

Associate Director of Gender Studies Secretly Books Rooms for Condom, Plan B Distribution

University ignores deception, blatant policy violation

HALEY GARECHT
Managing Editor

A Gender Studies professor has secretly booked rooms for Irish 4 Reproductive Health (I4RH) using a fake club name. I4RH, an unofficial student group, uses the reservations to meet and distribute contraceptives on campus—a direct violation of university rules.

Professor Pamela Butler, Associate Director and Director of Undergraduate Studies for the Gender Studies Department, books the rooms under the “Gender Studies Club,” an organization that does not exist on Notre Dame’s club database. I4RH uses Butler’s reservations to host students in Debartolo Hall, where the group distributes free “resource bags” for attendees, which contain condoms, Plan B, and cards with information on abortion services for students.

As I4RH told the *Rover*, the group is “not affiliated with the University in any official capacity, nor do we intend to be.” Student Activities Office (SAO) guidelines limit the use of campus rooms to official student clubs only,



Image by Irish Rover

which would prevent I4RH from meeting on campus in an official capacity. Despite this, I4RH uses Instagram to publicly advertise its meetings in Debartolo Hall.

Butler primarily researches “feminist, queer, and trans theories of race and racialization” and “reproductive politics,” according to the Gender Studies website. She teaches courses on “Feminist and Queer Prison Studies,” “Race and the Politics of Reproduction,” and “New Readings in Transgender Theory,”

which she is offering this spring. Both Butler and the Gender Studies Department declined to comment on her involvement with I4RH.

Faculty and staff may reserve rooms through the Office of the Registrar for “course-related work, departmental meetings, etc.,” per the Registrar website. Nowhere does the Registrar explicitly allow faculty to book rooms for individual students or unofficial student groups. Faculty Advisors for official clubs are not

allowed to reserve rooms either, according to the 2019 SAO Faculty Advisor Handbook.

The SAO room reservation process is complicated and extensive, requiring official clubs to submit a request for approval at least two weeks before their intended event. All SAO reservations are monitored through NDCentral, where club officers must include all details of their event in order to use university buildings. Required information includes event

topics, speakers, time, location, and advertising material.

SAO declined to comment on I4RH using Debartolo Hall without university approval. The Office of the Registrar also declined to comment on whether faculty reservations are reviewed at all.

In an email to the *Rover*, Father Terrence Ehrman, C.S.C. expressed concern over Notre Dame failing to police I4RH: “I4RH is a group explicitly opposed to—in principle and in practice—the Catholic Church. Their activity is scandalous. ... What other ideas/behaviors contrary to the Catholic Church would be allowed to use university space to promote their views and actions? Pick any other immoral activity and substitute it for I4RH’s activities. Would the university respond to these?”

Fr. Ehrman added an example, writing, “[Imagine] a group of students who are white supremacists and have a faculty member reserve a university classroom for them to promote their views. They have dorm reps in each hall to promote

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Where Does All the Money Go?

A look into ND’s 1.7 billion-dollar annual budget

ANDREW BLAKE
Staff Writer

This past summer, Notre Dame’s executive officers announced a 2.5 percent cut to the university’s annual budget, a pause on new construction and renovation projects, and a continued suspension of new staff hiring. This decision will drastically change the university’s expenditures, which totaled 1.68 billion dollars in 2024. In light of these changes, the *Rover* investigated how Notre Dame spends her money.

An exhaustive account of the university’s spending in a given year is difficult to come by. While a number of budget tools are available on InsideND, they require authorization to access. This is not unusual for private universities. As one Mendoza

professor told the *Rover*, “It is common for private universities to have somewhat private financial records. Public universities tend to have more detailed records ... publicly available because of state laws requiring transparency for government-affiliated institutions.”

Still, a number of financial documents are available to the public—namely, the university’s Annual Report, Consolidated Financial Statements (CFS), and IRS 990 filing.

The 2024 Annual Report is useful for identifying the university’s major sources of revenue. Payout from Notre Dame’s 20 billion dollar endowment constituted the university’s major source of funding in 2024, with tuition and Auxiliary Enterprises in second and third place. Notre Dame received 375 million dollars in

revenue from tuition and 362 million dollars in revenue from Auxiliary Enterprises. Funding from grants declined slightly in 2024, and termination of millions of dollars in federal grants will certainly cause this number to decline in the coming year.

Professor Emeritus of Accountancy Edward Hums served as assistant comptroller for the budget under Father Theodore Hesburgh, C.S.C. In an interview with the *Rover*, Hums said, “Things have changed. ... Notre Dame has expanded and got much bigger, and got more complex. But many years ago, I used to compile the budget by hand.”

According to Hums, after revenue from Auxiliary Enterprises and unrestricted endowment funding has been determined, he and his team set the price of tuition. “So

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POLL: Trump Loses Favor Among ND Student Body

President faces backlash from both left and right on immigration, economy

SAM MARCHAND & LUCY SPENCE

Staff Writer & Editor-in-Chief

Student approval of President Trump at Notre Dame has drastically dropped since the November election, a new *Irish Rover* poll found. The declining support for the president among student voters centered on concerns over the economy and immigration enforcement.

Of the 322 students surveyed, 69 percent reported unfavorable opinions of Trump, with a vast majority of this number made up of those who held “very unfavorable” opinions. Just 31 percent reported having a “somewhat” or “very” favorable view of the president, a drop of

five percent from the *Rover*’s poll last September.

The new *Rover* poll arrives just over a year after a pre-election poll conducted in September of 2024, which found that students supported Trump over Harris by a slim margin of 48 to 46 percent. After this historic conservative shift on Notre Dame’s campus—the first victory for a Republican candidate on campus since 2012—this year’s results reflect a wider shift in conservative views on college campuses nationwide.

Notre Dame’s declining approval of the president follows similar national trends. Gallup polls show Trump’s approval rating beginning at 47 percent in

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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.

“Whoever knows what is right to do and fails to do it, for him it is sin.”
 — James 4:17

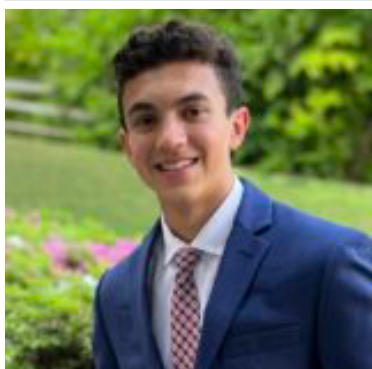


Image by Matt Cashore

Notre Dame Hides from Student Journalists

MICHAEL CANADY

Editor-in-Chief Emeritus



As the *Rover* reported this issue, Gender Studies Professor Pam Butler has secretly booked rooms for Irish 4 Reproductive Health (I4RH), using a fake club name to help the group host “Catholics for Choice,” distribute condoms and “Plan B” to students, and violate university policy. But one of the most striking parts of the *Rover's* reporting on the story was not the scandal itself—for examples of such, see the drag show, the hosting of an “abortion doula,” and the screening of a pornographic film—but rather the oblivious nonchalance with which the university’s communications office, led by Erin Blasko, has consistently refused to respond to requests for comment.

In the *Rover's* investigation into Pam Butler’s deception and various other campus issues, interviewees have frequently and increasingly refused to respond to requests for comment, directing *Rover* journalists to Blasko instead. The problem is not entirely confined to the *Rover*. A former editor for the *Observer*, speaking under the condition of anonymity, told the *Rover*, “I remember during editorial meetings and department meetings we would have to discuss how to deal with how to get around university statements. It’s just difficult to get them to say anything substantive.”

But Blasko in particular routinely ignores *Rover* requests for comment, communicating a marked lack of accountability that *Rover* journalists and editors have noted specifically targets reporting which highlight Notre Dame’s Catholic identity. “Free inquiry and open discussion,” it seems, are never at home when conservative Catholic student journalists knock on the door.

Blasko, listed as the primary communications contact for

Student Affairs, Public Affairs, the Graduate School, and the Alumni Association, failed to communicate, well, anything. On behalf of the university, Blasko has declined to comment on Butler, I4RH, and SAO guidelines, and even declined to list Catholic resources available to pregnant students on campus.

This consistent obfuscation from Blasko and Notre Dame’s communications office is only a symptom of a larger institutional disease. At worst, the misdirection of Blasko and the communications department represent an anti-Catholic sentiment alive and well in the upper echelons of Our Lady’s university. But even interpreted in a more charitable light, Notre Dame’s silence on questions of its Catholic mission is a kind of educational agnosticism that leaves students “free” to keep all options open. Notre Dame students and faculty can *opt in* to orthodoxy if they’d like, but that’s a *choice*. *Catholicism* is a choice. Choose it, and don’t complain if others don’t!

This approach is fundamentally anti-Catholic. Take the example in the *Confessions* of St. Augustine’s friend Alypius, who is dragged into a gladiatorial show by his friends, all the while insisting that he will remain unaffected by its bloody violence. Alypius assumes that he is strong enough to withstand a corrupting environment, keeping his eyes closed with the confidence that he can withstand temptation. But then Alypius hears the roar of the crowd at the death of a gladiator. Unable to overcome himself, he opens his eyes and gorges himself on the violent spectacle.

If Notre Dame remains agnostic on issues of faith and morals, she becomes the gladiatorial games, putting the souls of her student “Alypii” at stake. Notre Dame’s indecision *is* a decision: against students and the Faith.

The university is responsible for condoning occasions of sin and opponents of the Faith: “It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin.” The co-habitation of hundreds of Masses and hours-long confession lines alongside professor-facilitated condom distribution and abortion access is neither coherent nor sustainable.

Every other American university has recognized this, for better or worse. Every other university is markedly Catholic, or not so. Here, Notre Dame’s contingent Catholic future hangs in the balance.

How might Notre Dame educate students toward a clearer view of right and wrong? In other words, what do Notre Dame students encounter *without opting in*?

In academics, students are *required* to take the revised Moreau First-Year Seminar, one laudable example of an institutional decision. All Notre Dame freshmen are to read the Mission Statement and excerpts of the Constitutions of the Congregation of Holy Cross. Students are also *required* to take two theology courses during their time at Notre Dame. In residential life, students are *required* to live in single-sex dorms with parietal rules, and Notre Dame’s housing regulations *require* that students live on-campus for three years, an excellent way of ensuring a strong community.

As we stated in our last edition of the *Rover*, we will still tell you: Choose Notre Dame. But the vivid sacramental life we mentioned is the necessary pre-condition for attaining the fullness of Notre Dame’s Catholic identity, not sufficient in itself. The university must embrace its responsibility as educators to vulnerable “little ones.” How is it to do so?

To begin, the justification of myriad and gross anti-Catholic activity under the veneer of “academic freedom” must end. Such defenses are disingenuous—very justifiably, no Notre Dame administrator would balk at forbidding those on the far right to enjoy campus privileges. In practice, the university has exercised this power even for more “moderate” conservative figures, such as when it withdrew support in 2022 from a pro-life event hosting Ben Shapiro on the same night that it hosted a sex worker and abortion advocate.

Why does Notre Dame hide behind so-called “academic freedom,” yet slant itself towards progressive events and refuse to communicate with *Rover* journalists? Is there a simpler explanation for the university’s actions than anti-Catholicism? The deceit behind “academic

freedom” has been proven to be just that by other Catholic universities like CUA, which fired a professor for hosting a self-described “abortion-doula” on campus just last year.

