



REPORT ON CATHOLIC MISSION / 2013





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The essential character of the University as a Catholic institution of higher learning shall at all times be maintained ... [and] the University retain in perpetuity its identity as such an institution.

—STATUTES OF THE UNIVERSITY



Since its founding by Rev. Edward F. Sorin, C.S.C., on November 26, 1842, the University of Notre Dame has sought to be at the center of Catholic intellectual life. Notre Dame's Catholic character informs its every endeavor: from the nature of the education it offers, to the kinds of discussions and inquiries that take place at the University, to its service to the Church.

Notre Dame's Catholic character is grounded in its Holy Cross identity. As "educators in the faith," Holy Cross priests and brothers anchor the University's Catholic character, working to fulfill the vision of the Congregation's founder, Blessed Basil Moreau, to "make God known, loved, and served."

This report provides a small sampling of the research, teaching, and service occurring on campus and around the world to fulfill the mission of Holy Cross and the expectations of Catholic universities that have been articulated by the Church. These expectations took form in an apostolic exhortation issued by Pope John Paul II in 1990, titled *Ex Corde Ecclesiae*. The

exhortation was adopted by Catholic bishops in the United States in 1999, and states four attributes that comprise Catholic identity at an institution such as Notre Dame:

1. a Christian inspiration not only of individuals but of the university community as such;
2. a continued reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;
3. fidelity to the Christian message as it comes to us through the Church;
4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.

The following is not an exhaustive listing of every way in which the University maintains its Catholic character; it would be impossible to detail everything Our Lady's University has done, is doing, and will do. Rather, the Report provides a small sampling of the good work people are doing across campus and around the world to fulfill Pope John Paul II's vision for Catholic institutions of higher learning and Father Sorin's vision for Notre Dame.

Strengthening Catholic Mission and Serving the Church

In March of 2012, Rev. John I. Jenkins, C.S.C., appointed Rev. William M. Lies, C.S.C., Vice President for Mission Engagement and Church Affairs. Father Lies' mission is to coordinate and strengthen the many ways in which Notre Dame embodies its Catholic identity and serves the Catholic Church.

Father Lies directed the Center for Social Concerns for 10 years before taking on this new role. Under his leadership, the Center more than doubled its financial and human resources, and saw the completion of Geddes Hall as its new home with the Institute for Church Life. Father Lies' work focused on integrating Catholic social thought and deepening academic content throughout programs and courses at the Center.

In his new role, Father Lies has taken on key responsibilities such as connecting with Church leaders and enhancing the

contribution of the Congregation of Holy Cross to Notre Dame. In addition, he also has specific responsibilities for the ecclesial role of the Tantur Ecumenical Institute in the Holy Land.

In reflecting on his new position, Fr. Lies said, "The Notre Dame community is deeply formed by its Catholic character and Holy Cross identity. Father Sorin and those first Holy Cross brothers built this place with their Catholic faith, without which Notre Dame would not have survived the first winter. We inherit that tradition of faithfulness—the distinctive way that Holy Cross makes God known, loved, and served. This is the tradition that colors everything we do.

"I am humbled and delighted to have the opportunity to share our tradition of faithfulness with the Church and beyond."



Citizens of the World, Citizens of Heaven

Holy Cross priests and brothers anchor the University's Catholic character and spirit. Of the members of the Congregation on campus, 37 live in residence halls, and nine of them as rectors. Nearly 25 Holy Cross religious teach in the classroom in some capacity.

This is the essence of the Holy Cross model of education: forming students both inside the classroom and beyond it.

"Moreau insisted that we work, teach, and live with students because ministry is based on knowing people. You can't minister to someone you don't know," said Father James King, C.S.C., religious superior of the Notre Dame Holy Cross community. "The essence of what we do is to form students personally and spiritually."

Today, members of the Congregation are found across campus, working in administration, serving in chapels, living in residence halls, and teaching in classrooms. They gather in Corby Hall for meals and common prayer, oversee the daily operations of campus life, celebrate Mass, counsel students, and provide instruction in everything from science to social justice to liberal arts.

Literally since day one, the Congregation has been working to fulfill the vision of its founder, Blessed Basil Moreau, "to prepare useful citizens for society ... to prepare citizens for heaven."

holycrossusa.org



In the troubled times following the French Revolution, a young priest named Basil Moreau assembled other priests to educate and revitalize the Catholic community in the region around LeMans, France. Shortly thereafter, he accepted responsibility for the Brothers of St. Joseph, a group founded 15 years earlier. In 1841, Blessed Basil united the priests and brothers within a single association, the Congregation of Holy Cross, and the community began to grow internationally through its educational and missionary activity.

In one of the Congregation's first missionary efforts, Moreau sent Rev. Edward Sorin, C.S.C., and a group of brothers to the American frontier in the early 1840s to found a university. Today, priests and brothers of the Congregation continue to animate the University of Notre Dame with their mission to be "educators in the faith."

The Nature of the Education Offered to Students

As a Catholic university, Notre Dame is inspired by the spirit of Christ to create an authentic community dedicated to the truth, the dignity of the human person, the message of Christ, and the education of the whole person. Respecting both the Catholic tradition and the University's own roots, and as articulated in its mission statement, Notre Dame endeavors to be "an environment of teaching and learning that fosters the development in its students of those disciplined habits of mind, body, and spirit that characterize educated, skilled, and free human beings."

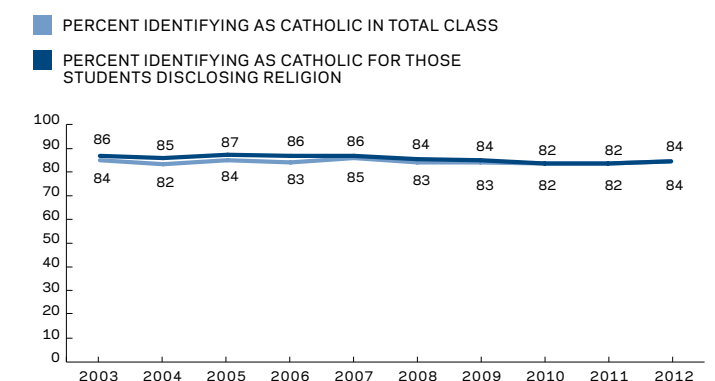
"The mind will not be cultivated at the expense of the heart. While we prepare useful citizens for society, we shall likewise do our utmost to prepare citizens for heaven."

—BLESSED BASIL MOREAU



The University of Notre Dame continues to carry out its educational mission in the spirit of Blessed Basil Moreau, founder of the Congregation of Holy Cross, by fostering intellectual, moral, and spiritual growth in its students, both those who are Catholic and those of other faiths. As part of its Catholic mission, Notre Dame strives for inclusion of all members of its community, and works to create an environment of mutual respect.

Catholic Students (Incoming Undergraduates)



'Where Jesus Christ Becomes Real'



As a natural expression of the Catholic identity of the university, the university community should give a practical demonstration of its faith in its daily activity, with important moments of reflection and of prayer. Catholic members of this community will be offered opportunities to assimilate Catholic teaching and practice into their lives and will be encouraged to participate in the celebration of the sacraments, especially the Eucharist as the most perfect act of community worship.

