

Notre Dame Admissions: Covering up Catholicism?

Tour guides downplay Catholicism, emphasize diversity at Notre Dame

LUCY SPENCE & CLARE DiFRANCO
Editor-in-Chief & Campus Editor

To any prospective student visiting campus, Notre Dame's tour guides are the face of the university. Hired by the Office of Undergraduate Admissions (OUA), these 140 undergraduates are responsible for giving over 2,500 tours each year to students and their families.

Outside perceptions of the university's Catholic character and its commitment to the truth are formed from these interactions with Notre Dame students. Tour guides must be equipped to answer questions like, "How Catholic is Notre Dame, *actually*?"; "Why are dorms single-sex?"; and "What if I'm not Catholic?"

All student employees in the admissions office are trained to handle these questions—but what exactly are they told to say?

OUA hires both student tour guides and student interns to help with the admissions process. While tour guides' primary responsibility is to deliver up to three tours a week, admissions interns present information sessions to visitors, assist in training the student tour guides,

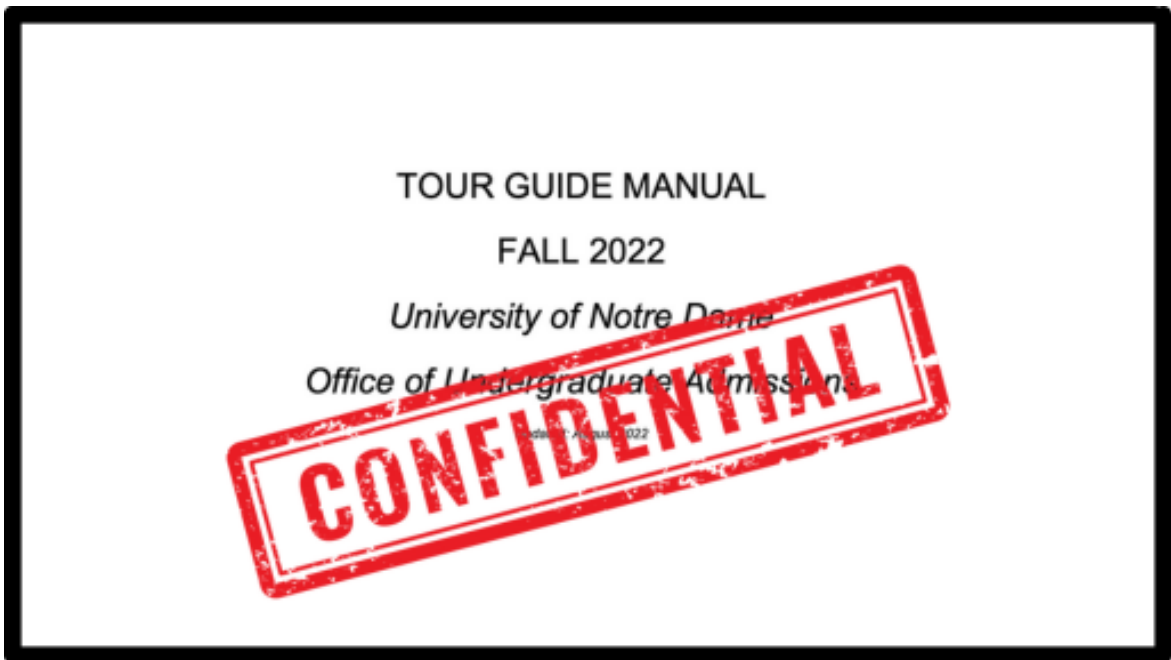


Image by Irish Rover

and serve as a contact with prospective students who have questions about the admissions process.

According to the admissions interns page, the university "seeks to attract and recruit a diverse student body who will embody Notre Dame's mission of being a force for good in the world as both students and graduates." No mention is made of the university's Catholic identity or the importance of promoting this Catholic identity anywhere

on the description of admissions interns.

The "minimum qualifications" for admissions interns include a "passion for Notre Dame," a "demonstrated commitment to making it a diverse and inclusive campus," and the ability to "communicate effectively" with prospective students about a "wide variety of sensitive topics, regardless of religion, race, gender, sexual orientation, nationality, ethnicity, disability or socioeconomic status."

None of the qualifications mention the word "Catholic," or "faith" more broadly.

The qualifications listed on the student tour guides page are similar. Tour guides should have an "ability to communicate effectively with prospective students of all backgrounds" and should "exhibit maturity and discretion in response to questions and comments." The page fails to mention any understanding of Catholicism at Notre Dame or a commitment to the Catholic

identity of the university.

The admissions office does not ask whether students are Catholic in the application form or interview process to become a tour guide, according to Leeann Francisco, an assistant director in the admissions office.

"The Notre Dame community is made up of students from a variety of faith backgrounds and religious traditions, which is also reflected among our student tour guides," Francisco told the *Rover*. "We are looking for tour guides who resonate with, and embody, Notre Dame's mission. While many of our tour guides identify as Catholic, we welcome and embrace students from all religious backgrounds to be part of our tour guide program."

According to Francisco, the formation of tour guides on Catholicism at Notre Dame is reserved to a visit from Fr. Pete McCormick, C.S.C., Assistant Vice President for Campus Ministry.

"Fr. Pete McCormick comes to talk with our tour guides about how to celebrate and share Notre Dame's distinct Catholic identity. This is always a favorite part of the training process, and one that ensures all students can speak to

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"Safe Sex" Club Continues to Use University Facilities

Officials fail to address contraceptive distribution in Debartolo Hall

HALEY GARECHT
Managing Editor

Irish for Reproductive Health (I4RH) is an unauthorized student group that distributes contraceptives and promotes "safe sex" on Notre Dame's campus. Despite its unofficial status, I4RH has openly advertised its use of university academic buildings, including monthly "Office Hours" in Hesburgh Library. Most recently, I4RH hosted a "Catholics for Choice" workshop in Debartolo Hall followed by a "Safe Sex Bag" distribution on Halloween. Officials from the university did not respond to multiple requests for comment on I4RH's use of campus buildings for their activities.

In a comment to the *Rover*, a spokesperson for I4RH described the club as "a student run organization that supports the right to reproductive health." They added, "As a group, we distribute external condoms, pregnancy tests, and emergency contraceptives. ... We also host events with doctors, scientists, and academic professionals to promote sexual health education to Notre Dame students and the surrounding community." On their status as a club, I4RH told the *Rover*, "We are not affiliated with the University in any official capacity, nor do we intend to be."

I4RH has operated on campus since 2018, according to the group's public Instagram page. In the past, I4RH asked attendees

to message their page directly for location details, but the group has advertised meetings openly in recent years. In 2024, I4RH promoted monthly "office hours" on Instagram, with posts listing various rooms in Hesburgh Library where attendees could pick up free "supplies" including condoms and contraceptives.

This year, I4RH has continued advertising monthly "office hours," along with biweekly "general meetings" hosted in Debartolo Hall classrooms. On Wednesday, October 29, I4RH held a "workshop exploring the principles of pro-choice Catholicism" in Debartolo 242 at 7 p.m. The event included a presentation from the national

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A Priest at the Supreme Court

Fr. Pat Reidy returns from Kavanaugh clerkship

JACK KRIEGER
Staff Writer

Father Patrick Reidy, C.S.C.—a graduate of Notre Dame and Yale Law School—recently completed a clerkship with Justice Brett Kavanaugh at the Supreme Court of the United States. Previously a rector to Keough Hall and chaplain to the Notre Dame Law School, he is now an associate professor of law and Morrissey Hall's priest in residence.

Reflecting on why he came to Notre Dame in the first place, Fr. Reidy said, "I came to Notre Dame because I was discerning religious life and priesthood. I knew it would be a place where I could receive the best possible

education, while also being present to my discernment of seminary. ... I studied political science, and thought law school might be interesting down the road, but always held in my heart this discernment of seminary."

After graduating *summa cum laude* in 2008, Fr. Reidy entered seminary with the Congregation of Holy Cross. Beginning in 2016, he served as chaplain to the Law School; it was this time, he said, that reinvigorated his long-time interest in law school. Two years later, he left Notre Dame for Yale Law School.

By this time, Fr. Reidy had set his eyes on clerking. "My religious community had asked me to consider legal education

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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.

“With Her for your guide, you shall never go astray.”
 – St. Bernard of Clairvaux



Image by University of Notre Dame

Choose Notre Dame

LUCY SPENCE
 Editor-in-Chief



Every few years, the *Rover* editorial page features a defense of the university, usually titled something like, “Why Notre Dame Is Still Worth It.” Set amidst a backdrop of articles that rightly point to departures from the university’s Catholic mission and identity, this lone editorial can seem like a last-ditch effort to “save face.” And while I’m unabashedly now writing an editorial of the same kind, I’d like to situate my reasons for doing so amidst the context of this Jubilee Year of Hope.

Announced by Pope Francis just one year before his death, the 2025 Holy Year reminds Catholic pilgrims of Christ’s unflinching love for His Church and of His infinite mercies. In these last months of ugly political, cultural, and religious violence, the year has firmly rooted us in that which is lasting and permanent, ordered to an eternal end.

High school seniors have just submitted their early applications to college—many eagerly await Notre Dame’s answer. This editorial is addressed partially to their parents, who, caring deeply for their child, no doubt have begun to wonder themselves where the best “fit” lies. If your child is admitted to Notre Dame, should he or she attend?

Can Notre Dame still offer an authentically Catholic education? In short, is Notre Dame *worth it*?

The *Rover’s* contention—and the source of the paper’s mission—is *yes*.

This ‘yes’ is, of course, not unqualified. This editorial is thus addressed to concerned students, too. The existential threats posed to Notre Dame by the increasing secularization of its faculty and frequent caving of administrators on matters related to the university’s Catholic identity do not negate the firmness of our ‘yes,’ but they are the cause of much of our reporting. To live the Catholic life well at Notre Dame is to be intentional, on-guard, vigilant. This is the *Rover’s* mission apropos of our undergraduate readers; ours is the task of facilitating Catholic life for those who, we think rightly, still choose Notre Dame.

The fight for the soul of this university remains, and I suspect it will remain for quite some time. What cannot die out here, what will never die out here, is the sacramental life, which permeates every building on this campus.

Catholicism flourishes at Notre Dame, particularly among the student body. The regular reader of the *Rover* will have noticed our reports on record conversions, the flourishing theology department, and the thriving “Old College” undergraduate seminary on campus.

The Order of Christian Initiation of Adults (OCIA) program saw a historic surge last year in its numbers of converts and catechumens. Twenty-five students were baptized at the Easter Vigil service in the Basilica of the Sacred Heart; 27 others later completed their full initiation into the Church with reception of Holy Communion and Confirmation. Campus

Ministry, under the direction of Brett Perkins, recently announced by email another year of record numbers.

Notre Dame’s theology program has consistently been ranked one of the top programs of its kind in the world. The McGrath Institute for Church Life, headed by *Rover* faculty advisor John Cavadini, launched its “Take a Second Look” program two years ago, garnering interest from hundreds of students. Its two one-credit theology courses—one on Augustine’s *Confessions* and another on *The Screwtape Letters*—were each attended by over 400 students. The number of undergraduates studying theology has doubled since 2015 and continues to grow by seven percent each year.

But most importantly, Notre Dame continues to offer hundreds of masses, hundreds of confessions, and hundreds of hours before the Blessed Sacrament each week. Confession lines in the basilica typically extend far down the side aisles and Sunday Masses are standing room only. This abundance of the sacraments is easy to overlook. Dulled by the frequency of experience, students can forget just how fortunate they are to be educated in an environment that is steeped in the richness of Catholicism.

The power of the sacramental life can never be underestimated. And though the administration continues to dull in small and big ways its shining Catholic character, the constant presence of the Eucharist in our dorms and halls of learning will not be put out.

This sacramental life is important for those who would choose Notre Dame. To choose this institution is to embark on four years of choice, for or

against *Notre Dame*, Our Lady. To choose this university is to devote yourself to an ever higher choice. Notre Dame is a spiritual battlefield: “Your reward will be great in Heaven.” We implore you to come because we know that hope remains, that Our Lady’s presence at Her university will enable faithful students to vigorously defend a key institution for the American Faith. This choice is not easy. It is one of supernatural hope.

Good and faithful students at Notre Dame, inspired by the intercession of Our Lady, are rising up in ever-stronger numbers to defend the Catholic name of the university. Students are tired of lonely lifestyles and the vapid promises of the cultural elite. And these students will continue to encourage the university to embrace the fullness of its rich Catholic heritage.

The Catholic Church is the only institution worth hoping in. Fitting then, that this university’s order takes as its motto, *Ave crux, spes unica*. Notre Dame’s hope—the cross—stands as an eternal invitation to every student who passes through these halls. May all who choose this institution have the courage to choose it—and Her—again and again.

