

Addressing South Bend Homelessness

MARY RICE  
Campus Editor

Center for Social Concerns, Klau Institute host conference on homelessness

The Center for Social Concerns and the Klau Institute for Civil and Human Rights hosted an unprecedented summit of South Bend leaders on the issue of housing and homelessness on Friday, February 10. The event was held at the St. Joseph County Library in South Bend, although attendees and speakers came from locations across Indiana, including Bloomington, Lafayette, Indianapolis, and South Bend. The Klau Institute advertised the conference’s goal as “deepen[ing] the conversation about affordable housing, particularly seen through the lens of ‘Housing First’ as a human right in service of the common good.” Through presentations, workshop sessions, and discussions, the conference created a space where South Bend leaders of organizations such as Our Lady of the Road, the South Bend Heritage Foundation, the South Bend Common Council, and the St. Peter Claver Catholic Worker Community could

*continued on pg. 4*



Image by ND RtL

Notre Dame Attends “Fight Pharmaceutical Abortion” Rally

MATTIE LOSSING  
Staff Writer

Students join national day of protest against medical abortion suppliers

Notre Dame students participated in a local demonstration Saturday, February 4 to protest the expansion of medical abortion into pharmacies. The demonstration was held on North Ironwood Drive outside CVS and Walgreens and was part of a nationwide day of protest sponsored by the

Progressive Anti-Abortion Uprising (PAAU). “After loosening FDA restrictions, both Walgreens and CVS have pledged to begin selling the abortion pill,” explains Melanie Garcia of Hoosier Voices for Life, which helped organize the local demonstration in conjunction with PAAU. “In our protest at Walgreens and CVS in South Bend, we stood in solidarity with hundreds of pro-lifers around the country to send a clear message to Big Pharma: Pharmacies should heal, not kill. We oppose the sale of pills that kill preborn children and hurt women.” Per the university’s

community standards guide as outlined in *du Lac*, off-campus demonstrations may not be organized by anyone affiliated with Notre Dame—in order, in part, to “protect the health and safety of participants and the campus community.” Students, therefore, acknowledged the risk they assumed by choosing to participate in a demonstration outside the boundaries of campus. Junior Evan Bursch, who organized Notre Dame’s attendance at the demonstration, called the decision of prominent retail pharmacy chains to provide medical abortions “both heinously ir-

responsible and a great moral evil.” Junior Jose Rodriguez further commented, “Not many people think twice about the policies of the stores where we shop, but for an issue as grave as abortion, we should ... So long as pharmaceutical manufacturers have a financial incentive to make the pill, and so long as CVS and Walgreens provide the market to do so, the abortion issue remains aggressively prevalent.” Although the temperature averaged just above freezing, Notre Dame students and local residents demonstrated outside CVS and Wal-

*continued on pg. 5*

Residential Life Announces Co-ed Undergraduate Community

MADELINE MURPHY  
Campus Editor

On-campus Fischer Graduate Residences make room for 80 undergraduate men and women

The Notre Dame Office of Residential Life (ResLife) announced a new option for undergraduate housing: the Undergraduate Community at Fischer (UCF). Beginning in the fall 2023 semester, approximately 80 undergraduate men and women will reside in two-bedroom apartments located in buildings one through eight of the Fischer Graduate Residences alongside approximately 320 graduate students. Dan Rohmiller, the Director of Housing in ResLife, told the *Rover* that the UCF “offers another residential community to our undergraduate students. As an extension of the university’s residential model, the UCF remains committed to student formation and community, and its residents will continue to experience the hallmarks of Residential Life: a Rector and hall staff, students from multiple class years, and intentional community building in a unique setting.”

*continued on pg. 5*

Dr. Jay Bhattacharya Evaluates COVID Policy

PJ BUTLER  
Staff Writer

Stanford professor questions efficacy of lockdowns and vaccine mandates

The Department of Economics hosted Stanford Professor of Medicine, Health Policy, and Economics Jay Bhattacharya on January 31 as part of its Combs Lecture Series. The free but ticketed event was attended by about sixty Notre

Dame students, faculty, and members of the wider Notre Dame community. The audience in the Patricia George Decio Theatre at the DeBartolo Performing Arts Center was greeted by Economics Department Chair Eric Sims, who introduced Dr. Bhattacharya and outlined his hopes for the evening. In light of the three-year anniversary of the arrival of COVID-19 in the United States, Professor Sims explained that his goal for the lecture was to find a presenter “who could speak to the

medical, public health, and economic aspects” of the virus. He identified Bhattacharya’s extensive academic credentials and reputation in public health as primary reasons for extending the department’s invitation to speak. Bhattacharya began by chronicling his ascent to prominence over the past three years as part of his clash with other public health leaders during the COVID-19 pandemic. He then turned to the background for the conflict, explaining that the

*continued on pg. 7*

Hamlet: Princess of Denmark?

ELIZABETH HALE  
Culture Editor  
DANIEL MARTIN  
Staff Writer

Not-So-Royal Shakespeare Company recasts multiple Shakespeare plays

The Not-So-Royal Shakespeare Company (NSR), a student-led acting troupe, staged a production of *Hamlet* in Washington Hall’s Lab Theater that garnered at-

tention for its choice to portray Hamlet’s relationship with Ophelia as a lesbian romance, changing Hamlet to be a woman. The play, which ran from February 2–4, staged a physical lesbian relationship between “Princess” Hamlet and Ophelia, which some audience members considered to be a departure from Shakespeare’s script. Lead actress Christina Randazzo, who played “Hamlet, Princess of Denmark,” described the intent of the decision to the *Observer*, saying: “We wanted to show how univer-

sal Hamlet is by [casting] a young, female Hamlet.” However, many playgoers thought that this departure from Shakespeare was a source of incongruity in the performance. While careful to note his overall positive impression of the production, junior Jack McEnery told the *Rover* that “the female Hamlet’s broken relationships with both her mother and Ophelia felt very different than in the original play.” In particular, the line “‘Frailty, thy name is woman’ becomes

*continued on pg. 9*

INSIDE

Much Ado About Nothing?  
Editorial - Page 2

Holy Cross Priest Ordained Bishop  
Religion - Page 6

A Qualified Defense of Notre Dame’s Pursuit of Prestige  
Politics - Page 8



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The Irish Rover is a 501(c)(3) organization.

## 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](http://www.irishrover.net), where you can peruse archives and subscribe to the paper.

"Whenever you remove any fence, always pause long enough to ask why it was put there in the first place."  
— G. K. Chesterton

## Much Ado About Nothing?

W. JOSEPH DEREUIL  
Editor-in-Chief



This issue of the *Rover* raises concerns about an advertisement for a Shakespeare audition and the opening of a new undergraduate residence hall. The seemingly banal circumstances of these events invites the question: Why create tension where there apparently is none? Why make Much Ado About Nothing?

The advertisements welcome students to audition for the Not-So-Royal Shakespeare Company (NSR)'s production of *Much Ado About Nothing*. One rendition of the poster features two men—apparently playing the parts of Benedick and Beatrice—kissing. Two of the other three posters also portray same-sex couples as the lead, with only one keeping Benedick and Beatrice in their proper gender.

The head of NSR's marketing Christina Randazzo told the *Rover*, "My inspiration

behind the poster designs stemmed from a conversation I had with the director of the show. She said, 'The show is about love.' So, I made four different posters with pictures with people in love."

This marks the third time in the past year that performing arts groups at Notre Dame have changed the casting of classic plays—the other two being *Cyrano* and most recent *Hamlet*—to make traditional male-female romantic leads homosexual. The frequency of this shift over the past year raises the question whether the directors are really taking "creative liberties" or simply submitting to cultural conformity.

Breaking apart gender dichotomies has not, however, been confined to Shakespeare at Notre Dame.

As announced on February 1, a significant portion Fischer Graduate Residence is being transformed into "Undergraduate Community at Fischer" (UCF). About 80 students can now opt to move off campus into UCF early, seemingly walking back on the recently instituted three-year on-campus residence policy.

The impetus for the decision seems to be a compromise to societal norms. Notre Dame is unique among top-

20 universities in its sex-segregated dorm system. This has led to a strong yet, until recently, unforeseen pressure: to which dorms should Notre Dame assign transgender students?

This compromise allows students of any sexuality to live in an gender-unspecified space. It seems like a brilliant tactical play by the administration—they appease orthodox Catholics by maintaining single-sex dorms while creating a space for transgender men and women to live with individuals with whom they do not share biological sex. Why is this an issue?

Most apparently, conceding ground to the secular culture without setting limits to how far the concessions will go leads one down a slippery slope.

Fr. Theodore Hesburgh, for any flaws he had, was able to maintain the University of Notre Dame as a recognizably Catholic institution while all similar Catholic universities caved completely to secularization during his era. He did this by setting limits while at the same time granting some room to secular forces to build prestige.

While choosing to hire an increasing number of non-Catholic faculty, under his jurisdiction, he insisted that the Notre Dame faculty

retain a majority number of Catholic professors. Also, when he included lay persons on the board of trustees, he also guaranteed that half the board and the university president still must be a C.S.C. priest.

Whether you like his compromises or not, they were true compromises—a *quid pro quo* rather than a surrender.

The recent assimilation of secular gender norms at Notre Dame has not come with any reinforcement of Catholic values.

Not only was posting images of physical homosexuality permitted on campus, but permission came with no re-affirmation of Church teaching or explanation of when or why such depictions are permissible. In opening the first co-ed undergraduate residential community in university history, no one in the administration re-affirmed that the single-sex residences—and the moral formation they strive to provide—is integral to the university moving forward.

Incremental erosion of the Catholic character of the university will rapidly escalate if, when relaxing policy, the administration will not even justify, explain, or add counterweight to their capitulation.

Eliminating single-sex dorms and treating men

and women as interchangeable would not "diversify" Notre Dame. It would rather homogenize it with the other top twenty American universities and "elite" schools everywhere. As the administration sets Ivy League schools as "aspirational peers," they should recognize that similarity to UPenn or Stanford is both unlikely and undesirable.

Notre Dame is only a choiceworthy institution so long as she is ostensibly Catholic.

