



Rover Interviews Bishop Paprocki on Cardinal Cupich Scandal

Bishops condemn Chicago cardinal's honoring of pro-abortion senator

LUCY SPENCE
Editor-in-Chief

The Archdiocese of Chicago, led by Cardinal Blase Cupich, announced it would be giving a “Lifetime Achievement Award” to Senator Dick Durbin, D-Ill., a Catholic politician known for his staunch support of abortion rights.

In response to subsequent public corrections from multiple bishops, Card. Cupich publicly defended his decision to honor Sen. Durbin in a statement on September 22, arguing that the “consistent ethic of life” could not be “reduced to a single issue,” and that the award would be recognizing Sen. Durbin’s “defense of immigrants.”

The *Rover* interviewed Bishop Thomas Paprocki of the Diocese of Springfield, Illinois, who holds a Master’s in Business Administration from Notre Dame’s Mendoza School of Business and taught at the Law School as an adjunct professor for five years. Bp. Paprocki, as Sen. Durbin’s local bishop, was the first to publicly condemn the honoring of the senator and



called for Card. Cupich to reverse his decision.

“I was shocked to read [the announcement],” Bp. Paprocki told the *Rover*. The bishop first emailed Card. Cupich privately, but received a response indicating that the cardinal would not reverse the decision. “When he made it clear that they were going

Image by OSV News/Gina Christian
to give the award, then I felt I had to say something publicly,” Bp. Paprocki said.

Sen. Durbin has been denied communion in the Diocese of Springfield since 2004, Bp. Paprocki told the *Rover*. The senator’s local pastor at the time told him that his public pro-abortion stance prevented him

from receiving communion.

“This is a scandalous situation in two senses of that word,” Bp. Paprocki said. “In the more popular sense, people use the word ‘scandal’ to refer to something that is shocking. And I have used that word ‘shocking’ as well ... the news is shocking.”

“The more technical meaning of

the word scandal,” Bp. Paprocki added, “is when somebody is doing something wrong and it’s not corrected.”

“I think it’s scandalous, in that sense,” Bp. Paprocki said. “Here you have a Catholic politician who has a 100 percent pro-abortion rating from NARAL, which stands for the National Abortion Rights Action League ... and then he’s getting a Lifetime Achievement Award from a Catholic archdiocese. And so other Catholic politicians who are voting pro-abortion, they would look at that and say, ‘Well, you know, he’s been voting pro-abortion all these years, and he gets an award from the Church. So I guess it’s okay.’”

Sen. Durbin, although he began his political career in 1982 as a pro-life politician, switched his position shortly thereafter, becoming one of Congress’ most outspoken defenders of abortion. Susan B. Anthony Foundation Pro-Life America—a non-profit dedicated to protecting all unborn life—gave Sen. Durbin an “F” grade for his consistent pro-abortion votes in Congress.

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Parenthood, Professions, and Pressure

Rover polls female students on motherhood, career possibilities

HALEY GARECHT
Managing Editor

For female students in particular, considerations of future family loom large in preparations for life after graduation. The *Irish Rover* conducted a survey of 183 female students from Notre Dame, Saint Mary’s College, and Holy Cross College, gathering their perspectives on motherhood and careers.

Female students overwhelmingly expressed a desire to become mothers, with 78 percent saying they “definitely plan to have children in the future.” Most respondents plan to wait several years before having children, with 43 percent planning to wait between three and five years and 34 percent planning to delay

having children at least five years after graduation.

One possible explanation for this delay is career motivations—29 percent of respondents agreed with the statement, “I need to wait to have children until I have success in my career.” Similarly, 40 percent of students believed it would be easier for them to be successful if they did not have children. Forty-five percent of respondents concluded that they “feel pressure to pursue a career before family.”

Regarding possible timelines, one respondent stated, “I feel pressure to complete higher education (i.e., medical school) prior to starting a family.” Another added, “I feel like there is a strong pressure that getting married young and having children young is strange or irresponsible or extreme.”

One student expressed reservations about mothers being too young, saying, “[H]aving children before your frontal lobe is developed is wildly irresponsible.” Another student discussed pressure from her family to “focus on a career at the expense of the family and to focus on career building until at least [her] thirties.”

Despite these reservations, most female students expressed positive views towards the prospect of raising children, either as full-time mothers or working professionals. Ninety percent of respondents agreed that it is possible to have children and be successful in their careers, illustrating the general optimism of the survey’s results. One student commented, “While it may be ‘easier’ to pursue a career without also being a mother, it is

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Kimmel Cancellation Sparks Free Speech Debates

Students react to firings after Kirk assassination

KEVIN ANDREWS
Staff Writer

Charlie Kirk’s assassination on September 10 brought more than mourning from conservatives. Dominating the headlines during the next weeks, reactions to the political murder—which in some cases led to firings at both at the educational and corporate levels—have sparked fierce debate over the limits of free speech.

The comments surrounding Kirk’s death came to a head after TV show host Jimmy Kimmel’s monologue was deemed inappropriate, causing ABC executives and its parent company, Disney, to suspend Kimmel’s late-night show.

Kimmel’s comments faced backlash for his deliberate mischaracterization of Kirk’s killer, Tyler Robinson, as a MAGA Republican, when law enforcement sources had unanimously indicated that he held left-wing political opinions. Adding yet another layer of complexity, the Federal Communications Commission Chair Brendan Carr supported the move to suspend Kimmel.

After three days of backlash from Kimmel’s supporters, however, ABC announced that the talk show host would return on September 23. Disney said in a statement on September 22, “Last Wednesday, we made the decision to suspend production on the

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THE FINE PRINT

Founded in 2003, the *Irish Rover* is an independent, Catholic newspaper published fortnightly by students of the University of Notre Dame du Lac, and, as such, it receives no funding or official recognition from the University. Indeed, the ideas presented herein are not necessarily those of the University, although they probably should be.

The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement desires in its community: "a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity." To provide this forum, the *Rover* offers a distinctive kind of coverage that includes campus news, religion, politics, culture, history, 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.

"As the family goes, so goes the nation, and so goes the whole world in which we live." – Pope Saint John Paul II



Image edited by the Irish Rover

More Than "Just a Mom"

HALEY GARECHT
 Managing Editor



What does "success" mean to the University of Notre Dame?

For the College of Arts & Letters, it means focusing on a career and leaving family life by the wayside. On their "Alumni Outcomes" page, the college proudly declares, "Arts & Letters students are successful. Right away." Why? Because 97 percent of graduates "land full-time jobs, enroll in graduate school, enter service programs, join the military, or launch independent projects within six months of graduation."

Results for each major share similar lists. Possible pathways after graduation include full-time jobs, graduate schools, service programs, the military, and "other outcomes." Marriage and family life (nevermind the religious life) is also excluded here: "Other outcomes" are listed in fine print as internships, research, volunteering, or freelance work.

Nowhere is mentioned marriage, parenthood, or the choice to be a stay-at-home mom.

The university elevates careers as the paramount option for life after graduation, and in doing so, neglects the most important option of all: parenthood. As a result, many female students feel pressure to pursue professional occupations earlier at the expense of a commitment to motherhood. They are told they can "have it all," and should thus prioritize their professional aspirations before considering motherhood. Why be "just a mom" when you can be a mom and a consultant or lawyer or doctor or any one of a million possibilities?

My mom left a job at the White House to raise me and my siblings. When I was young,

I often criticized her decision in my mind. I didn't understand why she abandoned an influential career to be "just a mom." Influenced by a culture that promotes professional choices over motherhood, I dreamt of life as a strong, independent woman working to change the world. How could any woman confine herself to the home when there were so many opportunities to do exciting things in the worlds of law, politics, or business?

Even as I grew older, I continued to question my mother's path. While I appreciated the impact that she had on our family, I could not understand why she prioritized motherhood over abundant career opportunities. My mom was well-educated, smart, and a naturally gifted leader. Why would she not share her talents elsewhere and divide her time between a career and her children?

As my mom will tell anyone, she always desired both motherhood and a career. She got married at 25 and had her first child one year later while still working full-time. After several months, she realized that she needed to take a step back from work in order to properly raise and educate her children.

Earlier than many, my mother realized the truth that Notre Dame neglects: You can't have it all. To be successful in a career demands significant time and attention, and success in motherhood requires at least as much. Every woman should carefully consider what God is calling her to, whether it be family, single life, or religious life. But there can be no delusion about what the vocation to family life truly means.

The Catholic Church is clear: If you are a parent, your family takes precedence over your job. The family is the most fundamental and important unit in society, intimately connected to the existence of every individual. As Pope Saint John Paul II writes in *Laborem Exercens*, work must be shaped by the consideration of the family and oriented towards the formation of family life.

Motherhood is not merely a supplement to a career in shaping a fulfilling life. Rather, a career may supplement motherhood. Motherhood is a vocation, in the fullest sense of the word; it is a calling to something bigger than yourself. A career is a means to pursue this calling.

For fathers, this means providing for the material needs of their family while participating in the education of their children. For mothers, this means embracing their maternal nature and acting as their children's primary caregivers and educators. Both must always keep their family at the center of their actions while respecting their natural strengths as men and women.

Although the roles of men and women in families are different, they are equal in importance. In *Familiaris Consortio*, John Paul II states clearly, "The work of women in the home [should] be recognized and respected by all in its irreplaceable value. ... Furthermore, the mentality which honors women more for their work outside the home than for their work within the family must be overcome. This requires that men should truly esteem and love women with total respect for their personal dignity, and that society should create and develop conditions favoring work in the home."

The mentality that prizes career over motherhood must be overcome, not only in the working world, but in the university. College education is meant to form individuals, not merely employees—it is intended to shape future fathers and mothers, rather than simply preparing future bankers, doctors, or politicians. Even Notre Dame recognizes this in the university Mission Statement, which promises to develop its students in "mind, body, and spirit." Such education is equally, if not more valuable for those called to be stay-at-home moms as those with full-time jobs. Motherhood requires radical self-sacrifice, a strong work ethic, and critical thinking in ways that no job ever could.

Motherhood is the fulfillment of femininity. As summarized by Saint Teresa of Calcutta, "That special power of loving that belongs to a woman is seen most clearly when she becomes a mother." To say that education is less valuable for those called to motherhood is to devalue women at their core.

In neglecting to include motherhood in definitions of "success," Notre Dame does her female students a disservice. Students should be encouraged to consider motherhood as they look to life after graduation. At the very least, stay-at-home mothers should be recognized as part of the community of Notre Dame alumni.

