

Notre Dame Mourns Lou Holtz

Legendary football coach remembered for faith, character, legacy

JACOB SCHIERL
Staff Writer

Former Notre Dame football coach Lou Holtz passed away on March 4 in Orlando, Florida at age 89. In weeks following, the Notre Dame community gathered to mourn the loss of a legendary coach who left a lasting legacy on and off the field.

A public visitation was held at the Basilica of the Sacred Heart on March 15. Lines stretched from the basilica past nearby Sorin Hall throughout the dreary Sunday evening. The following day, family and friends gathered at the basilica for Holtz's private funeral Mass.

Former President Father John Jenkins, C.S.C. delivered the homily, describing Holtz as "a man of love who showed that love to everyone he encountered." Later in the service, Holtz's son Louis 'Skip' Holtz, Jr. gave an emotional eulogy, remembering his father as "a devoted friend to many who witnessed his sense of humor, wit, wisdom, and generosity."

Holtz was laid to rest beside his late wife, Beth Holtz, at Cedar Grove cemetery on Notre Dame's campus.



Image by Slap the Sign, modified

In a 2023 interview with NFL broadcaster Joe Buck, Holtz shared his thoughts about choosing the university's campus as his final resting place: "My wife and I made our decision. We're going to be buried at Notre Dame. Our burial plots are at Notre Dame and it's on campus and they're beautiful. They overlook the golf course, which I

love, and the Golden Dome."

Raised in East Liverpool, Ohio, Holtz attended Kent State, where he played as a linebacker on the football team. Football coaches Rick Forzano and Frank Spouse of Kent State were the first to recognize his potential as a future coach. Holtz said of them, "They believed in me and they could see that I was going to be a coach

when I was a sophomore or junior."

Holtz earned his first head coaching job in 1969 at the College of William & Mary. He went on to coach at North Carolina State University, University of Arkansas, and University of Minnesota. At North Carolina, Holtz posted a 33-12-3 record, leading a team

with only three total postseason appearances to four consecutive bowl games. At Arkansas, he led the Razorbacks to six bowl games and a 60-21-2 record from 1977-1983.

Holtz's success culminated in his tenure at Notre Dame, where he amassed 100 wins in 11 years. He led the team to a national title in 1988 after a historic 12-0 season, returning the program to the national spotlight. He had notable seasons in 1987 and 1989 as well, where the team went 8-4 and 12-1, respectively. Holtz finished his career at Notre Dame in 1996, with a final record of 100-32-2. He retired from coaching in 2004 after a stint at South Carolina and was inducted into the College Football Hall of Fame in 2008.

Although he was best known for his coaching, Holtz's friends emphasized the deeper legacy he left behind. As Fr. Jenkins made clear during Monday's funeral Mass, there was "another side of Lou that was not always on public display."

Holtz always found time for Daily Mass, despite his busy schedule. Fr. Jenkins described Holtz's life as one "guided by

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Turning Point USA Chapter Struggles for ND Approval

Conservative students describe goals, challenges of establishing TPUSA club

ZACH NICHOLSON
Staff Writer

Efforts to establish a Turning Point USA (TPUSA) chapter at Notre Dame have been underway for several years, as student organizers face difficulty obtaining approval from the Student Activities Office (SAO). The ongoing process has drawn attention from both Notre Dame campus groups and Saint Mary's College, where a chapter was recently approved. As student founders of a TPUSA chapter at Notre Dame try a second time to receive SAO approval, students involved in the process shared their perspectives with the *Rover*.

Macy Gunnell, one of the founders of the TPUSA chapter

at Saint Mary's College, shared her experience founding the club at SMC.

Editor's note: The following statements were edited for the sake of brevity and clarity.

Irish Rover: What motivated you to start a TPUSA chapter at Saint Mary's? What was the process like getting the club approved?

Macy Gunnell: This started with Claire Bettag (now Gorlich), SMC '25. She attempted to start it in her freshman year and was denied. Once I came around her sophomore year, we ran it together underground, as we continuously sought approval but were repeatedly denied. I finally was able to get the group approved at the beginning of my senior year

after Charlie Kirk's assassination. [The] process was the same as ever—just an online form, but the VP of the college finally let us know she would approve us with this last attempt, so long as we made edits to our application per the school's request.

Did you face any challenges or pushback from others during that process?

We were grateful for the approval, but I ... [am] beyond frustrated with how long it took. Why did it take them four years and the brutal assassination of TPUSA's founder to approve us? If this were an institution of legitimate credibility that sincerely devoted [itself] to intellectual diversity as they claim to, we

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Bishop Barron Gives Annual Maritain Lecture

Old Testament lecture draws hundreds

KOLBE BARTA
Staff Writer

Bishop Robert Barron of the diocese of Winona-Rochester delivered the annual Maritain Lecture in front of a packed Leighton Concert Hall in the DeBartolo Performing Arts Center on Thursday, March 5. Speaking about "An Old Testament Theology of God," Bp. Barron dove into themes of divine transcendence, creation, theodicy, and the anticipation of Christ throughout the Old Testament.

Over two hours before the lecture began, students began lining up, forming a crowd that would swell to over 600. Bp. Barron has built a reputation as not only a respected theologian but also as a skilled

communicator and evangelist. He rose to popularity through his homilies aired on a Chicago radio show, an award-winning docuseries about the Catholic faith called "CATHOLICISM," and eventually through his online apostolate, Word on Fire, which reaches millions of people each year through video and written content.

An acclaimed theologian, philosopher, and communicator, Bp. Barron was ordained in Chicago in 1986. He became rector of Mundelein Seminary in Illinois and taught at multiple universities—including spending time as a visiting professor at the University of Notre Dame—before he was appointed to be an auxiliary bishop of the Diocese

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THE FINE PRINT

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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.

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“Without silence, God disappears in the noise. And this noise becomes all the more obsessive because God is absent. Unless the world rediscovers silence, it is lost.” - Cardinal Robert Sarah



Image by Wikimedia Commons

The Silence of the Tomb

LUCY SPENCE

Editor-in-Chief



One summer in high school, I went on a week-long service trip to a small, remote town in Colorado. On our day off, we drove to the Great Sand Dune National Park, which boasts the tallest sand dunes on the continent.

Midway through a scorching trek up the tallest peak, we suddenly noticed how quiet it was. On a whim we stopped and stood still for exactly one minute ... a little group, no more than a dot to the bare-headed mountains that towered over us on all sides. The quiet was so intensely complete it left my ears ringing. It was jolting, and as I stood there, I instinctively tried to pick up sounds around me—perhaps the talk of other hikers, their voices muffled by the immense landscape, or the gleeful screams of kids as they sandboarded down the slopes. I was bewildered and a little daunted when there were none.

This struck me. Why am I afraid of silence?

Our modern world teems with noise. Gas station ads begin playing as soon as the fuel starts pumping. Restaurant TVs force their entertainment on diners. We feel the synthetic beat of a bass drum from the next car over. On campus, it's just as bad. We walk past each other with noise-canceling AirPods glued in our ears, oblivious to the people we're passing on the quad. Our dining halls blast Sabrina Carpenter at seven in the morning. TikToks and reels—with their ever-constant, ever-changing noises—rule our leisure, our conversations, and our thoughts.

After that fearful muted minute on the sand dune, I began a kind of experiment on myself. My senior year, I started driving to school in silence. Thirty minutes there, thirty minutes home: an hour of silence each day. I became much more observant, both of myself and others. I'd sit at a red light and watch people as they drove by. A minivan mom clutching her coffee with a glazed look in her eye. A corporate lawyer on the phone. The occasional teenager jamming in her car, which itself shook as if dancing along to the beat.

I suddenly became much more aware of myself, of what I was thinking, too. I was less intimidated by the pervasiveness of my thoughts. I'd run through conversations in my head, puzzling over a question asked in class or a moment of friendship

I had glimpsed at school. A space that had previously been occupied by meaningless noise—the thoughts, words, and slogans of others—was now free.

People often talk about the incredible breadth of opinion that suddenly became available to the individual with the invention of the internet. While it's certainly true that vast amounts of information are now at our fingertips, I also find it odd that we celebrate what I can only describe as a cultural brainwashing. Without silence, we ingest the same sorts of noise each day, and our thoughts become copies of what we hear. An entire generation is hooked up to one massive auditory feedback loop. We watch millions of “creators” and “influencers” all saying the same things on top of the same songs about the same topics, over and over again.

Silence brought me the gift of introspection and a simultaneous external awareness. In listening more to myself, I became a better listener to others. I became a better listener to the Other.

I think it's no coincidence that the most powerful moments in the Gospels are ones of silence. The quiet of the Bethlehem stable on that cold night. The 30 hidden years in Mary and Joseph's home. Christ's silent stoop as he writes—what? something?—in the dust. The forty wearying days in the desert. The mute mouth before Pilate. The silence of the tomb.

On campus, too, our most hallowed spaces are ones of quiet.

The hushed silence of the basilica. The calm of Our Lady's grotto. The stillness of the great crucifix by the lake.

It is in my own quiet thoughts that I find Christ most easily. He is blocked by the noise, precisely because I'm not quite sure where I am in that noise. If I want to find Him, I must sit quietly and trust that He will come to me.