Publicly portraying physical homosexual affection through re-written Shakespeare and allowing a university-affiliated space to house men and women in the same building perhaps does not mark the definitive fall from grace. But the administration ought to remember: without Catholicism, Notre Dame is merely another research facility with a large endowment and pretty buildings, fighting over the same set of students as WashU, the Ivies, and all similar institutions.

W. Joseph DeReuil is a junior from St. Paul, Minnesota who is enjoying the early South Bend thaw. Forgive his naivete in believing in the fake spring, and email him at [wdereuil@nd.edu](mailto:wdereuil@nd.edu).





## There's More to Moreau

MARY FRANCES MYLER  
Editor-in-Chief Emerita

Notre Dame would benefit from Bl. Basil Moreau's philosophy of education

Notre Dame often turns to one particular quote from Bl. Basil Moreau, frequently reminding prospective and current students, faculty, and staff that “the mind will not be cultivated at the expense of the heart.”

This holistic focus is central to Moreau's vision of education. But in the university's excerpted presentation, the education of the heart lacks concreteness, vaguely evoking the prioritization of people over profit, a spirit of collaboration, and the genuine friendliness of the Notre Dame community that sets the university apart from other schools. This brief reference takes Moreau's words about education from their proper context, allowing anyone and everyone to read their own meaning into the words.

No one objects to the cultivation of the mind or the heart at a university. But Moreau's true meaning is quite countercultural.

Moreau does not mince words: “Pedagogy [...] is the art of forming youth—that is to say, for a Christian, to make of youth

people who are conformed to Jesus Christ, their model.” Because education seeks to form students to live in true freedom as Christians, Moreau refers to education as the “work of the resurrection,” which seeks to “sanctify youth.”

In the introduction to the excellent volume *Moreau's Essential Writings*, Fr. Kevin Grove, C.S.C., and Fr. Andrew Gawrych, C.S.C. explain: “While the telos of education for Moreau was heavenly beatitude, he understood that both the rigorous education of the intellect and the formation of virtue were constitutive in the development of students. Preparing them to be citizens of heaven meant training them to be contributing citizens in this world.”

A truly excellent Catholic education strives simultaneously to create saints and to foster citizens attentive to the ways that individual gifts can be put at the service of the community. Moreau emphasizes the importance of duty in his approach to education, which contrasts sharply with the nearly ubiquitous espousal of expressive individualism in higher education today. Disregarding the proper telos of education, universities treat students as atomized individuals without responsibilities born of relationships, both chosen and unchosen. Students are told to follow their pas-

sions and pursue personal authenticity, resulting in a shallow careerism detached from lived reality.

But Moreau's Christian anthropology demands more from education. Today's students are “the parents of the future and the parents of future generations,” he writes, reminding educators that each student “carries within him or her a family.” Moreau's vision of education not only recognizes but *prioritizes* each student's relationship with Christ, their vocations as parent, priest, or religious, and their lives in the community.

This holistic vision of education flows forth from a fundamentally different premise than secular education, which cares only for reason while ignoring—if not attacking—faith. Moreau's educational philosophy corresponds with a true assessment of human nature. The secular university will still contain goodness and truth, Moreau recognizes, but its pursuit of truth will always be limited by its foundational premise—namely, that faith and revelation must remain detached from the pursuit of knowledge. A Catholic university, however, recognizes that faith and reason are both indispensable ways of knowing and seeks to address both mind and soul.

Unlike his contemporaries, who exalted the mind as an infallible guide,

Moreau saw Catholic education as a corrective to the weakness of reason. He explains that education cultivates the intellect insofar as it “giv[es] to reason the light that illuminated it before the fall of our first parents.”

The Enlightenment relied upon human reason in reflexive response to Luther's *sola fide*, but just as faith alone fails, so too does reason alone. Why? Because natural reason is fallen, whereas faith, given through grace, draws man's intellect towards greater perfection. For this reason, Moreau conceives of education as the task of “reforming human nature” so that students might know Christ and, by knowing him, understand the world.

But what does this mean for Notre Dame? The university rightly prides herself on being a crossroads of faith and reason. And with a predominant number of Catholics in the student body and among the faculty, dozens of daily Masses, and an active campus ministry, Notre Dame retains a robust Catholic culture. But if the goal of education is conformity to Christ, does an opt-in model of Catholicism satisfy Moreau's vision? Or should the university ensure that each graduate leaves not only with a degree but also with knowledge of what the Church teaches?

Especially as religious affiliation declines among young people, the university should reclaim Moreau's vision of education and fulfill the duty of evangelization by clearly teaching the faith to all students. Some may disagree with the Church, to be sure, but they will leave Notre Dame having heard the best possible arguments for the faith and her moral teachings, which is more than they will gain from today's culture.

And in keeping with Moreau's vision of education as the preparation of citizens for heaven and society, Notre Dame should shift from a four-year choose-your-own-adventure model of education to a clear articulation of what it means to be an educated person. On a practical level, this might mean restructuring some majors to rely more heavily on specific subject requirements instead of allowing students to simply cobble together electives. Expressive individualism turns education into a project of authentic self-expression, but Moreau understood education differently.

Finally, just as Moreau judiciously regarded reason as a powerful but fallen faculty, Notre Dame should attend more carefully to the mission of the Catholic university to serve as the crossroads of faith and reason. It is this author's suspicion that the

pesky element in that equation is not the oft-defended faith but, rather, reason. Divorced from faith, rationality easily converges with insanity, becoming so entangled with secular orthodoxies that it begins to believe that men can become women, abortion is a human right, and two plus two makes five. As these messages seep out of secular culture and into the faculty and student body at Notre Dame, the university should continually establish the dependence of reason upon faith for clarity and truth.

As Notre Dame seeks to cultivate the heart and the mind, she must remain mindful of Moreau's vision for education, continually seeking to draw souls to Christ and share the life-giving truths of the Catholic Church.

*Mary Frances Myler is editor-in-chief emerita of the Rover and a member of the Rover's board of directors. She is a post-graduate fellow with the Center for Citizenship and Constitutional Government and is writing a book about Catholic identity in higher education.*





## Carlos Lozada Delivers Red Smith Lecture

MARGARET MATHIS  
Staff Writer

### Gallivan Program welcomes New York Times author on "How to Read Washington"

The Gallivan Program in Journalism, Ethics, and Democracy hosted *New York Times* opinion columnist Carlos Lozada for its annual Red Smith Lecture Series on Thursday, February 9. In his lecture titled "How to Read Washington," Lozada discussed his role as an opinion columnist and reviewer of political literature.

Interim director of the Gallivan journalism program Jason Kelly told the *Rover* via email, "[The Red Smith Lecture] dates back to 1983. It's named in honor of 1927 Notre Dame graduate Red Smith, a Pulitzer Prize-winning sportswriter. The series brings leading journalists to campus to speak about their craft, the industry, and issues of public importance."

This year's lecture was intended "to provide insight into the work of an accomplished journalist,

as well as to offer an example of the way rigorous, good-faith engagement with a wide range of ideas and points of view can help elevate civic discourse," Kelly continued.

Lozada explained that he has spent over a decade reading histories, manifestos, and political books and reporting on their content. He quoted many books and offered his reflections about the lives of the politicians who wrote them.

Regarding political literature, Lozada stated, "I'm here to make the case for the Washington book. No matter how carefully the politicians sanitize their experiences and their records, no matter how diligently they present themselves in the best and the safest and the most electable light, they almost always end up revealing themselves. Eventually they will share something that is damning, enlightening, or surprising. They tell on themselves."

Lozada first discussed Barack Obama, citing a line from his personal assistant Reggie Love's memoir: "Obama liked to be seen carrying things off the plane. He once told me, 'JFK carried his own bags.'" Lozada explained,

"That little line is the only thing I will ever remember from reading Reggie Love's memoir. It says so much about how carefully Obama cultivated his own image, how he wanted people to think about him and his story. You would never know about that unless you were there, or unless you read Reggie Love's memoir."

His discussion turned to Republican political ac-

standard, where vengeance and insecurity erupt at random. All sorts of these qualities might get in the way of a story, but with Trump they are the story. I'm not congratulating myself for seeing it all coming, because I didn't. I didn't think that he would win, but I did read the books. Even though they are not particularly truthful, these books still reveal Trump."

In reference to one passage from Trump's 2004



Image by Notre Dame Institute for Advanced Study

tors such as Senator Marco Rubio and President Donald Trump. On reading Trump's campaign books, he shared that "sitting down with the collected works of Donald J. Trump was unlike any literary experience I have ever had. Over the course of 2,212 pages, I encountered a world where bragging is breathing, insulting is talking, where repetition and contradiction come

book, *How to Get Rich*, Lozada commented, "In those words Trump reveals his complete and deliberately constructed isolation, and it is the kind of isolation that lets you spin and believe whatever story you create about yourself."

Lozada also read from Hillary Clinton's manifesto, *It Takes a Village*, published in 1996: "Let us stop stereotyping government or individuals as ab-

solute villains or absolute saviors, and recognize that each must be part of the solution." He added, "She even writes that 'most of us would describe ourselves as middle of the road. Liberal in some areas, conservative in some areas, moderate in most.' This was a tension Clinton never seemed to fully resolve."

"That combination of principle and expediency, her semi-reluctant centrism, perhaps the weight of unreasonable expectations help explain why she was always perceived as being too cautious and centrist for the left and being too much of a big government progressive for the right. If you want to see that tension in her own words, you just have to read *It Takes a Village*," Lozada explained.

Lozada cited the acknowledgements section of Rubio's 2015 book, *American Dreams*, and stated, "The first person Rubio says by name in his acknowledgements of his book is a big deal, and many of you here at Notre Dame will recognize the name. He says 'I thank my Lord Jesus Christ, whose willingness to suffer and die for my sins will allow me to enjoy eternal life.' It is a wonderful sentiment for a person of faith. Who

is the second person Marco Rubio thanks? 'My very wise lawyer Bob Barnett.'"

Lozada commented, "I just love so much that Rubio wrote this. This tells you so much about the inside, outside game that politicians play, like beating your chest about Jesus in one sentence and hiring the biggest powerbroker lawyer in town in the next. It's like the Washington version of Pascal's wager: Believe in God but hire a good lawyer."

