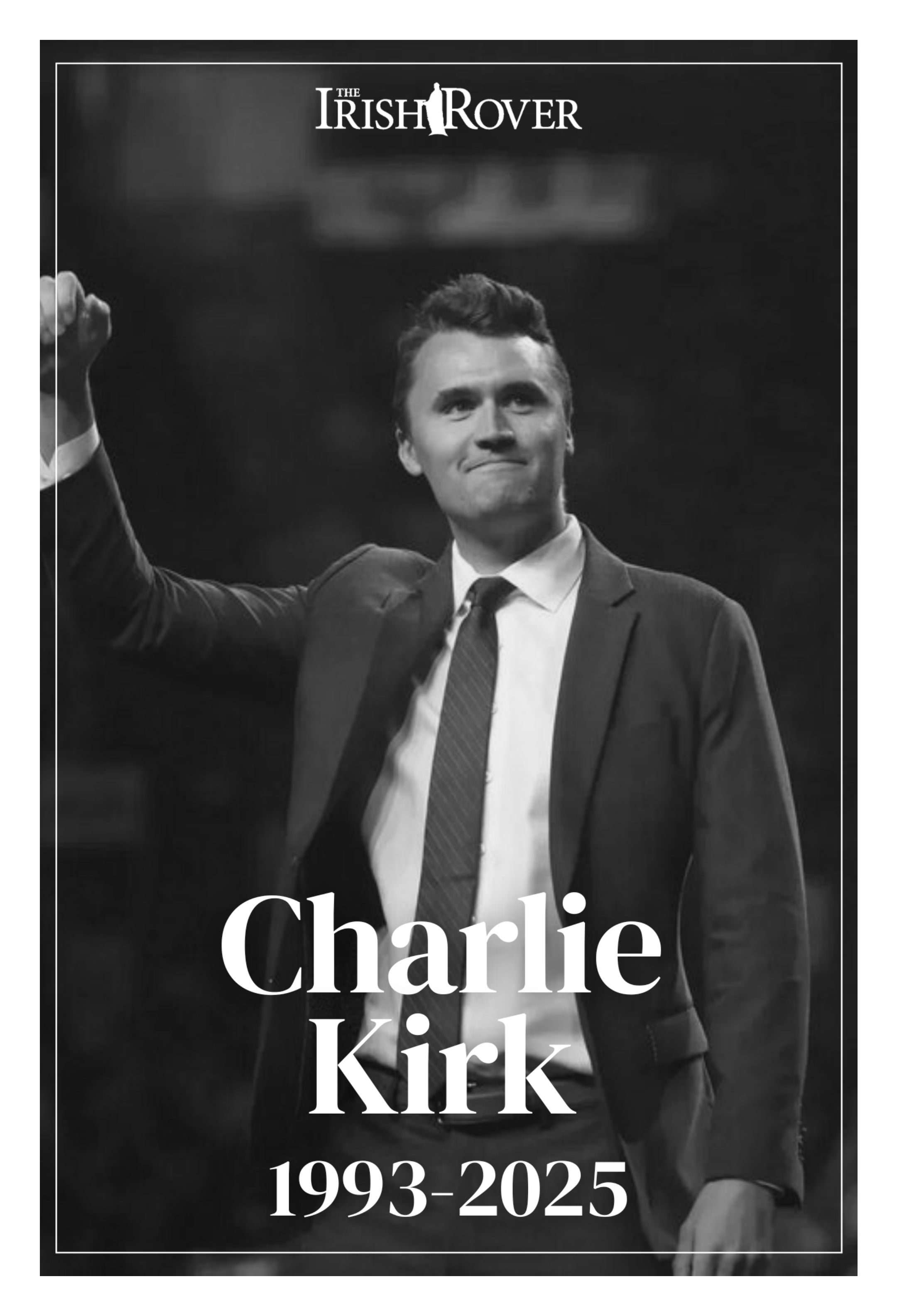
DING!

You could be a
STAFF WRITER
For the Irish Rover



For inquiries about the **open position**, reach out to
ndirishrover@gmail.com

THE IRISH ROVER



THE
IRISH ROVER

Charlie
Kirk

1993-2025



Rover Interviews Former Study Abroad Participants

One hundred percent of students “found” themselves

JAMES WHITAKER
Humor Editor

The University of Notre Dame famously ranks number two in the nation in study abroad participation, with more than 87 percent of students taking advantage of the unique opportunity. This also leads to 87 percent of students experiencing the crippling phenomenon “abroad withdrawal.”