None of us has infinite time. Every adult must make judgments about how to spend their life; every graduate must order their actions in pursuit of what is most important. If, as the Catechism states, the family is the "original cell of social life," it is obvious that the family is the highest good for those called to parenthood. If you are called to motherhood, you are therefore called to prioritize your role as a mother above all others. A commitment to motherhood should inform decisions in every facet of your life, from career choice to biological decisions about when to have children.

Neither men nor women can "have it all." The path to motherhood (and indeed fatherhood) is paved with sacrifices, hard work, and the radical gift of self to your children. Because of this, women who follow God's call to become mothers should be praised all the more. To be "just a mom" is more than to be "just a lawyer" or "just a doctor"—it is to bravely follow in the footsteps of Notre Dame, our mother, in sacrificing yourself for your family.

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. If you couldn't tell, she is a big fan of her mom. Please send any questions or comments to hgarecht@nd.edu.



Visiting Professor Speaks on Motherhood and Giving

Letting go of the future and giving a gift that grows

LILIAN LEWEN
Staff Writer

Catholic theology, Aristotelian philosophy, and modern literature met in the annual McMahon Aquinas lecture, delivered September 17 at Saint Mary's College. The talk, titled "Motherhood and the Meaning of Self-Gift: Reflections on *The Giving Tree*," was given by Angela McKay Knobel, Professor of Philosophy at the University of Dallas and Visiting Scholar at the de Nicola Center for Ethics and Culture.

Drawing on insights from Lewis Hyde's book *The Gift* and Shel Silverstein's *The Giving Tree*, Knobel examined the subject of what constitutes well-ordered maternal self-gift through the lens of her upcoming book about motherhood and virtue.

Though *The Giving Tree* is widely regarded as a children's classic, Knobel noted that many parents take issue with its portrayal of self-gift, which can appear suicidal and self-destructive. Knobel argued that advocates of either position ought to be asking themselves a different question, instead: What makes good giving—especially in the context

of motherhood—different from bad giving? Indeed, what is the nature of giving?

According to Knobel, critiques of *The Giving Tree* often fail to "accommodate the narrative shifts that occur in the story itself." In the first half of the story, the tree gives in such a manner that she can continue to do so. This changes in the second half, when the tree "progressively destroys [her] ability to give": her apples do not grow back, her limbs are cut off, and ultimately, she becomes a stump, unable to give to anyone.

Using Mother Teresa's ill health as an example, Knobel argued that self-diminishment need not necessarily be opposed to good giving. Indeed, even after Mother Teresa's passing, her legacy continues to be a gift, as does her sainthood. A gift ought to inspire gratitude in the recipient, the desire to give to another because you yourself have received a gift. A gift, Knobel said, "[ought] to grow in the giving."

Knobel explained that some gifts, such as the dedication of immigrant parents to their children or the sacrifice of kidney donors, inspire gratitude. Other

gifts do not. The reason some unstinting gifts do not inspire gratitude is that not all gifts are good, despite what some parents may believe.

Happiness, a gift many parents try to give their children, is an admirable gift. However, Knobel said that "many mothers, both real and fictional alike, approach securing their children's happiness as a matter of seeing to it that certain things happen in their child's life." But trying to foist happiness on another almost never works.

Rather, Knobel said one gives a gift like happiness "only by bearing witness to whatever it is one wants to give," even if the giver is not a perfect witness. Further, in order to give in such a way, the giver must be willing to let the gift develop over time and to put in the long effort required of giving. Thus, in order to be able to truly give, a mother must be willing to let go of control of her child's future and live a life that inspires her child to give as well.

Attendees were then given the opportunity to ask questions. Therese Cory, Director of the Maritain Center and John and

Jean Oesterle Associate Professor of Thomistic Studies, asked if Knobel saw a connection between St. Thomas Aquinas' remarks on teaching and the idea that, "when we're giving a gift, we're giving to someone who's fundamentally an agent," and has dignity as such.

Knobel said that such a connection was likely subconscious but still real. She added that her favorite passage in Aquinas' work is found in *De Veritate*, where "[Aquinas] talks about how you can't teach people. All the teacher can do is assist the movement of the students' own reason from premises to conclusion. A student has to do that work on their own or they don't learn."

Giving is much the same, at least in motherhood. A mother cannot force happiness on her child, all she can do is try to guide her child to happiness through her own example.

One student who attended the lecture told the *Rover*, "I think the idea of motherhood is especially prominent [at] a women's college. ... Reading books as women in society, we hear a lot about how do we give and not give too much? So, hearing that from the

perspective of a book we're all familiar with and a woman who also is working actively and as a mother is really beautiful."

Another student told the *Rover*, "I think [the lecture] brought a lot of perspective for me as a young woman about what my goals should be as a mother and as a person."

Lilian Lewen is a sophomore history and philosophy major from Indianapolis. If you'd like to hear her ramble on about Thomists or rant about Irish terriers and their troubled history with Notre Dame, email her at llewen01@saintmarys.edu.

New Women's Monument Unveiled at Main Circle

Notre Dame celebrates 50 years of undergraduate women

LUKE WOODYARD
Staff Writer

Students, faculty, and alumni gathered at the head of Notre Dame Avenue on September 19 for the blessing and unveiling of the newly-renovated Notre Dame Main Circle. The monument commemorates the 50th anniversary of the admission of women to the university. Announced in 2022, the project aimed to transform the space into a tribute to the contributions of women at Notre Dame.

The dedication ceremony, led by University President Father Robert A. Dowd, C.S.C., alongside Presidents Emeriti Father John I. Jenkins, C.S.C. and Father Edward "Monk" Malloy, C.S.C., opened with performances by the Magnificat Choir and local Irish folk band Kennedy's Kitchen. The event culminated in a blessing of the circle's artistic installations, which include a sculpture, bronze reliefs, and the university seal.

Despite sweltering heat, well over 100 attendees filled the circle as Fr. Dowd opened with a prayer of thanksgiving. He acknowledged key contributors like Ann Firth '81, Fr. Dowd's vice president and chief of staff, and Doug Marsh '82, university architect and former vice president for facilities, design, and operations. In his remarks, Fr. Dowd emphasized



Image by Irish Rover

the circle's role as a "welcoming front door" to the university, aligning with founder Father Edward Sorin's vision. The design preserves a clear view from Angela Boulevard to the Main Building's golden dome.

Fr. Jenkins, who was a Notre Dame student when women were first admitted in 1972, spoke on the transformative impact of women on campus. "I was an immediate beneficiary of the diversity of perspective that enriched this institution immensely," he said. Drawing parallels to the quiet strength of Mary in Luke's Gospel, Fr. Jenkins highlighted how Notre

Dame women embody a call to use their God-given talents, quoting Scripture, "For the Mighty One has done great things for me—holy is His name."

In the middle of the circle stands a statue titled *Our Lady of the University*, crafted by Father Anthony J. Lauck, C.S.C., a former sculptor and arts faculty member. Relocated to align with the Sacred Heart of Jesus and Father Sorin statues near the Golden Dome, the statue now anchors the circle's design. Doug Marsh, a planning committee member, told the *Rover* that this alignment draws

the eye to the dome while allowing students to appreciate the statue's details from the surrounding seating wall.

The circle's redesign, led by alumni architects Melissa DelVecchio '94 and Tony McConnell '06, features Indiana limestone gates and seasonal shrubbery beds. The design is intended to release a calming fragrance, enhancing the sensory experience, as DelVecchio revealed in an interview with NDWorks. On the south side, bronze reliefs by sculptor Gail Folwell, known for her work on Duncan Student Center's door handles,

draw inspiration from historic Notre Dame women in the university archives. The reliefs are inscribed with a quote from St. Catherine of Siena: "For God's true servants, every place is their place, every time is their time."

At the circle's center, an inlaid university seal is encircled by the inscription, "Celebrating the 50th anniversary of the admission of undergraduate women, 1972–2022. Honoring all women who have studied at Notre Dame."

Following the blessing, attendees explored the circle, admiring its craftsmanship and symbolism. Sonia Lumley, Vice President of Student Government, who read prayer intentions during the ceremony, told the *Rover*, "It was an honor to be part of this ceremony, and it's good to see so many other ND women celebrating." The renovated circle reaffirms Notre Dame's commitment to fostering and celebrating its female graduates.

Luke Woodyard is a sophomore studying economics, theology and constitutional studies. Unfortunately, the circle's construction outside his room in Alumni Hall led to many rude awakenings. To protest future construction, you can reach him at lwoodyar@nd.edu.



Medieval Institute Hosts *Theatrica Gladiatoria* Tailgate

Tradition at Notre Dame takes a new spin

JOSEPH DiFRANCO
Staff Writer

The usual aspects of a Notre Dame tailgate were all present at the Medieval Institute's gameday festivities on September 20—food, drinks, fans, and sword fighting.

The Medieval Institute hosted a tailgate before the Purdue home game that offered students and fans a glimpse into the Middle Ages. In addition to food and drinks, the event featured Medieval combat by the *Theatrica Gladiatoria*, whom the institute hosted for the fourth consecutive year. The tailgate allowed attendees to learn about different types of swords, attacks, and methods of fighting.

Notre Dame's Medieval Institute was established in 1946 by then-Dean of the Graduate School Father Philip S. Moore, C.S.C., who sought to "provide a locus for the activities of campus scholars interested in the study of the Middle Ages." The largest center of its kind at an American university, the institute's graduate and undergraduate programs incorporate the studies of literature, religion, theology, language, Christian history, and other subjects.



Image by Matt Cashore

Beyond the classroom, the Medieval Institute hosts activities and lectures that bring the Middle Ages to the broader Notre Dame community. *Theatrica Gladiatoria*, founded in 2020, is a stage combat company located in Ypsilanti, Michigan. The group provides instruction in combat fighting and choreography, with a specialization in sword fighting.

Theological studies graduate

student Alexander Catanio expressed his love for the Medieval Institute to the *Rover*, saying, "I think the Middle Ages are an extremely valuable and sometimes overlooked era of history. The Medieval Institute allows for a space of interdisciplinary study that brings together different departments, allowing students to take classes across the board and get a more cohesive picture

of the Middle Ages."

A *Theatrica Gladiatoria* representative, Joe Wright specializes in sword combat and is a certified director in the American Fight Society, as well as a certified fight instructor in the Fight Directors of Canada. Explaining his job for the afternoon, Joe told the *Rover*, "We're going to be going through various types of plays from historical manuscripts,

demonstrating them live without armor and without protective equipment, utilizing stage techniques to show how the actual historical technique would work."