Interim director of the Gallivan Journalism Program Jason Kelly told the *Rover*: "The Gallivan Program seeks out top journalists to offer insight into the craft and ethics of covering the news, and into the news media's essential role in a democratic society."

*Margaret Mathis is a sophomore studying classical languages who hopes 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.*

## South Bend Homelessness

*continued from front*

both network and analyze best practices for addressing housing insecurity and homelessness in the South Bend community.

The event opened with a welcoming address from Prof. Margaret Pfeil of the Notre Dame Department of Theology and the Center for Social Concerns. After thanking the event cosponsors, Pfeil summarized the rationale for the conference by stating, "We strongly believe that housing is a human right and duty that serves the common good of civil society."

Her words echo the sentiments of Catholic Social Teaching, especially as expressed in a 1988 document from the USCCB which states, "The Church has traditionally viewed housing, not as a commodity, but as a basic human right. This conviction is grounded in our view of the human person and the responsibility of society to protect the life and dignity of every person by providing the conditions where human life and human dignity are not undermined, but enhanced."

South Bend Mayor James Mueller addressed

the attendees with a hopeful speech about the future of housing insecurity and homelessness in South Bend. He noted that "Housing First" is a "national best practice" and, therefore, established it as a preeminent principle in local housing conversations. Mayor Mueller, a Democrat, also emphasized that "compassion [is] a bipartisan principle that we need to return to" and affirmed that this issue spans across party lines.

Mueller explained "Housing First" by stating, "We know we need to get folks out of emergency [situations] before we can deal with other issues." Following the mayor's remarks, Katrina Van Valkenburgh of the Corporation for Supportive Housing elaborated upon how "Housing First" addresses housing and support through services while being financially less straining on communities than letting homelessness perpetuate.

Valkenburgh noted the economic strain of homelessness on communities since "[individuals experiencing homelessness] may have hit jail systems, they may have hit prison systems, they may have hit shelter systems ... and the use of emergen-

cy rooms ... They actually cost us a tremendous amount of money when we really track individual people and the way they cycle through systems."

The next speaker, Mary Morgan of Heading Home of South Central Indiana, declared that the goal of these organizations should be to make homelessness "rare, brief, and non-repeating."

In addition to the Corporation for Supportive Housing, the South Bend Common Council, the Indiana Housing



Image by Our Lady of the Road

and Community Development Authority, and the South Bend Housing Authority, the conference included speakers from specific community organizations that work to address homelessness in a more localized and concrete manner. Mike Perez,

representing Faith Mission in Elkhart, and Jennifer Layton of LTHC Homeless Services in Lafayette both gave presentations about the specific ways in which their respective organizations approached homelessness through a lens of "Housing First."

Layton, who has worked at LTHC for 28 years, detailed how her organization moved from a "three hots and a cot" model of "managing homelessness" to creating a "community strategic plan" that focused on streamlining

housing model. So, people needed to be ready to change. People had to be sober, they had to be clean ... they had to get those ducks in a row before they were actually allowed permanent housing."

Other speakers at the conference followed suit and highlighted the low-barrier model of housing that has become what Mueller termed "national best practice" and for which many programs such as South Bend's Motels4Now are now advocating. This includes eliminating common barriers to housing such as sobriety tests, drug tests, use of profanity, and confiscation of possessions for the night in order to widen the net of those who could be sheltered.

Layton was one of many speakers who spoke about the barriers that arise through the current organizational and logistical structures that are in place to systematize the issue of homelessness. These include the VI-SP-DAT triage tool, the Homelessness Management Information System (HMIS), and the privacy concerns of HIPAA that can complicate timely care.

The conference progressed to include work-

shop sessions with experts working in the fields of medical care, financing of homeless shelters, architectural perspectives on shelters, and next steps in terms of enacting permanent supportive housing for those who experience homelessness.

Sharon McBride, President of the South Bend Common Council, closed the conference and further underscored the community focus of the issue of homelessness and the community nature of solutions.

The Center for Social Concerns will be hosting its next Social Concerns Fair on February 20 with a focus on housing as a social issue. The event will feature community organizations such as Broadway Christian Parish, the Community Forum for Economic Justice, Hope Ministries, and the St. Peter Claver Catholic Worker.

*Mary Rice is a senior majoring in the Program of Liberal Studies and theology. As a local, her strongest recommendation is to bypass Starbucks pastries and head to Macri's Italian Bakery for an M&M sugar cookie. Send ratings, reviews, and cookies to mrice7@nd.edu.*



## Co-ed Community *continued from front*

According to the ResLife website, the apartments will “feature a private bedroom for each student, one shared bathroom for the unit, and a furnished living and kitchen space.” Additionally, “Undergraduate students living in this community are eligible to change their campus meal plan to any available option, regardless of the student’s class.”

ResLife encourages rising sophomores, juniors, and seniors to apply to live in this new community, which will count toward their six-semester, on-campus residency requirement.

For the past 50 years, all on-campus undergraduate housing has been single-sex. In an interview with the *Rover*, a current assistant rector (AR) explained his appreciation for single-sex dorms: “The social dynamic for men is different when women are present, and vice-versa. The reason students are in college is to be formed. College is not yet the ‘real world.’ Single-sex dorms are a fantastic, healthy, and natural way to integrate this formation beyond the four walls of a classroom.”

Despite the similarities to ND dorm life, this residence sets a new precedent for undergraduate living: co-ed housing. Though each individual apartment will be single-sex, the website intimates that the

hall staff will assist male and female residents who will participate in community events together.

The AR continued, “While co-ed dorms allow men and women to commingle, it seems that opportunities for scandal would be greater in such settings. Further, such dorms lack the formation described earlier.” In all 31 single-sex residential halls, residents must comply with parietals, which prohibit members of the opposite sex from being in the hall (except for in a limited number of public 24-hour visitation spaces) from midnight to 9:00 am on weeknights and 2:00 am to 9:00 am on weekends. ResLife did not answer whether or not parietals will be in effect at UCF.

ResLife has also not specified whether the rector and assistant rector(s) will be male or female. According to Director of Housing Rohmiller, “additional details regarding the staffing and community life at Fischer will be shared with selected residents in the coming weeks.”

According to the website, students will be selected based on “various factors, prioritizing seniority and a variety of student backgrounds.” Additionally, “students will also be able to indicate up to five other undergraduate students with whom they would like to live in community” to ensure that “students will have existing relation-

ships with other students in this new community.”

Though ResLife declined to comment about the reasoning behind starting the community, some students and hall staff proposed potential explanations to the *Rover*; the two most prominent speculations are that it resulted from a shortage of housing or it is a provision for transgender students.

Sarah Ryan is a sophomore who participated in the Gateway Program, in which students attend Holy Cross College their freshman year and transfer to Notre Dame their sophomore year. Ryan told the *Rover* her Gateway cohort was originally denied on-campus housing because of a housing shortage, but Notre Dame was “thankfully

able to find space for all of them eventually. This year, Notre Dame guaranteed on-campus housing to the Gateway cohort.

Ryan wrote, “Fisher Undergraduate Residences are probably being offered because of an over-enrollment in the university as a whole.” She added, “I hope the future Gateways do not end up being randomly put in Fisher Graduate housing, which will separate them from the main undergraduate experience at ND for another year of college.”

Senior resident assistant Blake Perry said he only heard of the new housing option “via the *Observer*’s recent article and headline, which noted that Fischer Grad would be opening units for ‘students of all genders.’” He continued,

“From this wording, I inferred that the new Fischer Undergraduate Residences might attract residents who are uncomfortable with the University’s two-gender housing policy.”

Another sophomore told the *Rover*, “It seems to me that Fischer undergrad housing is a practical solution for Notre Dame to house transgender students. However, there is a balance that Notre Dame will have to find between compassionate care of all students while upholding Catholic social teaching ... I worry that Notre Dame might be using a short-term solution to fix a longer-term question.”

The aforementioned AR expressed a similar view: “We need to meet people where they are, but sequestering people does

not strike me as the answer. It seems that this would be a good place to stand firm in the truth of Catholic teaching, always with charity. I don’t think it’s charitable to basically corner people off, nor do I think the trans-crazed push of our time will be satisfied with 80 apartments on the corner of campus. It probably won’t be big enough, and people will soon come for the rest of campus housing.”

ResLife did not respond to any questions that the *Rover* posed regarding transgender students. Students will be notified if they have been selected to join this unprecedented, co-ed housing community by Thursday, March 2.



Image by Matt Cashore

*Madeline Murphy is a sophomore from Davenport, IA majoring in vocal performance and theology with a minor in constitutional studies. Though currently a resident of Lyons Hall, she finds the private bedrooms, bathrooms, and kitchens in UCF quite appealing. Please contact her at mmurph64@nd.edu with any questions or qualms.*

## Abortion Protest *continued from front*

greens, holding signs and chanting to convey the purpose of their protest. While some onlookers expressed their opposition to the protest through unfavorable gestures, demonstrators also rallied much support from passersby in the form of thumbs-up and friendly honks.

Despite the mixed responses, demonstrators affirmed their reasons for showing up to protest. Freshman Haley Garecht asserted that the best way for “young pro-life people to show that they care about what CVS and Walgreens are doing ... is to be physically present where and when it

matters,” and junior Kylie Gallegos voiced her concern that abortion is “bleeding over into public life in an easily accessible way without the necessary medical warnings.”

Against the uncertainty of Indiana’s abortion ban, local pharmacy chains are not currently providing medical abortions. However, PAAU maintains the importance of boycotting these chains, regardless of their locations. Since “money is fungible,” it asserts, “giving funds to CVS [or] Walgreens will be direct aid to an abortion business ... These powerful corporations need to feel the pressure of losing brand loyalty in pro-life parts of America.”

Though Notre Dame

students are often occupied with classes, homework, and other activities, Garcia urges pro-life students to consider participating in the work of the local pro-life community. “When a student comes to Notre Dame,” she says, “they don’t just become a part of the university. They also become a part of the wider South Bend community, and they have a huge opportunity to make a positive impact. With an abortion clinic and abortion referral facility in the South Bend area, the local pro-life movement needs all the help we can get.”

