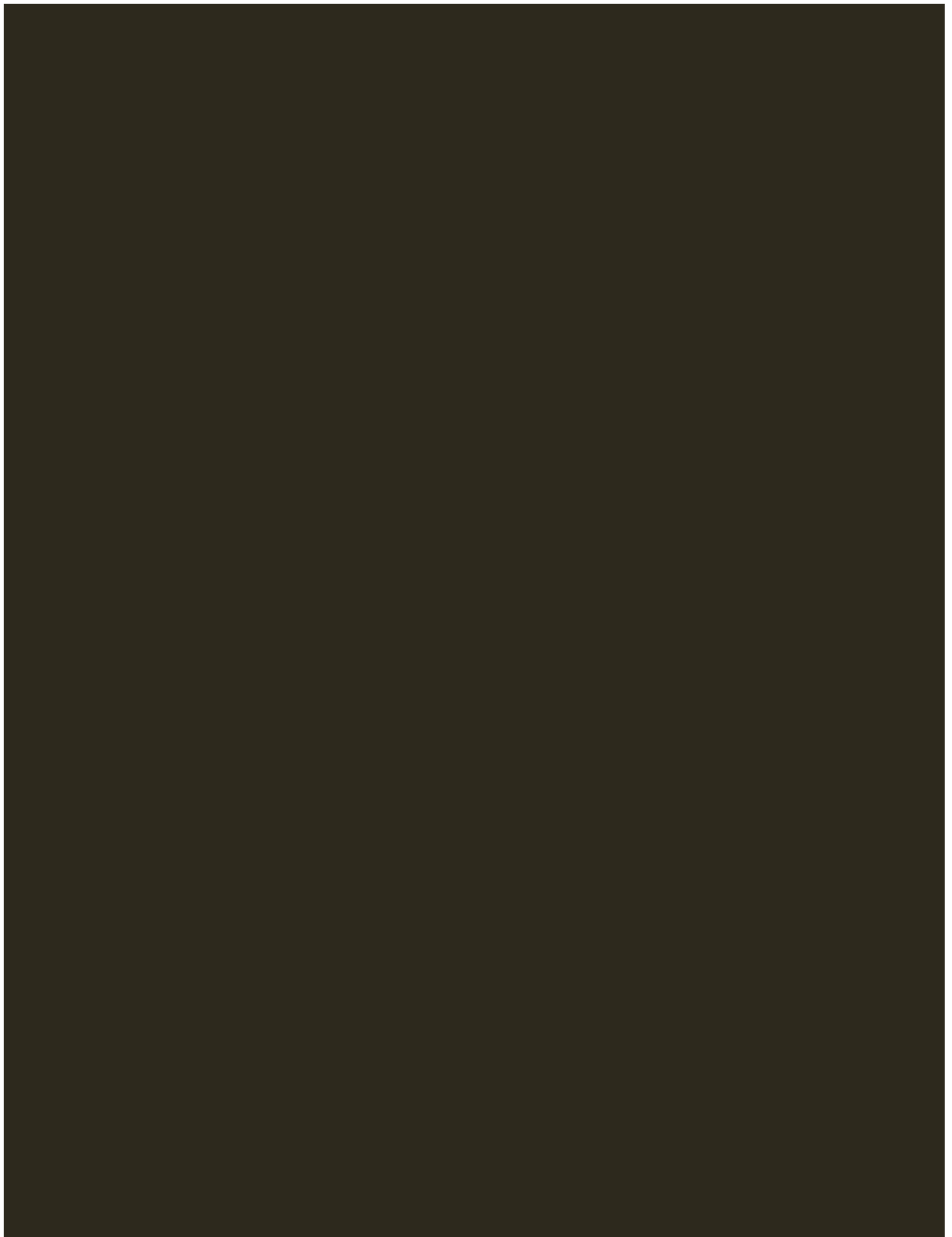




Report on Catholic Mission / 2018







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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 Congregation of 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 St. 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 that 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 St. John Paul II’s vision for Catholic institutions of higher learning and Father Sorin’s vision for Notre Dame.

A Pilgrimage with Father Sorin

Just as Catholicism remains at the heart of the University’s vision, so too should it remain part of its celebrations.

In 1842, Rev. Edward Sorin, C.S.C., and a group of Holy Cross brothers trekked from Vincennes, Indiana, to a plot of land in South Bend on which they hoped to build a school. The 300-mile journey could not have been easy for those founders, but it was that determination and dedication that brought about the University of Notre Dame as we now know it.