The *Rover* surveyed 200 students who went abroad last spring. Ninety-five percent reported an “intolerable” level of depression and “FOMO” since returning to “the states,” while the other five percent reported levels that were “super intolerable” or “so so so so bad :(.” When asked to elaborate, most responded, “You just wouldn’t get it.” “You had to be there.”

Students were also asked about the quality of the education they received in their study abroad program. *Note: We had to explain to many of them that “abroad” was short for “study abroad” and that they were supposed to have been enrolled in courses at another university.* Of the 24 percent of students who did attend classes, 92 percent reported that they were able to get an A so long as they used ChatGPT for homework and remembered to bring their crayons and non-toxic markers to the final exam.

The *Rover* interviewed senior Ryan Eyre about her experience abroad. As a French major, Eyre went to Paris for the spring semester to practice her French in immersion. After some reflection, she realized that her French fluency had actually lessened. “I guess I was



Image by Wikimedia Commons (edited)

so busy traveling the world with my English-speaking friends, I probably only spent like two weeks in Paris. Ugh, but Morocco was so fun, hold on, I have some pictures...”

Eyre insisted that her time in Europe was still very educational. “Like, now I know so much about other cultures. In Germany, we tried these awesome beers while we went skiing. We didn’t speak German so we didn’t catch the name of the brewery or kind of beer... but they were SO good. And in Spain, we got to try this really good food, it was spicy and they served it with shots of tequila. I forget what it was called. We also met some really cool people at the clubs in Amsterdam! I didn’t catch any of their names, sadly. But yeah, it was super fun, I learned so much!”

The general state of dejection among returned students has led to the formation of

several support groups for those suffering from “abroad withdrawal.” They meet on Tuesday mornings at 4 a.m., which they refer to as “10 a.m. ‘Europe’ time.” Each meeting begins with a five minute mourning period for the end of the abroad experience, including wailing, weeping, and gnashing of teeth. The itinerary then allows each grieving member to share 15 minutes worth of European anecdotes and present 75-100 pictures from their trips. Attendees said that this helps them to “feel like they’re still in Europe” and “numb the pain of missing the glory days.”

The returners’ afflictions don’t stop there. Many students told the *Rover* they are experiencing notable levels of anxiety due to financial concerns. When asked why, one student responded, “Well, I did buy like 17 flights in three months... But that was

totally necessary. It was, like, cultural education.”

Two in three students experienced some form of food poisoning or sickness, while one in nine contracted prolonged bodily infections during one of their trips. Of the students who contracted an illness, 90 percent reported staying at a hostel that cost less than 20 dollars, several times in a row.

Despite the overwhelming statistics to the contrary, most returners claimed they were “100 percent happy” with their decisions abroad. When asked if her semester was worth the various personal, financial, and medical costs, Eyre said, “Absolutely, I would go again in a heartbeat. You probably wouldn’t get it, I just really felt like I found myself, you know? And...”

The *Rover* sort of zoned out and stopped listening at this point.

James Whitaker is a graduate student with the Theology department. Aware of the fact that he has now made fun of 87 percent of Notre Dame undergraduates, he will not be open to any criticism or pushback this week. Try reaching him next issue at jwhitak5@nd.edu.



WE WANT YOU TO WRITE OUR HUMOR!

SEND ALL POLITICAL CARTOONS, JOKES, TIPS, AND OTHER QUESTIONABLE HUMOR TO JAMES WHITAKER

[JWHITAK5@ND.EDU](mailto:jwhitak5@nd.edu)

SMILE!

You could be part of our
2025-2026

PHOTOGRAPHY TEAM



For inquiries about the
open position, please
contact Bridgette Rodgers
at brodger4@nd.edu

THE IRISH ROVER

THE IRISH ROVER

READ THE ROVER!



HELP DEFEND THE CATHOLIC
CHARACTER OF NOTRE DAME!



www.irishrover.net

FOLLOW US ON SOCIAL MEDIA



@irishrovernd



Sign up for our
free Newsletter!



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

HAVE AN EVENT ON CAMPUS?

PUT YOUR ADVERTISEMENTS HERE!

CONTACT
NDIRISHROVER@GMAIL.COM FOR
INQUIRIES

THE IRISH ROVER