

THE IRISH ROVER

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Indiana Restricts “Gender-Affirming Care” for Minors

LUKE THOMPSON
Politics Editor

Governor Holcomb signs ban on medical transition for children under 18

Indiana became the twelfth state to prohibit doctors from providing medical gender transition services to minors on April 5 when SB 480 was signed into law. The new law defines gender transition procedures such as hormone therapy and gender reassignment surgeries performed on minors as a violation of “the standards of the [medical] practice.”

Such a designation means that doctors who violate this law “will be subject to discipline by the board regulating the physician or practitioner.” Additionally, doctors who continue to perform such procedures on minors will be civilly liable for damages incurred by the patients and their families under the law.

Lawmakers in the Indiana State Senate that drafted and proposed the new law cited the irreversible nature of such gender transition procedures as a reason to ban their use for minors.

continued on pg. 7



Image by Gregory A. Schmitz

Eucharistic Revival at Notre Dame

KATHRYN BOWERS
Staff Writer

Students prepare for Eucharistic procession on April 23

Notre Dame will have a Eucharistic procession on campus on April 23 after the noon Basilica Mass. Organized by the Militia of the Immaculata, a student-run club, it will be the first Eucharistic procession at Notre Dame since a 2013 procession organized by Brett Perkins from Campus Ministry and student leaders from Notre Dame, Saint Mary’s, and Holy Cross.

In anticipation of

the event, Alex White, C.S.C., a fifth-year seminarian in temporary vows, current masters student, and graduate of Notre Dame, decided to host catechetically-focused Eucharistic Formation sessions. These sessions, intended for undergraduate students, prepared them for the procession and motivated them to involve the rest of campus in it.

The procession was spurred by the Eucharistic Revival, a two-year initiative of the United States Conference of Catholic Bishops (USCCB) that began on June 19, 2022, the Feast of Corpus Christi. Professor Tim O’Malley, the Academic Director of Notre

Dame Center for Liturgy at the McGrath Institute for Church Life, told the *Rover* how the sessions related to the USCCB’s vision for the Eucharistic Revival: “The Eucharistic Revival is about a personal encounter with Christ in the Eucharist. And for that reason, formation is always personal. It involves each of us thinking through, imagining anew what it means to encounter Christ and live a Eucharistic life. Sessions in which we reflect upon this are essential.”

Opening the introductory session in Geddes Coffeehouse, White invited participants to share stories from their First Communion. After that, there were three Sun-

day sessions which were about one hour each. The sessions were entitled “Biblical Theology of the Eucharist”; “Eucharistic Processions: Then and Now” and “Evangelizing Through the Eucharist.” According to White: “The format for the sessions mirrors the reception of revelation. First, we studied the Biblical theology of the Eucharist. Then, we studied developments of Eucharistic devotion throughout history. Finally, we ended on how to share this great gift with others, since the Eucharist is about self-gift.”

Reflecting on what she had learned at the sessions, Alexandra Buchlmayer, a junior at Holy

continued on pg. 7

New Student Government Administration Takes Office

WILL GRANNIS
Staff Writer

Jung and Rezner sit down with the *Rover*

Student Body President Daniel Jung and Vice President Aidan Rezner took office on Saturday, April 1, relieving the Lee-Stitt administration. The pair of sophomores won the student government elections on February 9 with just over 50% of total votes, a margin of 22 percentage points over the second-place campaign of Derrick Williams and Hunter Brooke and 28 points above Pablo Oropeza and Griffin McAndrew.

The duo has been hard at work preparing to assume office. Jung emphasized how smoothly the transition has gone. “[Lee-Stitt] have been incredible!—super open, always willing to give us resources, help set up meetings—they really have been a guiding and mentoring force in this transition. We’re really excited to implement and continue some of the stuff that they’ve been doing. But we also want to go our own way, and we want to do things that we’re passionate about.”

One of the things the new administration will be continuing is the recently resur-

continued on pg. 4

Who’s Who: The Notre Dame Bagpipe Band

ELIZABETH HALE
Culture Editor

A rocky start to an iconic Notre Dame tradition

The Notre Dame Bagpipe Band is a now-iconic fixture of game days, but it is a relatively new tradition. Founded in 1949, the band only started marching into the stadium in 2011.

According to the Bagpipe Band’s website, bagpipes were first intro-

duced in 1949 when the Irish Guard began marching with the Notre Dame marching band. Originally formed as a bagpip-ing unit, the Irish Guard became purely ceremonial in 1954, as it was soon discovered that bagpipes are not fit for a marching band. The cold air of a fall day in South Bend made moisture condense on the reeds, deadening the sound of the pipes, and the relatively few number of pipers were drowned out by the roar of the stadium.

It wasn’t until 1987 that bagpipes were played

throughout campus again. Paul Herren, a sophomore at the time, was an “avid piper” and formed an official student club, which brought the bagpipes back to campus. However, now unaffiliated with the Irish Guard, the band was not allowed to wear the Notre Dame tartan. Instead, the bagpipers tied bed sheets around their waists in place of kilts as they performed at small events.

In 2000, a number of freshman pipers arrived on campus, and the band continued to

continued on pg. 10

CCCG Hosts Debate on the Morality of Markets

JOHN SOZA
Staff Writer

Scholars discuss trade policy, human freedom, and government regulation

The Center for Citizenship and Constitutional Government (CCCG) hosted Notre Dame Professor James Otteson and Hillsdale College Lecturer Michael Anton to debate the morality of markets on March 24 in

the Jordan Auditorium.

The discussion was formatted as a modified Lincoln-Douglas debate with Otteson going first for 12 minutes, followed by Anton for 18 minutes, and finishing with 6 more minutes from Otteson. Then, there was time allotted for questions from the interlocutors and the audience.

In his opening remarks, Otteson, a professor of business ethics, suggested it was not proper to evaluate the morality of markets since markets, unlike individuals, are not free and rational beings with moral

agency. He suggested, “Any criticism we would raise of bad choices should always begin with the agents making those choices, not with the instruments they use to effectuate their choices.”

Students found Otteson’s initial clarification helpful in unpacking the rest of the debate. Blake Perry, a senior finance major, said, “I think [Otteson’s] distinction is really insightful for thinking about free market economics, as many critics of market economies often direct their moral criticism at the market itself, when their

continued on pg. 9

INSIDE

A Lifetime Burning
in Every Moment

Editorial - Page 2

NOVO Like a
Champion Today

Campus - Page 4

A Farewell to
Our Seniors

Campus - Page 3



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, humor and sports.

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, W. Joseph DeReuil, 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.

"My past, O Lord, to Thy mercy; my present, to Thy love;
my future, to Thy providence."
- St. Pio of Pietrelcina

A Lifetime Burning in Every Moment

JOSHUA GILCHRIST
Executive Editor



My past, O Lord, to Thy mercy; my present, to Thy love; my future, to Thy providence." - St. Pio of Pietrelcina

A Lifetime Burning in Every Moment
"There's just not enough time in the day." How often we, especially as college students, hear or feel this sentiment. It often feels as though we will never be able to accomplish the tasks we have been given, that we are hopelessly divided, and even that we are not fully free because we are not in control of our time. This anxiety extends to time on a larger scale: Have I wasted my time in college? Have I met the right people? What will the next year(s) look like?

These questions are natural, but the only way we can advance in the spiritual life is to habitually decide not to entertain such anxiety but to live fully in the present. This is a call for all Christians, but especially for those of us at Notre Dame, who are presented with incomparably rich opportunities for growth as Christians, students, friends, and persons.

There are certain periods of life that seem heightened in significance—in particular, people say that college is the best four years of your life. It may be; it probably won't be. But you will be given certain moments during college which, if received as the conduits into God's view of the world that they are, can become points of conversion. We are formed as we try to learn to make friends for the first time as functionally independent persons. The Lord teaches us humility as we learn that—despite the fact that we can arrange our lives essentially as we wish in college—we are not always in control. In fact, we are never ultimately fully in

control, and our peace lies in granting this.

Fr. Jacques Philippe, a priest of the Community of the Beatitudes and renowned spiritual writer, in his book *Interior Freedom*, identifies two types of time. He calls these the "time of the head" and "time of the heart."

Time of the head is worldly time, which we divide, manage, and plan. In Fr. Philippe's words, "This kind of time always goes either too fast or too slowly." This is the "time counted by anxious worried women / Lying awake, calculating the future, / Between midnight and dawn, when the past is all deception, / The future futureless, / before the morning watch / When time stops and time is never ending" in the words of T.S. Eliot's *Dry Salvages*. This is the time most of us—especially college students—occupy. We constantly think, plan, and worry. Time is the raw material which our powers of will and reason must fashion according to their (often limited) ability.

Time of the heart, on the other hand, is the means by which grace breaks into our lives.

It is, according to Fr. Philippe, "experienced at certain moments of happiness or grace, though it always exists. This is God's time, the time of the deep rhythms of grace in our lives. It is composed of a succession of moments harmoniously linked." We cannot prompt or anticipate these moments, for God works in mysterious ways.

In Eliot's poem, this type of time can be experienced only after the moment of the Incarnation: "The point of intersection of the timeless / With time, is an occupation for the saint— / No occupation either, but something given / And taken, in a lifetime's death in love, / Ardour and selflessness and self-surrender." Yet the fact that this is for the saint is not to discourage or distance one from the hope contained therein, because "there is no competition. / ... / For us, there is only the trying. The rest is not our business." It is, after all, the calling of the Christian to become a saint. And the path to sainthood always exists in the present moment: we begin to be con-

formed to the person of Christ by trusting completely, moment by moment, in the perfect will of the Father.

Indeed, it is only in the present that we are truly free, truly able to act and to pursue the good. This is deeply contrary to the all-too-natural feeling that we are most free when we can resolve everything from our past and plan our future in all its minute detail. Only when we surrender our past to God's mercy and our future to God's providence can we live in God's peace in the present moment. Thus, we live "Not the intense moment / Isolated, with no before or after, / But a lifetime burning in every moment." Then, our life is integrated in itself and with the life of the Church and the life of God Himself.

Joshua Gilchrist is a senior who is soon to graduate from PLS and theology. He is seeking employment on a South Bend farm this summer; you can reach him at jgilchri@nd.edu with farm recommendations or reflections on T.S. Eliot.