This summer, a group of 32 pilgrims traveled in the footsteps of the University’s founders as a celebration of 175 years of faith, formation, and education, and to renew the purpose, commitment, and curiosity that Father Sorin brought to this campus. Over the course of 13 days, they walked from Vincennes to Terre Haute, through Lafayette and eventually up to the Golden Dome. Their numbers grew in the final days, much like Sorin’s faculty and students in the months and years after that first day.

During a pilgrimage, while walking and placing one foot in front of the other over and over again, daily distractions are stripped away, leaving time for contemplation, reflection, and prayer. In an increasingly busy society, that silence is rare. But it’s also essential to understanding Notre Dame as it was, as it is, and as it could be.

At the conclusion of the trail, Father Jenkins offered a homily that remarked on the importance of that silence and contemplation.

He said, “The special gift of Notre Dame is that at the heart of this hive of activity is the silence of St. Mary’s Lake, tranquil and shimmering in the evening with the colors of sunset, that seems to hold so much under its surface. It is the silence of the Grotto, with candles flickering for a thousand prayers. Above it all is the image of Our Lady,

Notre Dame, in gold, overseeing it all in the silence of love. As in the Gospels, the silent, pondering, loving presence of Mary is always there. It is the heart of Notre Dame.

“That silence invites us and gives us a space to pray and reflect. It calls us—in the midst of all our important work, strenuous debates, and many activities—to pause and prayerfully ponder the mystery of God’s love, and what that love demands of each of us: to love in return.”

As Notre Dame celebrated 175 years of growth, progress, and expansion, this pilgrimage offered not just a period for reflection, but also an opportunity to renew the commitment to the Catholic character of the place. Just as Catholicism remains at the heart of the University’s vision, so too should it remain part of its celebrations.

In 1877, Father Sorin wrote a note of thanks and inspiration to his congregation that said, “My great and ever-growing ambition is now to finish the work I have commenced or continued; that, when I disappear, it may remain and go on increasing and developing itself for the glory of God and salvation of souls.”

That ambition to develop and grow a great, Catholic university has been carried out by Notre Dame presidents, faculty, students, and alumni for 175 years. With luck and providence, it shall continue to be a beacon for another 175 years.



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, 41 live in residence halls, and nine of them serve as rectors. Twenty-seven 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 not educate students' minds at the expense of their hearts. We do that in classrooms, but we also do that in residence halls, playing fields, and in chapels," said Rev. William Lies, C.S.C., vice president for mission engagement and Church affairs. "We want students to be integrated and able to be a force for good in the world."

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, Blessed Basil 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



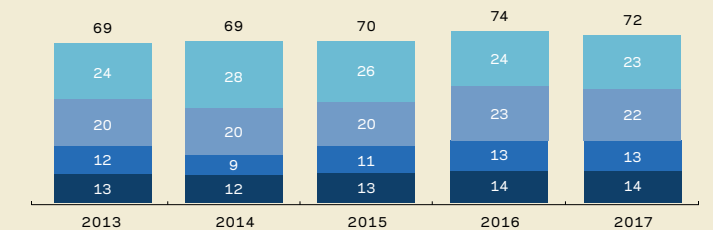
"Moreau insisted that we not educate students' minds at the expense of their hearts. We do that in classrooms, but we also do that in residence halls, playing fields, and in chapels."

—REV. WILLIAM LIES, C.S.C.

C.S.C. Priests and Brothers on Campus

Count

■ TENURED AND TENURE-TRACK ■ OTHER FACULTY
■ STAFF ■ PASTORAL RESIDENTS



Note: Personnel at Notre Dame's off-site locations are included.

ND Opens School of Global Affairs

In December 1842, Rev. Edward Sorin, C.S.C., penned a note to his superior, Blessed Basil Moreau, and acknowledged his goal for the fledgling University.

“This college cannot fail to succeed,” he wrote. “It will be one of the most powerful means of doing good in this country.”

Now, more than 175 years later, Father Sorin’s goal has been realized, and then some. Notre Dame is a force for good, for justice, for service in this country, and now the University has its sights set on the rest of the world.