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



To Write, to be Read, to be Cited

Advice for the aspiring academic

SANTIAGO LEGARRE

Faculty Writer

To be read, to be cited ... are these good reasons for an academic to write? This is a difficult question, the answer to which depends on how one values the articulation of truth and the feeling of fame. The question even puts the faith of a person at stake. Many students I meet, likely those dedicated readers of the *Rover*, contemplate, at least for some period, the allure of the academic life. I have them in mind, too, when I move on to reflect briefly on what may seem the dark side of that moon called academia.

What to me—as one who has been writing academically for three decades—is clear, when it comes to reasons for writing, is that if your goal in academic writing is to be read and to be cited, you will probably need to do more than just write to fulfill that goal. First, there is the reality that you might be exposed to the sloppy scholarship of those in your field, who may perhaps neglect to read you; or may read you but, for any number of reasons, not cite you (or sometimes *decide* not to cite you). Second, there is “luck.”

Whatever “luck” means, it is certain that you need something like that if you are going to be read and cited. You need “luck” for your article to be found by a search engine, for example. Third, you need visibility and exposure. If, for instance, you live in a remote corner of South America, geography will probably work against you. You will likely travel less the usual circuits where academic people meet each other and become aware of their relevant peers, and, in the old days, exchanged business cards. In our time, if you “are far” (like me: I live in Argentina) you will have a harder time to keep in sync with the relevant blogs and websites that your colleagues likely take for granted.

Yes, I believe that if you want to be read and cited you will need to add another profession to that of a simple writer. You will need to market your work. In my field, for example, you will have to write to Larry Solum, who runs the most successful and widely read academic blog, and let him know that you have just posted a new piece in SSRN (the “Social Science Research Network”). Or, if you have something like modesty (or false modesty), you

can ask your friend to do it for you.

Now your article has been posted in SSRN (or in whatever digital repository might be relevant for you) and perhaps has even been recognized by mighty Larry (or by the relevant equivalent). Perhaps he will have even added a star under the abstract of your piece that says “Recommended.” Or, even better for your goal to be read and cited, “Highly Recommended.” If you are very lucky, he might anoint you with a “Download of the Week” distinction. If all this sounds sarcastic, it is not! If it sounds funny, I can’t help it.

The reason I mention these facts is that not even the mightiest of recommendations has the ability to guarantee that you will be read, let alone cited. In an ideal world, academics would do their homework in a way that is not biased to any consideration that might come across the pursuit of the truth in the art of scholarship. In real life, even when scholarship is conducted with rigor it is still possibly open to considerations such as: Will this citation add “sex-appeal” to my piece? If there are two articles on point for my research, why cite a professor who

works at a low tier school, when I can refer to someone who works at an Ivy League school? These are some examples of real questions that honest academics—honest, but not detached from further interests—routinely ask themselves. For in the real world, if you cite your colleague, the odds are higher that he will read you and perhaps cite you—or that he will cite you even though he will not have read you! And when it comes for you to be cited, it is not the same—say for your promotion or your fame—to be cited by a top guy or by a *complete unknown*.

If you are slightly depressed at this point, let me leave you with a positive parting thought, as it is far from my intention to deter academic wannabes: I am an academic myself and I am very fond of my profession. There is another goal for academic writing, which does not require you to worry excessively about whether you are read or cited—even if having these goals is compatible with that other goal. If you go for the goal I will suggest next, you will not need to become a marketer. You will feel perhaps disappointment when your work is ignored, if it is ignored. You

will feel rewarded when a glimpse of recognition comes through. But in any event, you will prevail and conquer—and be happy—if your goal, instead of to be cited, is ... the joy of writing.

If you are a believer, this joy can be absorbed—redeemed—by a greater joy: working for the glory of God—*ad maiorem Dei gloriam*, as St. Ignatius put it. You shall enjoy the satisfaction of contributing to the greater plan of the Creator through the cultivation of that small academic garden that you have chosen to accept when you received it in trust. For work is indeed the heart of culture; and God has left that garden in our hands. In the words of St. Josemaría, *Deo omnis gloria!* A motto, compatible, if rightly understood, with the goal “to be cited”—rightly understood. For sometimes, to be cited will contribute to the greater plan!

Santi Legarre is a visiting professor at Notre Dame Law School and longtime friend of the *Rover*.

ND Students Build Homes in Asheville

Habitat for Humanity Club builds houses in aftermath of Hurricane Helene

ERIC GORDY

Staff Writer

Over Fall Break, the Notre Dame Habitat for Humanity Club travelled to North Carolina to help build houses for those in need of affordable housing in the Asheville area. Asheville faced a wave of devastation during Hurricane Helene, a natural disaster that caused nearly 60 billion dollars in damage and killed over 100 people in October 2024.

From Monday to Friday of break, the ten students—ranging from freshmen to graduate students—spent their days on various types of construction work, from laying sod to nailing siding to building roofs.

The students worked at two Habitat neighborhoods in the Asheville area, Glenbridge and New Heights. Each neighborhood consists entirely of houses built for Habitat homeowners in safe, beautiful areas.

Students found the tangible results of their labor fulfilling. Reflecting on the transformative nature of building homes in these Habitat communities, Dunne Hall sophomore Griffin Milligan told the *Rover*, “Seeing other completed Habitat homes already with families in them made the experience of building new homes super special because you could see the tangible impact we were making.”

Beyond the rewarding nature



Image by Irish Rover

of their work, the students also had the opportunity to develop relationships, both with each other and all of the people involved with Asheville Habitat. Reflecting on the relationships formed on the trip, Notre Dame Habitat for Humanity Club Co-President Jake Struby, a Junior in Sorin Hall, told the *Rover*, “Getting to know a great group of people who would give up so much of their time to serve others was amazing. We went on this trip to help rebuild Asheville after Hurricane Helene, and throughout the week, we encountered so many self-giving volunteers and hard-working future homeowners.”

The students met with the leadership of Asheville Area Habitat for Humanity, who provided an overview of the

group’s mission and operations. Construction Services Volunteer Coordinator Stephanie Wallace described Habitat’s unique model, underscoring how Habitat provides low-cost housing for people in the 40th through 80th percentiles of the income distribution. Wallace described how Habitat fulfills a need for those who, while they may be able to afford necessities such as food and clothing, cannot afford a place to live.

Beyond meeting with Asheville Habitat staff, the club had dinner with Jen, one of the future homeowners whose house they had worked on earlier in the week.

Jen’s story left a powerful impression on the students, including Struby: “What was striking to me was her story

of repeated failures to find affordable housing in Asheville and her struggle to find a place of her own. She told us that in her life she had never felt as if there were space for her, and that through Habitat, she was finally able to find it.”

Connecting the power of Jen’s story to the work the students engaged in, Struby commented, “What is so meaningful to me is that our group was able to help build the reality of a place to live for Jen.”

Indeed, the opportunity to engage in service and provide tangible help to those in need left a profound impact on students. Second-year architecture graduate student Rose McNiff told the *Rover*, “Working with Habitat for Humanity has been a transformative experience. I hope we can take this humbling experience into our future lives and remember the importance of giving back and showing up.”

Echoing McNiff’s sentiments, Notre Dame Habitat Club faculty advisor Shauna Williams, Professor of Romance Languages, reflected on how Habitat’s work demonstrates Notre Dame’s emphasis on service. Williams told the *Rover*, “[Similar to Notre Dame’s mission], Habitat for Humanity strives to ‘build homes, communities, and hope by bringing people together to create and preserve affordable housing.’”

Williams also commented on the

trip as a whole and its connection to Notre Dame’s commitment to the Catholic ideals of solidarity and the common good: “This service trip embodied those ideals—it was a living expression of people coming together to build hope. The week revealed the profound beauty of a community united in service to others.”

For more information about the Notre Dame Habitat for Humanity Club’s upcoming activities, contact Jake Struby at jstruby@nd.edu or Billy Bonnist at wbonnist@nd.edu.

Eric Gordy is a senior studying political science, economics, and constitutional studies. He would encourage anyone reading this article to, unlike him, not wait until their senior year to get involved with the Notre Dame Habitat for Humanity Club. For inquiries about why, he can be reached at egordy@nd.edu.



A Student's Guide to Working on Campus

Student workers emphasize service, connection in the workplace

ABBY STRELOW

Staff Writer

Whether it's a way to help pay tuition, a source of savings, or a means of acquiring work experience, for many students at the University of Notre Dame, having an on-campus job is an integral part of their time in college.

According to the Office of Financial Aid, approximately 45 percent of undergraduate students are employed on campus annually. Across campus, the minimum wage for student workers is 15 dollars per hour, with salaries paid bi-weekly through direct deposit to the students' bank accounts.

The *Rover* interviewed 30 undergraduate students about their job satisfaction, employment experiences on campus, and the practicalities of working as a full-time student.

According to the information gathered, the majority of students work approximately five to six hours a week. Students were also asked about their satisfaction with their salaries. More than half responded that they were 'very satisfied' with the amount they are paid, while most others described themselves as 'satisfied.'

In addition, students were asked to rate their jobs out of five stars. The students who most consistently rated their job the highest were those employed by their residence halls. Working in both paid and volunteer roles in their dorms, students can serve their halls as resident assistants, sacristans, members of student committees, and even chefs.

Another group of respondents who consistently ranked their job at four or five stars were students who worked in the realm of recreational sports. Working as lifeguards, sports supervisors, and even desk attendants at the athletics facilities, these students are often paid 17 dollars per hour, slightly more than minimum wage.

Many students also pursue a very different type of job: assisting professors with research, working as a teacher's assistant, or helping fulfill office tasks for academic institutes. While



Image by University of Notre Dame

students working in academic roles are more likely to be paid minimum wage, they often enjoy greater flexibility with scheduling and find their work to be more related to their interests.

Sofia Buck, a sophomore majoring in Global Affairs, works around five hours a week as Student Assistant for the Nanovic Institute for European Studies within the Keough School for Global Affairs. She told the *Rover*, "I knew I wanted a job that was related to Global Affairs, because I was like, 'Oh, this will help me know more students or faculty in my major.'"

She continued, "I don't work much with other students, but the faculty there are just amazing. So as much as I can work with them, I'd like to. They're just all super nice and super understanding that you're a student. So it's been a great job environment as well."

Students also have the opportunity to work as peer leaders in the revised Moreau First-Year Seminar program. Caleb DeLorenzo, a peer leader from Baumer Hall, told the *Rover* he spends about four hours a week preparing for class with his professor, creating a personal presentation related to the weekly Moreau material, and building community with students in and out of class.

DeLorenzo emphasized the importance of building authentic relationships with the freshmen in his section, saying, "The biggest thing is that you care. It's very clear if somebody is just

doing this as a resume builder or something. It's a pretty easy job, in the sense that there's not that many concrete responsibilities you have to do. But if you want to actually do a good job, you have to put a little bit more effort into it ... to actually do it for its own sake."

Jackie Nguyen, a Moreau peer leader who also works as an Residential Assistant (RA) in Lyons Hall, said the same about her work in the dorm, emphasizing the importance of relationships. She told the *Rover*, "It's a beautiful ministry that is very unique to Notre Dame, especially because other schools have RAs just as sort of rule enforcers, or just to keep people safe, which is certainly what we do in the dorms as well. ... But more than anything, I would say it's sort of a ministry of presence, to love students through the best and hardest parts of their lives."

Nguyen continued, "That's something that I really love about the job, is that it really is like missionary work, and in the sense that your mission is just the people that you are living with, which is a really unique opportunity. ... The idea of a resident assistant for most schools is rule enforcement. But here at Notre Dame, it's very community-building, and that's a real gift."

In addition to the Moreau and RA leadership positions, there are many other jobs that involve students working to assist their peers. Undergraduates can find jobs tutoring students, helping

them with homework, and leading study groups in many different subjects through the Learning Resource Center (LRC).

Artur Krutul, a sophomore in Stanford Hall, works as a calculus team leader for the LRC, which offers students academic support through "teams" that meet for 90 minutes each week. According to the website, these "small peer-facilitated study groups" are designed "to support learning in a particular course," with team leaders selected from undergraduates that have excelled in the course.

Team leaders are paid 15 dollars per hour. According to Krutul, the salary is accompanied by the satisfaction of helping his group learn and grow in community. He said, "The coolest part is not actually the math, but seeing the kids open up to each other and form friendships. I think that might be the biggest help for them, that they know that there are other peers struggling, and succeeding, and overcoming."

Although classrooms and academic buildings are common places for students to find jobs, others work in less likely locations. Rose Worth, a philosophy and theology joint major living in Lyons Hall, spends up to 10 hours every week working as the sacristan for the Basilica of the Sacred Heart. According to Worth, her tasks include steaming vestments, folding, sorting, and repairing church linens, cleaning sacred vessels, and filling orders for weekly supply runs to the

campus chapels, in addition to other basilica needs.

