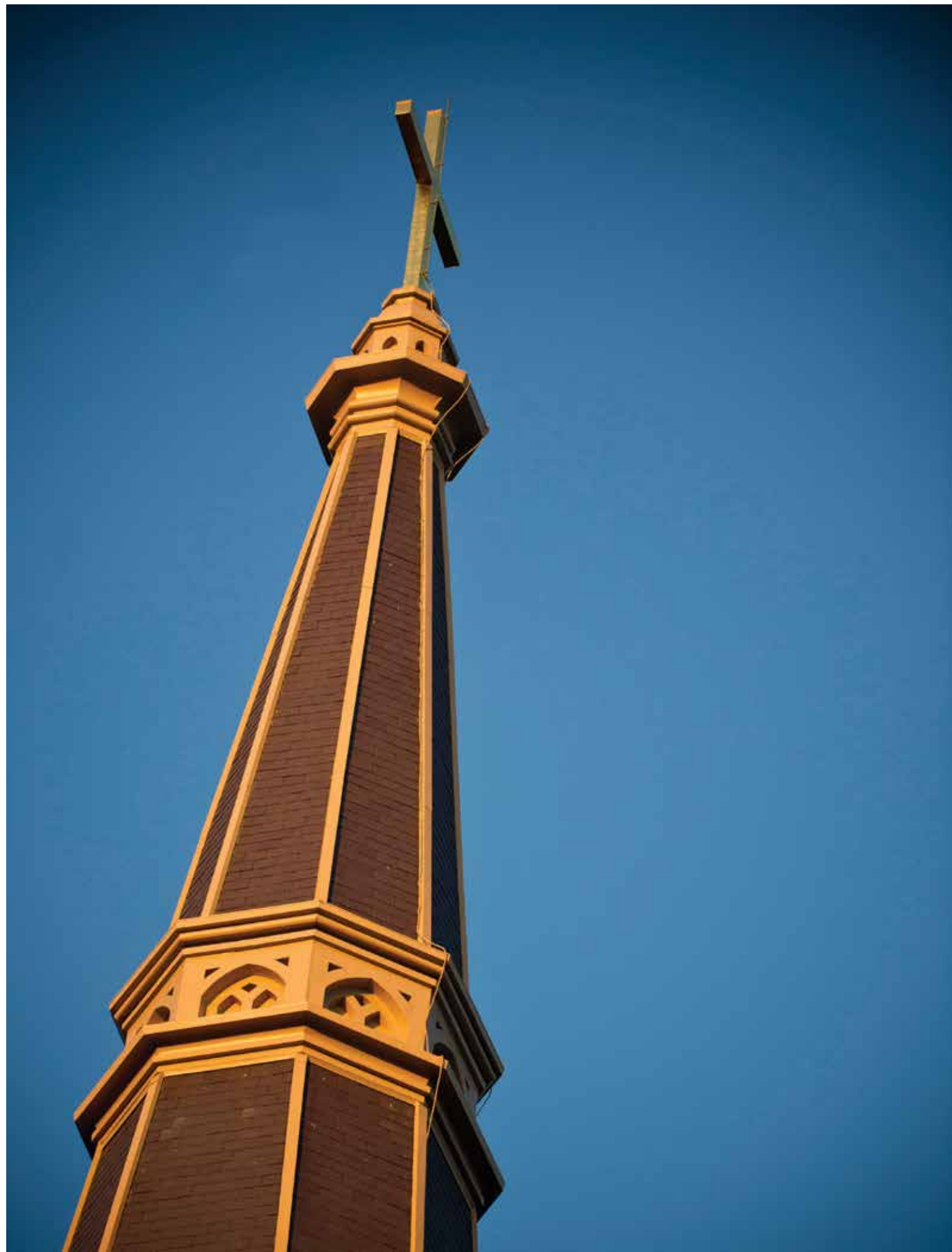




REPORT ON CATHOLIC MISSION / 2014





## **Introduction**

- 3 Introduction
- 4 Audience with the Holy Father
- 6 The Congregation of Holy Cross: Anchors of the Mission
- 6 Celebrating a 200th Birthday

## **The Nature of the Education Offered to Students**

- 10 Residentiality at Notre Dame
- 12 Building Bridges through Notre Dame Engineering
- 13 Creating Community on Campus
- 14 Studying Environmental Sustainability
- 15 Glory and Beauty: The Basilica of the Sacred Heart

## **The Types of Discussions, Debates, and Inquiries That Take Place at the University**

- 18 Welcoming the Church's Pastors
- 19 Human Dignity Lecture
- 20 Mary on the Eve of the Second Vatican Council
- 21 The Study of Passing on Faith
- 22 Research that Heals: Professor Laura Miller
- 23 Football and the Saints

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

- 25 A Scholar in Service to the Church
- 26 Get on Board for Catholic Schools
- 27 Building a Culture of Life through the Classroom
- 28 Research that Saves Lives
- 30 Sending out Missionary Disciples
- 31 Recognized Leadership in Christian Education

## **Epilogue**

- 33 The Secret of Notre Dame



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.*

## Audience with the Holy Father



On January 30, 2014, the University of Notre Dame's Board of Trustees was granted a private audience with His Holiness, Pope Francis. During the hour-long meeting, the Holy Father commended Notre Dame for its "outstanding contribution to the Church" and encouraged the University to preserve its Catholic identity. Father Jenkins thanked the Holy Father for his leadership of the Church and presented him with a depiction of the *Visitation* sculpted by Rev. Anthony Lauck, C.S.C.

### Father Jenkins' Address to the Holy Father

Your Holiness, I am the President of the University of Notre Dame, and am here along with the Board of Trustees of the University. It is our tremendous honor to be with you and extend to you, on behalf of the whole University, the most affectionate greetings.

We are proud to be a Catholic university, "born from the heart of the Church." We strive to be a community of scholars devoted to the pursuit of reason in harmony with faith. We were founded by the Congregation of Holy Cross, whose founder, Blessed Basil Moreau, said that "education is the art of helping young people to completeness." And we're proud to educate people, to serve humanity, and to serve the Church with deep faith.

It's also our great joy and privilege to serve the Church in many ways: through, for example, the Alliance for Catholic Education which serves Catholic schools in the United States and throughout the world; through the Tantar Ecumenical Institute, founded through the inspiration of Pope Paul VI after his visit with the Orthodox Patriarch in 1964, that fosters ecumenical and interfaith dialogue.

In all these ways, Holy Father, we're proud to be a Catholic university. We're proud to be here with you. We celebrate the founding of a new center in Rome for our students and our faculty so we can serve the Holy See more faithfully.

Holy Father, on our campus on the main, historic building, there is a beautiful golden dome. And on the top of it a golden statue of Our Lady, who is the patroness of the University. It's a reminder that we do our work under her guidance and protection.

Holy Father, as a memento of our visit, we have for you a gift: a sculpture of the Visitation of Our Lady with Elizabeth, with Jesus and John the Baptist in their wombs, in whose embrace the Church was born. We give it to you as a presentation of our devotion to our faith and our dedication to serving the Church and our inspiration, by this visit, to do that more often.