The University boldly highlighted its international ambitions in August with the opening of its first new school in nearly a century, the Donald R. Keough School of Global Affairs. The school centers around the teaching of integral human development, the idea that human dignity is expressed through work, economic activity, cultural richness, artistic creativity, religious belonging, and human relationships. Research and instruction will also underscore traditional Catholic social teaching priorities like effective and ethical responses to poverty, war, disease, and oppression.

Notre Dame is a force for good, for justice, for service in this country, and now the University has its sights set on the rest of the world.

University President Rev. John I. Jenkins, C.S.C., said, “Through the Keough School, Notre Dame will prepare students for effective and ethically grounded professional leadership in government, the private sector, and global civil society, engaging them in the worldwide effort to address the greatest challenges of our century: threats to security and human dignity that come in the form of crushing poverty and underdevelopment, failed governance and corruption, resource wars, civil wars, and other forms of political violence and human rights violations.”

Jenkins added that the new school, which is housed in Jenkins Hall, will also “devote itself to the advancement of integral human development—a holistic model for human flourishing articulated in Catholic social thought by popes from Paul VI to Francis.”

Nine existing international units—the Ansari Institute for Global Engagement with Religion, the Center for Civil and Human Rights, the Kellogg Institute for International Studies, the Keough-Naughton Institute for Irish Studies, the Kroc Institute for International Peace Studies, the Liu Institute for Asia and Asian Studies, the McKenna Center for Human Development and Global Business, the Nanovic Institute for European Studies, and the Notre Dame Initiative for Global Development—now reside within the Keough School, as does a new master of global affairs program.

In its inaugural year, the two-year master’s program has a current enrollment of 38 students from 22 countries. The students brought with them a vast array of professional experience in fields from peacebuilding to humanitarian assistance, environmental conservation to journalism. The curriculum focuses on global affairs, human development, ethical reasoning, and economics, and provides close engagement with policy makers and extensive field work across the globe.

The graduate students also benefited from instruction by several high-profile fellows named to the Keough School including Denis McDonough, former chief of staff to President Barack Obama, and Francis X. Taylor, former coordinator for counterterrorism for the U.S. Department of State and former under secretary for intelligence and analysis at the U.S. Department of Homeland Security.

McDonough said, “Given the dynamism in the international system, it is vital we train a new generation of foreign policy and international development experts.

“Notre Dame’s Keough School is perfectly positioned to ensure those professionals are prepared to lead toward a more just and stable world.”

The school also hosted several notable delegates in its first semester: Horst Koehler, the former president of Germany; U.S. Congressional Rep. Brendan Boyle; and James Clapper, former U.S. director of national intelligence.



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."

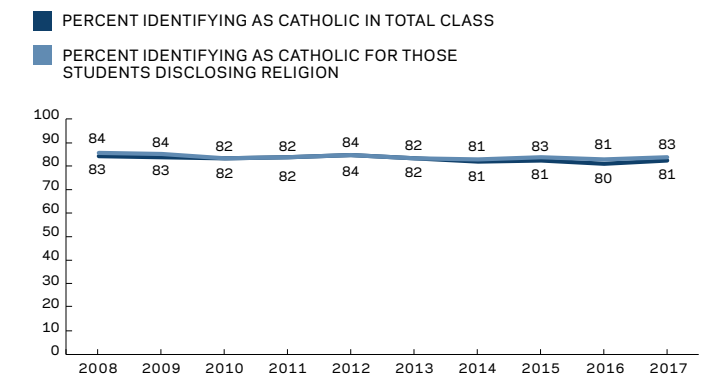
"The mind will not be cultivated at the expense of the heart. While we prepare useful citizens for society, we shall likewise do our utmost to prepare citizens for heaven."

—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)



Note: Survey data suggests other four-year Catholic colleges average about 50-55% Catholic

Faculty in Residence

In founding the Congregation of Holy Cross, Blessed Basil Moreau emphasized the importance of educating the whole person—that intellect could not supersede faith or service. He said, “We shall always place education side by side with instruction; the mind will not be cultivated at the expense of the heart.”

But educating the mind and heart can’t be completed between the hours of nine and five. The residence halls have long contributed to the after-hours development of heart, of community, of family in undergraduates, but a newer program offers yet another layer in this aspiration. The faculty-in-residence program launched in the fall of 2013 and opens the door for faculty to live in select halls with students. In their role, faculty can offer study sessions, office hours, and social gatherings in the hall to encourage students to blend their academic, social, and spiritual lives.