South Bend offers a variety of opportunities for students to engage in the work of the local pro-life movement. According to

Garcia, South Bend’s Sidewalk Advocates for Life team provides outreach at both Whole Woman’s Health and Planned Parenthood, “peacefully offering support to women in crisis.” For students interested in sidewalk counseling, Notre Dame Right to Life is hosting a training session in 161 Mendoza on February 25 at 9:30 a.m. Voices for Life also leads a door-to-door outreach program in South Bend, starting conversations about the “injustice of abortion” and sharing “local life-affirming resources,” and the Women’s Care Center, Hannah’s House, and Christ Child Society “provide concrete support to moms in need.”

In the coming months,

Notre Dame Right to Life plans to continue its state-level advocacy by attending nearby state Marches for Life and promoting on-campus pregnancy and parenting resources, like the Family Resource Center and Campus Ministry. The club also continues to support—financially, emotionally, and spiritually—the mother it adopted through the Let Them Live organization earlier this year. “Even with ... *Roe v. Wade* being overturned,” Right to Life’s website proclaims, “the necessary work to build a culture of life ... is not finished.” Regardless of the direction of its focus, the club’s “most important work” remains “chang-

ing hearts and minds” to “ultimately make abortion unthinkable.

*Mattie Lossing is a sophomore studying political science and theology. Her hobbies include making wraps while working her on-campus job at Crossings and arriving to her Liturgical Choir rehearsals with as little time to spare as possible. Contact her at mlossing@nd.edu.*



It behooves a watchdog to bark. Good, Rover.



## Women Religious at Notre Dame

KATHRYN BOWERS

Staff Writer

### Sisters share their experiences

Although few in number, religious sisters form an integral part of the Notre Dame family. The *Irish Rover* sat down with three sisters to learn about their experiences at the university.

Sister Ann Astell, who has taught in the theology department for over fifteen years, explained to the *Rover* that for women's consecrated life, there are three types of communities: orders, congregations, and secular institutes. Sr. Ann belongs to the Shoenstatt Sisters of Mary, which was one of the first secular institutes to exist in the Catholic Church. Sr. Ann described secular institutes as "a new form of life, aimed at Christian perfection, to be lived in the world. So it's designed for a secularized time."

Though secular institutes, unlike religious orders, do not require members to wear habits, the Shoenstatt Sisters do have a common dress, and some members of the community regularly wear it: "Our founders thought it was very important for our spiritual formation, and that somehow that

dress gave expression to our ideal to want to be like Mary," she said. Sister Ann wears the common dress when she returns to her provincial house in Wisconsin for Thanksgiving, Christmas, and an annual retreat over the summer.

In addition to teaching classes and studying medieval literature such as the writing of St. Bernard of Clairvaux, Sr. Ann complements her academic life with a life of prayer. Sr. Ann daily prays before the Eucharist and has a meditation and a spiritual reading for half an hour each; she attends Holy Mass (often the 8am in Stinson-Remick Hall). Moreover, she prays the morning and evening prayers that were written by the community's founder, Fr. Joseph Kentenich, when he was in a concentration camp in Germany. She describes these as "prison prayers."

Sr. Ann sees a connection between the vision of Blessed Basil Moreau—the founder of the Congregation of the Holy Cross—and Fr. Kentenich. Both share an emphasis on the family: Holy Cross is comprised of priests, brothers, and priests who are united by "the education of heart and mind." Meanwhile, the Shoenstatt movement is "a broad lay move-

ment and also pilgrims" along with six institutes, including one for married couples, which "share the same spirituality, share the love for the Blessed Mother and a common spiritual home in our shrine, which has now been multiplied all over the world."



Sister Mary Lynch, S.S.J., from "Be a Rector at Notre Dame"

"Fr. Sorin also wanted to make Notre Dame a pilgrimage place ... honoring our Lady of Lourdes," noted Sr. Ann. She describes Mary as "the great educator ... who makes choices in freedom when she says, 'be it done unto me.'"

Like Sr. Ann, Sr. Mary Lynch, S.S.J., has been at Notre Dame for many years. She served as rector of McGlinn Hall for 17 years, and, as of this aca-

ademic year, is a retired rector in residence in Pasquerilla West Hall. Sr. Lynch described her prayer routine on campus, stating: "I do my own private prayer, which is more of a contemplative style of prayer. And my best time for praying is in the morning."

Sr. Lynch, who joined the Sisters of Saint Jo-

seph after she graduated from high school, returns to her community's mother house in Philadelphia in the summer and over Christmas break. She told the *Rover* that she began teaching elementary school full-time after her first two years with the community, and she earned her bachelors and masters degrees part-time over the summers. She acquired her masters degree

in theology with a concentration in liturgical studies at Notre Dame. This experience, in addition to having relatives studying at Notre Dame, attracted her to come work at the university. She needed special permission to come to Notre Dame and live separately from her community. She shared that "one of the major things in our congregation is a focus on on relationships, and for me, your whole concept of Residential Life here at Notre Dame first that perfectly ... And that's really what drew me here—that sense that it was my role as a rector to help create community." She also emphasized the support that she obtained from assistant rectors and residential assistants.

Sr. Annie Killian, O.P., is in her second and final year as Public Humanities Postdoctoral Fellow at the Medieval Institute at Notre Dame. She is currently a temporarily professed Dominican Sister of Peace. She resides in a house along with two sisters that her congregation sent to be with her. She explained, "we're an intergenerational community...and a multicultural community as well." Her sisters are present for parts of her spiritual life: together, they pray Morning and Evening Prayer from the Divine Office. Sr. Kill-

lian also goes to Mass on campus and prays alone in the morning and evening.

Last semester, she served at Westville Prison as part of the Moreau College Initiative, where she tended the garden and taught a course entitled "Medieval Women's Writing." Sr. Killian described this work as "a kind of peace-making ... going to people who are marginalized and shut out from educational opportunity." She currently teaches a course entitled "Why the Middle Ages Matter" at John Adams High School in South Bend. Sr. Killian told the *Rover*: "As Dominican Sisters of Peace, our mission is to preach the peace of Christ, to build peace and be peace ... I think where that comes in for me is that teaching is about caring for my students as whole people."

*Kathryn Bowers is a sophomore from Dallas. She enjoyed learning about these sisters, and there were a lot of things that she did not have space to include in her article. If you want to learn more or just feel like chatting, contact her at kbowers2@nd.edu.*

## Holy Cross Priest Ordained Bishop

JOSHUA GILCHRIST

Executive Editor

### Colleague comments on Neary's pastoral gifts

Patrick Neary, C.S.C. of LaPorte, Indiana, was ordained bishop of the Diocese of St. Cloud, Minnesota in a Mass on February 14, 2023.

Bp. Neary was an undergraduate seminarian at Notre Dame's Old College, graduating with a B.A. in history in 1985, before going on to complete the course of study at the Holy Cross Novitiate and receiving a Master of Divinity from the Jesuit School of Theology in Berkeley, California. He was ordained and went on to serve as associate pastor of St. John Vianney Parish in Goodyear, Arizona; director of Campus Ministry at Notre Dame; director of Moreau Seminary; rector of the McCauley House of Formation in Nairobi, Kenya; and, most recently, pastor at Holy Redeemer Church in Portland, Oregon.

Father John Jenkins, C.S.C. expressed his support when Father Neary's appointment was announced in December 2022: "The University of Notre Dame joins with the Congregation of Holy Cross in celebrating with the family and friends of Rev. Patrick M. Neary, C.S.C., his appointment by Pope Francis as the new bishop of the Diocese of St. Cloud, Minnesota."

Neary was raised in nearby LaPorte, Indiana, just one town over from Father Bob Dowd, C.S.C., religious superior of Holy Cross at Notre Dame. Fr. Dowd shared in an interview with the *Rover* that he worked with Fr. Neary extensively both at Moreau Seminary, in Campus Ministry at Notre Dame, and at the Holy Cross community in Nairobi.

When asked about the personal qualities that might inform Neary's service to the Church as a bishop, Father Dowd said that "Father Pat has a great listening heart; he's a great storyteller, and he's got a fabulous sense of humor. But I think what stands out most to me is just his

pastoral presence ... He's a very good preacher, but I think he preaches most strongly with his life."

Dowd continued, telling of Neary's impact specifically at Notre Dame in the early 1990s: "He had a special responsibility for pastoral care of our Latino students ... It was hard



Image by Holy Cross Vocations

for many of them to feel at home here ... But he was a really good listener for many of them and helped them organize events that helped celebrate their culture and helped them to really feel a part of this university ... I think that, in many ways, the strides

that Notre Dame has made with regard to the Latino community date back to the time of Father Pat."

Ultimately, Father Dowd observed, "It's clear to me that they really loved him. And I think that's because they could tell that he really loved them."

Father Dowd concluded, "There's the saying at-

ther Pat did not aspire to be a bishop. But I think he is embracing the role because he cares deeply about the church and cares deeply about the people of God. I think he'll be a fabulous shepherd and pastor for the people of the Diocese of St. Cloud."

Bishop Neary is now one of a handful of Holy Cross bishops across the world, including several in India and Pakistan. Holy Cross's international reach, and Bishop Neary's ministry to diverse groups of people through his life in Holy Cross, Father Dowd contended, will prepare him uniquely to serve the Diocese of St. Cloud.

Dowd added that not only the variety of experiences, but also the unique emphasis on community which Holy Cross boasts will have prepared Bishop Neary for his new position of ministry: "We in Holy Cross have a strong sense of community, priests and brothers together. We tend to enjoy each other's company. We do our best to encourage and support one another and challenge one another when necessary, and I think that will serve him well. I think he'll be

a good community builder in the Diocese of St. Cloud among his priests and among the lay people."

Before his ordination as a bishop, Neary wrote a letter to the faithful of the diocese of St. Cloud with an exhortation to continue the work of the Spirit there: "What will guide me most as the 10th bishop of St. Cloud will simply be the prophetic motto of the diocese: 'Heart of Mercy. Voice of Hope. Hands of Justice.' May God grant me the grace to embrace it and to be faithful to it!"

