

ND Reinstates Catholic Value After National Backlash

Professors report varied feelings about university’s behavior

LUCY SPENCE
Editor-in-Chief

In response to public backlash following an administrative change to the university’s staff values, Notre Dame President Fr. Robert Dowd, C.S.C. announced to faculty and staff on November 21 that he would reinstate language on the Catholic mission of the university to the list of “core Values.”

As reported by the *Observer* in an article titled “ND omits support for Catholic mission from new list of staff values,” Fr. Dowd first announced a change to the values during university staff town halls on October 29 and 30.

The original list of values, instated by former President Fr. John Jenkins, C.S.C., included one that said, “Understands, accepts and supports the Catholic mission of the university and fosters values consistent with that mission.”

Fr. Dowd’s revised version of values moved the statement on Catholicism to the heading, saying, “In all that we do, we seek to advance Notre Dame’s mission as a global Catholic research university to be a force for good in the world.” Underneath the heading, Fr. Dowd listed



Image by Notre Dame Office of Public Affairs and Communications, modified

four new values: Community, Collaboration, Excellence, and Innovation.

Several national media outlets, including Fox News, The Catholic Herald, and Live Action, picked up the story, calling the new values “pared down” and “diluting the Catholic character of the university.”

In response, Fr. Dowd reversed his change, writing, “[W]e now

realize that placement is causing confusion, and that some could interpret that not as elevating our mission as we intended, but as a sign of diminishing commitment. To avoid any further confusion, we have now included the language on Catholic mission as the first of our five core Values.”

The current value now says, “Catholic Mission: Be a force for good and help to advance

Notre Dame’s mission to be the leading global Catholic research university.”

Many prominent individuals took to X to voice their thoughts on the value change, with diverse reactions. Isabel Brown, conservative influencer and host on the Daily Wire, wrote, “As a current @NotreDame student, thisain’tit. Peoplealltheworld love Notre Dame BECAUSE of

our unapologetically Catholic identity, not in spite of it.” Her post concluded, “Pray for courage for Catholic schools to be boldly Catholic.”

The Sycamore Trust, an independent organization formed by alumni of the university, told the *Rover* that Dowd’s reversal was a “damaging fumble with no recovery.”

“The elimination of the stipulation that staff ‘understand, accept and support the Catholic mission of the university’ suggests that the staff is already largely indifferent to that mission, and the failure to reinstate the provision strengthens the inference,” Sycamore continued.

Several conservative Notre Dame faculty members criticized the sensationalism that greeted the initial change. Rick Garnett, Paul J. Shierl Professor of Law, told the *Rover*, “In my view, the nature and significance of the recent changes to the University’s list of staff values was misreported and misunderstood. In some quarters, it was charged that Notre Dame had changed the University’s mission statement, and erased its Catholic commitments.”

“This is not true,” Garnett argued. “The University’s mission

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Notre Dame ROTC Named Best in the Nation

Department of War honors Army and Navy branches

CALEB VAUGHAN
Campus Editor

The Department of War recently awarded both the Notre Dame Army and Naval Reserve Officers’ Training Corps (ROTC) branches with the Educational Institution Partnership Excellence Award for the 2023–24 academic year. The award, granted each year to the top Army, Navy, and Air Force ROTC program in the country, recognizes performance, support for educational institutions, and other noteworthy achievements in the ROTC unit and its host university.

Notre Dame’s ROTC history is storied. Fifty-eight years before the United States established the Reserve Officers’ Training Corps in 1916, Father Edward

Sorin, C.S.C. inaugurated the ‘Continental Cadets’ and then the ‘Washington Cadets’ a year later—both student military companies. Father William Corby, C.S.C., who famously served as chaplain to the Union soldiers during the Civil War, revived student military companies in 1880 while he was university president.

The university officially established the Students’ Army Training Corps (SATC) on campus in 1918, although it was dissolved following World War I. During World War II, the Navy used Notre Dame as a Midshipmen Training Center. Nearly 12,000 officers were trained there, and by 1944 more than two-thirds of Notre Dame’s students were training for military service.

In addition to expressing pride in the midshipmen and cadets, university president Father Robert Dowd, C.S.C. said in a statement, “It is wonderful to see [Naval ROTC] recognized alongside our Army ROTC cadets, and on behalf of the entire campus community, we congratulate them on this prestigious honor.”

The Marines are a subunit of the Naval ROTC program. Timmy O’Toole, a junior Marines midshipman and Battalion Sergeant Major, told the *Rover*, “The DoW/DoD’s recognition of our unit just reflects all the hard work of the upperclassmen throughout the years who have taken responsibility for making the unit great.”

O’Toole added, “It is clear to

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A Day In the Life of a Notre Dame Seminarian

A window into Old College

MATTHEW MROSLA
Staff Writer

To the outside observer, the tiny house on the shore of St. Mary’s Lake might seem mysterious at first glance. But for the eight young men who are discerning religious life with the Congregation of Holy Cross, “Old College” is a place of incomparable formation and camaraderie as they prepare to dedicate their lives to God’s call. The *Rover* sat down with three seminarians currently undergoing formation to learn more about their life and community.

A typical morning begins at 6:45 a.m. with morning prayer and adoration, all before classes. Since Old Collegians are still college students, they are given

time throughout the day to study, spend time with friends, and participate in extracurricular activities. Yet, at the end of each day, the Old Collegians pray Vespers—beginning and ending each day in prayer.

Sophomore Jonathan Rink told the *Rover* about spiritual opportunities outside of communal and individual prayer, saying that Old Collegians have weekly “formation conferences ... which are a time to learn about spirituality, Holy Cross, what it means to be a priest or a brother.” Additionally, he explained that seminarians have spiritual direction with a personal chaplain once a month, both to discuss spiritual and discernment

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THE *IRISH ROVER*

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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.

“Have I now become your enemy by telling you the truth?” - Galatians 4:16



Image by Matt Cashore

Biased Journalism in the *Irish Rover*

HALEY GARECHT
 Managing Editor



Two op-eds recently published by the *Observer* questioned the integrity of the *Rover's* journalistic practices, highlighting our latest investigation into Professor Pamela Butler. In her article, Ms. Lekeufack calls the *Rover's* journalism “dangerous,” “unreliable,” and full of “scare tactics.”

While I take issue with many of Ms. Lekeufack's points, including her claim that our protection of anonymity for poll respondents allows for “casual racism,” I applaud her for getting one thing right.

The *Irish Rover* is biased.

This is not news. The *Rover's* bias has always been publicly displayed—it's even on our website! As Ms. Lekeufack notes, our mission statement clearly states, “Established in 2003, the *Irish Rover* remains an independent, non-profit, student publication devoted to *preserving the Catholic identity of Notre Dame*.” Two pillars of our constitution, also available on the website, are to “defend the Faith and honorable traditions of this great university” and to “articulate conservative principles.”

The *Rover* is dedicated to defending the Catholic faith,

particularly in its expression at Notre Dame. Our motto says it best: “It behooves a watchdog to bark.” If a commitment to Catholicism makes us biased, then we have another offender to add to Ms. Lekeufack's list: the University of Notre Dame.

By identifying as a Catholic university, Notre Dame directly submits itself to the Church's teachings. Notre Dame is a self-proclaimed “Catholic academic community ... dedicated to the pursuit and sharing of truth for its own sake.” Thankfully for Notre Dame, and Catholics everywhere, we may easily access the truth. The Church gives us the truth in Her teachings, which Notre Dame is called to follow.

At its core, Catholicism is a claim about the truth. It is an assertion—a bold one—that Jesus Christ, fully God and fully man, died and rose again in order to save us. But the Catholic claim does not stop there. It asserts that the teachings of Christ, as proclaimed by the Catholic Church, are true, indispensable, and necessary for salvation.

These teachings are articulated through the Magisterium, Church Tradition, and Revelation, as many freshmen in their first theology courses can tell you. The Catechism in particular is a faithful distillation of the Church's teachings on matters of faith and morals—including on abortion, contraception, and sex.

In his op-ed, Mr. Lynn claims that the *Rover* uses Catholicism as a “battering ram” to express our personal beliefs. But the belief that contraception and abortion are wrong is not simply personal: It is a truth espoused by the Catholic Church, and therefore, by the University of Notre Dame.

The Catechism speaks in no uncertain terms: Every action that aims to eliminate procreation

during sex is intrinsically evil (#2370), and abortion is a moral evil (#2271). If someone is facilitating such evils on our campus unnoticed, then we need a watchdog to bark. Our investigation into Professor Butler did not “vilify” her or the members of I4RH; it shined a light on a faculty member who used university resources to *directly contradict that university's mission*.

Following his criticisms of our investigation, Mr. Lynn wrote, “I do not believe that I can definitively state what exactly is and what is not contrary to the Catholic identity, but I find themes of exclusion and divisiveness difficult to articulate alongside the charters of the Faith.” As shown above, the work of I4RH and Professor Butler is *clearly contrary* to Catholicism and cannot be tolerated by a Catholic university. To allow such activities to continue on campus, using the same buildings that students pay for, is to directly renege on the promises of Notre Dame's mission statement.

The purpose of the *Rover* is not to divide—it is to unite; to invite all of Notre Dame's students, faculty, and staff to participate fully in the university's Catholic mission; to integrate Notre Dame's campus with the global Catholic Church. Ultimately, the mission of the *Rover* is to help Notre Dame live up to her promises, to her students and to the world.

In achieving our mission, we adhere to strict standards of journalistic integrity. All articles are rigorously reviewed by our editorial team, including opinion pieces. We try to include comments from both sides of each story—contrary to Mr. Lynn and Ms. Lekeufack's claims, we invited both pro-life and pro-

abortion advocates, including Professor Butler, to comment on the article before publication. We rely on reputable sources and reach out to every student, faculty, and staff member we investigate for interviews.