Or take the example of the push for an on-campus pornography filter, which, despite garnering 2,400 total signatures in 2019 and over 650 student signatures in an April iteration of the petition, failed to pass in the 2023 student senate or get approval from then-President Fr. John Jenkins, C.S.C. Fr. Jenkins suggested at the time that he would approve an “opt-in” filter (even though no such filter currently exists), but Students for Child Oriented Policy rightly responded that it is inappropriate for the university to suggest that students can “opt-in” to respecting women. Once again, “student choice” is really the university’s choice: against women, against the Church’s teaching on chastity, and in favor of the most destructive and abusive industries in the modern West.

As Pope Benedict XVI said in his 2010 *Address to Teachers and Religious*, “A good school provides a rounded education for the whole person. And a good Catholic school, over and above this, should help all its students to become saints.” This is the spirit of Notre Dame’s Mission Statement, when properly adhered to: “A Catholic university draws its basic inspiration from Jesus Christ as the source of wisdom and from the conviction that in him all things can be brought to their completion.”

By refusing to denounce a professor breaking the rules to help Irish 4 Reproductive Health, the university—in the person of Erin Blasko—is complicit in evil. The truth does not hide.

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Of Gods, Men, and Demons

“Render unto Caesar what is Caesar’s, and unto God what is God’s”
- Matthew 22:21

JAMES WHITAKER
Section Editor

President Trump is evil incarnate; Charlie Kirk deserved to die; all conservatives hate women.”

It’s not hard to find someone willing to defend these things publicly. This kind of speech is intense, violent, unrestrained by reason or civility, and a complete indulgence in one’s own emotional turmoil. Bishop Barron has commented on this phenomenon, saying, “When will is emphasized at the expense of reason, dialogue tends to devolve into oppression and violence, one will simply asserting itself against another.”

Such emotional and unrestrained rhetoric is not a strategy, but a sickness. By speaking so frequently without self-restraint, the left’s particularly outspoken representatives have lost the ability to engage in measured dialogue. When emotional indulgence flares up to this degree, intellectual integrity is sacrificed—the set of logical rules and civil courtesies that characterize good discourse are tossed aside. But the biggest problem with this disease is that it is contagious.

One of the most disheartening things about the modern right is how frequently conservatives undermine their own cause. It is too easy to find conservatives brutally demonizing the left, demonstrating the same emotional self-indulgence for which they write off their opponents. Worst of all, conservatives characterize their angry fits as “righteous indignance.” In doing so, conservatives stoop even lower than the left—they commit the same sin, but in the name of Christianity.

“Wasn’t Christ angry when he flipped tables? Didn’t he call the Pharisees snakes?” Yes. He did so without experiencing passion, while loving and dying for the individual sinners he condemned, and with authority to judge as fully God. Few and far between are the conservatives who meet those first two criteria; even more rarely do they meet the third. So let conservatives be strongly principled, uncompromising on moral issues, and courageous to defend the truth. But let us *not* indulge in the same rage-fuelled muckraking, hounding the left for their speck and ignoring our plank. If we claim to represent Christian values, then our fall from grace not only undermines our politics, but more grievously, our faith.

Demonizing is only one half of the problem. We can treat people like demons, but we can also treat them like gods. While it may seem kinder, it is just as dysfunctional to idolize a man, either because he is on your side or merely because he is your enemy’s enemy. C.S. Lewis warned against this tendency in his *Four Loves*, writing, “We may give our human loves the unconditional allegiance which we owe only to God. Then they become gods: then they become demons.”

This struggle is perhaps most prominent in the American public’s rhetoric about President Trump. Anyone who uses social media has seen the photoshopped images of Trump being guided at his desk by Jesus Christ—and this was only ramped up following Trump’s assassination attempt. I myself have known many conservatives who, at that point in Trump’s campaign, would have happily died on



Image by Wikimedia Commons

his hill, defending Trump as thoroughly above reproach. Trump’s trial made him a martyr, and his survival was taken as Jesus condoning his platform.

But of course this didn’t last. In light of Trump’s shifting policy on abortion and his relationship with Middle Eastern powers, “Trump-at-all-costs” conservatives have been forced to double-down or jump ship.

Some Republicans, in whose lives Trump plays a godlike role, shifted their positions to follow their leader. Those who were once vehemently pro-life waffled and softened their conviction on the issue as soon as their leader did.

Other Republicans, upon finding that their candidate was not in fact above reproach, suffered a grim devastation. This phenomenon reminds me of when a lifelong Christian loses their religion. The young atheist begins to disparage God and his followers, bitter and disappointed by the one who should have been the solution. The same happens to “fallen away” Trump supporters—their rhetoric becomes radically

bitter, calling Trump a “Jewish shill” and “cuckold.” Barely six months earlier, these same people were sacrificing their personal relationships in defense of the man they now despise.

All of this political turmoil, in-fighting, and disappointment is only natural when a man is treated like a god. And our inoperably violent political “discourse” is only natural when a man is treated like a demon. The only way back to sanity is to recognize that Trump is neither a god nor a demon. He is, if you like, a Caesar.

Trump is “great” in the way that Caesar was—a rightful and powerful authority, unto whom his “things are owed.” As president, he is owed legal obedience as well as a certain civil respect. And, as one nearly always sees in great worldly leaders, he is not above the usual worldly vices.

We find ourselves, strangely, in the same cultural problem as Rome in the age of the Caesars. At the height of the Roman Empire, right before its fall, people spoke of the Caesars as

though they were gods. This *apotheosis* was the product of the people’s patriotic zeal and the emperor’s god complex. It came about when the Roman Empire was at the height of its physical luxury and political power. The period was also marked by a decline in cultural virtue. Perhaps our situation is even more similar than we would like to admit.

Pliny the Younger, living under Emperors Domitian and Trajan, wrote: “Nowhere should we flatter [the Emperor] as a divinity and a god; we are talking of a fellow-citizen, not a tyrant, one who is our father, not our overlord. He is one of us—and his special virtue lies in his thinking so, as also in his never forgetting that he is a man himself while a ruler of men.”

Although his personal vices may remind us of Caligula or Nero, President Trump is not a demon, but a man. And though his political successes and ambitions remind us of Julius Caesar or Augustus, President Trump is not a god, but a man. The Roman Empire began to collapse as soon as they blurred those lines. Let us not follow their example.

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I4RH Contraception *continued from front*

white supremacy. They have ‘office hours’ in the Library or DeBartolo to raise awareness about and provide resources for white supremacy and its activities.”

Jacqueline Liedl, Assistant Teaching Professor of Law, echoed Fr. Ehrman’s concerns. She told the *Rover*, “It’s pretty clear that the university only approves clubs that are consistent with the university’s Catholic mission—that’s directly stated on their website and throughout their approval process. So there’s a reason why [I4RH] is not a registered student organization, and therefore, there are privileges that they don’t get to have. ... One [privilege] is using a university space that is not open to the public.”

Liedl added, “I think it’s good to have this kind of oversight in the use of facilities, especially because we have limited facilities at this law school and at this university. ... You can see the slippery slope pretty obviously, if faculty members could book rooms for whatever they wanted without any approval, or if students could do that. I’m disturbed by it.”

Liedl expressed particular disappointment at SAO’s lack of action, saying, “Like I said, there’s obviously a reason [I4RH] is not a registered student organization, and it seems to me that SAO’s job is to be policing the behavior of organizations that are not registered. Otherwise, what’s the point of going through the registration process? ... If we’re going to make you jump through all these hoops to become a registered student organization, we’re going to then also make

sure that you really are getting something unique as one that [unofficial] student organizations don’t get. ... So I think it’s disappointing that SAO is not doing that.”

Erin Blasko, Associate Director of the Office of Media Relations, declined to comment on Butler’s actions, including whether any official action will be taken to prevent I4RH and Butler from subverting SAO policies.

Liedl called Notre Dame’s silence “unsurprising,” saying, “the university is protective of its faculty in lots of ways—lots of ways that are good and lots of ways that are maybe not so good.” She added, “I also think the university is committed to the Catholic mission on paper, and often lives that out, but is sometimes less committed to policing every instance of a disruption of that mission in practice. ... I think

[I4RH] is completely scandalous and obviously antithetical to the Catholic mission, but it seems to me that the university may be hesitant to address it at this stage.”

Fr. Ehrman expanded on I4RH’s anti-Catholic behavior, writing, “The group’s foundational anthropology of the human person and of human sexuality distorts the truth of who we are as human beings.”

He also raised legal concerns about I4RH distributing Plan B: “The Catholic Medical Association (November 29, 2016) and the Pontifical Academy for Life (October 31, 2000) have both expressed their moral opposition to the use of Plan B pills because of its abortifacient action. Besides the women who use the pill, those distributing the pills are also morally responsible. Is the university, then, complicit in and morally culpable for

possible abortions by allowing this group to distribute the drug? What kinds of legal issues arise if complications result from the medicine?”

As of publication, the *Rover* is not aware of any steps that SAO, the Registrar’s Office, or the university is taking to prevent I4RH and Butler from handing contraceptives to students on campus.

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. If you, or anyone you know, have any information regarding Professor Butler or I4RH’s activities on campus, please contact her at hgarecht@nd.edu.



Budget

continued from front

then you go through and you balance all the numbers out, and you come up with what's left is what the revenue from tuition has to be," Hums explained.

Hums spoke to his personal experience as a former Notre Dame student and his considerations in setting tuition prices: "This was the hardest part of putting a budget together, coming up with a tuition rate."

He continued, "My mom and dad put three kids through Notre Dame and got literally no financial aid. ... It was very much a sacrifice for my parents. I mean, they gave up everything so they could give the greatest Catholic education in the world for their kids. ... So when you were putting that budget number together, it was very personal. ... You always wanted to keep it as low as possible."

Notre Dame's Consolidated Financial Statements document provides an introduction to the university's budget. This statement splits operating expenses into four categories: Academic Programs and Research, Auxiliary Expenses, General Administration, and Fundraising. The CFS is the source of the aforementioned 1.68 billion dollar figure, though it does not contain a comprehensive breakdown of university spending.

Unsurprisingly, the majority

of Notre Dame's spending falls under Academic Programs and Research, which receives over one billion dollars annually. Auxiliary Enterprises come in second, receiving over 360 million dollars. According to the CFS, these expenses cover athletic programs, dining halls, student dorms, bookstores, and events management. While Auxiliary Enterprises are a significant expense, they are an important source of revenue for the university via ticket sales, media licensing, and billing for room and board. Additional information on the General Administration and the Fundraising categories is not available in the CFS.

The university's IRS 990 filing goes into greater detail. This filing records the amount of money allocated to the university's day-to-day operations, highest paid contractors and "key" employees, as well as grants awarded by the university.

The salaries of fifty-two employees are available on the filing. Per the filing, these employees are either "officers, directors, trustees, key employees, [or the] highest compensated employees." These fifty-two employees earn a combined 26.5 million dollars, though it should be kept in mind that the forty-one trustees listed are not paid and the salaries of highly compensated Holy Cross priests are paid directly to the religious order. Academic figures



Image by University of Notre Dame

are not the highest salaries paid by the university. For example, Head Football Coach Marcus Freeman brings in over six million dollars in base compensation. According to the CFS, the university spent nearly 770 million dollars on salaries and wages in 2024.

