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Struggle For Pornography Filter Continues

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Student senate resolution fails, four-year advocacy continues

The most recent attempt to institute a pornography filter on university Wi-Fi failed on Wednesday March 8.

The first push occurred in 2019 when a campus-wide petition started by Students for Child-Oriented Policy (SCOP) accumulated over 2400 signatures from students, faculty, and staff. But in a meeting with Fr. Jenkins, the proposal was rejected.

The petition's popularity led Enough is Enough, an organization promoting internet safety for children and families, to pen a letter imploring Fr. Jenkins to adopt the filter. Fr. Jenkins replied, "Although we do not believe a mandatory filter is the best solution for us, we are taking steps to encourage students and others to adopt filters voluntarily."

A source familiar with the matter told the *Rover* that Fr. Jenkins said he would reconsider a Wi-Fi filter proposal if it were approved by the student government. Thus, student senators Ayden Ellis, *continued on pg. 3*



Image from ND Basilica Twitter

Bishop Paprocki Speaks with the Rover

PAUL HOWARD

Religion Editor

Priest and graduate student shares about study and vocation

Bishop Thomas J. Paprocki, the sixth bishop of Springfield, Illinois spoke with the *Irish Rover* regarding the Synod on Synodality and the proper relation of the Catholic university to Church teaching.

Bp. Paprocki is a former adjunct professor in canon law at Notre Dame Law School, and a graduate of the Mendoza College of Business. He recently made headlines for his [public criticism](#) of a strain in the Church which entertains and promotes changing long-standing Catholic teaching on issues such as marriage, sin, and the Eucharist.

Asked what the Synod on Synodality is, Bp. Paprocki responded, "A very good question—a lot of people are trying to figure out 'exactly what does it mean?'" He then clarified that as Pope Francis has repeatedly said, it's about listening and accompanying people on their journey.

The bishop continued, "It's not a 'free for all' in terms of just throwing everything up for grabs. I think there should be very focused questions—what specifically is *continued on pg. 6*

"Reproductive Justice": Trans Care + Abortion Care Webinar

ELLIE KNAPP

Staff Writer

Gender Studies hosts panel on the intersection of transgender and abortion care

The Notre Dame Gender Studies Program and the Reilly Center for Science, Technology, & Values sponsored the second panel of the "Reproductive Justice: Scholarship for Solidarity and Social Change" event series. This virtual dialogue was titled "Trans Care + Abortion Care: Intersections and Questions,"

and hosted two scholar-activists and public intellectuals, Jules Gill-Peterson and Ash Williams on March 20, 2023.

Jules Gill-Peterson is an Associate Professor of History at Johns Hopkins University and has held fellowships from the Kinsey Institute for Sexological Research and the American Council of Learned Societies. Gill-Peterson is the author of *Histories of the Transgender Child* and is in the process of writing several other books, including *The Trans Girl Lyric* and *Gender Underground: A History of Trans DIY*.

According to the Gender Studies website, Ash

Williams is a "Black trans abortion doula, public intellectual, and abolitionist community organizer." Williams holds a master's degree in ethics and applied philosophy and a bachelor's degree in philosophy from UNC-Charlotte. Williams has also been working to "get people the best abortion they can have" by funding abortions for "pregnant people" and counseling women on their abortion options in North Carolina since *Roe v. Wade* was overturned.

Williams described abortion doulas as "people who provide informational, emotional, and—when given con-

sent—physical support before, during, and after an abortion." Williams elaborated, "for me, an abortion is a type of birth ... the reason we don't understand [an abortion] this way, is because it has become so disenfranchised."

In an interview with NPR, Williams acknowledged the importance of catering to clients' personal abortion needs. Nevertheless, Williams noted that discussing personal experience with abortion is "part of the job," and even has a tattoo of a surgical abortion tool used for manual vacuum aspiration. *continued on pg. 3*

Faculty Culture Collection

Rover Faculty Advisors recommend books and films every undergraduate student should read and watch

Walter Nicgorski,

The Poetry of Robert Frost

I attended the recent lecture at Notre Dame by Bishop Robert Barron. His topic was "What Makes a University Catholic." Near the end of the lecture, he observed that when we are faced with an import-

ant choice with divergent paths before us, he believes that God most often wants us to take the "harder way." This observation brought to mind Robert Frost's wonderful reflection in "The Road Not Taken," which I recalled on some critical junctures in my own life. Frost's opening lines and then his closing stanza follow:

Two roads diverged in a yellow wood,
And sorry I could not travel both
....

I shall be telling this

with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

Other favorites of mine from the pen of Frost are "Mending Wall," "The Oven Bird," and "The Gift Outright." I treasure the memory of an afternoon I spent with Frost a couple years before he appeared at Pres-

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Mendoza Launches Business Honors and Business Ethics and Society Programs

BLAKE PERRY

Staff Writer

New programs pursue Mendoza's mission to "grow the good in business"

The Mendoza College of Business launched its Business Honors Program (BHP) in the fall of 2021. Dean Martijn Cremers tapped James Otteson, the John T. Ryan Jr. Professor of Business

Ethics, to serve as the program's faculty director.

According to its website, BHP aims "to provide undergraduate students with the intellectual, moral, and professional formation necessary to become advocates and exemplars of an understanding of business as an honorable enterprise through which individuals can acquire and practice all the human virtues, contribute to the integral development of a society, and serve the common good of all." Professor Otteson told the *Rover* that the program

"hope[s] to create not only a heightened challenge for students, but also an intellectual and moral community that can enable students to integrate virtue in both their personal and professional lives."

To that end, all honors students complete two courses that explore the moral purpose of business: "Why Business?" and "Theological Ethics and Business." Sophomore John Soza told the *Rover*, "These classes have challenged me ... to form *continued on pg. 4*

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THE FINE PRINT

Founded in 2003, the *Irish Rover* is an independent, Catholic newspaper published fortnightly by students of the University of Notre Dame du Lac, and, as such, it receives no funding or official recognition from the University. Indeed, the ideas presented herein are not necessarily those of the University, although they probably should be.

The *Rover* was established by Notre Dame students who desired a strong and organized conservative voice on campus with the primary purpose of keeping the University true to its founding mission as a Roman Catholic institution. The *Rover* seeks to facilitate part of what the University's mission statement desires in its community: "a forum where through free inquiry and open discussion the various lines of Catholic thought may intersect with all the forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity." To provide this forum, the *Rover* offers a distinctive kind of coverage that includes campus news, religion, politics, culture, history, humor and sports.

Out of civility, the *Rover* will not critically mention names of students, professors, or administrators, unless the person is either a well-known member of the community, or he or she has openly sought publicity. Unsigned editorials represent the majority opinion of the *Rover's* Editorial Board, while content in individual columns represents the views of each respective author and should not be construed as representing the views of the entire staff. All comments and questions regarding the *Rover's* policies and editorial content, as well as Letters to the Editor, may be directed to the Editor-in-Chief, W. Joseph DeReuil, at NDIrishRover@gmail.com or PO Box 46 Notre Dame IN 46556. These letters may be printed anonymously, upon request. Also, please visit our website www.irishrover.net, where you can peruse archives and subscribe to the paper.

"A community needs a soul if it is to become a true home for human beings.
You the people must give it this soul."
— Pope St. John Paul II

The Home Under the Dome

NICO SCHMITZ
Managing Editor



Notre Dame's unique residential life program is a source of pride and a selling point for the university. Whether it be from the wide diversity in facilities, the three-year on-campus living policy, or the sacramental life of each dorm community, Notre Dame dorms are singular among premier American universities. Incoming Notre Dame freshmen eagerly anticipate the notification from Residential Life with their random housing assignment which will allow them to answer the first question they are asked by anyone connected with the university. Their assignment will also radically shape their next four years of college.

At their best, residential dorms at Notre Dame offer every incoming freshman an immediate sense of community and a chance at organic friendship. Students naturally become part of a community that is grounded in unique traditions and stories that acknowledge their foundation in knowing and serving Christ. Signature events, Masses, and apparel help demonstrate

the distinct personalities of each dorm and traditions which are passed down to generations of future dorm residents. Students graduate with fond memories of their dorm communities, friendships, and traditions.

Over the past school year, however, internal problems in Residential Life have come to the surface as several rectors have suddenly departed or been asked to leave in the middle of the year, including in Ryan Hall, O'Neill Hall, Badin Hall, and Walsh Hall. The lack of quality rectors is not a recent problem for the university. Nine new rectors were welcomed in 2019, seven in 2020, and nine again in 2021. On top of the constant leadership changes, a new co-ed undergraduate community was recently announced at Fischer Graduate Residences to accommodate the ever-increasing housing shortage on campus and to serve as an option for transgender-identifying students.

Although dorm communities offer a plenitude of positive experiences, the discord in university leadership regarding dorm communities is often more explicitly reflected in the daily happenings of each hall. For example, many dorm Masses, the liturgies most Notre Dame students attend for their Sunday obligation, are notoriously irreverent. Some of the more milder cases feature a "friendship song" in place of the Lamb of God and dorms chanting their mascot name and banging on pews

during the recessionary hymn. Any Catholic who recognizes the True Presence of Christ and Holy Sacrifice of the Mass immediately feels uncomfortable with the clear substitution of worship of God with the worship of "community" and a fun experience for residents.

Equally obvious as the liturgical abuses to which dorm residents have become accustomed is the state of degenerate behavior enabled by dorm leadership in the name of dorm identity and "community." Dorm leadership and university administrators focus on the elimination of the traditional Welcome Weekend practice of serenades and the encouragement of wearing ally pins for the sake of "inclusivity," while turning a blind eye to dorms hosting week-long binge drinking events and performances such as the Keenan Revue, which has the explicit intention to "push the boundaries" of conversations at Notre Dame by providing the audience of more than 5,000 with a 2 hour long series of graphic sexual jokes and strip-tease performances.

While these shortcomings are certainly tragic, the residential foundation of Notre Dame still maintains its potential to be one of the most formative aspects of a Notre Dame undergraduate education. It is important though, to first understand, "Into what are dorm residents currently being formed?"

Upon arriving at Notre Dame, students, es-

pecially men, are immediately immersed in a community of others who, much like themselves, are highly athletic, religious, personable, and accustomed to a certain degree of academic rigor. This is by no means a universal experience; however it is objectively reflected in admissions statistics, where close to 50% of incoming freshmen served as captain of a varsity sport and over 80% of students described themselves as Catholic.

Because of this, residents often find themselves with a considerable amount of friends, social life, and strong sense of community within just months of arriving in South Bend. These bonds of community are then oriented toward a multitude of ends. For many dorms, orientation towards partying and social life becomes its defining characteristic. Others become consumed with inclusivity and value "community" for its own sake. In either case, the dorm community lacks a clear end and instead settles for being the place for circumstantial friendship and weekend social activities.

If Notre Dame wishes to maintain its claim of strong community over other prestigious universities, then its administration, faculty, and students must continue to actualize the formative potential of residential communities as genuine places of faith formation. The social life, traditions, and excitement of dorms as they are need not go away—

nor should they. Instead, these foundations of community should not be viewed as ends in themselves; rather, all must recognize the ultimate goal of community to be the mutual pursuit of holiness.