As we tell all of our staff writers, the *Rover's* Catholic mission is primarily expressed through the articles we choose to publish, not how we write them. We do not “attack” people but rather bring their actions to light, using factual analysis and objective reporting. In doing so, we hope to inspire others, including Notre Dame's administration, to more closely scrutinize instances of moral evil on campus.

The *Rover* is far from perfect. Like any student publication, we may allow a poorly-worded sentence or two to slip through the editorial cracks. But our bias is not a discredit to our journalism, as Ms. Lekeufack and Mr. Lynn suggest. A watchdog barks at every intruder to the home, just as we faithfully report on every deviance from the Catholic mission at Notre Dame.

The *Irish Rover* has a bias. So does our great university. We are biased on behalf of the truths of the Catholic faith.

Haley Garecht is a senior studying political science, constitutional studies, and Irish studies. Please contact her at hgarecht@nd.edu.



Reinstating Catholic Values Isn't Enough

A message from the Editor-in-Chief

LUCY SPENCE
Editor-in-Chief

A recent story about Notre Dame garnered the attention of thousands of social media users and many national news outlets, who criticized a change that university president Fr. Robert Dowd, C.S.C. had made to Notre Dame's list of core staff values. After intense media backlash, the administration announced it would once again alter the list of core staff values in an attempt to make clear that Catholicism remains a key part of Notre Dame's mission.

Most notable in the reversed decision was the explanation that Fr. Dowd gave to the Notre Dame community: A Catholic university should avoid giving even the perception that it is undermining Catholicism, lest it cause confusion.

Moving the mention of Catholicism from the list to the preamble and back again was not a direct violation of Catholic teaching, even if the final articulation of the value was arguably weaker and more vague. Nor was the muddled bureaucratic flip-flop the most notable scandal to take place on Our Lady's campus.

And while we are encouraged by Fr. Dowd's desire to avoid even the semblance of diluting Catholicism, we are also aware that the university is simultaneously still behaving in ways that are deeply contrary to its Catholic mission. These are the true scandals of the university, and they are much more serious than the latest media uproar. If, as Fr. Dowd claims, the university is committed to preserving its reputation as a distinctly Catholic institution, it must do so in all of its actions.

It must denounce and immediately suspend the use of faculty resources to provide

contraceptives to students.

It must eliminate programming that either directly contradicts Catholic teachings or causes confusion, including events that celebrate sexual depravity and gender dysphoria.

It must support the spiritual formation of its students by implementing a pornography filter on campus Wi-Fi.

It must firmly censor the university-sponsored screenings of pornographic and anti-Catholic films on campus.

It must resume transparency about the ratio of Catholic faculty and work to maintain a "predominant number of

Catholics," as described in the Mission Statement.

It must wholeheartedly and unashamedly promote Catholicism in all of its admissions work with prospective students.

Finally, it must stop protecting claims of "academic freedom" when they conflict with the truths of the Catholic faith.

In Notre Dame,
Lucy Spence, Editor-in-Chief



Notre Dame Announces Residence Hall Changes

Howard retired, Lyons renovated, Coyle and Grojean to open

JEREMY SIEGL
Staff Writer

Notre Dame announced in November several major changes to its landscape of campus housing for the 2026–2027 academic year. Updates include the opening of two new residence halls on South Quad, the retirement of Howard Hall as a student housing facility, and the temporary relocation of Lyons Hall residents.

Coyle Hall, the newest men's residence hall on campus, will open at the beginning of the fall 2026 semester. The Fisher community, which has been living in Zahm Hall since the demolition of Fisher Hall in 2024, will relocate to the new Coyle building. Students preparing for the transition expressed enthusiasm about the change. One Coyle resident told the *Rover* that he was "really looking forward to Coyle. It's supposed to be one of the nicest halls on campus, and it'll be a lot better than Zahm."

Coyle resident Bartosz Chramiec added humorously, "While I am happy that the new Coyle Hall will have improved amenities compared to even the renovated Zahm, the low

quality of amenities in Fisher was the closest that the sons of well-off Americans would ever live to the vow of poverty, opening their eyes to how little one needs for daily life."

Zahm Hall, dissolved as a residential community in 2021, has since served as a transition hall for communities temporarily displaced by construction, making it a central part of the university's long-term facilities planning.

Lyons Hall, one of the university's historic women's residences, was informed that its community will relocate to Zahm Hall for the duration of an upcoming renovation. Built in 1927, Lyons last underwent significant renovation in 2013. Its upcoming construction aligns with the university's broader residential facilities plan, adopted in 2017 and reaffirmed in 2023. Since its introduction, the plan has guided the renovation of several of the university's oldest residence halls, which sometimes lack the same accommodations as newer dorms.

A second new dorm, Therese Mary Grojean Hall, will also open in August as a women's residence. Howard Hall, which will be retired at the end of the



Image by Notre Dame Facilities Design and Operations

academic year as a residence hall, will move into Grojean Hall. Howard will no longer serve as an undergraduate residence, though the university has not announced future plans for the building or space. The rector of Howard Hall declined to comment on the upcoming transition.

Students across campus have largely reacted with excitement over the upcoming moves. Howard resident Anne Kelly told the *Rover*, "Although this marks the end of an era, I'm confident that Howard's spirit will carry into Grojean Hall and make it just as special."

Lyons resident Anna Koeberlein said to the *Rover*, "Lyons is such a special space, and I think a renovation will

make it even better. It's eye-opening when alumni who lived in Lyons thirty years ago (or more!) come in and say, 'Nothing has changed!' Compared to other dorms, we are definitely behind amenities-wise, and I feel confident the Lyons community will stay strong with the move to Zahm, holding on to hope that newly renovated Lyons will warmly welcome its residents back home in honor of its 100th anniversary! I'm certainly excited to come back as an alumni to see all the changes that have been made!"

Junior Emmy Balwin remarked, "It's disappointing that I won't get to spend my senior year in Lyons, but it's a much needed renovation. I'm so

glad Lyons is going to continue serving as a dorm for future students—we need to preserve the culture and history of South Quad!"

University administrators have emphasized that updating residential spaces remains a priority and that the openings of Coyle and Therese Mary Grojean Halls will provide flexibility as additional halls undergo future improvements.

As the university prepares for multiple moves this summer, students and staff alike are bracing for a busy transition period. More details about renovation timelines for Lyons Hall and long-term plans for Howard Hall are expected to be released in the coming months.

Jeremy Siegl is a freshman from California studying history & constitutional studies. To get in contact, find him buying caffeine at the Huddle or email him at jsiegl@nd.edu.



ROTC Award

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me, and to the DoW/DoD, that the Ensigns (Navy) and 2nd Lieutenants (Marines) that are commissioned at ND, HCC, and SMC leave here fully prepared to lead, uphold the highest standards of the naval service, and represent this battalion with distinction from day one in the fleet.”

Lupe Garvey, an army ROTC senior and Cadet Battalion Commander, told the *Rover*, “DOD’s recognition of ND Army ROTC fills me with immense gratitude. ... I am grateful that our team is being recognized for its many accomplishments and successes. This title also gives us a high standard to continue to rise to, and motivates us to further our excellence.” She additionally noted that one of the elite factors of Notre Dame’s ROTC program is its distinguished military alumni.

Among Notre Dame’s most



Image by Notre Dame Naval ROTC

notable ROTC alumni is Admiral Christopher Grady ’84, who, until

his retirement in September, was the Vice Chairman of the Joint

Chiefs of Staff and the Navy’s “Old Salt”—the longest serving

active duty surface warfare officer.

Grady delivered the commencement address to Notre Dame’s 2025 class. In his speech, he encouraged the graduates, “You will confront this imperfect world with unflinching moral courage and conviction to face adversity in the name of God, country and Notre Dame.”

Caleb Vaughan is a junior from Orono, MN. To inquire about enlisting in ROGC programs, shoot him an email at cvaugha2@nd.edu.

Years-Long Battle for SMC TPUSA Chapter Succeeds

St. Mary’s Turning Point hosts Fox News contributor Joey Jones

SIENNA STEPHENS

Staff Writer

After years of fighting for approval from administration, the Saint Mary’s College Republican Club started a Turning Point USA chapter this school year. As an inaugural event, Saint Mary’s Turning Point welcomed retired Marine Corps veteran, author, and Fox News host, Johnny Joey Jones to Regina Hall for a lecture on November 20.

Turning Point USA is a conservative non-profit organization founded by the political activist Charlie Kirk, who was assassinated in September. Its mission is to “identify, educate, train, and organize students to promote the principles of fiscal responsibility, free markets, and limited government.”

According to Saint Mary’s TPUSA chapter president Macy Gunnell, the effort to start a TPUSA chapter began in 2021 when then-freshman Claire Gorlich (née Bettag) applied for permission. She was denied after the college raised concerns about TPUSA’s views, which they described as “hateful” and “bigoted.” The College Republican’s club at St. Mary’s continued to meet and applied for a chapter every semester. Each request was either rejected or ignored.

Tensions rose in 2023 when the college announced it would admit biological men who identified as women as students. Conservative students at St. Mary’s, led by Gorlich and Gunnell, publicly pushed back against the decision. Although the college eventually reversed its decision in December, Dean of Students Gloria Jenkins sent an email to Gorlich criticizing TPUSA for its position on transgenderism and LGBTQ+ issues. As the *Daily Signal* reported, Jenkins wrote: “We

decided we could not formally underwrite any programming that uses their name. The content of Turning Point USA’s messaging around LGBTQ+ issues do not align with the mission and values of Saint Mary’s.”

The chapter was finally approved by Saint Mary’s a few months ago after Gunnell resubmitted the application following the September assassination of the organization’s founder, Charlie Kirk.

Gunnell told the *Rover*, “After four years of fighting for recognition on campus, conservative[s] at Saint Mary’s have finally been liberated from the chains of progressive censorship through the recent approval of the Turning Point USA chapter. There was no better way to celebrate than to bring my friend and Fox News host Joey Jones to share his patriotic, empowering story of overcoming adversity.”