The IRS 990 filing reports over 450 million dollars in "grants and other assistance to domestic individuals." The overwhelming majority of this spending, about 439 million dollars, is allocated for scholarships and fellowships. The 357 total recipients of grants from the university are diverse, with award amounts ranging from less than ten-thousand to over a million dollars.

The majority of grant recipients are other universities, Catholic parishes, seminaries, schools, and various non-profit organizations. While universities consistently received larger grants from Notre Dame, several non-profit organizations received grants in excess of one-million dollars: the Christ Child Society of

Detroit, the Henry M. Jackson Foundation, the South Bend Elkhart Regional Partner, and The Lord's Place.

Notre Dame's annual spending is comparable to other top Catholic universities—despite its significantly larger endowment. For example, Georgetown University reported over 1.8 billion dollars in expenditures in 2023 with only a 3.6 billion dollar endowment while Boston College reported a 1.1 billion budget.

Compared to these other universities, Notre Dame is quite generous in awarding grants. For example, Georgetown's IRS 990 filing lists 186 grant recipients while Boston College's filing lists only four. This increased grant giving is not unexpected since Notre Dame's revenue is nearly double that of Boston College and Georgetown's.

Federal grant cancellations and heightened endowment taxes have dramatically impacted Notre Dame. In response, the university's executive officers expressed intent

to reduce the university's budget. In a message to the university's faculty and staff, the executive officers wrote, "It is clear that the reductions in federal and state funding are likely to be long-term. Those institutions that will thrive are those that can adapt by becoming better stewards of their resources."

Hums highlighted Notre Dame's remarkable ability to manage the university budget over the years. In reference to his team, Hums remarked, "They bought into the budget. They were serious about meeting the budget. They did not tolerate overspending. I guarantee that they did not tolerate overspending."

In response to the recent federal attacks on university finances, Hums reflects on his team's conservative budgeting. "And sometimes I think when Father Bob talks about the budget ... the reason that we're able to take some of the budget hits now are we had a very conservative and very thrifty management way in the past. I kind of think my predecessors and myself ... and that's kind of what we contributed to the university."

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

de Nicola Center's Fall Conference Explores Tradition

Scholars gather to discuss Catholicism's "Living Tradition"

JAMES LIEBLANG

Staff Writer

Titled "That Which I Also Received: Living Tradition," the de Nicola Center for Ethics and Culture's (dCEC) 2025 conference centered on the reapplication and renewal of eternal principles to present circumstances. Through an integration of its academic nature with the dCEC's Catholic culture and mission, the 25th annual Fall Conference emphasized the main tradition which it received: a living friendship with Jesus Christ.

Monsignor John Paul Kimes, Associate Professor of the Practice at the Law School, defined tradition in his opening homily, saying, "It is nothing other than what the book of Wisdom says today about Wisdom herself: 'She produces friends of God.' It is the friendship of Jesus Christ that we have received, that has been passed down to us from those who believed before us."

Jennifer Martin, dCEC director, echoed this Catholic reality. "You have to hand it on to a community, to be part of a community from person to person. What you receive is from others. It's not just what you make up. It has to be received with open hands. And a lot of what the de Nicola Center is about is understanding all of this as gift," said Martin.

Heavily involved in the cause of advancing St. John Henry Newman to the title of "Doctor

of the Church," Martin's role influenced her decision to focus this year's conference on the living communal aspect of the search for truth. "It can never be academic or abstract because that's foreign to the nature of Catholicism. We are embodied. We live together in community," said Martin.

The conference's three keynote speakers focused on architecture, love, and prudence. Philippe Villeneuve, chief architect in the restoration of Notre-Dame de Paris following its famous 2019 fire, centered the opening keynote on the history and technical aspects of the famous cathedral. "I am going to try to speak English with a beautiful accent, a French accent," joked Villeneuve in his opening remarks.

Villeneuve's 70-minute presentation connected the technical aspects of architecture to the deeper meaning of Notre-Dame de Paris. "The church was to be the representation of heaven on earth, the heavenly Jerusalem, the dwelling place of God. [It] had to be defended by eight vaults. This is why the western façade is crowned with battlements," said Villeneuve.

After celebrating Friday's conference Mass in the Basilica of the Sacred Heart, Most Reverend Daniel Flores, Bishop of the Diocese of Brownsville, Texas, delivered the second keynote, entitled "The Translated Word." Diving deeply into the meaning

of the word love, as translated and interpreted by Ss. Jerome and Augustine, Flores demonstrated his deep commitment to academia.

However, Flores favored simplicity during the Q&A portion of his lecture. When asked by Will Anderson of Benedictine College how to respond to the given Word, Flores answered, "Tonight, before you go to bed, you say your prayers. You say, 'Holy Spirit, fill my heart more deeply with the knowledge of your love, that, in some way, I may be a fitting sign of the presence of Christ's love in the world.'"

"You say that prayer honestly and sincerely, [and] it will change how you live tomorrow, because God hears that prayer," explained Flores.

Having moved from embodied architectural theology and through the theological virtue of love, the conference concluded with a keynote lecture by Zena Hitz, Tutor at St. John's College in Annapolis. Focusing on the virtue of prudence, Hitz advocated that practical wisdom is no mere cleverness but must be ordered to the good. "Prudence is the ingenuity of love," noted Hitz.

Hitz underscored the tension between the current philosophical notion of prudence and the understanding of prudence in the literary tradition, ranging from the *Odyssey* to the Bible and *One Thousand and One Nights*.

Hitz maintained that Aristotle's

Nicomachean Ethics is widely misunderstood as practical wisdom for an isolated individual, while, in reality, it is intended for rulers in a body politic. "The best form of government is where citizens rule and are ruled in turn," said Hitz, echoing Aristotle. Hitz ended with a call for her audience to realize the interconnectedness of morality and our responsibility and authority towards one another. She argued that this realization should occur through the organic growth of families, communities, schools, and businesses, assisted by practical wisdom. "To build and govern such institutions, the great virtue of practical wisdom is very much needed: the virtue of practical wisdom that our literary traditions illuminate and our philosophical traditions clarify," said Hitz.

Hitz's keynote in particular hit home for Thomas Doyle of Benedictine College. He told the *Rover*, "I've thought about law pretty seriously and talking about the difference between practical knowledge and then how that impacts virtue ... was really interesting, especially applying it to modern society and thinking about what lawmakers should be looking at."

Brian Buttner, fifth year architecture student at Notre Dame, was duly impressed in his comments to the *Rover*. "The three talks that I've been to have

all solidified the idea that students are not well-read enough and I felt personally attacked by that," said Buttner.

The conference wrapped up on a lighthearted note with a live recording of *The Pillar's* podcast at on-campus restaurant Legends. J.D. Flynn and Ed Condon, co-founders of *The Pillar* and podcast hosts, interspersed jokes, games, and merch handouts with a serious discussion on Catholicism broadly and Notre Dame in particular. Flynn and Condon interviewed Martin on her vision for the conference and the de Nicola Center, while Lucy Spence, Editor-in-Chief of the *Irish Rover*, spoke about her own experience with the Catholic identity at Notre Dame. The lively atmosphere underscored the communal nature of the living tradition of the Catholic faith.

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C. S. Lewis Visits Notre Dame Max McLean's play inspires students' faith

GABE HOCKSTRA
Staff Writer

Award-winning actor Max McLean brought C. S. Lewis to life at Notre Dame in his performance of the play *Further Up & Further In*. Students gathered for the show in the Debartolo Performing Arts Center on Wednesday, November 5. Drawing upon Lewis' personal life and works, the play included reflections on science and religion, skepticism, and the importance of Christianity.

Wednesday's showing of *Further Up & Further In* was organized for the Moreau First-Year Seminar, a required one-credit course designed to support students' holistic formation. The Moreau Program offered the play as a co-curricular learning experience, giving away 200 tickets to students. Wilsey Professor of Theology and Moreau Program Director William Mattison told the *Rover* that such events are intended to foster imaginative learning outside the classroom.

Written as a sequel to *The Most Reluctant Convert*, a play chronicling Lewis' conversion to Christianity, McLean created *Further Up & Further In* to follow Lewis' journey to becoming one of the most influential Christian thinkers of his generation. In the playbill, McLean describes the play as a story that explores "the depths of the Christian faith that [are] often ignored or minimized in contemporary culture."

When asked about his goal and vision for the play, McLean told the *Rover* in an interview, "I feel called to bear witness to Christ, and I want to do it in a way that is artistic, beautiful, compelling, passionate, imaginative, that doesn't shy away from the hard questions." He also discussed the difficulties that students faced and how he desired to address them through Lewis: "When you are in your college years ... you are having your beliefs questioned or challenged. ... I want my plays to ask the tough questions and provide very, very credible responses that are rooted

in Christ."

The play began with the Big Bang projected on a video wall in the background. Lewis, played by McLean, entered the stage and asked the audience to consider how the universe came to be.

In response to the materialist view, Lewis proposed the existence of a supernatural world. If the materialist view is true, McLean's Lewis said, "our minds must in reality be merely chance arrangements of atoms in skulls. ... It is when one has faced this preposterous conclusion one is at last ready to listen to the voice that whispers. Suppose we are not offspring of Nature? Perhaps there is another world, further up, further in."

Later in the play, Lewis corresponded with a skeptic of Christianity by letter. A young man wrote to Lewis, telling him that, although he wished Christianity were true, he could not make the leap. Lewis replied by detailing the intellectual struggles he encountered on the road to his own conversion. Soon

after, the young man wrote to Lewis, "I do not want to accept, but I cannot reject. So, I choose to fling myself over the gap to Jesus. ... Perhaps I didn't choose. Perhaps I was chosen."

The play concluded with a peek into *The Silver Chair*, a story Lewis had recently begun working on. Jill, a young school girl, was transported to another world. Dying of thirst, she saw a stream of fresh water, but there was a lion nearby. Jill inched toward the stream, debating whether to trust the lion and take a drink. When she was about to give up and look elsewhere, the lion stated clearly, "There is no other stream."

Student responses to the play were overwhelmingly positive. Following the performance, McLean stayed to answer student questions. Mattison told the *Rover*, "I attend a lot of co-curricular events given my role, and I don't think I've ever seen so many people stay after."

When asked his thoughts on the play, freshman student Mark

Mikhail told the *Rover*, "I felt like C. S. Lewis was actually talking to me. Not even C. S. Lewis—God was talking to me." He described the play as a milestone in his faith journey at Notre Dame, saying, "I'm finding similarities and finding love and beauty of Christ in all these different denominations."

Commenting on his takeaways, Mattison told the *Rover*, "I like the fact that the Gospel is boldly proclaimed in a way that's attractive and intelligent. No one's forcing anybody to believe anything, but here's what we believe. And guess what? It makes sense." He continued, "For a place like Notre Dame with its Catholic mission, [it] seems crucial that we have things like that going on."

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Catholic Church in China Faces Crisis Director of AsiaNews speaks on China, Vatican relationship

ALY ROTHFUS
Staff Writer

The Chinese government estimates that less than six million Catholics live in China. Others say the number may be as high as 12 million. This discrepancy reflects the two bodies, both sanctioned by the Holy See, assuming the title of Church in China: one officially approved by the Chinese government and one that remains underground.