For information on the work that Bishop Neary is doing in his diocese in education, implementation of the Eucharistic Revival, and more, visit his page on the website of the diocese of St. Cloud.

*Joshua Gilchrist is a senior with majors in the Program of Liberal Studies and theology. He still doesn't really know what his thesis is about, but he's looking forward to finishing it by 4pm on March 6. Don't ask him what it's about until then. For other inquiries, you can reach him via email at jgilchri@nd.edu.*



## Spiritual Roots of Notre Dame's Grotto

DANIEL MARTIN  
Staff Writer

### The significance and origins of Notre Dame's devotion to the Immaculate Conception

For 126 years, Notre Dame's Grotto of Our Lady of Lourdes has been a prominent place of prayer for students, countless football fans, campus visitors, and pilgrims.

The Grotto is a one-seventh-scale replica of the grotto in Lourdes, France where the Virgin Mary appeared eighteen times to peasant girl Bernadette Soubirous, culminating in Mary's declaration "I am the Immaculate Conception" between February 11 and July 16, 1896. Visitors to Notre Dame's Grotto light hundreds of thousands of candles every year, asking for the intercession of Our Lady.

Though modeled after a European pilgrimage site, the Grotto on campus has taken on a devotional life of its own. When asked

about the significance of the Grotto for the student body, sophomore Brian Buttner explained, "the Grotto is the true heart of this campus. It is the heart of our Mother that holds us close, always interceding for us; keeping vigil even as we go back to our full schedules. For students, the Grotto has been, and will continue to be a focal point of peace and spiritual renewal."

Loyal 6:45 pm Rosary attendee Br. Patrick Lynch, C.S.C. told the *Rover*, "for various reasons, many people cannot travel to Lourdes. To have this sacred place here on the campus of Notre Dame is a wonderful blessing. As a Holy Cross brother, the Grotto has a very significant spiritual meaning for me. I have never been to Lourdes, but I believe that our Blessed Mother is present here in a special way at this sacred place. Fr. Sorin would be very pleased to see how many individuals come here to pray and to honor Mary our mother." Br. Lynch concluded: "It's difficult to imagine the Notre Dame

campus without the Grotto of our Lady of Lourdes."

Fr. Brian Ching, C.S.C., Rector of the Basilica of the Sacred Heart, echoed Br. Lynch's sentiment: "The Grotto is a reminder of our love and devotion to the Blessed Mother and of our French roots. Bless-

Sorin and those first Holy Cross religious who came to the United States."

In 1896 Fr. William Corby built the Grotto as we know it today, but the original impetus for the site was Fr. Sorin's devotion to the Immaculate Conception. When asked about the origins of Notre Dame's devotion to this

tion of the Virgin Mary in Lourdes, France. He [Fr. Sorin] created this very American university but was still a French patriot, he loved French culture and French Catholicism. Very early on he made a commitment to bring the devotion to the Immaculate Conception to Notre Dame. The golden statue on the dome is the Immaculate Conception specifically."

While the devotional life of the University was strongly shaped by Fr. Sorin, many believe the Grotto to be the result of a prayer Fr. Corby offered to keep the Holy Cross Sisters at Notre Dame following squabbling with Rome over their status on campus. Nagy added: "I think there's a misimpression that Sorin built the Grotto, but Corby is really the one who is responsible for it. The Grotto as we know it today appears to be the fruit of a prayer that Fr. Corby made at Lourdes. It was in April 1895 after his prayer petition at Lourdes, he heard from Rome that the sisters could continue to live and work at the university. This would appear to

be the prayer answered. A year later almost to the day, Fr. Thomas Carroll comes forward with the money, about \$2,000, to cover the full construction of a new campus grotto. By May they were clearing the site, it was finished and dedicated on the Feast of Our Lady of Snows August 5th 1896." This date was the same day Sorin departed from France for the New World in 1841—55 years later to the day.

Among the fieldstone boulders sourced from local farms, a small stone on the right hand side of the Grotto was taken from the original site in Lourdes, France. A daily Rosary devotion is offered at 6:45 pm and 11:00 pm.

*Daniel Martin is a sophomore from Skippack, Pennsylvania in the Program of Liberal Studies. For questions related to the Grotto email dmarti29@nd.edu, though as a son of the Philadelphia area, more likely than not he will be correcting erroneous pronunciations of the word "water" and not checking his email.*



Oldest picture of the Grotto, 1896

ed Basil Moreau designated Our Lady of Sorrows as our special patroness, so devotion to the Blessed Mother is a strong part of our spiritual heritage. The Grotto gives that devotion a historical rootedness, and is a concrete sign of the devotion of Fr.

title of Our Lady, John Nagy, managing editor of *Notre Dame Magazine* said "Pope Pius IX had promulgated the doctrine of the Immaculate Conception in 1854, giving official Church sanction to this devotion. Four years later we have the appar-

## COVID Policy Evaluation

*continued from front*

data suggests a 99.8% overall survivability rate for the virus. With that knowledge, he asked the audience to decide whether they would have preferred to take their chances with COVID or enter a lockdown if they could go back to the start of the pandemic. While a majority expressed that they were willing to accept the risk, a sizable minority raised their hands in support of lockdown measures.

"That means there's a lot of difference in how we manage risk in the population at large. And that's the central problem of public health during the pandemic: we've had one view of risk—devoid of nuance—during the lockdown," said Bhattacharya. Embracing that certain segments of the population have greater risk factors and risk aversion than others, he proposed that a more effective health policy approach would focus on those who needed protection most.

He recounted conducting a seroprevalence survey, a type of blood sample that shows how much of a population has developed antibodies to a pathogen, during the initial phase of the outbreak in California. The data that Bhattacharya and his team col-

lected revealed that the virus had a mortality rate far below the figure that was promoted by the federal government at the time. Another key finding which informed his perspective on COVID policy was the discovery that

In October 2020, Bhattacharya co-authored the Great Barrington Declaration to advocate for focused protections aimed at minimizing both COVID deaths and collateral lockdown damages, as an alternative to lockdowns or

ing the insult with pride.

Overcoming the virus, Bhattacharya emphasized, requires that individuals choose to resume their normal lives. "The end of the pandemic is a political decision. No matter what fringe epidemiologists like

applause in the theater.

While some vulnerable populations may still benefit from the injections, he commented that "there's just no purpose" to mandating COVID vaccination at scale, especially among young

downs, the collateral damage that Dr. Bhattacharya walked the audience through was simultaneously thought-provoking and horrifying."

Reflecting on the university's bivalent booster requirement, she explained, "I find it concerning that the university is insistent on vaccinating an age cohort that is, as Dr. Bhattacharya illustrated with data, hardly affected by the virus. As someone who did take the first vaccine dose in good faith, I wish I had known the data that Dr. Bhattacharya walked us through."

Students at Notre Dame have until March 1st to receive the bivalent booster vaccination or to have their exemption approved. If they are not compliant by this time, they will be penalized by having their academic registration put on hold.



Authors of the Great Barrington Declaration (Dr. Jay Bhattacharya right): Image by Taled Brown

school-aged children were highly unlikely to spread the virus to their teachers.

"Kids were not super-spreaders," argued Bhattacharya: "Schoolteachers were less than half as likely to get COVID with normal social distancing than the average of other workers in the population." He identified Sweden, where schools remained open for in-person instruction, as having developed far more effective strategies than those implemented here in the United States.

a "let-it-rip" strategy. He explained that the declaration's popularity led to an email exchange between the former director of the National Institutes of Health, Francis Collins, and Anthony Fauci in which Collins labeled Bhattacharya a "fringe epidemiologist." Dr. Bhattacharya then produced a business card with his name, contact information, and Collins's pejorative label and showed it to the audience, seemingly bear-

me tell you, it's not about getting rid of COVID from the population. COVID's here to stay forever."

During the question and answer period, junior Merlot Fogarty asked Bhattacharya whether there was any benefit to the university's recently-implemented bivalent booster requirement for students. He responded by saying, "I don't think there's almost any benefit for the vast majority of people your age," a remark which elicited significant

and healthy people. Bhattacharya concluded his remarks by saying that "public health has to restore its credibility, and that starts with admitting error."

Junior Madelyn Stout said she found the lecture "quite necessary in formulating a calm, constructive dialogue about the pandemic lockdowns and engaging with various viewpoints when it comes to the necessity of such a response. While I had some idea of the consequences of the lock-

*PJ Butler is a junior from St. Louis, Missouri majoring in political science and theology and minoring in constitutional studies. If you are unable to find him in the gym when he's training for hypertrophy, you can reach him at pbutler3@nd.edu.*



## Conference Explores Natural Law and the American Order

DANIEL MARTIN  
Staff Writer

Academics and students gather to evaluate the American project from the perspective of natural law

The Intercollegiate Studies Institute hosted a conference on Notre Dame's campus entitled "Natural Law and the American Order" aimed at understanding the compatibility of the American project and the natural law tradition. The conference took place from February 11th-12th, primarily in McKenna Hall. Attendees included students and academics from the University of Notre Dame, Hillsdale College, Louisiana State University, and the University of Dallas. Speakers included a slate of prominent political theorists who led several panel discussions and seminars. The conference was organized by Notre Dame sophomore Luke Dardis.

According to the mission statement of the conference, it sought "to provide students with an overview of American political philosophy and allow them to deepen this understanding through seminars with top scholars." In an interview with the *Rover*, Dardis outlined his vision for what participants would gain from attending, saying, "I wanted them to take away a brief but concise understanding of natural law from the experts, and contextualize it in the American project through Tocqueville and the Federalists. [The founders] don't necessarily quote Thomas [Aquinas], but their principles are sufficiently similar that one can form a regime which conforms to the natural law without going the Catholic confessional state route."

The conference—commonly referred to as "DardisCon"—invited participants to consider the American founding in light of "the relationship between natural law and common law, the context of this relation-

ship in the American project, and the methodology to address crises within this project." To address these topics, the conference brought in speakers such as Paul Ray, Philip Munoz, Sherif Girgis, Gabrielle Girgis, Jim Stoner,

and the methodology to address crises within this project. Dardis told the *Rover* that Ray was his inspiration for the conference. According to Dardis, Ray had expressed that he didn't un-



Image by Catholic News Agency

Daniel Burns, Adam Carrington, and Khalil Habib.