Jones served as an Explosive Ordinance Disposal (EOD) technician in Iraq and Afghanistan for eight years. In 2010, he was severely injured by an improvised explosive device, resulting in the loss of both legs above the knee, damage to his right forearm, and injuries to both wrists. After recovery, he earned a bachelor’s degree from Georgetown University and began working in veteran advocacy.

Jones later became a media contributor, joining Fox News as a commentator and hosting programs on Fox Nation. A *New York Times* bestselling author, Jones’ works focus on his experiences as an EOD technician and addresses veterans’ issues, military policy, and support for service members and first responders.

Turning Point USA partnered with the Leadership Institute, a conservative non-profit organization, to host Jones’ lecture



Image by Turning Point USA at St. Mary’s, ND Instagram

on the “American Military under the Trump Administration.”

Jones shared his life story during the lecture, describing his childhood in the industrial textile town of Dalton, Georgia and his service as an EOD until he was wounded while on deployment in Afghanistan.

Jones shared the emotional impact of his suffering, along with the pain of losing his comrade Daniel Greer, who sustained fatal injuries in the explosion. The veteran shared the importance of finding and maintaining hope even in the worst situations, inviting the audience to reflect on the importance of serving others, even those with whom they disagree.

Jones said, “The people in this country are worth serving, they are worth giving up something I care about, my time and life, so they get something out of it, to help someone else. We are a part of this country that is so unique and beautiful, that it is in our DNA as Americans that when we see someone fall, we go to pick them back up and encourage them to walk again.”

Gunnell wrote to the *Rover*, “Despite being hosted and sponsored by politically conservative organizations, there should be nothing controversial about this event. He came to shed light on everything we are

so privileged to have as young women growing up in this great nation. No matter where students fall on the political spectrum, we remain bound by something far greater than our differences: our shared identity as American citizens and the patriotism that identity demands.”

Five protesters stood outside the TPUSA event at Regina Hall, holding signs saying, “Hate never made a country great,” and “Destroying families won’t make your eggs cheaper.”

In response, Vice President of Saint Mary’s TPUSA, Elysia Morales wrote, “While I may disagree with some of their viewpoints, I’m still genuinely glad that they showed up. I don’t have to agree with everything someone says, but I will always defend their right to be heard. Next time though, I encourage them to come inside and participate with us. We have worked so hard to be present and heard on campus, and that means we can never silence someone else. Period.”

In a Letter to the Editor of the *Observer*, senior Saint Mary’s student Sarabeth Spencer criticized the presence of TPUSA on campus, calling the organization “incompatible with SMC values.” She wrote, “Welcoming TPUSA as an official presence on campus is no less than

a slap in the face to the Sisters who founded us, the women who this institution continues to educate and empower, and our Catholic call to justice and unconditional love for all.”

One Saint Mary’s junior, speaking under the condition of anonymity for fear of backlash from professors, praised the opening event, telling the *Rover*, “It was so exciting to have such a prominent political figure like Joey Jones speak to students and share his inspiring story. My favorite part of his speech was his response, ‘thank you for being worth serving,’ which he says every time someone thanks him for his service. It’s something I will never forget.”

Lydia Poe, a Saint Mary’s senior, wrote to the *Rover*, “Personally, it means a lot that conservative speakers are finally being brought to campus. Seeing this club finally approved and able to host large-scale events like this, really is an accomplishment. It opens the door for more balanced dialogue on campus and I’m genuinely proud of every student and alumna who kept showing up, speaking up, and stayed true to their values in the middle of an unpredictable administration.”

Poe continued, “Hosting Joey Jones at Saint Mary’s feels like a real turning point in the campus climate. Getting this club officially recognized has taken years of persistence from students, so attending this event, with a standing-room-only crowd, shows there’s a genuine hunger for conservative voices, or at least for fresh, honest dialogue.”

Sienna Stephens is a freshman from Cleveland, Ohio studying secondary education and English. Reach out to her with questions or comments at sstephens01@saintmarys.edu.



Catholic Value *continued from front*

statement is unchanged, it is publicly available, and it is robustly Catholic, as it should be.”

“What did change,” Garnett added, “and what was then revised again, was a list of particular values that, for some time, have been used for human-resources and bureaucratic purposes and for evaluating staff performance. In my own experience, it was often difficult—depending on the staff position in question—to numerically evaluate staff in terms of their tangible embrace of the Catholic mission.”

Garnett continued, “The more recent change, which appears to be a response to the misreporting and the concerns that it caused among many who care about Notre Dame, makes it clear that, of course, our Catholic mission should animate and overarch all that we do. At the same time, it appears to preserve what strikes me as a sensible decision

regarding the importance of fair and consistent staff evaluations.”

Fr. Bill Dailey, C.S.C., rector in Graham Family Hall and a former professor at the law school, expressed similar sentiments: “Nobody could have reasonably read the first email as a retreat from Catholic Mission or its importance in staff supervision conversations. ... [It] would take bad faith to think that this internal email—restructuring a list of values as encompassed by mission rather than including mission as one value among many—was some sort of retreat.”

“The situation certainly did not warrant the national attention it received, most of which was symptomatic of a very unhealthy dynamic in the Church—people from outside of places like Notre Dame pouncing on every perceived misstep, lacking basic facts, particularly lacking any charity in interpretation,” Fr. Dailey continued. “One senses they are capitalizing on ND’s fame to boost their own social media profiles.”

“As one who celebrates the sacraments daily on this campus with so many dedicated students, faculty, and staff trying to grow in the faith, I do not feel supported by the near-constant allegation from people outside that ND has simply sold its soul or given up on being Catholic,” Fr. Dailey told the *Rover*. “It’s a rage-bait culture that has no place in the Church in my view but it’s fairly common. No institution is perfect nor above critique—nor is any priest for that matter. But hopefully we can have such critiques with charity and a presumption of goodwill.”

“It is a good thing that so many people care deeply about Notre Dame’s distinctive and vital Catholic character,” Garnett clarified. “That said, it is often the case, especially on social media, that people are quick to criticize the University based on incomplete information.”

Fr. Wilson Miscamble, C.S.C., Professor Emeritus of history and a *Rover* faculty advisor, took a more critical view of the

situation: “I have seen plenty of stupid things done during my years at Notre Dame, but this was among the more stupid because it was so unnecessary. To replace well-considered staff values appropriate for a serious Catholic University with some asinine, bland ‘corporate-speak’ values that appear to have been generated by AI was a self-inflicted wound.”

Fr. Miscamble continued, “On the positive side, however, the removal of any specific mention of support for Catholic mission in the new values prompted a strong reaction among concerned alumni and generous benefactors. This revealed that there exists a deep concern for the Catholicity of the university among devoted members of the Notre Dame family and for this we must be truly grateful.”

“We also can be grateful to Father Dowd for responding promptly to the criticism and for restoring at least some mention of the Catholic mission to the staff values,” Fr. Miscamble added.

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“He needs to go further, however, and to restore the old list. Support for Notre Dame as ‘global Catholic research university’ sounds regrettably vague.”

Fr. Miscamble concluded, “Perhaps all those responsible for this humiliating episode, which needlessly damaged our Catholic reputation, might be asked to reflect well and hard on the actual mission statement of the university. Special consideration should be given to the concluding sentence: ‘In all dimensions of the University, Notre Dame pursues its objectives through the formation of an authentic human community graced by the Spirit of Christ.’”

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

Old College *continued from front*

progress, and to learn from a mentor who knows what it’s like to follow God’s call to religious life.

When asked about what drew him to Old College, Rink shared the story of his “informal visit,” an opportunity for young men considering seminary to spend a weekend in Old College and experience the prayer schedule and lifestyle of the community.

Rink told the *Rover*, “Right away, I just got a sense that the guys had such a strong brotherhood, and they incorporated me into it. I remember sitting downstairs on the couch just watching golf. The guys are just chatting, telling jokes, and incorporating me into the conversation.” He continued, “It just felt like a very good group of guys all pursuing holiness, who wake up at six in the morning to go pray, but then go play football after school and go on random adventures. They also all knew my name and wanted to get to know me and make me feel at home while I was there. That’s when I just had an overall feeling that I could definitely do this, I can see myself living this way.”

Rink emphasized that joining Old College is not agreeing “to be ordained a priest tomorrow,” but rather an opportunity to listen to God’s call. He said, “Sometimes, people assume that guys in the seminary only want to be priests, but every guy who lives in Old College will tell you that being a father would be amazing. We need wonderful Catholic fathers, but we also need strong priests and religious. It never hurts to pray about it and genuinely be open, because God wants the best for us. If you have a desire or call, follow.”