Alumni, students, and those involved with the *Rover* often find themselves consumed with high-level administration decisions; controversial events on campus; and the happenings of world politics at large; but this dissatisfaction sometimes can be misdirected. Some of the most important decisions regarding the Catholic character of Notre Dame and the university's mission are often executed not by executives, but by lower-level university bureaucrats, staff, and the actions of students themselves. These seemingly small and often unnoticed hirings or policies form the future of the university and student body far more than any panel or controversial comment by a faculty member can. Members of the Notre Dame community should always remain attentive to these critical institutions so that they can continue to be celebrated and loved by the community for generations to come.

Nico Schmitz is a junior in the Program of Liberal Studies from Los Angeles, California. If not catching up on reading or watching Dodgers baseball, he will get back to any comments or concerns you send to him at nschmit2@nd.edu





Trans Care + Abortion Care

continued from front

At the prompting of Gill-Peterson, Williams expressed frustration with the “gender binary” and its resulting “reproductive oppression,” which impacts public perceptions about the intersecting issue of abortion. “Abortion is, for some, a form of contraception that should never be limited. There is no group of people on earth who don’t need abortion access.”

After an hour, the talk veered towards abolition in relation to the reproductive justice movement, the importance of “decriminalizing abortion,” and the “ticking clock of the climate crisis.” Williams explained, “Police violence and the fact that there might not be a planet to inhabit very soon” are the barriers peo-

ple face when deciding whether to have children.

Williams concluded that reproductive justice “has the audacity to posit that we all deserve to be free from another motherf**er, the state, the government, and the environment.”

Williams also expressed disapproval with society’s limited knowledge about abortion procedures, which “can have a negative and limiting influence on the abortion options” Williams’ patients choose. As an abortion doula, Williams asserted that “the way we provide support is through information.”

Williams takes pride in busting myths about abortion ... like where the actual abortion clinics are,” as opposed to crisis pregnancy centers, which “pose as abortion clinics” but are actually “scary places” that people should avoid.

Not every client that comes to Williams de-

cides to have an abortion. In that case, Williams supports patients by actively listening and providing pregnancy resources.



Gill-Peterson (left) and Williams (right), Image by NPR

Notre Dame Gender Studies declined to answer why they invited Jules Gill-Peterson and Ash Williams for the event. However, during the webinar,

Pam Butler, the Director of Undergraduate Studies in the Gender Studies Program, explained that “cutting edge scholars”—such

as Williams and Gill-Peterson—provide valuable perspective on “current discourse” surrounding “the intersection of medicine, law, history, and culture.”

Not every student in attendance felt that this goal was achieved. According to Notre Dame freshman Kephass Olsson, “The lecture was incoherent, nonsensical, and took seeming pleasure in contradicting the views that the university professes to believe in. While Notre Dame’s policy allows for opposing views being presented, it stipulates that the Catholic position is to be articulated by the department. Clearly the Notre Dame Gender Studies Program feels no need to make a serious effort towards sincerely doing so.”

“Even the mode of discussion portrays just how opposed to the Catholic mission this lecture series is. When speakers have absolute authority to choose selectively which questions to answer then students have no real power to fight for truth,” Olsson continued. “Everything about this lecture

was in opposition to dialogue, and thus discredits the claim that this is about sparking ‘discussion.’”

More information about the Reproductive Justice series and discussions on “the human right to maintain personal bodily autonomy, have children, not have children, and parent the children we have in safe and sustainable communities,” can be found on the Gender Studies website. The next event in the series will take place on April 24, 2023 from 4:30–6:30 pm and is titled, “Laura Briggs Lecture: Taking Children: Why Brackeen v. Haaland? Why Now?”

Ellie Knapp is a sophomore studying management consulting and the Program of Liberal Studies. You may direct any comments or inquiries to eknapp@nd.edu, but the only way to guarantee an answer is to offer her free food.

Failed Porn Filter

continued from front

John Soza, Bobby Spence, and Caroline Potts co-sponsored a resolution that proposed: “The University of Notre Dame in coordination with the Office of Information Technologies should prevent students from accessing pornography on campus Wi-Fi by adding pornography sites to a list of banned websites on all campus Wi-Fi networks.”

The proposal inspired intense debate, but after a motion to make the vote anonymous was allowed, it failed by an 11–24 vote.

The circumstances surrounding the attempt to implement this bill raised questions about the university’s institutional stance on the matter. The evening before the vote, the Office of Information Technologies (OIT) emailed Soza, who with Ellis was the primary author of the bill. OIT informed him that, regardless of the vote, nothing would be implemented, stating: “attempting to implement such a filter would have both technology and staff costs as we do not currently have the devices we would need to operate for this.”

Back in 2019, however, the then-head of OIT, John Gohsman, told

SCOP that implementation of a filter “would be neither technologically difficult nor costly.” At that time, Holy Cross College implemented a similar Wi-Fi filter on their campus.

Despite the assurance that there would be no technological difficulties, the filter was rejected at the time because, as the petition’s author Jim Martinson wrote in *First Things*, “[Fr.] Jenkins told us that a filter would inhibit the faculty’s ability to participate in academic research.”

The argument that a filter would violate academic freedom was not present in the recent student senate meeting, which voted against implementation. Student senators instead argued that a filter would be ineffective, adding, “You say that since it’s banned on campus Wi-Fi people can just watch it using cellular data on their phones. Won’t this disproportionately affect underrepresented minorities who have limited access to cellular data?”

Another major argument, according to Ellis, included, “What precedent will this bill set for queer people? What is the university going to do to queer people after this bill passes?” Other senators debated, “God created evil and wants us to give in

to our temptations”, and “Notre Dame should have a sex-positive culture.”

In an interview with the *Rover*, Soza and Ellis de-

ing back against this attack on human sexuality.”

Soza added, “We obviously wanted the resolution to pass and hoped



St. Joseph, Most Chaste Spouse of the Mother of God

scribed their response to these arguments and their hopes moving forward:

“Pornography use is already banned on the campus services in the rule book, but the university is not courageous enough to enforce their own rule. If Notre Dame is going to be a force for good, then it needs to take the hard actions, be at the forefront of the issue, and actually follow through on banning pornography,” stated Ellis. He continued, “Some senators claimed that we should not let our own religious beliefs influence our senatorial voting, but our religious views are completely in line with Notre Dame’s. We support what the Church supports, and we want the culture to start push-

ing back against this attack on human sexuality.” that the university would work with OIT to institute a filter that eliminates porn viewership on campus; however, we hope that our efforts can start a conversation on campus about the deleterious effects of pornography on society and potentially lead to the university reevaluating its enforcement of the responsible use policy.”

In regard to whether the bill would set a “bad precedent,” Ellis told the *Rover*, “We hope the bill sets a precedent. We want the bill to cause the university to uphold and enforce more Catholic teaching.”

In addition to the desire to uphold Catholic teaching, Soza noted, “We were frustrated that some of our fellow senators were unwilling to acknowledge

the significant scientific research in favor of our argument and instead focused on matters completely unrelated to the bill.”

The discussion of the bill continued across campus.

Joseph Tunney, a senator-elect in Fisher Hall, acted as a fill-in proxy during the vote and commented to the *Rover*, “If the ban was to be put in place, I think that there would be a good amount of cases where a person begins to search for porn while forgetting they are on the student Wi-Fi, receives the message that it is blocked, and then realizes what they are doing and its consequences.”

Luca Fanucchi, a sophomore in Fisher Hall, was surprised to see the bill’s failure. He remarked, “This proposal does not seem to be meant to abridge the choices of any willing adults on campus. Simply put, we are a Catholic institution and should not have to support an industry that goes against Catholic teaching by allowing access to it on our Wi-Fi.”

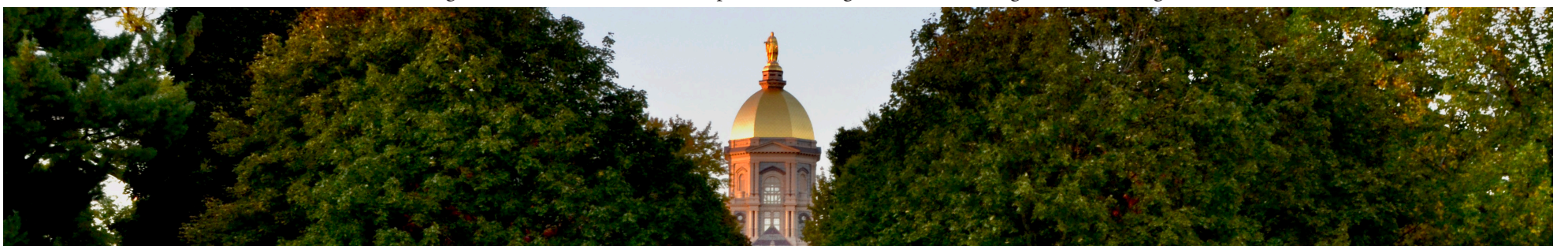
Kephass Olsson, a freshman in Duncan Hall, though “extremely disappointed,” was not so surprised at the vote’s outcome. “I get the sense daily that Notre Dame is in a battle for its identity as either a great Catholic

school or a middling secular one.” He added, “The vote is sad because it promotes a culture that objectifies women, that allows for increased likelihoods of assault and sexual abuse, and because it degrades the minds and souls of these students, my friends.”

Meanwhile, Catholic University of America and Franciscan University of Steubenville approved campus-wide pornography filters in the aftermath of SCOP’s nationally publicized push in 2019 and large chains such as McDonalds, Starbucks, and Chick-fil-A continue to maintain filters on grounds of safety.

W. Joseph DeReuil is a junior from St. Paul, MN studying philosophy and classics. After riding the Amtrak back to school from home, he is a recently converted train-lover. Reach him at wdereuil@nd.edu.

Mia Tiwana is a senior from Dhahran, Saudi Arabia studying political science and theology. Upon returning to France, her French is still abysmal, but she is now an expert at drinking Chartreuse, eating crepes, and comparing acoustics of huge churches. Reach her at mtiwana@nd.edu.





Business Programs *continued from front*

stronger arguments for my beliefs about the proper relationship between Catholicism and commerce.”

Additionally, honors students attend several honors colloquia each semester. The colloquia bring prominent academic and business professionals to campus to discuss their careers and topics related to business ethics.

Speakers this academic year have included Diana Escoda, VP of Innovation and R&D at Clorox; Harry Kemp, Senior VP at Lear Corporation; and most recently Bishop Thomas Paprocki of the Diocese of Springfield in Illinois. Bishop Paprocki spoke about virtue, leadership, and his business experience.

Regarding Paprocki's talk, Soza commented, “I was most struck by Bishop Paprocki's desire to be fully integrated into activities he may not have been familiar with, such as accounting or finance, and his willingness to seek out educational opportunities to gain proficiency in these areas. His discussion of the virtue of humility led me to con-

template how I might go about changing my behavior when I am a leader.”

Another pillar of the BHP is community, fostered through frequent Masses, rosaries, meals, service projects, and social gatherings, such as the an-

nual Business Honors Ball, hosted by the program each February. In an interview with the *Rover*, Professor Otteson noted the importance of these events in promoting friendship and goodwill among the honors students and in helping students recognize that honorable business serves one's community. Otteson explained, “In order for business to be a ‘noble vocation,’ as Pope Francis calls it, it must create genuine val-

ue not only for oneself but for others and one's community at the same time.” In an interview with the *Rover*, Junior Cam Nash stated, “My favorite part of the program is the focus on cultivating virtue through social and spiri-

activities to further understanding of how business can contribute to integral human development.”