Father Gianni Criveller considered these realities in his lecture titled, "Present Challenges Facing Catholics in China." Fr. Criveller is an Italian theologian, author, and director of *AsiaNews*, a Catholic news agency that covers the state of the Church in China. The lecture was hosted by the McGrath Institute for Church Life in the Andrews Auditorium of Geddes Hall on Wednesday, November 12.

Fr. Criveller began by considering the history between the official and underground Church in China. In 2018, the Vatican signed a Provisional Agreement with a Chinese delegation allowing Beijing to appoint new Church bishops to government-approved houses of worship, according to Human Rights Watch. Although the existence of the agreement was public knowledge, its specific details remain unknown, leading to a series of abuses and manipulations by the Chinese government.

One such issue, Fr. Criveller noted, was the suppression of the transmission of faith from parents to their children. According to *AsiaNews*, minors are not allowed to attend the Mass in some areas of China. Fr. Criveller said, "This is a

very important issue for me, and is an important issue for everyone in the world. ... [The transmission of faith] is even more difficult because they do not have the freedom to organize things that promote the faith among young people like camps, associations, free meetings, and Bible sharing."

The Underground Church emerged as a response by Chinese Catholics to such regulations in the past. Though unsanctioned by the Chinese government, it is still recognized as a legitimate Church by the Vatican.

Fr. Criveller underscored the Underground Church's resilience and witness to the Catholic faith even when facing difficulties. "The Underground Church in China exists and is [operated] not [by] fanatic people who [will not] accept reality, but [by] people who are true to themselves," he stated.

Fr. Criveller then described other conflicts related to the Vatican agreement. During its early stages, he noted how Chinese officials responsible for enforcing religious policy attempted to make underground priests sign a document that said the Church in China was independent from the Vatican, falsely telling the priests this was part of the agreement. In a 2019 response, the Vatican clarified that China had relayed misinformation to the underground priests.

Despite the controversy it has raised amongst Catholics in China, Fr. Criveller noted that the Vatican agreement has resolved some tensions in bishop appointments. According to the document's terms, China recognizes the right of the Pope to appoint bishops, which Fr. Criveller called "a very important step forward." While



Image by Jesuit Global Facebook

Chinese officials are permitted to select an appointee, the Pope has the ultimate power of veto on whether the candidate can become a bishop.

Fr. Criveller discussed several Chinese bishops and cardinals, emphasizing the importance of giving these bishops recognition and respect. In particular, he highlighted underground Bishop Julius Jia Zhiguo, who recently passed away. "[Bishop Zhiguo] had an amazing life devoted to the faith. Loyal to the Church and loyal to his faith," Fr. Criveller said. He also highlighted Bishop Ma Daquinn, who is currently facing house arrest in China.

Fr. Criveller also expressed disappointment in Pope Leo's silence on the abuses in the Chinese Catholic Church. When one student attendee asked Fr. Criveller what actions he anticipates the Vatican taking to support Catholics in China, he responded, "I don't know what [Pope Leo] is going to do, but what I hope he will do is show all Catholics in China, including Catholics still serving in the underground, that yes, a sacrifice

is required to them, but there is a testimony of their faith ... the meaning of their resistance is appreciated, is noted, is rewarded." He added, "I accept there is a need for an agreement with China ... but you don't need to be quiet about the issues that are at the heart of the Gospel and our freedom."

During the Q&A, another student expressed concerns about limitations on the Church in Hong Kong. Fr. Criveller said that there is a distinction between religious freedom and democratic freedom—a distinction which may explain discrepancies between claims that religious persecution does not occur in Hong Kong and the lived experiences of Hong Kong Catholics. While the special administrative region does enjoy religious freedom, the government in Hong Kong has been suppressing democratic movements.

Fr. Criveller said, "Democracy is not an evangelical value, but it is certainly by recent popes the system that is closest to the Catholic idea that everybody has a right to participate in the common

good for a society. ... These people are not in prison because they are Catholics. They are in prison because they are democrats, who are people who fight for justice and freedom."

Numerous student and faculty attendees shared that they appreciated Fr. Criveller's global perspective.

When asked his thoughts on the lecture, Dr. Nicholas Teh, Professor of Philosophy, told the *Rover*, "Fr. Criveller's lecture was a frank, balanced, and insightful overview of the challenges faced by Catholics in China. Of special interest was his discussion of the ways in which these challenges have been exacerbated (but also in some limited respects ameliorated) by Pope Francis's policies on China."

McKenzie Tomasik, a sophomore majoring in Chinese and philosophy, shared, "As Catholics, we transcend borders. We have to live in community with our brothers and sisters no matter where they are in the world. Learning more about what's going on in China really motivates me to think about how I'm going to spend my time when I eventually go abroad, hopefully to Shanghai."

Sophomore political science major Francis Zheng added, "The clarifications he made between persecution and freedom of practicing the Faith gave me a brand new viewpoint. The talk was very insightful for me as a [political science] major."

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American Bishops Object to “Indiscriminate Deportations” in Rare Message

New secretary of USCCB speaks to Rover on law, compassion

LUCY SPENCE
Editor-in-Chief

The United States Conference of Catholic Bishops (USCCB) stepped into the national spotlight on November 12 when it released a “Special Message” on immigration during its annual Fall Plenary Assembly in Baltimore.

The USCCB rarely issues a statement of this kind, a practice that requires two-thirds approval from all U.S. bishops. The last time this occurred was in 2013, when the bishops condemned the contraception mandates imposed by Obamacare. The recent message on immigration received an overwhelming 216 confirming votes, with only five votes against the measure and three abstaining.

Opposing the “indiscriminate mass deportations of people,” the message expressed solidarity with immigrants and a desire for “meaningful immigration reform.” The bishops’ concerns mentioned the “conditions in detention centers and lack of access to pastoral care,” the “climate of fear and anxiety

around questions of profiling and immigration enforcement,” and the “threat against the sanctity of houses of worship.”

The bishops’ statement adds to the national scrutiny of the Trump administration’s efforts to deport the estimated 1.7 million immigrants who crossed the border illegally under the Biden administration.

Bishop Kevin Rhoades of the Diocese of Fort Wayne-South Bend, newly-appointed Secretary of the USCCB, spoke at the law school on November 17 in a talk titled, “Religious Liberty, Immigration, and the Catholic Church.” Recently returned from the Baltimore assembly, the bishop discussed the necessary balance between ordered law and Christian compassion.

“[The bishops] truly do recognize our nation’s responsibility to regulate its borders and to have a just and orderly immigration system for the common good,” Bp. Rhoades said. “We note that without such processes, immigrants face the risk of trafficking and other forms of exploitation.”

Various Catholic charities have

faced federal opposition in recent years for their humanitarian services to migrant communities. As Bp. Rhoades explained, the proposed “Secure the Border Act” of 2023 attempted to “restrict religious organizations from accessing federal funding for [their] services to migrants.”

“[The USCCB Committee on Religious Liberty] vigorously opposed this proposed legislation because it considered providing humanitarian aid—like food, water, and shelter—as facilitation of unlawful entry,” Bp. Rhoades explained. “It would defund transportation, lodging, or immigration legal services to undocumented immigrants.”

The act passed the House of Representatives but failed to advance in the Senate during the 118th Congress.

“Ministry to migrants is not peripheral to the work of the Church. It’s part of Christian discipleship,” Bp. Rhoades clarified. “We’ve tried to advocate with Congress to clarify that merely serving vulnerable persons does not constitute harboring, and that religious charities have the freedom to serve without

discriminating on the basis of immigration status.”

But religious persecution goes beyond charitable services, Bp. Rhoades explained. He described an incident in Chicago where priests leading a Eucharistic procession were denied access to an Immigrations and Customs Enforcement Agents (ICE) facility holding illegal immigrants. After going through proper protocol for visitors of detention centers, the Catholic priests were still denied entrance. “One shouldn’t lose their right to worship,” Bp. Rhoades said.

Bp. Rhoades recognized the politically charged nature of the immigration debate, but emphasized the precedence of faith. “There are some who are so taken by the ideology of the left or the right that what the Church says is secondary to their ideology. That’s very troubling, because I’m always saying, ‘Be Catholic first, be a disciple of Jesus first, before being a Democrat or being a Republican.’”

While Bp. Rhoades supported the need for secure borders, he emphasized the need for compassion, saying, “It was

wrong to come [illegally], but some [immigrants] were in desperate straits. ... I know Central Americans ... whose parents have told me the reason they came into our country illegally was because if not, their children—teenagers—were being coerced into drug cartels, and that if they didn’t, they’d be killed.”

“What would I do as a parent?” Bp. Rhoades asked. “I’d want to get them out of that situation. So these are really human issues. It’s not so black and white.”

In an interview with *Rover* following the lecture, Bp. Rhoades clarified that the problem of scale in the immigration debate in no way lessens the humanity of the illegal immigrants. “So what’s the reaction? We have all these people—they’re still human beings.”

“Biden obviously didn’t help matters by not having proper security,” Bp. Rhoades added. “But at the same time now, we can’t just kind of say that everyone who crossed ... should be deported. There should be due process ... for everyone. They shouldn’t lose that right.”

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Over 200 Attend Faith and Science Week Gold Mass, Lecture

Society of Catholic Scientists promotes faith and science

MICHAEL CANADY
Opinion Editor

Is evolution compatible with Catholic teaching? Should Catholic scientists separate their faith from their research? How should Notre Dame approach apparent conflicts between faith and science?

The Society of Catholic Scientists (SCS) chapter at Notre Dame, established in 2022, strives to answer these questions and more. From November 3 to 7, SCS hosted Faith and Science Week on campus, with programming that included the eighth annual Gold Mass, a keynote lecture, and an “Ask Me Anything” professor panel. Each day of the week also began with Morning Prayer in Geddes Hall.

Senior Elliott Kirwan, SCS President, explained to the *Rover* that the week is geared toward Notre Dame students, to “remind the science students here at the university that you’re absolutely not outside of your wheelhouse as a Catholic scientist, that the pursuit of truth through the physical sciences is something that the Church has always done and always been a patron of and a guardian of.”

“To be an excellent scientist and a Catholic ... those two things can go together,” he continued.

The centerpiece of the week was the eighth annual Gold Mass,

celebrated in the Basilica of the Sacred Heart on Wednesday, November 5. Fr. Terrence Ehrman, C.S.C., President of the Faculty Board of SCS and Professor of Theology, presided over the Mass.

Fr. Ehrman explained his reasoning for bringing the Mass as primarily educational. “One of the major reasons why people leave the Church or don’t enter the Church ... is because of perceived conflicts between science and faith, that science is true and religion is opinion or fanciful and can’t be true.” To combat this misunderstanding, he proposed the Gold Mass as “a signature event for the College of Science ... a way just to promulgate or to display the Catholic position on how [Faith and Science] go together.”

Following Mass, the keynote lecture was held in Jordan Hall of Science. The speaker, Dr. Karin Öberg, Thomas Dudley Cabot Professor of the Natural Sciences at Harvard University, delivered a talk titled “Cosmic Origins and Christian Creation.” Over 200 people were in attendance.

