



REPORT ON CATHOLIC MISSION / 2015





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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 Notre Dame 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.*

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

Holy Cross priests and brothers anchor the University's Catholic character and spirit. Of the members of the Congregation on campus, 35 live in residence halls, and eight of them serve as rectors. Twenty-two 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."

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.

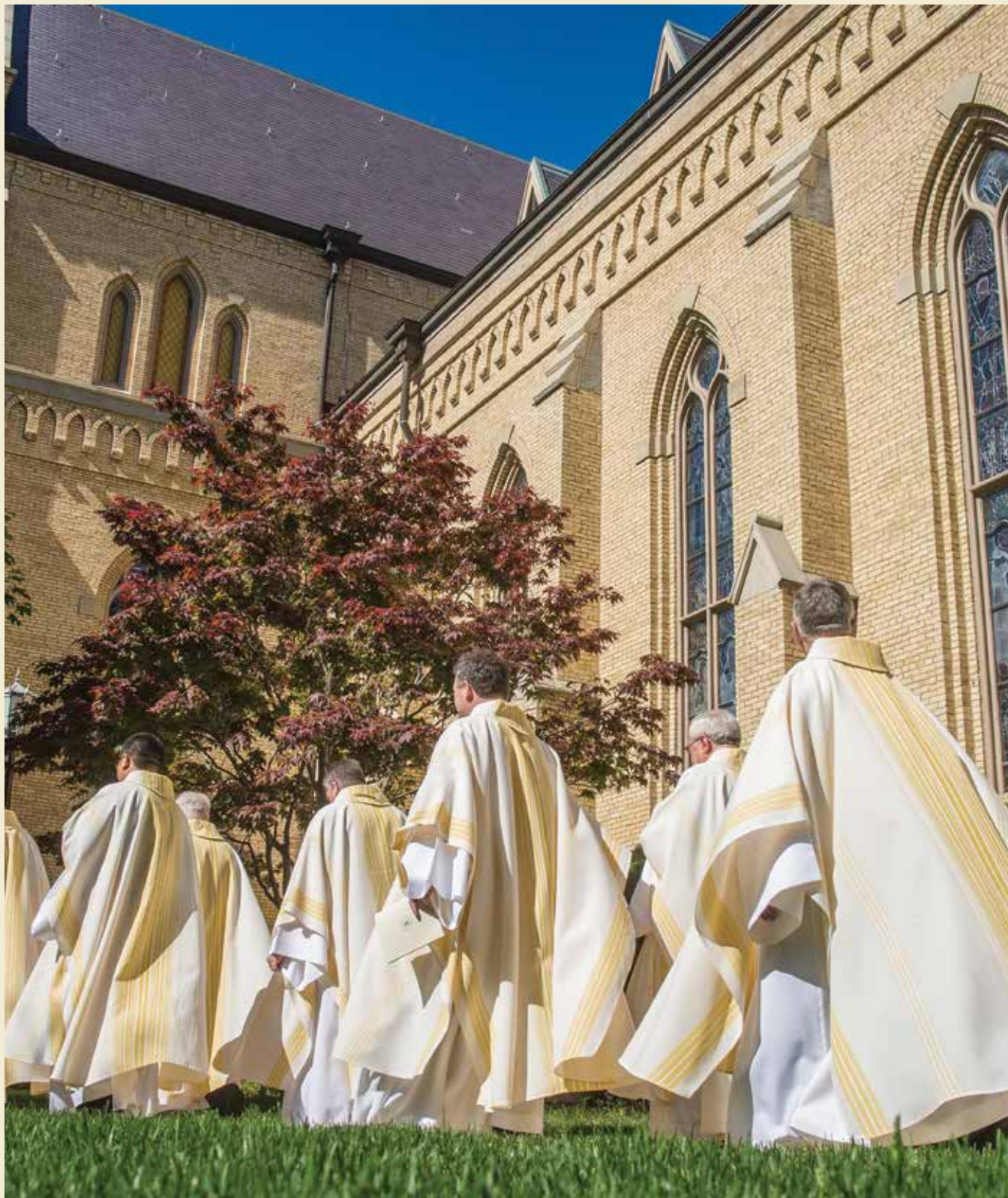
Literally since day one, the Congregation has been working to fulfill the vision of its founder, Blessed Basil Moreau, "to prepare useful citizens for society ... to prepare citizens for heaven."

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."

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





## University's Strategic Plan

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### A Legacy Expanded

All great institutions, and especially institutions of higher learning, must from time to time take stock of themselves and chart a course for the future. Last spring, Notre Dame announced its own new strategic plan to map and shape its activities for the next 10 years. The plan, "A Legacy Expanded," draws on exhaustive internal and external examinations of the University as well as consultations among its Trustees, faculty, academic and administrative staff, students, and alumni. It also draws deeply on the faith that has animated Notre Dame from its earliest days.

"A Legacy Expanded" builds on the five goals Rev. John I. Jenkins, C.S.C., articulated 10 years ago during his inaugural year as Notre Dame's President, namely, to ensure that our Catholic character informs all our endeavors; to offer an unsurpassed undergraduate education that nurtures the formation of mind, body, and spirit; to advance human understanding through scholarship, research, and post-baccalaureate programs that seek to heal, unify, and enlighten; to foster the University's mission through superb stewardship of its human, physical, and financial resources; and to engage in external collaborations that extend and deepen Notre Dame's impact.

"The purpose comes before the plan," Father Jenkins wrote in a letter introducing "A Legacy Expanded." "What is our purpose more than 170 years after our founding? What is our intention in gathering together and merging our efforts under the name of Notre Dame? We want to be a great Catholic research university for the 21st century. What does this require of us? We must provide our students an unsurpassed undergraduate education. We must excel in discovery and research, offering graduate programs that advance knowledge and serve the world, and we must inform our scholarly pursuits with an overarching 2,000-year-old religious and moral tradition that orients academic activity and defines a good human life."

Acknowledging the many colleges and universities worldwide that offer excellent undergraduate programs and pursue magnificent research, Father Jenkins nevertheless insisted that "there are no universities that have done what Notre Dame aspires to do: to become a preeminent research university, to offer an unsurpassed undergraduate program, and to



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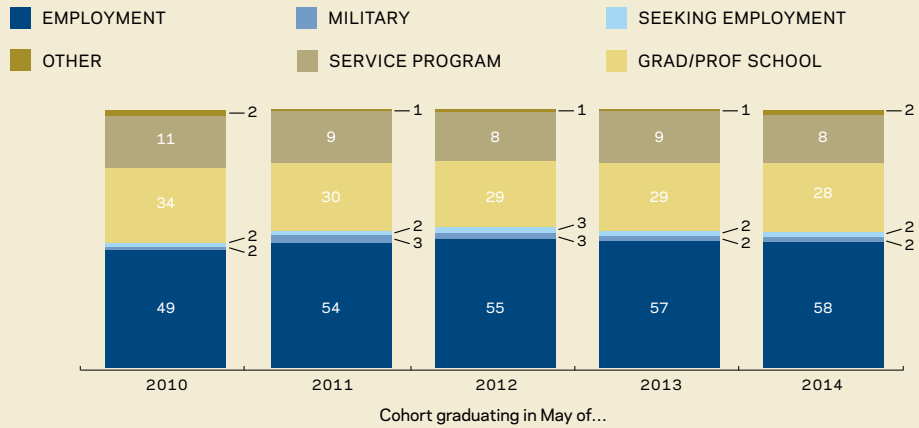
infuse both with a religious and moral framework that imbues knowledge with the power to benefit human beings."

In his letter, Father Jenkins admitted that the vision infusing Notre Dame's Catholic mission is an exotic one in higher education today, but added, "That is why our contribution is so valuable. For if we are afraid to be different, how can we make a difference in the world?"



**Post-Baccalaureate Plans**

Percent of post-baccalaureate plans, self-reported by graduating seniors (Future Plans Survey)



Cohort graduating in May of...  
 Status unknown after 6 months: 10% (2010), 7% (2011), 8% (2012), 9% (2013), 7% (2014)

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



## A Force for Good in the Neighborhood

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Within days of his arrival on the frozen swath of Indiana wilderness that would become the campus of the University of Notre Dame, Rev. Edward Sorin, C.S.C., was writing to Blessed Basil Moreau, his religious superior in France, that the college he envisioned would become a powerful force for good in the world.