The BHP is also directed by Professor Otteson, who told the *Rover*: “The purpose of the BHP is to give students an opportu-

nity to explore more deeply what virtue is, by investigating philosophical, theological, literary, and other perspectives. What can these perspectives tell us about what honorable business is and how to lead a virtuous and flourishing life of meaning and purpose as a businessperson?”

The BHP helped bring Mary Hirschfeld, a prominent scholar at the intersection of theology and economics, to Notre Dame. Hirschfeld

gral human development and how business can serve the common good.

While many staff and faculty involved with the BHP and BHP are the same, the two are distinct programs. The BHP's Business and the Common Good minor is available to all Mendoza students, while the BHP is a three-year, application-based program. First-year students pursuing a major in Mendoza can apply during the spring semester

to join the BHP in the fall of their sophomore year.

Both programs pursue Mendoza's mission to “Grow the Good in Business” by exploring how business can contribute to integral human development and providing students with a holistic business education rooted in Catholic Social Teaching. Regarding the two programs, Professor Otteson stated to the *Rover*, “I hope both programs reflect and embody Notre Dame's distinctive two-fold mission to be (1) a top teaching and research university and (2) university with a Catholic identity and mission.”

Offices for the faculty and staff associated with the Business Ethics and Society Program and the Business Honors Program are located in Suite 285 in Mendoza.

Blake Perry is a senior from Spring, Texas studying finance with a minor in constitutional studies. After being quoted in so many Rover articles, he figured he might as well just write one himself. In his free time, Blake enjoys playing guitar and writing original country music. You can contact him at bperry7@nd.edu.



Image by Mendoza Business Honors Program

tual activities. All of our activities are grounded in faith, aided by our chaplain Fr. Henry, and we learn how to avoid living a ‘divided life’ by always integrating school and work, personal relationships, and faith with each other.”

In addition to the BHP, Dean Cremers announced last April via Mendoza-Exchange the creation of The Business Ethics and Society Program (BESP) to “support teaching, research and other scholarly

activities. All of our activities are grounded in faith, aided by our chaplain Fr. Henry, and we learn how to avoid living a ‘divided life’ by always integrating school and work, personal relationships, and faith with each other.”

Book Panel Reimagines the Future of Catholicism

W. JOSEPH DERUIL
Editor-in-Chief

Provost McGreevy speaks on his new history of the Church

The de Nicola Center for Ethics and Culture (dCEC) and the Nanovic Institute for European Studies (NIES) hosted a panel on Provost John T. McGreevy's recent book, *Catholicism: A Global History from the French Revolution to Pope Francis*.

The panel discussed McGreevy's hermeneutic for interpreting the last two hundred years of Church and world history. dCEC director Prof. O. Carter Snead noted, “Provost McGreevy is widely considered to be the pre-eminent historian of the Catholic Church of his generation. ... We chose to focus our discussion on the Global South, both because of the robustness of the Church there, but also because this theme had not yet been the focus of any of the numerous past or scheduled events exploring and celebrating the Provost's book.”

The discussion panel included Provost McGreevy

himself, as well as Prof. Jeremy Adelman of Princeton University, Prof. Stan Chu Ilo of DePaul University, and Prof. Anna Moreland of Villanova University.

The latter three professors each offered comments on the book, then McGreevy spoke for 15 minutes before answering audience questions.

McGreevy noted the importance of the panel focusing on the Global South: “There are more Catholics who will attend Mass on Sunday in Nigeria this upcoming week than there are in almost the entirety of Western Europe. We need to learn a lot more in the Anglophone world about the history of Catholicism in sub-Saharan Africa.”

In attempting to understand the rise of Catholicism in Africa, McGreevy identified the different schools of Catholic thought driving Church development over the past 200 years. He explained: “Early in the book, I say there's really two models of Catholicism for the 19th and early 20th century. One model is ultramontane: that is the devotional world of the Sacred Heart, of Lourdes, of Neo-Gothic churches, of novenas—it has a particular kind of piety. It's

also a world of intense focus on the papacy and papal authority as opposed to national churches.”

The other model, McGreevy noted, is that of “reformists”: “In the late 18th century ... there was a deep effort—not populist; elite, highly intellectual: princes, kings, intellectuals and bishops—that wanted something different. They wanted, amazingly, in 1786, the liturgy in the vernacular; they wanted a closer alliance of Catholicism with modern science; they wanted to follow Catholicism to be a loosely allied group of national churches, not with a focus on the papacy.”

He explained, “Missionaries came from Europe and North America to Africa, and the lives that they led were often very intense, very grueling, lots of early deaths. It is fair to say, though, [that they] brought to Africa, the Philippines, and other areas as a Global South, a Catholicism [of which] they were exporting one branch. They did not anticipate that Catholicism would change in the encounter with sub-Saharan Africa.”

“This is why we have Neo-Gothic churches in Kampala. This is why we had Latin textbooks. This is why we had the whole

range of Catholic popular devotions developed in Europe and in North America being brought to the Global South in the

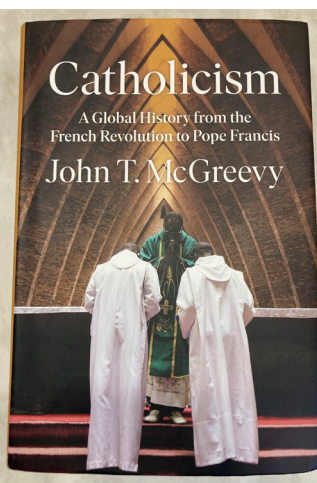


Image by W. Joseph DeRuill

19th and 20th century.”

This method of evangelization was dominant until the 1940s and 1950s. However, McGreevy posited, this “changed in the context of the Second Vatican Council.”

Since the 1950s, Catholics have seemed to hold that they “should not be exporting a religion they do not want to change, but in fact, building local churches, indigenous churches, not refusing to allow indigenous people to speak their native language, for example. That's the world we're living in much more now.”

After the panel, Prof. Clemens Sedmak, Di-

rector of the NIES told the *Rover* that he “felt encouraged to think about the future of the Church and was strengthened in my hope for a truly global Church with a larger and larger footprint in the Global South.” He also added, “I am so grateful to work at a university where the Provost has such a uniquely deep knowledge of Catholicism and its global nature.”

Junior Joe Carper, who is a Sorin Fellow at the dCEC, told the *Rover* that from the panel he “got the sense of how important our current era is in the history of the Church [and] how the 21st century of Church history will likely see changes that rivaled the scope of those following the French Revolution.”

Fr. Txema Díaz Dorronsoro, Professor in the School of Church Communications in the University of Santa Croce in Rome and visiting scholar at Notre Dame attended the panel.

He spoke with the *Rover*, explaining his initial impressions: “This titanic review of the history of the Church from the French Revolution to the present day pivots excessively on the idea that the contemporary course of the Church has been marked by the struggle of two

great groups of Catholics, which the author calls ultramontanists and reformists. As a thread running through such a long and complex narrative it works very well and may even be necessary, but it presents some problems.”

“It is true that since Vatican II we are accustomed, thanks to the press, to speak of factions within the Church ... [but] inside the Church there have always been groups, factions and diversity of opinions. When it was just taking its first steps, there were Judaizers in favor of maintaining the traditions lived by the Lord, but also Hellenists in favor of abandoning them. It took a council, that of Jerusalem, to resolve the differences. Or, better said, to clarify what the Holy Spirit wanted to be done.”

“But I have the impression that today we are prisoners of a certain dialectic when it comes to analyzing history, which leads us to consider that the course of events, the evolution of people and institutions, is irremediably marked by confrontation, factional struggle, action and subsequent reaction. I wonder if applying these schemes is not strange for an institution as particu-

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Campus Ministry Releases Synod Report

DANIEL MARTIN
Staff Writer

Report lists several areas of concern for the university going forward

The Department of Campus Ministry recently released a report on Notre Dame's participation in the global Synod on Synodality. The report states that the Synod on Synodality, also called the universal synod, "is an expansion of the synodal approach that has been used by groups of bishops to discern and decide about specific is-

ssues facing the Church in the past." Notre Dame's participation in the synod consisted of facilitated conversations across multiple listening sessions with representation from 280 students. The report identified several areas of particular concern for Campus Ministry including the "LGBT community" and "religious conservatives." It also noted the desire of many students for the university to "publicly object to certain aspects of Church teaching."

In an interview with the *Irish Rover*, Assistant Vice President of Campus Ministry Fr. Pete McCormick, C.S.C. emphasized the synod's vision to ex-

amine how the Church gathers to consider issues. Fr. McCormick stat-

be from different backgrounds into conversation about a particular matter."

He continued, "Pope Francis wanted to spend



Image by Religion News Service

ed that the synod provides "the chance for the Church to step back and reflect and think about topics that are of great importance," and further to "invite people that might

time listening and talking about how we, as a Church community, gather. How do we pray? How do we begin to kind of gravitate towards that which matters the most?"

Most of Campus Ministry's report, however, did not focus on how the Church goes about gathering, but instead identified a few areas of perceived failure in outreach on behalf of Campus Ministry and the university. One group that received particular attention was "LGBTQ members and allies," many of whom, according to the report, "struggle with Church teaching and ... do not participate in the 'regular' faith life of Notre Dame as a result." This group also saw Church teaching, particularly the catechism's description of homosexual sin and her understanding of marriage, as a barrier to remaining within the Church. Fr.

McCormick did not address this specifically, but said that "when we think about the broader reality—that of Catholicism in the LGBTQ community—there are sometimes moments in which there's room for growth."

Another group that received specific notice was "religious conservatives." The report provided little detail as to why this group was identified as feeling marginalized, but noted a desire to engage in more "traditional expressions of faith, including perpetual adoration, processions on specific feast days, and campus speakers." Junior P.J. Butler told the *Rover* that this topic was raised at his par-

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Sacred Art and Representation

KATHRYN BOWERS
Staff Writer

Contemporary iconographer speaks about his craft

The Medieval Institute presented the webinar, "Sacred Art and the Journey Toward Justice" on March 3. Cosponsored by the Program of Liberal Studies, the webinar was part of a series entitled "Pilgrimage for Healing and Liberation."

This series aims to "investigate pilgrimage practices of hospitality and cross-cultural encounter from the deep past to the present day." Its coordinators are Sr. Annie Killian, O.P., the Public Humanities Fellow at the Medieval Institute and LaRyssa Herrington, a theology Ph.D. student.

This event—featuring artist Kelly Latimore and Professor Richard Klee, a member of the Moreau College Initiative and Visiting Assistant Professor for the Notre Dame Initiative on Race and Resilience—was promoted as exploring "inclusive representation and Black-Brown iconography in the Christian tradition."

In an interview with the *Rover*, Sr. Killian said

that Latimore is "drawing on some medieval iconographic traditions in the icons that he's doing." For instance, "He has some icons that are particular to places where people go to visit the icon," including his icon of the patron of New Orleans, Our Lady of Prompt Succor—people go to the parish where it is displayed to pray to her when a hurricane is on the way.