Kirwan reflected, “One of my favorite points [Öberg] made was about how, as Catholics, we don’t necessarily need to have as much of a vested interest [in scientific questions] as we sometimes do. We don’t have to have as much skin in the game, because we know that the Catechism says

truth can’t contradict truth, and so science that’s done well is never going to conflict with the truths that have been revealed through divine revelation and through the teaching of the Church.”

“That’s something I want to reflect on a lot more,” he continued. “As a scientist, how can I pursue truth authentically and fully without being afraid of what we’re going to discover?”

For the third year, SCS also hosted an “Ask Me Anything” panel of Notre Dame professors to answer questions about faith, science, and their relationship. The panelists were Dr. Michael Seelinger, Dunn Family Teaching Professor of Engineering and Director of Undergraduate Studies for Aerospace and Mechanical Engineering; Dr. Chris Baglow, Professor of the Practice in Theology and Director of the McGrath Institute for Church Life’s Science and Religion Initiative; Heather Foucault-Camm, Program Director of the Science and Religion Initiative; and Dr. Kevin Lannon, Professor of Physics and Astronomy.

Seelinger told the *Rover*, “The panel was intimate, providing a friendly and open discussion between the panelists and the students. ... I believe we enjoyed learning from each other’s perspectives as much as the students enjoyed the panel overall.”

Fr. Ehrman reflected on the panel as an example of professors’ openness about their faith: “We get the statues of people [around campus], then I think what’s really important are the living people. How well do students know their professors to be able to have a conversation about faith?”

Kirwan mentioned the hesitancy that students often have about asking these questions: “These are complex ideas and difficult topics, and especially when it’s something as near and dear to us as the Faith, I think there can sometimes be a little bit of uncertainty there over asking these really deep, fundamental questions.”

Junior Lynley Pace, SCS Vice President, agreed: “Not everyone is always super keen to talk about [Faith and Science].”

Pace continued, “I think, specifically as Notre Dame scientists and engineers, we’ve got to be able to hold our ground in those types of conversations, and not have people discredit us and think we’re bad scientists, but also not have people think our faith is invalid because we do believe that our reason and our experiments can lead to truth.”

“I think that Notre Dame is honestly the perfect place to be for Catholic scientists, Christian scientists in general. ... This is probably the place where you will find the highest concentration of

faith-filled people who not only think that science is true, but know about it, and know enough to talk about it.”

Kirwan also discussed the possibility of a broader university education on these topics, and he emphasized the importance of the theology core requirements, which “expose[s] [students] to a better epistemology.”

He continued, “[A] Catholic University is exactly the place where innovations in medicine, physics, [and] efforts in solving mathematical theorems should be happening.”

Kirwan also reiterated the openness of SCS to new members: “We’re always in need of people who are passionate about this to join and to help support the effort to hold these kinds of dialogues on campus. ... It’s never too early or too late to get involved with our work on campus.”

Michael Canady is a senior from Falls Church, Virginia, majoring in classics with a minor in constitutional studies. One of his current research topics is the intersection of bears, evolution, and classical music. You can ask him more about this at mcanady2@nd.edu.



Trump Poll *continued from front*

January, dipping to a low of 37 percent in mid July, and standing at 41 percent as of October 1.

Among the respondents in the *Rover* poll, 38 percent reported voting for Harris, 31 percent for Trump, and 27 percent reported that they did not vote, either for legal or personal reasons. In a continuation of last year's trends, a majority of women self-identified as Democrats at 51 percent, compared to only 22 percent of men. Twenty-six percent of women identified as Republicans, compared to 48 percent of men.

The most significant shift on campus was reflected in growing disapproval of Trump since taking office. Nearly 61 percent of respondents reported that they had a "slightly" or "much more" unfavorable opinion of Trump since last year's election. Only 11 percent reported that their opinions had improved at all, and a sizable 27 percent said their opinions were unchanged.

Much of the backlash against Trump predictably came from those identifying as Democrats, who overwhelmingly voiced concerns over Trump's "fascist" leadership tactics. Freshman Ben Place wrote, "I strongly oppose Donald Trump for many reasons, including economic policy and his blatant racism, but what worries me most is his slide into fascism." Another student said, "I think the current administration is transparently fascist. ... I believe that there can [be] no democracy if we don't root corruption out of politics."

Student responses were conflicted on the issue of immigration, although 65 percent of students reported unfavorable opinions on the Trump administration's

border and illegal immigration policies.

Democrats condemned the alleged "dehumanization" and "exploitation" of immigrants. One female student said, "I do not believe this administration is working to protect the dignity of human life for the American people. Instead, I see disrespect and exploitation of the vulnerable, and blatant attempts to dehumanize and divide the nation. This administration's economic policy works in favor of the wealthy while undercutting support for the vulnerable and the working class." A male student called the administration "intentionally cruel in terms of immigration policy/ICE raids, the distribution of resources, social issues, etc."

Another female senior commented, "I find Trump's blatant dehumanization of the marginalized and disregard for nuanced discourse incredibly concerning. I have never been a Trump supporter, but I'm increasingly concerned for the state of this country under his leadership, as a Catholic and as an American."

She added, "I'm concerned for the poor and disabled who rely on programs which have been cut or put on hold indefinitely. I'm concerned that our president seems unbothered, perhaps even triumphant that they go without support."

A large number of student responses, from both Republicans and Democrats, expressed disapproval of Trump's personal conduct. One student wrote, "He's better than Biden and I don't regret voting for him. However, I wish he was more polished and more prudent in his public relations. I understand why he might be belligerent, but I still wish he could be more

charitable."

Others were more harsh: "I think the biggest issue for me is the way [Trump] carries himself. He acts like a child, and is completely disrespectful. Further, I think his actions and the way he talks leads to horrible political polarization."

The president also faced substantial criticism from the right. Among self-described Republicans, a group that overwhelmingly backed President Trump in the *Rover's* 2024 poll, 26 percent now indicated that they had an unfavorable view of Trump. Disapproval of Trump was at an even higher 28 percent among all those who said they had voted for him in 2024, reflecting significant erosion of support for the president within his base.

Some students were critical of Trump's foreign policy. A Catholic male who identified as Republican said, "[Trump is largely] America first and he clearly has sacrificed personally for that, but I don't think America should be pro-Israel or pro-Palestine." Another Catholic male added, "I would like to see Trump fully decouple from India and Israel and halt all immigration into the United States of America for the foreseeable future. America first."

The poll found significant disappointment among conservatives on deportation numbers. One conservative respondent said, "Trump promised to carry out mass deportations, but what we are getting so far is basically Obama numbers." Another student commented, "My only complaint is that Trump hasn't deported enough people ... and he hasn't done enough to stop legal immigration."

While most students expressed concerns with immigration broadly, one Catholic female student expressed concern about

Indian migration in particular, saying, "We need to reduce immigration, particularly Indian immigration into this country as I simply don't feel comfortable as a woman with mass-third world migration from countries that don't respect basic female dignity and personal space." Another said, "Immigration is the most important political issue because demographics determine the future of our society above all else." The comments were made after a recent Trump interview on Fox News, in which the president appeared to support an additional 600,000 student visas and the H1-B program.

Trump gained the most favor from students regarding Gaza. Thirty-nine percent approved of his handling of the war in Gaza and the U.S.-brokered ceasefire, which ended the two-year long war that killed tens of thousands. Most unfavorable was student opinion on the budget and government spending, standing at a 28 percent approval rating.

Despite Trump's weakened standing on campus overall, he maintains some support at Notre Dame. His strongest level of support came among Catholic men, 45 percent of whom still viewed him favorably. One student in this demographic, Chris Dailey, told the *Rover*, "I think Trump's second term has been good. He's ended major wars around the world acting as a peacemaker. He simply gets things done and his foreign relations are great."

A female Catholic student said that she thought "the administration is doing a great job, especially considering the state of the country that they were left with."

Students' main concern shifted from anxiety about the economy to a concern for abortion. Nearly

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22 percent of students said they were most concerned about abortion, with a close second reporting concern about the economy (16 percent). One respondent who identified as Republican said, "Abortion is not a political issue. It is an issue of morality. If you are Catholic, you cannot support abortion."

Notably, Trump saw his strongest support among those who said abortion was their top issue, with 53 percent of this demographic viewing him favorably. By contrast, Trump was weakest among those who prioritized democracy, with 98 percent of this group disapproving of him.

This year's poll saw a slight increase in the number of Catholic responses, but also reported a larger proportion (37 percent) of Democratic students, up from last year's 28 percent. Democrats were nearly equally divided with Republicans, while a large subset of the student body (27 percent) identified as "Independents."

The poll, conducted from November 6 to 16, was sent to student dorms, all political science majors, Democrat and Republican student clubs, and distributed in several classes. The poll has a margin of error of five percent at a 95 percent confidence level. Full results can be found here.

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Campus Welcomes End of Government Shutdown *Students divided, concerned by political polarization*

**RAYMOND WEBBER &
ANTHONY FEDORUK**
Staff Writers

President Donald Trump signed a bill on the night of November 12 reopening the government after its longest shutdown in congressional history. The 43-day shutdown was the result of the Senate's failure to pass this year's fiscal budget over disputes on the allocation of health care benefits.

Although Republicans had enough votes to pass the Senate's Appropriations Bill and continue funding the government, Democrats filibustered the bill in an effort to renew subsidies within the Affordable Care Act (ACA). Despite the shutdown's detrimental impacts on millions of Americans, including the vast network of federal workers and those receiving Supplemental Nutrition Assistance Program (SNAP) benefits, Democrats refused to allow the passing of the budget until Republicans

promised to roll back federal layoffs and hold a vote on extending Obamacare subsidies.

In an effort to appease voters concerned over the effects of the shutdown, eight Democratic Senators eventually voted to pass the appropriations bills and end the filibuster on November 9. Several prominent Democratic leaders criticized their fellow party members who gave into the Republican pressure. California Governor Gavin Newsom called their decision "a capitulation and a betrayal of working Americans."

Democrat Minnesota representative Ilhan Omar also heavily criticized the senators who broke from party leadership saying, "I do think at some point it is important for Democrats to have a backbone and really fight for the American people."

Although the shutdown was initially triggered by Democrats' refusal to vote for a continuing resolution they had backed in the past, several high-ranking Democratic congressmembers claimed the shutdown was

primarily the responsibility of a Republican-controlled government. Among these critics was House Minority Leader Hakeem Jeffries (D-NY), who stated, "Shutdowns are never things to be embraced, and unfortunately, Republicans decided to embrace a shutdown with their complete control of government, rather than sit down with Democrats and find a bipartisan path forward."

The *Rover* interviewed several Notre Dame students for their perspectives on the government shutdown.

Freshman Kurt Smith said he was "glad that the government is back up and running," but noted that the shutdown proves political polarization is "a big problem."

Freshman Sabrina Richter told the *Rover* that she was ignorant of the inner workings of the shutdown. "I do not follow the news that much and I feel that I am in a pretty privileged place just being here at Notre Dame, as I am pretty isolated from the events of the shutdown." Another

female student residing in Walsh Hall said, "I am privileged to be in a situation where I am only worried about flights home, but I am happy for other people that benefit from SNAP to receive aid again."

Many students were critical of Democrats, faulting them primarily for shutting down the government. A sophomore from Dunne Hall said, "I am glad that the Left finally caved and gave [the government] back. ... The Left recognized the pressure that was building and it was about time to give [the government] back."