In this as in so many other predictions, Father Sorin was prescient, and 173 years later, Timothy Sexton, associate vice president for public affairs at Notre Dame, can describe Notre Dame's contributions to its local community—in addition to the University's contributions to the Church, the nation, and the global community—as exemplary of the powerful force its founder invoked.

Citing the most recent of the economic impact studies which Notre Dame commissions from Appleseed Economic Consultants every five years, Sexton observed that the University's most palpable and beneficial effects on the communities surrounding it are due to its being the largest employer in St. Joseph County. Notre Dame employs some 6,000 full- and part-time workers and accounts for more than \$12 million in state and local tax revenues and, directly and indirectly, for nearly 14,000 jobs and \$1.2 billion of economic activity in the county. Much of that activity is stirred by the more than 2 million annual visitors to the Notre Dame campus and the \$18 million local economic impact of each home football game.

Other effects, if less conspicuous, are no less noteworthy, according to Sexton. "A crucial aspect of Notre Dame's mission as a Catholic university is our willingness to be engaged in our own neighborhood," he said, giving as one longstanding example the Notre Dame Fire Department, which last year celebrated the 135th anniversary of its founding. The first and oldest university-based fire department in the nation, its 18 full-time members respond to some 1,800 incidents a year, relieving the city and county of the expense of fire protection for Notre Dame as well as Holy Cross and Saint Mary's Colleges, and routinely assisting neighboring fire departments.

"We want to be engaged as a neighbor, a partner, and collaborator," said Sexton of Notre Dame's volunteer work and investment in the neighborhoods and residents of South Bend and St. Joseph County. He noted that the University played a vital role in the foundation of South Bend's Center for the Homeless a quarter of a century ago and remains an indispensable partner in this communal enterprise which has provided 700,000 safe nights and more than 1.5 million meals to more than 55,000 homeless men, women, and children since its opening. The center, which also provides not only such life-saving, but also life-changing services to its guests, has become a national model of effective and compassionate response to an intolerable social problem.

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*"Those are the sorts of partnerships in which the University and the local community can mutually flourish. We can always do more, but we need to do so collaboratively, always willing to help, and always willing to listen."* —TIM SEXTON

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The Center for the Homeless is only one of many local institutions and community-based initiatives availing themselves of the 511,000 service hours of communal engagement annually contributed by some 8,000 Notre Dame students, faculty, and staff. Another, the Robinson Community Learning Center (RCLC), engages numerous Notre Dame volunteers in its tutoring program for schoolchildren in South Bend's Northeast Neighborhood adjacent to campus.

Throughout the academic year, program participants in grades 1 through 12 are tutored in literacy, skill-based instruction, guided reading, reading aloud, and writing. Other courses offered by RCLC include English as a Second Language (ESL), basic computing, financial literacy, and entrepreneurship. Sexton believes that RCLC exemplifies a local relationship consonant with the University's mission. Founded 14 years ago as an initiative of Rev. Edward A. Malloy, C.S.C., then Notre Dame's President, in partnership with the residents of the Northeast Neighborhood, the RCLC is a component of the University's Office of Public Affairs whose programs and staff are overseen by an advisory board comprised of neighborhood residents, and Notre Dame students, faculty, and staff. Suggestive of the breadth and depth of RCLC's impact on area residents is Sexton's observation that, "our oldest client is 95, a member of our Senior Book Club, and our youngest is six weeks old, a baby boy enrolled in our Talk With Your Baby program."

Sexton speaks with particular satisfaction of Notre Dame's involvement in nearly every significant community development initiative. "You would be hard put to find a non profit corporation in the local area without a Notre Dame person on its board," he said. Sexton himself serves as president of the board of the Northeast Neighborhood Revitalization Organization (NNRO), which has for 15 years devoted itself to the social, physical, and economic revitalization of the neighborhood shared by the University. Notre Dame, as one funding partner of the NNRO, is joined by such neighboring institutions as the City of South Bend, Memorial Hospital, the South Bend Clinic, and Saint Joseph Regional Medical Center.

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



## The Nature of the Education Offered to Students

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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

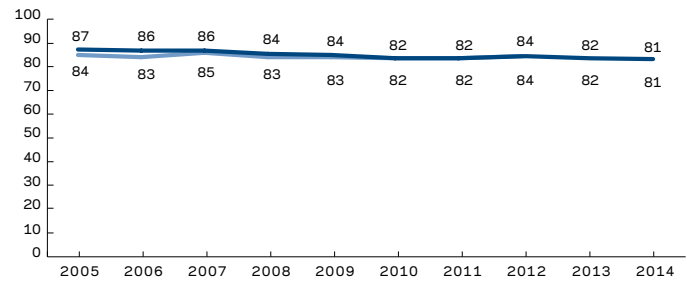


The University of Notre Dame continues to carry out its educational mission in the spirit of Blessed Basil Moreau, founder of the Congregation of Holy Cross, by fostering intellectual, moral, and spiritual growth in its students, both those who are Catholic and those of other faiths. As part of its Catholic 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)

- PERCENT IDENTIFYING AS CATHOLIC IN TOTAL CLASS
- PERCENT IDENTIFYING AS CATHOLIC FOR THOSE STUDENTS DISCLOSING RELIGION



## Ryan Hall: An Ecology of Faith

From its earliest days, the University of Notre Dame has extolled the communal life of its students as a uniquely precious ingredient of the education of mind and heart it offers to all the world. Campus buildings in the 1840s combined classroom space with living quarters for students, faculty, and staff, and today four out of five of the University's undergraduates live in one of Notre Dame's 29 single-sex residential halls.

The newest of these is Ryan Hall, which opened its doors to undergraduate women in 2009, and is located on the West Quad of the campus near the Eck Visitors Center.

Even at its opening, Ryan Hall made news by receiving a Leadership in Energy and Environmental Design (LEED) Gold Certification Award from the United States Green Building Council (USGBC). This distinction has to do with the manner in which the 74,000-square-foot building was designed and constructed. Its many sustainable design and construction features included recycled content materials, 39 percent of which had been extracted and manufactured within a 500-mile radius of campus; ample spaces in the building with natural daylight and exterior views; automatic lighting control and special lenses on building systems; and low-flow faucets and shower heads for water conservation.

But Ryan Hall, like all Notre Dame residence halls, supports and sustains an ecology of faith as well. In addition to being an environmentally harmonious campus facility, it is home to some 250 women for whom it will very likely become a touchstone memory of the most formative years of their lives.



It is this ecology that is most important to Allison Greene, rector of Ryan Hall. "Central to my ministry as rector is forming relationships with students in the place where they sleep, play, worship, and study," Greene says. "A critical piece to this formation is to help the women see their

experience at Notre Dame as a time for holistic growth: They are works in progress. I'm inspired by the Holy Cross mission to accompany these students as they experience an education of their hearts and minds, both inside and outside

of the classroom, and I consider it a privilege to witness it firsthand in Ryan."

Accompanying Greene and her fellow "Wildcats," as the Ryan Hall women have nicknamed themselves, is the hall's priest-in-residence, Rev. Joe Carey, C.S.C. A long-time campus minister at Notre Dame, Carey discovered that in Ryan, for the first time in his ministry, his quarters included a full-sized kitchen. He taught himself to bake, and now every Tuesday, he is host to numerous Wildcats who visit him not only for the cookies, cupcakes, and other treats he provides, but also for conversation and counsel. "My mission is to build community by sharing meals, baking cookies, and hospitality," Father Carey says. "It's to let all students know they are loved. This is all brought together in the celebration of the Eucharist in Ryan Hall. That is where we discover Christ is at the center of our community."

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



## Going Out to the World



In 1846, Notre Dame was not quite four years old when its founder, Rev. Edward Sorin, C.S.C., returned briefly to France, thus making the first of his numerous transatlantic voyages and establishing a tradition that has since become intrinsic to the University's Catholic character and mission, namely its active engagement around the globe.