Latimore began creating icons in 2010 when he was part of an Episcopalian group, the Common Friars. During the event, he explained, "That whole experience really kind of took my spirituality from transcendence to communion, engagement, and embodiment—that the way that we use things is of the utmost spiritual significance." A friend of his and fellow Common Friar, proposed that he consider creating icons. According to his website, "I traced over the lines of Christ, the saints, and biblical scenes for months until I began contemplating new icons based on our community's life, work, and mission."

Pope Francis spotlighted his work when he selected Latimore's *La Sagrada Familia* for the cover art of his book *A Stranger and You Welcomed Me*. Latimore also often de-

picts what Professor Klee referred to as "unexpected saints," such as Mary Oliver and Mr. Rogers.

Latimore feels a connection to Franciscan spiri-



tuality, out of which he draws what he describes as "making the invisible visible." He said, "if you're looking for Jesus in your neighborhood, go walk around and you'll probably find him," which is something that he thinks Saint Francis would have said.

Latimore spoke about *Tent City Nativity*, a piece which depicts the Holy Family in his home city, St. Louis, MO, which recently passed a law banning camping in response to the large number of homeless people living in tents. In his art, the homeless characters provid-

ed what they had to the Holy Family, such as coffee. He emphasized that "taking these same metaphors, that the experience of Mary and Joseph and baby Jesus 2,000 years ago, that is still happen-

ing is that you have the figures of Jesus and Mary and Joseph literally in the midst of experiencing the conditions of Matthew 25—hungry, begging on the street without shelter, a refugee family, sub-



La Sagrada Familia and *Tent City Nativity* from Kelly Latimore Icons

ject to arrest and imprisonment." Klee noted that this also applies to Latimore's "icon of George Floyd and his mother."

Through works such as this piece, he aims to employ "the tradition and the forms of iconography, but carrying it into the present so it's made new, and can potentially do what all art can potentially do, which is create dialogue and can be used as a new way to see and help each other to see."

Speaking about Latimore's piece *Dorothy Day and the Holy Family of the Streets*, Klee commented that it "presents a theme that's present in a number of [Latimore's] works,

ing to the homeless poor, to the refugee who is fleeing violence in their land."

Latimore shared that after Floyd was killed, he and others started to discuss "what kind of image could we create not only to mourn the death of George Floyd ... [but also to ensure] that this doesn't keep happening to mothers who are continually losing their daughters and their sons unjustly: unjustly murdered by the State, just as Mary lost her son 2,000 years ago." This is why the Pietà was chosen as a mod-

el for an icon of George Floyd and his mother. Hanging outside of the chapel at the Law School at the Catholic University of America, the piece was taken away after being stolen on two occasions.

The president of the university later issued a statement, including the following: "Regardless of your interpretation, it created needless controversy and confusion, for which I am sorry. The controversy has, however, invited us to consider an important issue. How we depict Christ in art matters. It should reflect what we believe about God, and our relationship with Him."

The Pilgrimage for Healing and Liberation series will conclude at the beginning of April with a pilgrimage to the Tolton Spirituality Center in Chicago. Venerable Augustus Tolton is on the path to becoming one of the first African-American saints.

From Dallas, Texas, Kathryn Bowers is a sophomore in the Program of Liberal Studies who also studies theology. Notre Dame Right to Life Club prays every Friday at 3pm. While our location varies, we will be on the side of the Basilica facing the Dome along with the Knights of the Columbus for at least the next few weeks. Reach her at kbowers2@nd.edu.

Book Panel

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lar as the Church, of a supernatural nature—you know, it is the Holy Spirit who really makes it move forward—but of course, saying this is or may seem very unscientific."

Despite his worries, Fr. Dorronsoro empha-

sized the importance and great value of the research that McGreevy has done, and suggested, "If we are to speak of two groups of Catholics, perhaps it would be better to talk about Christians of the rearguard and Christians of the vanguard. That is, Christians who watch over the forms and traditions we have inherited—Tra-

dition—and innovative Christians who explore new paths of evangelization by reading the ever-living word of the Spirit. Both groups are important and in both groups we could incorporate many of the characters that have marked the history of the Church and that appear in McGreevy's book."

Sedmak told the *Rov-*

er that his main takeaway from the panel was "the insight that the Church is even wider and more colorful than the already impressively rich book suggests. I felt encouraged to think about the future of the Church," he continued, "and was strengthened in my hope for a truly global Church with a larger and larger foot-

print in the Global South."

McGreevy concluded his remarks, "I think Catholicism as an institution will be reimagined in the 21st century, much as it was after the French Revolution in the 19th century and much as it was courageously at the Second Vatican Council. ... If this book, and the commentary that's been provid-

ed on it today, provides a baseline as that reimagining occurs, it will have certainly served its purpose."

W. Joseph DeReuil is a junior from St. Paul, MN studying philosophy and classics. After riding the Amtrak back to school from home, he is a recently converted train-lover. Reach him at wdereuil@nd.edu.



Bishop Barron Visits Notre Dame

JACK MCENERY
Staff Writer

Renowned Catholic thinker speaks on faith and the university

The University of Notre Dame hosted renowned Catholic author and speaker, Bishop Robert Barron of the Winona-Rochester diocese, to give a speech titled “What Makes a University Catholic?” on March 2. Student Government organized the event, which was co-sponsored by the de Nicola Center for Ethics and Culture, the McGrath Institute for Church Life, and Campus Ministry.

Bp. Barron celebrated the 5:15 Mass in the basilica and gave his speech a few hours later in the Downes Ballroom of Corbett Hall. Approximately 1,000 people filled the basilica during Mass, and about 700 attended the bishop’s speech.

Ben Nash, the Director of the Department of Faith, told the *Rover* why he invited Bishop Barron: “In my role in student government, I think constantly about how Notre Dame’s Catholic identity ought to characterize student life. Understanding Notre Dame’s mission and the Church’s vision for places like Notre Dame helps one to better engage with course materi-

al, get more out of student life, and productively engage in student activism.”

Bp. Barron opened his speech by saying, “Essentially, a Catholic university is one in which Christ holds the central, integrating, and organizing place among all the disciplines and activities of the university.” The bishop was quick to note that this does not imply any sort of “epistemological imperialism” in which theology crowds out or stifles all other disciplines, but instead should create an environment in which “the relationship between Christ and all the other disciplines and activities is celebrated and explored with enthusiasm.”

Bp. Barron grounded this practical point in a metaphysical claim about the divine nature: because God is not one supreme being standing among many beings, but is instead the radically transcendent ground of all reality, God does not compete with beings but in fact gives them their fullest expression. As a result, he said, “God enhances and makes luminous. He opens up a depth dimension to all of these disciplines.” Borrowing a phrase from philosopher Msgr. Robert Sokolowski, the Bishop said that just as God exists in “non-competitive transcendence” to all reality, theology has a “non-competitive transcendent relationship to the other disciplines.”

His speech then examined how theology adds

depth to mathematics, the physical sciences, history, literature, and law.

Mathematics, the study of intelligible, eternal, non-material truths, points to a reality beyond the material universe, “a world which touches upon the absolutely pure intelligibility of God.” The physical sciences assume a Chris-

tion taking effect in time, which provides a counterbalance to the meta-narratives of other political or philosophical ideologies.

Following William Faulkner’s definition of good literature as “the story of the human heart in conflict with itself,” Bp. Barron stated that literature can be best studied in conversation with St. Augustine’s famous

olic university and the Catholic Church. Asked whether he prefers Pope St. John Paul II’s encyclical *Ex Corde Ecclesiae* or the *Land O’Lakes Statement*, which was heavily influenced by Notre Dame’s own Fr. Ted Hesburgh, Bishop Barron joked, “ask Fr. Bill Mis-camble.” He then advocated for the more integrated conception propounded by *Ex Corde Ecclesiae*. This

cially as so many schools seem to apologize for being Catholic today. We should be able to learn about the faith and other disciplines together.”

Kyle Elliott, a resident of Alumni Hall, highlighted how the ultimate orientation of the various academic disciplines towards Christ opened doors for ecumenical outreach and authentic inclusion. “The bishop’s message showed how we as Catholics can strive for inclusion and love for all, while also staying true to our own values.”

Nash emphasized the importance of Barron’s visit, explaining, “I think Bishop Barron’s visit was a profound grace for our community. I am encouraged to think that folks from all over are seeing Notre Dame student government hosting such an excellent talk, and recognizing Notre Dame as being in a league of its own in terms of the implementation of the Bishop’s vision.”

Interested readers can hear the Bishop’s full remarks on the de Nicola Center’s YouTube channel.

Jack McEnery is a sophomore PLS 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 mcenery@nd.edu (especially if you have chocolate chip cookies).



Image by Peter Ringenberg courtesy of the Department of Faith

tian theology of creation: *contra* many religious traditions, the material world itself is not divine, because it is separate from God. Nevertheless, the world “has been spoken intelligently into being” by the Divine Intelligence. These two ideas make it reasonable to analyze and inspect the material world to better understand the laws by which it is governed.

History is enriched by the Christian meta-narrative in which all human affairs are nested within the gradual unfolding of the resurrected Christ’s lordship over heaven and earth and God’s salva-

statement, “our hearts are restless until they rest in God.” As the Bishop said, “At bottom, all literature opens up onto a hunger and a thirst for God.”

Finally, Bp. Barron drew upon St. Thomas Aquinas and Dr. Martin Luther King Jr.’s *Letter from a Birmingham Jail* to demonstrate that human laws are best studied when understood to be nested within the eternal law, and that this metaphysical foundation gives human laws their justice and their authority.

During the Q&A session, Bishop Barron touched on the proper relationship between a Cath-

followed naturally from the Bishop’s thesis: theology, whose truths flow from the Church, should play a vital integrating role among all the disciplines of a Catholic university, the university would be poorly served by setting itself apart from the Church.

Students in the audience received this message of interdisciplinary theological integration enthusiastically. Faith Schafer, a junior resident of McGlinn Hall, said, “I think it’s important that he emphasized the need to celebrate the relationship between Catholicism and the other disciplines, espe-

Bishop Paprocki continued from front

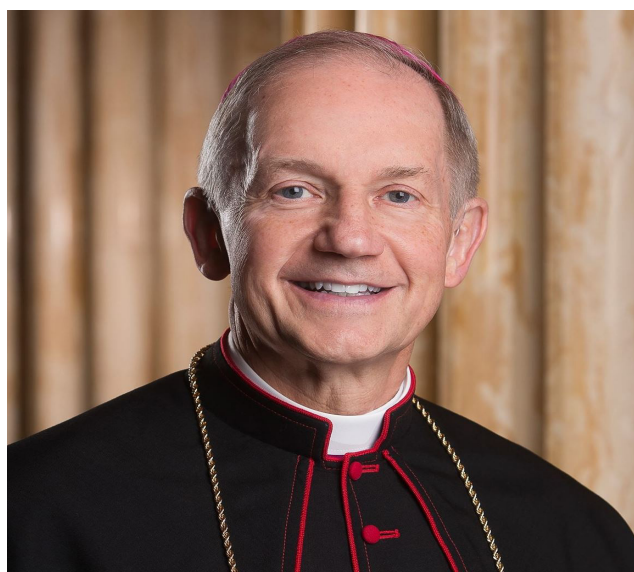
the bishop looking for in terms of some advice in a particular matter?”