—EX CORDE ECCLESIAE

In residence hall satisfaction surveys, high ratings from students do not come down to dorm amenities like air conditioning and common space. They come down to liturgy. That's right—according to Rev. James King, C.S.C., director of the Office of Campus Ministry, hall Mass is the factor that most closely correlates with students being happy about their experience living on campus.

The hinge that connects hall satisfaction and liturgy can be found in the value students place on authentic community. It is no surprise that the two go together—if a hall's residents have strong bonds of community in their daily life together, their hall liturgy proves to be a fulfilling experience.

Every Sunday during the academic year students gather in chapels in each of the University's 29 residence halls for Mass. Daily Mass is also regularly celebrated in each hall.

In addition to the Basilica of the Sacred Heart, the Eucharist is celebrated every day in chapels in the Eck Hall of Law, the Mendoza College of Business, and the Stinson-Remick Hall of Engineering. Once a week, Mass is also celebrated in Spanish, and in Latin in the Extraordinary Form of the Roman Rite. Adoration of the Blessed Sacrament also takes place every weekday on campus.

Why does this campus community celebrate the Eucharist so frequently?

"Mass is ultimately the place where Jesus Christ becomes real for people," said Father King. "In addition to being the place where students experience community, Mass is a place where they discover the reality of Jesus in their lives. It is where they learn to seek to emulate him."

"In the Eucharist, there is something beyond us that students perceive, even if dimly," said Father King. "They hunger for that transcendence."

campusministry.nd.edu

The Future Church, Seen Now

When there is standing room only at the Basilica for the annual celebration of the feast of Our Lady of Guadalupe, Rev. Joe Corpora, C.S.C., looks out from his presider's chair and sees the future.

Seventy percent of all practicing Catholics in America who are under the age of 35 are Latino, according to Father Corpora, and he should know. He travels the country to speak with more than 100 bishops a year in his role with the Alliance for Catholic Education to help Catholic schools be of greater service to Latino children and families. He also heads outreach to Latino students for the Office of Campus Ministry.

For more than 20 years, Notre Dame has honored Our Lady of Guadalupe on her December 12 feast day with a bilingual Mass led by the Folk Choir and Coro Primavera, the Spanish-language liturgical choir.

"The fear is that people will think that they have the 'Latino thing' done for the year," said Father Corpora. "I hope that as people celebrate the feast of Our Lady of Guadalupe, it might stimulate their appetite for learning and praying in a different culture."

About 1,000 self-identified Latino students study at Notre Dame, ranging from students who have no cultural connection beyond a Latino last name to those whose parents crossed the border in search of better work.

Mass is celebrated in Spanish every Sunday in the Dillon Hall chapel, and a large and growing community of students regularly attend. This fall will see a retreat for Latino freshmen, intended to help them navigate the college experience at Notre Dame.

Notre Dame seeks diversity in its student body, especially among Latinos, so that it can represent the reality in the Church and the world that students of all races will enter after graduation, explained Father Corpora.

"Almost every student who leaves Notre Dame will work in a more diverse world, whether they work at a nonprofit or Fortune 500 company. Their children will grow up in a more diverse world," he said.

"Notre Dame has always had a mission to educate first-generation college students, especially from blue-collar, immigrant families," he said. "Notre Dame also has a mission to serve the Church by developing leaders, and the future of the Church in America is Latinos."

campusministry.nd.edu



The Pursuit of Holiness: Campus Ministry's Senior Retreat

In their last year on campus, seniors are busy getting ready to take their first step of the rest of their lives beyond the Dome. And while they are polishing their resumé's, filling out applications to graduate schools and service programs, and preparing for job interviews, Campus Ministry is helping them make sure that first step is in the right direction.

Every year, Campus Ministry brings more than 100 seniors to the Sacred Heart Parish Center across St. Joseph Lake for the annual Senior Retreat. Here, students are



invited to step aside from their studies and post-graduation planning to figure out how to stay connected to the Church and a community of friends who will support their values once they leave campus.

For example, one of the main challenges seniors will face after graduating is the transition from an experience of Church that is filled with peers and homilies drawn from the stuff of college life to an experience of Church that is primarily oriented around families.

"Not much in parish life is geared towards young, single, 20-something people," said Father James King, C.S.C., director of the Office of Campus Ministry. "Often it doesn't feel all that relevant."

In addition, they will face new independence and responsibilities, and the loss of what has become a familiar support network of friends.

"They will have to find their own community and friends, their own networks of support," said Father King. "They won't land in places where all of that comes pre-packaged."

One resource for seniors as they figure all of this out after leaving campus is the Alumni Association, which can help new graduates land on their feet in parishes and in networks of people who share Notre Dame values.

And because second-semester seniors are only a few steps away from graduation, the Senior Retreat helps them begin to act like alumni. The retreat ends with a social with area alumni who gather at the Alumni Association in the Eck Welcome Center to network and share advice.

Since they won't be able to walk across the quad to find Mass or a friend or guidance from a mentor, "we want to teach them to be their own agent in that transition, to go out and pursue it, especially by connecting with the Alumni Association" said Father King. "We're trying to develop ways that allow students to leave here ready to enter parish life and to contribute to the life of the Church."

campusministry.nd.edu

A Window into Student Life in the Residence Halls

A Catholic university pursues its objectives through its formation of an authentic human community animated by the spirit of Christ.

—EX CORDE ECCLESIAE

There are not many religious sisters who can claim to have managed a toy store before entering religious life, but Sister Mary Donnelly, O.P., is one of them.

"I took the scenic route to the convent," she said.

Ever since she joined the Dominican Sisters of Grand Rapids, Michigan, she's been asked to work with young adults—from campus ministry to forming women who were joining the order. She is now in her fifth year as rector of Pangborn Hall, where she cares for and leads a community of more than 170 women.

"It is a wonderful opportunity to enter into their lives and watch their development," she said. "I'm absolutely amazed at the growth of these women, from the time they start as freshmen through their senior year."

The way Sister Mary envisions her role as rector fits seamlessly into Notre Dame's philosophy of residence life. "This time is about helping them to become more fully the person they were created by God to be," she said.

Hall rectors are on the front lines when it comes to carrying out this mission of residence life. They live side-by-side with students, modeling an integrated life of inquiry, faith, and service. They serve as teachers, counselors, disciplinarians, and mentors to the students of their halls.

"I'm not just a person they go to when they need help or get in trouble," Sister Mary said. "They see me at hall council meetings, at

events, at Mass, at the dining hall. I'm a person who is around all the time, and that opens windows even more into their lives."

From Notre Dame's earliest days, guided by the Holy Cross charism, residential life has defined education here. The first campus buildings—Old College and the first Main Building—combined classrooms with living quarters for students, faculty and staff. Today, more than 80 percent of undergraduate students live in one of Notre Dame's 29 single-sex residence halls.

Most residents stay in the same hall during their years at Notre Dame, helping to develop distinct hall identities and hall unity. Life as a Notre Dame undergraduate centers around the study, prayer, and socializing that happens within the residence halls.

studentaffairs.nd.edu



'Not Just a Choir': Voices of Faith

Sometimes all it takes to recruit new members to Notre Dame's student-run Voices of Faith Gospel Choir is opening a window.