Undergraduate and graduate students, professors, relatives, children, and even Boilermakers attended the tailgate. When asked about what he was most excited to see in the performance, Notre Dame fan Steve Clark enthusiastically responded, "Maybe a lost limb or two!"

The Medieval Institute's next gameday tailgate is scheduled on October 18 before Notre Dame plays North Carolina State. Details for this event and more can be found on the Medieval Institute's website.

Joseph DiFranco is a freshman studying business management and liberal arts. While still adjusting to the dining hall food and dorm party music, he enjoys cooking and listening to classic rock. You can reach him at jdifranco1@hcc-nd.edu.

Students React to South Dining Hall Renovations

Temporary redesign draws praise, frustration

BETHIE BENZ
Staff Writer

This year, returning students were greeted by a temporary new setup at South Dining Hall (SDH) after ground broke on the two-year remodeling effort in the summer of 2025. According to information on the website for university facilities, the finalized construction plan will incorporate an updated food preparation and service area, while maintaining the historical character of the nearly 100-year-old structure.

In the meantime, these renovations have significantly decreased the functionality of the dining hall, requiring Campus Dining Staff to be innovative with methods of preparation and service.

Luigi Albergantini, Executive Director of Campus Dining, expressed his optimism to the *Rover* about the effects of the dining hall renovation, saying, "Our goal is to modernize the facility, improve efficiency, and create spaces that reflect the way students gather, build community, and enjoy meals together."

Gregory Larson, Chief Executive Chef of Notre Dame Dining, similarly stressed the importance of increasing speed and quality of service in the dining hall, listing to "create a better flow for guests" as a primary motivation for the remodeling efforts. "Previously at peak times, the line cueing



Image by NDWorks

and crowded service points made it difficult to navigate for our guests and the service team," he remarked.

Student reactions to the construction effort remain mixed.

Luke Buonerba, a sophomore in Old College, expressed his excitement about the changes, telling the *Rover*, "The serving area ... seemed a bit outdated." He continued, "I am happy they are keeping the actual dining rooms the same."

Caleb Delorenzo, a sophomore in Baumer Hall, vented his frustration with the dining hall's inefficiency, saying, "It's a mess. ... The food needs to be labelled more clearly."

Many students expressed that the recent renovations have caused them to frequent the other dining hall on campus, according to a recent survey conducted by the *Rover*. Welsh Family Hall sophomore Ava Hall reported, "There are many fewer options available than at North." North Dining Hall has experienced noticeable increases in traffic which has elongated lines and wait times.

Freshman Aly Rothfus echoed many students' opinions on lengthened wait times at North Dining Hall in the survey, saying, "I had to wait 40 minutes to get dinner at NDH. Enough said."

Larson praised the adjustments

made at North Dining Hall. "I cannot speak more highly about the leadership of North and teamwork between North and South." He emphasized the team's goal to make this period of transition "a success, not something 'we got through.'" He added that providing constructive feedback to the dining staff has been beneficial.

Antonina Cusumano, a sophomore in Ryan Hall, also affirmed the team at North which has continued to provide "food similar to as it has done in the past ... and maintained their dietary accommodations" that are important to a friend of hers who has a gluten intolerance.

Cusumano also expressed concern over the timeline of the renovations and found it "unfortunate that it won't be done for another whole year after this." The completion of the project at South Dining Hall is currently scheduled for the fall of 2027.

Acknowledging the grievances of many students, Albergantini said, "Naturally, a project of this scale brings challenges."

Albergantini nevertheless praised the work being done to keep SDH's high standard of quality despite the renovations. "Our team at South has shown remarkable creativity in ensuring continuity of service, even under constrained conditions. ... Ultimately, our staff take pride in being part of a project that is not only about bricks and mortar, but about strengthening the sense of community that dining at Notre Dame has always represented."

Bethie Benz is a sophomore studying theology on the premed track. She can be reached at ebenz@nd.edu.



Notre Dame Investigates Former Zahm Rector for Sexual Misconduct

Board of Trustees convenes special committee

HALEY GARECHT
Managing Editor

In a letter published on September 24, the University of Notre Dame Board of Trustees announced that they are investigating allegations of sexual misconduct by Father Thomas King, C.S.C., former rector of Zahm Hall.

The letter, co-signed by university President Rev. Robert Dowd, C.S.C. and John Veihmeyer, Chair of the Notre Dame Board of Trustees, shared “allegations that Fr. Thomas King, C.S.C., engaged in sexual misconduct while rector of Zahm Hall.” In response, the Board of Trustees “has convened a special committee to oversee an external investigation of the allegations and the University’s handling of any past complaints regarding Fr. King.”

The investigation will be led by Helen Cantwell, who has “deep experience in conducting sensitive investigations involving allegations of sexual misconduct and sexual harassment, dating back to her service as a prosecutor in the Manhattan DA’s Sex Crimes Unit,” according to the Debevoise & Plimpton website. The Board’s letter notes that Cantwell “has not previously advised the University” and asks any victims or those with information regarding the allegations to contact NotreDameReview@debevoise.com. Along with publication, the letter was sent directly to alumni who resided in Zahm Hall during the alleged periods of misconduct.

Zahm’s legacy as a residence hall is complex. Established in 1937, the hall was officially closed in 2021, with university

officials citing “several years of unsuccessful intervention to alter a troubling culture,” including vandalism, disrespect for university officials, and issues with COVID-19 protocol compliance. Following the hall’s closure, the building has been used as a “swing-dormitory” for students whose halls are under renovation.

Isaac Biese ’25, a resident of Zahm Hall before its closure, reflected on his experiences in Zahm to the *Rover*, saying, “I had no reservations about the dorm getting closed.” Biese cited one occurrence where other Zahm residents broke through his room door with a golf club in the early hours of the morning, which happened “somewhat frequently” in the hall. “As for the closure of Zahm in 2021,” Biese said, “I’ll say this: better late than never.”

Fr. King served as rector of Zahm Hall from 1980 through 1997. Originally from Illinois, King worked at both Notre Dame and Holy Cross College before taking a position at St. Mark’s Catholic Church in Niles, Michigan. In 2019, King celebrated his fiftieth anniversary of ordination alongside many other Holy Cross priests.

While the university has not named specific allegations against King, some have surfaced online, in a discussion board for the Survivors Network of those Abused by Priests (SNAP). Several users allege that Fr. King sexually abused them while they were students in his classes or residents of Zahm.

Fr. Dowd and the Board expressed hope that the external investigation “will provide those who may have been affected with

the opportunity to be heard,” sharing that they are “saddened that there are members of our community who may have suffered abuse while here and may not have received the support, care, and love they deserve.” The press release of the joint letter adds, “The key findings of the investigation will be shared with the University community.”

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. She is originally from Philadelphia and now lives off-campus. Please direct any questions, comments, or concerns to hgarecht@nd.edu.

“Evangelize the Digital Continent”: McGrath Producer on Catholicism and Technology

Noah Bradon speaks to the Rover on incarnational media, conversion story

ELIZABETH MITCHELL
Religion Editor

Noah Bradon serves as the Director of Communications and the Executive Media Producer at the McGrath Institute for Church Life. In addition to leadership and strategy, his work focuses on building narrative ecosystems and directing storytelling initiatives that bridge the Academy and the Church.

What advice would you give to students on campus who want to bridge incarnational theology with the media and cultivate a sense of sacramental wonder on campus?

I would first encourage them to lean on the theological and catechetical foundation that they already know and trust. But then I would want them to know that the modern effort of evangelizing the digital continent is largely a work of building bridges, extending outward from digital encounters to the Incarnation. And this doesn’t always have to be highbrow, but can even be as simple as using social media to invite someone to Mass.

On a bigger level, it’s important to think about how the content you make contributes to people’s orientation to reality. A real danger in the digital world is divorcing communication from communion and active relationship, which is something that we as Catholics simply cannot do. This does not mean that the digital world can’t play a role, or that we should completely avoid social media, but rather that we should use it to be Christ to the other. This harkens back to something Pope Francis



Image by McGrath Institute for Church Life

wrote, where he encouraged us to view the Good Samaritan as a model for our own engagements online. I think that there’s a really powerful example in there, because as Catholics who are engaging in the digital continent, in many senses, we are strangers in a foreign land.

I also think it’s important to consider technology not just as a set of tools, but rather as a new environment in which we interact with digital communications as sacramental opportunities. We don’t want people to stay in the digital world, but rather, we’re devising all of our digital content in a way that invites, gestures, and reorients toward incarnational encounters.

Pope Benedict has made it abundantly clear that we are called to evangelize the digital continent,

but while also being aware of its dangers. Not unlike the missionaries of old, who had to venture out to this great unknown and encounter their surroundings on the fly, we’re still measuring the full scope of technology’s impact on our children, like the influence of social media on our kids and the incoming impact of AI. But disengagement isn’t an option, and the Church has made that abundantly clear. The only way I think that we can do that successfully is by maintaining a proper orientation—bridging, applying, and integrating our use of technology with incarnational theology.

Could you speak about your specific mission with storytelling for McGrath, and how you see that work serving the broader Church?

As I mentioned earlier, I’m a convert to Catholicism, which was in no small part due to beauty. Of all the transcendentals, beauty was what first attracted me to the Church—whether it was architectural beauty, musical beauty, literary beauty, or even the artistic and cultural legacy of the Church in all its forms. These things communicated truth to me at a time when I otherwise would not have accepted it. Really there was something so powerful about this “vehicle gratuitous,” as Bishop Barron is so fond of referring to it, that I couldn’t help but be drawn in. It was only after I had been drawn in by the beauty, and then convinced by the goodness of the people, that I was actually convicted by Catholicism’s truth claims.

These things continue to drive both my work here at Notre Dame, and also my work more broadly post-conversion. In my past life I ran my own agency producing content for all of the corporate giants and major nonprofits, but these were missions that I didn’t personally care about. I was a “media mercenary” or “producer for hire” of sorts, where I would ask companies to tell me their mission, and I’d share it in a winsome way. Yet later on, I knew that I wanted to find ways to leverage my professional expertise in service of the Church. The natural culmination of this effort led me to McGrath specifically, and more broadly, to Notre Dame.

One of the things that I was reminded of when you were talking was John Paul II’s Letter to Artists, where he speaks about the artist looking out at the world, and capturing some of

the creative gaze that God must have felt at the dawn of creation. Have you ever experienced a similar moment to the one JP II is describing in your own career?