Write for the *Rover*. Email wdereuil@nd.edu.



Reflections on “Faith Seeking Understanding”

WALTER NICGORSKI
Faculty Advisor

I am not sure when this concept of “faith seeking understanding” entered my life, but I can testify that reflection on it has proved very fruitful. I venture in the following paragraphs to share what such reflection, aided by grace, brought me to understand better and the apparent significance of it.

It is likely that the concept first arose in my mind as I tried to make sense of what was happening in St. Augustine’s *Confessions*. If the very words, “faith seeking understanding,” did not simply jump off the page of that book, then they were formulated for me in the lectures on the text by Father Martin D’Arcy, the esteemed British Jesuit who oversaw my first encounter with Augustine as a college sophomore. The concept helped me along the way in studying the Epistles of St. Paul, and the writings of St. Anselm for which the concept is central, and then especially in probing the thinking of Pascal. What I hope to share, however, is not material for a paper in the history of philosophy or theology but rather what were helpful insights into the here and now existential reality of Christian faith. “Faith seeking understanding” rings true as a description of where many of us are and, indeed, should be. What does it mean? What does it entail?

The concept, on the surface, suggests that faith is prior to knowing or understanding, and if faith is then not primarily a result of our efforts to know and comprehend, it seems to be something given, a gift. The concept appears to accord well with the traditional catechetical teaching about faith and the other virtues known as the theological or supernatural virtues. Faith, hope and charity are not our doing except perhaps insofar as we order our souls to be receptive to such gifts. A light has risen in the darkness for the upright of heart, Ps 112. Even then God has played the decisive role in positioning and empowering us to recognize and accept these virtues as the key markers of our Christian life. The precepts of the Lord are right, rejoicing the heart, Ps 19.

This recognition of a believer’s profound dependence on God comes only when we can see through faith that it was God who moved us to embrace the truths of Christianity. The priority and giftedness of faith is paradoxically only understood through faith. Discussions I once had with a colleague confirmed the priority of faith and brought to light some of its implications. He came to our discussions as an agnostic or atheist, and those conversations were not directly about religious belief. They dealt with teaching methods

for the philosophical classroom, and there was very much that we agreed on. Yet, at some impasse in our exchange I happened to remark that we should pray for faith. He retorted in frustration, that to pray in order to believe was

have in a sense or in part, namely we are turning to God whom we know and trust to some degree. We had already been given the faith that allowed us to turn to God or, in other words, the fact that we were praying for faith indi-



Augustine painted by Philippe de Champaigne

about the most irrational act he could imagine. It was for him a giant begging of the question. His view was a sensible one implying that to seek better evidence and/or better arguments would be the appropriate philosophical approach to a weakening or endangered faith. That encounter made me realize that in praying for faith, as the Judaeo-Christian tradition and its liturgies urge on us, we are praying for something we already

cated that our prayers were already being answered.

The experience of faith as essentially a gift necessarily draws us to greater humility but also to greater understanding and tolerance of those not so gifted or chosen. So St. Paul paradoxically proclaims that he “boasts” only in Christ, in the gift of Christ and the illumination that comes with it. How could we not be more tolerant toward those like my colleague who can understand well

every argument I make and yet cannot believe. He like so many others, especially in our colleges and universities, glories in the power of reason and its critical abilities that yield so many fruits. Appreciating the priority of faith leads also, and beyond humility and tolerance, to a better understanding of our duty in faith to evangelize. We must simply do our part that the word and example of Christ are there for others to witness.

A further reflection on “faith seeking understanding” leads us to ask about the object of understanding in the concept. Understanding of what? Is faith seeking understanding of its own nature such as we seem to be pursuing here? Is it for us, as it was for St. Augustine, a search into just how faith entered our life? Or is such an inquiring faith a state, a lens or platform through which or from which we seek an understanding of all things? Our Christian tradition speaks often of seeing with the eyes of faith. In this way the object of faith’s search is all things that we might understand—our specific lives, their major turns, our aspirations and hopes and all of nature and the human works made from it are to be understood through the eyes of faith. A very demanding agenda for an on-going life in which a dynamic faith grows fuller and deeper in pulling all of experience under its wings. It calls for constant prayer and guidance along the way. Both

of those are facilitated by accepting another gift, that which Archbishop Charles Chaput has aptly called “the mind and memory of the Church.”

A university whose leadership and much of its faculty are people of faith seeking understanding and working from within the Catholic tradition makes the strongest claim to being truly a Catholic university. Such personnel are the necessary condition for building and sustaining a common life in which, as Bishop Robert Barron recently told us, “Christ holds the central, integrating and organizing place among all disciplines and activities” and the relationship between Christ and the disciplines “is celebrated and explored with enthusiasm.” That exploration in our university is celebrated, of course for more than evoking touchdowns, by the library’s mural named the “Word of Life” depicting Christ the Teacher illuminating the work of scholars and teachers down through the ages. May Mary facilitate our learning through the light of Christ. We then might say with St. Anselm, “I believe so that I may understand; and what is more, I believe that unless I do believe I shall not understand.”

Walter Nicgorski is a Rover faculty advisor and Professor Emeritus in the Program of Liberal Studies.

A Farewell to Our Seniors

BRENSTON THE DOG
Columnist

Brenston barks
goodbye

Josh Gilchrist
Executive Editor

Josh has been involved with the *Rover* since his junior year as staff writer, Campus section Editor, and Executive Editor. He has enjoyed his brief stint in reactionary journalism, but he plans to go on to bigger and better things after graduation. He is grateful for the friendships forged by

both the pain and the giddiness of 1am publishing nights. He will be teaching English in South Korea on a Fulbright grant next year, where he hopes to find a Korean Catholic bride. Since his editorials always ran 400 words over the limit, his farewell will end here to make up for verbosity of the past.

Mia Tiwana
Layout Manager

Mia has been involved with the *Rover* since her freshman year—fulfilling positions from staff writer to photographer, and, most recently, layout

manager. She has also fulfilled several of the *Rover*’s quotas. Thank you, Mia. For the past two years, she has spent most *Rover* publishing nights banishing cured quotation marks and gently guiding her editor-in-chief with his technological ineptitude (he still struggles to print). While faithfully plugging all the articles into InDesign, she has enjoyed sending particularly off-task editors to fetch her coffee at two in the morning. Mia has been blessed by years of producing the finest newspaper on Notre Dame’s campus; she truly cherishes the late night

giggles unleashed by the *Rover* masthead and the temporary respect she experiences during publishing night. After graduating this May, she will be marrying her fiancé and equal Max Cook, and is looking for opportunities to work on the East Coast.

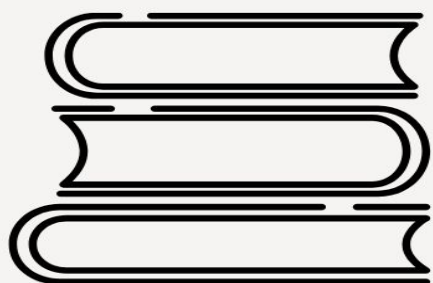
Mary Rice
Campus Editor

Mary only became involved with the *Rover* her junior year, despite being a semi-regular reader during her earlier years. Having never experienced an editing or publishing night before this year, she naively agreed to Joe DeReuil’s invitation to be a co-campus

editor and was pleasantly surprised at how quickly she adapted to never receiving responses to interview requests. Working with the *Rover* has afforded her several resume-boosting opportunities; these include organizational skills, speed reading, navigating the Google Drive whilst trying to remember which issue we’re working on, and gauging how stressed her Editor-in-Chief could become before she really needed to get to work. She will dearly miss the behind-the-scenes conversations that breathe life into the mission of the *Rover*; those were the times

when she felt proud to be part of this small group of people whose love of their school and their faith led them to pick up the mantle of being on the *Rover*. Next year, she will be teaching for the Alliance for Catholic Education in New Orleans, where she will make sure to keep her students up to date on the latest *Rover* news.

Brenston is the long-time canine columnist for the *Rover*. He specializes in life advice, but unfortunately to little effect on this year’s crop of students.



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NOVO Like a Champion Today

Rover recommends fall 2023 courses

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

College of Arts and Letters:

Art History

Rome: The Eternal City, Heather Minor (ARHI 20540)

Building Europe: 1600-1750, Heather Minor (ARHI 30375)

Classics

Intermediate Latin, Elizabeth and Tadeusz Mazurek (CLLA 20003, 01-02)

Ancient Heroes, Aldo Tagliabue (CLAS 20350)

Age of Nero, Elizabeth Mazurek (CLLA 20500)

Intro to Christian Latin Texts, Hildegund Muller (CLLA 400160)

Greek Survey I, Aldo Tagliabue (CLGR 40510)

College Seminar

Image and Truth, Therese Cory (CSEM 23101)

Constitutional Studies

Economics, Politics, and Justice, Luke Foster (CNST 30645)

Core Texts in Constitutional Government I, Susan Collins (CNST 30700)

Economics

Introduction to Microeconomics, Kirk Doran (ECON 10010)

Economy, Divine, and Human, Kirk Doran (ECON 30160, THEO 40648)

English

C.S. Lewis, Critic and Author, Jason Baxter (ENGL 20560)

French

Humor Through the Ages, Fr. Gregory Haake (ROFR 30710)

Musical

Gregorian Chant in Ro-

man Rite, Peter Jeffery (SACM 40101)

Philosophy

Introduction to Philosophy, Therese and David Cory (PHIL 10101, 01-03)

Introduction to Philosophy: Aesthetics, Nicholas Teh (PHIL 10107)

Honors Philosophy Seminar, Sean Kelsey (PHIL 13195)

Augustine's Confessions, David Cory (PHIL 20206)

The Stained Imagination, David O'Connor (PHIL 20211)

Political Science

Liberalism and Conservatism, Patrick Deneen (POLS 30664)

Catholicism and Politics, Daniel Philpott (POLS 30654)

Church/State/American Constitution, Phillip Muñoz (POLS 30662)

Constitutionalism Law & Politics II, Christina Bambrick (POLS 30665)

Program of Liberal Studies

Philosophical Inquiry, Felicitas Munzel (PLS 20301)