“The program got started as an idea coming out of Father Jenkins’ strategic plan for the University,” says Erin Hoffmann Harding, vice president for the Office of Student Affairs. “One of the goals was to better integrate our students’ academic experience and their residential life.”

While the objectives are clear, it’s up to each faculty couple to determine what types of events and programming to offer. Business professor Ed Hums and his wife, Shirley, have lived in Lyons Hall since the fall of 2013, while history professor John Deak and his wife, Karen, have more recently taken up residence in Dunne Hall.

For Hums, before moving to Lyons Hall, he was already hosting regular morning meetings with students at LaFortune to watch the markets open, and he was grabbing meals with them in the dining hall, so the transition to living on-campus seemed like a natural one.

“You have to be committed to the students. You have to love your students. The students have to be [at] the center of your life,” Hums says. “You don’t come here to put this on your resume. You come here because you’re dedicated to the students. You’re dedicated to the people who have been here. And you understand what Notre Dame is all about, about developing wonderful young people.”

Those young people, he’s quick to note, are far busier than he previously realized. Extracurriculars often take a backseat to academics, something he’s only learned since living among the women of Lyons Hall.

There are restrictions on the role. Administration and community building still flow through the rector, while spiritual guidance still falls to the priest-in-residence. The faculty do, however, serve as a model of a devoted, Christian marriage, and can also help navigate academic, professional, and some personal questions.

The faculty-in-residence program isn’t a totally new model at Notre Dame. Until 1980, Sorin College had hosted a bachelor professor since its opening in 1889. Halls like Lyons and Howard were also formerly famous for hosting “bachelor dons.”

As for future faculty participants, Hoffmann Harding looks for a few characteristics. “First and foremost is comfort with students and a genuine interest and love for working with them. Second is a little bit of flexibility and [being]

entrepreneurial; I think much of this has to be grassroots. Third, the right relationship with the hall staff, so clarity of roles and understanding that. Probably fourth—it really goes with the first—is a level of accessibility.”



Lab for Economic Opportunities Internships

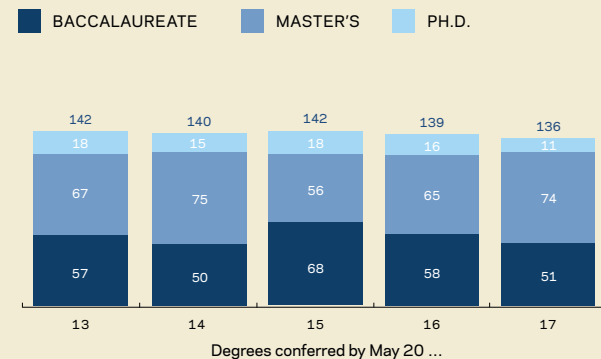
When the Wilson Sheehan Lab for Economic Opportunities (LEO) was founded in 2012, it declared its vision to “reduce poverty and improve lives through evidence-based programs and policy.” To achieve that goal, Notre Dame’s top researchers were paired with nonprofit, government, educational, research, philanthropic, and corporate partners to work together to evaluate current strategies for reducing poverty, and to identify areas of improvement that could help the 43 million impoverished people in the United States.

In keeping with the University’s mission to instill a sense of responsibility and leadership in its students, undergraduates were given the opportunity to intern with LEO and to apply knowledge garnered from their studies to problems affecting their own communities and neighbors. Each summer, a team of undergraduates with majors in economics, mathematics, finance, psychology, sociology, and political science is asked to help assess and redesign programs meant to curb poverty. These students gain valuable research experience while directly working toward the University’s mission to find and assist the marginalized.

Last summer, nine motivated undergraduate interns worked in fields ranging from housing to homelessness, medical respite care to college completion. Some assisted faculty on campus, while others worked on the ground with industry partners, some of which, like Catholic Charities, allow students to work directly with the Church.

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 master’s program, which is jointly offered by the Classics and Theology departments

Internships like the ones with LEO foster not only intellectual growth, but also moral and spiritual growth. These endeavors challenge students to put their knowledge into action in order to meet the needs of the world. And they teach undergraduates not only how capable they are, but also how responsible they are for their neighbor.

This past November, Pope Francis declared the first World Day of the Poor. In his message, he says, “We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them.”

Pope Francis has made plain that as Catholics, we are morally responsible for the needs of the poor. Furthermore, he’s outlined that should we heed that call, blessings await.