The choir rehearses in Crowley Hall on Friday evenings and on warm days they open the windows for air. The group has had students wander in to rehearsal out of pure curiosity after hearing gospel melodies emanating from the building.

"The music makes you want to stand up and dance," said Alice Yerokun, a senior and this year's choir president. "We have an extreme sense of community—we welcome everyone to come praise the Lord with us. It is a place where people feel loved and they can express their worries with each other. It is not just a choir, it is a family."

The choir was established in 1977 by African-American students who wanted to express their faith and gather with other students in a community that felt more familiar to them.

Today, the choir holds nearly 40 students of different faith traditions and heritage. A little less than half are Catholic, and the group has come to include Caucasian, Asian, Asian-American, and Latino participants in addition to African-American students.

Though they come from a variety of backgrounds, the students all sing songs from the gospel choir tradition. They sing at special concerts, at churches in South Bend, at Masses in the residence halls, and at the "Rejoice"

Mass—a Catholic liturgy in the African-American tradition celebrated once a month on campus.

The choir performs a special concert in Washington Hall each semester and every other year the group tours around the nation to sing for different communities. They have begun to incorporate service to the marginalized on these tours, spending time at a children's home in Alabama, for example, and helping to restore homes in New Orleans damaged by Hurricane Katrina.

"Everyone thinks of Voices of Faith as a ministry," said Deacon Mel Tardy, the group's faculty advisor who also guides freshmen in his position in the First Year of Studies. "We are not just here to sing and entertain. We're here to spread God's word through song."

"When people see them, they see a diverse group where everyone has a sense of love for one another," he said. "If nothing else, they see that people can come together from diverse backgrounds. It is a glimpse of heaven, and a good statement about Notre Dame. When people hear the choir, it changes their image of Notre Dame."

nd.edu/~voices



Pray Like Champions

Before the January 7 BCS National Championship Game, as Rev. John I. Jenkins, C.S.C., began Mass for more than 3,500 people gathered at the Intercontinental Hotel in Miami, he said that whatever happens in the game, "nobody beats us at pre-game Masses."

It is true—this football season included large Masses for alumni and fans traveling to three special games:

Dublin: Before the football team opened the season against Navy in Ireland, Notre Dame and Irish faithful gathered at Dublin Castle to celebrate Mass in the space where Irish Catholics had been persecuted. The castle was the seat of English rule in Ireland for 700 years, and in September, 5,000 Catholics filled its courtyard to overflowing.

Chicago: This year's Shamrock Series game was held at Soldier Field, and game day began with a standing-room only Mass at Holy Name Cathedral. Part of the game weekend included an Alumni Association-led service project at St. Ann Parish and School, which serves Latino families in the Pilsen neighborhood.

Miami: Thousands of Notre Dame fans celebrated the feast of the Epiphany in Miami with Mass at the Intercontinental Hotel, and a second, simultaneous Mass at the Bonaventure Hotel near Fort Lauderdale. Later that day, 260 Notre Dame alumni joined Alabama alumni at a service project to construct an urban garden that will serve people in the marginalized Overland neighborhood.

"We are a Eucharistic community," said Angie Appleby Purcell, who directs the Alumni Association's Spirituality Program. "This is who we are and what we do as a Catholic people, but at Notre Dame, we do this intentionally. It gives us identity and purpose."

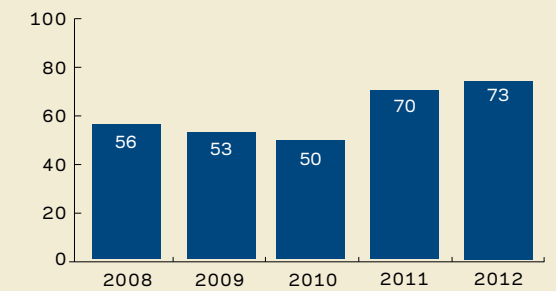
"We go from receiving the body of Christ to becoming the body of Christ by enacting what we believe," she said. "And this transforms how we act in the world and on the field."

faith.nd.edu



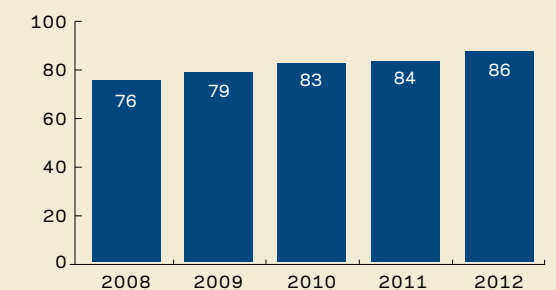
Alumni Club Masses

Percent of Alumni Clubs holding a Club Mass in calendar year noted



Alumni Club Service

Percent of Alumni Clubs that held at least one service event in calendar year noted



Fighting for Solidarity: Baraka and Bengal Bouts

In the lower levels of the Joyce Athletic and Convocation Center is a small boxing gym, about the size of the locker room for the football team. On its walls hang old framed photos taken during campus visits from Rocky Marciano and Muhammad Ali, and *Observer* clippings of student boxers fighting for glory.

Between the photos and sports-page stories of boxers throwing punches hang small, handwritten notes from children in far-off countries. Glory is not the only thing boxers fight for here.

The letters come from children in Bangladesh and Uganda because they now have homes and schools built by the blood, sweat, and tears that Notre Dame students shed in this gym.

Students train in the Boxing Club for two tournaments—one for women in the fall, called the Baraka Bouts (*baraka* in Swahili means “blessing”), and the other for men in the spring, called the Bengal Bouts. The tournaments raise money for Holy Cross missions in Africa and South Asia, respectively.

“As hard as they go at it in the ring, there are others whose days are much harder,” said Matt Gelchion, a staff member in the Alliance for Catholic Education who helps coach the boxing club. “In a small way, they are fighting so that others don’t have to.”

Knute Rockne brought boxing to Notre Dame in 1920 to keep his football players in shape in the off-season, but the Bengal Bouts took on its true identity when it began a tournament to raise money to assist Holy Cross missionaries in 1931. Their motto: “Strong bodies fight, that weak bodies might live.”

Today, 83 years later, Bengal Bouts tournaments have raised more than \$1.3 million in total contributions. More

than 200 men fought in the tournament this year, and they raised more than \$100,000.

“The fact that Notre Dame educates the mind and the heart allows the program to be what it is,” said Alex Oloriz, one of this year’s senior captains. “Part of Notre Dame’s mission is to help us get ready to do some good in the world. I’ve learned to use my tools to the best of my ability for something I know is good.”

“We push ourselves for a greater good,” said Katherine Leach, one of this year’s senior captains for the Baraka Bouts. “It is one of the most memorable experiences I’ve had here. It is such a unique experience I shared with Notre Dame women. We challenged ourselves to do something unbelievably difficult, and uniting for an amazing cause is something I’ll always be proud of.”

Twelve years ago, women at Notre Dame received permission to train in the Boxing Club and fight in their own tournament. More than 100 women fought in this year’s bouts, raising more than \$20,000.