Absolutely. I recently returned from a pilgrimage to Krakow, Auschwitz, and Birkenau with our Science and Religion Initiative here at the McGrath Institute, where I went to direct both a donor-facing recap video and a documentary about the problem of evil at the intersection of faith and science.

One of the reasons that I believe I was approached about this project was because I shared with Heather, my colleague here, that the first visible “domino” to follow my own conversion story was actually a cosmology class at Notre Dame as a freshman. [The professor] cleared up some big misconceptions that I had about science and its relationship with religion. The fact that the Big Bang theory was something that actually originated from a Catholic priest astounded me, especially as I was taught growing up that evolution was largely an atheistic theory. Not only did I realize I was wrong, but more importantly, I was presented with a view of reality that was open to the possibility of harmonizing faith and reason in such a profound way. This is when I first started to think that maybe religion was something worth taking seriously.

In what ways have you tangibly seen your relationship with Christ transform the work that you do?

What I hope to do through my work here at Notre Dame, and

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Bradon Interview

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specifically through my work at the McGrath Institute, is to occupy a bridge role between the Academy and the Church. I have the interesting luxury of comparison as someone who came here as an undergrad student, who was not religiously affiliated, and then returned to get my master's in theology here after becoming Catholic.

Immediately after my conversion,

I started to revisit various aspects of my life. That started with personal development, obviously, but it quickly turned to my professional life and trying to redeem a lot of the acumen that I developed over the years to serve the Church. During my graduate studies here in the theology department, I had the good fortune of studying under several of my now colleagues, including John Cavadini, Brett Robinson, Tim O'Malley, Lenny DeLorenzo, and Chris Baglow.

During that program, and especially under the mentorship of Brett in the media ecology space and Tim in the sacramental theology space, I started to work on articulating what I call an "incarnational theology of communication for the digital age." A lot of the projects that I've been mentioning are directly coming from that synthesization effort, and also a concerted effort to redeem and help others to reclaim the use of digital media.

How has your work specifically

contributed to Notre Dame's Catholic identity?

Here I might mention the Sacred Spaces Project, which is an interactive, media-enhanced campus pilgrimage developed to showcase the sacred spaces that line Notre Dame storied grounds, while igniting a sense of sacramental wonder. Inspired by a desire to elevate the institute's existing campus pilgrimage booklet, the project serves as both a reminder and an invitation to the Notre Dame community:

remember our beloved university's identity, ground yourself in the sacred, become pilgrims of hope.

Elizabeth Mitchell is a junior majoring in the Program of Liberal Studies and theology. She also is fascinated by beautiful things, especially of the literary kind. To send your favorite recommendations her way, email her at emitche8@nd.edu.

Bishop Andrew Cozzens Shares a Message of Radical Hope

Minnesota bishop speaks on living hope humbly and magnanimously

MATTHEW MROSLA
Staff Writer

As the Catholic Church celebrates the Jubilee Year of Hope, Bishop Andrew Cozzens of the diocese of Crookston, Minnesota visited Notre Dame on September 24 to speak on the importance of radical hope in the midst of suffering.

Bp. Cozzens, formerly the auxiliary bishop for the Archdiocese of Saint Paul and Minneapolis, is a graduate of Benedictine College and holds multiple degrees from the Pontifical University of Saint Thomas Aquinas in Rome, Italy.

Bp. Cozzens opened by identifying a "crisis of hope," highlighting the cultural descent into depression and isolation and citing statistics on rising rates of mental illness and suicide among the youth.

"How do we have hope in the midst of stunning, shocking evil?" he pressed, referring to the recent shooting at Annunciation Church and the assassinations of Melissa Hortman and Charlie Kirk.

The only response to such evil and suffering, Bp. Cozzens argued, is radical hope. Explaining that the word "radical" derives from the Latin word *radix*, meaning "root," Bp. Cozzens said, "To be rooted in something deeply is required to be able to grow strong and tall."

He stated, "This is actually what hope wants to do: allow us to be deeply rooted in Christ. ... Sometimes there are not what we would call rational reasons for hope or facts for hope. ... It's rooted in something deeper, something spiritual, beyond what



Image by Irish Rover

can be seen."

"Hope is very different from natural optimism," Bp. Cozzens stressed, noting that optimism places unrealistic expectations on a fallen world. Instead, Bp. Cozzens encouraged the audience to look to a kind of hope that does not deny suffering, but points to the greater reality of the Cross.

"We have hope because of the Cross of Jesus Christ," said Bp. Cozzens. "The power of the Cross is this: There is nothing so evil that it cannot be taken up by God and turned into a good. St. Paul expresses it this way, 'We know that all things work together for

good for those who love God, who are called according to His purpose.'"

Bp. Cozzens referenced the definition of hope given by the Thomistic philosopher, Josef Pieper: "Hope means both humility and magnanimity." Defining humility as recognition of our weakness and hopelessness without Christ, Bp. Cozzens also described magnanimity as greatness of soul, based on our dignity as persons. "I'm called to greatness," he said, "Why? Because God found me worthy to die for. Because God, when He looks at me, doesn't see my sins, He sees

my dignity. He sees the son or the daughter whom He created."

When asked how Notre Dame students can practice hope in their daily lives, Bp. Cozzens replied, "I think the most practical thing they can do is go to confession. ... It's a very practical way to encounter the reason for our hope, which is Jesus' mercy and goodness." He later said, "Confession is a sacrament of hope. Confession combines these two virtues, humility and magnanimity. It forces me to face my sin."

Several Notre Dame students appreciated Bishop Cozzens' message of radical hope.

Therese Brungardt, a first-year Master of Divinity student who attended the talk, told the *Rover*, "I wanted to come to this talk because, in this jubilee year of hope, cultivating the virtue is something I've been pondering, especially in our culture of loneliness and despair."

Joshua Velasquez, a senior in Siegfried studying theology, reflected, "The theme of humility and magnanimity both being necessary for hope was the most striking idea, just because there's such a tension between them, it seems, but they're also two sides of the same coin."

When asked how she intends to practice radical hope after hearing this talk, Bridget Healy, a junior—and Bishop Cozzens' niece—told the *Rover*, "I'd say the first thing I need to do is go to confession, that was one of the first practicals that he said. Additionally, I think that as a Notre Dame student, I can kinda get stressed out a lot, so definitely more bringing my worries to Jesus in prayer."

Matthew Mroska is a sophomore from Champlin, Minnesota, majoring in philosophy, theology, and the Program of Liberal Studies. When he's not travelling the country pretending to be a lawyer, you can find him not doing his homework in the PLS lounge. Recommend other good spots to socialize instead of studying at mmroska@nd.edu.

Bishop Paprocki

continued from front

"Abortion is a fundamental human right," he wrote on Twitter in 2023. Sen. Durbin called the 1973 Supreme Court Case *Roe v. Wade*, which legalized abortion in the United States, a "giant step forward in gender equity" and has consistently voted against protecting newborn babies who survive botched abortions.

Since Bp. Paprocki's public condemnation of Card. Cupich's decision to award Sen. Durbin, 10 bishops have followed suit, demanding that the award be revoked. Other prominent

Church leaders and organizations, such as Catholic podcaster Lila Rose and Students for Life, have also denounced the award and called for its retraction.

Card. Cupich's decision comes at a time of heightened awareness of the political divide in America. In response to the concern that the bishops' critique of Card. Cupich would breed discord, Bp. Paprocki stressed that the unity of the Church rests on pastoral obedience to doctrine and Church teaching, rather than an absence of fraternal correction.

"Unity is not necessarily a question of keeping silence when something is wrong," Bp.

Paprocki noted.

"We have a policy that the United States Conference of Catholic Bishops adopted back in 2004 and a statement called 'Catholics in Political Life,' and it says very clearly ... that the Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles," Bp. Paprocki continued. "They should not be given awards, honors, or platforms which would suggest support for their actions. ... [T]hat's very clear."

Bp. Paprocki stressed that his pastoral duty as a bishop

demanding the response he gave. "I think we should not remain silent. I believe that we have an obligation to say something. There's a maxim in law that silence is consent, and so if there's something wrong that's going on ... we have an obligation to speak out. If unity has been broken, it's not been broken by speaking out. The unity has been broken by somebody who acted contrary to the policies of the Conference of Bishops and the teachings of the Catholic Church."

The award for Sen. Durbin is set to be given on November 3, at the "Keep Hope Alive" benefit function held by the

archdiocese's Office of Human Dignity and Solidarity. To send a message to Card. Cupich voicing your concerns, find the link on CatholicVote's website.

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



Kimmel *continued from front*

show to avoid further inflaming a tense situation at an emotional moment for our country. It is a decision we made because we felt some of the comments were ill-timed and thus insensitive.”

Kimmel’s comments and the surrounding controversy have turned the focus away from the loss of Kirk and towards the role of agencies and companies in regulating content. A number of Hollywood elites have begun signing petitions refuting supposed “government coercion” leading to Kimmel’s suspension, per NBC.

Similar to national attitudes, reactions to Kimmel’s controversy have been mixed across campus. Sophomore student-athlete

Kellan Klostermann supported ABC’s initial decision, telling the *Rover*, “A company should have the right to pull Kimmel’s show. Controversial comments coupled with low ratings and a fragile political climate aren’t exactly a recipe for success.”

Echoing these sentiments, Keough sophomore Jack Ring told the *Rover*, “The fact of the matter is that Kimmel’s canceling and subsequent reinstatement is not a matter of free speech at all. The entire saga is the product of a profit-driven corporation seeking to cover their own rear ends. ‘Free speech’ is not a consideration in polite society. If a mourning public does not feel inclined to entertain the poor taste of Mr. Kimmel, that is their right. Similarly, (in California at least) it is ABC’s right to respond to

the public by covering their own bottom line.”

“Any attempts from Kimmel supporters to make this story about anything other than a valid termination and reinstatement are, at best, ignorant and, more likely, dishonest,” Ring concluded.

Political science Ph.D. student Gabrielle Grow took a different stance, telling the *Rover*, “While I don’t think anyone has the right to air whatever offensive content they want on television, in my view, Jimmy Kimmel’s comments about Charlie Kirk’s death did not rise to that standard. Most of the comments in question weren’t even about Kirk; they were about President Trump’s reaction to his death.”

“While the White House may have found the comments upsetting,” Grow continued,

“First, the Communications Act of 1934 explicitly precludes the FCC from censoring viewpoints, and second, it is beneath the office of the President to levy grievances against comedians. It’s certainly admirable to want respect for the dead, but in this political climate, I’m afraid that’s not the precedent that was just set.”