Working as a sacristan pays 15 dollars an hour and, according to Worth, is a job that's also meaningful. She told the *Rover*, "I am extremely satisfied with my work! My campus job very tangibly serves the Lord as I help care for His homes here on campus. The basilica is never dull, so every day brings a different task for me. Even when we have a hundred chasubles to steam from special Masses, my job has a purpose and I can see the fruits of my labor."

Serving others in a meaningful way is important for students in many different jobs on campus. Almost two-thirds of student workers identified service as an element referenced in their job application or emphasized in their workplace.

Nguyen commented on self-gift and service as elements essential to both of her jobs, telling the *Rover*, "I think that Notre Dame is very unique in having jobs like this, that are very attractive because the sort of transactional feature of money, where you do a job and I give you money, is transformed into more of an experiential: learning how to love and growing in virtue."

"I think that's truly the fullest sense of the word service," Nguyen continued, "That you're not doing it for your own sake, but you're also doing it for the sake of love, which is outpouring and total gift to self."

Students looking to apply for a variety of jobs can visit the Notre Dame job board, consult with a professor or advisor, or contact departments directly.

Abby StreLOW is a sophomore studying theology and PLS. While she doesn't have a job on campus, she waitresses at a seafood restaurant back home and now knows more about fish than anyone pursuing a liberal arts degree reasonably should. To discuss great books or great fish, you can reach her at astreLOW@nd.edu.



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

NOVO Like a Champion Today

Spring 2026 course recommendations

The following courses are recommended on the basis of the professor’s demonstrated commitment to Catholic education and the positive experiences of the *Rover* staff. This is by no means a complete list of every excellent class offered in the upcoming spring semester, but we hope that this will provide readers with a starting point as they prepare to register for classes.

CORE REQUIREMENTS

College Seminar: The Roots of the Ring, Dave O’Connor (CSEM 23102)
College Seminar: Time and Mortality, Debora Tor (CSEM 23102)
Literature University Seminar, Fr. Gregory Haake (LLRO 13186)
Literature University Seminar, Matthew Rickard (PLS 13186)
Literature University Seminar, Susannah Monta (ENGL 13186)
Literature University Seminar, Elizabeth Mazurek (CLAS 13186)
Literature University Seminar, Aldo Tagliabue (CLAS 13186)
Philosophy University Seminar, David Cory (PHIL 13185)
Social Science University Seminar, Susan Collins (POLS 13181)
USEM Catholicism and the Disciplines, Melissa Moschella (BES 13188)
Writing and Rhetoric, Ian Gerdon (WR 13100)
Writing and Rhetoric, Matthew Capdevielle, Elizabeth Capdevielle (WR 13100)

COLLEGE OF ARTS AND LETTERS

Art
Painting I, Fr. Martin Lam Nguyen (ARST 20301)

History
The Crusades, Deborah Tor (HIST 30375)

Classics
Ancient Virtue, Elizabeth Mazurek (CLLA 20400)
Beginning Greek II, Tadeusz Mazurek (CLGR 10002)
Ovid’s Metamorphoses, Elizabeth Mazurek (CLLA 30095)
Roman Criminal Law, Tadeusz Mazurek (CLAS 30211)
Words and/of Power: The Theory and Practice of Persuasive Speech in Greece and Rome, Brian Krostenko (CLAS 30360)

Constitutional studies
American Political & Constitutional Thought, Christina Bambrick (50002)
Artificial Intelligence and Human Flourishing, Paul Scherz (CNST 30663)
Executive Power, Amul Thapar (CNST 30453)
Faith and Human Flourishing, William Mattison (CNST 30662)
Political Philosophy, Ross Jensen (CNST 20611)
The Abolition of Man, Carl Trueman (CNST 30660)
The Constitution and Criminal Justice, Fr. Bill Dailey (CNST 30063)
The Civil War and the American Constitutions, Donald Stelluto (CNST 30190)
The Political Philosophy of Education, Patrick Deneen (CNST 30659)

Economics
Explaining an Unequal World: Empirical Methods in Development, Joseph Kaboski (ECON 43810)
God and the Economy, Kirk Doran (ECON 33150)
Intermediate Economic Theory–Macro, Eric Sims (ECON 30020)
Introduction to Economics and Catholic Thought, Joseph Kaboski (ECON 33150)
Principles of Microeconomics, Forrest Spence (ECON

French
Sorin Translation and Digital Exhibit, Fr. Gregory Haake (ROFR 33360)

Irish Studies
Beginning Irish (Gaelic) I, Tara MacLeod (IRLL 10101)

Philosophy
Aquinas on God, John O’Callaghan (PHIL 43806)
Aquinas on Human Nature, John O’Callaghan (PHIL 43151)
Augustine’s Confessions, David Cory (PHIL 20206)
Joint Seminar on Philosophy and Theology, Sr. Ann Astell and Alexander Jech (PHIL 43801)
Science and Catholicism, John O’Callaghan (PHIL 20627)

Political Science
[Note: See “Constitutional Studies” for cross-listed classes]
Philanthropy & The Common Good, Jon Hannah (POLS 30142)
Political Theory, Daniel Philpott (POLS 10600)

Program of Liberal Studies
Great Books Seminar IV, Felicitas Munzel (PLS 33102)
Metaphysics and Epistemology, Felicitas Munzel (PLS 40302)
Science, Society and the Human Person, Tom Stapleford (PLS 40412)

Theology
African Literatures and the Moral Imagination, Fr. Paulinus Odozor (THEO 40634)
Book of Exodus, Jennie Grillo (THEO 40141)
Discernment, Sr. Ann Astell (THEO 30228)
Faith and Human Flourishing, William Mattison (THEO 20680)
Forgiveness of Sins, Gary Anderson (THEO 40142)
Foundations of Theology: Biblical/Historical, Anthony Pagliarini, Jay Martin (THEO 10001/10002)

Theology (continued)
Honors Foundations of Theology: Biblical and Historical, Joshua Lim, Leonard DeLorenzo (THEO 13002)
In Dark Times, Ian Gerdon (THEO 20209)
Intermediate Hebrew II, Jennie Grillo (THEO 40005)
Introduction to Christian Ethics, Fr. Paulinus Odozor (THEO 20666)
Medieval Christology, Joshua Lim (THEO 40204)
New Testament Introduction, Nathan Eubank (THEO 40108)
Praying with the Saints, Leonard DeLorenzo (THEO 33200)
Saints & Stories, Katie Cavadini (THEO 40220)
The Catholic Faith, John Cavadini (THEO 20251)
The Christian Theological Tradition II, John Betz (THEO 40202)
The Mystery of Death: Theological & Philosophical Perspectives, Jay Martin (THEO 20848)
Theology of Childhood: A Christian Account of Personhood in a Technocratic Age, Tim O’Malley (THEO 20816)
Uneasy Catholicism: Two Novels of Graham Greene, Anthony Pagliarini (THEO 30055)
Voices of Faith Choir, Anthony Pagliarini (THEO 30024)

MENDOZA COLLEGE OF BUSINESS

Business Law Concepts, Laura Hollis (BALW 30100)
Foundations of Ethical Behavior, John Sikorski (MGTO 20700)
God and Business? John Sikorski, Mary Hirschfeld (BES 20702)
Introduction to Entrepreneurship, Laura Hollis (MGTO 30500)

Business (continued)
Readings in Religion, Culture, and Commerce, Mary Hirschfeld (BES 46100)

COLLEGE OF SCIENCE

ACMS
Risk, Money, and Quantitative Thinking (Intro to Actuarial Science), Shane Leib (ACMS 20020)
Biology
The Climate Crisis: Intersection between Biology and Christianity, David Medvigy (BIOS 10010)
Math
Calculus II, Brian Mulholland (MATH 10560)
Mathematics in Architecture: Mathematical Excursions to the World’s Great Buildings, Brian Mulholland (MATH 10270)
Science, Technology, and Values
Science, Theology, and Creation, Fr. Terry Ehrman (STV 20888)
Theology and Ecology, Fr. Terry Ehrman (STV 20626)

COLLEGE OF ENGINEERING

Aerospace and Mechanical Engineering
Biomaterials, Donny Hanjaya-Putra (AME 40571)
Career Choices Mechanical Engineering, Mike Seelinger (AME 20290)
Differential Equations, Vibrations, and Control I, Joseph Powers (AME 30314)
Mechanic II, Mike Seelinger (AME 20222)
Thermodynamics, Joseph Powers (AME 20231)
Engineering
Engineering Computing, David Richter, Andrew Bartolini (EG 10118)
Engineering and the Human Vocation, David Richter (EG 20560)

SCHOOL OF ARCHITECTURE

Catholicism and The City: Good Urbanism as Human Flourishing, Env. Stewardship, and Sacramentality, Philip Bess (ARCH 43311)
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Controversial Cardinal Comments on America's Political Renewal

ND welcomes D.C. Cardinal McElroy to speak on political discourse

KOLBE BARTA

Staff Writer

The latest Notre Dame Forum event packed out the McKenna Hall auditorium, as Cardinal Robert McElroy spoke with University President Father Robert Dowd, C.S.C. on healing America's political dialogue. Card. McElroy came to campus on Friday, October 17 for a conversation entitled "Healing Our National Dialogue and Political Life."

Card. McElroy was named Archbishop of Washington, D.C. by the late Pope Francis earlier this year, following his tenure as Archbishop of San Diego. After earning his bachelor's degree at Harvard University and a Ph.D. in political science from Stanford University, Card. McElroy was ordained a priest and a bishop in his home diocese of San Francisco, but was soon moved to the diocese of San Diego.

Card. McElroy has drawn criticism for his progressive views on Catholic Social Teaching and his handling of clerical sex abuse cases. A prominent critic of President Donald Trump, he has been outspoken on issues of illegal immigration, climate change, and the radical inclusion of LGBTQ+ people in the Catholic Church.

As bishop in San Diego, Card. McElroy was accused of "delaying for a year the removal of a priest abuser ... who had admitted to what his victim had called 'satanic ritual abuse,'" according to the College of Cardinals Report.

Card. McElroy was invited to address the current state of American political discourse, which was described by Kathleen Sprows Cummings, Professor of History and American Studies, in her introduction to the speakers as "largely unproductive, stressful, and disrespectful."

The cardinal proposed three



Image by Michael Caterina / University of Notre Dame

transitions to heal the national dialogue: moving "from grievance to gratitude, from the politics of warfare to shared purpose, and from insularity to compassion." Card. McElroy stressed the importance of a "faith-filled approach to patriotism" that does not "canonize" American history, but celebrates the vision of American democratic values.

"We have become a nation of grievance, where we focus more on what is lacking, and particularly what is lacking for me or my group, rather than on that which binds us together," Card. McElroy said. He decried tribalistic partisanship, and called for a shift from adversarial politics to "shared purpose and meaning ... as one society."

Noting that Catholic Social Teaching addresses issues on either side of the partisan aisle, the cardinal suggested compassion as a critical starting point to address controversial issues that divide Catholic voters. Referencing a United States Conference of Catholic Bishops study on partisan divides in parishes, Card. McElroy said, "When people came at questions with

the starting point of compassion, when they could see the suffering involved ... they could bridge together."

Based on his experience as archbishop of the nation's capital and his background as a political scientist, the cardinal was asked by Fr. Dowd about the role of bishops to address political matters. "My primary role is to be bishop of the communities [in D.C.], I'm not there primarily to speak on political issues," responded the cardinal. He highlighted the pastoral role of bishops, and clarified the "political role of the Church."

"There is no specifically political role for the Church, period," Card. McElroy said. "The Church has a moral role within the political and public order to speak to the morality of issues. And I think that's a very key distinction, because people mix it up all the time ... [the Church] should not speak in terms of the politics, but rather solely the moral questions involved."

Card. McElroy proposed the synodal process as a method of rebuilding compassionate dialogue from the parish level

upwards in the Church, and as a model for the political world to emulate. Speaking on his own synodal process as bishop of San Diego, Card. McElroy noted, "When people were in their synodal sessions, people who diametrically disagreed on the substance of issues ... nonetheless came out feeling very bonded with one another because they were encountering them as people of faith."

Card. McElroy also highlighted the contributions that American democracy has made to the Church, specifically religious liberty and the role of women. He attributed the religious liberty clause in Vatican II documents partially to the American experiment, challenging the doctrine that "error has no rights."

Card. McElroy also noted the strong presence of women at the latest synod, saying that "the Church is still grappling with the role of women."

Attendees had generally positive thoughts on the discourse. Megan Kennedy, a Notre Dame staff member, said that the Cardinal was encouraging. "I think that's what Notre Dame is trying to

do with encouraging dialogue. And I loved what he said about our Catholic community having to be there for one another," she told the *Rover*.

Tom Young, also a university staff member, was similarly positive. "The Cardinal was very balanced," he said to the *Rover*, adding, "He didn't take a political position." Young also said that he was proud of Notre Dame for "trying to be a leader" among universities in preaching the truth of the gospel.