Bp. Paprocki also noted the danger that some of the faithful might misunderstand the Synod to be fundamentally characterized by democratic principles, disregarding the fixed character of Catholic doctrine, stating: “The deposit of faith has been handed on to us for the last 2000 years. Revelation basically closed with the era of the apostles. We do talk

about *development* of doctrine, but we have to understand what development of doctrine means.”

“[St. John Henry Newman] was always very clear that development of doctrine means we grow in a deeper understanding of the doctrine. It does not mean that we overrule things that we believed in before.”

Bp. Paprocki emphasized that the synod should properly be understood in terms of consultation: “St. John Henry Newman talks about two different ways of understanding the word



Bishop Thomas J. Paprocki

‘consult.’ One is when a person is sick and goes to

the doctor: he consults the doctor. The doctor will tell you what to do—what medication to take, etc.”

“And then the doctor also consults—he will consult your temperature, blood pressure, and various gauges to see the status of your health. And in that sense, the doctor is just getting a read on the situation. St. John Henry Newman says that consultation of the faithful is really in the second sense.”

Giving the example of the widespread rejection of the Church’s teaching on cohabitation be-

fore marriage, the bishop continued, “Now when we consult with the faithful, what we’re hearing is that a lot of people are not following that teaching. The answer should not be, ‘Well, let’s change the teaching.’ ... That’s not what consultation is.”

Turning to the common trope of welcoming and inclusion found in synod reports worldwide, Bp. Paprocki emphasized that true welcoming must encompass the Gospel demand of Christ to repentance and conversion of

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Synod Report continued from previous page

ticular listening session.

“Despite coming from many different backgrounds,” he noted, “the consensus of the session was strongly in favor of increasing sacramental and devotional participation while maintaining adherence to orthodoxy, partic-

ularly with regard to matters in which the Church’s teaching may be perceived unfavorably by the modern, secular world.”

Fr. McCormick said he himself was given almost no detail as to the specific impetus for the inclusion of this group. He told the *Rover* that this was a group identified as saying, “there are times in which we don’t feel fully

a part of this university.”

Butler expressed concern that the publishing of the report could foster a widespread reaction against immutable Church teaching, saying “Having read the synod report published by Campus Ministry, I do have concerns about the general direction of the synodal process unfolding around the world. At a time when people des-

perately need to hear the Truth spoken with charity, it appears that the Magisterium will inevitably be faced with the temptation of softening the Church’s teachings to the point that they will no longer be recognizable.”

Sophomore Will Granis voiced uneasiness over the impartiality of the finished report. He told the *Rover*, “the students at

my listening session engaged in dialogue respectfully, but I felt the facilitator had a specific agenda.”

The report briefly mentioned other areas of concern such as lack of faith formation in dorm communities and polarization over what it means to be a Catholic university, but did not provide substantive details. The report on Notre Dame’s participation in

the Synod on Synodality can be accessed on Campus Ministry’s website.

Daniel Martin is a sophomore from Skippack, Pennsylvania in the Program of Liberal Studies. Email dmarti29@nd.edu for questions related to this article, or questions on questionality.



Rooney Center Announces New Fellowship Program

ADAM MORYS
Staff Writer

Hesburgh Democracy Fellows created for student “champions of democracy”

The Rooney Center for the Study of American Democracy recently launched the Hesburgh Democracy Fellows Program. The program will grant fellows “exclusive access to opportunities for engagement with the work of the Center and its programming.”

Although no programming has been specifically announced for the program, the most recent Rooney Center programming, to which Fellows will have special access in the future, includes talks titled “Dog Whistles and Political Communication,” “Policing in America,” and “The Spa-

tial Politics of Backlash.” Founded in 2008, the Rooney Center’s general mission is to “examine politics and policymaking in the United States—leaving Notre Dame’s distinctive imprint on the study of American democracy. With a grounding in Notre Dame’s Catholic mission, the Center facilitates research on the critical issues facing America’s democratic system and encourages Notre Dame’s students to be engaged in both civic and political life.”

The program was outlined in a letter published in *The Observer* on February 1 written by Claudia Francis, the Rooney Center’s Associate Director for Undergraduate Programming and Center Advancement, and senior Nicholas Crookston. The article opens with a discussion of the Health of Democracy Survey published by the Rooney Cen-

ter in November 2022, which “uncovered a series of findings with grave implications for the future of our republic” such as “strikingly low support for various, core democratic values — including free speech and voting rights,” and the widespread “belief that the United States is currently on the brink of a new civil war.”

“Taken alongside continued threats to voting rights and elections and the rampant spread of disinformation,” continue the authors, “these findings tell a story of how deep divisions and widespread distrust—of each other and our institutions—threaten to compromise our entire democratic system.”

The Hesburgh Democracy Fellows Program seeks to address these challenges by bringing “students from all backgrounds together, in community, around the promotion of American democracy, civil

discourse, and combating misinformation and barriers to democracy in our local and broader communities.” The program invites students of differing courses of study and levels of experience to apply. The Democracy Fellows initiative coincides with a program of the Rooney Center and the Hesburgh Program in Public Service called ND Democracy Talks, a semester-long series that “features Notre Dame scholars and guest experts presenting mini-lessons on key concepts and issues in American democracy.” The first talk was held on February 8 and discussed the question, “How Democratic Was the Founding?”

Commenting to the *Rover*, Francis described the Hesburgh Democracy Fellows as “a core group of students who want to self-identify as ‘champions of democracy.’ In the coming months we’ll tai-

lor the fellows programming to their interests. We anticipate offering our Fellows opportunities to engage with speakers through meals and other extended conversations.”

She went on to highlight the Rooney Center’s desire “to reach non-majors with the ND Democracy Talks series, so everyone has an opportunity to learn.” “It’s important in a democracy for people to be well-informed.” She continued, “students don’t have to have an academic interest in political science to care about the health of democracy and learn more.”

Francis anticipates the talks continuing in the future, with “3–4 talks each semester, mostly with ND faculty from across disciplines.” On April 20, the Rooney Center will host an event in which Dr. Robert Jones from the Public Religion Research Institute will discuss research on Christian nationalism and Professors Dave Campbell and Geoff Layman

will share their research on the rise of secularism.

The Rooney Center has just accepted its first round of Democracy Fellows. One of their featured students is Libbey Detcher, a senior at St. Mary’s College studying political science and conducting research on gerrymandering. Libbey conveyed her interest in democracy and voting rights, saying, “I became passionate about voting rights not only because I believe them to be necessary for good government, but because they serve as a means to bring people together.”

Adam Morys is a junior from Downingtown, Pennsylvania majoring in history and philosophy with a minor in constitutional studies. When he is not reading, you can find him listening to music and taking walks around campus. Please email him at amorys@nd.edu.

Notre Dame Joins Supreme Court Brief in Favor of Affirmative Action

WILL GRANNIS
Staff Writer

University joins group of Catholic schools in favor of race-based admissions

Notre Dame joined an amicus curiae brief in favor of the practice of affirmative action in admissions, as two key cases on the issue are about to be decided during the Supreme Court’s October Term.

The two cases, *Students for Fair Admissions (SFA) v. President and Fellows of Harvard College* and *Students for Fair Admissions v. University of North Carolina*, were argued together and will decide the extent to which universities can use race as a fac-

tor in college admissions.

SSFA alleges that Harvard and UNC systematically discriminate against Asian students in the admissions process. Notre Dame and fifty-six other Catholic universities and colleges filed an amicus curiae brief in order to “provide the Court with their unique perspective as to why both their academic and religious missions require discretion to consider applicants’ racial identities alongside a variety of other factors in admissions decisions,” and so they “respectfully urge the Court to affirm the judgment below.”

If the Court were to affirm the judgment as urged by the schools, Harvard and UNC would be free to continue to consider race in college admissions. On the other hand, if the Court

overturns one or both of the circuit court decisions SSFA is appealing, schools all over the country will have to change

as a private school is only bound by Title VI of the 1964 Civil Rights Act. This difference means that, in theory, the Court



Image by Mark Fischer

their admissions processes to become race-neutral.

There is one key difference between the two cases: Since UNC is a public school, it is bound by the Fourteenth Amendment’s Equal Protection Clause, whereas Harvard

could rule against UNC but in favor of Harvard and thus require public schools to implement race-blind admissions but continue to allow private schools to consider race.

However, the current framework which the

Court laid out in *Grutter v. Bollinger* (2003) makes no distinction between public and private schools. In that case, the Court held that “student body diversity is a compelling state interest that can justify the use of race in university admissions,” but simultaneously that all candidates must be in competition with all other candidates for admission.

In other words, since there cannot be a separate admissions process for students of different races, race must be used only as one positive factor among many other elements of an application. But, SSFA argues, if being one race is a positive factor, surely being some other race has a negative effect on an application.

Further, SSFA contends that Harvard and UNC are not even adhering to

the framework of *Grutter*. As they say in their original brief against Harvard: “Each year, Harvard admits and enrolls essentially the same percentage of African Americans, Hispanics, whites, and Asian Americans even though the application rates and qualifications for each racial group have undergone significant changes over time. . . . Harvard’s remarkably stable admissions and enrollment figures over time are the deliberate result of systemwide intentional racial discrimination designed to achieve a predetermined racial balance of its student body.”

Essentially, SSFA claims that, since Harvard is holding the racial makeup of the university constant from year-to-year, there is no way that Asian students can be competing against anyone but other Asian students.

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Bishop Paprocki

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life: “The first word in [Jesus’] public ministry was repentance . . . Jesus talked to all kinds of people and welcomed them. But when he welcomed them, he called them to repentance; he called them to a change of life.” He continued, “not everybody was able to do that. There were people who walked away from Jesus . . . particularly over his teaching on the Eucharist.”

Bp. Paprocki then said, “Did Jesus run after [them] and say, ‘Well, wait

a minute, maybe that was a little bit too demanding?’ . . . The challenge is to help that person to break that pattern [of sin].”

At the end of the discussion, Bp. Paprocki elaborated on the proper relationship between a Catholic university and Church teaching, especially in light of the Notre Dame Synod Report’s note that some students “expressed a desire for the University to publicly object to certain aspects of Catholic teaching.”

The bishop said, “I don’t see how a Catholic university could formally object

to Church teaching. If a university in some official way were to do that . . . I think it brings into question its Catholic identity.”

“So for those [of another or no faith] who come to a Catholic university like Notre Dame, I think it’s unreasonable for them to expect Notre Dame or any other Catholic University to change or challenge the teachings of the Catholic Church because they don’t like them. People are free to attend the university and nobody’s forcing them to go there. If they don’t like the Catholic identity . . . they’re

free to go elsewhere.”

Bishop Paprocki concluded by appealing to the fundamental place of truth in the organization of the university: “Whatever is taught in the university has to be the truth. We believe that what the Catholic Church teaches is the truth that leads us to Jesus Christ, who is the Way, the Truth, and the Life.”

“So if you had someone, for example, who was teaching some discipline—whether that be chemistry, accounting, or any one of the sciences—and started proposing ideas that were contrary to the estab-

lished science of chemistry or mathematics, their own peers would say, ‘This person is incompetent and should not be allowed to teach this because what they’re teaching is false.’”