Scientific Inquiry: Past and Present, Tom Stapleford (PLS 30412)

Theology

Foundations of Theology, Kevin Grove, Anthony Pagliarini, Nathan Eubank, Leonard DeLorenzo (THEO 1000)

Nuptial Mystery, Tim O'Malley (THEO 20425)

Islam and Christian Theology, Gabriel Reynolds (THEO 20830)

Faith and Science: Toward a Relational Unity, Christopher Baglow (THEO 20896)

Science, Theology, and Creation, Terrence Ehrman (THEO 20888)

Christian Theological Traditions I, Katie Cavadini, John Cavadini (THEO 40201)

Religion and Literature, Cyril O'Regan (THEO 40823)

Dante I, Laura Banella (THEO 40212)

Death, Jay Martin (THEO 40883)

Mendoza College of Business:

Business and the Common Good, David O'Connor (BES 30310)

Honors, Ethics, and Business, Mary Hirschfeld (BES 20702)

Corporate Gov and Catholic Social Teaching, Martijn Cremers Craig Iffland, Tess Geishauser (BES 40470)

Introduction to Entrepreneurship, Laura Hollis (MGTO/BAEG 30500)

Business Law Concepts, Laura Hollis (BAWL/BAUG 30100)

Management Competencies, Laura Hollis (MGTO 30200)

Why Business, James Otteson (BES 30795)

College of Engineering:

Aerospace Structures, Mike Seelinger (AME 30341)

Mechanics I, David Richter (AME 20221)

Statics, David Richter (CE 20150)

Advanced Fluid Dynamics, David Richter (CE 40410)

College of Science:

Biology

Aquatic Ecology, Fr. Terrence Ehrman (BIOS

30420)

Mathematics/ACMS

Elements of Calculus, Brian Mulholland (MATH 10250)

Calculus I, Kathryn Mulholland (MATH 10550)

Calculus III, Brian Mulholland (MATH 20550)

Stat Methods & Data Analysis I, Victoria Woodard (ACMS 30600)

College of Architecture:

After Urbanism, Philip Bess (ARCH 43310)

University Seminars:

Soc Science University Seminar, Christina Bambrick (POLS 13181)

Mathematics University Seminar, Kathryn Mulholland (MATH 13187)

Literature University Seminar, Elizabeth Mazurek (CLAS 13186)

Honors Seminar, Susanna Monta (ALHN 13950)

Theology USEM, Anthony Pagliarini (THEO 13183)

New Student Administration

continued from front

rected Student Life Council. Jung is dedicated to continuing the work of the previous administration in that regard: "We think it's a great way to establish an open line of communication between the administration and the students themselves."

Both Jung and Rezner are sophomores, taking office less than two years after arriving on campus. They believe that their administration will bring new ideas to student government: "We were in this spot where we felt like we had been in student government for a year in the communications department ... and we had some ideas on how we could really make the university better, and basically we took the approach of 'Why not us?'"

"Ultimately I think that we will be able to bring a fresh perspective," said Rezner. Jung, however,

pointed out that they are not necessarily trying to have an overly young administration, saying, "We really tried in our director position to make sure that all grade levels are represented. And I think that's going to bring in a lot of different perspectives that are going to be great for our cabinet."

One notable aspect of the recent election was the low turn-out: Only 30% of students voted this year, down from just shy of 60% last year. Jung thinks that transparency is key to fixing the issue. "I think one thing that we want to continue from this previous administration is transparency. We felt that the Patrick-Sophie-Nicole administration did a very good job at trying to establish an open line of communication between student government and students. And so enabling students to see what we're doing is going to be really important for us."

Rezner added to Jung's comments about increasing engagement, focus-

ing specifically on student feedback: "One thing that we want to put out is a feedback form where students can submit their ideas to us for events—where they can submit things that they think work well or things that they

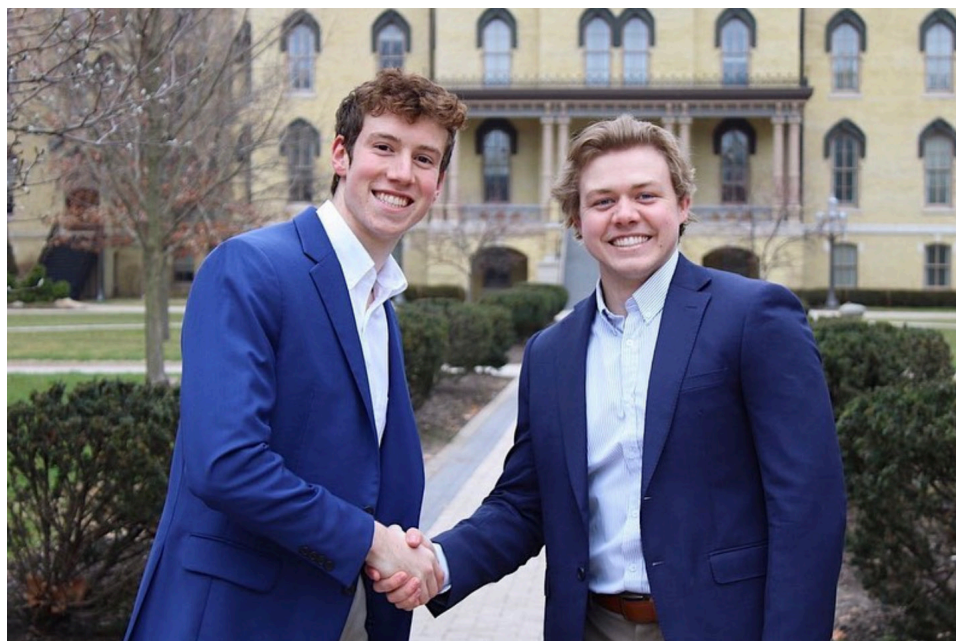


Image from Instagram @danrez23

think could be improved on." He also pointed out their experience working with the broader student population in the communication department. "You

know, engagement in student government is hard every year. And I think [the Lee-Stitt] administration did a really great job of trying to up that. I know me and Daniel have been a part of a lot of those efforts in the communica-

tions department with the StuGov Scoop videos." In an election-day message to the Notre Dame Right to Life GroupMe, Jung described himself and

Rezner as "unapologetically pro-life." Jung has plans in that regard: "[Rezner] and I are both Catholics, and we intend to continue the Catholic mission of the university. One big thing that we want to do is work with pregnancy re-

this university great. And as Dan said, promoting crisis pregnancy resources is really important, and it's something that will definitely continue in the new administration."

Jung and Rezner also campaigned on changing the way that Title IX is enforced. They want to continue accommodations across academic years, so that students who need special accommodations to deal with, say, a stalker, are not forced to go through that process all over again each fall. This week in particular, Student Government is partnering with the Gender Relations Council to host a number of events aimed at combatting sexual violence on campus.

Will Grannis is a sophomore honors mathematics and theology major from Chevy Chase, MD. When he's not busy with math homework, lifeguarding at 5 AM, or arguing with his friends about trivialities, he'll respond to emails at wgrannis@nd.edu.



It behooves a watchdog to bark. Good, Rover.



Immersive Impact Consulting Trip to Uganda

CLAUDIA PARISI
Staff Writer

Students participating in social impact initiative connect with project counterparts in Africa

A cohort of 19 Notre Dame students and faculty spent their spring break at Saint Bakhita's Vocational Training Center in Kalongo, Uganda as part of the impact consulting initiative started by Mendoza College of Business professor Wendy Angst. The all-girls vocational school, which currently operates through the generosity of Notre Dame affiliated donors, provides women with an entrepreneurial education that serves as a catalyst for economic advancement. These "Innovation Scholars" learn skills that not only generate immediate funding for Saint Bakhita's, but also equip graduates to gain greater financial independence and contribute positively to their local economy. The school's [website](#) articulates, "Students at Saint Bakhita's work closely with students at Notre Dame to collaborate on entrepreneurial innovations, and ... with the community to ensure innovations

have a broad, positive impact on the economic prosperity of the region."

For the past seven semesters, students from all colleges at the university have helped develop projects to effectively generate both financial and societal value at the school. Fifth year architecture student Carlos Flores, a veteran of the Saint Bakhita's project, told the *Rover*, "Mendoza's mission statement is 'Growing the Good in Business,' and Saint Bakhita's is really the epitome of that."

While speaking with the *Rover*, senior Grace Kanehan emphasized, "The way Notre Dame helps is really special because we don't just come in and bring donations and money. We do offer both of those things, but the main point of what we do at Saint Bakhita's is teaching and learning."

Elaborating, she discussed how the university teaches by implementing initiatives and providing the infrastructure which helps the girls to develop vocational skills. Simultaneously, Notre Dame learns from Saint Bakhita's how the initiatives can be enhanced to generate greater social impact. Kanehan described the university's approach as ethical, highlighting that it provides "more of a holistic solution for the community."

In Uganda, the No-

tre Dame team immersed themselves in field research pertaining to their specific projects. Teams did market research in nearby towns, harvested honey from the Saint Bakhita's beehives, and presented

successful in the U.S. market but not serve them in some way for their future."

In addition to accumulating meaningful project insights throughout the trip, the Fighting Irish attended the school's in-



Image by Anna Toscano

to the school board architectural plans for a childhood development center, among other things.

Research changed the trajectory of multiple projects. Ana Toscano, a junior working to increase the profitability of textile products, told the *Rover* she derived from her ethnographic interviews that "there is a well-established local market for the kind of products [the girls] are able to make, and we cannot ask them to create products that would be

augural Innovation Fair, which invited the first cohort of graduates to return to Saint Bakhita's and join the new Innovation Scholars for a day of mentorship. The fair consisted of a keynote speaker touching upon innovation, panelists discussing entrepreneurship, and breakout groups to hear about the graduates' experiences thus far.

The keynote speaker was Dr. Emma Naluyima, who is a Ugandan celebrity due to her ability to turn an estimated annual profit of

nearly \$100,000 USD by practicing integrated farming on a single acre of land.

Notre Dame professor Theresa Foley expressed how inspired she was by Naluyima's drive and discipline. The best part, she told the *Rover*, was "when Dr. Emma

I wouldn't have described it myself as radical."