Such engagement is crucial to Notre Dame's commitment to ensure that Catholic thought and vision affect all the arts, sciences, professions, and other areas of human creativity, which is why expanding and deepening international partnerships and relationships remains a priority for the University today.

Notre Dame's six Global Gateways—in Beijing, Chicago, Dublin, Jerusalem, London, and Rome—specifically address that priority. Based in some of the world's most important cities, the Global Gateways provide an international network of academic and intellectual outposts where scholars, students, and leaders from universities, governments, businesses, and communities gather to consider and discuss what the Second Vatican Council called "the joys and the hopes, the griefs and the anxieties of the people of this age."

Closest to Notre Dame's campus home is the Chicago Global Gateway, housed in the Motorola Building—a historic landmark across from Chicago's Art Institute with views of both the city skyline and Lake Michigan. In addition to serving as a home for Notre Dame's Executive MBA program, the facility also hosts a variety of other programs and organizations from across the University and the region.

Situated on a hilltop between Jerusalem and Bethlehem, the Tantur Institute for Ecumenical Studies welcomes Notre Dame undergraduate programs, but is also a center for theological scholarship and a gathering place for scholars and students of all faiths. In addition to its 50 guest rooms, 10 apartments, and a large auditorium, it also houses one of the finest theological libraries in the Holy Land.

The London Global Gateway has two major facilities in the vibrant Central London neighborhood, each within walking distance of the other. The academic center, Fischer Hall, is on Trafalgar Square, and a 270-bed residence building, Conway Hall, is near Waterloo Station.

The Rome Global Gateway is in a completely renovated 32,000-square-foot facility one block away from the Coliseum. It serves as a home for student programs throughout the year and can host events with up to 125 participants.

O'Connell House, in the Georgian neighborhood in the heart of Dublin, hosts academic programs and summer internships for both undergraduate and graduate students. Modern facilities make this global gateway—also known as the Keough-Naughton Notre Dame Centre—an ideal location for scholarly conferences and special events for up to 80 participants.

Notre Dame's Beijing Global Gateway is located in the New Oriental South Building, in the center of Beijing's university district. It is the base for expanding the University's academic programs and collaborations with universities, corporations, and government organizations throughout Asia.

"All of Notre Dame's Global Gateways facilitate hands-on student engagement with the academic, political, cultural, and religious contexts in which they are located," said J. Nicholas Entriakin, Notre Dame's vice president and associate provost for internationalization, "From our Gateway in Jerusalem, co-founded on land owned by the Vatican, to the rich Catholic histories of Rome, London, and Dublin, our Gateways allow students to examine their faith in global settings. With an increased emphasis on service learning opportunities, the Gateways carry forward Father Sorin's commitment to the "cultivation of the heart as well as the mind."

## Engineering to Empower

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The horror of the catastrophic earthquake which struck the already devastated country of Haiti on January 12, 2010, was felt keenly at Notre Dame. The University's Haiti Program had been operating in the country since 1993, and the program's director, Rev. Thomas Streit, C.S.C., was with three Notre Dame colleagues at a meeting in the Port-au-Prince Hotel Montana that afternoon, miraculously surviving on an open balcony as the building pancaked to the ground.

Some three million people were directly affected by the catastrophe, which took at least 160,000 lives and left more than 1.3 million people homeless. At Notre Dame and around the world, hearts were moved by the disaster, prayers were said, donations were collected, and help was sent.

And as is all too often the case in global tragedy, interest in Haiti diminished as the world and its attention moved on.

But the plight of Haitians, and particularly the homelessness afflicting them, has continued to preoccupy a group of Notre Dame engineering professors and students who are working to bring about a novel housing solution in the country.

On a visit to Haiti after the earthquake, engineering faculty members Tracy Kijewski-Correa and Alexandros Taflanidis and graduate student Dustin Mix found themselves frustrated by the inadequacy and precariousness of the post-quake housing efforts then underway.

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“The solution to the permanent housing crisis in Haiti, as in many parts of the developing world, cannot be imported, imposed, or donated,” E2E’s mission statement reads. “It has to be one that empowers the people to become self-reliant.”

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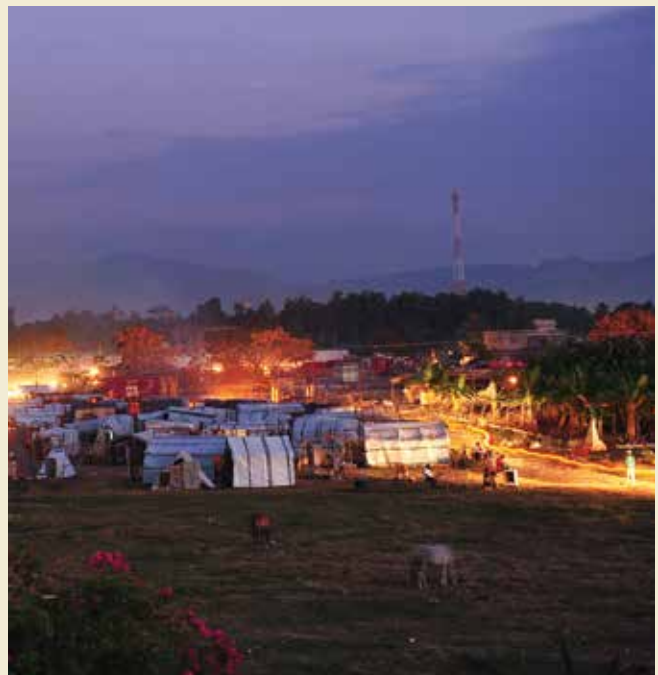
Adopting the formula “Listen, Innovate, and Empower” as a guiding principle, the engineers listened to Haitians before designing an innovative housing system resilient against both hurricanes and earthquakes. They coupled it with a

business model from Notre Dame’s Engineering, Science and Technology Entrepreneurship Excellence Masters (ESTEEM) program, to stimulate local production, retail sales, and construction of the homes in Haiti.

Thus was established Notre Dame’s “Engineering2Empower” (E2E) program, whose goal is to design affordable homes, durably built with locally accessible materials that Haitian families can purchase from Haitian businesses.

Last spring, the E2E vision began to come into sharper focus when its students joined with contractors to build two prototypes of Haitian homes on Notre Dame’s White Field. During last year’s football season, the prototypes were features of an “E2E Expo” by means of which campus visitors could learn about the E2E initiative and other opportunities to assist the recovery which has already begun with the first E2E home standing in Léogâne, Haiti. E2E hopes to complete four more homes there by the end of this year.

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





## Religion in the Public Square

Alexis de Tocqueville, the 19th-century French statesman, historian, and social philosopher, visited America in the 1830s and later wrote a book about his impressions that became a classic text.

“Upon my arrival in the United States,” M. de Tocqueville wrote in *Democracy in America*, “the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there, the more I perceived the great political consequences resulting from this new state of things.”

No less than the gentleman for whom it is named, Notre Dame’s Tocqueville Program concerns itself with study of religion and the consequences of its engagement in American democracy. Its classes, seminars, conferences, and fellowships all contribute to a vibrant intellectual environment in which students, professors, the local community, journalists, and policymakers are encouraged to discuss, reflect upon, and better understand the role of religious faith, religious communities, and religious issues in American public life.

“The Tocqueville Program for Inquiry into Religion and Public Life nurtures teaching and promotes scholarship about the legitimate and proper role of religion in the public square,” said Vincent Phillip Muñoz, director of the program. “All activities of the Tocqueville Program are informed by Notre Dame’s Catholic identity and mission to teach the truths of Catholicism as understood by faith and reason.”

As an example of the particular focus the program places on undergraduates, Muñoz spoke of its undergraduate fellowship program, initiated two years ago. “The Tocqueville fellows participate in private seminars with our distinguished guests, often over meals,” he said. “Notable recent such events have included seminars with Justice Clarence Thomas and Senator Rick Santorum.”

The Tocqueville Program sponsors a popular “Professors for Lunch” series in which students and prominent faculty members meet in the student dining halls to share both meals and minds in conversations on a wide variety of subjects. Recent lunches have included conversations on “The Meaning, Requirements, and Ends of Catholic Liberal Arts Education”; “The Role of Faith and Providence

in Lincoln’s Second Inaugural Address”; and “Can Notre Dame Women Have it All? Career, Family, and the Pursuit of Postgraduation Happiness.”