“I don’t think [academic freedom]—even within the university setting—allows for people to teach things that are false. That’s true in the sciences. I think that’s also true in terms of theology. You have things that are being taught in the university—even in theological disciplines—that are simply contrary to the truth as we understand it: the Catho-

lic faith. I think it would be the responsibility of the administration of the university as well as the responsibility of the proper ecclesiastical authority—in the case of University of Notre Dame, Bishop Kevin Rhoades—to have vigilance over the Catholic identity of the institution.”

Paul Howard is a junior majoring in medieval studies and classics. He is presently preparing an article on the upcoming council on conciliarity. He can be reached at phoward2@nd.edu.



Tamara Kay Explains Herself to Notre Dame Democrats

LUKE THOMPSON
Politics Editor

Controversial professor claims that her support for abortion “comes from a place of deep faith”

Prof. Tamara Kay of the Keough School of Global Affairs spoke at a meeting of the Notre Dame College Democrats on Tuesday March 7. The sociology professor has been subject to national uproar over the past few months over her support for abortion at a Catholic university, which included posting offers to procure abortion pills on her office door.

The controversy surrounding Kay ticked up following an original report on her support for abortion by *Rover* Editor-in-Chief W. Joseph DeReuil. During the episode, Notre Dame President Fr. John Jenkins even issued a rejection of Kay’s views in a letter published in *The Chicago Tribune*.

College Democrats invited Kay for a “Women @ ND” event in order to “[speak] about her career and her research and how they’ve informed her activism around abortion rights post-Dobbs,” according to an advertisement for the talk posted in the SolidarityND GroupMe.

Kay first spoke about how she became involved in “women’s rights issues,” citing her participation in the “Take Back the Night” movement as an under-

graduate at Northwestern University. She says that her subsequent experience working with a student group called “Northwestern Action Against Rape” where she did “work on violence against women ... sparked [her] interest in reproductive rights.”

This interest led her to write her undergraduate senior thesis on “Abortion, Race, and Gender in the 19th Century.” The article sparked by her thesis work argued that medical opposition to abortion in the 19th century was a “white supremacist movement targeting, ironically, Catholics.”

The article was published in *The Sociological Review*, which she remarked is the “top journal in the discipline.” She later noted that without having this publication in a prestigious sociological journal, “[she] couldn’t have gotten [her later] job at Harvard,” though jokingly adding “[she] could have at Notre Dame,” taking a jab at her current employer.

When discussing her decision to come to Notre Dame as a supporter of abortion, she mentioned that she put this paper “front and center on [her] CV” and “thought it may be a problem.” But the provost at the time voiced no concern about what she called her “active research agenda” related to abortion during her hiring process.

She temporarily moved away from abortion advocacy when she came to UC Berkeley for her doctorate. There she began working on labor and trade is-

ssues, a field which she has spent most of her subsequent career researching.

But Kay says her focus abruptly reverted from trade issues back to abortion upon the announcement of the *Dobbs* decision last summer: “[With] the crisis that *Dobbs* has been for me personally ... I felt compelled to turn back to that work [on abortion] ... because there’s such a lack



Image by Keough School of Global Affairs Faculty Page

of expertise ... especially here at Notre Dame.”

The audience questions Kay mostly focused on her recent controversial support for abortion since *Dobbs*. Kay responded that “[her] position on this topic comes from a place of deep faith.” She continued, “I know what happens when abortion is banned: people die ... babies die.” “Babies who are born,” she quickly clarified.

Another student asked how Kay—as someone who supports abortion—ended up at Notre Dame, a Catholic university that “recognizes and upholds the sanctity of human life from conception to natural death,” as stated by President Jenkins in Notre Dame’s Institution-

al Statement Supporting the Choice for Life.

She stated that, though she had some initial reservations about coming to Notre Dame, “[her] Catholicism is about social justice, liberation theology, and the Farm Workers’ Movement,” so she was not particularly worried about working at a Catholic university. Kay added that *Dobbs* altered her com-

fortable position at Notre Dame because “it made people like [her] with expertise and experience on [the issue of abortion] feel compelled—from a deep, deep, faith-based place—to speak up.”

She stated further, “For me, being Catholic means ... that you do the right thing even when it’s difficult. ... Because if I don’t, who will?”

Kay added to this answer a defense of her choice to not explicitly respond to the critics of her actions: “I’ve been called human baby butcher, [but] I don’t throw back ‘woman slaughterer.’ That’s not how I roll.”

Lastly, Kay answered a question about what pro-abortion students at

Notre Dame could do given the fact that clubs that promote abortion and contraception are not allowed on campus.

Kay replied, “It’s a hard thing; you have to really be fully committed to activism to really stick your neck out like I am.” She acknowledges that not all the students in the crowd could be as forward in their pro-abortion activities as she is: “I can’t impose that on you ... but I’m doing me, and you should do you.”

Kay also remarked that she was surprised that Fr. Jenkins’ recent letter distancing the university from her views “suggested that students also have academic freedom.” She suggested that “if you have that academic freedom, you should use it.”

This observation about Fr. Jenkins’ letter prompted Kay to launch into a defense of academic freedom, amidst some recent criticisms of the principle based on the way it has been utilized to defend Kay’s pro-abortion actions and to reject a porn filter at Notre Dame. She affirmed, “You don’t have a university if you don’t have academic freedom.”

Regardless, for Kay, the focus of the pro-abortion effort “is not actually Notre Dame,” noting her recent publications in *The Los Angeles Times*, *Chicago Tribune*, *Salon*, and *The Daily Beast*. She was encouraged that there is “momentum growing” in support of abortion and emphasized that she is more concerned with “a national audience” than the controversy she has en-

countered at Notre Dame.

Although Kay’s talk was marketed as “open to all the pro-choice [sic] people in the campus community,” there were several members of Notre Dame Right to Life in attendance at the event. One of these attendees, Notre Dame Right to Life President Merlot Fogarty, commented on her observations in a conversation with the *Rover*: “Kay’s life story perfectly depicts the danger of an ideology that pushes abortion as the ‘solution’ for issues women and families face in raising children and child-bearing.”

“Although Kay has done praiseworthy work in service of women suffering sexual abuse, nothing can change the fact that she is living in wild opposition to Church teaching and advocating for the dismemberment of human beings as an easy ‘fix’ to the problems women face in our society.”

Kay’s most recent writing supporting abortion can be found in *The Chicago Tribune*, which published her op-ed arguing against restrictions on the abortion pill on March 6. Kay is currently on academic leave from her position in the Keough School for the Spring 2023 semester.

Luke Thompson is a junior from Flagstaff, Arizona majoring in the Program of Liberal Studies, political science, and theology. He had hoped to catch up and get ahead on his school work over spring break, but his wishes were all too expectedly unfulfilled. Send him more time or questions at lthomps7@nd.edu.

Affirmative Action

continued from previous page

The judgments below in the First and Fourth Circuits affirmed the decisions of the two original bench trials between SSFA and both Harvard and UNC, which found that their admissions schemes complied with the requirements of *Grutter*. In order for the Supreme Court to reverse either of those lower decisions, they would either have to find that the reasoning below was faulty and remand the case, or they could overturn *Grutter* and promulgate a new test for determining

how—or if—the use of race in admissions is legal.

However, as recently as the 2016 case *Fisher v. University of Texas*, the Court held 4–3 that UT could consider race in admissions. But Justice Gorsuch had not yet been confirmed to the Court following Justice Scalia’s death, and Justices Kavanaugh and Barrett had not yet replaced now-retired Justices Kennedy and Ginsburg.

The brief from Notre Dame and other Catholic schools is unlikely to make much difference one way or the other. It came up once in oral arguments, when Justice Kavanaugh asked the advo-

cate for SSFA whether he thought Catholic schools might have a religious freedom right to continue using race. He responded, “There may be difficult questions there, but I think that in this case, there’s no suggestion that RFRA [the Religious Freedom Restoration Act] has any role to play, and we think the Equal Protection Clause dominates.” In saying this, Justice Kavanaugh suggests that the RFRA cannot override the Equal Protection Clause of the Fourteenth Amendment. So, Catholic schools would still have to comply with neutrally-applicable laws like a ban on considering race.

Court decisions can be released at any time between now and the end of the term in late June. But generally the most controversial cases are released as late as possible, so that the majority opinion and any dissents can be as well-polished as possible to provide the clearest guidance to lower courts and the public. Accordingly, the public likely will not know the Court’s decision for several more months.

Given the significant ramifications of these cases, some Notre Dame students were disappointed to see Notre Dame join an amicus curiae brief in support of continuing to use racial factors in admissions.

Sophomore Danny Martin remarked, “It’s disappointing to see the university cling to outmoded forms of racial discrimination.”

Senior Mia Tiwana, who serves as the Layout Manager of the *Irish Rover*, also was frustrated by Notre Dame’s support for affirmative action in admissions: “As a woman of color at Notre Dame who has faced the drawbacks of a campus that is not as diverse as I hoped, and as a minority who has been a leader in both conservative and progressive circles on campus, I wish the university was more intentional about the ways it tries to support diverse voices. To me, affirmative

action symbolizes that I have nothing but the color of my skin to give to the university. I would much rather Notre Dame seek to elevate minority voices by highlighting the unique things they have to offer personally, instead of treating racial status as a category that simply boosts one’s chances for admission.”

Will Grannis is a sophomore honors mathematics and theology major. When he’s not doing math homework or having heated debates with his friends, he can be reached at wgrannis@nd.edu.

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



Evening Music with Schola Musicorum

PAUL HOWARD
Religion Editor

Student ensemble sings medieval German chants and Reformation chorales

Schola Musicorum, an early music ensemble at the University of Notre Dame, presented a concert of Gregorian chant and German chorales in the Reyes Family Organ Hall of DeBartolo Performing Arts Center on Tuesday, March 7. The concert, titled *Abend-Musique* ('Evening Music'), was the group's 58th concert since its founding and featured chants from Advent to Easter, all sung from transcribed copies of medieval German manuscripts.

Gregorian chant is an integral and ancient element of the Church's liturgical expression. Though many of the melodies found in modern Roman Catholic chant books such as the *Graduale Romanum* can indeed be traced back to the Middle Ages and beyond, Gregorian chant has not always been as uniform as it is today. Much

of this uniformity is the product of scholarly work by the Benedictine monks during the 19th century.

Before the collation and sorting of chant sources, Gregorian chant knew great regional variety. Though sharing the same fundamental melodies, copies of the same chant from England, France, and Germany would typically contain minor, yet characteristic melodic differences.

Dr. Alexander Blachly, Professor of Music, director of Schola Musicorum, and an expert on chant, explained this regional variety in an interview with the *Rover*: "What we find is that from country to country, there are some characteristic differences. And in the German-speaking countries, this difference is pronounced enough to be called a dialect of chant. The difference is fairly easily recognized once you're aware of it."

Remarking on how the German 'dialect' compares to the chant styles in other parts of Europe, Blachly said, "the Germans just held on to things that didn't change. They were very resistant to change. And this makes me think that this German dialect

is, in fact, very ancient."

Blachly selected a series of chants in the German dialect and organized them around the Church calendar. One such chant, the *Summi Triumphum* is quite remarkable. Composed in the late 9th century by the monk Notker Balbulus, it is categorized as a sequence, a form invented by Notker himself. In the modern Roman Rite, the number of sequences has been greatly diminished; the *Victimae Paschali Laudes* of Easter and *Veni, Sancte Spiritus* of Pentecost—both of which are recited before the Alleluia and Gospel—may be familiar to readers. However, none of Notker's sequences are retained in the Mass today.