Sophomore William Buyske echoed a similar sentiment, describing his discernment with Old College as “listening to

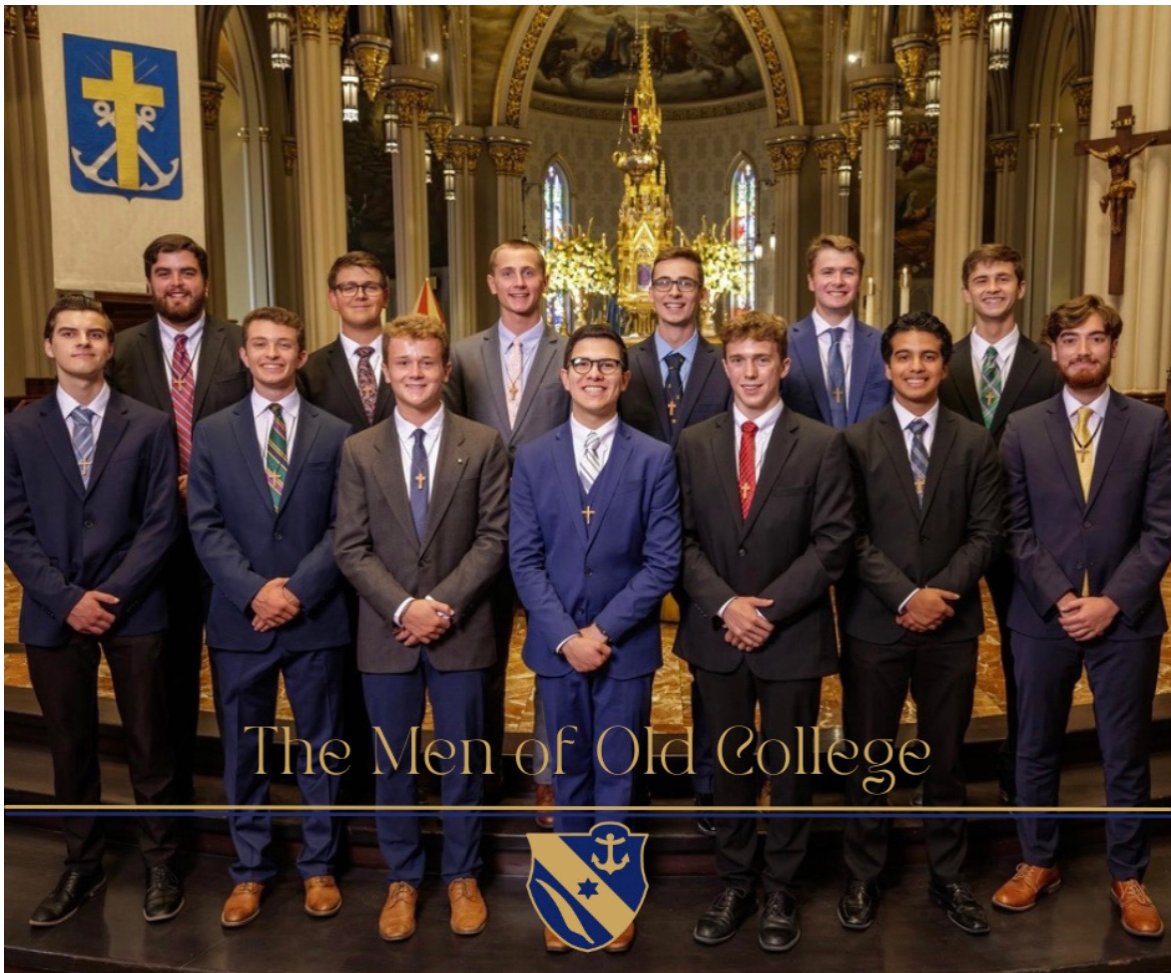


Image by Old College Instagram

the Lord and realizing that He’s asking us to take a step, and we take this step to a place where we can live in community.”

He continued, “We get an introductory experience to religious life, but we’re given the opportunity to grow as men and as brothers in such a way that’s not only going to benefit us as religious, but benefit us as husbands or fathers down the road, if that’s what the Lord has in store for us.” Buyske added, “It’s formation as a person, for Christian adulthood in general. I love that I have the privilege of growing alongside the men in the community as we listen for what the Lord is calling us to do.”

Far from being an overly strict environment, laughter seems to fill the lives of Old Collegians, who know not to take themselves too seriously. Buyske told the

Rover about the seminarians’ recent paintball outing, saying, “We showed up, and it’s a bunch of 12- and 13-year-olds. These kids are geared up, and we’re just in hoodies and jeans. We get out there and just immediately start getting smoked by these middle schoolers. And there’s a point where we looked around, and everybody’s just painted, white and pink and all these different colors, and just started laughing at each other. It was a moment of communal humility; it’s a moment we still talk about to remind ourselves that we might be able to have great philosophical conversations, but we did, one time, get smoked in paintball by 12-year-olds.”

The eight young men living in Old College represent a wide array of interests and talents. While each seminarian must complete

a philosophy major as a part of the Congregation’s requirements, Junior Nicholas Tarini told the *Rover* that Old Collegians are free to add other majors, pursuing interests like theology, psychology, neuroscience, biochemistry, finance, or even music.

Though its members’ ambitions may be expansive, Old College is also known for its small cohort and close quarters, conditions which would seem to pose a constraint on the community. When asked about Old College’s physical and communal size, Tarini expressed the positive benefits of the living arrangement, saying, “Having a small space forces everyone to be together. When you step outside of your room, the whole house is right there. ... That provides a lot of good opportunities for conversations, messing around, and just kind of getting everyone

together.”

He continued, “Having eight of us is also helpful. It’s a big enough group that we know everyone well without [room] for smaller subgroups within the larger group. We’re able to know each other on a very deep level.”

To the many men in formation, then, Old College is not simply a place of rigid vocational compliance, but one of discernment and of listening. Composed of young men who strive every day to love God, it is a family built on prayer, scholarship and, perhaps most importantly, community.

As Tarini explained in a concluding comment, “We’re very different in a lot of ways, and just like I think most families are, that helps provide more of a reassurance that not everyone’s perfect. We all have our own unique traits and qualities that add up to a very unique group, and that, in itself, is very comforting to know.”

Young men interested in learning more about Old College can contact the Director of the Office of Vocations, Fr. Drew Clary, C.S.C., at dclary@holycrossusa.org.

Matthew Mroska is a sophomore studying Philosophy, Theology, and the Program of Liberal Studies. When he’s not pondering the shared essence of a duck and a fish, you can find him floating somewhere between Thomism and Augustinianism. Contact him at mmroska@nd.edu.



dCEC Director Aids Newman's Cause for Doctor of the Church

Jennifer Newsome Martin contributes to positio

ABBY STRELOW
Staff Writer

Pilgrims from around the world packed into St. Peter's Square in Rome on November 1, the Solemnity of All Saints Day, to witness the designation of St. John Henry Newman as the 38th Doctor of the Church. The faithful included many students and educators who had gathered for the 2025 Jubilee of the World of Education.

During the Mass celebrated by Pope Leo XIV, Newman was designated a Doctor of the Church and named the official co-patron saint of Catholic education, alongside St. Thomas Aquinas.

Newman, a convert from Anglicanism, was an English priest, writer, and theologian of the 19th century who was canonized by Pope Francis in 2019. His writings compass a variety of topics, including education and the university, making him a beloved saint among Catholic educators and students.

There are three requirements for receiving the title of Doctor of the Church: A candidate must be a theologian of eminent

learning and doctrine, possess a high degree of personal holiness (including being canonized a saint), and formally be declared a Doctor by the Church.

During the process for Newman's elevation to Doctor of the Universal Church, scholars from around the world were eager to aid the cause by contributing to a *positio*, the set of writings which defend the case for a proposed Doctor by establishing his impact on the Church. Submission of the *positio* is the final step in the process of naming a Doctor of the Church.

Among the Newman scholars invited to contribute to the *positio* was Dr. Jennifer Newsome Martin, concurrent professor of theology and the Program of Liberal Studies at Notre Dame, and the director of the de Nicola Center for Ethics and Culture (dCEC). Martin wrote a chapter of the *positio*, coordinating her work with the National Institute for Newman Studies (NINS) in the United States and Fr. George Bowen, the formal Postulator for the cause.

Contributing to such an important document is not only an admirable task, but a high honor for any academic. Martin

was one of only 20 scholars who compiled the section elaborating on Newman's "Eminent Doctrine." She described her work to the *Rover*, saying, "My own contribution was a chapter on Newman's understanding of the *sensus fidei*, or *sensus fidelium* (sense of the faithful), that communal ecclesial 'instinct' which allows individual believers and the Church as a body to recognize the truths of the faith."

She continued, "The development of Newman's doctrine of the *sensus fidelium* is also closely related to his theology of the laity, which deeply informed the way in which the documents of the Second Vatican Council spoke of the role of the laity in the Church."

Martin was present for the formal *declaratio* on November 1 by which Pope Leo XIV declared Newman a Doctor of the Universal Church. The day before, the dCEC had co-sponsored an academic symposium in Rome at the Pontifical Gregorian University alongside NINS.

According to Martin, attendees at the symposium "heard scholarly papers from Newman specialists with simultaneous translation in English and Italian

in the morning, and had short presentations from nearly all of the theologians and philosophers who contributed to the *positio* in the afternoon. ... The whole event had the air of joyful, holy celebration."

On a personal level, Martin spoke of Newman as being instrumental in her own conversion from Protestantism in 2005. In the years since, her appreciation for his writings has only grown. She said, "I admire Newman's capacity to write beautifully and clearly across many different genres—philosophy, theology, poetry, hymns, novels, sermons, and so forth—and I was compelled by the clarity of his mind which comes through without sacrificing lyricism. His homilies are absolutely extraordinary, both in terms of pastoral content and the highest possible levels of sophistication and aesthetic value."

Martin told the *Rover*, "[Newman's] vision of Catholic liberal education in *Idea of University* has been enormously influential upon my own teaching and conception of what it means to educate and to be educated: that is, as oriented singularly toward

the cultivation of the intellect and the development of what Newman calls a 'philosophical habit of mind.'"

Martin also emphasized the importance and relevance of Newman's writings, especially those on education, to the Church today. Newman, she said, "has the capacity to speak across a number of arenas which would be of interest to young people and to Notre Dame students in particular."

She continued, "I think his high vision of what education is for—on the one hand, the authentic cultivation of the intellect and a philosophical habit of mind (the university principle), and, on the other, the shaping of virtuous moral and character development (the collegiate principle)—speaks well to the integral holistic formation which animates the Holy Cross pedagogical tradition here at Notre Dame and across our tri-campus area."

Abby Strelow is a sophomore majoring in PLS and theology. Reach her at astrelow@nd.edu.