The program also sponsors a monthly public event in which an urgent issue arising from the interaction of religious belief and social polity is thoughtfully examined. In January, for instance, John Corvino, associate professor of philosophy at Wayne State University, a gay rights activist, met with Sherif Girgis, a scholarly defender of traditional marriage. “A standing-room only audience of students and faculty watched two of the nation’s most thoughtful commentators engage in a spirited but civil debate on the meaning of marriage and whether it should be properly limited to the tradition union of one man and one woman,” Muñoz said.

Tocqueville would have thought it a typically American event.

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



## Teaching Service as a Way of Life

The first universities—at Bologna, Salamanca, Oxford, and Paris—were all medieval Catholic communities which understood themselves as “schools of charity,” an understanding which reverberates in Notre Dame’s mission statement, where the University declares its pride “on being 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.”

Established in Notre Dame’s Center for Social Concerns 34 years ago, the Summer Service Learning Program (SSLP) advances Notre Dame’s mission by engaging students in an eight-week-long encounter with the most marginalized members of American society. This immersion in the lives of the outcast and oppressed is a component of a three-credit theology course facilitated by a unique collaboration of Notre Dame alumni clubs across the country, faculty and staff, local community service organizations, Catholic parishes, and University benefactors. The course, designed to provide its participants “an experience of displacement from which to discover kinship, resilience, and hope,” consists of classroom sessions in April, reading and writing during the eight-week immersion, and follow-up classroom sessions in the fall.

“Each year I am in awe as these students come forward to build relationships with people who live on the margins of society,” said SSLP director Andrea Smith Shappell. “Students explore questions that are raised from their experience and find insight in the theological readings of the course. Our hope is that the SSLP is an early step in a lifelong process of integrating faith and action.”

Last year, 217 Notre Dame students took the SSLP summer course listed in the Department of Theology, traveling to 173 sites in 39 states throughout the country to live and work with and learn from neglected children, homeless people, battered women, people with disabilities, and others too often and easily overlooked. In addition to help from the 112 sponsoring Notre Dame Alumni Clubs, many of these students received assistance from the James F. Andrews Scholarship Fund, which has since 1981 awarded a total of 2,658 Social Concerns Scholarships to students who have participated in the SSLP.

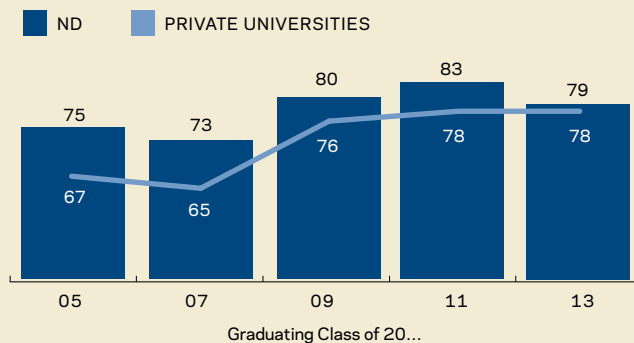
Reflecting on her experience in the SSLP, one student concluded that “service is not something you do, it is a way in which you live.”

Surely she received a passing grade.

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

### Participation in Community Service by Seniors

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



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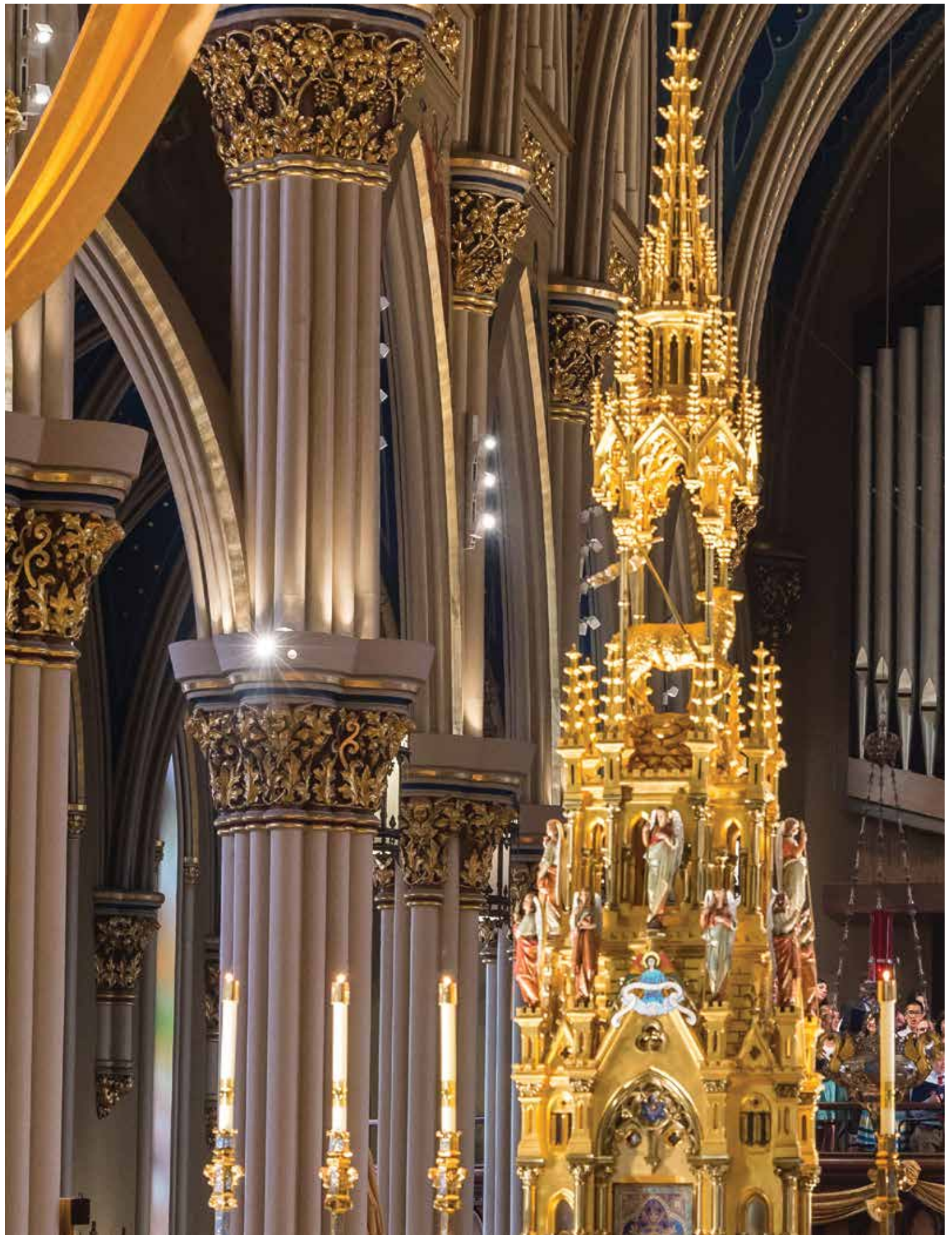
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# The Types of Discussions, Debates, and Inquiries That Take Place at the University

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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.”



## Renewing an Effort to Build Peace

Last April, Notre Dame President Rev. John I. Jenkins, C.S.C., joined Bishop Richard E. Pates of Des Moines, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on International Justice and Peace, to convene a Colloquium on Revitalizing Catholic Engagement on Nuclear Disarmament.

The colloquium, hosted at Stanford University by former U.S. Secretary of State George Shultz and former Secretary of Defense William Perry, brought together 40 bishops, policy specialists, Catholic scholars, young professionals, and students to explore policy and moral challenges involved in moving toward a world without nuclear weapons.

As he opened the colloquium, Father Jenkins spoke of its fortuitous timing only days before the canonizations of Pope John XXIII and Pope John Paul II. Half a century before, Pope John had issued his encyclical, *Pacem in Terris*, just six months after the Cuban missile crisis, demanding that "the arms race should cease" and that "all come to agreement on a fitting program of disarmament." Father Jenkins said that the recognition of the two popes as saints could reinvigorate the Church's engagement in the cause of nuclear disarmament especially "as we can surely use more high-placed opponents of nuclear weapons to hear our prayers and intercede for us."