Both the men’s and the women’s teams have taken steps to build community with the people who are served by their training. Each summer, a number of fighters travel to Uganda or Bangladesh on an International Summer Service Learning Immersion Program through the Center for Social Concerns. They come back with stories, photos, and videos from the people they met there.

“It puts things into a whole different perspective to see the faces of the people you help,” Oloriz said.

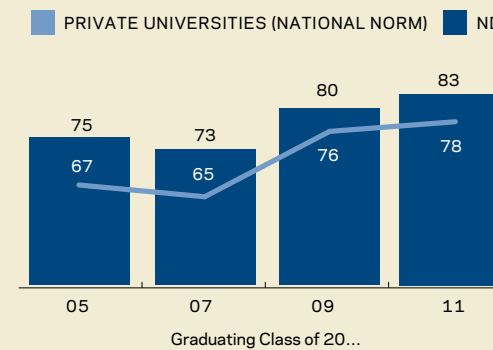
“I had never done anything like boxing,” Leach said. “It is a huge adrenaline rush, and it is all so steeped in tradition at a place like Notre Dame, all for a great cause. It is a great opportunity to help those in need.”

bengalbouts.nd.edu, nd.edu/~wboxing



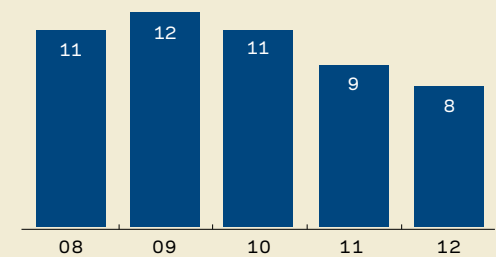
Participation in Community Service

Percent of graduating seniors reporting having participated in volunteer or community service activities in the past year (CIRP College Senior Survey)



Graduate Full-time Service

Percent of baccalaureate graduates who self-report service on Future Plans Survey



Note: Excludes students for which status after 6 months is unknown – typically 7–11% of graduating class

A Living Tradition from the Rockne Era

“When one speaks of the Notre Dame spirit, what does he mean? To one who has ever been in contact with it or under its influence it will never be forgotten. Joy, hope, enthusiasm, normal confidence, faith, and the thrilling ecstasy of duty well done and fairly, are ever present on the campus.”

—KNUTE ROCKNE, *THE NOTRE DAME SCHOLASTIC*, OCTOBER 1, 1926

Rev. Paul Doyle, C.S.C., rector of Dillon Hall, attributes his presence at Notre Dame to Knute Rockne.

Growing up, his was one of the few Catholic families in central Virginia at the time. His father and extended family had closely followed Knute Rockne and the Fighting Irish, who were proving that Catholics could compete with the best in the country. Father Doyle remembers the whole family gathering in the living room—some sitting on the floor—to listen to radio broadcasts of Notre Dame football games, straining to hear plays muffled by static.

Now, as chaplain for the football team during home games, Father Doyle carries on a tradition that began with Rockne.

Before each game, the team gathers for Mass in the Lady Chapel of the Basilica. Three rituals conclude that Mass, which have been tradition since the 1920s:

- Father Doyle blesses small medallions that carry a saint's image—a different saint for each game—and these medallions are distributed to each player;
- The captains lead the team in reciting a litany asking Mary, under many different titles, to pray for them;
- As the team leaves the chapel, each player kisses a relic of the true cross.

“The hope is that it feeds their spiritual development, which is what we do at Notre Dame,” Father Doyle said. “We want people to seize the opportunity to develop their faith here.”

After head coach Brian Kelly addresses the players just before they take the field, he gestures to Father Doyle, who leads the team in the Lord's Prayer. He concludes by saying, “Our Lady, Queen of Victory,” and the team replies, “Pray for us!” In the locker room after each game, Father Doyle and the team pray the Our Father again. This time, Father Doyle

concludes with an exclamation to “Notre Dame, Our Mother,” to which the team responds, “Pray for us!”

In addition to the pre-game Mass and prayers, Father Doyle also imparts a blessing to each player during games when they enter the locker room after warming up, at half-time, and at the end of each game.

“We have a vision of Christian community that allows students to develop spiritually, whatever their background,” Father Doyle said. “This notion of Christian community is central to Holy Cross—community that embraces everyone and encourages faith development in whatever tradition might be theirs.”

Father Doyle took over the chaplaincy of home games from Rev. James L. Riehle, C.S.C., who had been with the team for 35 years until illness prevented him from continuing. Father Doyle is in his 16th year as rector of Dillon Hall, and he asked to only serve the team during home games so that he would not have to be away from the hall during away games. Rev. Mark Thesing, C.S.C., is the chaplain for all of the away games.

Campus tradition has also placed a Holy Cross priest as chaplain of the men's basketball team—a role currently filled by Rev. Pete McCormick, C.S.C. He also leads the team in Mass before games and distributes blessed medallions of saints to the players. The women's basketball team has female rectors—both religious sisters and laywomen—serve the chaplain role by leading the team in prayer before games.

Given that he owes his very presence at Notre Dame to Knute Rockne's influence on his family, it is only fitting that Father Doyle is assigned as chaplain to the team—a role that began during the great coach's time. “Rockne influenced my coming here, and I never wanted to go anywhere else for college,” he said. “I care very much about Notre Dame football—that's what got me to this Catholic university as a student in the first place.”





The Nature of Discussions, Debates, and Inquiries that take place at the University

Notre Dame is committed to creating a culture of inquiry imbued with the lived experience of Catholicism. While the University seeks to attract and retain greater numbers of Catholic scholars, scientists, and artists, it also believes that faculty members of all faiths are absolutely indispensable to promoting scholarship, building community, provoking debate, and ensuring a diversity of perspectives at Our Lady's University. As Notre Dame endeavors to fulfill its vision to be a great Catholic university for the 21st century and one of the preeminent research institutions in the world, seekers of truth who hold a variety of beliefs and opinions are vitally important, especially if it is to meet the *Ex Corde Ecclesiae* requirement that a Catholic university exists as a "privileged place for a fruitful dialogue between the Gospel and culture."

"... being both a University and Catholic, it must be both a community of scholars representing various branches of human knowledge, and an academic institution in which Catholicism is vitally present and operative."

—EX CORDE ECCLESIAE

'Highest Level of Academic Inquiry in Catholic Theology'

Professor Matthew Ashley, chair of the Department of Theology, describes his role helping members of the department "present treasures from Scripture and tradition to the University, and thus to the broader society, in response to the most pressing questions and challenges of our age," he said.

The Theology Department is the heart of Notre Dame's education in faith and reason. Guided by the ideal of "faith seeking understanding," the faculty engage in critical reflection in six areas: moral theology, world religions and world church, history of Christianity, liturgy, biblical studies, and systematic theology.

Theology is a large and distinguished department at Notre Dame, with scholars known and respected around the world for their groundbreaking work in such areas as liberation theology

The Theology Department at Notre Dame is explicitly Christian and Catholic in its religious tradition. The mission statement of the department declares that Catholic identity is reflected in its faculty, in the content of what it studies, and in the way it responds to both the needs of the Catholic Church and the future ministerial needs of its students.