Similarly, junior Simon Wied told the *Rover*, "Senate Democrats voted numerous times to continue to keep the government closed, which had the consequence of blocking pay for federal employees and SNAP benefits for families in need. I'm very pleased that some Senate Democrats have finally decided to end this nonsense."

Others attributed the shutdown to other causes. A senior living

in Fisher Hall said, "Democrats caved on some issues in order for the government to be reopened" and also claimed that "reopening the government was the right thing to do, but both parties were responsible for the shutdown."

Another student, a resident of Dillon Hall, told the *Rover*, "I think the timing of the shutdown definitely impacted the electoral success that the Democrats had in the recent elections because of how this whole thing is causing people to change how they view the Trump Administration."

The student concluded, "It was pretty weak [for the Democrats] to back out of [the shutdown] with all the wind at their back."

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Heritage's Fuentes Fallout Reaches Campus

Students divided over free speech, controversial conservative commentator



Image by Wikimedia Commons / Irish Rover

LUKE WOODYARD
Staff Writer

The Heritage Foundation's recent internal turmoil—triggered by President Kevin Roberts' defense of Tucker Carlson's interview with controversial commentator Nick Fuentes—has reverberated across college campuses, where students are sharply divided over the rise of Fuentes' thought and the expanding boundaries of acceptable political discourse.

Carlson's interview with Fuentes covered U.S. foreign policy, elite political influence, and mass migration. After Roberts defended Carlson and argued that such conversations should not be dismissed outright, several Heritage staff members resigned, drawing national media scrutiny and igniting broader debates within conservative circles. Several prominent figures, including President Donald Trump, have defended Carlson.

Fuentes' political platform largely rests on his disapproval of Jewish influence in American politics and his opposition to immigration. "[I do] not support Israel at all," Fuentes has said. "They are hostile to American interests. And we can't pretend Israel has nothing to do with Jews." Fuentes has argued on his show *America First* that most American involvement in the Middle East, including the Iraq War and Gulf War, was fought primarily for Israeli interests and pushed for by Zionist Jews in the United States. Fuentes also labeled Israel's war in the Gaza Strip in the aftermath of the October 7 attacks a "genocide."

Fuentes has called for a total immigration moratorium, arguing it is necessary to preserve traditional American

demographics: "If America were 90 percent nonwhite in any circumstance, it wouldn't be America. Frankly, when America soon becomes 50 percent nonwhite, it won't be America anymore." Labeled by major media outlets as a "white supremacist," Fuentes has himself explicitly rejected such a characterization and condemned "genuine racial hatred" towards non-whites.

Fuentes has drawn controversy for combining political analysis with often transgressive humor. His commentary has targeted the right as well as the left, including when he called the conservative commentator Matt Walsh a "total f—got p—y" and "shabbos goy race traitor" due to his unwillingness to criticize Israel.

Many criticisms of Fuentes center on his past comments on Jews and the Holocaust. Fuentes has given Nazi salutes on his podcast, but has denied being a Nazi himself, calling Nazis "low-IQ." He has quipped that Hitler killed around "two hundred to three hundred-thousand Jews ... during the Holocaust," adding, "That's a joke, of course, we all know the number was closer, probably, to at least a billion."

On campus, many students had already encountered Fuentes and the Heritage Controversy—not through lengthy interviews, but via short social media clips on TikTok, Instagram, YouTube, and X. "It is kind of hard to say you haven't stumbled upon clips of him," said Dominic Vesprini, a sophomore from Graham Family Hall. "He's everywhere, hundreds of accounts post clips every day."

Other students echoed that sentiment, saying their first impression of Fuentes came through humorous or exaggerated clips rather than

policy discussions. "I don't know enough to agree with everything he says," said a freshman engineering major speaking under anonymity, "but the internet definitely portrays him in the craziest possible way."

As conservative writer Rod Dreher recently noted, "I am told by someone in a position to know that something like 30 to 40 percent of D.C. GOP staffers under the age of 30 are 'Groypers,' a term used to denote the followers of Fuentes' show *America First*. If this claim is accurate, it suggests that these beliefs may hold a far more significant position among young people than institutional conservatives acknowledge."

Junior Gregory Cordero told the *Rover* in an interview, "Silencing views—especially ones as widespread as Fuentes's—tends to heighten their convictions. The more a viewpoint is prohibited, the more its supporters feel persecuted, which can drive them toward increasingly extreme reactions and create a pressure-cooker dynamic."

Cordero continued, "People who support Fuentes are often afraid to reveal their views because of social or professional retribution. If the goal is to change their minds, sweeping accusations of antisemitism or misogyny aren't going to do anything."

An anonymous male student who identifies strongly with Fuentes' self-titled "America First" movement added, "People are frustrated. We're seeing huge population changes, and we're sending billions overseas. Why is it taboo to even ask whether this is good for Americans? You won't find a single person willing to identify with Nick because you can't even express ideas without cancellation."

Female students, in contrast,

were less familiar with Fuentes and generally less likely to have a positive view. "I only really saw his name because of *New York Times* articles calling him an antisemite," said Ella, a senior psychology major. "I haven't watched the clips myself. Honestly, I'm hesitant to say anything because I don't want to be associated with that."

Media coverage shaped many students' understanding of the incident. "All I know is what I read in *PBS* and mainstream outlets," Ella continued. "Everything described him as an extremist activist. It definitely made me uncomfortable. Jokes at some point stop being funny, and his beliefs hurt people."

One anonymous female student who has seen Fuentes' Instagram reels sharply criticized him, labeling him a "racist, sexist antisemite." She continued, "I saw a clip in which he pretended to be Ben Shapiro repeatedly whipping another *Daily Wire* commentator, Matt Walsh, and telling him to 'go back to work, do not criticize Israel' and I just think that was totally unacceptable." She also referenced a clip in which Fuentes claimed that "Jews are running society, women need to shut the f— up, and black people should be in prison, for the most part," calling it "extremely disrespectful."

"We have to reject Fuentes," she concluded.

Fr. Bill Dailey, C.S.C., Rector of Graham Family Hall and Professor of Law, gave his perspective in an interview with the *Rover*. He posited that figures on the new-right like Fuentes or Joe Rogan "have an appeal because they are willing to speak their mind in a time where people feel that we aren't allowed to ask hard questions," and confront "things

[that] are foreclosed by politeness or political correctness."

Fr. Dailey saw Carlson's interview as cowardly, saying, "If you interview a man known for outrageous claims and harsh accusations, especially about such grave issues as race or Jewry, you must challenge those views." He cited former examples of tough interviews Tucker gave, such as his conversation with Senator Ted Cruz on the Iranian conflict.

Fr. Dailey followed Kevin Roberts' response and fallout to this interview over X. He said he did not think Roberts' initial handling of the interview "addressed the key complaint" because it attempted to raise the issue to a "level of abstraction concerning free speech that missed the political crux: The goal of free speech is to get to the heart of the others views and to root out falsehood."

Four days after the backlash, Roberts released a follow-up statement apologizing for aspects of his initial message while reaffirming Heritage's mission to "wrestle with hard questions, not avoid them." The episode highlighted a widening divide on the right over the future of the conservative movement in America.

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Immigration Message

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Samuel Mahut, a philosophy Ph.D. student visiting from Slovakia, told the *Rover*, "Generally, especially in the Catholic Church, believers [have] open hearts. They know that it's necessary—and even our

Christian duty—to help others. However, there is a question of borders and of safety."

"I'm from Europe," Mahut added, "In Germany and France—where the policy was to open the borders, to welcome everybody without ... trying to integrate [them] into society—

there are some parts of towns where it's dangerous to go, even for police. ... Because there are a lot of ... immigrants from Arabic countries and the climate there is not so safe to live there."

Law student John Paul Beckman offered a more favorable interpretation, telling the *Rover*,

"The USCCB made known the gravity of the situation immigrants are facing both through the content of their message, and through its medium, namely, the rare 'special message.' They are encouraging our leaders to see to the protection of the country, but imploring them not to forget

to respect the dignity of every person, citizen and immigrant."

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



Notre Dame Worried About New York's New Mayor

Professors, students predict economic failure, religious tension

KEVIN ANDREWS, JR.

Staff Writer

New York City elected Democratic Socialist Zohran Mamdani as its 111th mayor on November 4. In a race that gained national attention, Democrat nominee Mamdani won 51 percent of the vote against former governor of New York, Andrew Cuomo, who received just under 42 percent. Mamdani is the first Muslim and first Ugandan-born politician elected to the position.

Mamdani's platform during the campaign was centered around rent-controlled housing, state-run grocery stores, and free bussing systems. He drew significant criticism during the campaign for his support of socialism, explicit desire to raise taxes on "white neighborhoods," and past comments supporting the abolition of prisons and defunding the police. Mamdani also attracted controversy for campaigning with Hasan Piker, a Muslim streamer who has claimed that the United States "deserved" the September 11, 2001 attacks.

President Donald Trump took to Truth Social on election night with the warning, "If Communist Candidate Zohran Mamdani wins the Election for Mayor of New York City, it is highly unlikely that I will be contributing Federal Funds, other than the very minimum as required, to my beloved first home." Other conservatives have also harshly criticized Mamdani, with some Republican members of Congress even calling for him to be "denaturalized and deported."

The *Rover* sat down with Jeffrey Campbell, Frances D. Rasmus and Jerome A. Castellini Professor of Economics, to assess the economic implications of Mamdani's victory in New York.

Campbell foresaw little impact, saying, "We might expect my

fellow Jews to be bailing out, given that we have a communist Islamist in charge of the city. And I think that because [we're] seeing that they aren't bailing out, [it] shows how little the mayor matters."

Campbell shared some criticism and worry about Mamdani's platform, citing economist Milton Friedman: "Milton Friedman made a lot of mistakes in his life, and he said a lot of wise things. And one of the things he said that was wise is that socialism is incompatible with democracy." He explained, "The reason is that socialists control the means of communication. And if you were worried about large media companies acting as gatekeepers to stop the truth from getting out about whatever it might be—whether it was a scandal or the efficacy of drugs or whatever—you should be triple worried when they call themselves socialists. ... Because they control the most effective means of communication."

"You're a democratic socialist until you win the election, then you're just a communist," Campbell added.

On housing, Campbell stressed his own experience in the New York market, saying, "There's been a housing crisis for a long time in New York. ... Manhattan is not affordable, and if you have children, it's a little bit like San Francisco that way."

Campbell continued, "To have a rent-controlled apartment, you have to work at NYU ... or live at Columbia or work at Columbia to get a reduced rent apartment—you have to have your company paying for you." He stated that such stipulations "combine to take a lot of housing off the market or allocate housing in really strange non-market ways."

Campbell concluded, "[Mamdani] made lots of promises to people who are a bit ignorant of history. Especially the government-run grocery



Image by Irish Rover

stores—[it's] a ridiculous idea." The *Rover* also interviewed David Campbell, Packey J. Dee Professor of American Democracy and Director of the Democracy Initiative. Campbell told the *Rover*, "Mamdani's victory underscores the importance of what are commonly called 'pocketbook' issues. The jury is still out on whether his campaign will be a template for Democrats outside of New York City. I suspect that other candidates (both Democrats and Republicans) will continue to focus on the issues he emphasized." Campbell also noted that what resonates with the New York Democrat may not be true for his fellow Kansas Democrats.