Father Jenkins observed that "bishops and popes have been saying for decades that nuclear weapons are morally tolerable only for the purpose of nuclear deterrence, and even then, only as a step on the way toward progressive disarmament. This narrow moral justification for nuclear weapons is based, in part, on the belief that deterrence will indeed deter, and that is an increasingly uncertain assumption.

"In revitalizing the Catholic voice on nuclear weapons, there is, I believe, a special role for Catholic universities," Father Jenkins said, adding that Catholic institutions of higher education could "combine the richness of the broad ethical framework of Catholicism with scholarly expertise in international relations, political science, physics,

peace building and many other areas to contribute to the collaboration among Catholic bishops, academics from non-Catholic universities, and national security experts.

Father Jenkins said that the Stanford meeting would launch a larger project, sponsored by the Kroc Institute for International Peace Studies, in collaboration with the USCCB's Office of International Justice and Peace; Georgetown University's Berkley Center for Religion, Peace, and World Affairs; and Boston College. The project will convene symposia for ethicists and policy experts, publish articles in scholarly and popular journals, and reach out to students and young professionals through a social media site devoted to the religious and ethical dimensions of nuclear disarmament.

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



## The Center for Ethics and Culture: A Distinctively Catholic Voice

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When it was founded at Notre Dame in 1999, the Center for Ethics and Culture (CEC) announced its commitment to address the besetting ethical controversies of the present age in an advertently Catholic voice, taking its inspiration from Pope John Paul II's critique of contemporary culture, especially as expressed in his major encyclicals, *Veritatis Splendor*, *Centesimus Annus*, and *Evangelium Vitae*.

To meet this commitment, the CEC has sponsored fellowship programs, lectures, film and literature series, student formation programs, and a mission hiring initiative to attract and retain in Notre Dame's faculty the most eminent and productive Catholic scholars.

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According to CEC director O. Carter Snead, "all of our work is aimed at one goal: to share the richness of the Catholic moral and intellectual tradition through teaching, research, and dialogue, at the highest level and across a range of disciplines."

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This distinctive voice becomes particularly audible each fall, when the CEC hosts its annual interdisciplinary conference for a discussion among the world's leading Catholic thinkers, as well as those from other traditions, on questions of ethics, culture, and public policy. The CEC's fall conference attracts some 600 participants annually and features more than 100 paper presentations in disciplines ranging from philosophy, theology, political theory, and law to history, economics, science, and the arts. The first conference, in 2000, concerned the "Culture of Death" described in *Evangelium Vitae*, and the 14 conferences since then have taken up such themes as "Modernity," "The Family," "Radical Emancipation," and "The Body and Human Identity."

Last October, the CEC's 15th conference, entitled "Your Light Will Rise in the Darkness: Responding to the Cry of the Poor," included an address from Cardinal Gerhard Muller, prefect for the Congregation for the Doctrine of the Faith as well as presentations by James Heckman, the Nobel

laureate in economics; former acting Attorney General Mark Filip; and Notre Dame scholars Alasdair MacIntyre, the Rev. John A. O'Brien Senior Research Professor of Philosophy; John Finnis, Biolchini Family Professor of Law; and Brad Gregory, the Dorothy G. Griffin Professor of Early Modern European History. The conference theme was inspired by the new pontificate of Pope Francis and his continual insistence that "among our tasks as witnesses to the love of Christ is that of giving a voice to the cry of the poor." In its customary interdisciplinary fashion the conference addressed questions on the human meaning of poverty and how to care rightly for the poor, pursuing them in the contexts of philosophy, theology, political theory, law, history, economics, the social sciences, the biosciences, literature, and the arts.

According to Snead, the conference was emblematic both of the CEC's particular commitment to ethics and culture and of Notre Dame's Catholic mission as a whole. "In short," he said, "the CEC's work is integral to the distinctive goal, expressed in the University's mission statement, 'to provide a forum where, through free inquiry and open discussion, the various lines of Catholic thought may intersect with all forms of knowledge found in the arts, sciences, professions, and every other area of human scholarship and creativity.'"

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



## A Celebration of an Intimate Moment

During last year's Advent season, the University's Institute for Church Life (ICL) invited the Notre Dame and local communities to participate in a "Pilgrimage of Crèches."

A few weeks earlier, borrowing from the Marian Library International Crèche Collection at the University of Dayton, the ICL had sponsored an exhibition of 30 crèches, or Nativity scenes, from widely diverse countries and cultures in locations throughout the campus. Notre Dame's crèche exhibition celebrated a Catholic tradition begun eight centuries earlier, when St. Francis of Assisi visited the rural Italian town of Greccio for midnight Mass, built a crib and made it the center of an impromptu tableau with a few villagers standing in for Mary, Joseph, and the shepherds and some local livestock to complete the first crèche.

In announcing the pilgrimage, John Cavadini, professor of theology and director of ICL, described Notre Dame's patroness, Mary, as "the most 'inculturated' person in the Church."

"Nowhere is this more evident than in the depiction of the Nativity of the Lord as interpreted by people of the various cultures of the world who have embraced this mystery in their heart," Cavadini said. "In these crèches, we are at once invited into one of the most intimate moments in a family's life, the welcoming of a newborn child, and in contemplating this scene, we are invited into what Christian faith believes to be the most intimate moment between God and creation, the Incarnation."

Acknowledging that the crèche pilgrimage was scheduled slightly more than two weeks before Christmas, in the middle of a particularly busy season of holiday preparation, Cavadini said that "although the world wants us to skip Advent, the Church in her wisdom reminds us that this time of waiting should be turned into a season of coming and

becoming. It is a journeying toward Bethlehem, symbolized by the crèches around us."

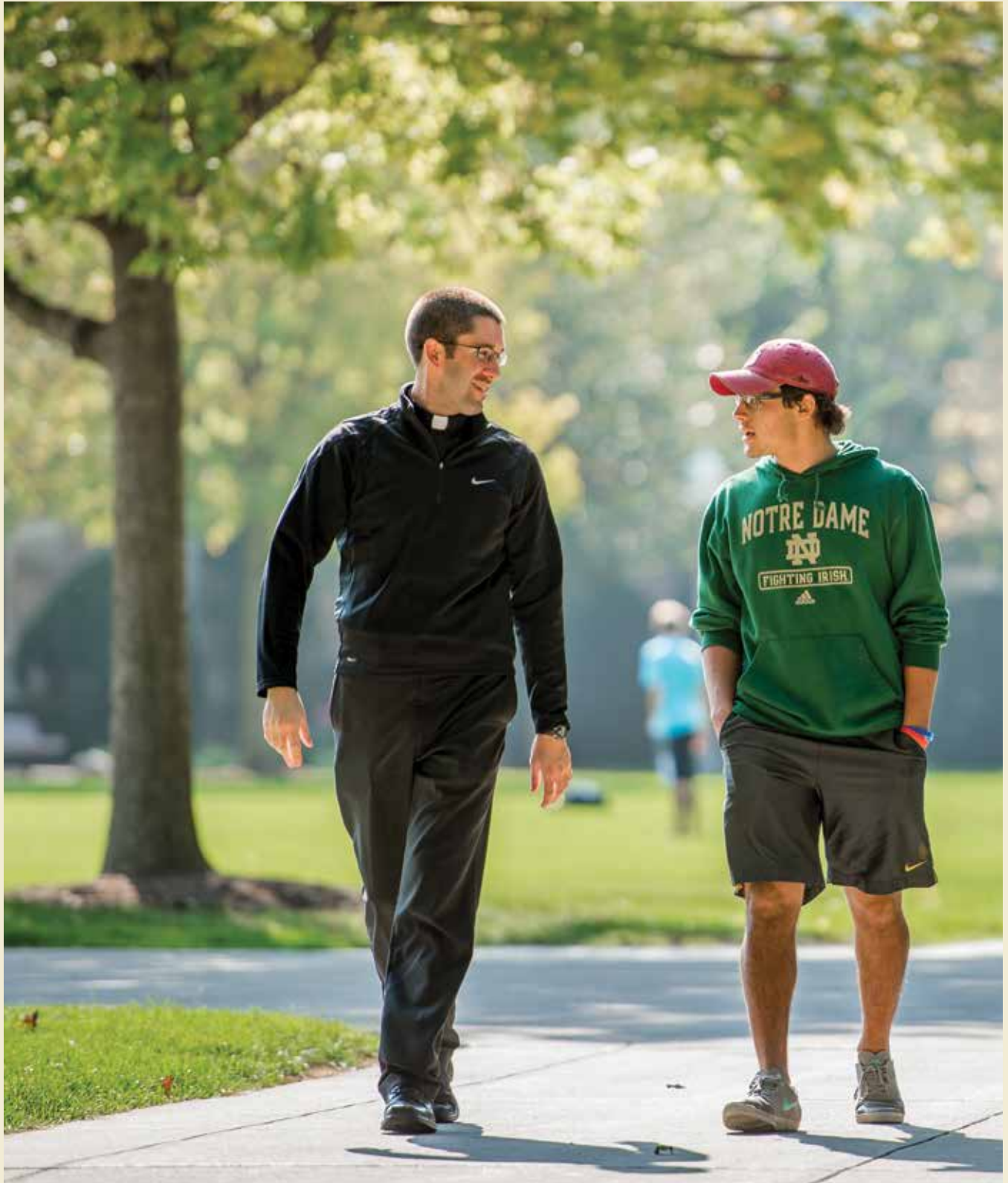
On the afternoon of December 7, more than 200 people gathered in Notre Dame's Eck Visitors Center to begin the pilgrimage. Led in prayer by several Notre Dame faculty, students, and staff in song by the Notre Dame Glee Club, the pilgrims formed a procession which wound through the various sites on campus where the multifaceted crèches were displayed, finally arriving in the rotunda of the Main Building to hear Advent hymns sung by the Notre Dame Children's Choir and to receive a blessing from Rev. John I. Jenkins, C.S.C.