Another political science Ph.D. student, Hadar Hazony, remarked, “It seems Mr. Kimmel has failed to internalize a basic norm of civil society; namely, we do not offend the members of our polity when they are mourning. Or, to the degree that we do so accidentally, we apologize for it. I certainly understand why some brands may want to distance themselves from such callous behavior.”

Hazony concluded: “Particularly,

broadcasting companies, whose place in the public eye directly ties their reputation to their income, may not want to be associated with the perception of callousness to widows and orphans.”

With national attention still fixed on Charlie Kirk’s assassination and with Kimmel back behind the desk, students at Notre Dame continue to grapple with how the campus—and the country—should navigate an era where free speech, corporate interests, and political violence increasingly collide.

Kevin Andrews is a junior in Keough Hall majoring in political science and economics. He can be reached at kandrew6@nd.edu.

Bishop Rhoades, Notre Dame Professor Named to Religious Liberty Commission

Commission to advise White House on religious freedom, executive actions

RAYMOND WEBBER
Staff Writer

Bishop Kevin Rhoades of the Fort Wayne-South Bend Diocese and Gerard Bradley, Professor Emeritus of Law at Notre Dame, were named advisors to the White House’s Religious Liberty Commission on May 16, 2025. Bp. Rhoades is one of eleven on the Advisory Board of Religious Leaders, and Bradley is one of six on the Advisory Board of Legal Experts. President Donald Trump signed an executive order on May 1, establishing the commission under the Department of Justice as part of his ongoing directives with the White House Faith Office.

According to the official website of the White House, “The Commission is tasked with producing a comprehensive report on the foundations of religious liberty in America, strategies to increase awareness of and celebrate America’s peaceful religious pluralism, current threats to religious liberty, and strategies to preserve and enhance protections for future generations.”

Bp. Rhoades has served as the Bishop of Fort Wayne-South Bend, which includes Notre Dame, since 2009. He is also an active member of the U.S. Conference of Catholic Bishops and has chaired its committees on doctrine and family life.

Bp. Rhoades has had significant involvement in Notre Dame’s campus community. In 2016, when the university honored then-Vice President Joe Biden with its Laetare Medal honor, Rhoades notably criticized the decision to honor a “a ‘pro-choice’ Catholic who also has supported the redefinition of marriage.”

In 2023, he publicly condemned the “Reproductive Rights” lecture series that was organized by Notre Dame’s Gender Studies Program, criticizing their promotion of homosexuality



Image by Wikimedia Commons and Notre Dame Law

and transgenderism on campus. Finally, last year, Rhoades spoke out against Saint Mary’s College’s proposed plan to admit biological males into the university.

In response to being named to the advisory board of the commission, Bp. Rhoades issued a statement on his Facebook page, writing, “As chairman of the U.S. Conference of Catholic Bishops’ Committee on Religious Liberty, I’ve been invited to serve, alongside others, on the advisory board of the newly established Religious Liberty Commission. This commission will offer guidance to the White House’s Faith Office and the Domestic Policy Council. Please keep this important work in your prayers.”

Along with Bp. Rhoades, there are three other Catholics on the Advisory Board of Religious Leaders, including Bishop Salvatore Cordileone of San Francisco and Bishop Thomas Paprocki of Springfield, Illinois.

For his part, Gerard Bradley has been involved in Notre Dame’s Law School since 1992

where he taught Legal Ethics and Constitutional Law until he became Professor Emeritus in 2024. According to the website of Notre Dame’s Law School, Bradley was a fellow at the Hoover Institution of Stanford University, and a senior fellow of the Witherspoon Institute at Princeton. He was also the president of the Fellowship of Catholic Scholars for several years and previously served as a faculty advisor for the *Rover*. Last year, the law school held a conference honoring Bradley following his retirement that featured many events discussing religious liberty in America and the role of Catholicism in American politics.

Bradley, in his address concerning his involvement with the commission, also commented on the characteristics of the First Amendment and the notion of “separation of church and state” in the context of the intentions of our Founding Fathers. Particularly, he wrote, “Unlike most free societies after theirs, our founders did not secure religious

liberty by erecting what Richard John Neuhaus dubbed the ‘naked public square,’ a secularized space from which religion is banished. The idea here is *political prosperity without religion* [sic].”

Bradley’s colleague, Notre Dame Professor of Political Science Daniel Philpott, shared his reaction to Bradley’s appointment with the *Rover*, stating, “I can think of few better colleagues to be advising the U.S. government on the rightful role of religious liberty in our law and our politics than Gerry Bradley. He is an ardent defender of religious liberty but also one of the most insightful scholars of the best defense of religious liberty, philosophically and constitutionally. He understands that secular jurisprudence has threatened religious liberty in the past seven decades or so and that this secularism is not at all neutral, but he also crafts a basis for religious liberty in shared principles that conform to right reason and are fair to all.”

Notre Dame students generally

reacted positively to news of the appointments of Bp. Rhoades and Bradley to the commission. One male student from Morissey Hall told the *Rover*, “It’s good that someone of the religious order is being appointed to an office of political influence. Many people across the country have this idea of trying to completely separate church and state, but I feel like those invariably have to be reconciled in some way if we want to improve the world around us.”

On the other hand, a female student residing in Cavanaugh Hall, expressed contrasting sentiments on the commission, stating, “I think [the commission] is great for the First Amendment. We need the church and state separated, but we also need government institutions to make sure that both religious and non-religious practices are not favored over another and we need programs that make sure everyone’s voices are heard.”

Some expressed excitement more specifically at the prospect of Notre Dame being represented at such a high level of government. A junior from Cavanaugh Hall told the *Rover*, “I think the Bishop’s involvement with the commission can bring national awareness to our Catholic student-body and Notre Dame’s academic values. I think the government is impacting how schooling is performed for those growing-up now and that can direct many people to come here”

Raymond Webber is a sophomore philosophy major. His favorite hobby is using Saint Thomas Aquinas to defeat Protestants in religious debates. Contact him at rwebber2@nd.edu.



Governors Discuss Polarization at Notre Dame Forum

Grisham and Cox address bipartisanship, finding hope in divided times

DAVID MURPHY
Staff Writer

The Notre Dame Democracy Initiative hosted Governors Michelle Lujan Grisham and Spencer Cox for a fireside chat on September 19 in the DeBartolo Performing Arts Center, moderated by University President Father Robert Dowd, C.S.C.

Grisham, a Democrat, has served as New Mexico's governor since 2019, while Cox, a Republican, took office as Utah's governor in 2021. The talk, titled "Pragmatism Over Polarization," focused on how Western state pragmatism can serve as a model for the country to overcome toxic polarization. The event occurred in the wake of Charlie Kirk's September 10 assassination, noted by Fr. Dowd, who praised his guests as "bridge builders" as he and the two governors began their conversation.

"We are all horrified [by] recent violence, some of it political in nature," Fr. Dowd said. "Of course, we can't help but think about the assassination of Charlie Kirk. ... We also can't help but think about the murders in Minnesota of state legislators ... and of course, last year, the assassination attempt on President Trump. We've got to

lower the temperature and we've got to get to a better place."

Fr. Dowd then asked the pair about their path to politics. Grisham cited healthcare and senior citizen advocacy as particularly important motivations, discussing how her role in running the state's Aging and Long-Term Services Department helped launch her career into Congress and eventually the governorship. She recalled criticism from the party for her decision to remain as director of the department for Republican Governor Gary Johnson, which she explained to Fr. Dowd in detail.

"When I did that, many of my Democratic colleagues were mad at me because I wouldn't, in protest, separate myself from that administration," Grisham said. "And that's the most important [administration], because I have to learn how to communicate my priorities in a different way and connect to different policymakers."

In his response to Fr. Dowd, Cox drew on his small-town roots, having served as mayor and later state representative before rising to lieutenant governor. Now serving as Utah's 18th governor, he also holds the role of Honorary Chair at Disagree Better, a national initiative dedicated to reducing political

polarization. Cox highlighted the group's collaboration with de-polarization labs across the country, noting their research shows that conversations like these are vital for bridging divides and reducing "thoughts of violence toward the other party."

Cox argued that bridging partisan divides does not just mean being "nice to each other," explaining that Americans are supposed to disagree and that such disagreement is foundational to the country. Instead of avoiding debate, Cox emphasized the importance of "healthy tribes" and getting to know people in ways that aren't explicitly political before engaging with them.

As Cox put it, "It's really hard to hate up close."

The conversation shifted to the ongoing redistricting battle between Democratic and Republican governors across the country. Grisham described herself as "worried" about the gerrymandering taking place, believing that the current "tit-for-tat environment" made her state feel "really pushed into a corner." She added that such an environment was not what the Founding Fathers would have wanted, claiming they would've liked to see "more closely aligned candidates" and closer votes.

Cox generally agreed with Grisham's sentiments, stating

plainly his dislike of the redistricting process. He did, however, feel that gerrymandering was not "as big an issue," arguing that even independent commissions can be biased. He noted that similar amounts of polarization exist in non-gerrymandered bodies, such as the Senate and the governorship.

For Cox, the governor system is particularly special, with American federalism taming the "end-all-be-all" mentality that exists for the Presidency and Congress. He felt that Americans have "forgotten about [this concept] ... which has led to the situation we are in now." Yet despite America's increasing polarization, Cox said he found hope in his knowledge of history.

"I'm a student of the past, and I know we've had dark days in this country ... and yet, in every one of those dark circumstances ... we found our better angels," Cox said. "This experiment we embarked on 250 years ago is not over. ... At every turn of this great nation, when it got dark, we found the light, we found our way through it, and I believe we can do it again."

Cox's optimistic outlook was reflected by RJ Carney, a sophomore from Siegfried Hall. He called the talk "really inspiring," describing the pair as "confident and patriotic people

who cared a lot about helping their constituents." He added, "they seemed to like each other and enjoyed being around each other, which [Carney] thought was important for people from different political parties." Knott sophomore Kerry Jiang agreed with Carney, telling the *Rover* that the conversation showed that "despite political differences, leaders can still find common ground."

"It demonstrates a commitment to collaboration over division, with a focus on shared challenges and backgrounds," Jiang said. "Moments like these remind people that we should always target people's views instead of them as individuals."

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.

Faculty Decry Trump H-1B Visa Changes

STEM faculty predict impacts of 100,000 dollar annual fee for work visa

SAM MARCHAND
Staff Writer

President Donald Trump signed a proclamation on September 19 requiring United States employers hiring foreigners to pay a 100,000 dollar fee for each H-1B visa.