Thank you for this visit. Thank you for your leadership of our Church. We ask for your prayers.

## Address of Pope Francis to the Trustees of the University of Notre Dame

Dear Friends,

I am pleased to greet the trustees of Notre Dame on the occasion of your meeting in Rome, which coincides with the inauguration of the University's Rome Centre. I am confident that the new Centre will contribute to the University's mission by exposing students to the unique historical, cultural, and spiritual riches of the Eternal City, and by opening their minds and hearts to the impressive continuity between the faith of Saints Peter and Paul, and the confessors and martyrs of every age, and the Catholic faith passed down to them in their families, schools, and parishes. From its founding, Notre Dame has made an outstanding contribution to the Church in your country through its commitment to the religious education of the young and to serious scholarship inspired by confidence in the harmony of faith and reason in the pursuit of truth and virtue. Conscious of the critical importance of this apostolate for the new evangelization, I express my gratitude for the commitment which Notre Dame has shown over the years to supporting and strengthening Catholic elementary and secondary school education throughout the United States.

The vision which guided Father Edward Sorin and the first religious of the Congregation of Holy Cross in establishing the University of Notre Dame du Lac remains, in the changed circumstances of the twenty-first century, central to the University's distinctive identity and its service to the Church and American society. In my *Exhortation on the Joy of the Gospel*, I stressed the missionary dimension of Christian discipleship, which needs to be evident in the lives of individuals and in the workings of each of the Church's institutions. This commitment to "missionary discipleship" ought to be reflected in a special way in Catholic universities (cf. *Evangelii Gaudium*, 132-134), which by their very nature are committed to demonstrating the harmony of faith and reason and the relevance of the Christian message for a full and authentically human life. Essential in this regard is the uncompromising witness of Catholic universities to the Church's moral teaching, and the defense of her freedom, precisely in and through her institutions, to uphold that teaching as authoritatively proclaimed by the magisterium of her pastors. It is my hope that the University of Notre Dame

will continue to offer unambiguous testimony to this aspect of its foundational Catholic identity, especially in the face of efforts, from whatever quarter, to dilute that indispensable witness. And this is important: its identity, as it was intended from the beginning. To defend it, to preserve it and to advance it!

Dear friends, I ask you to pray for me as I strive to carry out the ministry which I have received in service to the Gospel, and I assure you of my prayers for you and for all associated with the educational mission of Notre Dame. Upon you and your families, and in a particular way, upon the students, faculty, and staff of this beloved university, I invoke the Lord's gifts of wisdom, joy, and peace, and cordially impart my Blessing.



## The Congregation of Holy Cross: Anchors of the Mission

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Holy Cross priests and brothers anchor the University's Catholic character and spirit. Of the members of the Congregation on campus, 34 live in residence halls, and nine of them serve as rectors. 23 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 Rev. 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."

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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](http://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."

## Celebrating a 200th Birthday

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In the earliest days of Notre Dame, Rev. Edward Sorin, C.S.C., discouraged any celebrations of his birthday. But on February 6, 2014, the University of Notre Dame's students, faculty, and staff decided to bend that rule a bit. After all, you only turn 200 once.

The date marked the launch of a year's worth of bicentennial celebrations, beginning with an evening Mass in the Basilica of the Sacred Heart presided over by Rev. Robert Loughery, C.S.C., rector of Sorin Hall. In his homily, Father Loughery called on Notre Dame to continue Sorin's work: "He left work for us to do," he said. "We share a path with Father Sorin and, with him, we continue to follow Jesus as disciples on a mission."



The founder of Notre Dame was born February 6, 1814, in Ahuillé, Mayenne, a small village in northwestern France. Ordained to the priesthood in 1838, he led a band of Holy Cross religious to what was then mission territory on the Indiana frontier a few short years later. On November 26, 1842, when he arrived at what is now the campus of Notre Dame, Father Sorin was only 28 years old.

In addition to Mass, birthday celebrations also included the serving of authentic French cuisine in the dining halls and an open house and tours of the Log Chapel, a century-old replica of the building that remains an important fixture of the Notre Dame landscape, as it reminds us of the only

shelter found on the 524-acre site that was to become Notre Dame. It was at the Log Chapel where Father Sorin began to build "L'Université de Notre Dame du Lac," insisting that the new school would become "one of the most powerful means for good in this country."

Despite discouraging open festivities of his birthday, Father Sorin did encourage public celebrations of the feast of his patron and namesake, St. Edward the Confessor, on October 13. In accordance with that spirit, Notre Dame's celebration of Father Sorin's bicentennial will include numerous other events, particularly in October, to celebrate Father Sorin's life, ministry, and service to the Church.

## The Nature of the Education Offered to Students

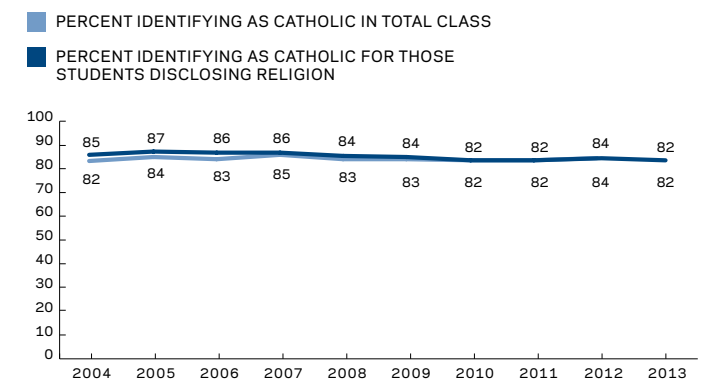
As a Catholic university, Notre Dame is inspired by the spirit of Christ to create an authentic community dedicated to the truth, the dignity of the human person, the message of Christ, and the education of the whole person. Respecting both the Catholic tradition and the University's own roots, and as 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)**



## Residentiality at Notre Dame

“We are pastoral leaders, community builders, a University resource, and the chief administrators of the residence halls. The greatest reward, however, is serving the spiritual needs of the women and growing in the faith with them.”

—MARGARET MORGAN, RECTOR OF HOWARD HALL



Ask any of the women of Howard Hall and they'll tell you: It's good to be a Howard Duck.

One of the 14 female residence halls on Notre Dame's campus, the "ducks" of Howard Hall have distinguished themselves as women who promote charity, spiritual growth, and

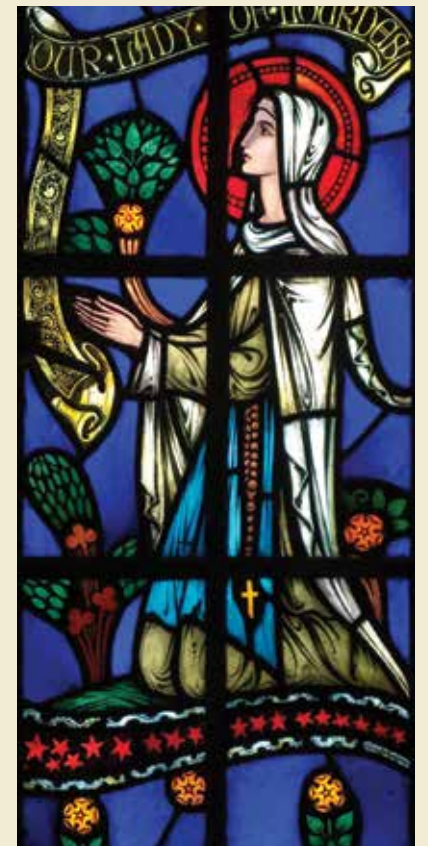
community. Most recently, Howard Hall won Hall of the Year in both 2011 and 2012.