He says, “Blessed, therefore, are the open hands that embrace the poor and help them: They are hands that bring hope. Blessed are the hands that reach beyond every barrier of culture, religion, and nationality, and pour the balm of consolation over the wounds of humanity. Blessed are the open hands that ask nothing in exchange, with no ‘ifs’ or ‘buts’ or ‘maybes’: They are hands that call down God’s blessing upon their brothers and sisters.”

The work occurring at the Lab for Economic Opportunities is directly responding to the call of Pope Francis. The researchers there are looking into the eyes of the poor, addressing their needs, and looking for long-term solutions. As for the students, may they be inspired by what they witness during their summer internships, and in so doing discover a lifelong commitment to work toward an end to poverty.



Minor in Philosophy, Religion, and Literature



For those students interested in the intersections of philosophy, religion, and literature, a new minor offered at Notre Dame allows them to explore those junctions. Though these subjects have traditionally been studied as part of Notre Dame’s undergraduate core curriculum, the minor provides an interdisciplinary understanding of how they overlap and enrich one another.

According to the program website, the minor “seeks to build bridges between disciplines and modes of thought which have traditionally been in dialogue with one another and which have been at the heart of teaching at Notre Dame. The aim of the minor is to create a context in which philosophical, religious, and literary approaches to thought and its expression may be studied systematically and in conjunction with each other.”

The minor features two separate tracks—Philosophy and Literature, or Religion and Literature—though students are asked to take courses in each. Recent class offerings include “Religion and Literature in the Light of Job,” “Walking, Writing, Thinking,” and “Between Religion and Literature: Meaning Vulnerability and Human Identity.” In order to complete the program, 15 hours of course work, including one three-credit Gateway seminar, and a 20-page capstone research essay are required.

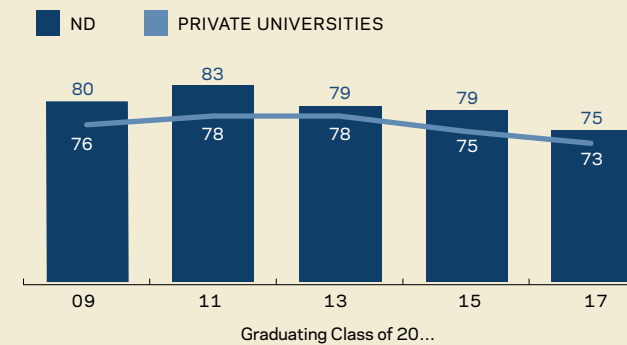
Faculty who teach in this minor hail from the departments of theology, Romance languages, philosophy, the Program of Liberal Studies, English, Classics, and German.

This program fulfills a University goal to integrate faith and reason, and to encourage students to pursue well-rounded, creative, and critical learning. It also contributes to the overall goal of creating graduates who are conversant across disciplines.



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)



Peace Studies Internship—Sarah Bueter



“The brilliance of a peace studies education at Kroc rests not only in its ability to open and enrich the mind, but also to truly transform the heart. Combining modern Catholic social tradition with peace studies radically changes how one views complex, far-removed conflicts and cases of injustice—not as distanced, statistical issues, but as holistic and, ultimately, personal experiences.”

—SARAH BUETER

Notre Dame senior Sarah Bueter completed two high-profile internships, one with the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops (USCCB) in Washington, D.C., and the second with the Holy See Mission to the International Organizations in Vienna, Austria, which allowed her to simultaneously serve the Church and apply knowledge gained from her studies.

Bueter, a double major in peace studies and theology, says the Kroc Institute for International Peace Studies allowed

her to merge her interests and helped her find exceptional opportunities.

“The brilliance of a peace studies education at Kroc rests not only in its ability to open and enrich the mind, but also to truly transform the heart. Combining modern Catholic social tradition with peace studies radically changes how one views complex, far-removed conflicts and cases of injustice—not as distanced, statistical issues, but as holistic and, ultimately, personal experiences.”

During her semester with the USCCB, Bueter worked with policy advisers on international issues including nuclear and arms control, humanitarian crises, religious freedom, and drone policy. She helped compose publications, edited drafts for congressional officials, and sought opportunities to attend congressional hearings, think tank presentations, and NGO meetings.