As we approach the holiest and most sacred week of our year, set aside some extra moments of silence to be with Him: take your AirPods out before walking to class, turn off Netflix as you wind down for bed, or dedicate a few minutes to a Grotto bench after dinner. Christ endured the quiet agony of the garden, bore the wordless hiss of the lash, hung hushed on the battered cross, and waited three days in the tomb for you. He is worth a space in your thoughts—a space that can only be offered when it is left empty, silent, and waiting.

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Fr. Greg Haake Named VP of Mission Engagement and Church Affairs

Coyle Hall priest-in-residence promoted

HENRY OMANGA

Staff Writer

University president Father Robert A. Dowd, C.S.C. announced the appointment of Father Gregory Haake, C.S.C. as Vice President for the Office of Mission Engagement and Church Affairs (OMECA), beginning July 1. Fr. Haake is replacing Father Austin Collins, C.S.C., who has held the position since 2021 and will be stepping down to return to the Department of Art, Art History, and Design.

In the March 3 announcement, Fr. Dowd said that “Father Greg is widely admired for his scholarly achievements, his deep commitment to Notre Dame’s mission, and his pastoral gifts. He is uniquely situated to work closely with me and with colleagues across the University to steward and deepen Notre Dame’s Catholic mission and to forge strategic partnerships both at the University and beyond in service of the Church.”

Fr. Haake is an associate professor of French and Francophone Studies in the Department of Romance Languages and Literatures. Along with his role as the priest-in-residence for Coyle Hall, he serves as the religious superior of the Holy Cross priests and brothers at Notre Dame in Corby Hall, a position he will



Image by Matt Cashore / University of Notre Dame

step down from as he assumes his new role. As superior, he has served as an *ex officio* Fellow and Trustee of the University and as a member of the President’s Leadership Council, which oversees the general governance of the university.

When asked what the role of OMECA VP entails, Fr. Haake told the *Rover*, “Mission engagement means the integration of the university’s Catholic and Holy Cross mission throughout the university. Church Affairs encompasses the university’s

relationship to the local, national, and global Church, including the Vatican. This latter category also includes ecumenical engagement, namely, the university’s encounters with other Christian or faith traditions.”

Fr. Haake expressed excitement for his new position and is currently preparing to officially assume the role as he gathers information about the already busy office. “There are many things I look forward to! I love Notre Dame, and the opportunity to help those who work and study

here to engage more deeply with her mission is exciting to me,” he told the *Rover*.

According to its webpage, OMECA cultivates the university’s Catholic and Holy Cross mission and catalyzes Notre Dame’s service to the Church. They implement initiatives at Notre Dame and abroad, oriented towards enhancing the university’s contribution to the Church, increasing the ability of faculty and staff to share the Catholic mission of the Congregation of Holy Cross, and advancing ecumenical and interfaith understanding.

These initiatives include the Tantur Ecumenical Institute in Jerusalem, which provides facilities for people from various walks of life, along with lectures and seminars to deepen their faith and understanding in the Holy Land; the Notre Dame-Newman Centre for Faith and Reason in Dublin that fosters a community of informed believers and witnesses in the spirit of St. John Henry Newmann; and the Joyce Seminar for university administrators, an opportunity for administrators to think deeply about the Catholic mission of Notre Dame with their colleagues and approach the opportunity and challenge of mission application in daily work.

Despite the new commitment as a vice president with an increased focus on impacting the Church beyond Notre Dame’s physical

bounds, Fr. Haake emphasized in a statement to the *Rover* the importance of ministering to students as priest-in-residence of Coyle Hall. “Our ministry to students in the residence halls is at the heart of our Holy Cross mission here at Notre Dame, and I have loved my 11 years as a priest-in-residence, which I will continue with the men of Coyle.”

He continued, “The experience of the joys and challenges of that ministry and of accompaniment with Notre Dame undergrads—I was one myself!—keep me close to one of the main reasons why we’re here, namely, the personal, moral, and spiritual formation of students, in addition to their intellectual formation.”

Matthew Mejia, a first year in Coyle Hall, has experienced Fr. Haake’s ministry first hand. He noted Fr. Haake’s “pastoral sensibilities,” saying that “he has a Christ-like heart and mind that meets every community he serves where they’re at.”

Henry Omanga is a freshman from Houston, Texas majoring in philosophy and psychology. You can reach him at homanga@nd.edu.

ND Mourns Lou Holtz *continued from front*

faith,” calling the coach an admirable Catholic who was unceasingly dedicated not only to football, but also “to the education and faith for which this university stands.” Skip echoed this sentiment, saying that his father “was a devout Catholic who aligned with what Notre Dame stands for and Our Lady on the Golden Dome.”

In addition to his devotional practice, Holtz was a fierce defender of the unborn, telling a crowd of pro-lifers in Evansville, Indiana, “We’ve got to be the

voice for the unborn—or nobody else will.” At the 2020 Republican National Convention, Holtz also criticized former U.S. president Joe Biden for leading “the most radically pro-abortion campaign in history. They ... abandon innocent lives,” Holtz continued, calling Biden a “Catholic in name only.”

Holtz’s relationship with his players did not end when he stopped coaching them. He put his mantra—“What Can I Do For You?”—into action through the nonprofit he established, Holtz’s Heroes Foundation. According to its website, the organization “supports former

student-athletes” and “provides scholarship aid to deserving youth and serves communities in need through charitable works.” Reggie Brooks, a player under Holtz and the current executive director of Holtz’s Heroes, explained, “Coach has been there for us in the good times and the hard times.”

Holtz’s legacy also lives on in the lasting contributions he made to the university. He gifted a new two-story reading room in Hesburgh Library in honor of his late wife, Beth, which officially opened in 2023. Students frequent the reading room throughout the day and well

into the night. Trevor Boland, a freshman theology major, said, “The reading room is my go-to spot whenever I need to focus on writing a paper.”

Despite Holtz’s extraordinary achievements, he remained true to his humble origins and his faith. He told his players, “When we do what is right, we bring glory and honor to Notre Dame. When we win in football, we help this university. To reach your potential, you must learn to love this university. Put your faith, confidence and belief in Jesus. That is what this university is all about. It’s your decision, but I firmly believe that Our Lady on

the Dome will watch out for you. Spend some time at the Grotto, and you’ll discover that this school is special.”

Lou Holtz, rest in peace.

Jacob Schierl is a freshman studying ACMS and the Program of Liberal Studies from Elmhurst, IL. His love for reading is being tested by the college workload. Email him at jschierl@nd.edu if you can relate.



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Students Organize Immigration Protest on Campus

Faculty, students decry 'cruel borders' at independently-organized protest

LUCY SPENCE

Editor-in-Chief

Notre Dame students organized a protest on March 21 addressing the political climate surrounding the Trump administration's efforts to deport illegal immigrants. Approved by the Student Activities Office (SAO), the "Irish for Immigrants" event drew around 50 attendees for a call to prayer and several speeches.

Freshman co-organizers Tiffany Gervacio and Bennett Witherall found inspiration for the event after they traveled to the American Civil Liberties Union National Advocacy Institute in New York City. There, Gervacio told the *Rover*, the pair received training and guidance on organizing a campus protest.

Speakers included Dillon priest-in-residence Father Joe Corpora, C.S.C., freshman Dario Romero, senior and Student Body Vice President Sonia Lumley, Tiffany Gervacio, Joseph and Elizabeth Robbie Professor of Political Science Luis Fraga, and freshman Eric Facundo. Witherall emceed the event.

The event, advertised solely on social media, was not officially sponsored by any student clubs on campus.

Many of the speakers condemned the deportation efforts of Immigration and



Image by Irish Rover

Customs Enforcement (ICE) agents, addressing members of the Latino and Hispanic communities specifically. "Immigrants are what make America great, and yet today, many of our communities are living in fear," Lumley remarked. "That fear can be paralyzing, but let me be clear: fear will not define us. It will not silence us, and it will not silence me."

"Immigrants are what make America great," Lumley repeated, "and as we reflect, we must acknowledge the deeper history of this country, a nation built by

those who came from elsewhere on the land that has always belonged to the Native American communities."

Gervacio told the audience, "Being at a predominantly white institution, I can sometimes feel like we are living in a bubble, a bubble where life feels normal, where deadlines and exams matter. But outside of this bubble, our reality is a harsher one. While we sit in classrooms, write papers, and attempt to go about our daily lives, our loved ones are being targeted at home."

"Our communities are filled

with ICE agents who bring fear to everyday life, fear when someone knocks on the door, fear when someone leaves their home just to buy groceries, fear of existing in brown skin," Gervacio continued. "Our families are being separated by cruel borders—not just physical borders, but emotional ones, psychological ones, generational ones."

Professor Fraga exhorted the audience to pray, referencing a March 15 letter from El Paso Bishop Mark J. Seitz, in which the bishop affirmed his solidarity with immigrants and decried "the current national campaign of mass detention and deportations" as a "grave moral evil."

"We are, as Father Joe said, in a very dark time, we are in a time when so many in our communities and their supporters are hurting and they're suffering," Fraga remarked. "Let us pray that we can become communities of discernment and communities of conscience."

At the conclusion of the protest, freshman Lesly Calixto led the crowd in a chant, shouting, "Show me what democracy looks like!" while the crowd responded, "This is what democracy looks like!"

Witherall told the *Rover* after the event that his motivation in organizing the protest was to show "solidarity" with the

immigrant community.