The ICL plans to sponsor a similar exhibition and pilgrimage this year, perhaps establishing a new Notre Dame tradition.

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







## Venerating a Martyr and Prophet

The Salvadoran Archbishop Oscar Arnulfo Romero was assassinated while presiding at Mass on March 24, 1980, in a hospital in San Salvador, one day after he had given a sermon calling on soldiers in his country to stop enforcing their government’s policies of oppression and violations of human rights. His outspoken advocacy of human rights, his call for Salvadoran military personnel to disobey immoral orders, and his insistence that the Church be inseparable from the poor all made him a figure of some controversy before and after his death.

Recently praised as a martyr by Pope Francis and formally declared so by the Vatican, Archbishop Romero will be “beatified” this year, reaching the penultimate step before his official canonization as a saint of the Catholic Church, but throughout the 35 years since his death, he was already widely venerated in his native country, throughout Latin America and in the United States.

At Notre Dame, such veneration of Archbishop Romero has been underway at least since the foundation of the Kellogg Institute’s Latin American/North American Church Concerns (LANACC) in 1985 by Rev. Robert Pelton, C.S.C. LANACC was instrumental in Notre Dame’s acquisition from the archives of the Archdiocese of San Salvador of the Oscar A. Romero Papers, a large collection of reproductions of correspondence, pastoral letters, and articles by and about Archbishop Romero, including his diary. In addition, LANACC’s express mission “to interpret the Catholicism of Latin Americans to their fellow communicants in North America” has given rise to a series of lectures and conferences on the life and witness of the Salvadoran martyr.

LANACC’s annual Romero lectures and conferences have brought to Notre Dame’s campus a wide and international variety of church leaders, pastoral workers, theologians, journalists, and personal friends of Archbishop Romero.

Last fall, LANACC hosted its 2014 conference on “Archbishop Oscar Romero: A Bishop for the New Millennium,” which was opened with a keynote lecture from Rev. Gustavo Gutiérrez, O.P., Notre Dame’s John Cardinal O’Hara Professor of Theology on “Pope Francis and the Preferential Option for the Poor” and concluded with a Misa Salvadoreña,

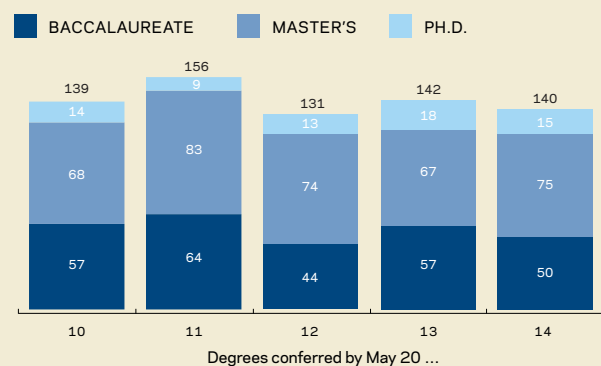
a special Mass in Spanish, celebrated on the Hesburgh Center lawn. Bishop Emeritus Ricardo Ramírez, of Las Cruces, New Mexico, presided at the Mass, after which Father Pelton spoke of how “ensuring that the powerful witness of the martyrs will not be forgotten is the *raison d’être* of these conferences. We continue to seek to learn from the testimony of this great martyr-prophet of our time.”

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



### Theology Degrees Awarded

Counts of baccalaureates completing majors offered by the Department of Theology  
Counts of post-baccalaureate degrees awarded in theology programs



Note: Includes degrees conferred in Early Christian Studies masters program, which is jointly offered by the Classics and Theology departments

## Peacebuilding Through Stories

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“I teach and write about how religion relates to violent conflicts and structures of injustice as well as the theory and practice of religious peacebuilding. The pluralistic outlook and commitment of this Catholic university to understanding the religious dimensions of human societies encourages a deep engagement with normative questions and rigorous research oriented by the demand to alleviate human sufferings globally.” — ATALIA OMER

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“My identity as a Jewish-Israeli, I feel, is welcomed,” said Atalia Omer, associate professor of religion, conflict, and peace studies in the Kroc Institute for International Peace Studies and faculty fellow in Notre Dame’s Center for the Study of Religion and Society, shortly after joining the Notre Dame faculty seven years ago. “There is a definite openness toward dialoguing and engaging non-Catholic faculty and other affiliates in the life of the University and in ongoing conversations on campus.”

Omer’s teaching, research, and scholarship at Notre Dame concern the violent conflict between the Israelis and Palestinians and the stories told about it. According to Omer such stories are indispensable to peacebuilding.

“Narratives and perceptions that justify war and occupation are at least as important as guns and tanks,” Omer wrote last

July during the bombardment of Gaza. “Of course, stories that challenge such justifications are only effective if they are heard and seen. In reality, the narratives of Palestinians and Jewish Israelis are tragically interwoven. The stories of one cannot be told without the stories of the other.”

For Omer, those narratives are interwoven not only in her recently published book *When Peace is Not Enough: How the Israeli Peace Camp Thinks about Religion, Nationalism, and Justice* which examines the way the Israeli peace movement negotiates relations among religion, ethnicity, and nationality, but also in such of her courses as “Religion and Violence,” “Jerusalem: Peace or Apocalypse?” and “A History of the Israeli-Palestinian Conflict.”

Omer, now at work on a second book project, *From Zion to New York: Refiguring American Jewish Ethics and Identity through Solidarity with Palestinians*, finds Notre Dame a congenial intellectual home for her work, and she recently invoked one of the University’s icon in saying so.

“The Catholic mission of the university as embodied in the person of Father Hesburgh (of blessed memory) and his vision for the Kroc Institute has provided an optimal space for my research,” Omer said. “I teach and write about how religion relates to violent conflicts and structures of injustice as well as the theory and practice of religious peacebuilding. The pluralistic outlook and commitment of this Catholic university to understanding the religious dimensions of human societies encourages a deep engagement with normative questions and rigorous research oriented by the demand to alleviate human sufferings globally.”

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

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

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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.