After concluding that internship in April 2017, she traveled to Vienna, Austria, to work in a diplomatic office for the Holy See. In that role, made possible by an undergraduate European Internship and Service Grant from the Nanovic Institute for European Studies, she attended U.N. meetings, recorded notes, and prepared documents. Though the job required a considerable understanding of peace initiatives and transnational movements, Bueter claims she was well prepared by her education at Kroc.

“This internship was closely aligned with my interests in Catholic approaches to peacebuilding. The meetings I attended mostly revolved around the subjects of nuclear disarmament, nuclear energy for peaceful uses, and the nuclear nonproliferation regime. The Holy See’s engagement represents but one expression of the Church living out her social mission to promote peace and justice in the world.”

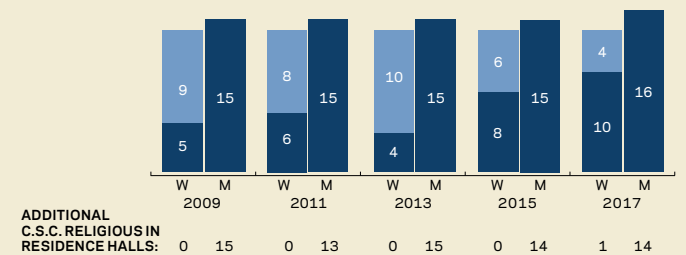
Months after her internship, she was once again invited to Europe, along with three other Notre Dame students, to attend a conference on nuclear disarmament with Pope Francis, Nobel Peace Prize winners, and activists. During the gathering titled “Prospects for a World Free from Nuclear Weapons for Integral Disarmament,” the Pope plainly condemned both the use and possession of nuclear weapons. He also took the time to meet each of the 300 participants individually.

“The conference reached a crescendo,” says Bueter, “when Pope Francis, in his address, denounced the use and the possession of nuclear weapons. Such a significant statement underscored that the possession of nuclear weapons neglects the environment and the development of people, constitutes theft to the poor, and is condemnable.”

Residence Halls with C.S.C. Religious

Count of undergraduate residence halls

- RESIDENCE HALLS WITH NO C.S.C. RELIGIOUS
- RESIDENCE HALLS WITH AT LEAST ONE C.S.C. RELIGIOUS
- W WOMEN’S RESIDENCE HALL
- M MEN’S RESIDENCE HALL



In a blog for the Nuclear Threat Initiative, Bueter summarized how students and attendees can uphold the beliefs of Pope Francis and the Church toward nuclear disarmament. She wrote, “So where do we begin as students and activists? We can begin with a disarmament of the heart: recognizing that our fraternity with one another drives us to dialogue and to reject indifference and resignation. Peace begins within each of us, manifested by the choices we make every day in our lives, and is directed toward building up a more just and peaceful world aimed at the common good of all.”

Bueter’s commitment to the Church and its stance on peace and nuclear disarmament serves as a prime example of the type of student Notre Dame hopes to shape—creative intellectuals who are bold, ethical seekers of social justice.

Moreau First Year Experience

Since August 2015, first-year students have been required to enroll in the Moreau First Year Experience in place of the traditional physical education requirement. The two-semester addition to the undergraduate core curriculum aims to integrate academic, residential, and spiritual life; to teach mental, emotional, and physical well-being; to better foster a spirit of inclusion and diversity; and to make the transition to the Notre Dame community seamless for new students.

The change from the physical education requirement to the Moreau First Year Experience was motivated by several factors, but Maureen Dawson, associate professional specialist for the First Year of Studies, says a growing concern for students' well-being and emotional health was significant in the creation of the new syllabus.

The courses were designed over a four-year period and have since been adjusted in response to student assessments.

“What can we do to welcome and orient, over an extended period of time, Notre Dame’s newest students?”

—HUGH PAGE



They are credit-bearing and cover seven topics: orientation to university life; community standards; cultural competency; academic strategies for success; health and wellness; mindfulness; and spirituality. The program also covers the mission of the Congregation of Holy Cross and includes faculty lectures and field trips around campus.

According to Hugh Page, vice president and associate provost for undergraduate affairs, the Moreau First Year Experience is centered on its namesake’s vision of education as a means of “helping young people to completeness.”

“The goal of the entire process was to address one simple question: What can we do to welcome and orient, over an extended period of time, Notre Dame’s newest students?” he said in a 2016 panel. “And to do so in a way that is consistent with the educational charism of the Congregation of Holy Cross, and that invites everyone to be part of a larger project that involves the building of a diverse and welcoming community, in which students are broadly attentive to issues of wellness, intellectual climate, discernment, and the like.”