"We want to show our community that we stand ... with immigrants here. We stand with immigrants in Chicago and South Bend and all around the Midwest and in my home state of California," Witherall continued. "We're not turning a blind eye. We're not turning our heads the other direction, and we want to adhere to Pope Leo's statement," he said, referencing a 2025 comment from the pope on the state of American immigration.

Freshman Clare Kelly told the *Rover*, "As much as the violence against immigrants in our country right now doesn't affect me or my family, because I have the privilege of being white and not experiencing that racial discrimination ... there are all kinds of immigrant communities in America. ... I just wanted to support other students on campus."

Lucy Spence is a junior from McLean, Virginia majoring in the Program of Liberal Studies and piano performance, with a minor in philosophy. She can be reached at lspace@nd.edu.

Liz Wheeler Speaks on Abortion, Ostermann Scandal

Conservative commentator visits campus for lecture

ALY ROTHFUS

Staff Writer

Conservative political commentator Liz Wheeler addressed Notre Dame students on pro-life advocacy in the wake of the recent Ostermann scandal. The lecture, hosted by Notre Dame College Republicans (NDCR) and sponsored by the Clare Boothe Luce Center for Conservative Women, took place on March 19 in DeBartolo Hall.

A devout Catholic, wife, and mother, Wheeler is a prominent figure in the conservative movement. Best known for her podcast, *The Liz Wheeler Show*, she is also the author of *Tipping Points: How to Topple the Left's House of Cards* and *Hide Your Children: Exposing the Marxists Behind the Attack on America's Kids*.

In her speech, Wheeler emphasized the universal call to protect life, in all capacities: "No matter how mundane the position, no matter how unexpected the opportunity may be, each and every one of us will be called at some point in our life to go against the grain ... we will be called to do what is right."

To illustrate her point, Wheeler shared her experience serving as a commissioner on her local zoning



Image by Liz Wheeler

board, where her tie-breaking vote prevented an abortion doctor from displaying illegal signage advertising his clinic. "This was my first introduction into the reality that politics isn't a game," Wheeler said. "It's not just for those of us who are a hybrid of competitive and nerdy. It is actually a battle between good versus evil."

Wheeler also commented on the recent fallout surrounding Susan Ostermann's appointment as director of the Liu Institute for Asia and Asian Studies, which ended when Ostermann declined the position in February.

"I am not here today to scold the University of Notre Dame for appointing Professor Ostermann to the head of the Liu Institute despite her virulent radical pro abortion [activism]," Wheeler said. "I'm not here to condemn the administration or belittle them. I'm here because you matter as individuals ... and as an institution, the University of Notre Dame—Our Lady's university—matters."

"What I am here today to do is challenge the University of Notre Dame to moral courage. ... I'm here today to remind the University of Notre Dame that

when you succeed, Catholics all over the world succeed, and when you fail morally, you lead Catholics all over the world to moral failure."

In an interview with the *Rover* after her lecture, Wheeler exhorted students to use Ostermann's appointment as an "opportunity to both communicate the reality of abortion and also communicate the beauty of the Catholic doctrine on the dignity of life. ... I think it's a beautiful opportunity to both explain the pro-life position and also explain the Catholic doctrine."

"[The] role as a student journalist is to expose any corruption that obscures the truth," Wheeler told the *Rover*. "You are afforded this position where you are a Catholic talking to other Catholics, and so you don't have to set that aside to speak to a secular audience. You can preserve the integrity of the mission of this institution by pointing people towards the truth and using your reporting to do so."

Sophomore Luke Mantooth told the *Rover*, "The talk was really enlightening. ... I was surprised at how much she knew about the faith and the pro-life movement."

NDCR co-president and senior

Aedan Whalen told the *Rover* that there was a "tremendous spirit in the room," saying, "We were praying the Hail Mary; we're all celebrating the pro-life movement on campus and the great work that so many of the students have done and are still doing."

Whalen told the *Rover* that his main takeaway was that "everyone has a part to play in the pro-life movement, no matter what sphere of conservatism you're a part of."

Aly Rothfus is a freshman Gateway student studying history. As the weather warms up, she's actually starting to like her walks to Notre Dame from Holy Cross (or, as the Gateways call it, the Holy Hike). Next year, she'll miss the exercise and fresh air, but will be happy to say goodbye to walking through 2 feet of unplowed snow to get to class in January. If you have any questions or need a walking buddy, you can reach her at arothfus@nd.edu.



Vatican President to Speak at Commencement

First female president of the city state will address graduates

CALEB VAUGHAN
Campus Editor

Sister Raffaella Petrini, F.S.E. will address Notre Dame's 181st graduating class in May 2026, the university announced in a statement on March 19. Sr. Petrini serves as president of both the Pontifical Commission and the Governorate of the Vatican City State.

This dual role, which she has held since March of 2025, gives Sr. Petrini authority over legislative and administrative matters within the Vatican, making her second-in-command to the Supreme Pontiff in matters relating to the state.

The Pontifical Commission, which Sr. Petrini presides over, is composed of herself and six cardinals. In March 2025, Pope Francis made her the first non-cardinal to take the office, and in November 2025, Pope Leo amended the Fundamental Law of the Vatican City State via *Motu Proprio* to allow a non-cardinal to



Image by Gonzaga University

serve in the role. The term lasts five years.

Additionally, Sr. Petrini serves on the Dicastery for Bishops, to which she was appointed by Pope Francis in 2022. This is the Church body which evaluates and recommends new bishops to be appointed by the pope.

Before her promotion to president of the governorate in 2025, Sr. Petrini served as Secretary-General of the Governorate of Vatican City State since November 2021.

Sr. Petrini was born in Rome and eventually joined religious life with the Franciscan Sisters of

the Eucharist. The order's mission is "to restore a sense of the sacred, especially the sacredness of human life, in a world that knows the rupture between the sacred and the secular."

When she took the role under Pope Francis, Sr. Petrini left behind her professorship at the Pontifical University of St. Thomas (Angelicum). There, she taught as a Professor of Social Sciences, where her research focused on how economic policy can care for the whole human person.

At the time of her departure, the Angelicum published a warm letter which called her research "particularly significant to put into practice in her new role."

In a previous appearance at Notre Dame, Sr. Petrini delivered the 2023 Keeley Vatican Lecture for the Nanovic Institute lecture titled, "Integral Human Development through a Leadership of Care," in which she emphasized the importance of a caring leadership, adding

that women can bring an "innate caring capacity into the decision making process."

Joseph Truluck, a senior in Morrissey Hall, told the *Rover*, "I am excited for the wisdom of a leader in the Church, who seems so motivated by love of God and the Eucharist. I hope to hear specifically how I ought to integrate faith in the coming years, separate from so devout a home as Notre Dame."

The commencement ceremony, at which Sr. Petrini will deliver the keynote address, will take place on Sunday, May 17.

Caleb Vaughan is a junior studying chemical engineering. He didn't know the Vatican had a head of state not named 'pope.' Correct this and other errors by contacting cvaugh2@nd.edu.

Lecture Series Explores Natural Rights, America's Founding

CCCG hosts second annual True Lecture Series

HALEY GARECHT
Managing Editor

The Center for Citizenship and Constitutional Government (CCCG) hosted its second installation of the True Lectures from March 18–20. This year's series featured Jud Campbell, Professor of Law and Helen L. Crocker Faculty Scholar at Stanford Law School. Campbell's lectures dove into the history and legacy of natural rights in the U.S., from the founding to today.

The True Lecture series seeks to "foster the development of scholarly manuscripts on the principles and practices of American Constitutionalism," according to the CCCG's website. In 2024, the inaugural True Lectures were given by John Witte, Jr., Woodruff University Professor, McDonald Distinguished Professor, and Director of the Law and Religion Center at Emory University. Witte delivered two lectures on religious freedom in the American tradition, both of which can be viewed on the center's website.

Anna Bradley, CCCG Assistant Director of Operations Engagement, told the *Rover*, "The inspiration for the True Lectures comes from the conviction that a serious education in citizenship requires engagement with the deepest questions of our constitutional tradition."

Campbell's three-day series was tightly united to this goal, with lectures entitled "Natural Rights



Image by Irish Rover

at the Founding," "Federalism and the Decline of Natural Rights," and "The Legacy of Natural Rights." The lectures took place across a variety of campus locations, including the Eck Visitors Center, the 1842 Club in Duncan Student Center, and the Main Building. The lectures concluded with Q&A sessions and receptions for attendees with hors d'oeuvres and refreshments.

Campbell's resumé includes professorships at the University of Richmond, Harvard, New York University, and the University of Chicago law schools. His early career included clerkships on the U.S. Court of Appeals for the Second and Seventh Circuits. According to his biography on the Stanford Law website, Campbell's

scholarship "explores older ways of thinking about natural law, natural rights, and general fundamental law, illuminating broad shifts in how Americans have understood constitutional law."

As he introduced the first lecture, CCCG Director Vincent Phillip Muñoz called the True Lectures the CCCG's "preeminent academic event." He added that Campbell was considered from the very beginning of the series in 2024. As Bradley told the *Rover*, Campbell's approach to constitutionalism made him a good candidate for the True Lectures: "Jud Campbell was selected for his exceptional scholarship and his ability to illuminate the original meaning

of the Constitution in ways that are both rigorous and accessible. This reflects the CCCG's broader mission: to form students not only in knowledge, but in the habits of mind necessary for responsible citizenship."

She continued, "We hope the lectures challenged students to think more carefully, more historically, and more critically about the principles that undergird American political life."