Benedict Althoff, a freshman in Keenan Hall, was more reserved. "[Card. McElroy's] message of compassion as the basis of agreement was very powerful. I wish he could have explained the topics like the role of women in the Church and the separation of Church and State a little bit better."

Another undergraduate who wished to remain anonymous expressed disappointment at the invitation of Card. McElroy to campus. "I don't think that the university should have picked a speaker who does not profess Catholic moral principles as they have been taught by the Church."

Kolbe Barta is a freshman political science student in Duncan Hall. He is from Texas and may not survive the South Bend winter, but if he does, he will respond to hot takes on J.D. Vance, Notre Dame Football, and Max Verstappen's chances at the Driver's Championship at kbarta3@nd.edu.

I4RH

continued from front

group Catholics for Choice (CFC) as well as "resource distribution," when attendees were invited to take home a brown bag filled with condoms, stickers, and a pregnancy test.

Three CFC representatives, including a self-described "abortion doula," joined the meeting via Zoom. They opened with a CFC video aimed to "combat the false narrative that [Catholicism and reproductive freedom] are incompatible." "There's not a single [Bible] verse that even mentions abortion, let alone condemns it," the video stated. CFC staff member Nicole Morino told attendees that "the invention of abortion as a political issue emerged in the 1970s out of a desire to maintain white Christian male power over politics and society," rather than

theology.

CFC members discussed Catholic Social Teaching and papal stances on abortion, along with advice for students on how to talk to their peers and older generations about "reproductive justice." On the Catholic Church's position on birth control, Morino said, "The Catholic Church's position has impacted people in many parts of the world. ... We know that birth control is not a sin, but for many folks, it is a lifeline. So the values stated in Catholic Social Teaching share many of the strengths and principles of reproductive justice."

Following the presentation, several attendees were asked to delete photos they took during the event by I4RH organizers.

All of I4RH's events are publicly advertised as taking place in university buildings, which are only available through a formal

reservation process with the Student Activities Office (SAO). When asked about the event, Associate Director of Media Relations Erin Blasko referred the *Rover* to the *du Lac* student handbook. "Otherwise," he wrote, "we refer all questions about this event to the organizers."

The handbook states, "Individual students may not reserve space within University buildings, outdoor grounds, the lakes, and property adjoining the University. However, exceptions for individual students may be made for academic purposes within designated buildings (e.g. study rooms, labs, etc.), based on the respective facility's policies."

SAO's policing of academic building use is robust. A representative from the Office of the Registrar confirmed that academic buildings are only available to students through SAO if they are reserved for use

of an official club, and may not be reserved for personal usage. Alejandra Ricardo, Director of Programming for Notre Dame Right to Life, detailed the extensive SAO event approval process to the *Rover*, saying, "In order to book a room in Debart or on campus, one must go through ND Central and submit an event form. This event form requires groups to provide an exhaustive account of the plan for the event. ... To access this form, one must be an officer for a student club on campus." She added, "After filling out this extensive application, SAO then reviews your event request. ... The whole approval process takes, on average, two weeks."

After the *Rover* alerted SAO to I4RH using Debartolo for their event, Student Affairs Communications Director Kate Morgan wrote to the *Rover*, "The event being promoted...

is being hosted by Irish 4 Reproductive Health, which is not a University-recognized student group. As such, neither the Student Activities Office nor the Division of Student Affairs are affiliated with this event in any way." Morgan did not address how I4RH was able to access Debartolo Hall for their events. When asked multiple times why I4RH is able to use university facilities frequently, Blasko did not respond.

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. Send any comments or questions to hgarecht@nd.edu.



Tour Guides

continued from front

the unique mission and Catholic character of Notre Dame,” Francisco told the *Rover*.

The *Rover* interviewed a former tour guide and current student at the university about his experiences with the admissions office. The student, who stopped giving tours due to time commitment conflicts, told the *Rover* that he believed the information on Catholicism that tour guides were instructed to give to visitors was inadequate.

The student referred to a 2022 “Tour Guide Manual,” obtained by the *Rover*, that was given to every guide by the admissions office. The confidential document contains instructions for tour routes and accompanying scripts.

The manual instructs student guides to open their tours with Notre Dame’s “Spirit of Inclusion” statement, which emphasizes the acceptance of all people, regardless of “color, gender, religion, ethnicity, sexual orientation, social or economic class, and nationality.”

Tour guides are also instructed to give a land acknowledgment as they bring their group to the Log Chapel, a replica of the original chapel built in 1831, which served as the headquarters of missions in northern Indiana. This acknowledgment is noted as mandatory—in contrast with many Catholic elements specified as optional—on the manual: “This

land acknowledgement must be mentioned each tour.” The section of the manual discussing the Log Chapel overwhelmingly consists of information on Native American history, with only one bullet point discussing religious activities in the building.

Mentions of Catholicism at Notre Dame in the manual are limited, often emphasizing instead the celebration of other faiths. Specific details tour guides are expected to mention include “interdenominational Christian fellowship,” “non-Catholic faith-based groups,” and celebrations of “other religious traditions,” such as the campus Diwali festival.

Under the “Faith at Notre Dame” section, tour guides are told to “emphasize that faith engagement on campus is unique to each student” and encouraged to share how they have “chosen (or not chosen) to get involved” in faith on campus.

The manual largely fails to devote significant time to aspects of faith in residence halls, such as dorm chapels and priests-in-residence, emphasizing instead the “signature events” hosted by each dorm. The instructions for the Coleman-Morse Center, which houses the Office of Campus Ministry, say, “We want to show pride for our Catholic identity and highlight the ways we celebrate and embrace students from all faith traditions.” The manual mentions the 24-hour study space in Coleman-Morse and the large granite sphere in

the lobby, but fails to mention the chapel or the daily adoration available to students.

The former tour guide expressed frustration over these omissions to the *Rover*: “The only part that mentions Catholicism is in the part of ‘big-letter Catholic’—in the sense of as a Catholic institution and stuff—but also ‘lower-case catholicism’ because it’s also universal and accepts everyone.”

“It’s something that I didn’t really love,” the student added. “Every time they mentioned that the university was Catholic, they tried to make it like, ‘Don’t worry ... we’re also a Catholic institution but I swear it’s not enforced.’”

“It really depends on the type of people giving the tour,” the former guide continued. “Most of the people that I knew that were doing tours ... faith wasn’t a big part of their life as a student.”

Referring to the training the tour guides received from the Office of Admissions, the student noted, “They don’t really emphasize what I think is more important, which is like, Notre Dame is ... a great academic school, it’s a great football school, and it’s also, and most importantly, a great place for you to grow your faith. And at no point in the training ... did they tell you to emphasize part of your faith. And I think that’s a problem.”

In the manual, tour guides are reminded to emphasize that “being Catholic is NOT

a requirement to go to Notre Dame!” three separate times.

The *Rover* also attended an information session in McKenna Hall, given by two admissions interns. The students discussed the culture of Catholicism at Notre Dame, referencing the presence of Catholic artwork and statues on campus as proof of the university’s Catholicity.

“Notre Dame is Catholic with a big C and Catholic with a little c,” a student intern told prospective students and their families. “We’re Catholic with the big C in the sense that we are a Catholic university. ... We have Catholic values: You’re gonna go on your tour today, and you’re gonna see a statue of Mary, you’re gonna see touchdown Jesus in the library, and you’re gonna see first down Moses as well. We are a very Catholic university.”

“We are also Catholic with little c, meaning universal,” the student intern added. “Not being Catholic should not be a reason why you may not feel accepted here at the university, because we truly are open for everyone. We have one of the largest campus ministry offices in the country that’s open for not only Catholics, but Christians, Muslims, Jewish people, any other religion here as well. We have a Jewish student club ... and a Muslim Student Association.”

The student concluded, “We want to make sure that everyone feels very involved and very included here on campus, so

that that’s part of our Catholic identity, right? We are Catholic with a big C, and also Catholic with a little c.”

To access the confidential Tour Guide manual obtained by the *Rover* in its entirety, visit the digital version of this article on the *Irish Rover* website.

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

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Notre Dame Revives Theology Club

Students, faculty collaborate to foster theological engagement, discussion

MADLINE PAGE

Staff Writer

In the years before the COVID-19 pandemic, Notre Dame’s Theology Club was a forum for intellectual discussion and sacramental fellowship among theology students. The arrival of the pandemic, however, prevented many formerly well-attended activities, and club involvement gradually diminished.

In an effort to reignite the intellectual community that the club once promoted, Director of Undergraduate Studies and Associate Teaching Professor Anthony Pagaliarini, Assistant Director of Undergraduate Studies and Faculty Advisor Michon Matthiesen, and a team of student leaders are spearheading the club’s revival.

“The Theology Club builds upon Notre Dame’s extraordinary tradition of excellence in theological study,” junior Sophie Miller, the club’s president, told the *Rover*. She added, “Guided by the principles of faith seeking understanding, the club provides undergraduates with opportunities to engage more deeply with their studies, connect meaningfully with faculty, and participate in a vibrant,

supportive community. ... We hope to enrich both the spiritual and intellectual formation of students.”

In the past, the Theology Club held major and minor, or “M&M,” Masses, as well as discussions between students and faculty members centered on theological and philosophical formation. Miller plans to emulate the original club by hosting social, intellectual, and spiritual events.

In addition to Masses, the prospective club will promote fellowship among students through activities such as faculty versus student soccer matches and a spring formal.

Regarding academic matters, the prospective club plans to host “flash seminars,” where theology professors will share a concept or reading from their recent classes. Discussion groups organized around campus theological lectures and film screenings are also in the works. The board members are also hoping to arrange service projects and volunteer opportunities benefiting the South Bend community.

“I want the club to be known as a space of openness and dialogue, where students can both explore theology seriously, and encounter



Image by Notre Dame Theology Club

it as a living, dynamic tradition,” Miller shared.

The well-known excellence of Notre Dame’s theology program has prompted an upsurge of theology major and minor declarations, with over 800 students declaring a theology major or minor as of April 2025.

While the rapidly growing nature of the theology program points to increased student engagement and institutional support for theology, Miller noted that this abundance can come with a sense of disconnection.

“Like many students at Notre Dame, I balance multiple academic commitments with an additional major and two minors. That can make it difficult to regularly connect with the theology faculty and peers outside the classroom,” she said.

Matthiesen echoed this

sentiment, telling the *Rover*, “The gift of having an abundance of theology majors can also mean the downside of a lack of cohesiveness and of a sense of familiarity and communion among majors.” She explained that the prospective club hopes to remedy this deficit by “opening up opportunities for majors not only to get to know one another, but also to converse about those topics which spark their particular interests.”

In addition to fostering community, the anticipated Theology Club aspires to promote the pursuit of truth among Notre Dame students. Senior Rocco Granieri, the club’s vice president, noted that “theology is the foundation for everything. ... All the other academic disciplines are built on this root, and there is good reason that the university has this [core curriculum] requirement.”

Granieri continued, “Because it is a requirement, theology can get lost in translation. ... We want to spread the message of how important theology really is.”

Although the club was initially geared towards theology majors and minors, Granieri encourages any interested students, including those of different faith traditions than Catholicism, to involve themselves. “Theology is the study

of God. It is all encompassing, especially for those who are pursuing the truth,” he affirmed.

The Theology Club is currently pending acceptance by the Student Activities Organization. If approved, the club plans to begin programming during the spring semester with a Welcome Mass. Interested students can join the prospective club’s GroupMe.

To access the link to the GroupMe, visit the digital version of this article on the *Irish Rover* website.

Madeline Page is a sophomore studying biology. She has fallen into the bad habit of leaving for the 11 p.m. Rosary much too late. As a result, she has been spotted running across campus at 10:59p.m. in an attempt to still make it on time. Her efforts thus far have been successful, but she welcomes any tips on punctuality or decreasing her cross-campus sprint times. Contact her at mpage4@nd.edu.

Duncan Stroik On Tradition, Innovation, and “New Old Ways”

“Issues in Sacred Architecture” class provides hope for architecture’s future

CLARE HETTICH
Staff Writer

Renowned architect Duncan Stroik is demonstrating tradition’s current relevance in his Fall 2025 class titled “Issues in Sacred Architecture.” Open to undergraduate and graduate students from all disciplines, the course offers a profound perspective on historic sacred buildings that could help remedy contemporary architectural problems.

Stroik boasts decades of experience as a practicing architect, professor, author, and lecturer. His designs include Our Lady of the Most Holy Trinity Chapel in Santa Paula, California, the Cathedral of Saint Joseph in Sioux Falls, South Dakota, and the Shrine of Our Lady of Guadalupe in LaCrosse, Wisconsin. On campus, he also recently designed the Basilica Reliquary Chapel, dedicated in 2024.