Citing falling wages and rising unemployment rates for American STEM workers, namely in computer science and engineering, the executive order aims to "impose higher costs on companies seeking to use the H-1B program in order to address the abuse of that program while still permitting companies to hire the best of the best temporary foreign workers."

The H-1B visa was created by the Immigration Act of 1990 to allow for corporate sponsorship of foreign workers with useful skills. Holders of H-1B visas are only allowed to remain in the U.S. at the discretion of their employer, who sponsors their visa and may terminate it without notice. In 2024, U.S. Customs and Immigration Services (USCIS) approved over 390,000 H-1B visas, with more than 64 percent employed in computer-related fields, per USCIS. Data shows that 73 percent of H-1B holders are Indian nationals, followed by Chinese nationals at 12 percent.



Image by Flickr

Supporters of the H-1B, including many faculty members at Notre Dame, argue that the H-1B fills gaps left by insufficient numbers of qualified American graduates. The Federal Reserve Bank of New York published data in February showing that American STEM graduates have an unemployment rate between 7.8 percent for physics majors and 6.1 percent for computer science majors, nearly twice the general unemployment rate of

just 4.3 percent.

Kirk Doran, Associate Professor of Economics, authored a 2022 paper in the *Journal of Public Policy* that argued that hiring additional H-1B workers directly contributed to a decline in wages and an increase in corporate profit. Other studies have also indicated that H-1B workers are paid less than Americans for comparable roles, partially as a result of their willingness to accept lower wages and possessing little bargaining

power with employers.

The University of Notre Dame employs a large number of H-1B visa holders, and the imposition of a 100,000 dollar fee for further foreign hires was met with widespread opposition by faculty members.

Gregory Snider, Chair of the Department of Electrical Engineering, talked to the *Rover* about the impacts of visa modifications on research at Notre Dame. Snider said, "The

people that come on H-1B visas are usually faculty, staff, and postdocs." "Our signals and systems people are probably going to be the most affected," Snider said, describing the research conducted by H-1B holders working in electrical engineering.

When asked what the larger impacts on American universities would be, Snider was frank. "I'm not sure what I can say without getting put into jail," Snider said, adding, "This is the stupidest thing that I have seen in my forty years in the industry and in academia. This is the worst thing I have ever seen."

"It has traditionally been the fact that the United States could attract the world's best. We did very, very well with that," said Snider, referring to the 1990 restructuring of the H-1B visa into its current form.

Outlining the impact of visa restrictions on Notre Dame, Snider said, "We will not be able to attract the best and brightest." For his department in particular, Snider clarified, "Of any of the engineering disciplines, electrical engineering has the highest international component. We're probably going to be hurt more than other disciplines. It's prohibitive to pay that for every H-1B that we want to bring in."

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Visa Changes

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Dante Lee, a senior studying electrical engineering, approved of the visa restrictions. “As an American college student I would benefit from visa restrictions, especially as someone trying to get into the tech sector.” Recognizing that information technology workers comprise over 65 percent of H-1B holders, Lee said that “the tech industry is being flooded with workers from other countries.”

Alex Keaty, a junior studying biochemistry, felt differently, telling the *Rover*, “It definitely

seems good for generating some STEM jobs for Americans, but I wouldn’t want smart foreigners to be driven away because of cost.”

Mark Moloney, a junior also studying biochemistry, felt optimistic about visa modification, telling the *Rover*, “I feel like it’s a good thing; it ensures we use our own talented people and not foreigners. I can’t think of any drawbacks.”

William Schneider, Keating-Crawford Professor and Department Chair of Chemical and Biomolecular Engineering, disagreed. Schneider told the *Rover*, “The uncertainty surrounding the future cost of the

program is a concern for us.”

Regarding current doctoral students in chemical engineering, Schneider said, “My larger concern, however, is for our Ph.D. graduates, a significant fraction of whom come here on J-1 visas, who become significantly skilled, and who may now have an even more difficult time finding opportunities to work in the U.S. following their graduation.”

Mark McCready, Senior Associate Dean for Research and Faculty Affairs in chemical and biomolecular engineering, questioned the applicability of the fee, telling the *Rover*, “the most reliable information that I

have states that it is not clear if this 100,000 dollar fee applies to universities.”

Describing impacts of the fee on hiring, McCready was blunt, “If there is a 100,000 dollar fee, there is no chance that we would pay this to hire a postdoc,” adding, “If we wanted to hire a senior faculty member from, say, Oxford, who is an established ‘star’ in a field that we are emphasizing, we might be willing to pay the 100,000 dollars. But, this would be a rare event.”

When asked about the impact of such reforms on chemical engineering research, McCready said, “This will cause some

significant disruption to our research efforts.”

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.

Female Students

continued from front

more fulfilling to do both.”

Two professors currently balancing working life and motherhood echoed this sentiment to the *Rover*. Margaret Freddoso, a former Postdoctoral Research Scholar with the Center for Citizenship and Constitutional Government (CCCCG), and Gabrielle Girgis, also a past Visiting Scholar with the CCCC, both balance a variety of academic work with their role as mothers. This semester, the two are co-teaching a course called “Catholicism, Sex, Law, and Politics,” as well as continuing their individual research and, in Freddoso’s case, work with local schools and the United States Conference of Catholic Bishops.

When asked how being a mother has affected her own life, Freddoso told the *Rover* by email, “Being a mother has deepened my sense of purpose and joy, and brought to life a central dimension of myself. ... I am not able to develop or use certain talents in ways that I could before marriage, invest in certain relationships, or pursue certain professional opportunities, and this can be a source of sorrow. But sorrow and joy go together, and no part of one’s life is ever wholly lost; it is reborn in a different form. As a friend of mine said to me recently, motherhood isn’t as much about hardship or delight as it is about grit and glory.”

Regarding her “work-life” balance as a mother, Girgis told the *Rover* by email, “[It] always seems to me that ‘integration’ better captures what we are aiming for, rather than ‘balance.’ We’re looking for ways to harmonize different aspects of our vocation, in a way that gives priority to some over others and helps clarify what we can reasonably commit ourselves to.”

Girgis added that such integration is often difficult for women, saying, “It’s hard



Image by Notre Dame News, modified

to discern how to reach the point where we feel that we are contributing enough in the various ways that we can or should as uniquely created women, wives, mothers, and professionals, and also in a way that doesn’t leave us totally exhausted or burnt out. ... But again, clarity about my vocation and the general order of its priorities (marriage, motherhood, professional work) has been so helpful for navigating this constant ebb and flow.”

Girgis also reflected on the importance of creativity in decisions about when and how to work while caring for children, emphasizing the importance of focusing on the “long game” of her career. In her own life, this has meant seeing her work as “primarily research-based at this stage of [her] family life, and ideally more teaching-focused when [her] kids are older, as opposed to pursuing the more traditional, full time, joint research and teaching that a tenure track career requires.”

Freddoso similarly emphasized the necessity of planning ahead for any women in college hoping to become mothers: “If you want a meaningful career as well as a family, hopefully you will be

able to have it. However, you will have to prioritize either family or career. I would encourage you to prioritize the formation of a family, if you want one, and accept that your career will likely look different than the options presented to you as an undergraduate. You will have to be creative, courageous, hard-working, and clear about the life that you want.”

The second half of the survey focused on the role of stay-at-home mothers (SAHMs). Most students appreciated the value of SAHMs, with 90 percent agreeing that SAHMs have as much impact on their communities as female professionals.

Results were more varied when considering the importance of college for SAHMs. Thirty-seven percent of students agreed that a college education is less useful for SAHMs than it is for working professionals, while 21 percent believe that college would not be a “good use” of their college degrees. One respondent qualified her statements, telling the *Rover*, “The immediate impacts of a college education are likely more oriented towards a career or serving one’s community, but the character formation

and education can also be used in raising children.” Another added, “I believe that a lot of these questions are dependent on majors. For instance, an English degree would be more useful for a SAHM than an engineering degree would.”

Several responses touched on external pressures to work after graduation rather than staying at home. One respondent shared, “It is hard to be open about my vocation as mother and wife on this campus. I feel that I often have to have some ‘career’ in mind to justify my education. But I want to be [educated] in order to raise my children in truth.”

Another simply said, “I wish, ‘I want to be a mother’ was an acceptable answer to the question, ‘What do you want to be when you grow up?’”

Responses demonstrated a generally positive outlook towards motherhood. The majority of respondents plan to have children in the future and expressed hope that they could both work and spend time with their children.

Many individual comments, however, illustrated an underlying tension: Women who feel called to motherhood are unsure of how to prioritize their children versus

their careers. One respondent shared her own experience, saying, “This has been a topic that I have been really struggling with. ... I constantly have the internal battle of how being a mother will factor into my life. I want to be a mother first and a professional second, but don’t want my career to halt while having children.”

Another expressed concerns about the biological impacts of waiting to have children for the sake of a career: “I feel like the pressure is equal on both sides. I want to finish my education and get my career started before I have kids, but my body is running on a clock. What if I’m finally ready to have kids but none of my eggs are viable[?]”

To the many female students worrying about their futures as mothers, professionals, or both, Girgis offered a final piece of advice: “Be not afraid! As St. John Paul the Great would say, and my husband so often tells me. ... God calls each woman to her own path of love and service, and will provide you with what you need to make the right decision about marriage, family, and work at each stage. He also helps us course correct when we don’t.”

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. She is originally from Philadelphia, where she has gained years of practice as a mother while nannying five boys. For any advice regarding wiffle ball pitching, diaper changing, or creek fishing, please contact her at hgarecht@nd.edu.



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



Swinburne Speaks on the Soul and Personal Identity

Oxford professor defends immateriality of soul, provokes abortion controversy

CHRIS COPE
Staff Writer

Richard Swinburne is Emeritus Professor of Philosophy at the University of Oxford. He is best known for defenses of theism and Christian doctrine. His major works include The Coherence of Theism, The Existence of God, and The Evolution of the Soul.

The Jacques Maritain Center hosted Emeritus Professor of Philosophy at the University of Oxford Richard Swinburne on September 22 for a talk titled, “I am My Soul,” in which Swinburne explored various accounts of personal identity. What makes a person the same person over time or after major changes such as brain transplants or memory loss? Swinburne argued that physical theories of identity cannot fully answer these questions, so there must be some non-physical thing—“immaterial substance” or “soul” as he termed it—which accounts for personal identity.

There were two broad categories of competing theories that Swinburne sought to disprove: complex theories and partial-identity theories.