Bradley estimated about 260 audience members across three days of lectures, with some repeat attendees. Eric Gordy, a senior who attended Campbell's second address, told the *Rover* in writing, "Professor Campbell's lectures on the history of natural

rights in American jurisprudence were interesting and thought-provoking. ... He provided a fascinating account of how the idea of certain general natural rights being protected under the Privileges and Immunities Clause of the 14th Amendment has gradually shifted to the protection of substantive rights under the doctrine of substantive due process."

Gordy added, "This was particularly fascinating given the grounding of many landmark 14th amendment cases—*Griswold*, *Roe*, etc.—in the doctrine of substantive due process."

The True Lecture series further highlighted the CCCG's focus on the American founding as the center celebrates the 250th Anniversary of the Declaration of Independence. Upcoming events developing this theme include a symposium with the Catholic University of America on Catholicism and the founding, along with the continuation of the center's course on the Declaration.

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. She's sad to graduate soon but excited to reunite with her dog Kody. For photos showing how handsome he is, email hgarecht@nd.edu.



McGrath Institute Gathers Bishops for Conference on Faith

Notre Dame fosters dialogue between clerics and laity

NOIRIN DEMPSEY
Staff Writer

As part of its mission as a global Catholic research university, Notre Dame recently hosted 30 U.S. bishops and 30 archdiocesan and diocesan educational leaders for a conference titled “The Relation Between Science and Faith as a Pastoral Issue in an Age of Disaffiliation.”

Over the course of three days, attendees heard prominent Catholic scientists speak on the intersection of faith and reason and learned strategies for educating the laity on similar topics within their own communities. The conference was sponsored by the McGrath Institute for Church Life’s Science and Religion Initiative and the United States Conference of Catholic Bishops (USCCB) Committee on Doctrine, in association with the Society of Catholic Scientists.

John Cavadini, Professor of Theology and Director of the McGrath Institute for Church Life, sat down with the *Rover* to provide insight on the conference’s efforts to support bishops and diocesan leaders in their pastoral needs.

“For this conference,” Cavadini explained, “we invited the bishops to bring with them ... people who work with them in their diocese in education or catechesis. The bishops who came with their teams were able to create a team vision based on ideas from the conference ... it wasn’t just theoretical; it was also practical.”

The goal, Cavadini continued, was to “train trainers,” making the “resources of the university user-friendly for building up the Church in its various local settings.”



Image by Creative Commons

The conference also established relationships between bishops and scientists. As Cavadini noted, “We made links between scientists who are members of the Society of Catholic Scientists and bishops so that they can pursue personal friendships and mutual projects.”

Among the scientists present were paleoanthropologist Dr. Kieran McNulty from the University of Minnesota, astronomer Dr. Karin Öberg from Harvard University, and Br. Guy Consolmagno, Director Emeritus of the Vatican Observatory and President of the Vatican Observatory Foundation. As Dr. Chris Baglow, Academic Director of the Science and Religion Initiative and Professor of the Practice of Theology at Notre Dame, told the *Rover*, “They themselves are at the forefront of their fields, and yet at the same time, they are devout believers who love God and love the Church and see ... a real and compelling symbiosis between those two.”

Multiple interviewees suggested that interdisciplinary education and connection are especially crucial today, when the perceived gap between science and religion seems to be rapidly widening. Baglow explained, “There tends

to be—and I see this among my students at Notre Dame quite often—a perception that you have to believe one more than the other, or accept one and not the other.”

Baglow attributed today’s clashes between faith and reason in part to rising rates of scientific literacy, saying, “As scientific literacy increases, it’s only natural that people will begin to ask, ‘How does this all relate to ultimate questions of meaning?’”

Heather Foucault-Camm, Program Director of the Science and Religion Initiative and Scholar Associate of the Society of Catholic Scientists, noted that people have come to rely more on science than on religion as technology has advanced. She told the *Rover*, “There’s this totalizing social imaginary that science can answer every question and that technology has a solution to every problem.”

Yet, as the conference articulated, both science and religion are necessary for a holistic understanding of the world. Citing the unique contributions of each, Baglow explained, “Science asks ‘how’ questions about the processes by which the universe develops ... at all the various levels,” while “religion addresses not ‘how’ questions

but ‘why’ questions.” Giving an example, Baglow continued, “Why does the universe exist at all? There’s no process that can answer that question.” Thus, Baglow pointed out, “The two are complementary perspectives, not competitive ones.”

Foucault-Camm echoed these sentiments and added, “For me, ... the compatibility between science and religion ... gives me that full vision to see creation to the extent that my flawed, fallen mind can, ... inclusive of the insights from science and the gift of meaning and purpose that is afforded by faith.” This holistic understanding of the world is why Baglow described the scientific education afforded by the conference as essential, saying, “Theology can’t reflect on something it doesn’t know.”

Notre Dame graduate theology student Emily Fasteson, who serves as an assistant for the Science and Religion Initiative, described her perspective on the compatibility of faith and science to the *Rover*. Fasteson, who has degrees in both math and theology, told the *Rover* that faith influences the way she teaches math.

She explained, “My *telos* as a teacher—particularly a teacher of middle grades (6–8)—is to inculcate in my students a sense of wonder at creation, discern their role in it, and recognize how God is working in their lives.” Fasteson added that mathematical skills like logic and problem-solving force students to ask themselves, “How do I as an individual human being live in that ordered world which is ultimately pointing to God?”

Baglow argued that holding the bishops’ conference at Notre Dame was fitting, as the relationship between faith and science is written into

the university’s very identity as a leading Catholic research institution. As Baglow pointed out, “People at Notre Dame ... have been asking questions of how the ‘how’ and the ‘why’ come together since its inception.” He explained that the university’s dedication to scientific research as well as its “robust Catholic identity” make it “an ideal place for people to begin to speculate about the relationship and also to proclaim the harmony between the two in ways that are illuminated by both.”

Cavadini illustrated the significance of McGrath’s role in providing dialogue-based education at a time of perceived conflict between science and faith, saying, “The Church is supposed to accompany people and to help them have hope.” Foucault-Camm, who delivered the closing talk in collaboration with Baglow, reflected, “What was beautiful about the entire experience ... was sitting in that room and watching those men and women learn together. Watching the Church learn and respond to the needs of the people was just such a beautiful experience to observe.”

Noirin Dempsey is a freshman from Lake Geneva, Wisconsin currently living in McGlinn Hall. When she’s not studying political science and journalism, she can usually be found playing piano in the McGlinn chapel, wandering the snack aisle at Trader Joe’s, or watching the Chicago Bears lose. You can contact Noirin at ndempsey@nd.edu.

Bishop Barron Lecture continued from front

of Los Angeles. In 2022, Bp. Barron was moved to the Diocese of Winona-Rochester, where he continues to serve today.

The annual Maritain Lecture was sponsored by the Jacques Maritain Center, directed by Professor Therese Cory. The Center aims to “foster deep intellectual conversations and world-class research on the perennial questions of human existence,” according to its website. The Maritain Center promotes these intellectual conversations on campus through undergraduate and graduate Fellowship programs and through lectures from prominent philosophers.

“The Maritain Center provides so many wonderful opportunities to deepen my love for theology, through listening to lectures by brilliant theologians like Bp. Barron and discussing with other passionate students and

professors,” Maritain Fellow Sabrina Richter told the *Rover*.

“Under Professor Cory, [the Center] has massively increased, and she has really injected new life and programming into it,” Daniel Philpott, Professor of Political Science and one of the Maritain Center’s faculty advisors, told the *Rover*. “I thought [Bp. Barron’s] lecture was excellent. Barron is probably the leading communicator and evangelist among the bishops ... he really is remarkable.”

Bp. Barron argued that the disciplines of academic theology, biblical analysis, and spirituality have become separated over time. Seeking to reunite them, he presented his theological insights from the perspective of an “unapologetically theological reading of the Hebrew scriptures.” Working from a doctrine of the “incomparability of God,” Bp. Barron examined how a being beyond man’s comprehension could nevertheless relate to him. Through God’s role as Creator and



Image by Word on Fire

purveyor of divine providence, He draws close to man, even though man can understand God in allegories at best.

After examining the creation story, Bp. Barron called attention to the relationship between Christ and God as Creator. In the act of creation, God shows what Bp. Barron called “non-competitive transcendence,” creating not with war or violence, but from unsurpassed and omnipotent love.

God’s non-competitiveness, said Bp. Barron, “comes to the richest possible expression in the non-competitive play between the two natures of Jesus.” He argued that “only the God of the burning bush could provide the ground for such a non-competitive union of the created and uncreated ... the New Testament lies hidden in the Old, and the Old is unveiled in the New.”

Bp. Barron also recalled his memories of Notre Dame, where he began his undergraduate career living in Flanner Hall in 1977. Although he left for the seminary shortly thereafter, he fondly remembered the priests who inspired him to start his own priestly journey, as well as the 1977 football season, when the Fighting Irish won the National Championship. Bp. Barron also reminisced about his days as a visiting professor, recalling Holy Cross priests and seminarians he taught, including Fr. Bill Miscamble, Fr. Gregory Haake, and Fr. Pete McCormick.

Eric Gordy, a senior who attended a lunch with Bp. Barron organized by the Center for Citizenship and Constitutional Government, praised the bishop and his lecture, saying, “In a culture that is often hostile to the faith, Bishop Barron’s assertion—exemplified by his own courageous witness—that we must bring God everywhere was an inspiring reminder of our task to ‘go and make disciples of all nations.’”