The Innovation Fair was the first opportunity Notre Dame had to witness the progress that the first cohort of Innovation Scholars had accomplished since graduating. Foley emphasized that the Innovation Fair revealed that "90% [of the graduates] are engaged in some sort of business, which is fantastic."

Flores, who has been involved in the project for the past year, shared similar excitement after conversing with the Saint Bakhita's graduates at the Innovation Fair: "In a society that is very patriarchal, like Uganda, it is amazing to see that these women are thriving."

The overwhelming majority of interviewees affirmed that their efforts in this project were for the sake of empowering and educating the entrepreneurial girls at Saint Bakhita's. Toscano said, "I believe that by investing in the girls of Saint Bakhita's, we can create a ripple effect of positive change throughout their communities."

Claudia Parisi is a junior studying management consulting and theology. When she's not taking pictures of sunsets or playing country music at full volume, she can be reached at cparisi@nd.edu.

Students Serve Local Community in Back the Bend 2023

MARY RICE
Campus Editor

Student Government sponsors the 12th annual day of service

Notre Dame Student Government held their 12th annual Back the Bend, an event designed to integrate Notre Dame students into the South Bend community through a day of service across the city. This year, Back the Bend took place on April 1, when hundreds of students volunteered to work on ten unique service projects in South Bend.

Registration enticed students to sign up by offering breakfast, lunch, and a free t-shirt that promoted the 2023 Back the Bend event.

Carlondrea Petty, former Director of Community Outreach in Student Government, told the *Rover* that the principle of solidarity anchors the event.

She explained to the *Rover*, "We believe, as the University of Notre Dame, that it is our mission to serve. Student Government believes it is everyone's place to contribute to and meet members of *our* community. *Our* being South Bend residents and Notre Dame Students. This speaks life to [Back the Bend's] slogan, 'Together, it's our community.' Our goal is to create a mutually beneficial relationship that flourishes into a community ... and I believe Back the Bend has done a great job with initiating that relationship."

This year, Student Government partnered with organizations including the Center for Civic Innovation, Green Bridge Growers, Hope Ministries, La Casa de Amistad, ND Lead Innovation Team, Notre Dame Student Government, Rebuild Together, Robinson Community Learning Center, South Bend Bike Garage, City of South Bend, Transformation Ministries, Unity Gar-

dens, and City of South Bend Venues Parks & Arts.

When asked how the organizations were chosen, Petty explained that she "wanted to connect with organizations that Notre

Growers, a sustainable farm that employs people on the autism spectrum."

Petty further detailed the primacy of supporting local businesses through all stages of the event, say-



Image from Instagram @unitygardens

Dame students might not know about, such as Transformation Ministries, a faith-based community center, or Green Bridge

ing, "The goal is always to serve with intentionality and with community at the foundation of that. We were definitely success-

ful with staying community-filled. Keeping with that community focus, we contracted with local vendors for catering and other services, food (Jungbuggies), T-shirts (Mike's AP Image) and transportation (Cardinal Buses). We wanted 'community' floating throughout our planning and eventually outwardly as put on one of the largest student events."

The newly elected Student Government administration, headed by Daniel Jung and Aidan Rezner, shared their enthusiasm for Back the Bend with the *Rover*: "We will absolutely be continuing Back the Bend this year as we recognize it is not only a Student Government initiative, but a storied campus-wide tradition. However, the exact details, including dates, times, and community partners, have not been finalized at this current time."

Jung described the personal experience of the Jung-Rezner administration by articulating their own involvement

with Back the Bend. He told the *Rover*, "Service is something that is deeply important to the personal values of Aidan, Collette and me. The three of us participated in Back the Bend this year, and specifically Aidan and I had the incredible opportunity to take senior citizens from South Bend on a tour of the city. The tour began at the Robinson Community Learning Center on Eddy Street, where we then ventured to and toured a new community center in Southeastern South Bend, and finally culminated in a trip to the Grotto of Our Lady of Lourdes. Additionally, for last year's Back the Bend, Collette and I were involved in a project that entailed picking up litter and other debris at a local park."

Both Petty and Jung explained the hopefulness for increased student engagement with future iterations of Back the Bend. Petty expressed to the *Rover*: "Back the Bend 2023 was definitely a success."

continued on next page



Notre Dame Lifts Bivalent Booster Mandate

AEDAN WHALEN
Staff Writer

University reverses latest vaccine requirement

University Health Services announced an important update to Notre Dame's COVID-19 vaccination policy on April 11: The university is lifting her mandate of the bivalent booster vaccine.

The email announcement from University Health Services (UHS) declared that, "Effective immediately, the University of Notre Dame will no longer require undergrad-

uate, graduate, and professional students to receive the COVID-19 bivalent booster vaccine as a condition of enrollment for the 2023-24 academic year."

The email explains that the new decision about the bivalent booster requirement was based on "the latest medical information" and is at the behest of "various university stakeholders." Last updated on April 13, the CDC website currently recommends "a COVID-19 vaccine primary series" and "the most recent booster dose recommended for you by CDC."

The *Rover* reached out to the Office of the President for further comment on the change of policy,

but was told the following: "The message sent yesterday to students presents the university's posi-

tion. Beyond that, we have nothing to add." UHS similarly did not respond to requests for comment. Tyler Castle, a Ph.D. stu-

dent in the Department of Political Science, is thankful for the change and told the *Rover*: "I'm glad they



Image by Spencer B Davis

considerations, it was clearly the right thing to do."

Some students feel that rescinding the mandate was not enough. Sophomore Nathan Desautels, president of Young Americans for Freedom of Notre Dame, told the *Rover*: "The removal of this mandate is yet another example of too little too late from this university ... Revoking [the mandate] now, after students with doubts have potentially been forced to violate their consciences, is a slap in the face."

Castle shares this concern and finds the university's explanation suspect: "It is frustrating that they waited until after their arbitrarily-timed deadline to do this. It's hard to believe the adminis-

tration gathered any new information in the last month that caused them to make this about face. "If they've been planning to lift the mandate, they should have done so before they forced students to receive the booster."

Notre Dame's policy remains that students will still be required to receive the initial vaccine series and booster or obtain an exemption, as UHS wishes to remain "consistent with the Centers for Disease Control and Prevention (CDC)."

Aedan Whalen is a freshman in the Program of Liberal Studies and political science. He loves pizza, music, and common-good conservatism. You can reach out to him at awhalen3@nd.edu

"Marriage Pact" Reveals Campus Trends

STEPHEN DECARLO
Staff Writer

Popular matchmaking algorithm releases annual data

For the third year in a row, Notre Dame participated in the Marriage Pact, a program started several years ago by Stanford University students.

Since its founding, Marriage Pact has spread to 78 college campuses and has had over 300,000 participants. The survey asks for multiple pieces of information, including participants' majors, personality types, and even sexual habits. An algorithm then compiles the data and couples students whom it believes would be compatible.

This year, the results were released on November 24. Then, for the second year, the Notre Dame Marriage Pact team released some of their gathered data to participating students on March 29. The data indicated numerous characteristics of a representative sample of the campus body, including

political affiliation, identity, and personality traits.

Senior Elizabeth VanKammen, a Marriage Pact team member, was excited by the amount of participation in the process. She told the *Rover*: "We saw nearly half of the campus fill out the survey, and that was our goal in past years."

Just like in previous years, students were excited for the opportunity. Sophomore Dezi Rivas said, "Right before I was so, so excited. Not that I actually wanted a romantic connection ... I wanted to know what person on campus was like me."

Additionally, many were interested in the data that was collected during the process. The first graphic displays the political breakdown of this year's participants compared to participants from the spring of 2021. In the spring of 2021, 42% of participants identified themselves as Democrats, but in the fall of 2022, this number was reduced to 32%. Similarly, the percentage of students who identified themselves as socialists decreased from 6.5% to 2.7%.

Conversely, the percent-

age of participating students identifying as Republicans rose from 15.2% to 27.3%, roughly a 45% increase. The population of students identifying as independent remained largely the same, growing from 29.6% to 31.2%.

Political Demographics of Notre Dame Students

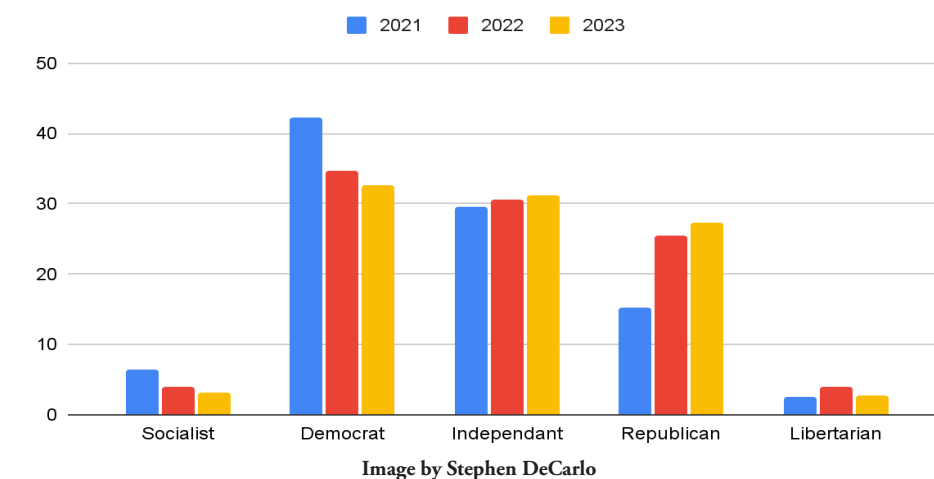


Image by Stephen DeCarlo

The number of students identifying as libertarian also remained relatively the same, only rising from 2.6% to 2.7%. This shift in student demographics is also evident in the data released from the spring of 2022. According to the data from that year, 34.8% of students identified themselves as Democrats, and 25.4% of students identified as Republicans. Several students spoke with the *Rover* regarding

the data challenge the common concession."

Some students are skeptical about the data, though. Sophomore Sierra Weaver said, "I think if you actually look at people's values and align them that way, there would be far more conservatives on campus."

The data shows more than political affiliation, though. Respondents were also able to dive deeper into the broader identities of the student body.