Notker's sequences feature imaginative poetry set to twisting, melismatic lines of chant. *Summi Triumphum*, a sequence for the Feast of the Ascension, tells the story of "Idithun," a name from the Psalms interpreted by St. Augustine as "the one who leaps." Notker takes the name as a type or prefigurement for Christ. The sequence says, "For Him the name Idithun is fitting ... He made the leap from heaven into the virginal womb ... He leapt into the terrible darkness of Phlegethon (i.e., Hell) ... Finally, today He made his greatest leap, flying across the clouds and skies in winged path."

In his interview with the *Rover*, Dr. Blachly read a translation of the full sequence, afterwards remarking, "Just fantas-

tic poetry ... his were the greatest [sequences]."

Interposed between the chants were seasonal chorales (i.e., hymns) in German written by authors such as Martin Luther. Much like modern Catholic hymns, these chorales provided devotional texts for congregational singing and came to be fundamental to the Lutheran liturgy. In addition, the texts provided a canvas for creative harmonization by the great composers of the German tradition such as J.S. Bach. The concert concluded with an organ postlude written by the German composer Dietrich Buxtehude and played by Joseph Balistreri, a graduate student in organ performance.

Luke Koenigsknecht, a senior majoring in computer engineering, regularly attends Schola Musicorum concerts. Though at first skeptical of the 9pm time slot during midterms, he recalled saying, "This is awesome!" after attending his first concert two years ago. Koenigsknecht also values the Schola Musicorum concerts for helping him learn about music. He told the *Rover*, "I don't know much about music theory or history, but Professor Blachly always shares

interesting facts and history about the chants they sing... You can oftentimes hear the development of music. They've previously done very old chants but also works from the 18th and 19th centuries."

In addition to teaching and directing Schola Musicorum, Dr. Blachly directs the Notre Dame Chorale. Farther afield from South Bend, Dr. Blachly also serves as artistic director of *Pomerium*, a New York-based professional choral ensemble specializing in the performance of Renaissance polyphony once called "The standard by which early music vocal groups are measured" by the *New York Times*. Schola Musicorum will take the stage for another concert in the middle of the fall semester of 2023.

Paul Howard is a junior from Kinderhook, New York. As the director of the Schola Cantorum for the Children of Mary at Notre Dame, he loves Gregorian chant. As the grandson of a Lutheran pastor, he enjoys Lutheran chorales. He can be reached at phoward2@nd.edu.



St Gregory teaching his Chant, 1845
John R. Herbert RA (1810 - 1890)

NDSO Hosts First Concert of the Semester

MARIA MURINOVA
Staff Writer

Two impressive concertos featured in the NDSO's spring concert

The Notre Dame Symphony Orchestra [NDSO], Notre Dame's premiere orchestra composed of students and faculty, hosts 3-5 concerts per year. On Friday, March 3, NDSO hosted its first concert of the semester in the Marie P. DeBartolo Performing Arts Center.

"Pines and Piano," the NDSO's most recent concert, featured two spectacular solos amid pieces by Wagner, Chopin, Reicha, and of course, Respighi's *Pines of Rome*. The orchestra typically plays music from the 18th-21st centuries, but one unique aspect of this spring's concert was the addition of a concerto solo, played by the winner of the annual NDSO Concerto Competition held during the fall semester. Senior Alex Kaup, an electrical engineering major, played the solo in Reicha's clarinet concerto.

Kaup, who has played in the orchestra since his

freshman year, described that any "non-freshman is able to do [the concerto competition] ... there's maybe about 10 people that do ... So that's typically where a lot more of the actual music majors will do more of the competing." This year, Kaup chose a piece that did not have a music score readily available. Kaup transcribed the piece from photographs of the autograph manuscript, taken by a Notre Dame French graduate student.

Kaup described the transcription process, saying it took "maybe 20 [hours] ... But then there was a specific recording I had heard, somebody had recreated that score ... so they had some flourishes I wanted to add."

As someone who has been heavily involved in music at Notre Dame, Kaup felt grateful to be able to perform this solo in his last year, even with all the work that went into the performance. Reflecting on his time with the NDSO, he said "I am just so impressed at the level of the group. That's what strikes me because it's such a small percentage of music majors, meeting once a week. But I think it's the combination of a lot of talent at this universi-

ty ... In addition, our director is one of the best I've ever had, and the music he picks is even better. It's been a pleasure playing under him. He's made the group really what it is."

The second solo was Chopin's Piano Concer-

harder to get an audience for individual recitals."

While the audience won't see him in the next NDSO concert, Bennett has been playing since he was six years old, and he plans to continue making music a part of his future. He told the *Rover*, "I

in "playing for others, I hope they can find some joy in the music as well."

Nicole Lopez, a classical music enthusiast and frequent attendant of NDSO concerts expressed to the *Rover* how much she enjoyed the performance: "It's amazing that we can

certs], each time [I go] there's just nothing like listening to the live music."

Even for audience members that aren't too familiar with classical music, Lopez described the appeal of these concerts, saying, "It makes you forget about your daily activities or takes your thought to a deeper level ... if it can take me out of my present time, if it can take me out of thinking about projects, then it's doing what it's supposed to."

If you have yet to experience an NDSO concert, be sure to mark your calendars for April 21st, 8:30 pm for NDSO's performance of Vaughan Williams' *Tallis Fantasia* and Holst's *The Planets*.



Symphony Orchestra, Jean Duffy

to No.1, played by James Bennett, a sophomore majoring in music and economics. While Bennett confessed that he is "actually not in the orchestra," he said of his performance, "I really enjoy playing for [the NDSO] because they always tend to have bigger audiences because people invite their friends and family if they're close by, while it's

really like the performative aspect of it, but usually people who want to be professional musicians have to do a lot of competitions, which I don't like as much ... I'm thinking about possibly teaching, or composing ... there's a lot I can do with it." Bennett shared that presenting his piece in the NDSO concert was a great experience, and he hopes that

go for free because of the talent of the orchestra ... some of them are definitely good enough to be professionals."

Regarding classical music in general, Lopez described that her "favorite thing about it is that anyone can listen to it and feel something different ... it's a unique experience. Even though I've been to so many [con-

Maria Murinova is a sophomore Program of Liberal Studies and pre-health major, interested in books, music, natural medicine, and swing dancing. Feel free to reach out to her at mmurinov@nd.edu.



Romeo and Juliet at Notre Dame

CARMIE CATALDO

Staff Writer

SOPHIA DiPIAZZA

Staff Writer

Actors From the London Stage come to South Bend

For the second time this year, Actors from the London Stage [AFTLS] visited the University of Notre Dame for a three-day tour featuring Shakespeare's classic play *Romeo and Juliet*. The show was performed in Washington Hall and ran from March 1–3.

For those new to this type of production and Shakespeare experts alike, "the AFTLS company ethos and mission is simplicity at its finest. Five actors take the stage, with minimal props and costumes, and direct themselves in a performance of a complete Shakespeare play, with each actor portraying multiple roles ... [The AFTLS company] arrives at your school

on Monday, and leaves on Sunday. During the week, they present up to 3 full-length performances of a Shakespeare play."

AFTLS hopes "to interpret Shakespeare's text as a blueprint for performance, lifting the words off the page as Shakespeare originally intended." The minimal nature of the performance allows for the narrative to be clearly communicated in a way that opens a space for imagination and creative interpretation. Their company attracts students, faculty, and staff from across the tri-campus, as the AFTLS is a staple performance each semester.

Romeo and Juliet portrays the saga of young lovers, forbidden to be together due to their families being overtaken with bitterness and rivalry. As two teenagers in 14th century Italy, they are overcome by passion and driven to be together by whatever lengths necessary. In the end, Romeo commits suicide, secretly coming out of his exile from Ve-

rona, Italy, as he is held under the false pretense that Juliet took her own life, unable to bear his exile alone. Yet, finding what Romeo had done for her,

based on emotion, facial expression and body language. It was impressive."

Junior Christina Young adds, "They engaged with the audience like I've never experienced. The actors came off the stage,



AFTLS promotional material

Juliet, too, kills herself, joining her lover in death.

The Director of Student Success at Holy Cross College, Catherine Ficker, commented to the *Rover*, "All that comes to mind is how well they depicted love looking upon money as poison, and death as relief from the agony of heartache. They had minimal props, yet they were able to communicate the story

ran around the audience, even sat in the chairs. They even cracked some jokes in the front row. It made you feel like you were inside the story."

AFTLS's ability to welcome a diverse range of emotion, allows the audience to enter into the drama and tragedy of a classic Shakespearean play. The troupe's personality and vitality on stage

paved an entrance into the life, love, and sorrow between *Romeo and Juliet*.

In an interview with the *Rover*, sophomore Danny Martin said, "AFTLS's performance of Shakespeare's *Romeo and Juliet* was incredibly engaging and artfully executed. The troupe's integration of innovative elements like music and stage directions, served only to enhance my experience as an audience member, not detracting from Shakespeare's work but further captivating me in the famous love story."

Twice a year, AFTLS travels around to different colleges and universities throughout the United States to perform and teach Shakespeare's plays. Organized by "Shakespeare at Notre Dame," the goal is to "interpret Shakespeare's text as a blueprint for performance, lifting the words off the page as Shakespeare originally intended."

One actor, Tom Wingfield, visited the classroom of Dr. Stephen M. Fallon, the John J.avanaugh Professor of the Humanities. Professor

Fallon is currently teaching a course on Shakespeare and Milton for students in the Program of Liberal Studies. For the class, each student was asked to prepare and perform a scene from either Shakespeare's *Hamlet* or *Much Ado About Nothing*.

Danny Martin, a student in Fallon's class, said of the experience, "Romeo actor Tom Wingfield was generous enough to workshop scenes assigned to us, giving us insider tips to engage our own audience in our performance. It was rewarding to see the advice he offered us so expertly displayed in his dynamic performance on stage."

AFTLS will be touring again next year, performing *As You Like It* in the fall and *A Midsummer Night's Dream* in spring 2024.

Carmie Cataldo is a junior at Holy Cross College studying theology. Reach her at ccataldo@hcc-nd.edu.

Sophia DiPiazza is a senior at Holy Cross College studying theology and biology. Reach her at sdipiaz2@nd.edu.

Faculty Culture Collection

continued from front

ident Kennedy's Inauguration and five years before his death in 1963.

Rick Garnett,

"The Lives of Others" (2006), von Donnersmarck

Because it is probably not in keeping with the spirit of the "Faculty Culture Collection" to remind students that *The Godfather* and *The Godfather Part II* are essential viewing, I will recommend "The Lives of Others" (2006), which was written and directed by Florian Henckel von Donnersmarck and is, in my view, among the very best films of this century. It's set in still-Communist East Germany and is about an agent of the secret police (the Stasi) surveilling suspiciously a couple who are suspected of political disloyalty to the state but whom the agent comes to envy and admire. It depicts grippingly the soul-crushing, not-that-

long-ago reality of Communist totalitarianism, of which pervasive and constant spying and supervision was an integral part, but also the small, but still heroic efforts human persons make to form real relationships and flourish and, ultimately, the redemptive power of forgiveness. (Another must-watch, by the way, is the same director's more recent film, "Never Look Away.")