Margaret Morgan has served as rector of Howard Hall since August 2011. A "triple-domer," Morgan earned her undergraduate degree in theology (2006), master of education (2008), and master of divinity (2011) from Notre Dame. Her years of educational experience and familiarity with the Church help her serve as a leader, model, and mentor to the women of Howard Hall.

"There are four pillars to serving as a rector," Morgan said. "We are pastoral leaders, community builders, a University resource, and the chief administrators of the residence halls. The greatest reward, however, is serving the spiritual needs of the women and growing in the faith with them."

Guided by the Holy Cross charism, the educational experience at Notre Dame is defined in large part by residence life, setting it apart from many other universities. More than 80 percent of undergraduate students live in one of Notre Dame's 29 single-sex residence halls. Rectors for these halls include priests and brothers of the Congregation of Holy Cross, men and women from other religious orders, and lay men and women. Their guidance is an integral aspect of the formation of students.

In addition to the leadership that the rectors provide, Notre Dame residence life consists of faith, community, and service. During the academic year, Mass is celebrated in Howard Hall every Sunday night. Many of the residents serve as singers or musicians for the Mass. Additionally, Howard Hall shows their appreciation for the priests on campus through their "Pizza with Padre" events, which are opportunities for the residents to enter into dialogue and to build community with these priests who preside at the Howard Hall liturgies.



The Howard Ducks want to make a difference in the world. One of their signature service projects is "Totter for Water," where the women of the dorm spend 24 hours teeter-tottering and taking donations to help people in need of clean water in Uganda, Sierra Leone, Burkina Faso, Kenya, Rwanda, and South Sudan. Last year, "Totter for Water" raised \$5,500 for The Water Project—a nonprofit organization that provides sustainable water projects to communities in sub-Saharan Africa who lack clean water.

"One of the things that I hope the girls develop during their time at Howard, and more broadly at Notre Dame, is a vision of the Church," Morgan said. "I hope that I can contribute to this by serving as a model for women. I want to show them what it means to be a woman of the Church."

[housing.nd.edu](http://housing.nd.edu)

## Building Bridges through Notre Dame Engineering

When we speak of Notre Dame students “building bridges” during their time on campus, we usually speak figuratively. But for the Notre Dame Students Empowering through Engineering Development (NDSEED), the bridges they build are very real, and all-too-needed.

NDSEED is an academic program that challenges Notre Dame undergraduates to plan and execute a bridge building project in Central America each summer. Formed in February 2008, NDSEED has grown to include a two-credit per semester Civil Engineering Service Projects course in the Department of Civil and Environmental Engineering and Earth Sciences.

“It’s rare to see a project from its conception to its use,” said Professor Tracy Kijewski-Correa, faculty advisor to NDSEED. “The Notre Dame students are unique because they have taken charge of every aspect of each bridge project.”

After partnering with the nonprofit organization Bridges to Prosperity (B2B), NDSEED built a suspended footbridge in the rural Honduran community Peña Blanca in the summer of 2009. Prior to the construction of the bridge, the rainy season would cause the rivers to suddenly flood and prevent access to markets, schools, and health facilities. The new bridge, which averages 25 users each day, connects the small town to the larger town of La Campa and has saved both resources and lives. Since 2009, four other bridges have been constructed and have served Central American communities in a similar way. No longer do members of these communities have to risk their lives when traveling to school, clinics, agricultural fields, or the market during intense flooding.

NDSEED stands out from other engineering service projects because of its dedication to Catholic social teaching and a holistic approach to serving a community in need. “The level of ownership that the students have is what makes NDSEED unique from other engineering service opportunities,” said Kijewski-Correa. “The NDSEED students take the time to give a voice to the local families.”

After the four-week summer building project, the students spend two weeks traveling to past building sites to make sure that they are being properly maintained and that there are no structural problems. The students also interview locals

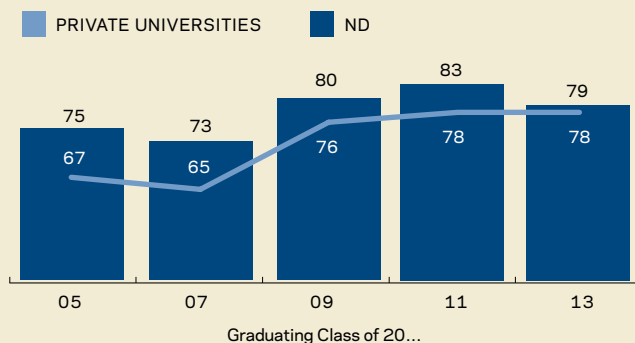
regarding potential locations of future bridges, where to find regional resources, and how to get the entire community involved in the project. “The best part of the project is to see the Notre Dame students walk to their job sites every day,” Kijewski-Correa said. “The members of the community either join them in the construction of the bridge or bring them food and water. The community will use whatever they have to celebrate the students and their service.”

The success of NDSEED has not only saved lives and improved the quality of life in Central America, but it has a powerful effect on the lives of the students as well. Many students involved in NDSEED often redirect their career paths. After their experience with NDSEED, they work for nonprofits, B2B, or other service organizations. The NDSEED experience helps students become well rounded, develop their interpersonal skills, and grow as human beings.

[ceees.nd.edu](http://ceees.nd.edu)



**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)



Note: Question wording changed in 2009

## Creating Community on Campus

“As a Catholic university, Notre Dame is part of one of the most ethnically and culturally diverse organizations in the world today, and we strive to reflect that diversity ever more in our community.”

—REV. JOHN I. JENKINS, C.S.C.

In announcing the formation of the President’s Oversight Committee on Diversity and Inclusion, Rev. John I. Jenkins, C.S.C., stated emphatically that a diverse and inclusive community is essential for Notre Dame.

Father Jenkins wrote, “As a Catholic university, Notre Dame is part of one of the most ethnically and culturally diverse organizations in the world today, and we strive to reflect that diversity ever more in our community. And as we invite individuals from many different backgrounds to participate in the Notre Dame community and, once here, to help every member of the community feel fully welcomed and included, we will better realize the aim identified in the University’s mission statement: ‘to create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice.’”

While acknowledging the progress that Notre Dame has made in inculcating a spirit of inclusion throughout campus, Father Jenkins has invited the campus community to grow and to deepen its commitment to this essential dimension of university life.