The weekend began with a lecture by Thomas A. Roe Institute for Economic Studies Director Paul Ray, entitled "In Defense of American Locality: The Necessary Future of the Administrative State." Ray evaluated the historic expansion of the administra-

tion of the American project with the idea that natural law can bring forth multiple regime determinations.

A Saturday morning panel discussion by Professors James Stoner and Sherif Girgis focused on the relationship between natural law and common

law. They explored such questions as: "To what extent is the natural law discernible through pure reason? To what extent can common law in itself remain sufficient justification for law, or must it always reference first principles?" Professors Khalil Habib and Adam Carrington followed, speaking on the philosophical roots of the founding. Habib and Carrington were primarily interested in the continuity between the American project and the European political tradition, as well as the prominence of natural law in these two systems.

The afternoon opened with a panel discussion featuring Professors Gabrielle Girgis and Daniel Burns who spoke on critical threats to the American system and its ability to withstand them. Prof. Burns from the University of Dallas considered the growing threat of secularization in light of Pope Benedict XVI's call to reject a secularized state, while retaining protections against inordinate involvement of religious structures in governance.

Later participants had the opportunity to participate in smaller seminar discussions with presenters from the various panels. Seminars gave attendees the ability to ask questions pertaining to the professors' presentation or consider broader questions of political theory beyond specified panel topics.

The ISI Conference on Natural Law and the American Order concluded with a four-person panel addressing the broad questions the weekend sought to answer: "To what extent was and is the natural law part of the American order? Ought we aim to return to a natural law basis for our politics and, if so, what might this look like?" and "What is the relationship between natural rights and natural law?"

*Daniel Martin is a sophomore from Skippack, Pennsylvania in the Program of Liberal Studies. When not writing for the Rover, he philosophizes over why the existence of GrubHub robots opposes the natural law. Email dmarti29@nd.edu for questions related to this article.*

## A Qualified Defense of Notre Dame's Pursuit of Prestige

LUKE THOMPSON *opinion*  
Politics Editor

Why Notre Dame cannot ignore the instrumental goodness of her secular reputation

In contemporary debates surrounding Notre Dame's Catholic mission, one often hears laments that Notre Dame sacrifices too much in the name of her prized prestige. The reality of Notre Dame's failures and the general perception of prestige together make the University's secular reputation an easy target for those who rightly see that Our Lady's University often does not have her priorities straight.

But there is another perspective on prestige worth considering that focuses upon its immense instrumental goodness as a means of bringing bright, talented minds with the potential to be formed to our campus. This goodness of prestige cannot be ignored, because without it, Notre Dame could not attract elite students who lack prior formation in the faith, abandoning them to secular universities.

Of course, this is not as simple as assigning prestige a high value. If there were not a real conflict between a university's rep-

utation and the pursuit of a Catholic university's mission, the aforementioned critiques of Notre Dame's abandonment of her Catholic mission in favor of prestige would not be nearly as compelling and necessary as they truly are. The standards by which Notre Dame's reputation is judged by outside institutions often include criteria that run directly counter to Notre Dame's attempts to live out her Catholic calling.

The outgrowths of these criteria's influence on Notre Dame's prestige can be seen in many of the deviations from Notre Dame's Catholic mission upon which the *Rover* and others consistently report. As Notre Dame allows fear of harm to her reputation outweigh the zeal for her mission in many of the University's policy decisions, it is easy to see why some who rightly care about her Catholic identity desire to eschew the pursuit of prestige altogether to avoid compromising her true mission.

But the benefits of prestige are too great to entirely shun the consideration of reputation. Prospective students, as a whole, care a lot about prestige, even in its most superficial sense. In a recent study, about two-thirds of college students admitted to caring about the ranking of the

school in the college admissions process. Moreover, 85% of students with high SAT scores admitted to considering a university's ranking in deciding what college to attend.

The reality that prospective students—particularly high-achieving prospective students—care about prestige means that the group of students who consider attending a given university depend in large part on something as ridiculous as a university's ranking. Therefore, Notre Dame's top-twenty ranking lets her compete for a different set of students than several other Catholic universities against which Notre Dame is routinely compared unfavorably in terms of Catholic identity.

This different reach Notre Dame has because of her ranking—however meaningless it actually is in terms of revealing quality of education—means that the set of students who in general consider Notre Dame are the same high-achieving students who consider the most prestigious secular universities.

Why is this a good thing? First, it is a perfectly reasonable assumption that these students who performed very well in certain predictive measures in high school are the sort of sharp and inquisitive minds that are necessary for a univer-

sity's truth-seeking goals.

Secondly and more importantly, the university is not merely a place where people come to begin life based on the priorities they have already formed in their adolescence and high school. It is a place where moral education continues, meaning that one's priorities in life keep on being molded once one comes to college. A university is not the beginning of independent life, like many conceive of it, but a place where young people continue to be habituated towards what is good. Because of her Catholic character, Notre Dame is unique among the schools with elite reputations in offering plentiful and accessible opportunities for a student to immerse himself in authentic Catholic formation.

If Notre Dame were no longer elite, then students who are looking to attend an elite university would not have any opportunity to attend a school that will give them a good chance of encountering the formation which their hearts need. Of course, one could criticize elite students' desire for prestige. This critique is correct in that students ought to care more about how a school will form them than how it is regarded when choosing a school. But by and large, they do not. The re-

ality of living in a world that is often hostile to the Faith is that the number of students who have the right priorities in choosing which college to attend is negligible when considered as part of the whole.

Thus, if the misguided, high-performing children of America are to have any chance of receiving a proper formation at college, then there must be an authentically Catholic mission. As of now, Notre Dame is the only such option. If Our Lady's University were to completely abandon the maintenance of her secular prestige, then there would be no such option, consigning a great number of bright students (including many Catholics) to attending a different elite university where they will have very little chance at all of encountering the necessary conditions for flourishing.

Thus, Notre Dame must tend its reputation, even among the prestige-mediating institutions that stand opposed to her Catholic mission. But of course, this regard for her secular standing can never justify the slightest deviation from her mission as a Catholic university.

In this way, Notre Dame walks on a tight-rope between secular prestige and Catholic identity—it should not abandon either. Keeping balance in

such a situation is difficult, and falls are inevitable. Because Notre Dame's first mission is to do the work of a Catholic institution, sacrificing the goodness of prestige will always be preferable to any compromising of Notre Dame's Catholic identity.

But one should not, because of this, pretend that Notre Dame's prestige does not serve a great role. There cannot be any degree of laxity in holding Notre Dame to her Catholic mission. But in situations where Notre Dame is clearly acting to preserve its prestige in a way that does not clearly contradict its mission as a Catholic university, it is worth remembering what good Notre Dame's reputation does in forming students who otherwise would be left with a much less certain path to moral development at a secular university.

*Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. He is enjoying the balmy South Bend winter as opposed to the frigid temperatures and mountains of snow back home in Arizona (61.4 inches in January alone). Reach out with any questions or comments at lthomps7@nd.edu.*



## St. Brigid's Day in Ireland

WILLIAM HUNTER  
Staff Writer

### A study abroad student's report on the celebration of the saint

This year, the Republic of Ireland instituted a new public holiday to celebrate the feast of St. Brigid of Kildare. This makes St. Brigid's Day the third Irish public holiday set on a saint's feast day, the others being the feasts of Saints Patrick and Stephen. While this year is the first time the holiday will give the Irish public a day off work, the feast has been celebrated for centuries as both the feast of a patron saint of Ireland and in recognition of the instrumental role St. Brigid played in growing the Catholic Church in Ireland.

Because of the major cultural role St. Brigid has played in Irish history, along with the fact that the first accounts of her life were written centuries after her death, there are many theories that some of the acts and miracles associated with the saint are actually inculturated myths of Irish goddesses. When asked about this, Declan Kiberd, authority on Irish literature, emeritus professor of English,

and instructor at Notre Dame's Dublin Global Gateway, explained the historical and cultural relevance of the trend: "There has always been an attempt to tame and recruit the energy of pagan imagery [in Ireland]." Kiberd continued, "Christianity has developed the pagan imagery of Ireland."

St. Brigid herself, Kiberd explained, could have very well been used to inculturate devotion to Irish goddesses. According to Kiberd, devotion to St. Brigid highlights the unique elements of Irish spirituality, which emphasizes "devotions to local saints and holy wells." Irish Catholicism also emphasizes the spiritual significance of the cultural history of the nation. Kiberd offered the example of Irish mythological hero, Cú Chulainn, being portrayed as a Christ-figure in art pieces as an example. St. Brigid's treatment as a pseudo-goddess in the lore that surrounds her may have much to do with the fact that she was, indeed, a real-life Irish folk hero. Kiberd highlights this, explaining, "Brigid was a native, born and bred" in contrast to Ireland's more internationally famous patron, St. Patrick, who was an "incomer" as a missionary bishop from modern-day Wales.

St. Brigid played an instrumental role in forming an image of Irish Catholic women. Kiberd suggests that this was a major motivating factor for the Irish government in choosing to make her feast a public holiday. He explained that women's roles in Ireland were comparatively more pronounced than in some other parts of Christendom; St. Brigid herself is credited with founding a monastery for both men and women and co-running the community with



Image by Andreas F. Borchert

a bishop whom she recruited to come and minister to nuns and monks alike. In fact, abbesses in that time were seen as having a jurisdiction similar to bishops, with many female authority figures from that period, St. Brigid included, seen depicted in religious art and iconography with croziers akin to that of a bishop.

However, there seems to be a shift in public focus on the figure of St. Brigid in the last few years. In

an interview with the *Irish Rover*, Dr. Fáinche Ryan, Assistant Professor of Systematic Theology at Trinity College Dublin, explains, "The contemporary narrative emphasizes the goddess over the saint, although the saint tradition came first ... [This] reflects a society that seems to be over secularized. An opportunity to do great good for women in Ireland in recalling the story of a strong leader woman is being colonized by a vision of a goddess, a fiction. Sadly many

women are promoting this, too, so losing out on a wonderful opportunity."