"Be Not Afraid": Corby Superior's Encouragement for Notre Dame Students

Father Gregory Haake on Vocation and the TLM

LYDIA POE
Staff Writer

Father Gregory P. Haake, C.S.C. (BA '99, MDiv. '06) serves as the superior of the priests and brothers of Holy Cross at Corby Hall, Associate Professor of French, and priest-in-residence in Coyle Hall. He was ordained a priest in 2007 and returned to join the Notre Dame faculty in 2015. The *Rover* interviewed Fr. Haake about his vocation story and current ministry at the university.

Fr. Greg Haake was raised in what he described as "a normal Catholic family."

"We went to Mass every Sunday, prayed before meals, and I went to Catholic grade school and high school. It was clearly a priority in my family, but I never felt growing up that we were that different than my friends' families," he said.

During the second semester of his sophomore year at Notre Dame, however, Fr. Haake experienced a deepening interest in the Church and an awareness of God's call. "Something just changed," he shared, "and I became much more interested in my faith life."

Things culminated in the fall of his junior year, when he underwent "a pretty intense conversion experience." Starting to confess regularly, attend Mass,

and read more about the Faith, Fr. Haake said that the renewal of his faith came with an intensified pull to the priesthood.

"I had felt that tug before—when I was a little kid a few times, and I often sensed that I liked praying or being in church," he told the *Rover*, "but it started to coalesce and become more intense in my final two years of undergraduate at ND. At the time, I remember thinking it just wasn't my path or something one would even do anymore, so I put it out of my head and heart as much as I could."

"As an undergrad, I used to keep my distance from Holy Cross priests," Fr. Haake admitted. "When I look back on it now, a lot of it had to do with not wanting to be 'found out,' that I might have a vocation."

Nevertheless, Fr. Haake noted the positive role that the Holy Cross priests ultimately had on his discernment, saying, "After graduation, when I finally decided to enter the seminary, the seeds they had planted came to harvest, and it was their dedication to residential life (where I principally encountered them) that made me consider Holy Cross."

Once Fr. Haake finally discerned his vocation to the priesthood, he "felt simultaneously a call to be a priest-professor." Having attended a Jesuit high school and Holy Cross university, he realized he could answer that particular

call in both orders. "Religious life, because of community life, the vows, and the mission, always seemed right for me," he shared. "I never really considered diocesan life, to be honest. I had good priests in my parish growing up, but that just wasn't the type of priest I thought I was called to be."

After over 18 years of priesthood, Fr. Haake has found surprise after surprise in the way his life has unfolded. Citing obedience and faithfulness to God's calling as the primary sources of his greatest joys, he remarked, "Vows should always be seen as possibilities and not privation," adding, "the vow of obedience has taken my life in many directions where I'm not sure I would have gone without that discernment and the insight of my superiors."

He continued, "If you had told 20-year-old Greg, living in O'Neill Hall, that one day I would be the superior of Corby, I would have never believed it. I don't think any of my friends would have either. But that's Divine Providence for you."

In his current ministry on campus, Fr. Haake describes his role as "pastor to the pastors." His favorite part of the job is to meet annually with each member of the Corby community to check in on their spiritual lives and ministries. "When we are out in the vineyard, as it were, it's not as obvious how close we are," he

reflected, "but many of these men are my closest and most intimate friends."

Fr. Haake is also one of only two Holy Cross priests who regularly celebrate the Traditional Latin Mass (TLM) on campus. At the invitation of Father Pete McCormick, C.S.C. in 2018, he trained during sabbatical leave at an Oakland parish, where he began celebrating in Fall 2019.

"Celebrating the TLM has shaped my presiding style most of all," he shared, "I have really tried to live in Pope Benedict XVI's desire that the old rite inform the new, and the new the old."

He reflected on how the TLM has influenced his approach to all Masses, making him "a more thoughtful and deliberate presider." He continued, "I have also appreciated how much more embodied the TLM is. As a presider, you're moving constantly and emphasizing words with gestures much more frequently. It has called me to be more present to what's happening in the Novus Ordo."

When asked why the TLM seems to resonate so strongly with young Catholics, Fr. Haake admitted, "I think I'm still trying to figure it out. I am called to meet people where they are, and if this is where they are when it comes to the liturgy, then we need to be there to the extent we can."

Fr. Haake offered encouragement

to students discerning a religious vocation: "In the words of John Paul II: 'Be not afraid!' I absolutely love my life, and the risk I took that day, a little over 25 years ago, when I called the vocation director has been a risk that continues to pay off."

Fr. Haake also expressed his desire that more young Catholics would understand the immense freedom that comes with discernment, vocation, and religious life, saying, "You don't have to give up who you are. Religious life and priesthood relies on your gifts and talents to make you a witness to the Gospel and an instrument of God's grace." He added at the end, "Marriage should do this, too, by the way!"

"In Holy Cross, we speak about our lives as being in imitation of our Sorrowful Mother at the foot of the Cross," Fr. Haake continued. "We stand there with her and speak of the hope of the Resurrection. There is such intimacy with Jesus and His Mother, which sounds wonderfully spiritual, but that spirituality has practical consequences that make for a pretty sweet life. It is a gift, and I am grateful that God saw fit to grant it to me."

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A Tutorial in Being Loved

Leah Sargeant on the dependence that marks us all

ELIZABETH MITCHELL
Religion Editor

Leah Sargeant is a mother, wife, writer, and public policy analyst in Washington, D.C. Her book *The Dignity of Dependence: A Feminist Manifesto* was published in the fall of 2025 with Notre Dame Press.

Could you give a brief synopsis of *The Dignity of Dependence*?

My book has two ideas at the heart of it: that women's equality with men does not depend on our being interchangeable with men, and that the natural state of what it means to be a human being is to be dependent, not to be autonomous.

How has your vision of dependence changed throughout writing the book?

I think a lot of it is trying to braid different ideas together. The paradigmatic example throughout the book is pregnancy, because that's the specific form of openness to another's needs that's distinctively female. Taking a generically human approach to life means you will shortchange women, because this isn't something that is shared by men. And then it's about looking to where you have moments that are also about exposure to need, or exposure of your own needs.

Where this example is so fruitful is the image of a mother brought up by the Church Fathers. We all can look to this image to guide our life. St. Augustine urges us to become mothers of Christ by bringing people to new birth in baptism, as maternity is a moment of love that makes you vulnerable as you care for someone's need. The goal of my book is to show how this idea is not so alien to everyone else.

How can college students create a greater culture of dependence, especially when it's so easy to live an autonomous life?

I'll give two pieces of advice, one that's more institutional and one that's more individual. I think it's good, though uncommon, for schools to co-locate pre-schools and nursing homes on campus. In this weird moment where you get this very age-stratified social group, you have an invitation to think about what else is coming in your life.

The other thing for countering individualism is making yourself more vulnerable. Take on bigger, more ambitious projects. Do something that might fail, where you're going to have to call someone and ask for help. For me in college, that was often theater. There will be moments of crisis where you have to drop everything to help someone else, or you will have to grab whoever's nearby for help yourself. I had to get three stitches when I worked on *Romeo and Juliet* my freshman year—you don't have to lean into that part. But if you take on something weird with other people, you find yourselves over your skis very quickly, and that's good.

What advice would you give to ambitious young people, like those at Notre Dame, who might struggle to live the vision of dependence you're proposing?

It is good to develop the talents you've been given, and it's good to think of yourself as a steward of these talents, and not the owner. Ambition is good when it's directed towards the idea that God has given me gifts, and I've got to find a way to put them to work. If He's given me this intellect, then there's a way I'm meant to serve people with this intellect, which is different than, "I need to win this particular award." But I don't want to counsel people away from ambition or excitement about developing what God has given you.

I think the other thing that goes with this is you need a sense of

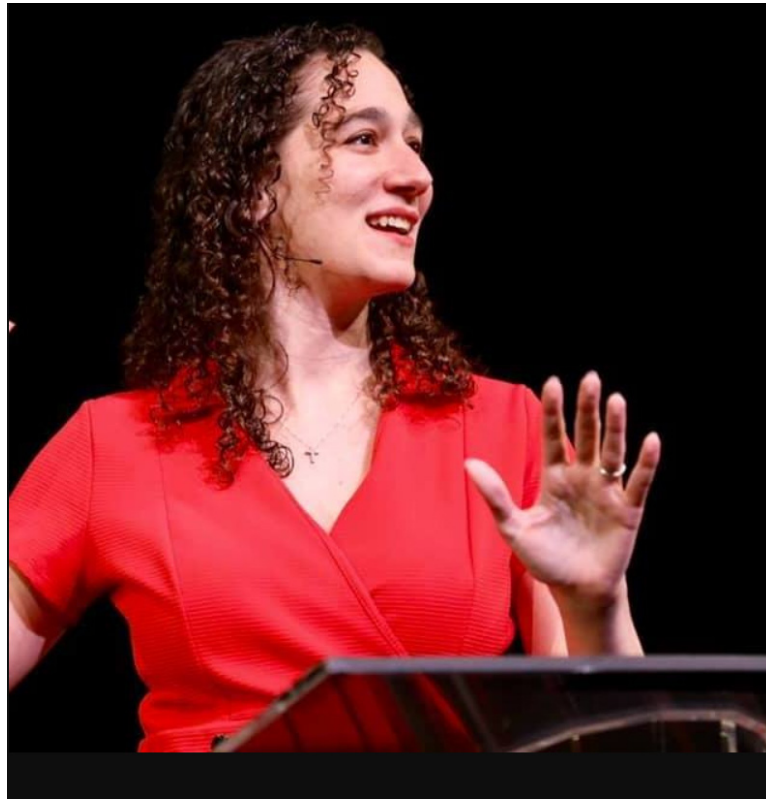


Image by Word on Fire

freedom when your plans don't work out. One of the places that this can be found is the stories of the martyrs. A story that really struck me is about a priest in Iraq who was captured by ISIS. Even while he was imprisoned, he said that he was freer than his captors. He was free to pray, and he had this peace in God that was apparent even to his captors, as they would even ask for advice about their marriages or ask him to pray for them.