Bible and Breviary: U.S. Bishops Announce New Translations *The Catholic American Bible and Liturgy of the Hours, Second Edition explained*

LUKE FISHER
Staff Writer

The United States Conference of Catholic Bishops (USCCB) recently announced a new translation of the Bible—the *Catholic American Bible*—and a new *Liturgy of the Hours, Second Edition*, for use by Catholics. These texts, which will be released on Ash Wednesday of 2027, will feature translations more accurate to the original languages, include an entirely new version of the Psalms, and offer new study tools, among other updates.

Discussing the two liturgical texts to be updated, Fr. Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart and Director of Liturgy in Campus Ministry, told the *Rover*, “[They] are two separate things to take into consideration. The retranslation of the Liturgy of the Hours is not a standalone reality. It’s part of a much broader movement that began in 2001 with the publishing of a document called *Liturgiam Authenticam*. It expressed the Church’s desire [for liturgical texts] and laid out a series of translation principles. It asked the Church to be a little bit more formal in the way it makes translations from the

original Latin into the vernacular languages.”

Michael Urban, a senior studying theology, explained that this new style of translation is intended to help Catholics better enter into the sacred nature of praying with the psalms and scripture. “I think a new translation applies broadly ... they’re meant to accomplish a goal,” Urban told the *Rover*. “[It’s] to make it easier or more effective for praying. I think it matters a lot to how we pray because the Liturgy of the Hours is the prayer of the Church.”

The upcoming second edition of the Hours includes an entirely new translation of the core text of the psalms by the monks of Conception Abbey in Missouri, known as the *Abbey Psalms and Canticles*. In addition, elements such as the intercessions, propers, and antiphons are being revised, and nearly 300 hymns are being translated from Latin for the first time.

Alex Mitchell, a senior majoring in philosophy and theology, told the *Rover* that he was particularly looking forward to the new hymns: “With the new hymns being added there’s now [one] for each particular liturgical day and for the different

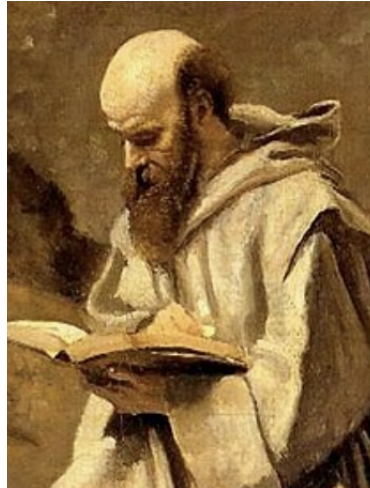


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hours. I think it creates a stronger association between the [prayers] of the day and something that’s really beautiful. A lot of these hymns are very ancient, and it’s nice to see them finally being brought into full light. They’re a lot more traditional [but] also more literal.”

The upcoming *Catholic American Bible* has received similar updates to the new Liturgy of the Hours. They share the same *Abbey Psalms and Canticles*, a translation which focuses on accuracy and chantability. The new Bible will also have an entirely revised New Testament, along with brand new notes and introductions.

The *Catholic American Bible* is a move towards formal

equivalence, a translation method that focuses on closeness to the original Greek and Hebrew. Additionally, another goal of the new translation was to have one common Bible used across liturgies, the Divine Office, theological study, and personal reading.

“With the advent of this new translation of the Hours, and especially the new Psalter in the [Divine] Office, the Church in the United States wanted to create one unified liturgical Bible,” explained Fr. Ching. “They [want] one Bible in which all of the readings you hear in the liturgy—whether that’s the Liturgy of the Hours or at Mass—would be in one place.”

“I think it’s especially important because of the accessibility of the Bible,” said Urban. “It’s much more important that they have good translations, but also that the messages ... that [Catholics] are prompted to think are good. There’s a cultural thrust to have a personal interpretation over a variety of reasons, but we [need] to do it in light of the magisterium. [The *Catholic American Bible*] is making it as unambiguous when it comes to the Catholic teaching as possible, while maintaining

very strict[ly] to the historical and actual meanings of the words.”

Fr. Ching continued: “It’s taking the work in the translation of the newer American Bibles, taking the work done for the Psalter, and pulling those things together so that a Catholic can say, ‘Here is the Bible that I own, and in this are all of the things that I hear at Mass and praying the office and et cetera.’ This way there’s no more hunting for different places and sources. That’s what the liturgical version of the Bible—this *Catholic American Bible*—is hoping to achieve.”

Luke Fisher is a freshman from Detroit living in Siegfried Hall. He is majoring in theology and also struggling his way through the Program of Liberal Studies. If he’s not taking random naps or having his 17th muffin since breakfast, you can usually find him doing the chapel crawl around campus. To join in (or chat), reach out at lfisher8@nd.edu.

Conflict with Iran Enters Week Four *Students, faculty weigh in on “Operation Epic Fury”*

BRADY SEABURG
Staff Writer

Following weeks of intense negotiation between the United States and Iran in Geneva that failed to culminate in a nuclear-arms agreement, the United States and Israel launched a preemptive attack on Iran on February 28. The Trump Administration has named the campaign “Operation Epic Fury.”

As the war approaches its fourth week, Iran has promised “retaliation” against the United States.

The war marks a significant escalation in the U.S.-Iran conflict that has been ongoing since 1979, when Iranian revolutionaries deposed the U.S.-backed shah and held 52 American hostages in a crisis that tarnished the foreign policy legacy of the Carter presidency. In more recent years, Iran’s nuclear program has been of particular concern, prompting diplomatic action like the Iran Nuclear Deal in 2015 and military action like the U.S. bombing of Iranian nuclear sites in the 2025 Twelve-Day War.

Most recently, January protests against the economic collapse and devaluation of Iranian currency were met with a violent crackdown in which Iranian



Image by U.S. Department of Defense / Wikimedia Commons

security forces allegedly massacred crowds of protesters, causing President Trump to respond with a promise that “help [was] on its way.”

Daniel Philpott, Professor of Political Science, acknowledged the brutality of the Iranian regime, but argued that the war does not satisfy the criteria of a just war due to the “dubious” and unclear nature of the Trump administration’s aims in the conflict. Philpott also argued the conflict does not satisfy the requirement of an “ongoing or imminent attack.”

“[President Trump] invokes Iran’s nuclear potential, but he and his administration have been highly inconsistent about how far

away from a bomb Iran is. He has spoken of overturning the regime but then has backed off on this goal,” Philpott explained.

Director of the National Counterterrorism Center Joe Kent resigned on March 17, arguing there was “no imminent threat” from the Iranian regime and that the Trump administration was influenced by pressure from “Israel and its powerful American lobby.”

David Keppel, a sophomore political science major, argued there was justification given the threat that a nuclear Iran posed. “[W]e’ve been in pseudo-wars with and fighting [Iran] for decades now,” he explained. “[Iran] most recently [has] been

behind Hezbollah and all the terrorism in Israel. The method and justification [are] up for debate, but ... I don’t think there’s a lack of cause.”

Josh Moniz, a junior computer engineering major, also acknowledged that there was a need for the United States to intervene in Iran, though he noted aspects of the conflict that demand investigation and are difficult to justify.

Moniz noted he was “complacent until [he became aware of] the bombing of the girls’ school,” referring to the accidental bombing of the Shajarah Tabbeyeh elementary school in Minab as a result of outdated targeting data.

Sophomore history major Jakob Kjellberg echoed Philpott’s concerns about the aims of the war, arguing that “nobody knows the endgame” in the conflict. Kjellberg noted the catastrophic consequences if the United States fails to secure the Strait of Hormuz, where, at the time of publication, oil supply transits are at a standstill, affecting global energy markets.

Among Americans, opposition to the war has been relatively united among Democratic lawmakers, in comparison to past conflicts in the Middle East. The majority of the American public

(53 percent) does not believe that Iran poses an imminent threat and is opposed to the war, according to recent polling, with support and opposition largely falling along partisan lines and a substantial majority of independents (60 percent) opposed to the war.

Philpott also expressed concern for the operations’ success. He compared Trump’s foreign policy to American foreign policy under presidents George W. Bush and Barack Obama, pointing to the wars in Iraq in 2003 and Libya in 2011 that caused the deaths of thousands of American troops and created substantial political instability. Ultimately, Philpott noted, “theocracy is still in power,” and even if it were to fall, “a civil war or major violent unrest is a clear prospect.”

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ND Student Leaders React to USCCB Opposition to Trump

Trump v. Barbara amicus briefs spark debate

RAYMOND WEBBER

Staff Writer

In the ongoing legal case *Trump v. Barbara*, the United States Conference of Catholic Bishops (USCCB) has provided the Supreme Court amicus curiae briefs in an effort to oppose President Trump's Executive Order 14160, which ends birthright citizenship. The briefs are a recent demonstration of the bishops' increased judicial and political involvement surrounding immigration.

The USCCB has consistently voiced concerns with Trump's immigration policy. This past November, the USCCB issued their first "Special Message" in 12 years condemning mass deportation attempts and Trump's immigration rhetoric.

Archbishop Timothy Broglio, the president of the USCCB, wrote in a statement that Trump's executive orders were "harmful to the most vulnerable of us," and Bishop Mark Seitz, Chair of the Migration Committee, argued the executive orders were "contrary to moral law."