## The Marten Program in Homiletics and Liturgies

The short, simple daily sermons of Pope Francis are among the most noticeable features of his pontificate, and he devoted a large part of his first apostolic exhortation, *Evangelii Gaudium* ("The Joy of the Gospel"), to the subject of the homily in the Mass, which he said "cannot be a form of entertainment like those presented by the media, yet it does need to give life and meaning to the celebration and must therefore be brief and avoid taking on the semblance of a speech or a lecture." In the homily, the pope said, "truth goes hand in hand with beauty and goodness. Far from dealing with abstract truths or cold syllogisms, it communicates the beauty of the images used by the Lord to encourage the practice of good."

In its annual conference last summer, Notre Dame's John S. Marten Program in Homiletics and Liturgics sought to address what Pope Francis describes as the work of all preachers, "the wonderful but difficult task of joining loving hearts, the hearts of the Lord and his people."

The conference, "To All the World: Preaching and the New Evangelization," included addresses from Cardinal Donald Wuerl, archbishop of Washington D.C., on "Preaching, Teaching, and the New Evangelization," and from Rev. Timothy



Radcliffe, O.P., former master general of the Dominicans, on "Preaching: Conversation in Friendship." Their presentations and other conference papers will be published later this year.

According to the Marten Program's director, Rev. Michael E. Connors, C.S.C., who is now helping plan the program's 2015 conference, "we support visiting instructors in preaching, sponsor an annual lecture, and host other events, but we also pursue our core mission of supporting the teaching of preaching here at Notre Dame, to Holy Cross seminarians and to other master of divinity students. We administer a cycle of three theology courses, all required of seminarians, and the first two required of lay students, and this fall we will have our first in-residence Marten fellow, Father Guerric DeBona, O.S.B., of Saint Meinrad Seminary and School of Theology."

The John S. Marten Program in Homiletics and Liturgics was established in 1983 in Notre Dame's theology department with a gift from John and Virginia Marten of Indianapolis. According to Father Connors, "the Martens recognized the vital importance of good preaching, an importance restored by the Second Vatican Council and reinforced in several Church documents since then. They also recognized that preaching well is hard, one of the most challenging tasks of the many things which priests, deacons, and lay ministers do on a week-to-week basis. Their generous support of Catholic preachers is making Notre Dame today 'a place where the Church does its thinking' about homiletics, to borrow a phrase from Father Hesburgh. The whole Church is indebted to their foresight and commitment."

[theology.nd.edu/graduate-programs/the-marten-program/](http://theology.nd.edu/graduate-programs/the-marten-program/)

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"Truth goes hand in hand with beauty and goodness. Far from dealing with abstract truths or cold syllogisms, it communicates the beauty of the images used by the Lord to encourage the practice of good." —POPE FRANCIS

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## Digital Street-Preaching



Last June, in his message for the 48th World Communications Day, Pope Francis once again insisted that “if a choice has to be made between a bruised Church which goes out to the streets and a Church suffering from self-absorption, I certainly prefer the first.”

Elaborating on what has become a familiar theme, the pope said that “those ‘streets’ are the world where people live and where they can be reached, both effectively and affectively. The digital highway is one of them, a street teeming with people who are often hurting, men and women looking for salvation or hope. By means of the Internet, the Christian message can reach ‘to the ends of the earth. Keeping the doors of our churches open also means keeping them open in the digital environment so that people, whatever their situation in life, can enter, and so that the Gospel can go out to reach everyone. ... Communication is a means of expressing the missionary vocation of the entire Church; today the social networks are one way to experience this call to discover the beauty of faith, the beauty of encountering Christ. In the area of communications too, we need a Church capable of bringing warmth and of stirring hearts.”

Since it was established within the Institute for Church Life in 1999, Notre Dame’s Satellite Theological Education Program (STEP) has been evangelizing in the manner Pope Francis recommends, using digital technology to offer theological education to pastoral ministers and other adult Catholics across the United States and beyond.

Each year, STEP offers more than 50 online theology courses, most of them fashioned by Notre Dame theology professors, to some 2,000 students. Under the general categories of

Christian doctrine, Christian life, Church history, and liturgy and literature, the courses are both richly diverse and firmly rooted in Catholic tradition.

“Almost all of our students are local leaders in their parish communities,” said STEP director Thomas C. Cummings. “Some are in paid ministry positions, some are deacons, some are volunteers, and many are simply active and engaged parishioners. Their faith is deepened and edified by STEP courses and, subsequently, their ministry for Christ and his Church are enhanced and vitalized. Through STEP, Notre Dame has had a major impact on parish ministry in the American Catholic Church.”

STEP has recently entered into a partnership with Southeast Pastoral Institute (SEPI) to launch Camino, a new program of online theological formation in Spanish. The principal course in the program, El Camino de la Fe, will be taught by Notre Dame theologian Timothy Matovina, using the United States Catholic Catechism for Adults (in Spanish) as its primary text.

“This is a great way to use media and technology to give learning opportunities beyond the University,” said Rev. Virgil Elizondo, professor of theology at Notre Dame and parochial vicar at St. Rose of Lima Parish in San Antonio, Texas. “It is a great blessing to be able to bring the best professors to students and, best of all, in their own language.”

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

“Communication is a means of expressing the missionary vocation of the entire Church; today the social networks are one way to experience this call to discover the beauty of faith, the beauty of encountering Christ. In the area of communications too, we need a Church capable of bringing warmth and of stirring hearts.”

—POPE FRANCIS

## ACE/RISE: Bringing New Life to the Future of the Church

When it was founded 173 years ago, the University of Notre Dame was a ministry of the Congregation of Holy Cross, a new Catholic religious order whose founder, Blessed Basil Moreau, C.S.C., never tired of exhorting his followers to an educational apostolate. They were to educate both the mind and the heart of the people they served, he said. They were to “make God known, loved, and served.”

Father Moreau’s exhortation has remained at the heart of the University’s mission ever since, and the Alliance for Catholic Education (ACE) is a particularly thriving response to it in the Notre Dame of today.

Founded in 1993 by Rev. Timothy R. Scully, C.S.C., and Rev. Sean McGraw, C.S.C., ACE quickly earned a national reputation for forming and training cadres of young teachers for service in some of the nation’s most beleaguered Catholic schools. Beginning with 40 teachers in five southern states, ACE has become the nation’s leading provider of talent and resources to Catholic K-12 schools, commissioning nearly 2,000 teachers and leaders to serve in Catholic educational institutions throughout the country. One of Notre Dame’s most extensive and visible enterprises, ACE is present in hundreds of schools, dozens of U.S. Catholic dioceses, and several foreign countries.

ACE formation of teachers requires two summers of coursework and two academic years of teaching in Catholic schools, all undertaken in an atmosphere which

combines community and spirituality with professional service. It is a unique apprenticeship whose participants become not only teachers, but evangelists as well.

In support of these aims, ACE has initiated a new program called RISE (Renewing Identity, Strengthening Evangelization), which shares in ACE’s overall mission to sustain, strengthen, and transform Catholic schools. “Our particular focus is the faith formation of teachers and school leaders, inviting them into a deeper appreciation of the faith and calling forth a more compelling witness in their school-based service,” said Rev. Ronald J. Nuzzi, senior director of RISE.

According to Father Nuzzi, the new program’s learning and service activities, prayer and worship events, and retreats and professional development days both on the Notre Dame campus and in select dioceses, all spring from a conviction “that faith-filled and enthusiastic adult example is an effective way to evangelize youth.

“We place our hope in Catholic schools as one of the best methods of evangelization the church has ever developed,” Father Nuzzi said. “I have always been moved by the service and faith of teachers in Catholic schools. My own vocation has been inspired and supported by the zeal of some incredible disciples. It is a joy to spread such fire through RISE and it is an important place for ACE and Notre Dame to be in bringing new life to the future of our church.”

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



## Promoting Human Dignity



The promotion of human dignity, always intrinsic to the life of the Church, has been re-emphasized since the canonization last year of Pope John Paul II, who wrote in his 1995 encyclical *Evangelium Vitae* that “to defend and promote life, to show reverence and love for it, is a task which God entrusts to every man.”

The University’s Institute for Church Life (ICL) cited St. Pope John Paul’s words when it announced the beginning of its Notre Dame Human Dignity Project.

According to John Cavadini, professor of theology and director of ICL, the one aim of the project is to defend the right to life from conception to natural death as well as other human rights by persuasively presenting the idea of human dignity on which those rights are based.