In a special way, the University’s Office of Multicultural Student Programs and Services (MSPS) advances the spirit of inclusion as it provides opportunities for all Notre Dame students to explore multicultural education while also providing specific support for historically underrepresented students.

Iris Outlaw, the director of MSPS, views her work as an essential part of Notre Dame’s educational mission. “As we consider how best to prepare students to be agents of justice, our work invites young men and women to interact across races

and cultures. It is important that they reach out to each other in order to build community; simply living near each other is not enough.”

MSPS sponsors an array of programs which support minority students and deepens the sense of community at Notre Dame for all students. For example, through advising and research opportunities, the Building Bridges Mentoring Program encourages under-represented students to pursue graduate studies. Another program invites students to critically examine how race is treated through the arts, and to use those lessons in their lives and work.

Outlaw reflected, “It can be difficult to bring people of different cultures together. But in a compassionate way, Notre Dame seeks to shift perspectives so we can build authentic community.”

[msps.nd.edu](http://msps.nd.edu)





## Studying Environmental Sustainability

For many, the issue of environmental stewardship is an important one, while the problems seem too great to tackle. But Rachel Novick, director of the minor in sustainability program, is hoping to prepare Notre Dame students to serve at the forefront of the environmental movement, stressing the relationship between sustainability and social justice.

“When you ask Catholics, ‘What does the Church say about sustainability?’ few people know how to respond,” Novick said. “Catholics are now realizing the integral role that sustainability has on helping the poor. The poor often live by the water treatment centers, polluted areas, and factories. The poor are the first to suffer in communities where sustainability is not a priority.”

“Notre Dame students are empowered through their faith. They think about sustainability through a lens of faith.”

—RACHEL NOVICK, DIRECTOR OF THE  
MINOR IN SUSTAINABILITY

Since fall 2011, the College of Science has offered a minor in sustainability for undergraduates. The mission of the minor is to prepare Notre Dame students to comprehend, appreciate, integrate, and contribute to diverse fields of knowledge to solve present and looming national and international problems requiring the responsible and equitable use of natural resources. The minor also seeks to prepare students to converse and collaborate effectively on sustainability with others from widely different backgrounds and perspectives and to provide local, national, and international leadership that incorporates sustainability concerns when addressing wide-ranging global problems of the 21st century.

Requirements for the minor include a gateway course, Principles of Sustainability. Novick said the course “is essential to get the students thinking about environmental justice. It is an opportunity for the students to debate and to learn about sustainability broadly and here at Notre Dame.”

“We want our students to feel like they can make an impact.” Novick said. “Notre Dame students are empowered through their faith. They think about sustainability through a lens of faith.”

[science.nd.edu](http://science.nd.edu)



## Glory and Beauty: The Basilica of the Sacred Heart

As the mother church of the Congregation of Holy Cross and the place where countless Notre Dame students have received the sacraments, the Basilica of the Sacred Heart is an iconic worship space for both the Notre Dame community and the world. On August 16, 2013, the Basilica celebrated its 125th anniversary with a special Mass at which its former rector, the Most Reverend Daniel Jenky, C.S.C., presided.

“Catholic Christianity is sacramental and incarnational,” said Bishop Jenky, who oversaw the church’s elevation to a basilica under his tenure. “That’s the reason for this place. Down through the march of centuries and in many various changing styles of art and architecture, our churches are outward signs, material icons, of inward spiritual realities where the physical signifies the metaphysical.”

“It was a very festive occasion,” said Rev. Peter Rocca, C.S.C., Basilica rector and associate director for liturgy within the Office of Campus Ministry. “The Mass was celebrated before the fall semester began so we did not expect a large showing. Yet members of our community, the alumni, and a volunteer choir of about 60 people filled the church. It was evident by the great turnout how important the basilica is to the liturgical life of the University.”

In addition to the Mass, the anniversary celebration included two specifically commissioned musical pieces sung by the alumni of the Notre Dame Liturgical Choir, a reception, and dinner at the Hesburgh Library penthouse.

An incredible neogothic structure that took nearly 20 years to complete, the Basilica’s stained glass windows, murals, and 218-foot bell tower are classic features of Notre Dame’s landscape. Bishop Jenky explained in his homily during the anniversary Mass how sacred art is important to the Catholic faith: “Glory and beauty are divine attributes,” he said. “And so believers of both the eastern and the western traditions of Catholic Christianity have always tried to build churches as glorious and as beautiful as possible... consecrated sacred space signifies the beauty and the glory of a new heaven and a new earth in a world that is yet to come.”

As a place of worship and quiet prayer for countless members of the Notre Dame family, the Basilica of the Sacred Heart is a beloved center of the campus.

[basilica.nd.edu](http://basilica.nd.edu)



## The Types of Discussions, Debates, and Inquiries That Take Place at the University

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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 21<sup>st</sup> 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



## Welcoming the Church's Pastors



Every year, the Notre Dame academic community is enriched by the voices of leading Catholic prelates who visit campus to offer lectures on the most pressing issues of our time. Such visits afford Notre Dame faculty and students the opportunity to hear directly from the Church's pastors and to engage in meaningful dialogue, relationship-building, and learning. The 2013-14 academic year has seen an impressive complement of Church leaders make visits to Notre Dame.

**Cardinal Marc Ouellet**, Prefect of the Congregation for Bishops, was the keynote speaker of a biennial symposium jointly hosted by Notre Dame's Institute for Church Life and the United States Conference of Catholic Bishops. The conference considered the pastoral issues related to science and human dignity, and drew over 30 cardinals, archbishops, and bishops. Cardinal Marc Ouellet's lecture focused on the relationship between faith and reason, and the need to move beyond a, "scientific and technological imperialism."

**Cardinal Francis George**, archbishop of Chicago, offered a lecture titled, "Mercy in the Teaching and Ministry of Pope Francis." The cardinal argued that to understand Pope Francis, we must see that, "every talk Pope Francis gives comes back to mercy as the root of his own experience and has shaped his pastoral approach, and to some extent, his theoretical teaching." Cardinal George said that God's offer of mercy must be a palpable source of joy for the Church and the world.

**Archbishop Salvatore Fisichella**, president of the Pontifical Council for Promoting the New Evangelization, delivered the Nanovic Institute's annual Terrence R. Keeley Vatican Lecture. Archbishop Fisichella's Pontifical Council is charged with the re-evangelization of societies—like those found in the United States and western Europe—that are becoming increasingly secularized. Archbishop Fisichella spoke to the interplay between law, morality, and culture.

## Human Dignity Lecture

"We think that it is the will of God for someone to be poor or rich. However, we cannot accept poverty as a destiny. Rather, it is a condition, a human condition. It is an injustice."

—REV. GUSTAVO GUTIÉRREZ, O.P.

To much of society, the issue of poverty is seen as an inescapable fact or an unpleasant inevitability. But Father Gustavo Gutiérrez, O.P., wants to change that conception.