At the same time, "while the department's central core is the Catholic tradition, the department is deliberately ecumenical," the mission statement reads. "We are committed to dialogue with one another's traditions because theology can no longer be done adequately in a narrowly denominational manner."

theology.nd.edu

"Theology plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason. It serves all other disciplines in their search for meaning."

—EX CORDE ECCLESIAE

and the Dead Sea Scrolls. The faculty includes numerous members of the American Academy of Arts and Sciences.

The department offers undergraduates a major, supplementary major, and a minor in theology, while providing five premier graduate programs: Ph.D., M.Div., M.T.S., M.S.M., and M.A. The department has a particular strength in Latino spirituality and the Church in Latin America, and is affiliated with many interdisciplinary institutes and centers, including the Institute for Church Life, the Medieval Institute, the Center for Social Concerns, the Cushwa Center, and Campus Ministry.





The Notre Dame Forum: 'A More Perfect Union'

As the national election drew near this fall, the Notre Dame Forum gathered students and faculty to think in new ways about partisan politics, and how to combine faithfulness and citizenship.

"In this election year, issues such as the economy, foreign policy, education, and health care are key to the choices American voters make," said Father Jenkins, who selected the topic for this year's forum.

"Business as usual in our political system just won't cut it anymore," said Michael Desch, chairman of the Department of Political Science. "If we really want to take on the big problems we face—from a ballooning budget deficit to a broken health care and retirement system—we are going to have think way outside of the box."

Desch and David Campbell, professor of political science and director of the Rooney Center for American Democracy, played key roles in the development and planning of this year's Forum, "A More Perfect Union: The Future of America's Democracy."

The Forum fosters a University-wide discussion through a lineup of events that address the topic from different angles. In addition to faculty members who participated as speakers and panelists, national leaders and experts visited campus to participate as well—people such as the Most Rev. Joseph E. Kurtz, Archbishop of Louisville. He spoke on a panel about being a person of faith in a liberal democracy along with national leaders from the evangelical Christian, Mormon, and Jewish faith communities.

The Notre Dame Forum was established by University President Rev. John I. Jenkins, C.S.C., in 2005, and has brought leading authorities to campus to discuss substantive issues of the day. Past forum topics have included immigration, sustainability, global health, K-12 education and the role of religious faith in a plural world.

The stated aim of the Forum was not "to sponsor another presidential debate, but rather encourage thought and dialogue about these issues at a high level, and from a long-term perspective. The University's Catholic character and interdisciplinary structure inform this discussion of pressing national concern and allow the Notre Dame community to advance the University's mission to serve the common good."

forum.nd.edu



Catholic Faculty and the Mission of the University

As far back as 1973, former University President Rev. Theodore Hesburgh, C.S.C., and the Board of Trustees recognized that Notre Dame's Catholic identity hinged on a "predominant" number of faculty being Catholic. Back then, the predominance of Catholic faculty members was taken for granted, though recent decades have seen a decline in the percentage of faculty who self-identify that way.

By 2006, Notre Dame President Rev. John I. Jenkins, C.S.C., and the University Fellows had begun conversations about how to safeguard this commitment to a "predominant" number of Catholic faculty. According to Father Jenkins, "the faculty is the core of every university's academic community, sustaining and directing the intellectual dialogue."

After University-wide discussion, the Office for Recruitment Support was launched in 2008 to identify and actively recruit academically excellent candidates who are fit for faculty positions and can advance Notre Dame's Catholic identity. The idea is to establish a systematic way to help the University's colleges and schools, which manage faculty hiring, to identify and recruit academically excellent Catholics.

"Because no other large U.S. Catholic college or university has such a policy, there was—and is—no model for us to adapt. We've had to invent the whole thing," said Rev. Robert Sullivan, professor of history and associate vice president who leads the Office for Recruitment Support. "Bluntly, as long as vocations to the religious life are rarer than they were in 1973, the long-term survival of Notre Dame as a Catholic university depends on this effort."

According to Father Sullivan, the effort is starting to bear fruit. The office has collected information from close to 5,300 Catholic professors and doctoral students and is expanding that database as search methods are being refined. In the last few years, tenured faculty members have departed universities such as Stanford, Yale, Princeton, and Michigan to join the faculty at Notre Dame precisely because it is a Catholic university.

At the same time that it seeks Catholic faculty, Notre Dame insists that faculty members who are not Catholic are also essential to the life and success of the University. "Non-Catholic faculty do exceptional work in teaching, research, and administration. They make us a better university," said Father Jenkins. "They also make us a better Catholic university, for they enrich our understanding of God, who is all inclusive, and our conversations about faith."

identifyyourself.nd.edu



"An important aspect of making Notre Dame a distinctively Catholic, preeminent research university is ensuring that its Catholic students receive an education imbued with the lived experience of present-day Catholicism."

—OFFICE FOR RECRUITMENT SUPPORT

Fr. Brian Daley, S.J. – Winner of the ‘Nobel of Theology’

When Rev. Brian E. Daley, S.J., stands in the corner of the boxing ring during the Bengal Bouts to coach a competitor, the fighter might be surprised to learn that he is getting advice on his jab from a priest who was recently honored by the pope.

In October, Father Daley, the Catherine F. Huisiking Professor of Theology, received the 2012 Ratzinger Prize in Theology, an award that many describe as the “Nobel of Theology.” Then-Pope Benedict XVI bestowed the award at the Vatican during a special ceremony with some 500 bishops and archbishops who were gathered for the Synod on the New Evangelization.

Another prize was awarded to the French philosopher Remi Brague. In his remarks, Pope Benedict connected the work of both scholars to the Second Vatican Council, which opened 50 years ago.

“People such as Father Daley and Professor Brague are exemplary figures for the transmission of a knowledge which brings together science and wisdom, academic rigor and a passion for man, that he may discover the art of living,” said Pope Benedict. “This was also one of the great passions of Vatican Council II, and is more urgent than ever in the context of current efforts towards new evangelization.

“We need people who, through an illuminated and coherent faith, make God close and credible to mankind today,” the pope said. “We need people whose intellect has been illuminated by the light of God, so that they can speak to the minds and hearts of others.”

Father Daley has been a member of the University’s faculty since 1996, and is recognized internationally for his scholarship in the theology and life of the Church in the first 800 years of Christianity.