The class has evolved over the years from a general historical survey of sacred architecture to a more specific case study that illuminates universal themes. It now primarily emphasizes Renaissance Venetian architecture, using Loren Partridge’s book *Art of Renaissance Venice* as its core text. Stroik explained, “I want to give them a little bit of a broad intro, but then we focus on Venice, with the idea being that you could take any country and any period and learn about it, [and] you’d actually learn some of the principles of sacred architecture of all time.”

To explain these core principles

of sacred architecture, Stroik mentioned five ways to direct people towards God: “The first is *transcendence*. Churches should be upright or vertical, like the human being, and point you to the heavens. They should have a *direction*, so an orientation and a focus. We’re focused to the east. We’re focused towards the altar, or focused towards Christ. ... Then the third one is what I call *tectonics*, which is that there’s a logic to the structure, to the way they’re built. ... And then there’s *geometry*—that there’s a geometric rigor, and a mathematical rigor—and that is based on the idea that God is orderly. And then the last one is *iconography*, the most important one, perhaps—that it tells a story, tells a narrative, through art.”

Taken as a whole, these five principles offer a universal standard for the design of sacred buildings. Far from remaining overly formulaic, however, Stroik went on to explain how examining traditional buildings can inspire, rather than limit, students: “I’m interested in recovering lots of ways [to design churches], not the formula. I’m not against the formula. ... But I’m interested in breaking through the formula and saying Catholicism doesn’t have a required image in the center.”

“We can come up with some new old ways of doing things—not really new, but new old ways,” Stroik continued.

The class also touches on a piece of sacred architecture close to home—the Basilica of the Sacred Heart. One of the first assignments involved a Basilica visit, and Stroik commented



Image by openverse.org

that “to some extent, we look at Venetian buildings in relationship to the Basilica [of the Sacred Heart at Notre Dame].”

Students have taken various insights away from the class. Erhan Osmani, a sophomore majoring in neuroscience, told the *Rover*, “I think the main purpose of the class at its basis is to think about why architects have made specific choices.”

Evan Hartman, a fifth-year student pursuing an MBA, expanded on the importance of knowing the ‘why’ behind architectural decisions. “I think that you need to explore the why, because I have people in my life who’ve argued, ‘Okay, the Church has spent all this money on architecture, why can’t they give it to the poor?’ You need to explore the ‘why’ in order

to defend that. ... I think that exploring the ‘why’ strengthens your faith and allows you to share with other people.”

Though the class highlights the great architecture of the past, students emphasized how it does not promote nostalgia but rather inspires contemporary and future greatness. Devlin Hose, a fifth-year architecture student, pointed out, “The only way that you can gather an understanding is doing an analysis of existing art and architecture. The better the art and architecture, the better the analysis. And you can then apply that to future work.”

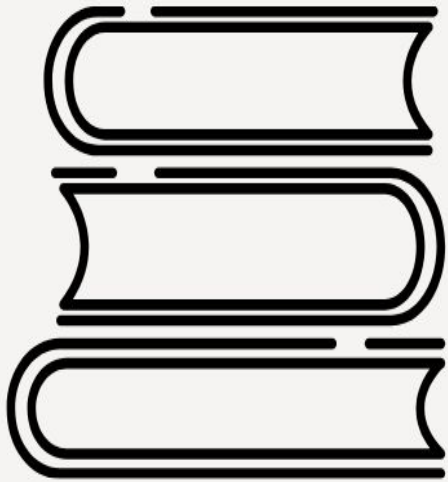
Hose also noted that studying great architecture did not decrease his appreciation for humbler sacred spaces: “The spaces [Stroik is] presenting are really sublime sacred spaces. That’s not to say

that you then walk away from that and say, ‘My local church is not the Cathedral of Venice.’”

When asked what he hopes his students get out of the class, Stroik told the *Rover*, “A fair number of Notre Dame student graduates will go on some day to have the chance to [help] renovate or build a church. And I hope that some of them will get involved. They will have a chance, because your parish, your cathedral, your high school chapel, whatever, they want to fix it up.”

Stroik concluded, “The other relevance is that I would like to think that these topics are appropriate for appreciating the House of God, and when you visit them, it enriches your experience and appreciation for why they were built, how they’ve been used, and how they’re still being used.”

Clare Hettich is a freshman from Potomac, Maryland majoring in the Program of Liberal Studies with a supplemental major in theology. For an amateur but enthusiastic discussion about sacred art, music, etc. at any time of day (or night), email her at chettich@nd.edu.



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“Compete with Excellence”

Mendoza Dean Martijn Cremers on ambition and Catholicism

ELIZABETH MITCHELL

Religion Editor

Martijn Cremers is the Bernard J. Hank Professor of Finance and the Martin J. Gillen Dean of the Mendoza College of Business. He and his wife Liesbeth have six children and live in the South Bend area.

Editor's note: This interview has been edited for the sake of brevity and clarity. An extended version can be found on the Irish Rover website.

Let's start at the beginning. What role did faith play in your life before college?

Though I was a cradle Catholic, I grew up in a time where the Netherlands were already aggressively secular—very different from the United States. I simply didn't know anyone my age who was practicing their faith.

My main thought growing up was that there was a big world outside my village which I was very interested in exploring. Like many Notre Dame students, I was thinking of exploring and creating options. I was very ambitious. I wanted to work really hard, and also do lots of different things.

How did that ambition manifest in your college years?

In college, I was engaged with lots of different things, but I did not spend much time discerning. In terms of my academics, I don't think I really enjoyed what I was studying. Though I worked pretty hard and was very good at taking tests, I mainly wanted to get the highest grades, and didn't really understand the “why” behind my studies.

I got a lot of help, though, from mentors who saw things in me. The plan they proposed to me was to do my Ph.D. in Amsterdam, which would be faster and give me the option to build my career there. I always thought that I wanted to explore further, though, and so the next logical step for me was to go to New York for a year on scholarship to an economics program.

All of a sudden, I found a much bigger world than I had anticipated. I had never been to the United States, and quickly learned what it meant to work hard. It was so completely overwhelming for me at that time, but it was also exhilarating, interesting, and challenging.

How did you navigate the difficulties of this season of your life?

Moving to New York, especially the first few months, was really tough. I was lonely, everything was new, and I missed the place where my family had such deep roots and where there was such an active social environment.

I was able to take an advanced



Image by Matt Cashore / University of Notre Dame

course on derivatives that was taught at the business school in the finance department. Since I was very active in that class, the professor saw something in me, and asked if I would consider doing a Ph.D. in finance. I did eventually end up switching and I loved it.

The other big thing that happened was that, for the first time in my life, I met people my age who were practicing their faith. This inspired me to explore Catholicism more deeply.

I got involved with the Catholic association for graduate students at NYU and started going to their Catholic center, where I met people from all over the world. There, I began to read the Bible and some [religious] authors, such as C.S. Lewis and Peter Kreeft. But the most influential person I discovered for my reading was G.K. Chesterton. I became a huge Chesterton fan.

What happened after you graduated from NYU?

Finishing my Ph.D., I was still very unsure about what to do, but one of the schools that I visited as a doctoral student was Yale University. That visit went remarkably well and they gave me an offer on the spot. At Yale, I really discovered that I loved the life of a professor. Intellectually, it was very stimulating, and I loved teaching MBA students. After I started teaching, my life completely changed because I got married the same month.

Soon after, our first son was born. That completely changed our life again. We had our first five children in my first eight years at Yale, so those years are a bit of a blur. The hard thing was learning how to not let a certain academic ambition completely overwhelm all other aspects of

life. In the beginning of my time at Yale, the hours I was working were overwhelming everything else. On the one hand, I benefited from that in my academic career, but I did not show up as I should have with the family.

From there, I started to think differently about what it means to be successful, and recognizing that success has many dimensions. Success in the eyes of whom? In the eyes of God? In the eyes of others? Over time, my certainty in this answer grew.

Based on your experience, what advice would you give students on success and their ultimate purpose?

A very important aspect of life as a student is to see your four years here as part of your formation into an adult. Take time for prayer and reflection. Make space for silence, for listening, for deepening your faith and making it your own. But also become part of a community, because discernment and prayer are not things you should be doing alone. You don't have to figure it all out right now. It's all a lifelong process.

I think I would start with the realization that everything is a gift. You're here at Notre Dame to discover your gifts, to develop these gifts in a holistic way, and then to figure out what God's plan really is, because every gift is inherently meant to be shared. It's so central to remember that we are made in the image and likeness of God, and so God has a loving plan for us.

I think that one of the challenges with that, very practically, is what are you going to do after you graduate? One of the problems I see is that many options are presented to students very early on, and put students on a certain path which may not always be

the right fit for them. You need to allow yourself to change your mind or explore multiple things that you don't initially foresee.

On the other hand, sometimes it may actually be good for you to make a decision. When I look back at my life, sometimes I was afraid to make a decision, simply because I was afraid to lose optionality. So it's complicated.

How does this advice apply to Notre Dame specifically?

I was recently invited by Bishop Kevin Rhoades to give the annual Bishop's lecture, and my topic was the parable of the rich fool.

The rich fool defines success in a particular way. He wants to have a bigger barn and security, and then eat, drink, and be merry. The parable grabs our attention because our Lord immediately goes to the end of the rich man's life. I think that's a useful exercise, because it's like He's asking, “At the end of your life, what will you care about?” Our Lord says that we should focus on being rich towards God, and therefore love of God and neighbor. Our material riches are only a means, not an end.

I've written quite a bit about how to think about purpose. The very general framework I use for that is what I call “the three C's”: communion, contribution, common good.

Purpose is ultimately communion. The way that we can make progress towards communion is how we contribute from our gifts and how we share our gifts with others. But the more theological part is to have a certain purpose of communion with God, and therefore contribute to the common good, to God's plan for all of creation. The primary way in which you contribute is through cooperation

and teamwork, which we do in a competitive environment.

In some sense the rich fool was primarily focused on the competitive level, which is important, but it needs the right ordering. You can give glory to God through how you compete with excellence.

I always like to emphasize that there's two senses to competition. The primary way to contribute is through cooperation and solidarity with others. External excellence in competition always arises from a certain earlier internal competition towards the best version of yourself by the grace of God and the support of others. This is what Catholic Social Teaching called subsidiarity.

I think for much of my life, and even still, there's a natural temptation for me to invert the order.

I really need God and support from friends and family to help me with that. Ultimately, success comes down to how you measure your social relationships, in your vocation to be married and in your openness to life.

Elizabeth Mitchell is a junior who forsook her Mendoza aspirations to drink fine chai and ponder the merits of gyrovagues. Any similarly ambitious souls are welcome to join her in the Program of Liberal Studies and theology, or contact her at emitch8@nd.edu.



Violent Texts From Virginia AG Candidate Spark Outrage

Students react amidst recent political violence

SAM MARCHAND
Staff Writer

Virginia State Delegate Jay Jones, the Democratic nominee in Virginia's attorney general race, is facing backlash following the leak of numerous violent texts between Jones and fellow delegate Carrie Coyner from 2022.

In the messages, Jones commented on his relationship with Todd Gilbert, then the Virginia Speaker of the House. Jones remarked that if he was in a room with Gilbert, Hitler, and Cambodian communist dictator Pol Pot, Speaker Gilbert "gets two bullets to the head."

Coyner, a Republican, responded to the texts with, "Jay, please stop." She later told the *National Review*, "What [Jones] said was not just disturbing but disqualifying for anyone who wants to seek public office." The *Review* further reported that Jones described wanting Gilbert's children to die, saying, "Only when people feel pain personally do they move on policy."

Coyner, in an interview with Axios in October, stated that during a phone call, Jones had told her, "If a few police officers died, maybe they would stop killing people."

The scandal comes amidst a rising tide of political violence across the country, including a shooting targeting a Catholic school in Minnesota

by a transsexual, attacks on Immigration and Customs Enforcement (ICE) agents, and the assassination of Charlie Kirk in September.

Jones's tenure in the Virginia Assembly has been marred by controversy. In October, a special prosecutor was appointed to investigate Jones for violating a 2022 court order. Following a reckless driving conviction for driving over double the speed limit, Jones violated the terms of his plea agreement when he performed 500 of his 1,000 court-ordered community service hours for his own political action committee.

Jones identifies as Catholic, despite stating that he was "proud to expand abortion rights in the Virginia Legislature."

According to recent polling, Jones is in a statistical dead heat with Republican incumbent Jason Miyares in the race for Attorney General, with a marginal lead. Other Virginia Democrats comfortably lead the races for both Governor and Lieutenant Governor.

Reactions to Jones's remarks have been polarized across partisan lines. President Trump posted on Truth Social that Jones's remarks were "demented," saying, "Democrat Jay Jones must drop out of the race, immediately." Vice President J.D. Vance, posting on X, said, "The Democrat candidate for AG

in Virginia has been fantasizing about murdering his political opponents," adding, "I'm sure the people hyperventilating about sombrero memes will join me in calling for this very deranged person to drop out of the race."