Obviously that's not the same thing as not getting the job I wanted, but I think, even in those moments there's something to learn from a man in prison, under threat of death, who is radically free because he dwells in God. I am also free in that way. I'm free to do good, even if a particular way is closed, because I'm free to pray. I'm always free to love other people. For me, that gives a sense of incredible freedom of action. Many doors can close, and yet this one critical door of the heart remains open.

In what ways do you think your book would have been different if you weren't approaching it from a Catholic perspective?

I think there's a turn or a volta in the book in "The Blessings of Burdens" chapter. Up till then, I am more making the case of, "You are dependent, you have to acknowledge this because it is true, and you might not want it to be true."

But the more you try and work against the grain of human reality, the more you don't secretly become autonomous. You just develop painful compromises to hide your dependence. Chapter Seven is making the case that, not only are you not autonomous, but also that it's *good* that you aren't autonomous. Don't hope for this!

While I think you can make that argument for dependence as a non-Catholic, you definitely have to make it as a Catholic. There's no way out, because we are people who are dependent on God for our salvation, for being loved and

to be. You could be someone who's secular, who resents embodiment, but is realistic about it, and says resenting it moment to moment isn't helpful. But you can't be a Catholic and resent dependence, because you're poisoning your love for God.

How has discovering your own dependence shaped your prayer and relationship with God?

The image of maternity is something we all participate in—men or women—because we all have a mother and are carried by her. In pregnancy, you may not know the gender of your baby, you don't know what their personality is, but you love them simply because they are. And then after birth again, there are some parts of a child's personality that come out, but mostly you love them because they exist, and certainly not because they're doing things for you or repaying you.

I think it's easy to fall into the trap of thinking: how can I pay God back so that I'm not in His debt, or how God could love me if I don't do anything for Him? Even though it's not perfectly analogous, the experience of being loved as infants is our tutorial in being loved simply for being, and reminds us that God does not love us for what we can do for him. He loves us because we are. Of course, the tricky thing is, none of us remember being loved as infants, which is a nice thing about living in a culture where there are babies—you get to kind of spy on people and say, "That's how I was loved."

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

THE ROVER IS DELIGHTED TO ANNOUNCE TWO ENGAGEMENTS,
WHICH BOTH OCCURRED ON NOVEMBER 28:

JAMES WHITAKER AND HALEY GARECHT

JACK TROTTER AND LUCY SPENCE

OUR WARMEST CONGRATULATIONS TO THE HAPPY COUPLES!



Muslim Refugee Shoots West Virginia National Guardsmen

Assailant kills one, leaves second in critical condition

SAM MARCHAND
Staff Writer

Two members of the West Virginia National Guard were shot outside a metro station in Washington, D.C. on November 26. The shooter, Rahmanullah Lakanwal, was a Muslim Afghan asylum seeker living in Bellingham, Washington.

Specialist Sarah Beckstrom was killed, while Staff Sergeant Andrew Wolfe remains in critical condition. Lakanwal killed Beckstrom with a handgun before picking up her service weapon and shooting Wolfe while shouting “Allahu Akbar.” He was shot four times by National Guardsmen and arrested by police.

Lakanwal had been allowed entry into the United States under Operation Allies Welcome, a Biden administration program designed to allow Afghan refugees who had assisted U.S. armed forces to leave Afghanistan during the 2021 withdrawal. During the war, Lakanwal was part of a CIA-funded elite Afghan death squad, known as “Zero Unit,” assigned to assassinate Taliban leaders.

President Donald Trump, shortly after the shooting, posted on

Truth Social that “the animal that shot two National Guardsmen ... will pay a very steep price.” Former judge Jeanine Pirro, U.S. Attorney for the District of Columbia, stated that she would ask for the death penalty in the pending case against Lakanwal.

Lakanwal pleaded not guilty in a hearing on December 2 and his trial is set to begin on January 14. Washington, D.C. Superior Court Magistrate Judge Renee Raymond denied his request for bail.

The National Guard had been deployed to Washington, D.C. as part of an effort by President Trump to clamp down on crime in several major cities. Since the deployment in the capital, violent crime has decreased by over 60 percent, with weeklong stretches of no murders in a city once known for near-daily killings.

The day before the Washington shooting, another Afghan migrant, Mohammad Dawood Alokozay, was arrested in Fort Worth, Texas for threatening to build a bomb and kill Americans. U.S. Attorney for the Northern District of Texas Ryan Raybould, ND Law ’12, said, “We have zero tolerance for violence and threats of violence to kill

American citizens and others like those allegedly made by this individual.” Alokozay now faces federal charges.

Following the shooting, President Trump stated on Truth Social that he would permanently pause all migration from third-world countries, saying he would “remove anyone who is not a net asset to the United States.” He added, “Only reverse migration can fully cure this situation.” Posting on Thanksgiving Day, Trump said, “The refugee burden is the leading cause of social dysfunction in America.” The president also later posted, “We have to get the bad people out of our country, and fast.”

The Trump administration released a memo on December 2 halting all immigration applications from 19 third-world countries, including Afghanistan and Somalia. The administration had clamped down on immigration from a set of 12 other nations in June.

A junior business analytics major in Keough Hall expressed indignation that the two Afghans had entered the U.S. Speaking under the condition of anonymity, which he stated was out of fear of backlash from his

professors, he told the *Rover*, “I don’t know who allowed a CIA killing machine to just go live in Washington state.” He added, “I wish DOGE would have gotten whoever did that.”

Sophomore Bernardo Castellanos questioned the policy that allowed the Afghans into the U.S. “As someone who came to this country legally from Honduras to study, I’m very skeptical of loose immigration policy when it leads to really bad incidents like this,” Castellanos said.

A student from Kansas City studying applied math and business analytics, speaking under the condition of anonymity for similar reasons, was also taken aback by Biden’s asylum policy: “The execution of the plan was deeply flawed. Maybe monitoring the refugees closer after arrival to ensure they are here for the correct reasons would have prevented this.”

Junior Ben Jones said, “I don’t think any of them should have been let in, especially due to the complete inadequacy of the Biden administration with the vetting.” Jones agreed with President Trump’s immigration changes, telling the *Rover*, “I don’t believe that letting endless Afghans

into the U.S. will increase the country’s human capital and productivity as a nation.”

On the other hand, the Notre Dame Student Coalition for Immigration Advocacy (SCIA) club defended increased migration, telling the *Rover*, “People from Afghanistan and Somalia come to the United States because their lives were in danger, not because they are expected to reshape their identities to fit ours.” SCIA also added that no immigrant has the responsibility to “assimilate into American culture or society.”

“Guided by our Catholic values,” SCIA concluded, “We stand with those seeking refuge and remain committed to welcoming people.”

Sam Marchand is a junior studying political science and finance from Beaumont, Texas. He squanders much of his spare time by reading the Current Events section of Wikipedia preparing arguments for ND Speech & Debate, of which he serves as head yapper. You can send him goulash recommendations while he’s in Budapest at smarcha3@nd.edu.

Supreme Court To Decide Fate of Trump’s Tariffs

Notre Dame students react to landmark case

LUKE WOODYARD
Staff Writer

The Supreme Court heard oral arguments last week in a closely-watched case challenging the federal government’s authority to impose broad tariffs under the International Emergency Economic Powers Act (IEEPA). The dispute centers on whether the president may invoke emergency economic powers to restructure trade policy without explicit congressional authorization, a question with major implications for the future of tariffs and executive authority.

The case arises from the fallout of Trump’s “Liberation Day” tariffs last April, after the President invoked emergency powers to levy global tariffs. Declaring that foreign countries’ trade practices posed an “unusual and extraordinary threat” to the U.S. economy, the president imposed a 10 percent global tariff and “reciprocal” duties of up to 50 percent on selected countries and companies. Although successive administrations have maintained many of those duties, the suit now before the Court alleges that IEEPA was never meant to authorize sweeping tariffs and that such actions usurp Congress’s constitutional power to regulate foreign commerce.

During oral arguments, several justices questioned the limits of executive authority under IEEPA and its wartime

predecessor, the Trading with the Enemy Act (TWEA). Under the statute, the president’s power expressly includes the authority to “prohibit” imports in an emergency. Justice Barrett asked how a president could bar all imports but not impose even a one percent tariff. The defense answered that to “regulate ... importation” must include tariffs because a tariff is the normal means of controlling imports. Justice Elena Kagan noted that “the natural understanding of ‘regulate,’ even though, in fact, we can regulate through taxes” isn’t in play in this code. She continued, “We don’t typically understand [regulate] to refer to duties or taxes or tariffs or anything of the kind.”

Chief Justice John Roberts pushed the topic in a different direction. He questioned whether accepting the government’s argument would allow future presidents to subvert Congress and rewrite tariff schedules at will by declaring market imbalance a national emergency. Justice Jackson supported this line of reasoning by pointing out that Congress could not have simply delegated one of its core powers through the IEEPA. She stated that “every time for 238 years, it’s done so explicitly, always with real limits.”

The outcome of the case will impact the executive branch’s ability to impose tariffs. If the Court rules against the government, it may compel



Image by The White House

Congress to reclaim its tariff power and force future presidents to negotiate with lawmakers before imposing new duties. It would also force the government to refund billions of dollars collected since the tariffs were put into place in April, a process Justice Barreert admitted would be inherently “messy.” President Donald Trump issued a warning on November 10, saying, “If a President is not allowed to use tariffs, we will be at a major disadvantage against all other Countries throughout the World ... we would be defenseless.”

A ruling in favor of the executive would affirm a model of economic governance in which the White House wields significant unilateral authority over trade policy.

On campus, the case has sparked vigorous debate among students across ideological lines. Some argue that these tariffs are a vital

strategic tool, while others see them as economically destructive and constitutionally suspect.