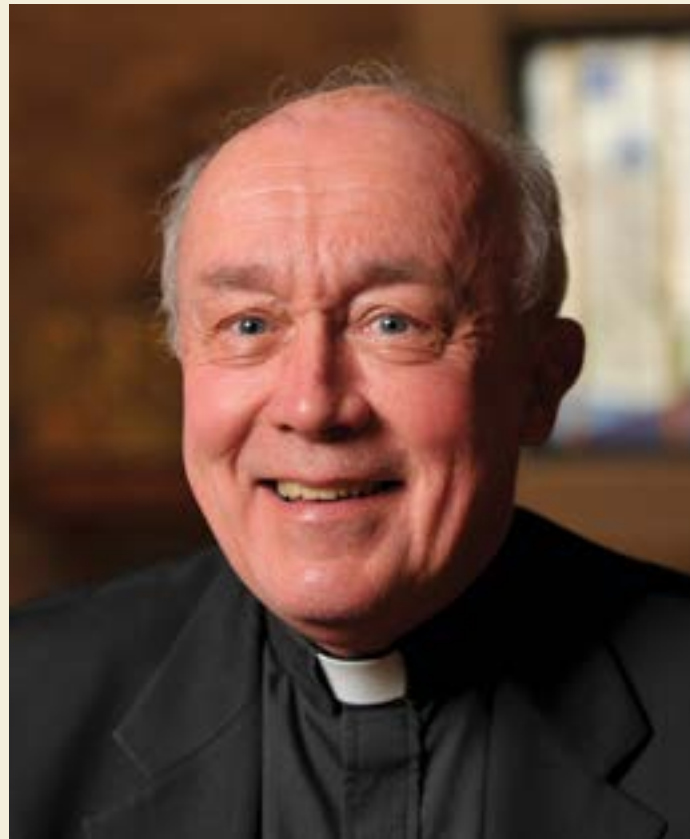
“For me, theology is an extension of preaching the Gospel—part of my role as a priest is to communicate the word of God to people,” he said. “Teaching is a way to help people see the point of faith, and to understand it better.”

His studies in early Christianity have positioned Father Daley as a valuable resource in the ecumenical effort between Catholics and Orthodox Christians—he is the Catholic secretary of the North American Orthodox Catholic Dialogue.

“When working with Orthodox Christians, so much of their tradition is rooted in the early Church’s spirituality and theology. If you want to connect with them, you have to talk about the early Church,” he said.

“One of the things that attracted me to come to Notre Dame was the chance to serve the Church in the United States in a wider way,” Father Daley said. “I found the Theology Department here to be a great place to do this. It is a very active department and very well connected with the Church in this country.”

The award is sponsored by the Joseph Ratzinger Vatican Foundation, which was founded in 2010. The foundation uses funds raised by the publication of Pope Emeritus Benedict’s works to promote the study of theology and to recognize distinguished scholars.



Honoring the Holy Father

In March 2012, when the Institute for Church Life convened scholars to examine the theology of Pope Benedict XVI, they didn’t realize that it would take place at the start of the pope’s final year in his ministry.

The conference explored the theology of Joseph Ratzinger throughout his 60-year career as a theologian, which began in the 1950s as a university professor. During that time, his theological contributions as a scholar, Vatican official, and pope ranged from biblical interpretation to advocacy of Catholic tradition and practices. Through it all, he was unafraid to intervene in the public arena, and maintained a mindset that took into account the average Catholic living in the modern world.

One result of the conference is a gift from the University that the pope carried with him when he left the Petrine office: a “festschrift.” The word is a German term for “festival-writing,” and refers to a collection of writings that celebrate the work of an important scholar on a momentous occasion—in this case, the pope’s 85th birthday. The festschrift was published by the University of Notre Dame Press.

John Cavadini, director of the Institute for Church Life, presented a leather-bound edition of the festschrift to the pope during a visit in December. Of the 11 essays in the collection, seven were authored by Notre Dame faculty members, in addition to the introduction written by Cavadini.

It had been signed by all of its contributors, and by the president of Notre Dame, Rev. John I. Jenkins, C.S.C.

“He received it warmly and seemed genuinely pleased and even touched when I showed him the leather-bound copy with the signatures of all the contributors and President John Jenkins,” Cavadini said. “It really was a gift from the heart of our University.”

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“We at Notre Dame join the Church in rejoicing in the election of Pope Francis, the first pontiff from the Americas. He is known as a humble and holy servant of the Church whose simple life and concern for the poor make his choice of the name Francis particularly appropriate. We pray for Pope Francis as he begins his pontificate.”

—REV. JOHN I. JENKINS, C.S.C.

From the Vatican to Notre Dame



ARCHBISHOP MÜLLER, PREFECT OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH

In February, 2013, Archbishop Gerhard Müller, Prefect of the Congregation for the Doctrine of the Faith, visited the University and spoke with University leaders, the Department of Theology, and the Holy Cross Moreau Seminary community. “The expertise of the theology faculty is apparent,” said Archbishop Müller. He noted programs in the Institute for Church Life as “eloquent examples of academic excellence placed at the service of the life of the Church.”

The Congregation for the Doctrine of the Faith oversees Church doctrine and is the oldest office in the Vatican.

Archbishop Müller is a close friend of Pope Emeritus Benedict XVI, who served the same role in the Vatican before being elected to the papacy. The archbishop is also a former pupil of famed theologian and the John Cardinal O’Hara professor of theology at Notre Dame, Gustavo Gutierrez, O.P.

Archbishop Müller is no stranger to universities—he taught theology in Munich before being appointed a bishop. He gathered with several dozen theology faculty members during his visit for an informal conversation. “The work of theology is service to the living faith community ... The communal joy of faith is the vocation to which theologians are called,” he said. “Theology is a vocation, and the university is the place to exercise that vocation.”

“Every Catholic university is to maintain communion with the universal Church and the Holy See; it is to be in close communion with the local Church and in particular with the diocesan bishops of the region or nation in which it is located. In ways consistent with its nature as a university, a Catholic university will contribute to the Church’s work of evangelization.”

—EX CORDE ECCLESIAE

ARCHBISHOP VIGANÒ, VATICAN AMBASSADOR TO THE UNITED STATES

Archbishop Carlo Maria Viganò, the Vatican’s nuncio—or ambassador—to the U.S., visited campus to speak about religious freedom and the persecution of Christians at a conference on present-day martyrs presented by the Institute for Church Life in November, 2012. He also joined the late Bishop John D’Arcy and Bishop Kevin Rhoades at a Mass in the Basilica, where he preached the homily.

“Notre Dame truly is much more than the name of your school,” Archbishop Viganò said. “She is our mother, ... the

queen of martyrs, that ultimate faithful witness to the very end. Through her holy example and her powerful intercession, she helps each of us respond generously in our vocation to holiness and charity, and to a renewed commitment to Christ and the spreading of his Gospel. In the familiar words of the Alma Mater—may ‘Notre Dame, our Mother’ help us to be ‘tender, strong, and true.’”



Adult Stem Cell Initiative Helps Students Defend Life

Because knowledge is meant to serve the human person, research in a Catholic University is always carried out with a concern for the ethical and moral implications both of its methods and of its discoveries.

—EX CORDE ECCLESIAE

Several years ago, biology professor David Hyde ran into a problem with the zebrafish he was studying. He could not blind them.

Hyde kept telling his graduate assistant that he was making a mistake in the process they were using. Then they discovered that the process was working—the fish were blinded, but they were quickly recovering their sight.

When a zebrafish retina is damaged, the dying neurons are regenerated, he discovered. In humans with damaged retinas, those same cells fail to regenerate, which leads to irreversible vision loss. Today, his project is to find a way to replicate that zebrafish regeneration process in humans suffering from a variety of forms of blindness.

The key is unlocking the use of resident adult stem cells—cells that are flexible enough to grow into whatever cells or tissue the body might need to regenerate, such as neurons in the retina. Already, some research centers are

making progress to this end, but they are using stem cells gathered from human embryos.