While David Campbell underscored "pocketbook issues," Jeffrey Campbell thought many Mamdani voters might be buying into what's being called "champagne socialism" or "lakefront liberalism." He told the *Rover*, "My view of lakefront liberalism is that it is indeed a luxury consumption. Good people want to feel good about themselves."

"You also have to have enough money to insulate yourself from the consequences of the policies

you push forward," Jeffrey Campbell continued. "So you can push forward all kinds of wacky ideas for public schools because your kids go to the private school."

When asked about Mamdani as the first Muslim mayor, David Campbell said, "As a Muslim, Mamdani is a 'path breaker'—not unlike prominent politicians of other religious groups. Whether or not his victory in the NYC mayoral race represents a turning point for Muslims nationwide is yet to be determined. If he develops a lasting national presence, it might."

Jeffrey Campbell, a Jewish man, was more fearful, saying, "I think we're gonna have a really big tension here soon, because he is going to be trampling on Jewish religious liberty, and at the same time, [in the face of] efforts to stop him, he's going to claim the victim status because he's Muslim."

Notre Dame students were largely divided in their views of Mamdani. Sophomore political science student Jack Ring told the *Rover*, "This election is as clear an example of the desperation of everyday Americans as there is in America. The concern is not

that Mamdani is a socialist—we've long known that a desperate electorate will turn to whatever looks shiny. What is concerning, however, is the fact that New Yorkers were so willing to submit themselves to a leader who has accomplished nothing and demonstrated zero intellectual consistency or honesty throughout his brief tenure in politics thus far."

One senior student, who asked to remain anonymous, called Mamdani's victory "another travesty of mass immigration." He elaborated, "The truth is that Mamdani would never have won if New York were still full of New Yorkers. But this is a city that's 40 percent foreign-born, where a fifth of the population doesn't speak English, and a lot of them just voted for the guy who promised to take money from white people and give it to people who look like them."

"I mean, look at his victory speech," the student added. "He probably thanked every ethnic group in the city—except, notably, Americans."

Fritz Micko, a student in Keough Hall, took a more optimistic stance, saying, "I'm overall very happy with the recent New York mayoral race, and I'm looking forward to seeing how Mamdani's policy will be enacted."

"While I don't support every single policy point he holds," Micko continued, "I think he has captivated a large amount of support from New Yorkers with a pretty incredible [grassroots] campaign. I look forward to seeing if this creates a new precedent for future political campaigns on both sides of the aisle."

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

Rejoice, O Jerusalem, Rejoice!

Remarks on the Charismatic Catholic Renewal

BENJAMIN MOSKALSKI

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.

If these be silent, the stones shall cry out! Thus proclaimed the Christ. But as silence reigns over the waters of what was once Christendom, where shall we find the rocky song? In an age when the Gospel, in all of its radicality, seems foreign to even the pulpit (much more to our sinful hearts), lament is a most seductive temptress. And yet, despite any

signs otherwise, the throne of Jesus has surely been established forever and ever—let us therefore be anointed with the oil of gladness! For by turning towards His movements of grace, we stand as a sign of contradiction against this world, proclaiming that our king still reigns. In this spirit of rejoicing, I hope to briefly remark upon the "Catholic Charismatic Renewal" (CCR) as one of the stones crying out to God today.

What should define conservatism? There is only one thing truly worth conserving, and Mary of Bethany found it 2000 years ago at the feet of Jesus. True conservatism seeks the transformation of society and its persons in light of the scriptures and traditions handed down

by the body of Christ, which is the Catholic Church. As an outsider peering in, I believe the Catholic Charismatic Renewal, which emphasizes personal conversion through 'baptism in the Holy Spirit,' discernment of the charismatic gifts, and a life of constant praise, to be authentically conservative in this sense.

The CCR began when a group of Catholics at Duquesne University encountered the Pentecostalism of the 1960s. The movement quickly spread across America, even championed by Notre Dame, which hosted the CCR's first international conference in 1971. Understandably, the movement's unusually Protestant origins have

occasioned skepticism among many conservative Catholics. Indeed, a false ecumenism that denigrates Catholicism by hastily elevating Protestant theologies would be truly condemnable. But would we discard the tabernacle simply because it was made with Egyptian gold? Rather, since the head of our Church is Jesus Christ, who purchased the cosmos by the price of his blood, we ought to readily claim all good things as belonging first and foremost to Catholicism. Then, wiping off the dirt of the world, we may discover their underlying truths and elevate them to their proper ends. Perhaps, by distributing some graces among Pentecostal Protestants, God invites the Catholic Church

to bring to fulfillment what Protestantism can only initiate, thereby showcasing the Church's majesty and inviting the lost sheep to come into the fold.

In what way is the Catholic Charismatic Renewal a genuine expression of the faith of our fathers? Christianity has been a religion of Pentecost since, well, the Pentecost. The centrality of the Holy Spirit, who is our gateway to participation in divine life, defined the apostolic, patristic, and medieval ages. In each of these periods, the Spirit manifested God's power through the charismatic gifts—those graces which equip the saints for the building up of the body of Christ.

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Cultural Commentary

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In fact, the Catholic Church has consistently defended the ongoing and regular occurrence of miracles (continuationism) against Reformed Protestantism, which historically denied the continued presence of spiritual gifts (cessationism). Is it absurd then when Catholics behave accordingly, boldly praying God to work miracles today?

Where else can we find continuity between old and new? Look to the lives of saints like Norbert and Ignatius, and you will see the Spirit bringing about profound conversions among the already-baptized (an experience charismatics term ‘baptism in the Holy Spirit’). Examine contemporary praise and worship music, typical but not essential to the CCR, and you will find parallels in the patristic emphasis on vocal prayer. Find someone to pray over you, and you will encounter the horizontal communion so

important in the early Church. Of course, the CCR comes dressed in novel garments, distinct from what has come before. The Lord is indeed doing a new thing, but He nevertheless remains the same Lord who was the encouragement of the martyrs, the wisdom of the scholastics, and the spouse of the mystics. Thus, enduring truths find new breath, giving birth to ‘living tradition.’

The clearest sign of this movement’s legitimacy is the plentiful fruit its vineyard seems to bear. I have personally witnessed the CCR profoundly transform the lives of those around me, drawing them into a profound, personal relationship with Jesus. Some of the most devout priests, parents, religious, and young people I have ever met are immersed in this renewal. I have been impressed and inspired by their rejection of mediocrity, detachment from sin, love of poverty, practice of fasting, profound lives of prayer, charity towards neighbor, fiery

thirst for souls, rearing of large families, generosity in vocations, and boldness in gospel piety. These are the fruits God desires to work in every Christian, without exception, and are evidence of the authentic work of the Holy Spirit. It seems hard to dispute that, in these charismatic communities, there abound Catholics full of faith, hope, and love, transformed by the loving gaze of the Most Holy Trinity.

None of this is to say that charismatic communities don’t have their problems; we sons and daughters of Adam always seem to find a way to sin. Nor should an appraisal of charismatic Catholicism preclude essential elements of Catholic theology. This danger is most pronounced in the Mass, which should prioritize the liturgical heritage of the Church, not the charismatic devotion of the lay faithful. Nevertheless, all facets of the Church come with their imperfections, and if the CCR is a holy expression of Catholic

theological life, then it ought to be commended and shepherded.

The charismatic movement, as a revived expression of the perennial faith, will also benefit from conversation with the growing traditionalist movement, and vice versa. Indeed, the “traditionalist renewal” is another fruit of the Holy Spirit. Therefore, united by one Paraclete, charismaticism and traditionalism need not be opposed as foils, but may grow together as organic complements. They are both “stones” that the Lord has raised up to “cry out” in this silent age; both of them deserve our appreciation. Some will be more attracted to one or the other, but both find their ultimate validity in glorifying Christ and promoting radical gospel living. The rise of so-called “Tradismatic Trentecostalism” is especially notable. This phenomenon highlights the catholicity of Catholicism, which asks us to be open to the legitimate manifestations of the Holy

Spirit in their great diversity. The Charismatic Catholic Renewal is an opportunity for conservative Catholics to rejoice. Rejoice, O Jerusalem, rejoice! Your king reigns forever.

Benjamin Moskalski, current graduate student of the Notre Dame MTS, grew up in a small town outside Charlottesville, Virginia. He is deathly afraid of ice skating. Benjamin can be reached at bmoskals@nd.edu.

Rover Alumni Spotlight

Mary Frances Devlin

HALEY GARECHT

Managing Editor

Graduation Year: 2016; 2020

Rover Roles: Writer, Religion Editor, Editor-in-Chief

Favorite Article: No Man Can Serve Two Masters (2021)

Current Job: Government Affairs Associate at the American Principles Project; Contributing Editor & Fellow at *The American Spectator*

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

Irish Rover: How did you first get involved with the Rover?

Mary Frances Devlin: I first got involved with the *Rover* after seeing the newsstand in CoMo during my freshman year. I was so excited to find out about the conservative student newspaper and read articles written by people who cared about the things I was interested in—religion, politics, and keeping Notre Dame honest. When a friend connected me with one of the section editors the following year, I started writing and never looked back.

What was your favorite Rover article to write and why?

“No Man Can Serve Two Masters” is my favorite article from my time with the *Rover*. I wrote about Notre Dame’s dissonant approach to LGBTQ issues on campus and argued that the university would need to eventually decide whether they wanted to adhere to secular progressive morality or follow the Catholic Church’s teaching.

This article caused a stir on campus and drew national media attention. The ensuing reaction showed me that there was a real fight to be had, and I realized that I wanted to be in it.

You’ve done a lot of work in the conservative political space, including journalism. How

did Notre Dame shape your decisions about your career?

I was scheduled to study abroad during the spring of 2021 and had planned my PLS class schedule accordingly, so I found myself with an empty semester when study abroad was cancelled due to COVID-19 restrictions. I signed up for a slate of Constitutional Studies classes and immersed myself in political theory.

I was really energized by these courses—especially Professor Phillip Muñoz’s course in constitutional law and Professor Patrick Deneen’s class on liberalism and conservatism—and I continued to learn about the conservative movement through coursework and summer fellowships.

Despite my interest in politics, I didn’t have a clear idea of what I wanted to do following graduation for most of my time at Notre Dame. I considered law school, teaching, or going to grad school, but I always imagined myself writing on the side of whatever job I took. When I eventually realized that my desire to write was the most consistent part of my postgrad dreams, I decided to take the leap and pursue it.

Since then, I’ve written for a number of national publications, ghostwritten for prominent conservative political figures, conducted policy research, and immersed myself in pro-family policy advocacy. Throughout my professional work, writing has been both a central part of my daily work and something that I’ve continued on the side in a freelance capacity.

More than anything, I think my formation at Notre Dame gave me a disposition of openness to whatever opportunities God puts in front of me and



Image by Hudson Institute

confidence that I will succeed if I use my gifts to serve others. I’ve never had long-term career goals, and I couldn’t have imagined being where I am today even just three years ago, but I’ve focused on taking the next right step and continuing to grow.

More specifically, how did your time with the Rover prepare you for your career?