On the other hand, House Democratic Minority Leader Hakeem Jeffries stood by Jones, telling *The Hill*, "The attorney general candidate has appropriately apologized for his remarks."

Similarly, Democratic New Jersey Senator Cory Booker, who endorsed Jones in June, has not commented on Jones's remarks nor withdrawn his endorsement. Democratic Virginia Senator Tim Kaine, who described the texts as "contrary to all I've known about Jay Jones for decades," has yet to call for his withdrawal from the race, saying, "It's up to Virginians to decide." Democratic Virginia gubernatorial candidate Abigail Spanberger, who endorsed Jones, also did not rescind her endorsement. Former President Barack Obama headlined a rally with Spanberger, Jones, and other statewide Democratic candidates on November 1 in Norfolk, Virginia.

When asked by the *Rover* if Jones's remarks on wishing death on his colleague's children represent the Democratic Party, Alex Young, president of Notre

Dame College Democrats, took a harder tone than Jeffries. "One statewide candidate's past comments do not represent the College Democrats Club at Notre Dame or Democrats nationwide," Young said. "We condemn those messages. It should go without saying that violent rhetoric has no place in American politics."

Young's statement, much like those of other Democratic leaders, stopped short of calling for Jones to withdraw from the race.

During the recent debate between the College Democrats and College Republicans, the Republican debaters directly discussed the issue, saying, "[The Democrats] can talk about how they love dialogue all they want, but unless they're willing to sacrifice a little bit of political convenience for this cause, then they don't believe in it at all." Later, the Republicans challenged the Democrats to withdraw their support of Jones. The College Democrats did not directly respond to the Republicans' comments.

Meanwhile, sentiment among students on Notre Dame's campus nearly unanimously condemned Jones. Sophomore Patrick Boyd told the *Rover*, "Jones's comments aren't at all productive for healthy dialogue. I just don't think anyone should say that, ever. That's

not cool to joke about, and it's unproductive."

Quinn Reilly, a sophomore from Charlottesville, Virginia, agreed with Boyd. He told the *Rover*, "There's no way that kind of language could ever be a good thing. I'm surprised he's still running."

Edmund Nolan, a freshman from Richmond, Virginia, appreciated bipartisan condemnation of Jones comments, telling the *Rover*, "I think it's super refreshing to see that both parties have condemned this in some way. It lessens the partisan divide a bit just to see some common ground." Evaluating Jones directly, Nolan was optimistic, saying, "I just hope people see what he's done and vote against him democratically."

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 Rome or the Baltic states this fall at smarcha3@nd.edu.

Fr. Reidy *continued from front*

me to consider legal education for the purpose of teaching and scholarship," he told the *Rover*. "And so all along the way in law school, I was thinking, 'What would it take to research and write and teach?' And one of the things that a number of law professors do between law school and when they join the legal academy is clerk."

After graduation, Fr. Reidy clerked in Pittsburgh for Judge Hardiman on the United States Court of Appeals for the Third Circuit. Following this clerkship he taught at Yale and Notre Dame. Then, this past year, he did what no Catholic priest has ever done: clerked at the Supreme Court of the United States. Every year, each justice selects four of the brightest attorneys across the country to clerk for them. This past term, Kavanaugh selected Fr. Reidy.

Fr. Reidy spoke glowingly of his time at the court—both of his fellow clerks and of the justices. "I was delighted by the warmth and other-focus of the community in the building." He continued, "All of the clerks—to a person—are incredibly generous, kind, thoughtful, other-focused people, brilliant, hard working, faithful agents of their boss, their respective justices."

However, the court wasn't just a legal education. For Fr. Reidy,

it also offered opportunities for ministry. "It mattered to me that people in the building, especially my co-clerks in the building, saw me as somebody who cared for them, who supported them, who could accompany them in joyful and difficult moments. Whether we agreed or disagreed, I wanted my co-clerks to know that I loved them, and respected them, and was deeply grateful to work with them. Because I believe that each one of them is created in the image and likeness of God."

One of Fr. Reidy's co-clerks under Justice Gorsuch, Christian Burset, told the *Rover* via email, "Fr. Pat contributed to that environment in a big way. His steady example and pastoral touch helped keep us on an even keel. I don't think it's an exaggeration to say that every single clerk was grateful for his presence."

Both Burset and Fr. Reidy returned this fall to Notre Dame Law School as professors. They are part of an increasingly esteemed faculty at NDLS.

Visiting Professor John Garvey commented on the changes at the Law School. "When I graduated from college in 1970, the Law School was decidedly second rate," he told the *Rover*. Now, he said, "It's one of the ten best law schools in America, maybe higher than that."

"Notre Dame's faculty are every bit as good as Harvard's, and more present for their students,"



Image by Notre Dame Law School

Garvey said.

Garvey, a Harvard Law graduate, taught at NDLS from 1994 to 1999. He is back in South Bend as a visiting professor, after serving as the dean of Boston College Law School and president of the Catholic University of America.

"When I taught at the Law School back in the 90's, there was nobody on the faculty who had clerked at the Supreme Court. Since that time, the Law School has improved immensely. The number of people who are themselves former Supreme Court clerks—or the number that have Ph.D's—has exploded."

Garvey explained how the Law School rose to such heights. "There were a number of young faculty who were hired in the 90's. ... They began to create a culture of excellence that attracted more people like themselves. ... Law school faculties tend to clone themselves, so the better the faculty gets, the better it gets. And it's just snowballed since then."

Sherif Girgis, a law professor who himself clerked for Justice Alito in 2018-19, echoed Garvey's statement. "It's self-perpetuating because as our students have taken [clerkships] and done well, judges and Justices have been quicker to trust the education and formation provided by ND."

This year, NDLS was ranked fourth in the nation for clerkship placements for the third year in a row; 34 graduates obtained 46 federal clerkships. Two are at the Supreme Court for this term.

For those considering clerkship, especially at the Supreme Court, Fr. Reidy gave the following advice: "With anybody discerning who God calls them to be—clerk, law student, or otherwise—one part of that discernment is being honest about your gifts and talents. What can you do? What makes you come alive?"

He continued, "I think sometimes we can get tripped up and think about vocation in a way that focuses on 'me', on my own gifts and talents, rather than in a way that is directed towards the needs of the Church and the world. ... It's important to reflect on your God-given gifts and talents, but then ask yourself, 'Who needs them?' To answer that question, you need to listen to the needs of the Church and the world."

Fr. Reidy added, "We are forming our law students in both the competence to see and

the courage to act in a way that allows them to go out into the world, not only as lawyers, but as neighbors, as parents, as leaders, as disciples."

Jack Krieger thinks that he has the coolest priest in residence, so he wrote an article about him. You're welcome to debate at jkrieger@nd.edu, but you won't win. Once you try Fr. Pat's fudge you're sure to admit defeat.



Gaza Ceasefire Holds Steady Amid Panic *Students express cautious optimism*

LUKE WOODYARD
Staff Writer

The U.S.-brokered ceasefire between Israel and Hamas, implemented October 9 under a 20 point White House peace plan, resumed last Wednesday morning. The brief hiatus came after Israel conducted overnight airstrikes in Gaza that killed 104 Palestinians, according to the Hamas-run Gaza Health Ministry. The action was ostensibly provoked by Hamas's failure to return the remains of all deceased Israeli hostages by an October 13 deadline and the killing of two Israeli soldiers in Rafah.

Israeli Prime Minister Benjamin Netanyahu ordered the operation Tuesday night, describing it as "immediate and powerful" in response to what the Israel Defense Forces (IDF) called a "clear violation" of the truce. Military officials accused Hamas of staging the recovery of a hostage's body in front of Red Cross observers; drone footage released by the IDF showed militants placing a body

bag at a designated handover site. Subsequent DNA testing confirmed the remains did not belong to any of the 13 hostages still unaccounted for from the October 7, 2023 attack.

Hamas denied orchestrating the soldier's death and condemned the Israeli strikes as a "criminal escalation." The group said it postponed a scheduled body handover October 26 due to Israel's "ongoing violations."

President Donald Trump, whose administration mediated the deal, commented in a press interview on Wednesday: "Nothing is going to jeopardize the ceasefire. Hamas tried to fake a hostage return, failed. Israel hit back. Now: all bodies returned, or no more games. 20 point plan moving forward." Posting on Truth Social early Wednesday, he wrote: "Phase 1 complete. Phase 2 starts when final remains are home. Peace through strength."

The 20 point framework envisions three withdrawal phases (53 percent, 40 percent, 15 percent of Gaza under Israeli control), full hostage and prisoner exchanges,

demilitarization, and eventual Palestinian Authority governance. Phase Two begins upon the return of all deceased hostages.

Reconstruction funding, estimated by the World Bank at over 50 billion dollars, remains under discussion with international partners.

Despite the violence, implementation of the peace plan continues. The IDF completed its first-phase withdrawal to 53 percent of Gaza territory on October 10, with concrete markers installed every 200 meters along the new line. Aid delivery, briefly reduced to 400 trucks per day after the missed deadline, is expected to return to the agreed 600 truck target.

Senior Trump administration officials have made repeated visits to Israel to stabilize the agreement. Vice President J.D. Vance traveled to the region on October 22 and inaugurated a U.S.-operated Civil-Military Coordination Center near the Rafah crossing to monitor compliance and facilitate aid. Jared Kushner and U.S. Middle East Envoy

Steve Witkoff arrived Monday for talks with Netanyahu and Defense Minister Yoav Gallant. Secretary of State Marco Rubio landed Wednesday to meet with Israeli leaders and reiterate U.S. opposition to a Knesset vote favoring West Bank annexation, which passed October 22 but was condemned by the White House as a "provocation."

Campus views were varied, but students broadly supported the peace plan overall.

A Stanford Hall junior, reflecting on the fragile state of negotiations in the region, told the *Rover*, "The ceasefire only works if both sides follow through. Faking a hostage return justifies a response, because it shows there was never a real intent to cooperate in the first place. You can't build trust when one side manipulates something as sensitive as the return of hostages. Every time that happens, it pushes peace further out of reach and makes civilians on both sides pay the price."

Duncan Hall sophomore Hayden Stokes, who has closely followed international coverage

of the ongoing conflict, held a different view. "One-hundred and four people dead in one night over a delayed body handover is disproportionate," he said. "The plan can't survive endless retaliation."

An off-campus senior, who said he has been tracking developments since last month's escalation, expressed cautious optimism. "Trump's team is here, the plan is moving, let the diplomats do their job," he told the *Rover*. He agreed with the Vice President, who said in an interview, "The ceasefire is holding. That doesn't mean that there aren't going to be little skirmishes."

In his October 13 speech, Trump stated that he and his administration are working to "end an age of terror of death and move into an age of faith, hope, and God."

Luke Woodyard is a sophomore from Evansville, Indiana majoring in economics and theology. He can be reached at lwoodyar@nd.edu.

Notre Dame Screening of *Triumph of the Heart* *De Nicola Center and McGrath Institute screen movie on Saint Maximilian Kolbe*

ARTUR KRUTUL
Staff Writer

On Wednesday, October 29, the McGrath Institute for Church Life partnered with the de Nicola Center for Ethics and Culture (dCEC) to screen *Triumph of the Heart*, a movie depicting the martyrdom of Saint Maximilian Kolbe, O.F.M. Conv. at Auschwitz-Birkenau. The movie is a production of Sherwood Fellows, a marketing company. Of the 500,000 dollar budget, 160,000 dollars came from a Kickstarter campaign, making it the largest crowd-funded Catholic film to date.

Shea Nowicki, a graduate student in the Notre Dame Master of Divinity program, suggested the screening. In a comment to the *Rover*, dCEC Senior Associate Director Margaret McManaway said that "[Nowicki] was inspired by its depiction of the true, the good, and the beautiful, and thought it would be a wonderful opportunity for students to reflect on those themes through the medium of film."