On October 31, 2013, Gutiérrez, the John Cardinal O'Hara Professor of Theology, spoke as part of the annual Human Dignity Project Lecture, an initiative of the University Life Initiatives (ULI) office. "We think that it is the will of God for someone to be poor or rich," Gutiérrez said. "However, we cannot accept poverty as a destiny. Rather, it is a condition, a human condition. It is an injustice."

Launched in 2011 with a lecture by Cardinal Timothy Dolan, the Human Dignity Project has sought to persuasively define and defend human dignity in all its forms.

Gutiérrez further explained that poverty is not simply an unfortunate human condition, but rather an injustice that can and should be completely eradicated: "Not only should we help the present poor, but try to go against the causes of poverty," he said.

But poverty is more than simply one social issue among many, Gutiérrez emphasized. Thus, simple charity isn't enough. "Poverty as present today is a challenge to a Christian conscience. Poverty is against the meaning of creation," said



Gutiérrez. "We must try to understand poverty in the context of the framework of creation because creation is the gift of life." And while many Catholics may understand and appreciate the Church's view on the preferential option for the poor, Gutiérrez encouraged participants to put it in action. "The preferential option for the poor is a practical recognition of the human dignity of any person...the concept of the preferential option for the poor belongs to the Christian message," he concluded. "It is the duty of Christians to recognize the quality and dignity of human persons."

[lifeinitiatives.nd.edu](http://lifeinitiatives.nd.edu)



## Mary on the Eve of the Second Vatican Council

From the Alma Mater sung after home football game victories to the gleaming golden woman atop the Main Building, there's no question that Our Lady continues to impact and inspire the University of Notre Dame's mission.

To both preserve and strengthen Notre Dame's commitment to Our Lady, the Mater Ecclesiae Initiative on Marian Scholarship and Devotion gathered faculty, students, and alumni together to dig deeper into the theological tradition of Mary, Notre Dame's namesake.

The Mater Ecclesiae Initiative, a new effort from the Institute for Church Life, has the overall goal of exploring the theological tradition of Mary while also encouraging and deepening a continuing relationship with her.

A component of the initiative was the conference titled Mary on the Eve of the Second Vatican Council held at Notre Dame. The objective of the conference was to explore the theological works produced before the Second Vatican Council on the Blessed Virgin Mary and her relationship to Christ and the Church.

The canonical works on Mary, however, were not the only focus of the conference. Rather, presenters looked at the largely unexamined theological works of late 19th and 20th century theological treatments of Mary, which did not make it into the decrees of the Council. In doing so, presenters hoped to reintroduce a wealth of untapped resources of scholarship into the Church's reflections on Mary.

"We want to examine this mid-20th-century scholarship with new eyes, five decades after the Council, in order to prompt a renewal," said John Cavadini, the director of the Institute for Church Life, "The theological landscape is littered with gems that were simply left behind, just lying there, waiting for someone to come pick them up and take a second look. Perhaps these strands of thought could be recovered and re-woven in some way that was not visible or maybe even thinkable to the generation of theologians who were writing on the eve of the Council."

"A renewal of Mariology at Notre Dame is appropriate for a university named after Mary," said Cavadini. "We wanted to pick up where the 20th century theologians left off. The conference was a way to carry their strands of thought forward and to build upon them."

[icl.nd.edu](http://icl.nd.edu)



## The Study of Passing on Faith

Among the challenges facing the Catholic Church in the United States, discovering how best to evangelize a new generation of young people is surely a pressing pastoral need. Notre Dame's Center for the Study of Religion and Society, led by Professor Christian Smith, is attacking this question with scientific rigor.

Through the National Study of Youth and Religion (NSYR), codirected by Smith, the religious and spiritual lives of American youth have been carefully examined. By conducting hundreds of interviews and surveying thousands of young people, Notre Dame sociologists are discovering important data regarding how adolescents and young adults relate to faith.

"I am a sociologist, not a pastoral consultant. However, the empirical findings of the NSYR have proven to be extremely helpful to the Church in describing what is going on with youth and faith at a big picture level and pointing to the most important factors that shape teenagers into more, rather than less, faithful young adults."

As Smith and his colleagues have published and reported on their research, religious groups around the United States have been able to make direct use of the findings. Smith

says that he has found a great willingness from Catholic youth ministers to adapt their practice based on his findings.

"I have found youth ministers in the Catholic Church to be energized, ready to reform, and prepared to try new, innovative programs which would do a better job in forming young people."

Along with colleagues from Notre Dame and across the country, Smith has published scholarly books and articles that have had a direct impact on the pastoral approaches taken by parishes and schools. In so doing, Smith's research has contributed meaningfully to the University's responsibility to be a place where the Church does its thinking.

[csrs.nd.edu](http://csrs.nd.edu)

"I have found youth ministers in the Catholic Church to be energized, ready to reform, and prepared to try new, innovative programs which would do a better job in forming young people."

—CHRISTIAN SMITH, CODIRECTOR OF THE NSYR



## Research that Heals: Professor Laura Miller



After completing her Ph.D. in psychology, Laura Miller knew she wanted to teach at a Catholic university.

"I attended Catholic schools all my life," Miller says. "My Catholic education is a big part of my identity and has greatly influenced my personal and professional decisions."

Miller, an alumna of Notre Dame, returned to campus last fall as a new faculty member in the Department of Psychology and the Kroc Institute for International Peace Studies. Her research focuses on the developmental effects of exposure to violence in childhood, investigating how factors such as individual, family, and community work to promote or inhibit healthful development after exposure to violence.

Miller points to her faith both as the reason she entered into the field and as the force that keeps her going through the difficult aspects of her research and clinical work.

"With what I see through my research, there are some pretty tough days," she said. "My faith has been important to me in giving me a resource to help work through the very brutal reality that people do terrible things to one another. Having that as a real and persistent theme embedded in your daily life can make you feel very cynical; but faith brings hope."

Miller pointed to Notre Dame's commitment to academic excellence with a focus on social justice as keys in creating a positive environment for teaching and fieldwork.

"Being here at Notre Dame and doing research here has been incredibly invigorating for me because the reminder of the integration between scholarship and mission is so pervasive—I find it to be a really grounding and healthy influence for me personally and for my research."

Miller's research has already seen positive results. In one of her group interventions with mothers exposed to violence, she found that mothers motivated each other to leave violent partners, gave one another advice on how to handle safety and child care issues, and generally provided an emotional support to each other. Miller is in the midst of preliminary work to adapt her research for women during pregnancy which, according to Miller, is a time of particularly heightened risk for violence.

She is also studying how early exposure to violence may subsequently lead to violence in romantic relationships and substance abuse.

"My goal is to develop early interventions for children—methods that can help children as soon they start showing signs of exposure to violence," Miller said. By identifying signs of exposure to violence in children before they even begin school, Miller's research contributes immensely not only to her fields of expertise, but also to the Catholic mission at Notre Dame.

Miller's hope is that interventions developed at Notre Dame can also be extended and adapted for international contexts. She is currently working on a program for children and families exposed to political violence in Israel and Palestine. Overall, Miller sees her work—illuminated by her faith—as God's calling.