Fr. Bill Miscamble, C.S.C.,

Wonderful Fool, Shusaku Endo

Rover readers are likely to be quite familiar with the work of the great Japanese Catholic novelist Shusaku Endo. His powerful historical fiction—especially *The Samurai* and *Silence*—is well known in the West. Martin Scorsese adapted the latter for a notable film released in 2016. Less well known is one of Endo's earlier novels, *Wonderful Fool*, published in Japan in 1959 although not brought out in English translation until the 1970s. I first read

it during my early years at Moreau Seminary, just a few short decades ago! It left a mark on me.

The novel is not as intense as Endo's later historical works but the reading of it brings true insight to St. Paul's counsel to the Corinthians (1 Cor 1:18) about the message of the cross being "foolishness" to those who rely upon worldly wisdom. *Wonderful Fool* tells the story of a young Frenchman named Gaston Bonaparte who travels to Japan to meet his former penpal, Takamori. Much to the disappointment of Takamori and his rather smart sister, Tomoe, Gaston is hardly the attractive and exciting foreigner they were expecting. You will have to read this very accessible and humorous story to follow Gaston's various encounters in a rather materialist and somewhat decadent society that bears some parallels with our own.

I hope that you might read it so as to comprehend Tomoe's eventual recognition that "he is a wonderful fool who will never allow the little light which

he sheds along man's way to go out." I trust you will share a similar recognition.

Patrick J. Deneen,

Empire Falls, Richard Russo

One of my favorite "Catholic novels" is *Empire Falls* by Richard Russo (published in 2001). The novel is an intricate portrayal of struggling lives in the declining factory town of "Empire Falls," probably set in Maine. Once a lovely and vibrant place where the upper and working classes lived in relative harmony of mutual symbiosis, the town is now in a state of decay, its factories closed, its "aristocracy" considering the sale to outside investors of whatever valuable property remains, and its scarred working class residents clinging to the hope of renewal out of a sense of loyalty to place and people. At the center of the drama is "St. Cat's," the local Catholic church on the verge of closing, but whose existence is being defended by the book's main protagonist, Miles (son of

Grace). A book that foreshadows current American political currents and divides, it is a moving, sensitive, and revealing exploration of a falling empire—one that hits very close to home, no matter where you happen to live.

Laura Hollis,

Ciaphas Cain novels, Sandy Mitchell

"In the grim darkness of the far future, there is only war." If you recognize that slogan, you'll know that the *Ciaphas Cain* series of novels are part of the Warhammer 40K universe. This is a truly rich science fantasy series with a ridiculous amount of novels, fascinating characters, thousands of years of backstory ("lore"), fan fiction and even figurines that devotees collect and paint. (Ever heard of the actor Henry Cavill? He is a collector, a HUGE Warhammer 40K fan and currently developing a series based upon another 40K character, Gregor Eisenhorn.) The novels are set in the Imperium—a massive amount of territory in

the universe, with thousands of planets and tens of billions of people (not to mention other alien races), where the conflict is between the order imposed by the God-Emperor, His legions of Space Marines and the enforcement mechanisms of the Inquisition, versus the evil influence of Chaos (the "warp," daemons, heretics, cults, space monsters, etc.) Lots of military content, so great for anyone who likes armies and battles against impossible odds. Cain is a Commissar in the Imperial Guard who manages to find himself right smack center in the middle of the most cataclysmic conflicts going on in the galaxy, despite his best efforts to avoid them! And although he purports to be a shallow, self-interested cad concerned only for the preservation of his own skin, he is actually a skilled, loyal and lovable rogue whose adventures are fun to follow as he saves planet after planet, with a love interest or two along the way! Think "James Bond" in space, and you're close.



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



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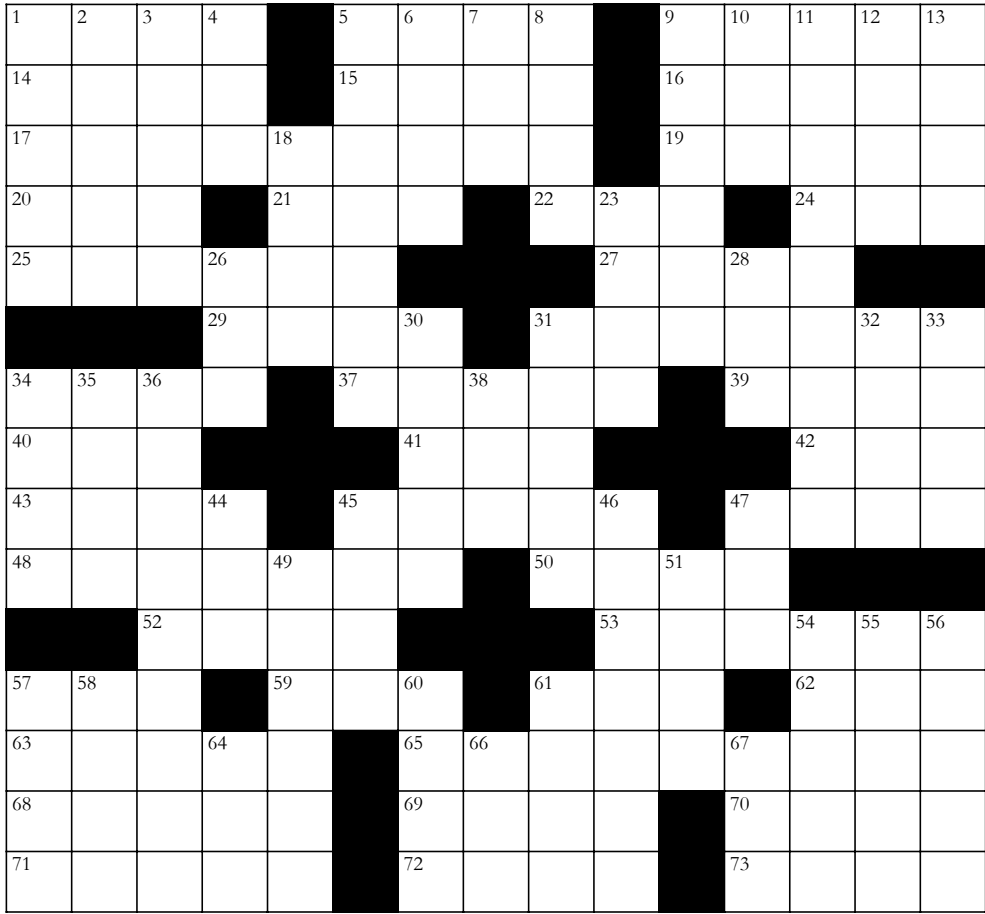


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Watchdog's Words

Created by Evan O'Dorney



ACROSS

- 1 _____ spumante
(sparkling wine)
5 Mannerly to a fault
9 _____ Coeur
14 Astin or Hannity
15 Hindu royal title
16 Simmering, as a
stove
17 Notre Dame
economist who

co-founded St.
Thomas More
Academy

- 19 Actress Wither-
spoon
20 South Bend to
Detroit dir.

- 21 Wasn't fasting
22 911 responder, for
short
24 Emeer, to emir:

Abbr.

- 25 Long for
27 Starting space for
a white rook
29 Gadgetry, for
short
31 At a loss
34 Big name in skate
shoes
37 When civilization
begins, per B.N.

Peacock

- 39 _____ Alto, Calif.
40 Clay, following a
1961 conversion
41 Turkish export
42 "The Matrix"
hero
43 Deal
45 Word before book
or strip
47 One with a miss-
ing rib
48 Sporting a new
ring, say
50 Subsequently
52 Shrek, for one
53 Bear witness
57 WWII presiden-
tial inits.
59 That, in Toledo
61 Holiday _____
62 Honey, in mod-
ern lingo
63 Homophone of
61-Down
65 Recent Hesburgh
biographer Fr.
Bill _____
68 Unavailable, as a
meeting slot
69 Mexican sauce
70 Noggin
71 It may be deliv-
ered in a stage
whisper
72 Beginner in a J.D.
program
73 Mixes in

DOWN

- 1 Inquired

- 2 Paris river
3 Weeds in a parable
4 Printing house sta-
ple
5 Shelter
6 Like type U-nega-
tive blood
7 _____ jiffy
8 Avaricious cry
9 Somewhat
10 Paraffin hydro-
carbon ending
11 Mendoza adjunct
Margot who fre-
quently writes for
The Federalist
12 Parks who
wouldn't move
to the back of the
bus
13 Ornamented
pitcher
18 Have the guts
23 Polite form of ad-
dress
26 Often-misspelled
possessive
28 Recommen-
dation from many
Catholic marriage
counselors, in
brief
30 Paragon of cru-
elty
31 "Shut the front
door!"
32 Zeno of _____
(noted paradox
constructor)
33 Mount _____
(Orodruiin)

- 34 Use an e-cigarette
35 Pioneering com-
puter scientist
Turing
36 Former PLS chair
Walter who was
the *Rover's* first
faculty advisor
38 Book before
Deut.
44 Categorize
45 Soccer duo?
46 East end of a cru-
ciform church
47 Leafcutter or har-
vester
49 Graham who
wrote "The Power
and the Glory"
51 Sicilian volcano
54 Lessened
55 It's made at some
bars
56 Adolescents
57 "_____ viam inve-
nient": Virgil
58 "¡Buenos _____!"
60 Sniper's need
61 Erin, for one
64 Stoplight compo-
nent, often
66 Saturn compact
67 Deg. obtained
at the Mendoza
School

Solutions will be dis-
played on the *Irish
Rover's* website under
the Culture section.

HOW MORAL ARE MARKETS? A DEBATE

MICHAEL ANTON
HILLSDALE COLLEGE



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

JAMES R. OTTESON
UNIVERSITY OF NOTRE DAME



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



LEARN MORE HERE

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

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

This event is free and open to the public



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TAKE CARE OF YOU.
WE WILL GET A HOME
FOR YOUR CHILD."
SAINT TERESA

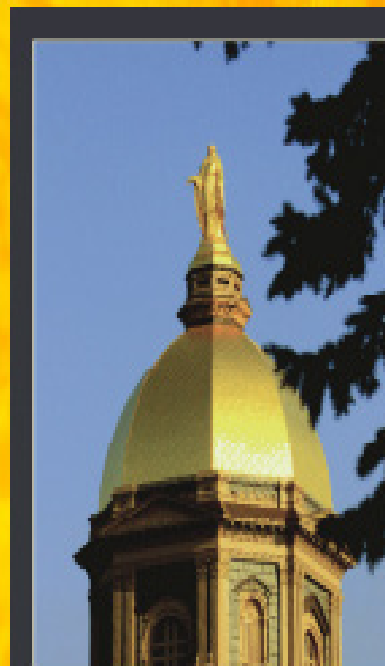


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Adoption Agency
is here to assist
the Notre Dame, St. Mary's
and Holy Cross Communities
in proclaiming a Gospel of Life
by sharing the loving message of adoption.

Non-profit organization

For more information call (574) 307-3585



"Notre Dame de Vie"
Our Lady of Life

*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.*

FIGHTING IRISH?? WE FIGHT FOR LIFE!!

For a free supply of "Notre Dame de Vie" prayer
cards, email your address and quantity needed to bill@dotterweich.com.

Send a supply to your mom!