“The Human Dignity Project is intended to call attention to the centrality of the concept of human dignity, especially in Catholic teaching about the right to life and in Catholic social teaching,” Cavadini said. “It’s timely because the very concept of human dignity has in the last ten years been mocked and declared both ‘stupid’ and ‘useless’ by secular philosophers and scientists. In defending the concept of human dignity as

philosophically intelligent and theologically rich, we hope to provide a kind of unified pedagogy on issues pertaining to human life, extending from conception to natural death, and we hope to show how much is at stake in the preservation and clarification of the concept for Catholic social teaching.”

To advance these hopes, the Human Dignity Project has developed classes, retreats, and special learning events at Notre Dame. It also annually sponsors the University’s Human Dignity Lecture, inviting prominent advocates of human dignity to speak on topics pertinent to a cultural conversation on the subject.

The inaugural lecture was given by New York’s archbishop, Cardinal Timothy M. Dolan in 2011, on “The Dignity of the Human Person: A Catholic Doctrine. Since then, Rev. Gustavo Gutiérrez, O.P., Notre Dame’s John Cardinal O’Hara Professor of Theology, has spoken on “Poverty and Human Dignity,” and Martin F. Horn, executive director of the New York State Sentencing Commission and Distinguished Lecturer in Corrections at the John Jay College of City University of New York has spoken on “Prison Reform: A Problematic Necessity.”

According to Cavadini, “these Human Dignity Lectures are intended to demonstrate the stake both the Church and society have in the concept of human dignity by showing what is lost when human dignity is disregarded.”

They also may be said to demonstrate Cardinal Dolan’s conclusion in the first lecture of the series: “Our creed is nothing less than lifesaving.”

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



## Attending Human Life in Greatest Difficulty

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Addressing an audience of Italian medical doctors in Rome last October, Pope Francis said that “attention to human life, especially human life in greatest difficulty, that is, to the sick, the elderly, children, deeply involves the mission of the Church.” The Pope insisted that “there is no human life that is more sacred than another: Every human life is sacred, just as there is no human life qualitatively more significant than another.”

Only a few days later, the Boler and Parseghian families, both of them with long and intimate ties to Notre Dame, made a gift to the University which seemed to underscore Pope Francis’ words.

The \$10 million gift was made to Notre Dame’s Center for Rare and Neglected Diseases, and in grateful acknowledgment, Rev. John I. Jenkins, C.S.C., said that “the work of this center to find cures and therapies for those who suffer from rare and neglected diseases aligns perfectly with our institutional goal to use our research capabilities to make a genuine difference in the world.”

The newly named Boler-Parseghian Center for Rare and Neglected Diseases was established in 2009 to pursue research on diseases afflicting human lives which are all too often overlooked. The thousands of “rare diseases,” defined as any disorder affecting fewer than 200,000 people worldwide, include cystic fibrosis, thalassemia, Niemann-Pick Type C and several rare forms of cancer. Billions of people, disproportionately populating the developing world, suffer from “neglected diseases,” which include tuberculosis, malaria, and lymphatic filariasis.

Today, under the direction of Kasturi Haldar, Notre Dame’s Rev. Julius A. Nieuwland, C.S.C., Professor of Biological Sciences, the center supports faculty from such College of Science departments as biological sciences and chemistry and biochemistry working on vaccine development and medical chemistry; from departments in the College of Engineering with expertise in drug delivery platforms; and from the College of Arts and Letters and Center for Social Concerns working in outreach to patient communities and social development programs.

“Our goal is to convert research findings into therapeutics in rare, inherited disorders as well as neglected infectious diseases,” Haldar said. “These diseases have generally been ignored by the pharmaceutical industry because the financial rewards for developing new drugs and vaccines to treat them are so insignificant.

“To accelerate the development of therapies we partner with pharmaceutical companies in innovative models of private public partnerships. To this end we have recently signed a collaborative agreement with Eli Lilly & Co for drug discovery and development for Niemann Pick C disease and malaria.”

What Pope Francis described as deeply involving the mission of the Church, that “attention to human life, especially human life in greatest difficulty,” is intrinsic to the center’s work as well.

[nd.edu/~crnd](http://nd.edu/~crnd)

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“Our goal is to convert research findings into therapeutics in rare, inherited disorders as well as neglected infectious diseases. These diseases have generally been ignored by the pharmaceutical industry because the financial rewards for developing new drugs and vaccines to treat them are so insignificant.”

— KASTURI HALDAR

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## Celebrating Father Ted



He was an elder statesman of American higher education who held 150 honorary degrees. He had overseen the flowering of a small American Catholic institution of higher learning into one of the world's great universities. He had served four popes and held 16 presidential appointments involving most of the major social issues in his time, including civil rights, the peaceful use of atomic energy, campus unrest, treatment of Vietnam offenders, and Third World development and immigration reform. When Rev. Theodore M. Hesburgh, C.S.C., died on February 26, fewer than three years shy of his 100th birthday, the event was a milestone for the University and a touchstone for the nation.

And that is how Notre Dame's iconic 15th President was honored and remembered during a March 4 memorial tribute in the Joyce Center. Reflecting before an audience of some 9,900 people on Father Hesburgh's long and multifaceted career of service to Notre Dame, the Catholic Church, the nation, and the world, speakers at the event included many of his friends, among them, former President Jimmy Carter and first lady Rosalynn Carter; Condoleezza Rice, former secretary of state; former Wyoming Senator Alan K. Simpson; Cardinal Theodore McCarrick, archbishop emeritus of Washington, D.C.; former Pennsylvania Senator Harris Wofford, former Notre Dame football coach Lou Holtz; Indiana Senator Joe Donnelly, and Indiana Governor Mike Pence. Serving as the emcee of the event was Anne Thompson, NBC news correspondent and 1979 Notre Dame alumna and Trustee.

The memorial tribute concluded several campus events in memory of Father Hesburgh, including a visitation, wake, and funeral Mass in the Basilica of the Sacred Heart, and a half-mile long procession to Holy Cross Community Cemetery.

"I've loved my career, of course," Father Hesburgh once said, "but all I've ever really wanted—and I mean since I was six years old—was to be a priest. If I could do it all over again, I'd do exactly the same thing." It was that aspect of his memory, more than any other, which was celebrated March 3–4 at Notre Dame.

Some 12,000 Notre Dame students, alumni, faculty, staff, friends, and admirers of Father Hesburgh filed past his body, which lay before the Basilica's main altar, and speaking to some 1,000 people attending the wake service in that evening, Father Hesburgh's successor, Rev. Edward A. Malloy, C.S.C., President Emeritus of Notre Dame, affectionately reminisced on the local, national, and global career of his colleague, close friend, and brother Holy Cross priest, concluding with the eulogistic farewell, "Father Ted, you have been a great and holy priest, our pastor here at Notre Dame, as you have been for the country and the world. Now, go to God and rest in peace."

Father Hesburgh's funeral Mass was celebrated in the Basilica March 4 with Rev. Thomas J. O'Hara, C.S.C., provincial superior of the United States Province of the Congregation of Holy Cross presiding. Among those praying at the Mass were Cardinal Theodore McCarrick, archbishop emeritus of Washington, D.C.; Cardinal Roger Mahony, archbishop emeritus of Los Angeles; Archbishop Blaise Cupich of Chicago; Archbishop Joseph Tobin of Indianapolis; Bishop Daniel Jenky, C.S.C., of Peoria, Ill.; and Bishop Kevin Rhoades of Fort Wayne–South Bend.

Notre Dame President Rev. John I. Jenkins, C.S.C., preached at the Mass, recounting his "not only celebrated, but beloved" predecessor's multifaceted career of service to Notre Dame, the Church, the nation, and the world; his involvements in movements of civil and human rights and world peace; and his unreserved commitment to his vocation as a priest. "He was first, foremost, and always a priest," Father Jenkins said.

Following the funeral, more than a thousand students flanked Notre Dame's Holy Cross Drive for the procession to Father Hesburgh's grave in Holy Cross Community Cemetery on the north bank of Saint Mary's Lake, the grave of one priest among many.