"I love working with these families," she said. "I feel so incredibly honored to be someone with whom they share some of their most difficult moments and also their most incredible strengths. It just feels like what I'm meant to do."

[psychology.nd.edu](http://psychology.nd.edu)

## Football and the Saints

If you arrive on campus on a home football Saturday, you'll hear the names of football heroes echoing throughout the campus: Rockne. Lujack. Gipp.

But if you poke your head into Andrews Auditorium in Geddes Hall, you'd hear talk of other kinds of heroes: the saints.

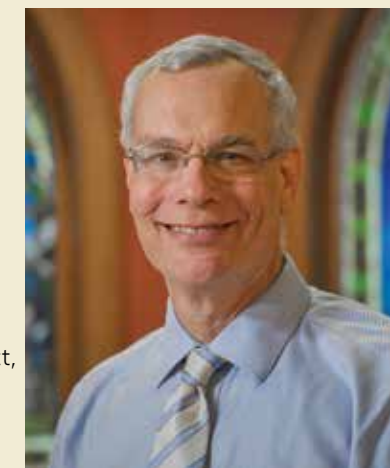
Saturdays with the Saints is a unique lecture series that takes place on campus before home football games. Members of the Notre Dame community gather together to hear lectures given by faculty members on saints of current interest.

"Thinking about saints is unifying," said John Cavadini, professor of theology and director of the Institute for Church Life. "Saturdays with the Saints enhances the community created by those gathered to cheer on the Irish with intellectual and spiritual elements. Learning about these saints during a home game provides us with a seamless union between the intellectual and the active life," he added.

The series began its fourth year on August 31 with a lecture by Robert A. Krieg, professor of systematic theology, titled "Blessed Franz Jägerstätter (1907-1943): Farmer, Conscientious Objector, and Martyr." This year's lecture series focused on martyrs from the 20th century.

Other presenters included Margaret Pfeil, assistant professor with a joint appointment in the Department of Theology and the Center for Social Concerns, who lectured on four women from El Salvador who combined faith with action. Daniel Philpott, professor of political science and peace studies, made the

### Saturdays with the Saints



point in his lecture, "Today's Christian Martyrs: Learning from the Sant'Egidio Icon of the New Martyrs," that more Christians have been martyred in the past century than in all previous centuries. He provided a broad overview of 20th-century martyrs, the factors contributing to their martyrdoms, and how contemporary Catholics may relate to them.

Rev. Virgilio P. Elizondo, professor of pastoral and Hispanic theology, spoke on Father Stanley Rother—a priest and missionary who was martyred in Guatemala in 1981. The last installment of the lecture series this year was given by Leonard DeLorenzo, director of Notre Dame Vision, on the communion of saints in celebration of the Feast of All Saints. DeLorenzo offered a compelling summary of the 20th-century martyrs.

"The crises of these Christian lives, especially the lives we've listened to this semester, were so dramatic that they also became the settings for their death in addition to their lives," DeLorenzo said. "And that's because the chaos and the discourse in which they were emerged was so great that their witness rose out of that discourse and chaos. I wonder if that witness invites harmonization," he said.

[icl.nd.edu](http://icl.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.

## A Scholar in Service to the Church

Pope Francis honored the University of Notre Dame by appointing Professor Vittorio G. Höslle as a member of the Pontifical Academy of Social Sciences.

Höslle, a member of Notre Dame’s faculty since 1999, is the Paul Kimball Professor of Arts and Letters and teaches German literature, philosophy, and political science. He was also the founding director of the University’s Institute for Advanced Study (NDIAS). He says that his experience at Notre Dame affords him multiple opportunities to engage in research and discuss ideas with some of the world’s best thinkers.

“The best thing at Notre Dame for me is that I can teach what fits well with my research agenda,” he said. “And the five years in which I directed the NDIAS allowed me to engage brilliant minds from various disciplines and immerse myself in interdisciplinary thinking.”

Established by Pope John Paul II in 1994, the Pontifical Academy of Social Sciences was created “with the aim of promoting the study and progress of the social, economic, political, and juridical sciences, and of thus offering the Church the elements which she can use in the study and development of her social doctrine.”

Since then, the Academy has engaged experts in a variety of fields who desire to serve the Church. As Pope John Paul II explained in 1994, the mission of the academy is to “gather all the grains of truth present in the various intellectual and empirical approaches in the image of St. Thomas Aquinas, who remains an example for philosophical and theological reflection.”

Over the course of his career, Höslle has sought to do just that. After he earned his Ph.D. in philosophy at Tübingen University, he became a professor at the New School for Social Research in New York and also served on the faculties of the University of Essen and the Hanover Institute for Philosophical Research in Germany.

Höslle hopes to further contribute to the mission of the Pontifical Academy, “by giving suggestions furthering the development of the social doctrine of the Church, both regarding environmental and developmental issues,” he said.

With decades of research on systematic philosophy and its history, there is no doubt that Höslle’s assistance to the Academy will further improve human relations, serving both the Church and the world.



## Get on Board for Catholic Schools

For most kids, buses are nothing special.

They're often late, crowded, and not, frankly, exciting. Maybe a bus will take students to school and drop them off at home in the afternoon, but you'd be hard pressed to find a group of children cheering, yelling, and dancing—for a bus.

Unless, of course, it's the ACE bus, rolling into one of its nearly 50 school visits this year as part of the Alliance for Catholic Education's (ACE) 20th anniversary country-wide bus tour. At nearly every stop, the bus is greeted with crowds of children cheering, waving flags, and celebrating its arrival.

For 20 years, Notre Dame's Alliance for Catholic Education program has been strengthening and sustaining Catholic schools in some of our nation's most under-resourced communities. But rather than rest on its laurels and celebrate close to home, ACE has taken the party on the road, embarking on a cross-country bus tour for the 2013-14 academic year back to the communities it has served for two decades.

"The bus tour is about getting those who have worked for ACE back into the communities," said Sarah Greene, director of ACE Advocates for Catholic Schools. "It is an opportunity to thank the bishops, priests, and sisters who have supported us at each of our partner-schools and to spread the word about Catholic education across America."

ACE's contributions to Catholic education are immeasurable. Co-founded in 1993 by Rev. Timothy Scully, C.S.C., and Rev. Sean McGraw, C.S.C., ACE was a response to the need for well-formed and educated Catholic schoolteachers at the elementary and secondary levels. Their oldest program, Service Through Teaching (STT), sends teachers to underserved schools across the country. The success of that initiative laid the foundation for other academic programs including the Mary Ann Remick Leadership Program (RLP), English as a New Language Certification (ENL), and Teachers of Exceptional Children (TEC).

The bus, plastered with the slogan "Celebrating the Gift of Catholic Schools" is also stamped with the names of every Catholic school in America. Its purpose is to celebrate not only ACE's own programs and successes, but the overall benefit of Catholic schools for our nation.

"ACE is grounded in joy and love of the faith. We are joyful Christians who desire to contribute to the common good of society," said Greene.

With a message like that, the ACE bus is one worth catching.