The percentage of students who identify as LGBTQ has also increased; however, this change is less significant. In 2022, 89.5% of women identified themselves as heterosexual, but this number dropped to 88.9%. Similarly, the percentage of men who identify as heterosexual dropped

from 93.8% to 92.9%. The data also reveals which majors self-reported themselves as the smartest students on campus. This year physics ranked first, followed by mathematics and then the Program of Liberal Studies. Last year, it ranked Program of Liberal Studies, Computer Engineering, and Physics. The report also revealed answers to "How long do you think it's appropriate to wait before

sex," broken down by religious affiliation. 15% of Catholics on campus answered that it is appropriate to wait until marriage as opposed to 19% of Protestants and 0.1% of atheists and agnostics.

Sophomore Margaret Mathis remarked, "I am surprised that only 15% of Catholics reported that they plan to wait until marriage. I think that this data should be considered in religious education on campus, because this reveals a serious lack in education and formation about Church teaching, and enforcement of the du Lac Student Code of Conduct."

The Notre Dame Marriage Pact will likely return next fall via email, and with it will come a new batch of statistics on the general trends of the Notre Dame student body.

Stephen DeCarlo is a sophomore English and Arabic major with minors in philosophy, politics, and economics as well as education, schooling, and society. He currently works as a TutorND tutor and hopes to one day teach for A.C.E. Contact him at sdecarlo@nd.edu.

Back the Bend

continued from previous page

The student volunteers were undoubtedly troopers. As weather and illnesses played a major role this year, students still came out to serve, and to me that is extremely beautiful. [In future years, I hope to see

Back the Bend flourish and expand. It would be amazing to have 1,000 student volunteers, as [we] were unable to reach that goal."

Notre Dame's mission statement frames service as a core tenet of human flourishing. It states, "In addition [to cultivating the mind, body, and spirit], the University seeks

to cultivate in its students not only an appreciation for the great achievements of human beings, but also a disciplined sensibility to the poverty, injustice, and oppression that burden the lives of so many. The aim is to create a sense of human solidarity and concern for the common good that will bear fruit as learning

becomes service to justice."

Jung's explanation of the value of events such as Back the Bend places a similar weight upon the role of service in a Catholic university. He described the role of faith in service by writing: "Our administration believes that service is a core tenet of a Christian education.

Holy Cross Founder Basil Moreau, in *Christian Education*, writes, 'education is helping a young person to be more like Christ, the model for all Christians.' Through service, we can build up our community and grow closer to God in the process. We are grateful for the opportunity to further this mission with-

in our administration."

Mary Rice is a senior majoring in PLS and theology. In trying to avoid thinking about her impending graduation, she's spending more time reading for fun. Send recommendations to while away her time at mrice7@nd.edu.



It behooves a watchdog to bark. Good, Rover.



Notre Dame Welcomes Sixteen New Catholics at Easter Vigil Mass

MARGARET MATHIS
Staff Writer

Neophytes and sponsors share their personal experiences with the Rites of Christian Initiation at Notre Dame

Sixteen members of the Notre Dame community were welcomed into the Catholic Church at Notre Dame's Easter Vigil Mass. During the three-hour celebration, which began at 9 p.m. on Holy Saturday, the catechumens received the sacraments of baptism, confirmation, and first communion from Fr. Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart. Roughly 1,000 people attended the Vigil, which was held inside the Basilica of the Sacred Heart.

Newly-baptized Catholics are traditionally called "neophytes," a Greek term meaning "newly-planted." Neophyte Shri Thakur told the *Rover*: "I really enjoyed the Easter Vigil Mass at the Basilica and witnessing the Notre Dame community come

together in such a beautiful way to celebrate the apex of the liturgical year. This was my first Easter Vigil Mass, but I'm sure that it won't be the last!"

Thakur was baptized, confirmed, and received his first communion at the Vigil. He continued, "the experience of receiving the sacraments was surreal and frankly one of the only times in my life I have genuinely felt nervous in front of an audience. I felt renewed, finally in communion with God, and so grateful to be amongst a community of my peers that were supporting me."

The sixteen *confirmandi* participated in Campus Ministry's RCIA process since the beginning of the academic year. Thakur said, "the RCIA process was very thorough and time-intensive, with three-hour sessions after Mass every Sunday and additional events during the week. All of the RCIA staff, including the Campus Ministry Director Brett Perkins and passionate students like Chris de la Viesca, were extremely knowledgeable and formative in my faith journey."

Sponsor Chris De La Viesca told the *Rover*: "It was so powerful and invigorat-

ing to see that many souls saved in baptism and receive the Body of Christ for the first time. As a sponsor and godparent, it was all the more meaningful and fulfilling because I knew them personally and we had been preparing for this moment together for over a year with much time and

how to properly pray and the importance of the sacraments. While lectures and lessons on the Catholic faith were an important part of the process, community prayer, small group discussion, and fellowship were equally as important in developing the sense of communi-

tion just as predicted."

RCIA team member Bridget Arbuckle told the *Rover*, "I was grateful to witness the neophytes' transformation in the way they viewed the world and themselves as they adopted their identity in Christ. It was an efficacious experience for my own spiritu-



Image by Barbara Johnson

effort spent in learning, teaching, arguing, growing, praying, and fasting."

Thakur offered examples of what he learned during the process: "The topics covered in RCIA ranged from the moral teachings of the Catholic Church, such as those on marriage and sexuality, to

ty central to the Church."

Thakur also shared the reason he decided to become Catholic. "I was drawn to the Catholic faith because over time I came to realize that all of its moral teachings were correct and the consequences of society rejecting them had come to fru-

al life too. Relearning and teaching the RCIA group how to pray, for example, bolstered my faith incredibly. Since they've been baptized, I've been blessed to attend the same daily Masses as some of the neophytes. It has been so beautiful to see them already embrace their role as

members of the Church!"

Sophomore and sponsor Ayden Ellis added, "I think that Notre Dame's RCIA program is extremely thorough and probably one of the best in the country, and these sixteen neophytes are extremely blessed to be able to participate in the sacraments of initiation here. RCIA director Brett Perkins does such a great job of running RCIA in a way that is impactful for both the neophytes and sponsors."

The *Irish Rover* joins Ellis in appreciation for the service of Campus Ministry and student sponsors and congratulates the sixteen new members of both the Catholic community at Notre Dame and the universal Church.

Margaret Mathis is a sophomore studying classical languages who plans to become an attorney. She is most often found sipping chocolate milk in South Dining Hall, playing tunes in the Ceili Band, and hand-sewing the Notre Dame leprechaun onto everything she owns (which qualifies as "fair use" according to U.S.C. Title XVII Ch.1 § 107 [1]). Reach out to her at mmathis@nd.edu.

Eucharistic Revival

continued from front

Cross College, told the *Rover*, "It was eye-opening to make the connection between Mary's Visitation to Elizabeth as the first 'Eucharistic procession' as Jesus was inside her, and also to learn about St. Tarcisus: a child from the third century who died a martyr while protecting the Eucharist on his way to give it to the disciples that were imprisoned for their faith."

Each session was preceded by an hour of Eucharis-

tic Adoration in Our Lady of Mercy Chapel in Geddes. After the first meeting, White assigned each participant a prayer partner, directing them in an email afterwards to "consider how you might hold one another accountable to certain holy endeavors. Once God has given you a prayer regimen to keep, or a mission to execute, share that with someone trustworthy and follow up on it together."

Throughout the duration of the sessions, White also recommended that participants meet with him to discuss the top-

ics further. On how the idea for prayer partners emerged, he shared that "if you listen to the people of God long enough, they tell you what they want. One of the students who wanted to talk with me said, 'it's really important that we don't just talk about prayer but that they actually pray.'"

Jack Thornton, a sophomore theology and philosophy student who attended two of the sessions shared his enthusiasm for them with the *Rover*: "It has been so encouraging to be present at these sessions with so many other

students who have such a love for Christ. We are all working to grow in our own devotion, so as to better witness to the beautiful reality that is our Lord in the Eucharist."

Piper Ogden, a sophomore at St. Mary's College, was particularly impressed by the community at the sessions: "I have been so inspired by the faith and reverence of the other attendees and particularly moved by Alex's witness! He is an incredible example of the joy which a life lived for Christ brings, and continuously reminds us that we have been created for love

and provided for in abundance. I am very grateful to him for his leadership!"

As an epilogue to the sessions and procession, White plans to host a watch and conversation on the movie *Babette's Feast*.

Buchlmayer extended an invitation to all: "I encourage anyone, especially if you are not Catholic, to come witness the beauty and wonder that is a Eucharistic procession; a walk with Christ truly present as much as He was in Jerusalem 2000 years ago."

The procession, which will include stops at three altars for each of the

three campus communities (Notre Dame, Saint Mary's, and Holy Cross) set up around South Quad, will begin from the west doors of the Basilica of the Sacred Heart at approximately one o'clock on Sunday, April 23.

Kathryn Bowers enjoys running on Notre Dame's campus. She is in search of running companions—email her at kbowers2@nd.edu to join her.

SB 480

continued from front

One of the co-authors of the new law, state Senator Tyler Johnson, an emergency medical physician himself, explained his reasoning when the legislation was first proposed: "Since these procedures have irreversible and life-altering effects, it is appropriate and necessary for our state to make sure these procedures are performed only on adults who can make the decision on their own behalf."

SB 480 quickly passed through the Republican supermajorities in both

chambers of the Indiana Statehouse, with all Democratic amendments defeated by an overwhelming vote. But, there was a great deal of uncertainty surrounding whether Governor Eric Holcomb would sign the bill into law after he initially described it as "clear as mud."

Holcomb reiterated his concerns in a statement announcing his decision to sign the bill into law: "Permanent gender-changing surgeries with lifelong impacts and medically prescribed preparation for such a transition should occur as an adult, not as a minor. There has and

will continue to be debate within the medical community about the best ways



Indiana House of Representatives: Image by susy.bsu

to provide physical and mental health care for adolescents who are struggling

with their own gender identity, and it is important that we recognize and

understand those struggles are real. With all of that in mind, I have decided

to sign SB 480 into law."

Holcomb, though, had little power to stop the bill becoming law. If he had he waited a few more days, the bill would have automatically become law through his inaction. And, if he had vetoed the bill instead of signing it, GOP supermajorities in the Indiana House and Senate likely would have overridden his decision.