Prior to the *Trump v. Barbara* case, the USCCB also sent amicus curiae briefs to the Supreme Court in the *Noem v. Al Otro Lado* case, which deals with similar Trump immigration policies.

In the *Trump v. Barbara* amicus curiae briefs, the core legal argument revolves around the Citizenship Clause of the Fourteenth Amendment, which the bishops argue "[establishes that] children born within the physical territory and subject to the jurisdiction of the United States are citizens of the United States." Using this definition of the Fourteenth Amendment, they conclude that any effort



Image by Wikimedia Commons

to end birthright citizenship is unconstitutional. They also reference other statutory violations that were formerly codified in Congress that the Executive Order violates.

Further, the brief uses the precedent of *United States v. Wong Kim Ark* (1898), which determined that a Chinese child born of non-citizens in America had legitimate status as an American citizen, as an additional legal argument for maintaining birthright citizenship. Although their primary argument revolves around this case, the bishops also invoke the precedent of *Dred Scott v. Sandford*, *Murray v. Schooner Charming Betsy*, and *Trop v. Dulles*.

The USCCB's briefs deal heavily with the organization's commitment to Catholic Social Teaching. They argue that, by ending birthright citizenship, the Trump administration is violating the "dignity of all human life" and the fact that "all are created in the image and likeness of God." They assert that the laws of citizenship should correspond with the equal dignity of man.

The USCCB stated, "Birthright citizenship reflects the Catholic principle of subsidiarity by recognizing persons as members of the community from birth, thereby enabling their participation in civic life and ensuring that state power

serves the human person as a social being." Ending birthright citizenship in turn violates the "moral foundations of American society," the bishops argue.

They clarify that "not only is the principle of birthright citizenship woven into our Nation's history and Western tradition, but it is also consistent with Catholic teaching." Although there were no high-ranking clergy members who publicly opposed the USCCB's briefs, several Catholic commentators and professors have stated that the briefs were legally tenuous.

Dr. C.C. Pecknold, a theology professor at the Catholic University of America, heavily criticized the content of the briefs. Pecknold stated in an article in the *American Mind* that "[the brief] doesn't attempt to sway the Court's opinion on anything other than affirming the basic pieties of liberal orthodoxy on birthright citizenship. Despite a few non-sequitur invocations of the Catholic Catechism, the brief makes no serious attempt to teach anything about the Catholic Church." He also criticized the USCCB using the legal support of the prestigious law firm, WilmerHale, who supported gay marriage in the *Obergefell* case and abortion in *Dobbs*-related cases.

Michael Frago, a lawyer and fellow at the Ethics and

Public Policy Center, argued in a recent *First Things* article that the USCCB did not make any substantial legal arguments and attempted to form "a sermon" that loosely appealed to a liberal immigration agenda. He also raised the issue of constitutional secularism, stating, "[T]he brief literally tells the Supreme Court that it should adopt Catholic theology in its constitutional adjudication."

Leaders of Notre Dame's College Republicans expressed their opposition to the brief in a statement to the *Rover*, saying, "NDCR condemns the USCCB's amicus brief filed in *Barbara v. Trump*, which misleadingly and outrageously attempts to portray authentic Catholic doctrine on migration as mandating unconditional birthright citizenship."

NDCR continued, "The Catechism of the Catholic Church contains no suggestion whatsoever that children born to illegal immigrants or foreign visitors automatically deserve U.S. citizenship, and even the Vatican—as a sovereign entity—does not extend citizenship by mere birth on its territory. Additionally, while the overwhelming majority of countries worldwide enforce far more restrictive citizenship-by-descent or naturalization rules than those the Trump administration has proposed, the Catholic Church has never pressured any of those nations to alter their policies to align with unrestricted *jus soli*."

NDCR concluded, "The USCCB's intervention thus appears thoroughly politicized and remarkably imprudent. It risks severely undermining the Church's credibility among the American faithful and,

regrettably, could even drive some individuals away from the Catholic faith."

Other campus leaders applauded the USCCB's conflict with the Trump administration. Alex Young, President of Notre Dame's College Democrats club, told the *Rover*, "We agree with the Catholic Bishops. President Trump's attempts to undermine citizenship are bad policy, blatantly unconstitutional, and deeply immoral."

Guadalupe Vallejo Delgado, president of Notre Dame's Student Coalition for Immigration Advocacy, explained to the *Rover*, "Our mission has always been and will continue to be to fight for the rights and protection of immigrants. ... It is true that the U.S. is no longer the country we were centuries ago. According to a 2025 report by the American Immigration Council, approximately 46.2 percent (or 231) of Fortune 500 companies were founded by immigrants or their children. This includes 109 companies founded by immigrants and 122 by children of immigrants. These companies employ over 14.8 million people and generate immense revenue."

Delgado continued, "It is understandable to state that the U.S. has continued to benefit today from the promotion of immigration. My question to President Trump would be: Is the U.S. ready to stop growing? If times have changed, would that not mean the Constitution is, truly, a living document?"

Raymond Webber is a sophomore philosophy major. His favorite hobby is listening to Bishop Fulton Sheen homilies on YouTube. Contact him at rwebber2@nd.edu.

TPUSA Club

continued from front

would have never had this years-long battle.

What advice would you give to the students who are trying to start a chapter at Notre Dame?

Don't settle. Any pushback you may receive is just further confirmation that the mission is worth it.

The *Rover* also spoke with Ray Webber, a sophomore seeking SAO approval to begin a TPUSA chapter on campus.

Could you describe the initial process of seeking SAO approval? Why do you think there was pushback?

In my freshman year, we didn't even apply to be an approved club. But even throughout that year, we saw that other clubs on campus were still able to do certain actions without being officially SAO-approved. So we tried to do that, but every step of the way, we were facing heavy opposition.

Our events were getting taken

down. Our advertisements were getting taken down. We had to go to places off campus to do anything [and] it was very hard to do. [This] year, we applied to become official because we knew that was the only way that [we could] do anything on campus. The unfortunate circumstances of the assassination of Charlie Kirk led to a lot of momentum for a push for the Notre Dame chapter. We got a lot of signatures, and a lot of people were interested ... so it looked like everything was good.

But we had an interview with the Club Coordination Council, and ... they claimed we are too similar to [other] conservative clubs on campus [and] that Turning Point USA doesn't have anything else to offer. Those are the basic reasons they gave. But to us, it really seemed like they were trying to find some loophole to prevent us from becoming approved. That's speculative, but ... it just seems like their conditions are very biased towards us and very selective in regard to how they were viewing our application.



Image by Wikimedia Commons

How are you trying to set this club apart from other conservative groups at Notre Dame?

[T]he first time around, [we were] essentially a nonpartisan conservative club advocating for free speech, but now the emphasis is on the Catholic mission of the Notre Dame Turning Point USA chapter. Our club will emphasize compatibility between classical conservatism and Catholic political philosophy, which will make it a unique organization.

Do you have an alternative plan

if, for any reason, SAO denies your application again?

Right now, the strategy is to work with SAO for the rest of the semester. We're going to be a little bit more aggressive, but we're going to push on those boundaries a little bit with respect for what SAO wants, because we do want to get approved.

But if it does turn out that we do not get approved, we are going to go to national media sources. We're going to have a bigger, more aggressive campaign. We've already been in touch with the Sycamore Trust about getting alumni involved, conservative alumni involved, and it's going to become a bigger controversy for the school, because clearly, even with all the effort we're doing to rebrand and make our Turning Point USA chapter different and conform to their commands; if they still don't accept us as an SAO-proof club, then yes, they're going to have some problems.

What is one thing you hope that someone from SAO would understand about your situation

in getting the club started?

I would say to SAO that you are preventing the interests of the students that you're supposed to serve, and that there are clearly people, lots of lots of students, lots of faculty, and lots of alumni who want this to happen, and by continually making it increasingly difficult, you're not just preventing us from doing something that we want as organizers, but you're preventing the students from getting involved in something that makes them passionate, that will advance their careers, will allow them to network and build relationships within these communities.

SAO did not respond to the *Rover's* request for comment. The criteria for new student organizations can be found on their website.

Zachary Nicholson is a first-year finance student. He can be reached at znichols@nd.edu.



Talarico Defeats Crockett in Senate Primary

Texas Democrat wins moderate votes, uses Christianity to defend abortion, transgenderism

KEVIN ANDREWS
Staff Writer

In a race that caught the country by surprise, State Representative and Christian preacher James Talarico defeated Congresswoman Jasmine Crockett in the March Democratic senate primary. Winning 52.4 percent of the vote, Talarico campaigned on several moderate media platforms, joining the *Joe Rogan Experience*, *The Ezra Klein Show*, and the podcast *Raging Moderates*.

Though Talarico appeals to moderate, religious voters, his rhetoric has drawn heavy criticism from conservatives.

A Presbyterian seminarian and former teacher, Talarico has frequently appealed to Christianity as justification for policies supporting abortion and transgenderism. In his interview with Joe Rogan, Talarico appealed to the Annunciation as evidence the Bible allows abortion, saying, “Before God comes over Mary ... God asks for Mary’s consent.” He concluded, “To me that is an affirmation in one of our most

central stories that creation has to be done with consent.”

Additionally, in 2021, Talarico referred to God as “nonbinary” before the Texas state legislature.