The doubt and confusion over St. Brigid's historicity, paired with the mythological attribute she has inherited from absorbing a devotional mythos to pre-Christian Irish goddesses, has led to St. Brigid's image being co-opted for a political agenda. During the 2018 abortion referendum, a dramatic and possibly intentional misreading of a story

wherein the saint intercedes for a nun who has broken her vows of chastity, prevents her from conceiving a child, and allows her to reform and return to the convent, was used to push for Catholics to vote to overturn the nation's abortion restrictions. Feminist interest group "Herstory," uses this misrepresentation to promote St. Brigid as "our first abortionist." Herstory also claims that a story about St. Brigid sharing her bed with a woman indicates that she was a lesbian who broke her own vows of chastity. This reading of "Cogitosus' life of the Virgin Brigid" is problematic for an innumerable number of reasons, and it highlights the present agenda when it comes to St. Brigid's Day, especially since Herstory identifies itself as a leading voice which advocated for the feast to become a public holiday.

Dr. Ryan, speaking about the contemporary image of St. Brigid, explained, "It reflects the very strong and popular rejection of Christianity, in particular Catholicism, and all associated with it today. An authentic recovery would be wonderful." Ryan posited that such a recovery would lead to important questions within modern Catholicism, especially regarding "our understanding of women in leadership." Invok-

ing images such as that of St. Brigid working alongside her bishop to lead both male and female religious, Ryan envisions her as a "model of decisive and courageous leadership; of an equality of women and men in church life."

The present treatment of St. Brigid highlights the importance of approaching these questions from an authentically Catholic perspective and understanding. There is, certainly, the precedent for female authority figures in the Church, but when those highlighting these women allow for such a "colonizing" degree of secularism to characterize their position, the significance of those such as St. Brigid is lost and their legacy mutilated. Such a legacy holds the potential to be transformative and grace-giving, and so it must be recovered authentically and appreciated faithfully.

*William Hunter is a Junior theology and philosophy joint major currently studying abroad at Trinity College Dublin. When not perusing the fine selection of pubs offered in the land of saints and scholars, he can be contacted at whunter2@nd.edu*

## Hamlet

### continued from front

both a projection of the female Hamlet's lack of moral clarity onto other characters and an indictment of her own indecisiveness."

In an interview with the *Rover* Stephen M. Fallon, John J. Cavanaugh Professor of the Humanities, noted that there is historical precedent for Hamlet and Ophelia to be played by actors of the opposite gender. However, he added that, even against the backdrop of an assertive female character like Gertrude, to change Hamlet into a female character "[makes] an implicit claim about the agency of women in a world where otherwise the agency of women seems to be so restricted." On the thematic difficulties introduced by Hamlet's portrayal as a woman, Professor Fallon, who has taught courses on Shakespeare for almost 40 years, also remarked that "in the world of tragedy men drive the action, in the world of comedy women often drive the action for Shakespeare."

The ensuing lesbian rela-

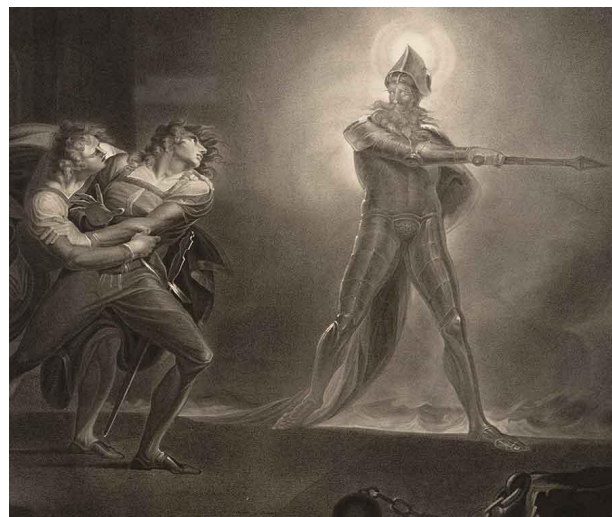
tionship caused by Hamlet's portrayal as a woman was also met with contention for what some viewed as an agenda-driven display of physicality. Notably this portrayal stands in contrast to the ambiguous physical relationship between male Hamlet and Ophelia written in Shakespeare's telling.

Sophomore Ellie Knapp said of the relationship, "The addition of a lesbian Hamlet arc was not only a huge divergence from the themes and structure of the play, but it also felt very forced. No one in the audience should know how intimate Hamlet and Ophelia have been; nor should physical elements of their relationship be depicted on stage, like the kiss shared by the Hamlet/Ophelia actresses. It deprives the play of its purposeful, artistic ambiguity. But in order to prove to the audience that the female pair were romantically involved, it was chosen to make a show of physical affection."

Randazzo offered an explanation for the troupe's choice to make the Hamlet/Ophelia relationship a

homosexual pairing to the *Observer*, stating, "Hamlet and Ophelia's relationship is just as hauntingly beautiful with two women as it is otherwise [for example]."

When asked about the limits of artistic interpretation, Professor Fallon stated, "If it's a matter of taking what is purporting



"Hamlet and the ghost of Hamlet's father" by John and Josiah Boydell

to be Shakespeare's play and making such significant changes, theory driven changes, even given the multiplicity and possibility of interpretation of a play, that would distort any possible plausible interpretation of the play, that's one thing, and I think that could be problematic."

Last spring Notre Dame's Film, Television, and Theater Department made a similar change by depicting the musical *CYRANO*'s lead character as a woman in romantic pursuit of the female character Roxanne. In less than a year, two separate campus productions have

changed leading male roles into female characters and turned their romantic pursuits into homosexual relationships. NSR is again changing the gender of a romantic lead in its upcoming production of *Much Ado About Nothing*.

Posters for *Much Ado About Nothing*, which

were hung in academic buildings around campus, were designed by Randazzo, who is also the NSR's marketing director. Randazzo told the *Irish Rover* via email, "I made four different posters with pictures with people in love."

Randazzo continued, "Something so wonderful about modern and inclusive Shakespeare is that the plays are always the same, but the people are always different and bring their own new beautiful element to each and every show!"

One freshman reacted to the posters, saying, "At a Catholic university we should be expected to be in line with the precepts of the Catechism of the Catholic Church. The Catechism condemns homosexual acts, but it calls us to love our brothers and sisters. However, that does not mean we should be supporting [sinful] actions."

The *Rover* reached out to the Student Activities Office staffer who personally approved the posters, and though initially accepting an interview request, he responded, "I am gathering the data I need to respond" when asked more specif-

ic questions about the criteria used to determine which requests for posters are approved or denied.

*Daniel Martin is a sophomore from Skippack, Pennsylvania in the Program of Liberal Studies. Email dmarti29@nd.edu with questions pertaining to this article. However, please note that emails not written in iambic pentameter will be automatically sorted into his junk mail.*

*Elizabeth Hale is a sophomore from Northville, MI. After the failure of not being cast as Beatrice in a high school play and her hopes of performing at the Globe Theater dashed accordingly, she decided to study Political Science. To hear her 6 lines from Much Ado, email her at ehale@nd.edu.*



## Trojan Warming Drawers

JACK MCENERY  
Staff Writer

### Don't trust robots bearing Grubhub

Autonomous machines roll slowly over the cracked pavement under a cold, gray, sunless sky. The few people who dare brave the lifeless winter landscape skitter away whenever a robot approaches. The heartless hunks of 3-D-printed carbon and steel inspire fear and revulsion wherever they go.

If your mind flashed back to watching the first *Terminator* movie with your parents in a vain attempt to refute their endless nostalgic paeans to the glory of 1980's cinema (stop-motion plastic models against a painted tarp simply cannot pierce the cynical ennui of a spoiled Gen Z technochild—sorry, Dad) you would be on the right track. But today, I describe something much closer to home and decidedly 2020s. I come, dear reader, not to warn you of a future apocalypse, but solemnly to announce the one which has already arrived. I am speaking, of course, of the Great Grubpocalypse of 2023.

At the time of this writing, the shock troops known as “Grubhub

Starships” have secured tenuous control over the southeastern region of campus, and established a beachhead on the sidewalk surrounding DeBartolo Hall. It cannot be a coincidence that these motorized monsters have created a forward-operating base around the build-

but instead receive soggy Taco Bell out of a glorified warming drawer. South Quad—that attractively lit, peaceful stretch of grass formerly compared to such idyllic settings as Narnia or the set of literally any Hallmark Christmas movie—is now little better than a warehouse

soon have to reckon with the mechanical miscreants showing up to their doors with mediocre food.

Robot apologists will haughtily assert that these newest “members” of our campus community are just trying to provide a helpful service by delivering food. Their point is not wrong, but it is profoundly misleading. *Of course*

etals police-state, spying through walls to apprehend dallying guests the first femtosecond after 2:00 am. Or perhaps they represent an escalation in the administration's ongoing war against electric scooters: the stocky, self-righting robots could easily clothesline 3 or 4 speeding scooters in a day and suffer minimal

on the cumbersome little crawlers, the University can engineer a perpetually sore-footed student body, thus cratering the demand for dances campus-wide. Sources (the author) tremble at the thought of such podiatric predation.

The threat posed by these hexacyclic horrors cannot be overstated. However, if there is one glimmer of hope to save us from whatever dastardly purpose the robots are here for, it is the South Bend winter. There is no way those batteries can handle -20 degree temperatures, and these diminutive denizens of Silicon Valley have yet to experience Notre Dame's prodigious winter precipitation. Sources can't wait to see the futuristic failures drive themselves under a snowbank.



Image by Notre Dame News

ing which, given the quality of its water supply, is least hospitable to biological life. This is alarming evidence of the advanced tactical AI running in each of these machines.

The robots are not content to rest in the territory they control. At every hour of the day and night, scouts set out on roving patrols to harvest more resources (flex-points) from unsuspecting students, who expect a good meal in return for their money and lost Vitamin D exposure

clearing floor, ever-abuzz with blinking orange lights and faux-cheerful recorded voices sounding off their platitudes to “have a nice day!”