Participants are assigned readings, videos, and online modules to complete ahead of class, so they arrive prepared for discussion. The classes are small by design—about 20 students in each—to provide a space for conversation. The students in each class are also selected from neighboring residence halls to build community within the academic environment.

In total, the experience should offer an opportunity for students to create lifelong healthy habits and engagement in faith, service, arts, wellness, and community.



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

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

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

—EX CORDE ECCLESIAE



Alvin Plantinga—2017 Templeton Prize Laureate

In April, retired Notre Dame philosophy professor Alvin Plantinga was named the 2017 Templeton Prize laureate and the recipient of a \$1.4 million award for his contributions to the understanding of the intersection and integration of religion and philosophy.

“I don’t know if I’ve made any progress in religion. I mean, I have since I was two years old, maybe,” he jokes. “But religion is extremely important to me. It’s the center of my world.”

“One’s Christian commitments, and in particular, one’s belief in God ought to be integrated into one’s whole body of belief. It’s not something separate like going to church on Sunday might be separate from what you do the rest of the week.”

This intersection of faith, reason, and research may now seem natural, especially at Notre Dame, but it was not so decades ago when Plantinga began these lines of inquiry. In his more than 50 years of work, he made incorporating faith and belief into academics a serious option to those within the field of philosophy. Over the course of his career, Plantinga is known for defending the rationality of the existence of God, considering questions of evil and free will, and encouraging generations of philosophers to put religious beliefs at the center of their work.

Heather Templeton Dill, president of the John Templeton Foundation, says, “Sometimes ideas come along that revolutionize the way we think, and those who create such

breakthrough discoveries are the people we honor with the Templeton Prize. Alvin Plantinga recognized that not only did religious belief not conflict with serious philosophical work, but that it could make crucial contributions to addressing perennial problems in philosophy.”

The Templeton Prize honors a living person who has devoted his or her talents to expanding our understanding of the spiritual dimension, human purpose, and the existence of the Divine, and who has asked fundamental questions of human existence and origin. Winners are, in the words of the late Sir John Templeton, “entrepreneurs of the spirit.” Though the award is given to those who create “spiritual progress,” those of all faith backgrounds and career fields are considered.

Plantinga now joins the likes of Saint Mother Teresa, Archbishop Desmond Tutu, and the 14th Dalai Lama as fellow recipients of the Templeton Prize. He says he hopes his work will inspire future philosophers to continue to confront questions of faith and reason.

Notre Dame President Rev. John I. Jenkins, C.S.C., says, “As a member of Notre Dame’s philosophy faculty, it has been my personal privilege to have as a colleague such a towering philosophical figure so influential in showing the compatibility of faith and reason and the harmony of science and religious belief. Notre Dame, philosophy, and religious faiths of many kinds have been enriched by Professor Plantinga’s remarkable intellectual legacy.”

“One’s Christian commitments, and in particular, one’s belief in God ought to be integrated into one’s whole body of belief. It’s not something separate like going to church on Sunday might be separate from what you do the rest of the week.”

—ALVIN PLANTINGA



Human Trafficking, Center for Civil and Human Rights

In an effort to better align academic and on-the-ground efforts to end human trafficking, Catholic Relief Services (CRS) and Notre Dame's Center for Civil and Human Rights created a one-day workshop to formulate a better action-framework. By bringing together CRS field officers, advisers, and policy experts with representatives from the U.S. Department of State, the U.S. Conference of Catholic Bishops, and researchers from Notre Dame, St. John's University, and the Catholic University of America, the group hoped to better understand and tackle the root causes of human trafficking. The group gathered at the CRS headquarters in Baltimore, Maryland, in July 2017, and an additional 10,000 viewers tuned in via Facebook.

The keynote address was offered by Dr. Angela Reed, R.S.M., based at the United Nations, who shared her research on trafficking survivors in the Philippines. Her proposed framework, the "Optimal Life Course Conditions (OLCC) Approach," aims to identify the conditions that increase vulnerability to human trafficking. She noted the importance of listening to the stories of survivors, rather than the sensationalized narratives by advocates and media, to best understand the trends that lead these women to exploitation. By identifying those trends, Reed says anti-trafficking strategies can better prevent occurrences of human trafficking. Lucy Y. Steinitz, senior technical adviser for protection at CRS; Sanjana Das, technical adviser to CRS's

Women and Child Protection programs in India; and Julie Short Echalar, program officer in the Office to Monitor and Combat Trafficking in Persons at the U.S. Department of State, gave responses.