I wouldn’t be where I am today without the *Rover*. My time at the *Rover* gave me the experience I needed to write professionally immediately after college. Like any creative endeavor, writing is a craft that takes time and experience. The *Rover* gave me early opportunities to start practicing that craft and to build the confidence to ask the questions that other people weren’t asking.

I have also benefited from the generosity of *Rover* alums who have been willing to pay it forward to more recent graduates. I’m grateful that the paper has such a great alumni network!

What do you think makes the Rover unique, at Notre Dame and on U.S. college campuses?

On Notre Dame’s campus, the *Rover* is unique in that it

is a completely independent publication. This financial independence allows the paper to be truly mission-oriented and, at times, critical of the university without fear of reprisal.

I’ve always been struck by the breadth of the *Rover’s* audience. Most campus papers have a purely local appeal, but the *Rover* is read by a wide swathe of students, faculty and staff, alumni, and professionals across the conservative movement. From magazine editors in New York to a former U.S. attorney general, the *Rover* is seen by many as a bellwether for what young conservatives are thinking and facing on campus.

How do you think conservative professionals view Notre Dame? Are they concerned about her Catholic character?

I think most people in the world of conservative politics view Notre Dame as a Catholic institution whose Catholic identity is continually under fire. They are generally worried that Notre Dame is going to be the next domino to fall and go the way of Georgetown or Boston College.

More personally, how has

your own view of Notre Dame changed since graduation?

My perspective on Notre Dame has remained more or less the same since I graduated. I have loved ND my whole life, but I also see the ways in which the institution falls short or could improve—particularly in the realm of Catholic identity.

If anything, my perspective on academia has changed. The academic environment is all you know until graduation, but living in the real world casts its faults into sharp perspective. I’ve gained a deeper appreciation for the professors who truly love and serve their students, but I’ve become even more frustrated with faculty who are unable to see beyond the ivory tower or would rather pontificate than engage with reality.

Do you have any advice for our readers?

Call your mom and dad! Nothing is more important than family, and making your relationship with your parents a central part of postgrad life is a great way to prioritize family amid lots of change. Whether you’re moving near or far from home after graduation, staying close with family is a gift you’ll benefit from in countless ways throughout the years.

Haley Garecht is a senior studying political science, Irish studies, and constitutional studies. After observing a month-long mourning period for the Phillies, she is finally ready to believe in Philly sports again. For Eagles updates, email her at hgarecht@nd.edu.



Jacques Maritain Center Hosts Lecture On Metaphysics of Prayer

Professor evaluates C. S. Lewis on prayer with Aquinas' thought

DARIUS COLANGELO
Culture Editor

If God is all-wise and all-good, what is the point of asking Him for things in prayer?"

This is the premise of a lecture on the metaphysics of prayer by Fr. Stephen L. Brock, Professor of Medieval Philosophy at the Pontifical University of the Holy Cross in Rome and Visiting Professor of Philosophy at the University of Chicago. The lecture was hosted by the Jacques Maritain Center and had 94 people in attendance. During the event, Fr. Brock compared the thought of C. S. Lewis and Saint Thomas Aquinas. He proposed that Lewis' account of prayer is theologically inaccurate in limiting the role of prayer as opposed to Aquinas' explanation.

First, Fr. Brock considered Lewis' explanation of prayer. He quoted Lewis, saying, "If it is foolish and impotent to ask for victory in a war on the grounds that God might be expected to know best, it would be equally foolish and impotent to put on a raincoat. Does not God know best whether you ought to be wet or dry?"

Fr. Brock went on to explain that, to Lewis, prayer is a "divinely ordained way of causing things." Most events are outside of human control, but "just like a plan in which the

scene and general outline of the story are fixed by the author ... certain minor events are left for the actors to improvise."

In addition to potentially contradicting God's all-knowingness, he argued that Lewis' account limits the role of prayer to minor events, suggesting that "God has a general plan that will be executed, no matter what we do, and that our actions and prayers only fill in details" affecting only "minor events that are incidental to the outcome."

Fr. Brock then shifted to Aquinas' conception of prayer. He focused on Aquinas' idea that prayer primarily affects the one praying: "[Prayer] makes the one who prays fit to receive that which is prayed for." He likened "the soul in prayer" to "a little chick opening its beak ... doing that is what enables it to receive the food that its mother already wants to give it. Good and efficacious prayer is like the opening of our soul's beak."

He continued by noting that, while Lewis portrays God's plan as a general outline, Aquinas affirms that "the eternal plan of divine providence covers every single event that ever occurs, however small." Fr. Brock then considered in length how this could be true while maintaining free will and the effectiveness of prayer.

During these considerations, Fr. Brock echoed Aquinas



Image by Lumen Cristi Institute

on a common pitfall when considering prayer. While it might seem that God's unchanging plan makes prayer useless, this comes from the false idea "that our prayers fall outside of His original plan. We find it hard not to think that we're trying to give Him information or to change his mind. We fail to consider that our prayers are part of His plan, too."

Professor Therese Cory, Director of the Jacques Maritain Center, told the *Rover*, "Fr. Brock's talk beautifully

illustrated how rigorous philosophy can help us tackle difficult theological questions that are important for the everyday life of prayer. The question of 'Why pray if God already knows what is going to happen?' is one that many of us have wondered about. I particularly appreciated the idea he suggested during the Q&A, drawing on Aquinas, that when we ask for something in prayer, even if it was something He was 'already' going to do, our prayer opens up room for God to give it to us as a gift, enabling us

to recognize His activity as an expression of love for us. I will be thinking about that often!"

The full lecture can be found on the Jacques Maritain Center's YouTube channel. On December 1, the Jacques Maritain Center will host Professor Daniel Philpott for his lecture "Resurrecting Justice: How Christianity Can Renew Our Political Order." The event will be open to the public.

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

Rover Issues Land Acknowledgment *And it's better than yours*

JAMES WHITAKER
Humor Editor

We at the *Irish Rover* acknowledge that the land on which we periodically associate (i.e., Flanner Hall) once supported the lives, languages, and cultures of many forgotten academic departments whose names are not all known to us today. We honor their memory and recognize that their absence from this land is the result of historical violence and displacement over the last three decades. We don't know what it was, but it was no doubt unjust.

Even more grievously, we want to honor the memory of the dispersed peoples who first called this land of Flanner home in 1969: the Gamecocks People. The entire building of Flanner, including our fifth floor, is the traditional, ancestral, unceded land of the Gamecocks, or "Cocks," as they called themselves.

Several representatives of the Cocks still occupy the nearby lands, namely Fr. John Jenkins, C.S.C. and Nicholas Sparks, and we want to honor their gracious

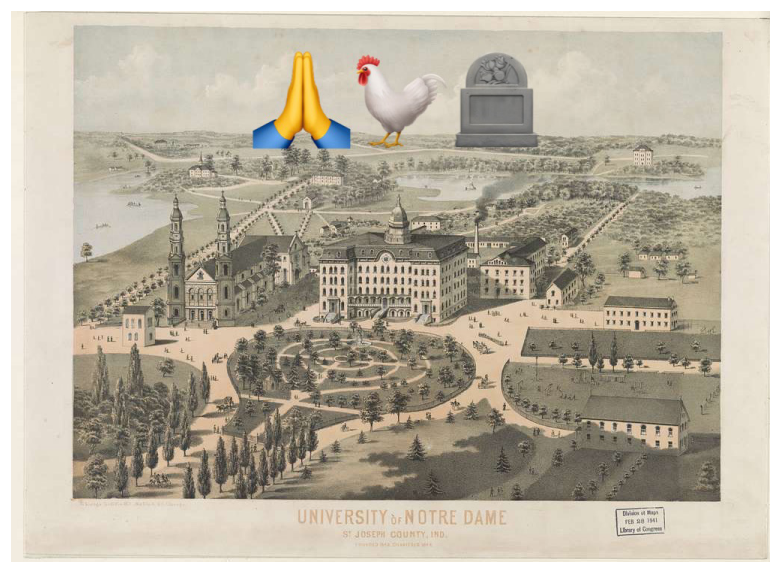


Image by Irish Rover

hospitality. In commemoration of the significant cultural contributions of the Cocks, we at the *Rover* will be establishing a museum showcasing such important Gamecock cultural artifacts as framed pictures of Fr. Jenkins with Presidents Obama and Biden, as well as a first edition of *The Notebook*.

Of course, the construction of Flanner was only made possible by the decimation of Verville, a "temporary tribe" of World War II veterans and their families living in "thirty-

nine prisoner-of-war barracks" from Missouri. We are grateful to the veterans for their service and for graciously ceding their homes so that the Notre Dame administration could build the ugliest high-rise buildings conceivable.

To continue honoring all involved parties and peoples who called this place home before the construction of Verville, we want to acknowledge and honor the 19th century French settlers who used to play "sòccèr" [*sic*] in that unused patch of grass

east of campus. In their honor (and for no other reason), EIC emeritus Michael Canady plays sòccèr once a week mere yards north of the ancestral C.S.C. sòccèr field.

We would be remiss not to acknowledge our presence on the land of the Pokégnek Bodéwadmik / Pokagon Potawatomi peoples, who have called this land their home since the mid-1700s. However, we must call attention to the disturbing fact that the 18th century Potawatomi failed to issue any sort of land acknowledgment when they moved into land which had been inhabited by the Miami tribe before the Iroquois displaced them over hunter-ground power struggles. Neither did the Iroquois release a statement of apology or reconciliation for their aggression toward the Miami. Nor did the Miami publish a land acknowledgment when they moved into the area in the late 17th century. Get with it, guys. This is what we do now.

We also must acknowledge our presence on the native land of various indigenous Ice Age megafauna, such as many

unnamed (but never forgotten) mastodons, mammoths, and giant ground sloths, whose memory we honor. And while these megafauna didn't publish a land acknowledgment either, we believe they can be pardoned because glacial movements of the Ice Age decimated any Paleozoic and Mesozoic geological records. They couldn't have known about the dinosaurs that likely lived here before them. Also, written language hadn't been invented, so you really can't hold it against the megafauna.

We also hang out at O'Rourke's sometimes. Big thanks to them.

James Whitaker is a graduate student in the theology department. He accidentally became an Indiana history buff in his preparations for this land acknowledgment (none of this was fabricated; see the online version for his credible source hyperlinks). If you have any further information for him about human habitation of northern Indiana before the late 17th century, you can reach him at jwhitak5@nd.edu.

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UPCOMING CAMPUS EVENTS

Wednesday, Nov. 19th

Theology of Desire Lecture:
The Integration of Romantic Love with SCOP
(6:00 pm, 120 DeBartolo)

Thursday, Nov. 20th

The Importance of a Classical Education Lecture:
Peter McAuliff, Dean of the Lower School at St. Thomas
More Academy
(7:00 pm, 504 Flanner)

Friday, Nov. 21st

Registration Deadline:
March for Life Pilgrimage with Notre Dame RTL Club
(March: Jan. 22-25th, 2026)

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

Saturday, Nov. 8th

Saturday with the Saints:
Sacred Heart in the Teaching of Recent Popes, John C.
Cavadini, PH.D.
(10:30 am, Andrews Auditorium, Geddes Hall)

Monday, Dec. 1st

Movie Night:
It's a Wonderful Life, Sponsored by BHP and BESP
(6:30-8:30 pm, Jordan Auditorium)

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