We already see how quickly the machines can expand their range of travel. Johnson Family Hall, preserved for a time from the six-wheeled scourges like a small Eden in a vast dystopian desert, was added to their strategic map after only a couple of days. At the current rate, even off-campus seniors will

the robots will begin their pernicious infiltration by trying to ingratiate themselves with the campus community. Let us stand firm and remember our sage ancestors of the Classical Age. Do not trust the robots bearing Grubhub!

Sources (the author) can only speculate as to what sinister purpose these dreadful droids are ultimately here to fulfill. Their infrared sensors and internal atomic clocks make them the ideal technology to institute a pari-

damage. For that matter, nobody has seen them drive at their top speed. Could they be designed to chase down and top-ple any scooters in sight?

The final and most fearful possibility is this: the university, facing an acute shortage of dance venues for years, has decided to go full Reverend Shaw Moore and get rid of dances altogether. How will the robots do this, you ask? If enough students are constantly side-stepping, tripping over, and stubbing toes

*Jack McEnery is a Junior Program of Liberal Studies major with digital marketing and theology minors living in Alumni Hall. He can usually be found reading in the PLS lounge while consuming copious quantities of caffeine, and is quite comfortable collecting questions, concerns, or chocolate chip cookies from anyone. You can email him at cmcenery@nd.edu (especially if you have chocolate chip cookies).*

## Cycles in Elegy

JAMES WHITAKER  
Humor Editor

### All tragedy can be poetic

*[Below is the transcription of a tear-stained letter found taped to a printer in O'Shaughnessy Hall.]*

O you, cruel Mistress, who leads me along As sirens call cunningly sailors with song; Unmanly dependence on thee do I bear, For knowing each day that each day you'll be there.

You toy with me, coyly pretending you'll work, Till freezing and wheezing you shudder and jerk. Your youthful glow fades, betraying your age; You send up your spirit and leave me enraged.

Then I disavow you; the cycle is broken. “We shall not reunite” (I have more than once spoken).

I know your true self now with no more illusions, You vile sick sadist who preys on delusion.

With bachelor's vigor I proudly depart, For only the lonely can safeguard the heart. Now vimly and virile without you I'll stand; I won't print my essays but write them by hand.

The fog clears without you and sudd'nly I see: This drinking-song rhythm is far below me. Repenting from immature meter I find New couplets of elegy sing in my mind.

Lone can I see how bright yon horizons glow with such increase Loos'd from the chains of your love, free to live far from your door. *Odi et amo. Quare id faciam fortasse requiris Nescio, sed fieri sentio et excrucior.*

Lightly I float with a song now unburden'd; here do I rest, this *Locus amoenus* indeed. Peace in O'Shaughnessy Hall.

Wand'ring my eyes fall upon thee, my heart and my spirit arrested. *Loce deformis es hic!* Heavy the prideful do fall. I find myself in stunn'd

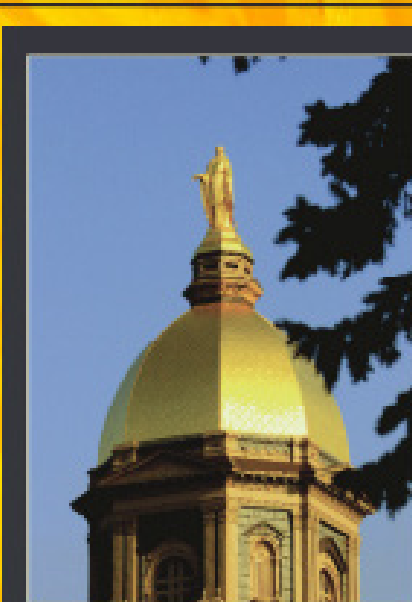
pentameter; With halting steps I limp iambic'ly To-ward the printer. Former *amateurs* Relapse into dependence cyclic'ly.

“An old man, broken with the storms of school Is come to lay his weary bones with thee;” Relying on his mistress once named cruel, Relieved to print his essays (for a fee).

Regaining old habits and amphibrach feet, We join in reunion, portentously sweet. The cycle continues; a circle of hell As Dante proclaimeth and demons know well.

—T.H.

*[Editor's note: the poem was printed, but the ink was splotchy and streaked.] James Whitaker is a graduate student in the Theology department. If you have not seen him around recently, it is because he has spent three weeks undercover, convincing the local geese that he is one of their flock. Accordingly, he cannot check any emails sent to jwhitak5@nd.edu.*



*O Blessed Virgin Mary,  
Our Lady of Life,  
O mother of all life  
born and unborn,  
I beseech thee to intercede  
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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# CATHOLICISM & CONSTITUTIONALISM

## AN AMERICAN PERSPECTIVE

**James R. Stoner, Louisiana State University**

James R. Stoner, Jr. is the Hermann Moyse, Jr. Professor and Director of the Eric Voegelin Institute in the Department of Political Science at Louisiana State University, where he has taught since 1988. He is the author of *Common-Law Liberty* (Kansas, 2003) and *Common Law and Liberal Theory* (Kansas, 1992), and co-editor of five books, most recently *The Political Thought of the Civil War* (Kansas, 2018) with Alan Levine and Thomas Merrill, and *Free Speech and Intellectual Diversity in Higher Education* (Lexington Books, forthcoming) with Paul O. Carrese and Carol McNamara. He was twice a visiting fellow in the James Madison Program at Princeton University (2002-03, 2013-14), the second time as Garwood Professor. He earned his Ph.D. from Harvard University.



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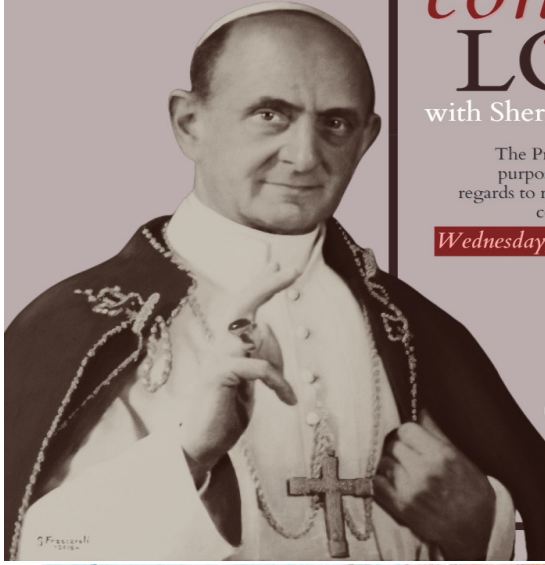
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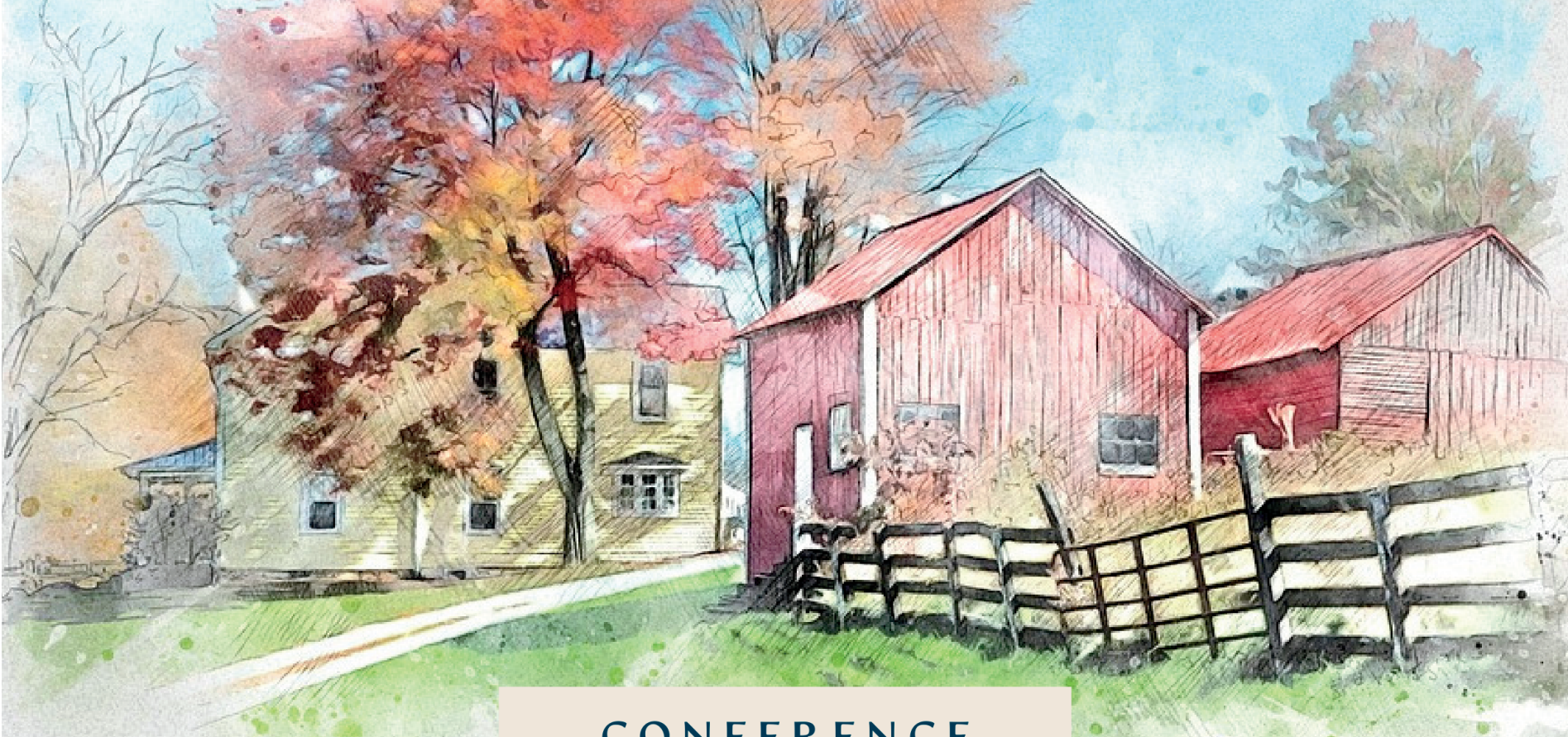
  
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