Upon Holcomb signing the bill, the Hoosier state joined a list of twelve states that have taken similar measures, including Alabama, Arkansas, Arizona, Georgia, Idaho, Iowa, Kentucky, Missis-

sippi, Tennessee, Utah, South Dakota and West Virginia. In two of these states, Alabama and Arkansas, enforcement of the similar laws has been temporarily blocked by the federal courts.

The national American Civil Liberties Union (ACLU) and the ACLU of Indiana jointly sued the state the same day that Gov. Holcomb signed the law, calling the law "devastating to trans youth and their families, causing them serious injuries and forcing those who can, to uproot their

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Liturgical Choir Spends Spring Break in France

MATTIE LOSSING
Staff Writer

Basilica ensemble takes first tour in three years

The Notre Dame Liturgical Choir embarked upon a pilgrimage to France over spring break. Stops included the hometowns of Father Edward Sorin, founder of ND, and Blessed Basil Moreau, founder of the Congregation of Holy Cross, as well as many historic churches.

Due to COVID-19 complications, the choir was forced to cancel its once-annual tour the past three years, rendering this trip the first for nearly every choir member. “It felt gratifying to finally go on tour,” remarked choir president and senior Jack Griffiths. Tour director and junior Sydney Coil told the *Rover*, “Planning the tour was such a rewarding experience. It was lots of fun trying to resurrect the old traditions that the choir has missed out on for three years.”

The choir’s first three days were spent in Le Mans and the French countryside, where students visited and performed in the baptismal church of Fr. Sorin and the Shrine of Bl. Basil Moreau. As respective founders of Notre Dame and the Congregation of Holy Cross, the university is deeply connected to the lives of the two priests, and choir members stressed their gratitude for the opportunity to sing in such significant locations. Junior Susan Pingel re-

gards the choir’s tour of Father Moreau’s shrine as “the most impactful time” for her, and freshman Elliott Kirwan emphasized that it was “incredibly special to visit and sing in places so integral to Notre Dame’s history.”

A treasured experience for many students transpired when the choir

the experience “surreal” and considers it one of her favorite tour memories.

The choir then made its way to Paris, but not before making a stop at Notre-Dame de Chartres—one of the most highly regarded gothic cathedrals in the world and another favorite of many students. The cathedral

at the time of the Annunciation and the birth of her son. Kirwan added that he was previously unaware of the relic’s place in the cathedral, so it was “especially powerful” for him to see it. Griffiths regards singing in the cathedral as his favorite tour memory, noting that the church “provided a magnificent setting

ney to Lourdes, but country-wide strikes caused their train to be canceled.

Regardless, many choir members discovered their favorite churches of the tour during this free time. Pingel had a difficult time choosing just one, stressing “all of them” to be “out-of-control beautiful,” but noted standouts in both the Sacré-Cœur Basilica—which

Marian apparition to Saint Catherine Laboure and the inception of the famous medal and devotion.

The Liturgical Choir also performed in the Cathedral of Saint Julien and a school founded by the Congregation of Holy Cross in Le Mans. The tour concluded with a performance in L’église de la Madeleine, a church dedicated to Mary Magdalene which houses a first-class relic of the saint.

Many choir members felt the trip brought them closer to each other and to God. Coil remarked that “the choir gained a sense of community unlike anything [she’d] seen before,” and Pingel noted that she “couldn’t help but think of the thousands of French people throughout the long history of the Church in France who worshiped [God] in the same places that [she] was standing.” Griffiths reflected, “I think we recognized that our liturgy is something that connects us to Catholics, not just in our parish, but also in places like France ... Music really is something that brings people together, and liturgical music is something that brings people—even those from different nationalities and backgrounds—closer to God.”



The Liturgical Choir after its performance in Notre-Dame de Chartres: Image by Notre Dame Liturgical Choir

broke into a spontaneous rendition of Stopford’s “Ave Maris Stella,” a choir favorite, in the crypt of Bl. Moreau’s shrine. Pingel told the *Rover* that despite the unassuming appearance of the crypt—“certainly nothing close to the beauty of the other churches we sang in—the performance made my heart swell with emotion, and tears slid down my face while I sang.” Coil called

is known for its brilliant stained glass windows; Kirwan called the famous North Rose window “incredibly beautiful.”

The cathedral also boasts a stone-carved choir wall over 300 feet long that depicts 40 scenes in the lives of Christ and the Blessed Mother. Additionally, the cathedral is home to one of the only remaining relics of the Virgin Mary—a veil said to have been worn

for [the choir] to sing with full heart and voice.”

In Paris, students were given free time to explore the city. Almost all of the choir spent this time making some sort of pilgrimage, taking advantage of the opportunity to visit and pray in some of the oldest churches in Europe. A group of students had even planned to spend one of their free days undertaking the five-hour jour-

has had 135 years of uninterrupted perpetual adoration, even during the two world wars—and Saint-Sulpice—which houses a relic of her patron, Saint Faustina. Other churches visited included Notre-Dame de Paris—although ongoing construction relegated sightseeing to the outside only—and the Chapel of Our Lady of the Miraculous Medal, the site of the

Mattie Lossing is a sophomore studying political science and theology. When she isn't trying to squeeze in her homework by listening to it at double-speed, you can find her browsing Goodreads for the latest five-star reads. Contact her at mlossing@nd.edu.

SB 480

continued from previous page

lives and leave the state to access the gender-affirming care they need.”

On campus, the permissibility of medical gender transitions for minors has been debated for years by students and academics. The campus club Students for Child-Oriented Policy (SCOP) has often been at the forefront of advocating for such protective re-

strictions as were passed by the Indiana Legislature.

Because of this support for restrictions on medical gender transitions for minors, SCOP found itself in a conflict with the Notre Dame Gender Studies Program a few years ago, when the department hosted a panel in direct response to a SCOP event on the same issue.

In this 2020 panel, a group of visiting academics invited by Gender Studies expressed the

idea that when “a child tells you who they are, that’s who they are” and advocated for medical practices that reflect that perspective. This panel sparked a campus controversy regarding whether such views that contradict Catholic teaching on gender ought to be expressed on campus without any balancing voice present on the panel to represent the Catholic position.

Three years after the campus controversy over

the issue, current SCOP co-president Evan Bursch told the *Rover* that he’s happy to see SCOP’s position win out in law: “SCOP greatly applauds this measure by the Indiana Legislature, as it both saves Indiana children from the lifelong impacts of traumatic surgeries and demonstrates a commitment to the protection of minors more broadly. Overall, this is a positive trend, and SCOP hopes it continues across

other states as well as in the federal government.”

Most GOP legislators justified their support for SB 480 on arguments based upon the inability of children to make such long-lasting decisions, rather than on moral problems with medical gender transitions in general.

Regarding this approach from GOP legislators, Bursch was understanding: “Due to the overwhelming influence of gender ideology on societal and cultural

norms, approaching these laws from this standpoint is understandable and likely helpful in the public conception of them. Additionally, there is a clear connection between enacted laws and jurisprudence on the mores and opinions of the public, so in the long run, moral legal arguments will likely be received more favorably.”

Barring any legal issues arising from the ACLU’s lawsuit, the law is set to take effect on July 1.

Write for the *Rover*. Email wdereuil@nd.edu.



Markets Debate

continued from front

criticism actually implicates the morality of individuals' actions within the market."

Anton agreed that markets are neither moral nor immoral, but he pointed out that markets can be directed towards moral or immoral ends. Anton, then, moved the debate in the direction of trade policy because "that's perhaps where the greatest amount of political controversy is, right now."

Anton pointed to the founders' willingness to "distort the market deliberately so that nascent American industries can catch up and have a chance to be born when they would be crushed." He presented this early support for protectionist economic policies as a sign that the founders recognized "that government steering markets in certain directions would be beneficial to the American people as a whole and to the American government."

Otteson proposed two responses to Anton's calls for tariffs. Appealing to

Catholic Social Teaching, he pointed to the writings of Pope Benedict XVI, who suggested government intervention into the market could lead to human dignity being disregarded: "Part of respecting human dignity is allowing them the responsible freedom to the sanctity of their consciences and to making decisions for themselves."

Adding a secular argument, Otteson argued that the information and processing ability of individual people required to reach the ideal proposals for government regulations "would require a level of knowledge that is orders of magnitude beyond anything that any single human being could possibly possess." Under his view, it is not possible for a single person or group of people to have the capacity to make these decisions correctly.

Otteson and Anton also sparred over the success of the Japanese economy. In his opening remarks, Anton pointed to how "[Japan hasn't] done any of the things Western free traders" demand, yet "the political health of Japan, the economic health of Ja-

pan, and the day-to-day life of a Japanese citizen [are] all very, very strong."

During the question-and-answer period, Otteson took issue with the idea that Japan is a

fore the debate, I considered Japan to be in poor economic shape—high debt, low (if any) growth, moribund stock market—but after Anton's remarks, I was able to see

and dignity when people are dying deaths of despair and working crazy hours. Otteson suggested the alternatives to the free market system would have similar if not worse effects

Christian McClaine, a sophomore finance major, found the conversation intriguing: "I have had the concern that the hours I would be working in investment banking or private equity jobs would interfere with other areas of my life, and that question is a significant part of my prayer life right now. I agree with Anton's claim that a market-driven trend has created a system where I either have to be a workhorse or pursue other fields (barring perhaps a few firms that are structured well) or pursue other interests, and that is a great shame."

A full recording of the debate can be found on the CCCG's YouTube page.

HOW MORAL ARE MARKETS? A DEBATE

MICHAEL ANTON | HILLSDALE COLLEGE JAMES R. OTTESON | UNIVERSITY OF NOTRE DAME

Michael Anton is a Lecturer and Research Fellow at Hillsdale College and a former national security officer in the Donald J. Trump and George W. Bush administrations.

James R. Otteson is the John T. Ryan Jr. Professor of Business Ethics, the Honors Program Faculty Director, and a CCCG Faculty Fellow at the University of Notre Dame.

Friday, March 24, 2023 | 5:00 pm - 6:30 pm | Jordan Auditorium (Mendoza College of Business)

This event will be hosted in conjunction with the Intercollegiate Studies Institute's "Great American Storybook" conference. More information at isi.org/events. This event is free and open to the public.