The film opened with St. Kolbe's act of sacrifice at Auschwitz-Birkenau as ten prisoners are condemned to death. One of the men chosen,

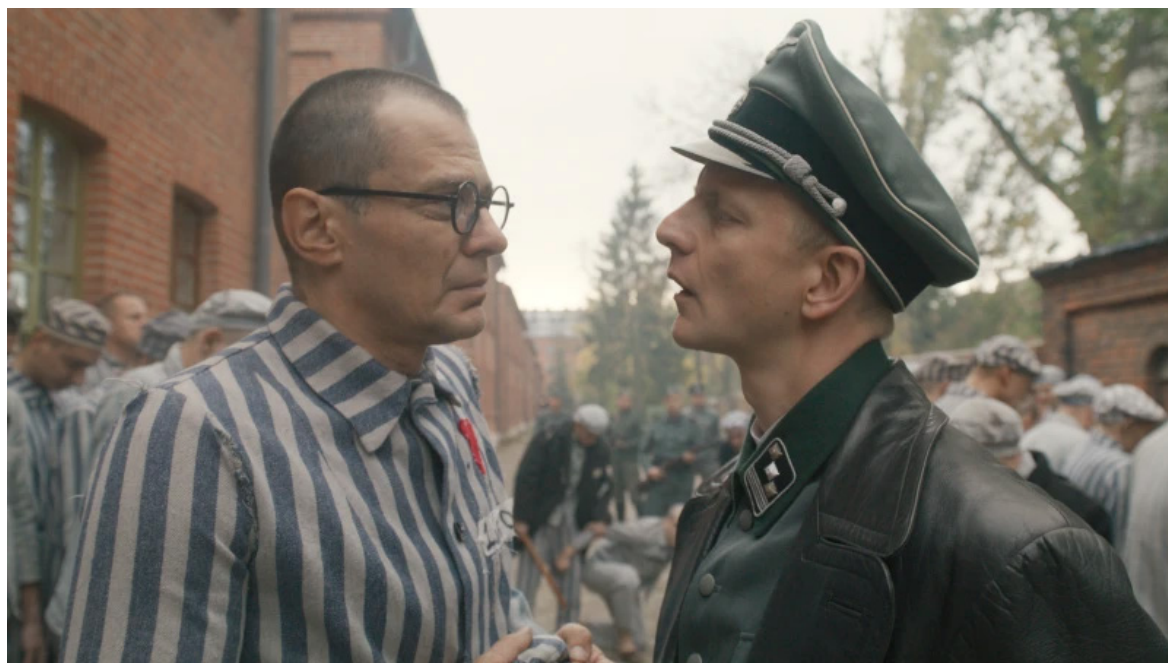


Image by Sherwood Fellows

Franciszek Gajowniczek, broke down crying, afraid to leave his family fatherless. Seeing this, Kolbe stepped forward, volunteering to die in the man's place. Nowicki recalled how "deeply beautiful" and "mesmerizing" the face of St. Maximilian Kolbe was with a "glow of love that [shone] in every single encounter."

Most of the movie then unfolds in a starvation bunker. At first, the other prisoners quarreled, and even tried to end their lives. Over the course of the movie, St. Maximilian Kolbe worked to bring hope to his fellow prisoners,

culminating in St. Maximilian Kolbe leading them in "Rota," a Polish patriotic hymn, with their defying melody echoing through the barracks of Auschwitz-Birkenau.

In the end, the Nazis could not extinguish the comradeship and unity that Maximilian Kolbe fostered in the prisoners. They died united: 9 from starvation, and St. Maximilian Kolbe from lethal injection.

Elliot Kirwan, a senior physics major, told the *Rover*, "*Triumph of the Heart* was a gut-wrenching masterpiece. It brilliantly portrayed the humanity of the prisoners at

Auschwitz by embracing the tension between their horrific suffering and the heroic sacrifice of St. Maximilian Kolbe."

He continued, "Especially striking was the courage of the prisoners to resist the attempt to crush their dignity, following Kolbe's example in singing praises to God throughout their suffering... [it is a] stunning reminder that no evil is enough to separate us from the love of God who went so far as to suffer for us and with us."

The life of St. Maximilian lives on posthumously. In an interview with the *Rover*, post-production screening and

development coordinator for *Triumph of the Heart*, Lauren Abyta, a recent graduate of the masters in architecture program, told the *Rover*, "We ended up preselling 40,000 tickets nationwide, 500 theaters or 523 screenings" with "a hundred or so theaters booked in Poland." Abyta continued, "[we wanted to] give a gift to the Polish people, to be true to the culture and true to St. Maximilian Kolbe. The movie is addressed to the friend next to you. There's that line: 'what good was that singing, did it save my wife?' St. Maximilian Kolbe goes, maybe it didn't save her, but maybe it showed her she's not alone. I would say that sums up the work."

Triumph of the Heart is available for streaming purchase at <https://www.triumphoftheheart.com/streaming>.

Artur Krutul is a proudly Polish sophomore hailing from Chicago and majoring in neuroscience and behavior. When he is not air-balling three pointers, he can be found riding around campus without a seat on his bike. He can be reached at akrutel@nd.edu.



Rover Alumni Spotlight

Timothy Bradley

HALEY GARECHT

Managing Editor

Graduation Year: 2016; 2020

Rover Roles: Writer, Politics & Economics Editor, Executive Editor, Editor-in-Chief

Favorite Article: What Is This Costing You? (2013) & Is A University Education Worth It? (2013)

Current Job: Associate at Jones Day

Editor's Note: This interview has been edited for length and clarity.

Irish Rover: You were a “Double Domer” here as an undergraduate and law student—how did Notre Dame shape your decisions about your career?

Timothy Bradley: My time at Notre Dame—especially the ubiquitous opportunities to participate in the sacraments on campus and the many excellent classes I was fortunate to take with mission-aligned faculty—helped me to start thinking about career decisions in terms of personal vocation: the unique role that God calls each of us to play in building up His Kingdom.

I was drawn to law school and to the practice of law both because I felt that I had an aptitude for it, and because the law plays an important role in helping people pursue various authentic human goods and flourish in community together. As any practicing attorney can tell you, the grind of day-to-day legal practice sometimes obscures that higher purpose of law. But my time at Notre Dame helps me to keep that vision in mind in my day-to-day work. All kinds of work can be sanctified—even that of a lawyer!

More specifically, how did your time at the *Rover* prepare you for a career in law?

Working for the *Rover* helped me become a better writer. As a staff writer, more experienced editors worked through every article I wrote and gave me feedback. As I took on more editing responsibilities over time, I did the same for others. This kind of back-and-forth, in-depth process was invaluable. Having your work critiqued by others is the best path to improving as a writer (a never-ending process.) And lawyers write—a lot. It's no exaggeration to say that my experience working for the *Rover* has made me a much better lawyer today because it made me a better writer.

What do you think makes the *Rover* unique here at Notre Dame?

I think it's right there in the



Image by University of Notre Dame Law School

Rover's mission statement: One of the paper's core objectives is to “defend the Faith and honorable traditions of this great university.” That objective shouldn't make the *Rover* unique. But in this day and age, it at least makes the paper stand out.

Many people at the university seem to be keenly interested in seeing Notre Dame *qua* business interest and degree-granting factory measure up to its Ivy League “peer” institutions. Far too few seem to be as interested in ensuring that Notre Dame *qua* Catholic institution of higher learning consecrates itself “without reserve to the cause of truth” and fulfills its special role in forming the minds and hearts of its students so that they may, as John Paul II wrote in *Ex corde Ecclesiae*, “act rightly” and “serve humanity better.”

The *Rover* is a watchdog devoted to preserving the Catholic identity of Notre Dame. That makes the paper unique.

Do you have a favorite article that you wrote or edited?

First is a two-part series I wrote on the rising cost of attendance at Notre Dame (and other elite universities) and how high tuition rates influence the approach students take to their education as they attempt to earn an adequate “return on investment.” It was interesting to learn that the cost of attending

Notre Dame began to skyrocket (and far outstrip inflation) after it first described itself as a “national Catholic research university” in 1978 and to examine the perennial question facing students who pay high sticker prices—and often take on considerable debt—to attend an elite college: “Is this worth it?”

Second is a “Who's Who at Notre Dame” feature I wrote on the late Notre Dame music instructor Billy “Stix” Nicks in 2015. “Who's Who” columns tended to profile “under the radar” campus figures—off-the-beaten path instructors, staff members, housekeepers, food service employees, etc. These people work hard (and sometimes without much notice from students) to make Notre Dame the wonderful place that it is. I met Mr. Nicks when he visited my “Intro to Jazz” class to play percussion as part of a jazz trio, and I remain thankful that I later had the opportunity to interview him and learn about his remarkable life.

Off campus, how do lawyers or other professionals in your field view Notre Dame?

I suspect that many attorneys sense that Notre Dame remains a Catholic institution. I say that for two reasons. First, the law school has done a better job than many other departments of adhering to the university's

Catholic mission, especially when it comes to mission hiring. Dean Marcus Cole and the law school faculty believe in the Catholic mission. And they take seriously their role as educators of a “different kind of lawyer.” In this regard, the law school provides a sign of hope for Notre Dame: It is possible to value and adhere to the university's Catholic mission while also equipping students for success in the “real world.”

Second, having a longtime faculty member elevated to the Supreme Court certainly doesn't hurt. Justice Barrett is one of the most visible members of the legal profession in America today, and her connection to Notre Dame is well known. I suspect that many lawyers have gathered at least some understanding of Notre Dame Law School as a committed Catholic institution through learning more about Justice Barrett.

Has your own view of Notre Dame changed now that you are an alumnus?

I love Notre Dame just as much as I did when I was a student. For me, Notre Dame is and always will be home. I grew up a couple miles away from campus. It's where I met my wife. It's where we got engaged. That fondness is what motivated me to work for the *Rover* as an undergraduate. We all can see the good at Notre Dame, and we want to preserve

it.

But there are other forces at work as well. As I observe Notre Dame from a distance today, I think about it more from the point of view of a parent. Would I encourage my own children to attend Notre Dame in the future? At what cost? I know that it is possible to receive a rich, authentic Catholic education at Notre Dame even today, if one knows where to look. But we can't just assume that will always be the case. That is why I am encouraged by the work of student groups like the *Rover* and of so many good Catholic and mission-aligned faculty members at the university. I can only hope that work will bear great fruit.

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. She enjoys being political, constitutional, and especially, Irish. For more information on politics, the constitution, or Ireland, please email hgarecht@nd.edu.



Revisiting the Columbus Murals

Professor speaks against 'tampering' with history

LUCY SPENCE
Editor-in-Chief

Under the Golden Dome rest 12 murals, painted onto the walls of the Main Building from 1882 to 1884. Commissioned by Fr. Edward Sorin, C.S.C. after the 1879 fire that destroyed the second iteration of the Main Building, these paintings depict the life and death of Italian navigator Christopher Columbus.

The artist, Luigi Gregori, left his post at the Vatican for a position at Notre Dame as a professor and artist-in-residence, which he held from 1874 to 1890. During his time at the university, Gregori designed and painted works for many buildings on campus, including the basilica, the Main Building, and St. Edward's Hall.

In 2019, then-university president Fr. John Jenkins, C.S.C. announced that the murals would be covered in response to growing unrest from students, faculty, and alumni, who objected to the portrayals of the Native Americans in the murals, calling them "culturally insensitive" and claiming that the paintings "celebrated" indigenous enslavement.

All 12 paintings were covered by tapestries in September of 2020, secured by wooden frames attached to the paintings. These covers remain in place, removed only a few days each academic year for educational purposes. The murals were most recently on display from October 27 to 31.

The *Rover* interviewed Felipe Fernández-Armesto, the William P. Reynolds professor of history at Notre Dame, in a conversation about the history of the murals and their importance to the university.

Fernández-Armesto began by noting that the university's objections to the murals existed long before the outburst in 2019. In 1886, the titles of a few of the murals were painted over and changed in what the historian called a "falsification of historical documents."

"The other thing that you notice here is it says, 'Columbus, Explorer.' And Gregori's original caption to this painting said, 'Columbus, Discoverer,'" explained Fernández-Armesto. "Not only have the murals been obscured—in other words, these very important historical documents that have shown us so much about the history of Notre Dame, and the history of the perception of Columbus



Image by Matt Cashore/University of Notre Dame

in this country, and the history of U.S. performances—not only have they been obscured, they've actually been distorted and tampered with."

"To me, these are historical documents, and if you change the language of a historical document, you're tampering with the evidence," he concluded.

As Fernández-Armesto pointed out, this aversion to referring to Columbus as a 'discoverer' was an unfounded one. "[Columbus] was a discoverer because ... he was the first person to discover a viable route back and forth across the Atlantic, linking the densely populated and rich part of the Old World and the densely populated and rich part of the New World."

But the proper interpretation of the murals requires an understanding of their original context and purpose.

"Back in 1879, the Main Building is burnt down," Fernández-Armesto explained. "[Fr. Sorin] has done wonders in raising money to rebuild it. 1883 he's got to decorate the interior, and he chooses Columbus, I think partly, obviously, because of his agenda of showing that you can be Catholic and American. ... This is a response to nativist skepticism about the feasibility of being a loyal American whilst also being obligated to this

'foreign power,' as they called [the Vatican] in their case."

"Columbus was generally a national U.S. hero," said Fernández-Armesto.

"So Columbus was, in that sense, a very sensible choice. ... But I think above all, Columbus appealed to [Fr. Sorin] because [his] vision for Notre Dame ... was going to show the world that Notre Dame could be part of the creation of a newer, purer kind of Catholicism than immigrants had left behind in the Old World."

Gregori's own intent in the murals' design is another important consideration, Fernández-Armesto told the *Rover*.

"I think [Gregori] was a romantic. He had a kind of romantic notion of what history painting was—not that it was meant to represent the facts of history, but that it was meant to exploit history as a source of moral exemplification. And you can see that's why they were tapestries," said Fernández-Armesto, referring to the fact that the paintings are themselves set within a tapestry border.