A complex theory posits that personal identity is based on continuity. It can be a physical theory, suggesting that “having some or all of the same body, or some or all of the same brain” is the basis of identity, a mental theory, using the condition of “having many largely true memories of ... actions ... and similar character,” or a mixture of the two. Swinburne noted that most of the modern accounts of personal identity in the English speaking world have fallen into these categories.

Swinburne rejected all three since they require an arbitrary cutoff. For example, at some point, a line must be drawn at which a person would be the same if “only nine percent of [his

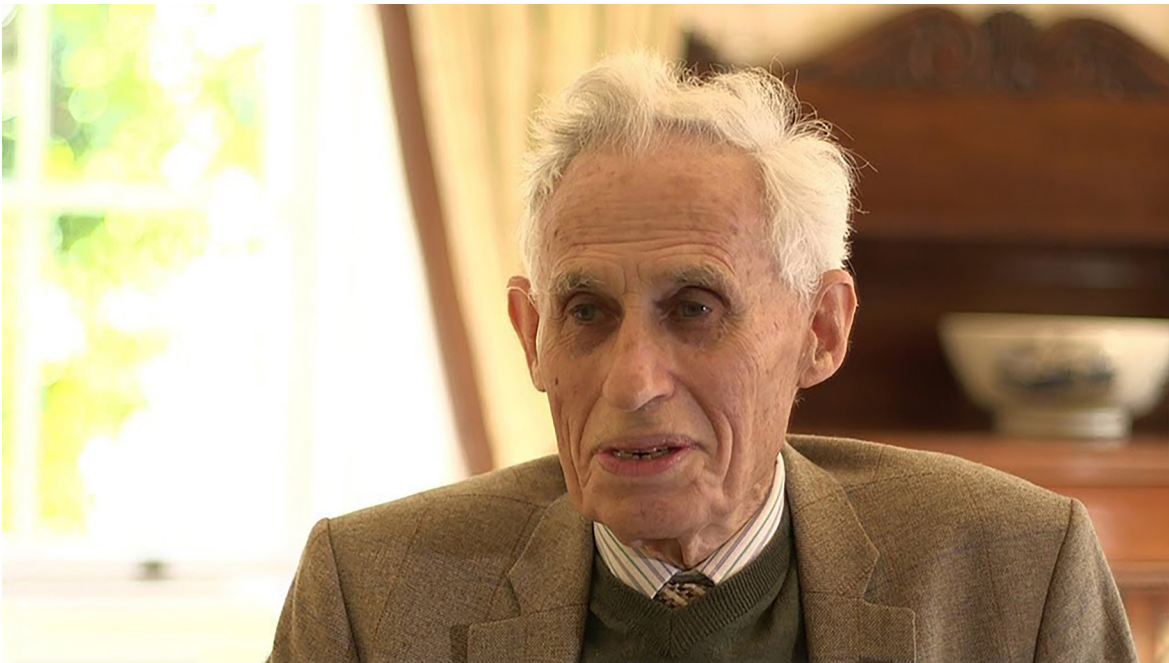


Image by Flickr

brain] has been replaced, but not if 11 percent [has] been replaced.” Since personal identity is all-or-nothing, Swinburne argued such cutoffs are untenable.

Partial identity theories respond that one does not need to draw an absolute line for identity, rather that a person’s identity is a matter of degree. Roughly, “the less and less ... [of the same] brain matter and or memories and character a subsequent person ... has ... the less” the two people are the same person.

Swinburne objected to such theories with a thought experiment. Imagine a person named Alexandra has half of her brain transplanted into one body, named Alex, and the other half transplanted into another named Sandra. Who is Alexandra: Alex or Sandra? Swinburne played with this example extensively, drawing out various contradictions.

Later, Swinburne appealed to near-death experiences, which provide evidence for an immaterial soul. “Sometimes [patients] report to be unable to control their body and also to have experiences of floating above the operating table at some time and seeing what was happening ... when surgeons

certify that the brains of those persons were totally inactive and ... the patients report accurately what was happening at the table when they couldn’t have learned by any ordinary means.”

His consideration of near death experiences was subtle. In these examples, Swinburne claims the soul separates from the body by either not responding to the body or acquiring information apart from the body. While he granted that perhaps the reports are untrue, he noted that one can still consider the possibility of a soul separate from a body without any logical contradiction.

After the lecture, Swinburne took questions from audience members, one of whom asked about the connection of his philosophy to prenatal injury law. Swinburne resisted applying this philosophy to fetuses younger than six months. “My view is that we have no grounds for supposing that there is a soul before we have grounds for supposing the fetus is conscious,” Swinburne explained.

He continued, “Now it may be the case that at conception, what is conceived is not merely a physical unit but a soul connected to it, but the

soul doesn’t show itself until it manifests itself, particularly soul-like, until about six months. There is no good reason to suppose that any abortion before six months constitutes murder. Of course, it could be wrong for other reasons, but it couldn’t be wrong for that reason.”

Swinburne then spoke to Catholicism in particular, “I think Aquinas would agree with me in this matter. Of course, Aquinas thought that the fetus began as a vegetable, then became an animal, and then at a later stage, human. ... It puzzles me a little why the modern Catholic church is so convinced that souls appear simply at conception.”

This point drew considerable controversy. Junior Peter Mikulski told the *Rover*, “The talk dealt with who and what can be said to be ensouled so ... it was pretty predictable for this campus that the discussion turned towards the abortion question. ... [T]he vibe from the audience was that Swinburne was insufficiently pro-life. ... [T]he Q&A ended before he could really be pressed on it.”

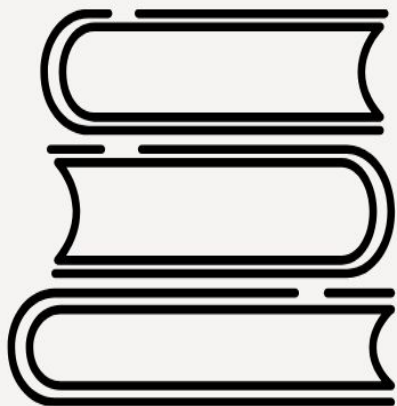
In a comment to the *Rover*, audience member Frederico Bonaldo, Professor of Ethics at Faculdade Mar Atlântico in

Brazil, critiqued Swinburne’s comments on abortion: “And why is the soul not in the unborn before it is sensorial-capable? Why does something immaterial begin to be only when it starts to move a portion of matter?”

Bonaldo continued, “Affirming this would imply to say the immaterial is at the service of the material—which is absurd, whether metaphysically or logically. It puzzles me a little why an experienced analytical philosopher is able to say something so incongruent. Yes, Aquinas would likely agree with him. And Aquinas also would be mistaken, as he was, for instance, regarding mitigated slavery, which he thought was a natural condition of some human beings.”

For those interested in listening to Swinburne’s lecture, it will be published soon to the Jacques Maritain Center YouTube channel.

Christopher Cope is a junior majoring in economics and philosophy. He can be reached at ccope@nd.edu.



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Hesburgh Library Showcases Dante Collection

Rover interviews curator of global Dante exhibition

DARIUS COLANGELO
Culture Editor

This year, the William and Katherine Devers program in Dante Studies at Notre Dame celebrates its 30th anniversary. The program was founded by an endowment from the Devers family to fund teaching and research into Dante throughout Notre Dame. To celebrate, the Devers program, in conjunction with the Center for Italian Studies, sponsored an exhibit and symposium to explore the reception and translation of Dante throughout the world. The exhibit will be open to the public in Hesburgh Library's Rare Books and Special Collections throughout the Fall semester.

To learn more about these initiatives and Dante's import across the globe, the Rover interviewed Mr. Salvatore Riolo, lead curator of the exhibit and panelist in last week's symposium. Riolo is a fourth year Italian Ph.D. candidate at the University of Notre Dame, studying eighteenth-century translation and reception of Dante's Divine Comedy.

First, a bit about yourself. Why Dante? When were you first exposed to Dante, and what inspired you to devote your studies to his work?

My first exposure to Dante—it sounds like a virus!—was probably when I was in elementary school. I'm Italian. [There, it] is very common to be exposed to Dante at an early age because of the role he has in [Italian] literary history. He's considered to be the father of the Italian language, and he was the first one to write such an important literary work in Florentine, [laying] the basis for what would later be the Italian language. So you cannot overlook Dante.

I also started to work on Dante very late. It was only for my Ph.D. [Before, I mostly] worked with translation studies. Dante is an interesting case study for translation studies itself.

That leads nicely into the next question: Why are scholars interested in the reception and translation of Dante throughout the world?

One new trend is to look at what Dante means outside of this very small Italian context of the Middle Ages. It's important