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major success story highlighting the country's impending demographic crisis caused by an aging population. Anton countered that demographic problems are not unique to Japan and instead are the nearly unavoidable consequence of certain levels of development, income, and birth rates.

Students found the discussion of the Japanese economy enlightening. Luke Schafer, a senior economics major, said, "Be-

Japan's economy in a different light. Its economy might not be growing, but it adequately provides for its citizens and largely avoids the 'deaths of despair' seen in the post-free trade Rust Belt."

One of the recurring themes of the question-and-answer period was the effects of deindustrialization and the rise of the professional managerial class. Students wondered how the free market could promote human freedom

and indicated much of this societal problem could be attributable to a lack of contemplation about what makes a good, fulfilled life. Anton took a much more sympathetic approach, highlighting how financialization has limited options for a middle class lifestyle, in some instances necessitating that individuals sign away their souls.

Students found this discussion enlightening as they contemplate their own future career paths.

John Soza is a sophomore from Los Angeles, California, studying finance with minors in constitutional studies and theology. When he is not using Morrissey's smokers to make brisket or homemade bacon, he can be found reading. Contact him at jsoza@nd.edu.

Husband and Wife Lecture on Education and Restlessness

MADELYN STOUT
Staff Writer

The Storeys present on their new book

Benjamin and Jenna Storey presented "Liberal Education and the Restless Soul," a lecture sponsored by the Center for Citizenship and Constitutional Government (CCCG) on March 30.

The Storeys are Senior Fellows in the Social, Cultural, and Constitutional Studies Division of the American Enterprise Institute (AEI) and Research Professors at Furman University. Much of their work concentrates on civil society, political philosophy, and education. Together, they co-authored *Why We Are Restless: On the Modern Quest for Contentment*.

Drawing on the insights of Montaigne, Pascal, Rousseau, and Tocqueville, the Storeys' book translates questions of contentment and restlessness into a modern context. As they related in their lecture, they were interested in "the characteristic way in which modern human beings pursue happiness" and "the characteristic way in which modern pursuits of happiness tend to fade."

In their lecture, the Sto-

reys used their book and past experiences as educators to address the malaise and restlessness plaguing today's top undergraduate students. What they found were "lives full of activity, but devoid of purpose."

Reliving past encounters with her students, Mrs. Storey recounted that toward the end of their undergraduate careers, students look "tired, haggard, like they've just

top-tier students approach the discernment process, Mr. Storey described the tools students are currently equipped with: "the checklist and the inner voice." According to Mr. Storey, "checklists minutely govern the academic life of the contemporary undergraduates." He says that this approach is attractive to students due to the rationality and orderliness of the process. The

ordered and progressive, but they have no essential relation to the human aspiration for genuine excellence, much less happiness or integrity."

"As for the inner voice," Storey went on, "It's supposed to be an idiosyncratic oracle, with which one cannot reason. Whose commands are simply beyond question."

In opposition to this model of discernment

to "discover and develop the virtue and habit of intellectual honesty."

The couple wrapped up their lecture with two practical pieces of advice for students. First, they encouraged students to ask themselves: "What is it that you really want to know with your life?" Then, they recommended asking the questions: "Who is it you long to become with your life?" and "What qualities of char-

Notre Dame adequately prepares us to answer these questions, especially when the College of Arts and Letters' doddering, almost mocking answer is 'Study everything, Do anything.'"

Continuing, Babbo highlighted how his time at Notre Dame "has been one of integration, but the 'oneness' of this experience begins to crumble for me and my classmates when we are forced to ask questions such as: 'How do I know what I am supposed to do with my life?' and 'What is the right balance between a 'good' job and a fulfilling life?'"

Babbo told the *Rover* that he believed the lecture's "proposed solution of putting reason into conversation with our longings is a really good start" when addressing the culture of discernment and academics.

Madelyn Stout is a junior majoring in political science and English with minors in ESS and theology. She's a voracious reader who hails from Havana, Florida. When she's not convincing people of Florida's greatness, engaging in political banter, or reading 19th century literature, you can find her around the lakes when it's sunny. If you want "Florida Man" stories, contact her at mstout2@nd.edu.



Image by CCCG

been through a war rather than a series of stimulating courses on the leafy campus." Following this observation, the Storeys sought to embark upon the journey to discover the heart of this restlessness.

Concerning the way

inner voice supplements the checklist by providing a "warmer, more personal kind of guidance."

However, Mr. Storey noted the problems found when using these two devices: "Checklists make academic life look

that she observed in modern university students, Mrs. Storey claimed that "liberal education should provoke a conversation between your reason and your longings." In other words, engaging in such dialogue allows one

acter are most important for you to cultivate?"

Senior John Babbo, a Tocqueville Fellow with the CCCG, told the *Rover* that he believed the Storeys' talk was important for Notre Dame students to hear: "I do not think



ND Bagpipe Band

continued from front

grow. By the fall of 2001, the band marched on campus for the first time since 1954, and mid-season the band acquired used kilts from the Irish Guard. It was during this football season that the band also added their own drum line.

In 2011, former head football coach Brian Kelly asked the Bagpipe Band to march the football players into the stadium. Now in their own tartan kilts, glengarry bonnets, and black doublets, the Notre Dame Bagpipe Band can be found playing throughout campus on home game days, as well as in the Chicago St. Patrick's Day Parade as they play on the boats that dye the Chicago River green.

Students and faculty do not have to have any piping experience to join the band, as "The band has a dual mission of performing with the pipes and teaching other students

how to play them. The band provides most of the bagpipes, drums, and uniforms to its members."

Fifth-year architecture student Jack Harrington, who has been Pipe Major since the second semester of his freshman year said in an interview with the *Rover* that his favorite memory of the band has been teaching his friends to play the pipes: "By the end of my freshman year, our membership roster was myself and our two advisors. We realized that if we don't start finding more pipers and drummers soon, there will be no more ND Bagpipe Band ... Rather than wait for the next admissions cycle, I decided to start teaching anyone who wanted to learn to play the pipes. My sophomore year I taught five freshmen to play, then junior year another four. Now we're up to just under 20 performing members, most of whom I taught to play the pipes from scratch."

He continued, "Over the last few years I've been

able to see all their efforts of learning week after week after week pay off. It's not easy to play the highland bagpipes, let alone learning to play while also being a full-time student here. But they do it, and they do



Image by Notre Dame Bagpipe Band

it well. So what's my favorite memory as a piper here at ND? Seeing the look of pride on my friends' faces when they perform their first solo performance in front of hundreds of people, knowing the work they put in to get there."

Harrington is one of five children, all of whom played the pipes after being introduced to the instrument in a unique way:

"After moving to Colorado Springs, my siblings and I had far too much time on our hands. After watching a particular episode of the TV show *How It's Made*, where they showed how they make

highland bagpipes, we figured, 'Why not?' That was 12 years ago now."

Harrington shared that the band has an official practice for four hours every week in Washington Hall, though they practice outside when they can. He said, "We have an informal rule that if you hear pipes on campus, any other member can (and should) grab their pipes

and go join. We have mini jam-sessions all the time where we come up with cool harmonies and play our favorite songs for a little while ... One of my favorite things to do is to hear pipes being played in the distance on campus and try to figure out who's playing—everyone's playing style is just a little bit different, and sometimes you can pick up on it from a mile away."

The distinctive noise of highland bagpipes is not only noticed by fellow bagpipers, though. Sophomore Julianna Lopez told the *Rover*, "I love hearing the bagpipes while I do homework. It always reminds me of how lucky I am to be a part of the Irish family! The view of the Dome and listening to the bagpipes from my room in Breen-Phillips are constant, happy reminders of being a Notre Dame student."

She continued, "My grandpa passed away the day before I moved out to Notre Dame, and he loved playing the bag-

pipes, so every time I hear them I think of him!"

As the weather gets warmer in South Bend, the bagpipers can be heard throughout campus practicing for next year's football season. Next fall, they can be found performing in front of the Main Building for four hours before every home game.

Elizabeth Hale is a sophomore studying political science. She has often been told that she sounds like "bagpipe skirl" when she sings, and she is starting to think that it is not a compliment. Send comments and questions to ehale@nd.edu.

Diversità: Italy Comes to South Bend

ELIZABETH HALE
Culture Editor

Center for Italian Studies hosts annual concert

Every year, the Italian Studies Department brings to the stage students, faculty, and alumni for a night of celebration of Italian culture. On Friday, March 31, the Center for Italian Studies sponsored this year's performance, entitled "Diversità: Italian Cities and their Soundscapes."

The concert was held in the DeBartolo Performing Arts Center to a sold-out crowd in the Leighton Concert Hall and took audience members on a tour of Italian cities. The concert began by looking at Italy through a tourist's eyes with a performance of "On an Evening in Roma," sung by graduate student Sean Leyes.

Professor of Italian Lesley Marcantonio, who is the producer, musical director, and a performer in the concert, then came onstage and introduced the concert, saying, "Together in one place, experiencing one moment in time, breathing one moment of this music, we immerse ourselves in the Italian passion for spectacle, for beauty and for music."

In an interview with the *Rover* Marcantonio spoke

of the pedagogical function of the Italian concert: "The hope is that the music opens [Italy] up. Beyond a lecture, beyond anything, [music] is something that you can experience, and you can encounter something that is true through the music."

She explained the theme and how it came to be, saying, "The themes grow out of conversations in class, with Italian friends and family over a meal, with students returning from abroad, with colleagues. This year's theme—Italian Cities and their Soundscapes—came from my heart, but the love is one shared and recognized by all who have encountered, or dreamed, of Italy."

Marcantonio wished to explore, "Why is it that when someone says 'I went to Milan...Rome...Naples...' you have a totally different feeling for their visit? Or when an Italian says 'I'm from Milan...Rome...Naples...' you know something intimate about them, beyond stereotype. We wanted not just to answer this question, but to present this question on stage, through music."

Following Leyes' performance, the remainder of the concert took the audience on a journey through Italy, presenting each Italian city through the eyes of a native.

One of the most moving performances of the night

was that of Dr. Anthony Monta, Dean of Holy Cross College and professor of English. Monta has performed in the Italian Concert since 2018. This year, he sang a song entitled "Genova Per Noi" about the city of Genoa.