[ace.nd.edu](http://ace.nd.edu)



## Building a Culture of Life through the Classroom

Notre Dame faculty are internationally renowned leaders in their fields. Through research published in books and journals, and presentations made at leading academic conferences, Notre Dame scholars are on the cutting edge of creating new knowledge that is taught in classrooms and laboratories across the world.

Through an effort sponsored by the Office of University Life Initiatives, Notre Dame faculty are influencing how important information is taught, as well.

Each academic year, eight Notre Dame faculty members, from various disciplines, are invited to be "University Life Fellows," and to develop rigorous pedagogical resources for other faculty members to use in order to include life issues and human dignity themes in academic courses. A primary goal of this initiative is to make resources available that promote the dignity of human life. In recent years, Notre Dame faculty have developed curricular resources on topics such as abortion, adoption, capital punishment, disability discrimination, euthanasia, and international human rights.

According to Jessica Keating, University Life Initiatives program director, this program has increased academic attention to

issues that are often neglected within the academy. "Our Fellows have developed incredible resources which have not only allowed them to reflect deeply on their own pedagogical approach to teaching life and dignity issues, but have made their expertise and experience available to other faculty members across the University."

Professor Mary Ellen Konieczny developed resources for teaching about adoption. As a sociologist, Konieczny examined demographic and legal issues which inhibit adoption and can make it a source of social stigma. Konieczny said, "By having students critically examine adoption in the context of social science coursework, I hope that they will sharpen their perspective on a wide array of issues such as poverty, law, and the Church's teachings on life."

"Fellows provide an important service to the University's Catholic mission and commitment to academic excellence as they create academic resources that promote the dignity of life," said Keating. "This program is an important contribution to building a culture of life on college campuses."

[lifeinitiatives.nd.edu](http://lifeinitiatives.nd.edu)



## Research that Saves Lives

“ND-GAIN is the world’s leading index that increases the uptake in adaptive solutions for the developing world—it saves lives and improves livelihoods in developing countries...”

—JOYCE COFFEE, MANAGING DIRECTOR OF ND-GAIN

With both organizations seeking to promote Catholic values and principles through service to the poor and disadvantaged worldwide, it only made sense for both the University of Notre Dame and Catholic Relief Services (CRS) to join forces.

In 2011, Notre Dame and CRS formed an alliance through a formal agreement signed by then-CRS Executive Director Ken Hackett and Notre Dame President Rev. John Jenkins, C.S.C. While respecting the distinct roles of each institution, the collaboration has facilitated both organizations’ mutual goals. Several joint projects have commenced since the start of the partnership, with one example being the ongoing collaboration between Notre Dame’s Global Adaptation Index (ND-GAIN) and CRS.

ND-GAIN analyzes the food, water, and health risks caused by changing climates around the world and equips organizations like CRS with the data necessary to save lives and offer humanitarian relief.

ND-GAIN facilitates developing countries’ ability to adapt to climate change. “It saves lives and improves livelihoods in developing countries by raising the issue of climate disruption and promoting adaptation solutions to the private sector,” said Joyce Coffee, managing director of ND-GAIN.

The Index moved to the University of Notre Dame’s Environmental Change Initiative from Washington, D.C., in April 2013. Now, ND-GAIN is the world’s leading index to rank countries based on how vulnerable they are to climate change and how prepared they are to adapt to storms, fires,

heat waves, and other natural disasters climate change can cause. The Index was created in consultation with world-class scientists, civil society representatives, and business leaders.

Decision-makers use ND-GAIN’s rankings to determine how vulnerable countries are to climate change and how ready they are to adapt, thus informing strategic and operational decisions regarding supply chains, capital projects, and community engagements.

It is this service to human beings that makes the partnership between ND-GAIN and CRS appropriate. Putting the index to use in collaboration with CRS has allowed leaders and researchers to gain a new perspective. They can see how each country that CRS serves has changed over time in terms of its vulnerability to natural disasters and ability to handle these events. CRS uses the maps that ND-GAIN produces in its disaster prevention and relief efforts. For example, CRS workers can look to the maps to question where their current adaptation resources are strongest or weakest. Additionally, such maps allow CRS to better define their priorities and how to use their resources.

Ultimately, the partnership is about applying big data toward education and development, resulting in an improvement in the quality of life or even the saving of lives in disadvantaged countries. In this way, the University’s partnership with Catholic Relief Services is an outstanding example of how two organizations, motivated by a commitment to their missions, can serve humanity.

[gain.org](http://gain.org)





## Sending out Missionary Disciples

“It is a wonderful witness to what sharing our gifts and resources means in the real life and mission of the Church, and to the reality of how each of us as individuals and parts of the Church are the living Body of Christ.”

—MARY ELLEN MAHON, SECRETARY FOR CATHOLIC FORMATION FOR THE DIOCESE OF MANCHESTER IN NEW HAMPSHIRE

A recurring theme in the ministry of Pope Francis is the call to become missionary disciples who share the joy of the Gospel. The Institute for Church Life’s Echo program animates this missionary spirit as it prepares Notre Dame graduate students to serve as apprentice parish ministers and high school theology teachers in dioceses across the United States.

“We live in a time when faith and religion are often considered antiquated and irrelevant,” says Colleen Moore, director of Echo, “a time when fewer vowed religious are available to teach the faith in schools and parishes, and when the first generations of professional parish ministers are preparing to retire. Echo is Notre Dame’s response to these signs of our times. Our two-year faith formation leadership program is committed to preparing a new generation of dynamic parish leaders and theology teachers who are passionate about the faith and eager to bring the Gospel alive in an age desperate for meaning, healing, love, and mercy.”

Echo knows that parish apprentices and theology teachers inspire others not only by their ministry and teaching, but especially by the kind of human beings they are and the sincere ways in which they live their lives of faith. For this reason, Echo forms the whole person and engages participants in a comprehensive formation program that fosters growth and the integration of faith into all areas of their lives.

In Echo, participants earn a master’s degree in theology while working full time in diverse parish ministries or as theology teachers in a partner diocese. They engage in formal mentoring with experienced professionals, live together in an intentional faith community, and make a serious commitment to prayer, spiritual direction, and their own human development. Echo formation combines the resources of the Department of Theology, the Institute

for Church Life, and dioceses around the country to form exceptionally well-prepared ministers and teachers whose ministry and lives serve as compelling witnesses to the power of faith in our time.

Founded in 2004, Echo has graduated 96 participants, currently supports 26 apprentices in 6 dioceses, and has served over 25 percent of the dioceses throughout the country.

Diocesan partners from across the country have lauded the program’s method and contribution. “Echo is a true partnership,” says Mary Ellen Mahon, secretary for Catholic Formation for the Diocese of Manchester, New Hampshire. “The University, diocese, and parish collaborate in the interest of strengthening and developing the Church’s catechetical ministry. It is a wonderful witness to what sharing our gifts and resources means in the real life and mission of the Church, and to the reality of how each of us as individuals and parts of the Church are the living Body of Christ.”