Father Bill Dailey, C.S.C. explained the role of ministers in politics, telling the *Rover*, “I hope that clergy will proclaim theology accurately and to the best of their ability in all times and places. I don’t think we have a general obligation to tailor our preaching to any given set of current events, but we should preach so as to connect to the real world and the lives of the faithful. That is, I don’t wake up and think, ‘How can my preaching today change our politics?’”

Professor of Political Science James Curry discussed the implications of Talarico’s strategy for Southern Democrats, telling the *Rover*, “This is less about a coherent Democratic Party strategy, and more about the strategy of specific candidates. ... A reality for political parties in the United States is that they have comparatively little control over who runs for which office under their banner.”



Image by Wikimedia Commons

“Talarico is one of a few prominent Democrats to have leaned into Christian messaging and imagery to try to gain electoral support.” Curry added, “This is a smart strategy in a state where appealing just to base Democratic voters is not going to be enough to win the general election.”

Referencing broader Democratic politics, Curry said, “The Democratic Party and its voters are very motivated to win in 2026. In election cycles where this is true, we often see a party nominate a more diverse array of candidates who can appeal to voters of a specific state or district

in specific ways. Talarico winning the nomination in Texas is a good example. And his message is likely to make him more competitive than a typical Democrat would have been in any other year in Texas.”

Student reactions to Talarico’s campaign and victory were mixed. Texas resident and junior Sam Marchand told the *Rover*, “Talarico is the same progressivism Texas has seen before. He cites a heretical leftist idea of Christianity in an attempt to lure away Texas’ huge Catholic vote. Beto O’Rourke and Colin Allred tried that before and failed.”

Sophomore Chandler Davis approved of Talarico’s strategy, saying, “I’m encouraged by Talarico’s win over Crockett. In a state like Texas, where Christian values remain deeply rooted, a campaign grounded in ‘love your neighbor’ may be the most effective way for Democrats to connect with voters and compete in a historically red state.”

Theology and Political Science student Jack Ring commented, “While Talarico’s beliefs and policies might be no different than any other leftist, his rhetoric and imaging are clear proof that Republicans are winning the culture war. Democrats are once again appealing to visions of a classic, Protestant America; God just had to lose a few pronouns to do it.”

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The Demands of Truth

The heroic martyrdom of Jimmy Lai

JEREMY SIEGL
Staff Writer

Nearly two thousand years ago, Truth was put on trial, condemned, and killed. Yet the Truth was not vanquished. Eleven of twelve apostles were martyred for their faith. Countless martyrs followed in their footsteps. To admire their heroic martyrdom from a distance would be a waste. Instead, it is a call to us to be willing to die for the truth ourselves.

Many people have never heard of Hong Kong businessman, publisher, and democracy advocate Jimmy Lai. Lai has been unjustly imprisoned by the Chinese Communist Party (CCP) in Hong Kong for over five years. His crime? Calling out Beijing’s authoritarian oppression against the people of Hong Kong, or in Beijing’s eyes, “sedition against the state.” Lai’s newspaper, *Apple Daily*, was shut down because it became a voice for pro-democracy protesters—a voice for those who refused to bow before lies.

For over five years, Lai has been imprisoned in solitary confinement. His health has deteriorated. He has been denied fresh air, proper medical treatment for his diabetes and heart problems, and, more importantly still, denied the sacraments and the free practice of his Catholic faith. It is not expected Lai will live much longer. At 78 years old, his remaining 20-year sentence will probably last for life. Yet,



Image by the Doughty Street Chambers

what matters most is not what has been unjustly done to him, but how he has responded.

According to his daughter, while in prison, Lai “has found joy in offering up his sufferings and prayer for friends, acquaintances, strangers, and even those who have wronged him.” This is the action of a saint. This is the witness of a martyr. Martyrs die because truth is worth more than comfort, more than safety, more than life itself.

Before Pilate, Christ proclaimed that He had come into the world to bear witness to the truth. Therefore, we as Christians cannot be ashamed of testifying to our Lord and to the truth that has been placed into our hearts from the beginning. We cannot be ashamed to proclaim that what is wrong is wrong, that what is right is right, and that no power on earth, especially not the CCP or any government, can

make falsehood into truth simply by decree. Governments can imprison men. They can silence newspapers. They can punish dissent. But they cannot change the moral order of this world. They cannot make evil good, and they certainly cannot make lies true.

As Christians, and indeed as people of goodwill, we have a solemn duty to act as witnesses to the Gospel and to the obligations that flow from it. We are called, if need be, to give up our lives for the truth God has revealed. The Church gives us the example of the martyrs of ancient times, and yet we often forget that there are martyrs in modern times as well. Martyrdom does not belong to the Roman Empire alone—it belongs to China, Russia, Rwanda, Guatemala, and even the United States, because courageous witness does not have a time stamp. Christ calls

men and women to stand in the truth and calls them to proclaim it when they see it violated, and calls them to pay the price for fidelity.

That means we have a duty not to live in the lie. We cannot accept the lie that power makes right. We cannot accept the lie that comfort excuses silence and that the state is sovereign over the human soul. Men like the Chief Executive of Hong Kong, John Lee, a self-proclaimed Catholic and one of Lai’s chief persecutors, believe that truth can be managed, imprisoned, and erased. Yet we know otherwise. Truth comes from God. Human dignity comes from God. Rights are not a gift from the state, but are given to us by our Creator.

Because of this, we must call out violations of truth not only abroad, but in our own lives and in our own societies. We must proclaim the truth that life begins at conception and that abortion is evil. We must proclaim, like the U.S. Conference of Catholic Bishops, that the indiscriminate mass deportation of individuals is wrong. We must proclaim that every assault upon the dignity of our brothers and sisters is wrong.

Too often, in the Western world and in our own nation in particular, we live behind a veil of complacency, believing that nothing around us matters. We live as though we exist in self-contained bubbles, insulated from suffering, responsibility, and any demand of truth that may find us. But that veil must be torn

away, lifted from our eyes and our hearts, and when we see clearly ourselves, we must help lift the veil from the eyes of others.

We must proclaim these truths, even if it should cost us our lives. We cannot be afraid to die for the truth, because the Truth has already died for us. Christ did not remain silent in the face of sin or see error and leave it untouched. He said, “Repent and believe in the Gospel.” He called men out of darkness and into light. He bore witness to the truth, and He calls us to do the same.

Pope Saint John Paul II declared that “we must defend the truth at all costs, even if we are reduced to just twelve again.” That is the measure of Christian witness. Not success. Not popularity. Not safety. *Fidelity*. We will be known by our works. At the end of time, when we stand before the Creator of the world, judgment will not rest on what excuses we made for ourselves. It will rest on the way we lived, the choices we made, and the things we loved. And then we will see clearly whether we chose to stand on the side of truth, to proclaim it, and to defend it like Jimmy Lai—or whether we remained silent, and let truth die in that silence.

Jeremy Siegl is a freshman from Southern California studying history and constitutional studies. He can be reached at jsiegl@nd.edu.



Wayward Pilgrim

A reflection on building a more embodied university culture

ELIZABETH MITCHELL
Staff Writer

“We can love with our minds, but can we love only with our minds?”

In a recent re-read of Graham Greene’s *The End of the Affair*, I was again struck by the above question, voiced by the main character, Bendrix. Posing after he has just been struck by the viscerally embodied emphasis of the art he encounters in a Catholic church, this experience prompts him to reflect on his own humanity.

As an institution dedicated to the care and formation of the whole person, Notre Dame—and, in particular, her students—should ask themselves the same question: Are we more than our minds? To better explain my approach to this issue, I first want to tell a story.

About a year ago, my roommates and I decided to walk the Camino de Santiago. Uniting ourselves in the footsteps of centuries of pilgrims, our plan was to journey through the final 100 kilometers of farmlands, mountains, and towns until we reached our final destination: the breathtaking Santiago de Compostela.

My first encounter with the Camino was nothing short of beautiful. As I gazed at the striking landscape unfolding before me, it felt as if the entire experience had been curated specifically for my delight. As small white boats sailed along the bay, rich mountains caught my attention, their grassy hills rolling far into the distance. My tennis shoes whisking with a carefree levity across the cobblestones, I felt incredibly blessed to unite myself with such a rich tradition. So far, so good.

Only a few hours later, however, such sentiments harshly collided with the reality of the trail. Exhausted from endless miles of walking, pain now coursed through my feet and up my worn legs. As the sun beat down on my face, I could feel the burns on my weakened body mixing with dirt and my sweat.

Try as I might to escape into some peaceful haven of my mind, I nevertheless felt weighed down by the growing demands of the hike. In my better moments, I would offer up what I was feeling, or turn and smile at the passers-by. But now the last remnants



Image by Wikimedia Commons

of such resolve had vanished. All I could hear was the recurring “snap” of my ankle, an ever-shrinking breath, and the cold, sinking experience of being abandoned to my body.

Little did I know that I would soon receive my wish. Looking forward, I realized I was lost. Preoccupied with my frustrations, I had wandered entirely from the trail—and also from my roommates.

As I walked along a stretch of highway, however, I heard a voice in the distance: “Elizabeth!”

Immediately, I glanced behind me: it was one of my roommates. Her eyes meeting mine, she broke into a sprint and enveloped me in a big hug. Embracing, the two of us doubled over in a mixture of grief and joy. We didn’t care that we were standing in the middle of the street. Full of adrenaline and relief, it didn’t matter that our faces were covered in loose hair and tears. We were just so delighted at seeing each other again. When eventually our whole quad reunited, we continued on the rest of our day’s walk joyfully, singing as we went.