The Catholic Church's stance opposing human embryonic stem cells is grounded in the affirmation of human dignity from the earliest stages of life. Hyde's research could lead to scientific discoveries without destroying human embryos for stem cells.

Hyde is also involved in a project that is tackling the issue from another angle. He, along with law professor Carter Snead, the William P. and Hazel B. White Director of the Center for Ethics and Culture, and Phillip Sloan from the Program in History and Philosophy of Science, launched the Initiative for Adult Stem Cell Research and Ethics to expose undergraduate and graduate students to the complexity of this issue. They are being joined by scholars from a number of different areas across the University.

"I'm hoping that the University will become a place the media, politicians, and Church leaders can go to ask questions about the scientific, legal, and ethical dimensions of stem cell research," Hyde said. "The idea is to raise the visibility of Notre Dame and to grow the science of adult stem cell research, across the whole university. Expanding our research will give us a scientific background on which to build arguments, whether they are humanitarian, ethical, legal, technical, or scientific."

"We can create a unique niche at Notre Dame, where we can lead the world in studying both the science and ethics of the use of stem cells," he said.

The initiative is creating a program of study that will do two things: help science students explore the ethical dimensions of stem cell research, and educate students from other fields about the science behind this kind of research. Sloan will teach the initiative's first class in the fall.

"We will train students so that wherever they go and lead—whether it is in research, government, industry, the Church or in the media—they will have a better understanding of the issues," Hyde said. "We are hoping to create a situation where we can use Notre Dame's prestige to discuss stem cell research from an intellectually nuanced scientific and ethical position, to influence the future research and application of adult stem cells in favor of human embryonic stem cells."



Using the Past as a Resource: Cushwa Center for the Study of American Catholicism

Scholars who study the history of the Church in the United States find many resources at Notre Dame, and nowhere on campus are they more at home than with the Cushwa Center for the Study of American Catholicism.

"We are one of the leading centers for the study of American Catholic history in the nation," said Kathleen Sprows Cummings, associate professor of American studies and director of the Cushwa Center. "Our primary job is to have students emerge as better scholars of the past, but also better suited to ask questions about the present."

Established in 1975, the center's mission covers research, teaching, faculty development, and public service. It does this by leading seminars, conferences, and research projects that engage a national body of historians and colleagues from theology, women's studies, sociology, religious studies, American studies and English. Because of its expertise, the media looks to the center for resources and critical commentary as they cover Catholicism—Cummings recently offered thoughts to CNN and NBC about the pope's resignation, for example.

In recent years, the field of American Catholic studies as a whole has focused on the Catholic Church in the United States in a global context. As such, the center has initiated a major research project to mark the 50th anniversary of the opening and closing of the Second Vatican Council. The project

will produce the first comparative and international history of how the council was implemented in dioceses around the world.

Researchers from 15 dioceses representing every continent have been enlisted by the Cushwa Center to write local histories of how their communities responded to the council and its aftermath. The project will culminate in an international conference on the lived history of Vatican II at Notre Dame in April 2014, as well as the publication of a book.

"It has been an honor to help Notre Dame remain the epicenter of American Catholic studies, a position it has held since Cushwa's founding 35 years ago," Cummings said. "This is an environment where one can ask questions about religion. You can study in a similar program elsewhere and spend a lot of time convincing people religion is important to study. Here at Notre Dame, people understand that."

cushwa.nd.edu



Service to the Catholic Church in a Manner Appropriate for a University

As a Catholic university, Notre Dame is aware of its privileged responsibility to place itself in service to the Church. To demonstrate how the pursuit of truth is put to use in a life of faith, the University is committed, as envisioned in *Ex Corde Ecclesiae*, to serve the Church by including the study of serious contemporary problems among its research, by communicating to society those ethical and religious principles which give full meaning to human life, by serving others for the promotion of social justice, and by modeling cooperation between disciplines in common research projects.

“I pray that we will be people who see the world and its problems with a steady, honest, unflinching gaze; that because of our faith in God’s goodness, we will apply all our knowledge and skill to a thoughtful, fair, balanced analysis of those issues; that we never flag in seeking solutions ... that we will have the courage and conviction to act when action is called for, and that we inspire others to act as well.”

—REV. JOHN I. JENKINS, C.S.C.

Leading the Charge in the Fight for Life

Notre Dame students, faculty, and staff literally carried the banner for the pro-life movement at this year’s March for Life, which took place January 25, 2013, in Washington, D.C. The March for Life is the nation’s largest annual civil rights march, and this year it marked the 40th anniversary of the *Roe v. Wade* court case that legalized abortion.

Leading the half-million protesters who walked in this year’s March were some 50 Notre Dame students, faculty, and staff. They were invited to carry the official event banner that spanned the column of marchers as they walked to the Supreme Court.

“It is an honor to carry the March for Life banner,” said Mary Daly, director of the University Life Initiatives office. “It is an acknowledgement of the hard work and contributions the University and its students make towards building a culture of life.”

Jen Gallic, a junior and president of the Notre Dame Right to Life student club who helped to lead Notre Dame’s contingent on the march, was impressed with the overall turnout at the march this year. “At one point, we looked back and saw how many people we were leading—we couldn’t see the end!” she said. “It was a reminder of how many people are passionate about this cause.”

Notre Dame had one of the largest contingents present. More than 500 students and an additional 100 faculty and staff traveled to the nation’s capital in 12 buses—a record number of participants from the University.

Notre Dame’s annual participation in the March for Life comes about thanks to a coalition of several organizations within the University: the Alumni Association, Campus Ministry, the Center for Ethics and Culture, Faculty for Life, the Notre Dame Right to Life student club, the Office of the President, and the University Life Initiatives Office.

“It is very important for the University to be involved in this witness to the dignity of human life,” said Daly. “It renews our own dedication and reminds us why we do the work we do.”

Since the Supreme Court handed down its decision in the *Roe v. Wade* case on January 22, 1973, 55 million abortions have been performed in the United States. The march, according to Gallic, “revitalized students so they can continue to dedicate themselves to this cause.”

lifeinitiatives.nd.edu



'Blessed are the Peacemakers': Catholic Peacebuilding Network

In developing regions of the world that have been struggling with armed conflict for decades, the Church might be the only institution around that can bring opposing leaders together to negotiate for peace. For years, Church leaders have been promoting peace in these conflicts, but rarely has the Church done so strategically and systematically.

This is exactly where the Catholic Peacebuilding Network (CPN) comes in. The network gathers political scientists and theologians together with Church leaders in these areas to study and share the best theories and practice when it comes to building peace.

The Kroc Institute for International Peace Studies, under the leadership of Director Scott Appleby, teamed up with Catholic Relief Services and five other institutions to establish the CPN in 2004. Today, the network facilitates an alliance that includes 21 organizations, ranging from the Vatican agency, Caritas Internationalis, to five bishops' conferences.

"Peacebuilding is the untold story of Catholic engagement in public affairs," said Gerard F. Powers, who coordinates

the CPN and teaches Catholic peacebuilding studies with the Kroc Institute. "Because of Notre Dame's Catholic mission, we can connect with the biggest non governmental actor in many conflict situations—the Church.

"It is exciting to find ways to allow all of these institutions to work together," Powers said. "At the same time we can bring Catholic theology and ethics into the picture in a way that develops the capacity of the Church to do this even better."