Nearly 90 percent of Echo participants remain in full-time ministry following their graduation. Now, 10 years after its founding, Echo’s contribution to parish ministry and faith formation in the United States is being even more acutely felt. Moore observed, “It is moving to hear from our partner dioceses and parishes that our apprentices are having a meaningful impact on the faith lives of parishioners. It’s also fulfilling to hear about the great contributions our graduates are making to the Church as a direct result of their preparation in our program. I am overwhelmed each year by the increasing number of dioceses interested in partnering with us and by the dioceses, parishes, and schools eager to hire our graduates for top leadership positions.”

Echo participants and graduates surely are taking up Pope Francis’ call to be missionary disciples.

[echo.nd.edu](http://echo.nd.edu)

## Recognized Leadership in Christian Education

Gerard F. Baumbach, emeritus faculty in Notre Dame’s Department of Theology and director emeritus of the Notre Dame Echo Program, was named among the most influential Christian educators of the 20th century by the Talbot School of Theology at Biola University.

The Christian Educators Project is a database that allows access to the works of prominent Protestant, Catholic and Orthodox education leaders of the 20th century. The purpose is to provide resources to those who are interested in learning about the development of Christian education in North America throughout the 20th century.

“Catholic education at Notre Dame enjoys an abundance of opportunity.”

—GERARD F. BAUMBACH, EMERITUS FACULTY IN NOTRE DAME’S DEPARTMENT OF THEOLOGY AND DIRECTOR EMERITUS OF THE NOTRE DAME ECHO PROGRAM

Baumbach hopes his inclusion in the database will help others to explore the breadth of his research, which mainly focuses on catechesis.

“The database represents a type of lifelong panorama of expertise from among scholars from a number of Christian traditions,” Baumbach said. “My hope is that my own specialized work on various dimensions of catechesis, especially from historical and catechetical perspectives within the Catholic tradition, will trigger some new avenues for emerging scholars to explore.”

Baumbach’s selection for inclusion as an entry in this database comes as a recognition of a lifetime of service to the Church and over a decade of service to Notre Dame as a leading scholar of catechesis.

Both his roles as director (2003–11) of the Echo Program and founding director of the Institute for Church Life’s Center for Catechetical Initiatives (CCI) have been

formative to the University’s understanding of catechesis and catechetical leadership. Baumbach’s commitment to religious education both at Notre Dame and beyond is what has gained him recognition as one of the most influential Christian educators.

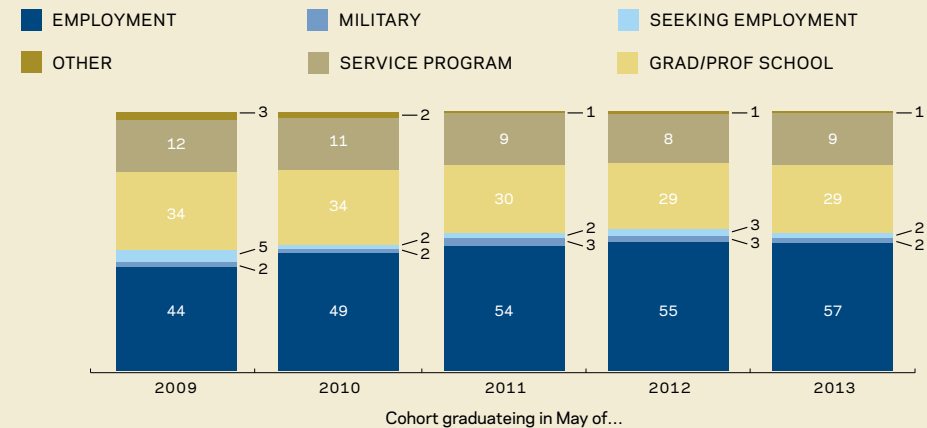
“Catholic education at Notre Dame enjoys an abundance of opportunity,” Baumbach said. “I would propose that one aspect that makes Notre Dame so extraordinary is found atop the Main Building. The statue of ‘Notre Dame’ offers entry into what Catholic education is at this University, for therein resides over this campus a compelling and symbolic reminder of what is ‘tender, strong, and true’... For me, this is one description of Notre Dame’s ongoing and preeminent opportunity to continue to strengthen and serve Catholic education.”





**Post-Baccalaureate Plans**

Percent of graduates who self-report their post-baccalaureate plans (Future Plans Survey)



Status unknown after 6 months: 11% (2009), 10% (2010), 7% (2011), 8% (2012), 9% (2013)

Note: Due to rounding, the sum of sub-elements may not equal 100%

## The Secret of Notre Dame

In a moving commencement address, His Eminence Timothy Cardinal Dolan reflected on the “secret of Notre Dame.” Cardinal Dolan reminded the Class of 2013 that the Blessed Virgin Mary is the heart of Notre Dame and that they should look to her exemplary life and open heart to God’s will for guidance as they leave Our Lady’s University.

Excerpts of Cardinal Dolan’s address are below:

“Only Friday a week ago I still had not yet completed this talk, and I got on the train in New York City to travel to D.C. In Philadelphia, a distinguished looking man boarded the train and sat next to me.

He turned out to be a fanatical, in-your-face, obnoxious Notre Dame alumnus! ... He begins to speak with obviously radiant pride and gratitude about Notre Dame, telling me his faithful Jewish parents wanted him to attend a Catholic college—because, in their words, ‘The Church founded the universities, and educate better than anybody else’—and reporting to me that, even as a faithful Jew, he considers his four years here at this Catholic university a gift beyond measure. When I told him I’d be here for graduation, he beamed.

‘Father,’ he went on, holding my arm and looking me in the eye, ‘let me tell you the secret of Notre Dame. It’s not the library, as first-rate as it is; it’s not the professors and courses, as stellar as they are; it’s not the campus, as enchanting as it is, or even the football team, as legendary as it is.

No, the secret of Notre Dame is really a person, whom we Jews call ‘Miriam,’ and you Christians call ‘Mary.’ She’s there ... she looks down from the ‘golden dome;’ and, if you really want to discover the secret of Notre Dame, visit that grotto you Catholics call “‘ Lourdes.” There’s something there ... no, there’s someone there ... we call her Notre Dame, and she’s the secret of her university.”

[A]t her best, this university has the heart of Mary, meaning this university gives us Jesus and His Church, and clings to them both with love, loyalty, and service.

*Here at Notre Dame we do not strive to be like Harvard or Oxford, but like Bethlehem, Nazareth, Cana, Calvary, and the Upper Room at Pentecost ... with Mary, as the ‘Word becomes flesh’ in the one who called Himself ‘the Way, the Truth, and the Life.’*

*Here our goal is not just a career, but a call; not just a degree, but discipleship; not just what we’ve gotten but what we’re giving; not just the now but eternity; not just the ‘I’ but the ‘we’; not just the grades but the Gospel.”*

*“May Notre Dame, our Lady, reign in our hearts! Tell the world our secret!”*

**“We call her Notre Dame, and she’s the secret of her university.”**

—CARDINAL TIMOTHY DOLAN