Junior Marcos Bracerias defended the use of tariffs as a safeguard against predatory foreign markets. “Free trade only works when both sides respect the rules,” he told the *Rover*. “Tariffs aren’t protectionist if they’re restoring fairness. They’re leverage.”

Bracerias also argued that Congress has failed to act decisively on trade for decades, saying, “If the legislative branch won’t respond to real economic threats, the president has to. Otherwise we’re stuck while other countries eat our lunch.”

Others disagreed. Sophomore Aarav Ghimire criticized the tariffs as a hidden tax on consumers that fails to achieve long-term industrial revival. “Every tariff is sold as ‘temporary’ and ‘targeted,’” he said to the *Rover*, “but prices go up immediately and stay there,

which comes at the expense of ordinary people.”

Ghimire also warned against the constitutional consequences of expanded executive authority, saying, “If emergency law can justify rewriting trade policy, what can’t it justify? Economic emergency is the most elastic category imaginable.”

Some students saw the Supreme Court case as not merely a legal technicality but as a referendum on accountability itself. Sophomore Anvita Japura said the broader issue is democratic responsibility, telling the *Rover*, “Whether you support tariffs or not, there’s something wrong when trade policy is made through emergency decrees instead of legislation.”

With the economy ranking as voters’ top concern heading into the November election, the Court’s decision could ripple far beyond the courtroom. A ruling is expected before the end of the term in June, just as the 2026 midterm campaign season accelerates and trade once again becomes a central theme in American politics.

Luke Woodyard is a sophomore from Evansville, Indiana majoring in economics and theology. Unfortunately, he was unable to maintain anonymity. He can be reached at lwoodyar@nd.edu.



Trump Strikes Alleged Drug Boats Around Venezuela

Naval buildup alludes to likely regime change in Caracas

SAM MARCHAND
Staff Writer

The United States has conducted a series of naval airstrikes on boats originating from Venezuela and Colombia, beginning in September. The 22 boats, which were allegedly carrying drugs to the United States, were destroyed by the U.S. Navy. The strikes are part of a larger effort by the White House to pressure the government of Venezuelan President Nicholas Maduro into concessions surrounding drug and oil policy and regime change.

The U.S. Navy began positioning forces in and around the Caribbean in late August. Since then, President Trump has dispatched the USS *Iwo Jima's* Amphibious Ready Group and the USS *Gerald R. Ford's* Carrier Strike Group, among other military assets, to the southern Caribbean. They are accompanied by an array of support ships. The U.S. Air Force has also dispatched an unknown number of B-52H and B-1B long range strategic bombers to Puerto Rico.

President Maduro, a former bus driver who succeeded communist revolutionary Hugo Chavez as leader of the United Socialist Party of Venezuela, has decried the strikes and military buildup. Widely regarded as a

dictator, Maduro's rule has been called illegitimate since 2019 by the governments of more than fifty countries, following elections in 2018 and 2024 that were internationally condemned as rigged. His opponent in 2024, Maria Corina Machado, was awarded the 2025 Nobel Peace Prize for her advocacy for democracy in Venezuela. She dedicated the prize "to the suffering people of Venezuela and to President Trump for his decisive support of our cause."

The Department of State considers Maduro to be the leader of the "Cartel of the Suns," a state-sponsored drug cartel designated as a Foreign Terrorist Organization composed of high-ranking Venezuelan generals. Maduro is subject to a 50,000,000 dollar bounty from the FBI for allegedly leading the cartel.

President Trump stated on November 28 that strikes inside Venezuela on cartel targets "would begin very soon." Speaking on Truth Social, he called for "all airlines, pilots, drug dealers, and human traffickers" to consider "the airspace above and surrounding Venezuela to be closed in its entirety." In a phone call on November 21, Trump reportedly gave Maduro an ultimatum to leave Venezuela immediately or be removed by force.



Image by U.S. Navy

Pope Leo XIV, addressing reporters before returning to the Vatican from his Apostolic Visit to Lebanon, urged caution regarding the situation. "I truly believe that it is better to look for ways of dialogue, maybe pressure, including economic pressure, but looking for another way to change," he said.

Student opinions regarding the situation were decidedly mixed. Enoch Griffith, a sophomore studying political science, believed U.S.-backed regime change should be an urgent priority. He told the *Rover*, "The systematic dismantling of civil liberties and documented human rights abuses in Venezuela have stripped the current regime of its legitimacy. When a government persecutes its own citizens and forces leaders

like Maria Corina Machado into hiding, it forfeits its right to rule." Griffith added, "An immediate transfer of power is no longer just a political preference, it's a moral imperative."

Some students were more cautious about direct intervention. Sophomore Manuel Guardian expressed sympathy for the Venezuelan opposition, telling the *Rover*, "I have a lot of Venezuelan friends in Miami whose families fled because of the economic and political situation." Guardian was skeptical of the administration's approach, however, adding, "I don't know if using military force is the right answer."

Professor Michael Desch, Director of the O'Brien Notre Dame International Security

Center, described the intent of the administration with the strikes and subsequent naval buildup, telling the *Rover*, "The Trump administration is trying to ratchet up pressure on the Maduro regime," Desch said. Despite the size of the American presence, Desch added, "I do not think we have sufficient forces there to oust Maduro."

Elaborating on the administration's goals, Desch said, "I believe the Administration is hoping to either frighten Maduro into leaving or emboldening the opposition to oust him. I don't think either will succeed."

Describing the potential consequences of military action against Venezuela, Desch was clear: "Maduro's ouster would be good for the people of Venezuela. ... His regime is an annoyance but not a major security threat to the U.S."

Sam Marchand is a junior studying political science and finance from Beaumont, Texas. He squanders much of his spare time by reading the Current Events section of Wikipedia preparing arguments for ND Speech & Debate, of which he serves as head yapper. You can send him goulash recommendations while he's in Budapest at smarcha3@nd.edu.

Architecture Hosts Conference in Memory of Famous Architect, Urbanist

Architects, professors, and students celebrate the life and legacy of Léon Krier

BENEDICT ALTHOFF
Staff Writer

Notre Dame's Walsh School of Architecture hosted a conference and exhibition in honor of late architect Léon Krier on November 23-25. The two-day conference, held in the Morris Inn, invited speakers from all over the world to speak on Krier's life and legacy.

Léon Krier (1946-2025) was a prominent Luxembourgish urbanist and architect, particularly known for his advocacy for classical building styles and traditional urbanism. Krier served as a visiting professor for Notre Dame in 2002 and was the inaugural laureate of the School of Architecture's Driehaus Prize in 2003. His other accolades include the Jefferson Memorial Gold Medal, the Berlin Prize for Architecture, the Chicago American Institute of Architects Award, and the European Culture Prize. Krier's most renowned accomplishments include an extension of Guatemala City, Cayalá. Additionally, at the behest of then-Prince Charles III, Krier designed Poundbury, an extension to the city of

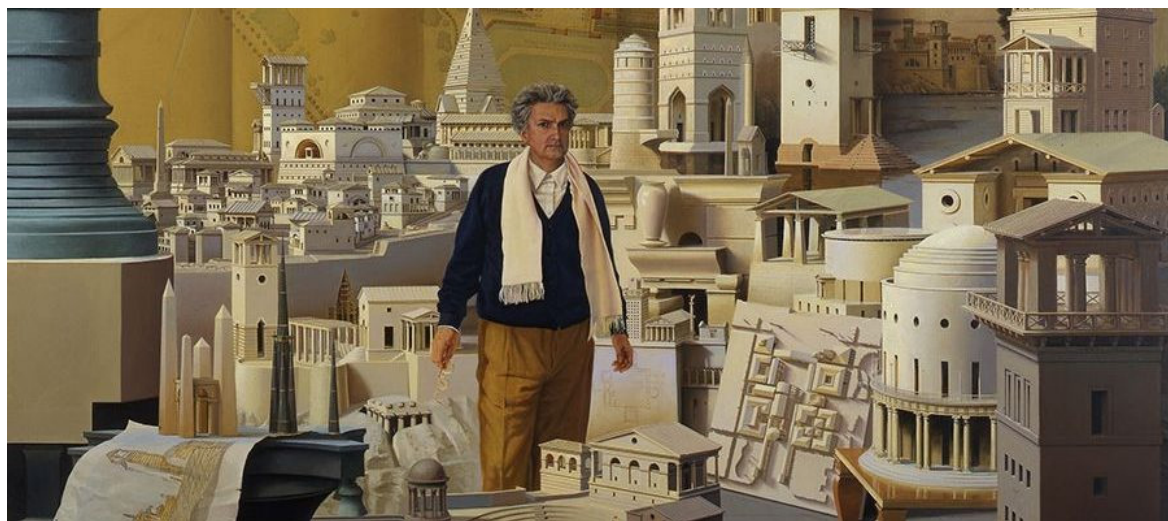


Image by Carl Laubin

Dorchester in Dorset, UK.

The University of Notre Dame acquired the Leon Krier Library and Archives in 2014, adding nearly 8,000 volumes to its architecture library. In response to the announcement, Krier wrote, "For me the School of Architecture of Notre Dame is quite simply the foremost architectural and urban teaching instrument in the world. I couldn't dream of a better home for my books and archives. Notre Dame is the unique place where my academic interests and life endeavors have found an echo and expert following."

When Krier passed away in

June of 2025, the School of Architecture wrote, "With deep sorrow, we announce the passing of our dearest friend, master, colleague—and so much more—Léon Krier. One of the most brilliant and lucid minds devoted to the study and defense of classical thought, whose tireless efforts transformed the way we understand urbanism and architecture—a vision that, without a doubt, holds the power to help save the world. His life was a testament to intellectual coherence and moral elegance."