Thus far, the network focuses on three regions of the world that have long struggled with violent conflict: the Mindanao region of the Philippines, where an Islamic separatist movement and the Philippine army have been clashing for decades; Colombia, disrupted for 50 years by drug trafficking and major armed conflict with revolutionary forces; and central Africa, plagued by genocidal conflict and civil war since the 1970s.

CPN convenes bishops, priests, religious sisters and brothers, and lay people who are working for peace in these areas with scholars who can equip them with Catholic social



teaching, for example, or insights drawn from the study of peacebuilding around the world. CPN also offers strategic advising to bishops as they help negotiate peace processes with governmental and faction groups.

In August of 2012, months before peace talks resumed in Colombia for the first time in a decade, the CPN gathered Colombian bishops in Miami for off-the-record talks about how to address future peacebuilding challenges. Three faculty members from the University attended—Powers, along with John Paul Lederach, professor of international peacebuilding, and Rev. Daniel G. Groody, C.S.C, associate professor of theology.

"It is not our role to develop an on-the-ground presence. Our job is just to help all these different institutions work together on a common project," Powers said. "The Church does amazing things, but often this is the first time that bishops in an area are getting together to talk about what they are doing, or learning about what is done in other parts of the world."

For example, one question the Colombian bishops face is how best to move the peace process forward when it comes to dealing with human rights abuses: treat them as war crimes, or offer amnesty to perpetrators as part of a deal that could lead to a peace agreement? The CPN brought Colombian bishops together with Church leaders from Africa who had faced this very question, as well as political scientists and

theologians, "which is a connection that doesn't happen very often," said Powers. They were able to discuss what has and has not worked in the past, as well as why certain approaches are important to insist upon.

"We are engaged with the Church and Catholic universities in far-flung areas of the globe where there is intractable conflict—we are serving the Church in the most challenging places," Powers said. "We are learning so much from that engagement. It improves our research, teaching, and writing. We do all of that better when we are involved with institutions, like the Church, that play such an important role in peacebuilding.

cpn.nd.edu

"Catholic Peacebuilding Network is contributing to the development of a conceptually coherent, theologically accurate, spiritually enlivening, and practically effective approach to Catholic peacebuilding that can begin to match the sophistication of Catholic thinking on the ethics of war and peace."

—SCOTT APPLEBY, PROFESSOR OF HISTORY AND JOHN M. REGAN JR. DIRECTOR OF THE KROC INSTITUTE FOR INTERNATIONAL PEACE STUDIES

One Foot on Campus, the Other in the Pews

Most sociologists do not consult Church doctrine for their work, but walk into Brian Starks' office and sitting on his desk are the documents of the Second Vatican Council.

Starks directs the Catholic Social and Pastoral Research Initiative (CSPRI), and even though he is a social science researcher and teacher, he leverages that science to serve the Church. Those Vatican II documents are useful when he studies why Catholics act and think in the ways they do.

CSPRI was conceived as a collaboration between the Institute for Church Life, which houses the initiative, and the Center for the Study of Religion and Society in the Sociology Department. It has one foot on campus and another in the pews: their goal is to conduct top-notch research that is theologically informed and pastorally relevant.

"What we do here is important for the wider world," Starks said. "I hope this research empowers Church leaders in their everyday activities, by helping them to recognize the good work they are already doing and by providing them insight into areas of improvement. Research can and should support and empower people and communities."

In addition to conducting its own research, the center highlights and summarizes the work of other researchers

studying Catholicism, and supports collaboration by providing a common space on the Internet (through a blog and website) for Catholic researchers to meet and share their knowledge.

For example, one of the projects already being disseminated to Church leaders by Starks and CSPRI is a study on charitable giving among Catholics. Other current and future topics include family life among U.S. Catholics, the positive and negative feelings Catholics have about the Church, the effectiveness of faith-formation programs, a study of parish life, and the impact of Latino immigration on the U.S. Church.

"Because CSPRI's mission is to leverage social science to improve the well-being of the Church, we try to disseminate data and insights from the University out to the larger Catholic Church in ways that it can be best understood," Starks said. "Sending an academic research paper out to parishes is not always helpful."

Instead, CSPRI summarizes findings on these various topics with the expectation that most of its readers are not statistically trained, but are engaged in the Church and have a high degree of sophistication. The aim is to present reports that are readable but not "dumbed down," to offer rigorous analyses with accessible language and intuitive visuals.

"CSPRI is one way that Notre Dame seeks to serve the Church directly," Starks said. "The mission of the University is to be generous to the Church which has given birth to it. It is an exchange of gifts."

icl.nd.edu

A Catholic University is without any doubt one of the best instruments that the Church offers to our age, which is searching for certainty and wisdom.

—EX CORDE ECCLESIAE



How to Transform a School With Only Two Goals

Notre Dame ACE Academies partners with Catholic grade schools to get their students to two places: college and heaven.

"If our students don't have every opportunity to attend college, our schools have not done their job," said Andrea Cisneros, assistant director of the program. "We hope—and believe—that providing students with an excellent and well-rounded education helps them to know God and know God's purpose for them."

Many people know the Alliance for Catholic Education (ACE) as a movement at the University that strengthens Catholic schools with a two-year master of education program that prepares teachers. Since its founding in 1994, though, ACE has grown to include a principal preparation program, an English-as-a-new-language program, an educational consulting firm, and several other initiatives. The Notre Dame ACE Academies project is Notre Dame's most comprehensive endeavor to focus on school support. Its goal is to provide a Catholic education of the highest quality to as many children as possible, especially in underserved communities.

Notre Dame ACE Academies form a special partnership between Catholic K-8 schools on one hand, and ACE and the University on the other. There are three Academy schools in Tucson, Arizona, and two others in the Diocese of St. Petersburg, Florida. These Catholic schools receive support from ACE based on research about factors that most influence school performance: Catholic identity, financial management, and rigorous academics.

"We hope to create a network of schools that Catholic school systems across the country can use as a model," Cisneros said. "It's getting harder and harder to operate parochial schools the way they've been run for the last century. We're working towards replicable, long-term solutions to those challenges that our colleagues in Catholic education can use in their own contexts."

The partnership between Notre Dame ACE Academies and schools is initially set for five years, but the expectation is that the arrangement will serve the schools for the long-term. ACE is currently engaged in conversations about potential partnerships with several dioceses, with hopes to further expand the model in a few years.



The Notre Dame ACE Academies were founded in 2010 as a response to the U.S. bishops' call for a "new model of sponsorship and collaboration" between Catholic institutions of higher education and parish schools. While the network is in its early stages, the model is inspired by the Catholic priests, sisters, and brothers who created dynamic schools that gave generations of children a chance at success.

"Notre Dame ACE Academies is a particularly pronounced embodiment of the Holy Cross motto, 'To make God known, loved, and served,'" Cisneros said. "The whole endeavor is built on the premise that a high-quality Catholic education is a sanctifying experience not simply because of the religious education, but also because children learn to see God present in the world and in their lives in concrete ways, and also to make God present in the world through their lives, both now and as they grow up."

ace.nd.edu/academies