The historian continued, "[Gregori's] saying, 'These aren't paintings of real scenes. They're paintings of tapestries depicting real scenes.' He's deliberately distancing himself and the onlooker from the historical events that are represented,

which were completely different from what Gregori chose to show us."

As Fernández-Armesto told the *Rover*, the murals "show a very positive image of the Native Americans as these grand, noble figures."

"Why do the murals need protection? It's because people don't look at them and don't see what they're really about. They don't understand that they're actually a tremendous exultation of the Native Americans as these noble, innocent, pure beings who are going to be the basis of the new Church that Fr. Sorin is hoping Notre Dame will lead on this side of the Atlantic," Fernández-Armesto said.

He continued, "They don't appreciate that Gregori's aim was not to show historical episodes, but to show morally uplifting and improving versions of those episodes, which shouldn't be judged on their historical accuracy—that's irrelevant. They should be judged on the noble and deeply religious intentions that they represent."

"We haven't got any other public art in this university that celebrates the Native American contribution to the heritage of Catholic America," Fernández-Armesto said. "I hope that, because this is a university where we value truth and where we ought to be teaching

people to see what is really there when they look at historical documents, ... we will get back to the point where people ... come to embrace these murals as a living part of the heritage of the university, a really critical document in the past, not only of Notre Dame, but of American Catholicism."

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



Where Are We Going?

A reflection on the progression of society

RAFAEL LLULL

Staff Writer

Cultural Commentary: This piece forms part of the recurring 'Cultural Commentary' series, which highlights the perspectives of Notre Dame students on salient issues. To inquire about writing a Cultural Commentary piece, please email ndirishrover@gmail.com.

You were once born. In fact, even earlier than that, you were conceived. You probably do not remember this, but this is not sufficient grounds to reject the idea outright. I confess that I cannot offer you sufficient proof that you were first conceived and then born, but allow me to assure you that this did indeed occur. When you were conceived, you were alive for the first time ever—splendid!—but in the exact same moment, you became dependent. In your unicellular form, your survival depended upon the nutrients and protection supplied to you by your mother's womb. You were distinct, but literally tethered to the walls that surrounded you through the umbilical cord. Your life, simply by beginning, had become a metaphor of dependence.

You were then, as I say, born, but your dependence on your mother did not change. Children do not know they are distinct beings from their mother until around their sixth month *ex utero*. You remained wholly and solely dependent on your mother. In fact, you still knew nothing but this utter dependence. Yet your mother, too, was dependent, especially in her postpartum period. Ideally, this period would be punctuated by the presence of a generous and caring husband, a present and doting mother, and other equally loving family members. In supporting you, your mother relied heavily on those around her.

Yet this dependence was not novel on your account—it was simply reiterated by your being born which, I would like to restate, did occur. Prior to your birth, prior to your very existence, she had also been dependent. If she worked, she was dependent on the company she worked for, on the means of her commute, on her coworkers; if she was at home, she was dependent on her husband, who was himself dependent on his job and its requisite dependencies. Your mother and father both depended on the roof above their heads, the roads beneath their feet, their friends, their family, their possessions (do I not depend on my laptop in writing this commentary?)—the list goes on.

The astute reader, such as yourself, may feel disinclined to simply accept what I am implying—namely, that a child



Image by Wikipedia

is as dependent as his mother. Practically, this does not seem to make sense and you, dear reader, may believe that I, the writer, have spent too long in my ivory tower and should "touch grass." This is a valid critique, but I hope that, by defining what I mean by dependence, you will indulge my abstract meanderings. Dependence is the name we give to our relationship with causality in society, i.e.: our relationship with causes as they progress from beginning to end. You, as well as I, were born *in media res* with respect to time. Causes from before we were conceived affected us after we were conceived, and causality will persist after we perish: We are entirely subject to causes generated outside of ourselves. Causality, and its requisite temporality, underscore and support our objective mode of existing—could you imagine a world in which causality did not exist? When I speak of dependence, however, I am not attempting to engage fundamental realities of the cosmos: I am referring to a particular form of this causal dependence. Specifically, it is our dependence on human causes in the context of society. As a member of society yourself, and as I have already discussed, you stand atop roads that were caused, in buildings that were caused, own goods and procure services—all of which were caused. We stand on the shoulders of giants, but all giants stand upon causality.

I could belabour the definition of dependence, as well as its proof, but I think I have argued sufficiently to claim that you are dependent. So am I (I do not claim to be above you). Yet we frequently speak of being

"independent" and, even more worryingly, we speak of it positively—why? When we speak in this way, we are generally only speaking relatively—I am now independent from my parents, for example, so I can drink with impunity (a frame of mind tragically repeated every autumn on college campuses). Perhaps independence derives itself from the will. In our example, our soon-to-be-debaucherous eighteen-year-old can now, in his mind, will his own desires with perfect clarity; hooray! But you cannot will yourself out of dependence—you are, as we have illustrated, entirely bound within a web of dependence, a web that defines society writ large. This is not a bad thing; on the contrary, the exercise of your will is greatly strengthened by this dependence—you are dependent on everyone, but so, too, is everyone dependent on you. In other words, the societal space in which the will moves is dependence itself—we do not mean to say we have an independent will, because we do not mean to say we have an impotent will.

The tradeoff of this strong, societal will, as we have already established, is that you are subject to the world around you. At any and every moment, we may be acting on the world, but the world is acting on us. We like acting on the world—it is a show of strength, a rite of passage, a manifestation of our inner self—and we don't mind the world acting on us in a way that accords with our inner self (or at least, how we perceive ourselves), but we detest the world acting on us contrary to ourselves. We do not want to be changed, we want to be the agent of change. This inner revulsion is shared

throughout society, because this dependence is shared throughout society.

We rail against the exterior aspect of this dependence in unison, but we cannot decide how to annul it—all we know is that the oppression of dependence exists presently, in the now. It stands to reason that we strive to look to some other time, whether it be a time past or a time to come; through a sly application of imaginative synthesis, we can conceive of a world, derived from either past or future, which does not have the dependencies which plague our present. This application is sly because it is dishonest. We suppose that we could not conceivably imagine a world outside of our experience, an experience defined by the exercise of our will, but we are more than willing to imagine a world without the requisite dependencies of will. To abstract will from its dependencies is as plausible as extracting ourselves from our experience. Both are mere products of the imagination.

This desire to alienate ourselves from the present pervades society, yet it is not only a delusional desire but an extremely divisive one—people devote their entire lives to convincing others that one form of the delusion is superior to another one. These divisions result in two groups. One group views the past to be as evil as the present, and desires the future; we call these people 'liberals.' The other views the future to be as evil as the present, and desires the past; we call these people 'conservatives.' Both wear rose-tinted glasses; the conservative whilst looking at the past, and the liberal whilst looking at the

future. Ultimately, however, when you view as good or evil is arbitrary. You could view all times as evil, or all as good, and it would not matter—only your opinions on the present would be of any consequence.

If we accept the liberal and conservative as two sides of the same delusion, and do not wish to be ideologically delusional, then we must content ourselves with living and operating in the present. It is true that there are only dependencies in the present, and they can be painful, but happiness also only exists in the present (neither memory of happiness nor hope for happiness will make you happy). This concurrence between dependency and happiness leaves us two options: they must either be resolved or the dependencies will annihilate happiness. This resolution is peace with dependency, finding happiness within dependency. This is the project of a lifetime, and not one for me to expand upon here. Our current political situation is divided on either side of delusion, a delusion to which we continually orient ourselves. Because of this, I find myself extremely perturbed, and cannot help but to ask the question: Where are we, as a polity, actually going?

Rafael Llull is a senior studying in the Program of Liberal Studies. His article can be accurately summarised in a few words by none other than Master Oogway: "Yesterday is history, tomorrow is a mystery, and today is a gift... that's why they call it present." Feel free to praise or criticise his pop culture reference at rlull@nd.edu.



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UPCOMING CAMPUS EVENTS

Thursday, Nov. 6th

UFL Pro-Life Mass:
Dinner to follow in Remick Family Commons
(5:15 pm, Basilica of the Sacred Heart)

Friday, Nov. 7th

Thunder from the Sky, Organ Recital:
(3:30-3:45 pm, Basilica of the Sacred Heart)

Saturday, Nov. 8th

Saturday with the Saints:
Bl. Basil Moreau and the Sacred Heart at ND
(10:30 am, Andrews Auditorium, Geddes Hall)

Wednesday, Nov. 12th

Present Challenges Facing Catholics in China:
Lecture with Rev. Gianni Criveller, PIME, Reception After
(5:15 pm, Andrews Auditorium, Geddes Hall)

Book Presentation & Conversation:
Leah Libresco Sargeant on *The Dignity of Dependence*
(7 pm, Rice Commons Student Center, Saint Mary's College)

Thursday - Saturday, Nov. 13-15th

De Nicola Center's 25th Annual Fall Conference:
(Registration Required, McKenna Conference Center)

Friday, Nov. 14th

Rice-Hasson Lecture:
The Judicial Oath and the Judgement of History by Judge William
H. Pryor, Jr.
(12:30 pm, 1140 Eck Hall of Law)

Saturday, Nov. 15th

Engaged & Married Couples Workshop & Retreat:
(9 am - 4:30 pm, Registration Required)

THE IRISH ROVER

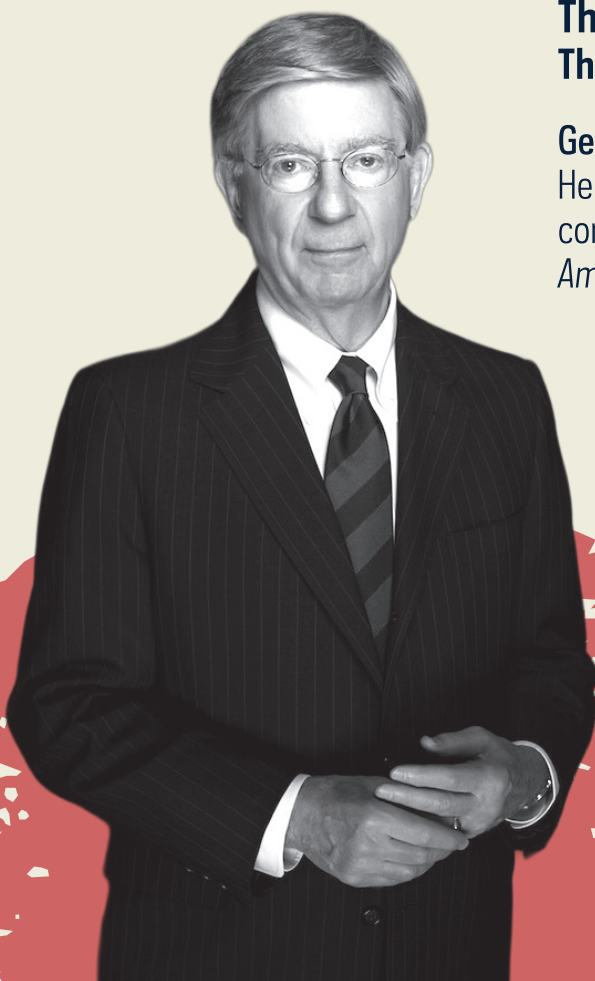
CENTER FOR
CITIZENSHIP & CONSTITUTIONAL GOVERNMENT

WHY DO WE HAVE POLITICS?

Madison's Catechism, Madison's Mistake, and the Nation's Perilous Trajectory

Thursday, November 6, 2025 | 3:30-4:45 p.m. ET | DeBartolo Hall 155
This lecture is open to the public.

George Will writes a twice-weekly column on politics and domestic and foreign affairs. He began his column with The Post in 1974, and he received the Pulitzer Prize for commentary in 1977. He is also a regular contributor to NewsNation. His latest book, *American Happiness and Discontents*, was released in September 2021.



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National Vocations Awareness Week

(November 2-8, 2025)



Fr. Brian Vetter, C.S.C.

Middle School Science and Religion Teacher
and Associate Pastor at St. Adalbert Catholic
Church and School, South Bend IN

How is God calling you?

Here are a few discernment tips from the Holy Cross Office of Vocations:

- 1 Prepare your heart.** A religious vocation comes out of a foundation of focusing on discipleship and holiness. Attend regular Mass and Confession, reflect on Scripture, pray, and offer service.
- 2 Ask the question.** Ask for openness to hear where God is leading you and for the courage to respond generously once you hear it.
- 3 Listen for God's call.** Waiting for an answer takes patience, but God makes His will known to those who seek it with sincere hearts.
- 4 Address fears and questions.** Fears, doubts, and questions are natural, and the joy and peace of responding to God help to overcome them. If you think you may be called, yet still have questions, follow the QR code below to learn more or to be in communication with a vocations director.



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