The conference began on Sunday evening with a Mass celebrated by university president Father

Robert Dowd, C.S.C. in honor of Krier. Greek architect Demetri Porphyrios delivered the Monday keynote speech, followed by other lectures from Krier's collaborators, John Simpson, Maria Sanchez, and Pedro Godoy. John Simpson was the architect of the Walsh Family Hall of Architecture, completed in 2018. The day concluded with speeches from School of Architecture Associate Professor Lucien Steil and the Associate Dean of Faculty Affairs Samir Younes.

First year graduate student Cristian Fernandez told the *Rover*, "I think that the conference was a great summary

and an introduction of the life of one of the most important urbanists ... in the last century." He continued, "[The conference] introduced his ideas, not only from the intellectual academic side, but emotional side, how he affected the world, not only with his great prowess, architectural theories, and urbanism, but also how he affected the world through being a great man."

Adam Cook, a local urban planner from Ann Arbor, Michigan, reflected on Krier's importance to future architects, "[W]e have to pick up the torch from a genius in the field of architecture, urbanism, and urban design and move that work forward. [We have to] transmit that through multiple generations. I think this really laid the groundwork for memorializing Léon and establishing where his body of work lies."

Benedict Althoff is a freshman studying architecture at Notre Dame. On powder days, you can catch him on the chairlift between runs at balthoff@nd.edu.



Christmas Culture Collection

Rover masthead shares favorite Christmas media

Lucy Spence
Editor-in-Chief

Pick: *Christnas in Connecticut*

If you're tired of *It's a Wonderful Life* (is this even possible?) and want a new Christmas movie, this is the perfect choice. Featuring the classic cast of 1940s American cinema, the film follows the holiday season of an unmarried city magazine writer who has pretended for years—to her boss and the rest of the country—that she is a wife and mother and lives on a farm in Connecticut. Things get difficult when she is forced to host a returning WWII hero, whom she promptly falls in love with. Hilarity and confusion ensue, borrowed babies appear and disappear, and all eventually ends well after an hour and a half of much laughter.

Haley Garecht
Managing Editor

Pick: *A Miser Brother's Christmas*

The presents are unwrapped, gift paper is strewn across the floor, bellies are full from a hearty Christmas breakfast—what better way to celebrate than with a silly Christmas movie? If you are looking for a cheerful and upbeat family film (that you won't mind falling asleep during), *A Miser Brother's Christmas* is the perfect watch. Featuring Mickey Rooney and George Irving as two quarreling brothers, the movie explores sibling relationships and the importance of family during Christmas time. The film's stop-motion animation style makes it a calming addition to any Christmas morning (and the songs are pretty catchy, too).

Kephas Olsson
Executive Editor

Pick: *O Magnum Mysterium* - Morten Lauridsen

The *O Magnum Mysterium* is a chant text from the Christmas Matins that dates back to the medieval period, and has been set by notable composers like Francis Poulenc, William Byrd, and most recently, Morten Lauridsen. Lauridsen's a capella setting of the text is particularly striking, and there is no better Christmas listening than the piece.

*O magnum mysterium,
et admirabile sacramentum,
ut animalia viderent Dominum
natum,
iacentem in praesepio!
O beata virgo, cuius viscera
meruerunt portare
Dominum Christum.
Alleluia!*

*O great mystery,
and wonderful sacrament,
that animals should see the newborn
Lord,
lying in a manger!
O blessed virgin, whose womb
was worthy to bear
the Lord Christ.
Alleluia!*

Clare DiFranco
Campus Editor

Pick: *A Charlie Brown Christmas* - The Cartoon Special

Another editor already chose my first Christmas culture pick (*A Charlie Brown Christmas* soundtrack), so I chose the cartoon that the soundtrack accompanies for my recommendation. A Christmas does not pass where I do not watch *A Charlie Brown Christmas* with my family. This brief Christmas special is not only nostalgic, festive, and paired with an incredible soundtrack, but it also presents Christ as the reason behind the Peanut characters' celebrations with small nods to the Incarnation, like when Linus wraps the tree with his blanket, mirroring the image of Christ being wrapped in swaddling clothes.

Caleb Vaughan
Campus Editor

Pick: *Carols* - The Hillbilly Thomists

An eclectic group of Dominican friars recently released their first Christmas album. The album puts a spin on Christmas classics with the *Hillbilly Thomists'* characteristic bluegrass flavor.

Shri Thakur
Politics Editor

Pick: "Last Christmas" - Taylor Swift

I strongly recommend the Taylor Swift rendition of "Last Christmas." Swift's voice, brimming with an innocuous, authentically youthful energy, elevates the original version of this holiday classic to near-perfection. This is a must-add for any tasteful playlist this Christmas season.

Darius Colangelo
Culture Editor

Pick: *A Charlie Brown Christmas* - Soundtrack

I have a complicated relationship with Christmas music. For one, I am a post-Thanksgiving absolutist: Christmas belongs squarely in December. Even then, I generally don't like Christmas music. Yet even the resident *Rover* Grinch has a Christmas album lodged in his shriveled heart: the soundtrack to *A Charlie Brown Christmas*. Vince Guaraldi composed the soundtrack, and his jazz piano is the most distinctive part of the soundtrack. It is playful yet a bit melancholic, which makes it feel dynamic but restful. Growing up, my mom also played it on repeat all year round which both contributes to my nostalgia for it and my frustration with off-season celebrations. All-in-all, it is a pleasant throwback for the Christmas season.

Elizabeth Mitchell
Religion Editor

Pick: *O Magnum Mysterium* - Tomas Luis de Victoria

As a chorister for over 10 years, I couldn't help but put one of my favorite pieces of Renaissance polyphony on the list. It's a great aid to meditative prayer, and even more fun to sing!

Eddie Giuntini
Publisher

Pick: *O Holy Night* - Carrie Underwood

Among the countless artists who have sung *O Holy Night*, no one compares to Carrie Underwood's rendition. If you have already heard this song, then you agree with me that it is the greatest Christmas song ever. If you have not, then I implore you to give it a listen and be convinced.

Matthew McBride
Webmaster

Pick: *Christmas in Killarney* - Bing Crosby

This song has been a longtime favorite in my Christmas playlist. *Christmas in Killarney* is effective at radiating Christmas spirit. It instantly transports me to a wholesome, cheerful Christmas morning with my family and friends around me, perfectly capturing the glad tidings of the season.

Bridgette Rodgers
Photography Director

Pick: "Drummer Boy" - Justin Bieber

If you listen to this song, you must be ready for a good time. A great spin on a classic. 'Nuff said.

James Whitaker
Humor Editor

Pick: Seth MacFarlane's *Holiday for Swing!* Album

From the man who created Family Guy (don't worry, this has nothing to do with Family Guy), Seth MacFarlane's Christmas album showcases the fantastic big-band arrangements of Joel McNeely and the fantastic bass voice of MacFarlane. MacFarlane received extensive vocal training from Lee and Sally Sweetland, who trained Frank Sinatra and Barbra Streisand. The whole album perfects the swing band sound of Sinatra, Crosby, and Cole, some sixty years after the fact.

Gianna Castillo
Layout Manager

Pick: *The Star*

This animated film, which tells the story of the Nativity through the eyes of a young donkey, is a short and fun Christmas watch.

Sofia Fair
Social Media Coordinator

Pick: *Little Women* - Louisa May Alcott

At first blush, this Christmas classic may seem fit for more elementary readers. However, I offer my review as a reminder of its central themes of family, charity, and a little bit of mistletoe. A perfectly cozy read, I offer you the March sisters for your next fireside book binge.

Michael Canady
Editor-in-Chief Emeritus

Pick: "All I Want For Christmas is You, Trap Remix"

Forget *O Magnum Mysterium* and these other cringe songs. Mariah Carey's 1994 masterpiece should be at the top of any Christmas song list in recent history. And a universally applicable principle of Christmas music is that the "trap remix" of any song is always better than the original. Which version should you listen to? All of them.



Huge Good for School

Notre Dame marketing sticks to monosyllables

JAMES WHITAKER
Humor Editor

Here at this school, we are all a force for good. As a force for good, we must be a bridge for all and do our huge good for all. There is no one who should not get some of our good, love, and help. Let us build a bridge and be that force for good that the world needs us to be. As one, we can all do a big good, with you and me. That is us. One big us, one huge good.

Our job, as we see it, is to do as much good as we can with the time we have. This means good deeds done round the clock so that we can be that force for good in the world we know we can be. And we want you to join us in that good.

We think all should be here at ND. Your place is here, with us. And no one is not one of us. We are who we are, and we can not all be us if we do not have you. And me too. That is what it means to be us.

When we all stand as one, there is no thing or stuff or guy that can stand in our way. That is what good can do when we do the right thing. All of us.

Some will say that we are not us, or that we are not good,



Image by Wikimedia Commons, modified

or that we do not have what it takes. But we know that we do. We know that we are good. And most of all, we know that we are us.

We love you if you are white or black or brown or tan, tall or short, strong or weak, smart or dumb, thin or fat, right or left, up or down. What makes you you is who you are. And here at

ND, we choose you for you.

Each step you take here at ND is one more step in the good we all make. When you walk through our halls, you walk with the hope of all who have come here, and all who will come long from now. That is what it means to be part of our one big us: we walk, we hope, we do good.

Some may ask us, "What good do you do?" Then we say, "We do the best good." The good is who we are when we are us. You know it when you feel it in your heart. It is just there. And we are proud of that.

When we speak out as one us, we speak from the core of who we are, and who you are, and who we all could be if we try.

So we urge you: try. Try to try. Try to try to try. For that is how good is done—one try at a time.

In the end, all we want is this: to be one, to do good, and to make one good us. When we join our hands and minds and hearts, when we rise as one big us for one huge good, then there is no hill too steep, no task too broad, no thing too big. For we are ND, and we are good, and we are us, and we will do our huge good for all. As one. As us.

James Whit does not know a lot of words with more than one mouth sound per word. If you know some big words that he can learn from you, please write them down and send them to him at jwhitak5@nd.edu.



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