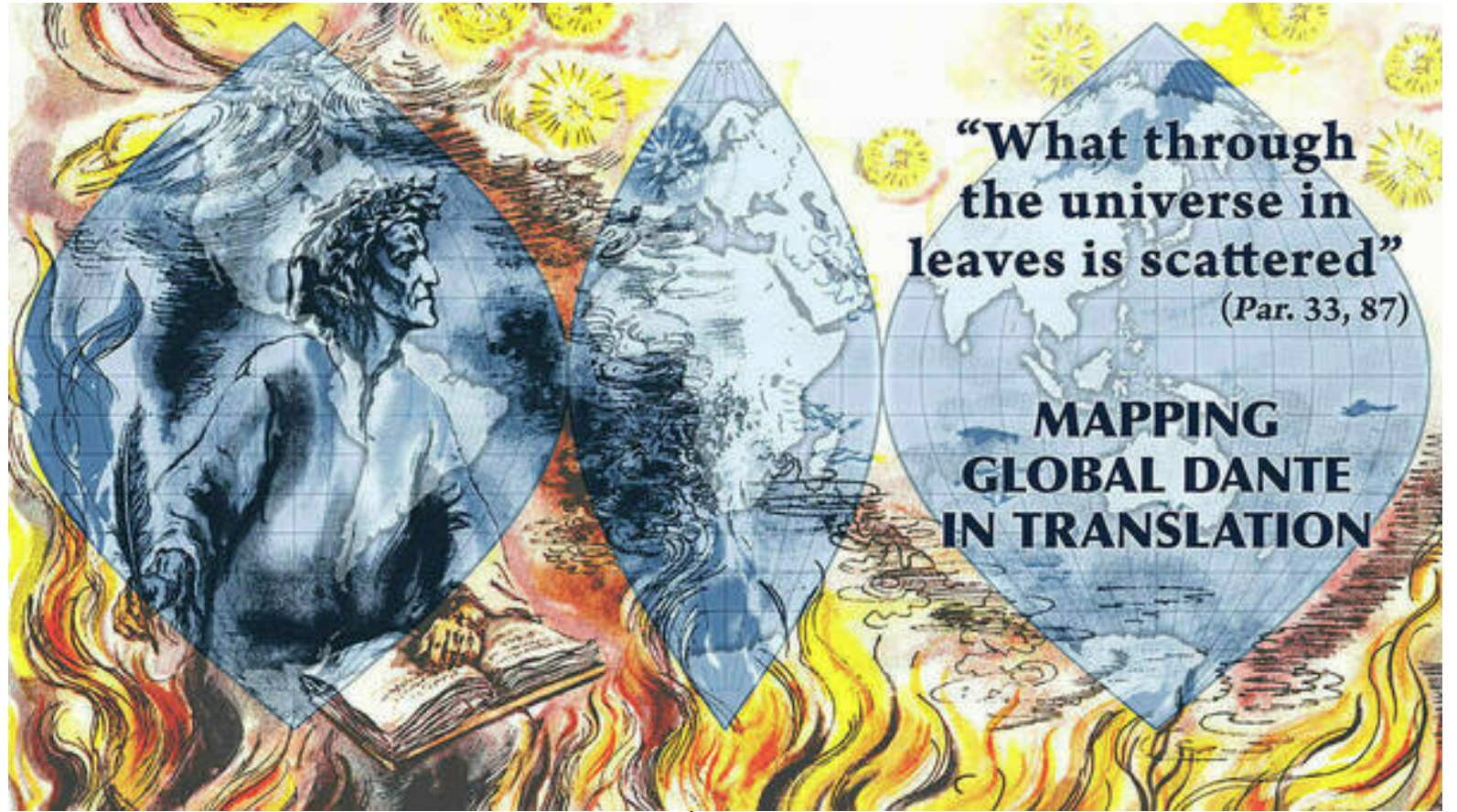


Image by Notre Dame

to historicize text, but it's also interesting to see how a text ... can live many different lives because of the translation.

One example that I always give to the students when they visit the exhibit is the number of languages in which it has been translated: 70 languages. [That is] a lot, especially for a literary work, for a work that is so embedded in Christianity. It's a very controversial work, and in some periods of history ... it has been censored. Why then [translate] a work that is so controversial? There are multiple reasons, and it really depends on the language and on the time frame it has been translated into.

For example, the Christian component is very present, but it's also a good representation of Western culture [and] to some extent of the specific Western culture that laid the foundation for European identity ... in the 18th and 19th centuries. Translating Dante [also meant] to translate a part of our shared literary identity, because [he is] such a foundational author. If you look at Korea, the Christian community in Korea is bigger than in other Asian countries. Having the chance to read Dante is also [a chance] to connect with the origin of your belief in the West in this sense.

How did the exhibit come about?

The Notre Dame Dante collection has a very long history that starts actually in the 20th century, thanks to the passion for Dante of one of the brothers of the congregation of the Holy Cross of Notre Dame. Father [John] Zahm went to Italy and got into the *Comedia*, and he started what's now the Notre Dame Dante collection. We have a very rich collection of 16th century printed editions of Dante because Father Zahm bought them in the 20th century.

What is the exhibit part of a larger program? What spurred the creation of this exhibit in particular this year?

This year we celebrate the 30th year of the program in Dante studies. Thanks to the generous donations of the Devers family, we have been able to ... expand on Father Zahm's collection, and there is a partnership between this program, the Devers program, and Notre Dame press. We publish every year a contribution about Dante studies or medieval studies in general, and we're also celebrating with a book that came out this fall with Notre Dame Press called *American Dantes*, which celebrates the American legacy of Dante. Notre Dame is a part [of this legacy], because of the collection, the exhibit, and the Devers program.

Could you describe the curation process? What decisions were you and your team making? Was there anything that stuck out to you or that you learned as you curated this collection?

The main problem we had to face, which is not really a problem, is that we have a very rich collection. We started by creating a good narrative ... to frame [the dialogues between translations]. After that, we created different themes for each different case. Each case tries to create something meaningful by itself. For example, translating Dante [gives] political relevance to a language. This is the case... in the Irish translation of Dante. If you can read ... an author so representative of a cultural tradition [in your language] that means that your language is important too.

In deciding what to exhibit and what to exclude, a major component was, 'What do we want to tell people? Why is it important to read Dante and why is it still read?' Dante grapples with problems that are common to humanity in general, because he talks about the afterlife, and it doesn't matter what your religion is, you grapple with this concept.

Our going thematically gave us the chance to create links between very different traditions, too. For example,

you can create a link between the first North American translation of Dante and the first Japanese translation of Dante. The first translator of Dante in Japanese was educated on the West Coast of the United States. [He] was very fond of the Christian tradition and decided to translate Dante, but he couldn't speak Italian, so he relied on the American translation of Dante. So ... Dante goes from the West Coast of the United States to Japan instead of going eastward from Italy.

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.

WRITE FOR THE ROVER, EMAIL NDIRISHROVER@GMAIL.COM



Cyclists: Ecological Terrorists

A survivor's testimony

RAFAEL LLULL
Staff Writer

I was nearly hit by a bike yesterday. I was crossing the street at a crosswalk where cars were stationary and pedestrians had the right of way. I crossed confidently, assuming my safety, when a cyclist, with blatant disregard for my legal prerogative, flew by within six inches of my face. Injury and health were a mere second apart.

I was livid. I yelled at the cyclist as he passed, overwhelmed by the adrenaline rush I had experienced. I remained agitated for a while, muttering to myself about the cyclist in a way that was certainly less than charitable. Once this initial fury had subsided, however, I felt introspective; this was far from the first time that I had seen a cyclist ignore the rules of the road. In fact, it seemed to be a regular occurrence. Seldom, however, had I seen pedestrian or vehicle behave likewise. Why was it always bicycles?

Our current organization of traffic deserves far more recognition than it receives. The harmony between vehicle and pedestrian is akin to the cyclical harmony of the yin and yang, where mobility is cycled between the two parties through an intricate system of lights, crosswalks, and laws. The result is a predictable set of behaviors from both sides, which guarantees each's safety whilst maintaining efficiency for both on their respective journeys.

In this ecosystem of well-ordered traffic laws, the cyclist is



Image by Wikimedia Commons

the invasive species. Unfettered by law, order, and human decency, the cyclist barrels fanatically down the road with unparalleled temerity, casually discarding any notions of his or others' physical safety in exchange for—in exchange for what? Such behaviour is simply not sane.

"Perhaps," the skeptic may observe, "there is no method in the cyclist's madness. Perhaps he is simply as oblivious to his surroundings as his actions would suggest." There is great

charity in this interpretation, and it should therefore be duly commended—it is our Christian duty to see the best in people, after all. At the very best, therefore, the cyclist is a headless chicken.

This argument collapses, however, when we realise how biologically inconsonant the cyclist's oblivion must be. We, the apex predators, achieved this coveted status through braving natural selection, a process that has never looked favorably on stupidity. Their intentions

cannot, therefore, be benign. Only the zeal of religious fervor could persuade anyone to ride amongst two-ton titans of steel capable of speeds in excess of 100 miles per hour. Moreover, religious fanaticism is arguably the only wholesome means by which man consistently rises above the natural law. I repeat, therefore, that their intentions cannot be innocent. Cyclists are not headless chickens.

They are the headless horsemen of the environmental apocalypse, raining down the judgement of climate change upon its agents. In subscription to a Malthusian worldview, these fanatical followers desire nothing more than to restore demographic balance to the ever-growing bubble of human consumption and population. To eliminate one sinful pedestrian through their reckless cycling is to do the will of Malthus: to eliminate themselves along with their victim is to open the doors to Valhalla/Olympus/Elysium (take your pick) for themselves.

In this twisted theology, these self-important agents of nature fashion themselves holy and pure in a world of filthy c*rb*n emitters simply because they ride self-propelled vehicles. They entertain this sanctimony as if going thirty miles an hour slower than the rest of traffic is remotely commendable. Regardless, these cyclists barrel down the road at a red light towards the unwitting pedestrian, yearning wholeheartedly to fulfill the suicidal sacred doctrine of "An Inconvenient Truth" (and its inconvenient sequel), that they may sit at the right hand of

Malthus, the father of eugenics almighty.

These deluded kamikaze maniacs live, breathe, and die for the day that society will regress to the state of nature, as if human greed will not rise above their feeble idealism and quash it. The delusion is unparalleled. The cultish allegiance contained within the bicycle helmet is an ideology juxtaposed to the most basic ideas of human flourishing. Under the ceremonial helmet, in their devotional (and emasculating) spandex, they offer themselves at the altar of environmental balance for the ruin of humanity.

As you see, dear reader, mass cyclism is evil. It is an invasive ideology, one that has garnered mainstream acceptance through innocent environmental rhetoric whilst locking away its true, genocidal intentions behind the impervious bike lock. Only now do we see their true intentions, but it is too little, too late. Despite what we may wish to believe, Malthus never died. Like a horcrux, he lives again in the deranged hearts of the terrorists of our time: cyclists.

Rafael Llull is a senior studying in the Program of Liberal Studies. He believes that God gave us legs to walk, and that to set them upon pedals is a perversion of His natural order. Compliments, complaints, commendations and critiques can all be sent to him at rlull@nd.edu.



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Non-profit organization

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UPCOMING CAMPUS EVENTS

Wednesday, Oct. 1st

Hippocratic Society Seminar Discussion:
"The Meaning of Suffering"
(7-8 pm, 504 Flanner)

RTL Keynote Lecture:
Jennie Bradley Lichter (President of March for Life),
"The Future of the Pro-Life Movement"
(7 pm, 102 DeBartolo Hall)

Friday, Oct. 3rd

CCCG Public Lecture:
Steve Macedo, "In Covid's Wake: Science, Liberal Democracy, and Elite Failure"
(12:30-1 pm, 1030 Jenkins-Nanovic)

Fall Concert:
Notre Dame Symphony Orchestra
(8 pm, Leighton Concert Hall (DPAC))

Dante Now!
Annual public recitation of the Divine Comedy, Italian Studies Program & the Devers Program in Dante Studies
(Various Times and Locations)

Tuesday, Oct. 7th

Red Mass for the Legal Profession:
Bishop Kevin C. Rhoades
(5:15 pm, Basilica of the Sacred Heart)

Wednesday, Oct. 8th

Hippocratic Society Seminar Discussion:
(7-8 pm, 504 Flanner)