The song captures the feelings and wonder of a small-town villager who



Image by Allison Dethlefs

experiences the busyness of a large port city for the first time. Monta's paternal grandfather, Pietro, came from the small Piedmontese town of Roasio and immigrated to the United States. For men like Paolo Conte—the author of the song—and Pietro, these port cities meant opportunity.

In an interview with the *Rover*, Dr. Monta described his grandfather's journey through various port cities, saying, "There was no work in the foothills, so Pap had to go to St. Moritz in France to make money. His older brother, who had moved to Pennsylvania, said in letters that

the US was the place to be, so Pap and his friend Eusebio Micheletti came over just before World War I."

He continued, "Pap was drafted in 1916. He went with Pershing's Army to France, where he was ... gassed. [He was] sent to recuperate at a French resort, which he rather enjoyed. I say all this because port cities like Le Havre and Genoa were gateways

for Pap and his friends to new worlds for their families, and new futures."

"Genova Per Noi" was an easy choice for the concert. Monta said, "Professor Marcantonio had had her eye on this song the minute she settled on the theme of songs from and about Italy's many cities."

Teresa Tompkins, who returned to the Italian Concert for her second year, spoke with the *Rover* about how her experience performing has changed the way she views music. She said, "I had been trained very competitively, and it took the joy out of [music] for me. So, when I met this band, it was

just the greatest breath of fresh air, because they are all about loving the music and giving that back to the audience, letting them experience Italy in all of its spirit and culture ... It is something that has brought back the joy in performing."

Tompkins performed two songs, "Napul'e" and "Maledetta Primavera," which closed the concert. Tompkins could not decide which of the two she prefers, but said of her pieces, "'Napul'e' is such an enchanting piece because Naples is so often disregarded. That song is saying even though Naples is dirty and forgotten, it is beautiful, and it should not be forgotten, and its people should not be forgotten."

She continued, "But of course, 'Maledetta Primavera' is all passion. It's about blaming yourself for the mistakes that you've made, but also saying, 'I can't live my life any more this way' ... and 'Damn Spring!' I love the way that the song is a complete giving of [yourself]."

Marcantonio performed six songs, one of which, "Roma Nun Fa la Stupida Stasera," she grew up hearing her mother sing around the house. Marcantonio told the *Rover*, "I am definitely not used to the vulnerability of performance. For myself, singing 'Roma Nun Fa la Stupida' for my mom is something that I'm not communicating directly

to the audience, but it's something that I am keeping in my own heart and mind while I perform."

Marcantonio made sure to praise the band which makes the concert possible. She said, "Prof. Joseph Rosenberg, assistant professor in the Program of Liberal Studies, has been the core of the band since the beginning, and now, along with Joseph, we have an established band of incredible musicians from around campus. One of the greatest characteristics of this project is the collaboration. The band is the engine of this project ... They play a variety of styles rarely covered by one group of musicians—folk, rock, jazz, opera, electronica, beach, indie and even big band music."

Next year's concert will celebrate Italian female voices, particularly the iconic singer Mina.

Elizabeth Hale is a sophomore studying political science. While she does not speak Italian, she insists that she understands what everyone says, "Even though I can't translate it." To explain 'il congiuntivo,' please email her at ehale@nd.edu.



Bat in the Basilica

JAMES WHITAKER
Humor Editor

An exercise in exegesis

Tolkien insisted that he did not write allegorically, but rather wrote beautiful histories; I am inclined to say that this is how God writes as well. Perhaps the bat in the basilica is old news. Its retelling seems to delight the storytellers more than their audiences at this point. That beautiful history is now well-known; now is the time for commentators and florilegia. Origen recommends

that we study the sacred *historia* at the literal level (for we are bodily), the moral level (for we are ensouled), and the allegorical level (for we are spiritual). Literally, there was a bat in the basilica during the Easter Vigil, circling throughout the homily and swooping at the baptisms, until finally he was slapped out of midair and wrangled outside. Never before has my fight-or-flight adrenaline been so awakened; and yet, as one under a hypnotist’s spell, my mind was numbed as I watched the bat circle above me, and my body shivered. It was also an instance to prove that the

priesthood does consist of truly manly men — with absolutely unphased (almost bored) calmness, Fr Brian baptized an army of reborn souls while a bat swooped at his head. What a cool guy. But now, let us consider a deeper level, neglected by most anecdote-tellers and journalists. What can this teach us of virtue? As I have already suggested, it is apparent that priests must shepherd the flock in imitation of the Good Shepherd. Should there be a bear in the basilica, it would be their priestly duty not only to continue hearing confessions, but also (if the bear is unwilling to confess his sins and repent) to wrestle him

out of the church. It is also clear that the faithful are bound to remain in worship despite the danger; there is no quicker way to Paradise than martyrdom, even martyrdom by bat-attack. Let us imitate Mary the Mother of God or John the Evangelist by remaining with the Lord in his crucifixion, rather than the rest of the disciples, who fearfully fled the mob. For those of us who endured to see the bat slapped down possess the same joy of the women at the tomb who endured long enough to see that death itself had been slapped down. More could be said with more space; but let us try to understand this at the most spiritual level. It

seems to me that there is no better image for heresy than this. We accept that heresy shall persist in this life, but we hope that it will stay outside the Church. It is more grievous when it has found its way inside. The ugliness of heresy is made even more apparent when it is blatant in the Church—its vicious features and wild movements compared to the serene softness of our Lady and the gold of heaven. And when heresy flits around the Church, it may even lead some of the faithful to apostasy, fleeing from the Church into even darker, battier night. But it is indeed the priestly office, in the face of heresy, not to abandon the liturgy,

but to protect and preserve it. And, should he have the chance, it is also for the priest (or his MC) to grab the missalette of truth, leap with the shoes of righteousness, and slam-dunk the bat of heresy into the next century. More could be said; I digress.

James Whitaker is a graduate student in the theology department, currently studying Patristic exegesis (monkey see, monkey do). If you would like to challenge him with a new topic or prompt for a humor piece, you can throw down the gauntlet at jwhitak5@nd.edu.

Watchdog’s Words

Created by Evan O’Dorney

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ACROSS

- 1 Dorm infamously shuttered in 2021
5 Buddy
9 Reluctant: Var.
13 Memoirist Wiesel
14 Home for an on-campus Taco Bell, for short
16 Twin in the book of Genesis
17 Not just quietly at-

- tentive
18 Carbons and hydrogens
19 Material for growing some crystals
20 Beginnings
22 How a suspenseful race is won
24 Bulldoze, British-style
26 What “rattan” is occasionally spelled with

- 27 Plot together
31 Triple _____
34 _____cras (“I will be [there] tomorrow,” in a Latin acrostic)
35 They’re green in a 60’s sitcom title
37 Arts & Letters HQ, familiarly
39 What students do in North or South, but not

- East or West
40 “College” that tried to secede from Notre Dame in 1969
42 Gardner of Show Boat
43 It contends with 40-Across for the title of ND’s oldest dorm
46 Feature of a mathematical proof
48 Pince-_____
49 Decree
51 Intertwine
53 Old-time schoolmistress
55 Fill up and then some
56 Farley grads, e.g.
59 Popular Grotto pilgrimage activity
63 Golden pedestal for Notre Dame’s iconic Marian statue
64 Where Moses remained for forty days
67 Fruit in some gin liqueurs
68 Mischievous sorts
69 Tuning fork unit
70 Letter after theta
71 Cartoonist Thomas who popularized Uncle Sam
72 Act maniacally
73 Carve with acid

DOWN

- 1 Nonnegative, non-positive integer
2 Turing of the Turing test
3 Rose parts sometimes made into jam
4 Freeway entrance nuisances
5 What the Professors Mazurek study
6 Beanie or beret
7 Mysterious aerial phenomenon, for short
8 _____-jumbo
9 Simple shelters
10 Where the Nobel Peace Prize is awarded
11 Greek T’s
12 Enlightenment philosopher David
15 Band in which Justin Timberlake sang
21 Bit of Spanish street fare
23 Prefix with dynamic
25 There’s one in this this clue [sic]
27 Half of the coccyx?
28 Give an address, say
29 Jotted down
30 Like many tales of

- demonic possession
32 Suzanne who hosted HGTV’s House Hunters
33 Kind of orange
36 YIELD and STOP, for two
38 Look intently
41 Certify, as a title deed
44 Least luminous
45 Glance over
47 Moment, in Madrid
50 Write a one-star review of, say
52 Scottish monster nickname
54 Sid who designed the Civilization video game series
56 Tennis score, briefly
57 _____Prieta (1989 Calif. earthquake site)
58 Some refs
60 Heaps
61 Program housed in the Pasquerilla Center
62 Opposite of nah
65 “I 2nd that” slogan: Abbr.
66 Relative of a dune buggy, briefly

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Hear ye, hear ye!

The *Irish Rover* is proud to announce that Nico Schmitz, who has served as the Managing Editor for Volume 20, will serve as Editor in Chief for Volume 21. He has been approved by the *Rover's* Board of Directors.

We congratulate him and wish him the best of luck in the *Rover's* twenty first year of publishing!

“COME, WE WILL
TAKE CARE OF YOU.
WE WILL GET A HOME
FOR YOUR CHILD.”
SAINT TERESA

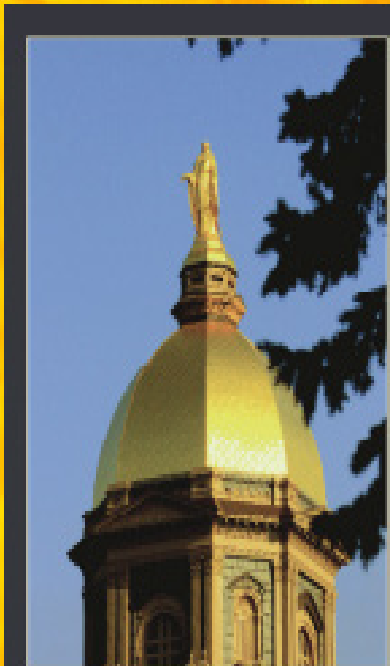


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O Blessed Virgin Mary,
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with thy Son Jesus
to grant me the grace
to defend all human life,
with all my strength,
and for all my days.
Amen.

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