From here, I wish I could tell you that the rest of the trip was pure bliss. Yet in the next twenty-four hours alone, we had to navigate everything from drunken hostel-mates to being stalked in an abandoned Spanish town. Despite my trip’s many messy memories, it nevertheless remains one of the most striking examples I’ve witnessed of what it means to be human. Whether it was my roommates’ recurring patience with my slow pace, or

joining me in many a tear-stained Hail Mary, such offers of strength gave me love in and through my limits. When I was tempted to see my hurting body as a hindrance, their actions showed me the opposite—it was precisely here, exposed in my raw dependence, that I was given the freedom to be most fully myself. And for this, I am profoundly grateful.

Embodied care such as I received on my trip shouldn’t be a rare gift. Rather, the experience of mutual dependence ought to be a characteristic part of human life. It is an inescapable part of being a person.

The answer to what it means to be human at Notre Dame lies in how well we live this vision. One thing I deeply admire about the university is its support not only for students, but their families. No institution can expect to provide for all of its students’ needs. Yet Move-In Weekend programming, Junior Parents Weekend, and Graduation are all examples of how Notre Dame makes a conscious effort to invest in those who can—welcoming the siblings, mentors, and parents of its students, who both know and can help them best.

However, there are still many areas for improvement if Notre Dame hopes to live the full humanistic vision it proposes. While at lunch the other day, my friend commented on an all-too-common phenomenon amongst college students: We’ve largely forgotten how to interact with people outside our age group, most especially children. I know there are many benefits

to a community of similarly-aged peers—Notre Dame has given me the most convenient means of building community that I’ve ever had in my life. Nevertheless, I can’t help but wonder about the effects of such an artificial environment.

Surrounded by other young, mostly able-bodied peers—not to mention very few binding obligations—it can be easy to form a disproportionately autonomous and self-directed conception about what it means to be human. Attending classes for a major we have chosen, we study, eat, pray, and sleep at hours which are most conducive to our needs. Though this routine can be disrupted by things like the occasional bout of sickness, when situated against the comfortable backdrop of campus life, it’s easy to dismiss such circumstances as mere momentary inconveniences in an otherwise easygoing life. This isn’t to say all college life is inherently selfish—especially at a place like Notre Dame, many people do find ways to give back. But devoid of natural opportunities on which to depend on others, charity becomes a “nice-thing-I-do-in-my-free-time,” rather than a normative part of daily life. This not only is so unrepresentative of the vast majority of the human experience; it’s also deeply isolating, and a profound loss to the full Christian vision of the person.

How can we recover the human experience at Notre Dame? While at a dinner a few weeks ago, I was reminded of a tradition from my

home parish, known as ‘Donut Sunday.’ Consisting of a weekly coffee and donut social, this event drew close to 200 people every Sunday, crowding them into the small parish basement. As elderly couples helped each other with their walkers, family friends would hold conversations, babies and strollers in tow. Venture into the back, and you would likely be enmeshed in small hordes of children, running past with chocolatey grins.

At Donut Sunday, people of all ages could gather for fellowship over something as trivial as a shared sweet treat. I think there’s something to this organic kind of community. As to what creating this could mean practically on a college campus, one way is by relying less on technology and asking for more help. On an increasingly cashless campus, with robots promising fast, frictionless food delivery, it can be easy to turn to existing technological systems out of convenience. But when we increasingly outsource tasks to a phone, kiosk, or laptop, what do we lose? A culture of mutual care cannot exist without real, unmet needs.

More importantly, building a culture of dependence looks like creating the opportunities we wish to see and not being afraid to fail at them. Undoubtedly, Notre Dame is richly blessed with many amazing institutes and opportunities for student formation on campus. But we don’t need another program, lecture, or committee on cultivating a culture of dependency. We need to act. Want there to be more communal, embodied meals? Host a dinner with friends where you cook and enjoy each other’s company. Complaining about no Catholic parties? Host one. Don’t be afraid to take on something that you think is bigger than yourself. If you happen to find yourself overwhelmed, use this as an opportunity to ask for help.

Through sustained, collective efforts to make campus a more accommodating space for embodied human life, I’m optimistic about the fruits of such efforts. I only hope that this time, I can learn my lessons without getting lost.

Elizabeth Mitchell is a junior in the Program of Liberal Studies and Theology. She can be reached at emitche8@nd.edu.



It behooves a watchdog to bark. Good, Rover.



The Oktysey

A tale of two-factor authentication

HALEY GARECHT
Managing Editor

I walked into Jenkins Nanovic on Monday morning, blissfully unaware of the treacherous journey ahead of me. As I took my seat, I remembered an unanswered email from the preceding evening. With a few minutes before class was to begin, I withdrew my laptop from my backpack, planning to draft a short response.

I opened the computer and entered my password with a few clickety-clacks on the keyboard. Scanning my open tabs, I soon spotted what I was looking for in the top left corner. I dragged my cursor, hovered it over the Gmail tab, and clicked.

An image of the Golden Dome popped up, with a prompt to sign into my Okta account. "Shoot, didn't I do this last night?" I asked myself. I entered my username casually, H - g - a - r - e - c - h - t.

Suddenly, my screen glowed bright red. The message "TWO-FACTOR AUTHENTICATION REQUIRED" flashed on and off across the display. "BEGIN AUTHENTICATION PROCEDURE." Sigh. Here we go again.

Dejected, I walked up to Professor Deneen, who had just set down his bag. "Professor, I'm really sorry. I'll have to leave class—I need to verify my Okta." He sighed, grabbed my hand, and shook it somberly. "Good luck."

On my way out of the building, I stopped and took a few sips out of the basement water fountain. I knew I would need to hydrate if I was to succeed on my mission. With my laptop tucked beneath my arm, I trudged through the



Image by Wikimedia Commons, modified

snowy sidewalks to the DeBartolo Hall. I found my way to the IT office in room 115, where I was greeted by a student worker. "Here to verify your Okta?" he asked. I nodded. "Follow me," he replied.

The student stood up from the desk and led me through a long hallway and down a set of stairs. We climbed into an "ND OIT"-branded gondola and I was ferried down the river of lost souls that occupies DeBartolo's basement. "This is as far as I can take you. You know what to do from here?" I nodded again. I was not afraid, for I had trod this path before.

I knocked on the door and heard a faint voice reply, "Come in." The door was heavy, and creaked loudly as I opened it. I

entered another dark and dingy chamber and stood before the OIT sphinx.

"You desire to verify your Okta?" she whispered. I nodded, and, in an effort to save time, preemptively gave him the answers to her 77 riddles. I offered her the baby goat I had in my backpack, and when she was finished with the sacrifice, she said, "The answers you seek lie on Duck Island." Performing the usual ritual of gratitude so the sphinx didn't maul me, I bowed and summoned the return-gondola.

Stepping into the cold once again, I ran towards St. Joseph's lake. Shivering, I waded through the lake until I found what I was looking for: a roll of parchment, scarcely bigger than my thumb.

I unrolled the scroll quickly—if I was efficient, maybe I could make it back to class before the lecture was over. In Arial font was written:

"Weary student, staff, or faculty member,

Your quest for two-factor authentication is nearly through.

Shortly, you will have what you need,

But there is one more that thing you must do.

Climb the highest building you can find,

Plant a flag for me when you reach the end.

Take your laptop to the highest peak,

And there, the code to you I shall send."

I crumpled the paper and tossed it on the ground, groaning. "Last time was way faster," I said to myself—my last verification I just had to poison a witch. I opened my laptop and did a quick Google search: "Tallest building on ND campus 2026." To the Basilica I went.

I reached the entrance to the Basilica and glanced up at the impressive structure. Steeling myself against the frigid South Bend winds, I strapped my laptop to my back and began my ascent. The cold stone of the walls made my hands shake as freezing wind and snow continued to whip my face. After what felt like an eternity, I paused and looked down at the scene below—ah! My foot slipped off of the ledge. I caught myself and regained balance. Sadly, I realized I was only halfway to the top. Fr. Brian, cheerfully poking out of the belltower, asperge-ed me with holy water to fortify me.

As I reached the Basilica's imposing spire, I heard a crowd

forming beneath me. Students, professors, and even IT staff began cheering me on. "You can do it!" one girl shouted. "You're so close! You'll be able to sign into Canvas so soon!" another cried. With tears welling in my eyes, I said a Hail Mary and climbed to the very top of the Basilica's steeple. I heard an eruption of cheers and applause as I reached into my bag and threw together a makeshift flag. Using the coat off my back, I cut out a square of fabric, wrote "OKTA" with the mud from my shoes, and fastened it to the steeple. The crowd shouted in support, and a single tear froze on my cheek. I could feel my phone buzz in my pocket with the authentication code.

Using my right arm to hug the steeple, I pulled my laptop out from my wartorn satchel. Balancing the computer on one knee, I opened the Okta login screen. I glanced at the clock on my laptop—dang, the climb had taken longer than I thought. I held my breath as I typed in the code. A spinning wheel appeared on my screen... loading, loading, loading...

"REQUEST TIMED OUT. PLEASE BEGIN TWO-FACTOR AUTHENTICATION AGAIN."

Haley Garecht is a senior, although her creative writing skills are at a fourth grade level. For suggestions about better-written stories, please email hgarecht@nd.edu.

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