In addition to the keynote and responses, panels, small groups, and roundtable discussions also provided assessments of the role of research, lessons from field work, and how to better develop preventive measures to human trafficking.

The first panel, "Academic Perspectives: Applying a Variety of Disciplinary Lenses to the OLCCs," featured Notre Dame psychology professor Laura Miller-Graff and law professor and associate director of the Center for Civil and Human Rights Christine Cervenak, along with other academics. They discussed opportunities for refinement of the OLCC approach, and where it may effectively gain traction.

Notre Dame's Tom Purekal and Maura Policelli also served as facilitators in the brainstorming groups that concluded the workshop.

The partnership between CRS and Notre Dame is a natural one, bonded over a shared Catholic faith and mutual goals of upholding and creating human dignity, protecting the most vulnerable, and responding to the call of solidarity with the poor, the oppressed, and the afflicted.



"Trying to Say God" Conference

Inspired by the 2012 *New York Times* essay "Has Fiction Lost its Faith?" by Paul Elie, more than 250 writers, artists, publishers, and readers attended a conference titled "Trying to Say God: Re-enchanting the Catholic Literary Imagination." The conference, hosted at Notre Dame, discussed the nature and role of contemporary Catholic literature and the value of religious themes throughout other types of media.

While Elie's essay depicts a literary era in which there are few American Catholic writers to take the place of savants like Flannery O'Connor, Walker Percy, and Thomas Merton, the conference brought together like-minded accomplished artists with thoughts on how to inspire a flourishing Catholic arts culture to fill that void.

The three-day event featured 50 different presentations, panels, speeches, and performances. The opening address was offered by the Most Rev. Daniel E. Flores, bishop of Brownsville, Texas. He discussed the difficulties, or poverties, in modern humans trying to adequately put into words the power of the Word made flesh, the resurrection, and the act of transforming love.

"The whole Christian life is a participation in the expressiveness of the Word. That the Church by grace both engenders and needs artisans of words, painters, sculptors, musicians, and other sub-creators is akin to an evident truth that flows from revelation," he said.

"It appears we live in a time when words, like the human body itself, are displayed for the sole purpose of provoking consumptive desire. This aggressiveness holds powerful sway, and suggests that our cultural moment despairs that words, bodiliness, and the whole material creation, in the



end, matter much. We press into heartless service what we little value. This state of affairs profoundly affects the life of a worker of words."

"Trying to Say God" was organized by Kenneth Garcia, associate director of Notre Dame's Institute for Scholarship in the Liberal Arts, as well as colleagues from the University of British Columbia, Interlochen Center for the Arts in Michigan, and the "Sick Pilgrim" blog. The next conference will be held at St. Michael's College at the University of Toronto in 2019 before returning to Notre Dame in 2021.

In the 1967 "Land O' Lakes Statement," the role of the Catholic university is defined as "the critical reflective intelligence of the Church." Thus, this biennial academic conference that poses questions about the future of Catholic literature fulfills Notre Dame's duty as a Catholic research university, which is meant to serve as the critical reflective intelligence of both society and the Church.

Mandela Washington Fellowship



“I have one focus right now in the business where I am working. Outside of this I will work for the betterment of my community where I live, because right now we cannot make the country move in one step,” he says. “You will grow together, everyone, if just you start small; maybe just the district where you are. You dedicate yourself to this district. You make an impact and maybe other people will see the progress in this district. They will copy from you and you will implement the next phase. All communities will benefit from your experience and knowledge. That’s what my aim is after I finish this program.”

Notre Dame’s program is led by the Notre Dame Initiative for Global Development (NDIGD), and includes collaborations with the Mendoza College of Business; the Engineering, Science, and Technology, Entrepreneurship Excellence Masters (ESTEEM) program; and the Kellogg Institute for International Studies’ Ford Family Program in Human Development Studies and Solidarity. Each department brings its expertise and professionals to facilitate a comprehensive program meant to serve and educate the fellows.

The program is also a welcome addition to the Notre Dame community as the participants enrich campus by sharing new perspectives, diverse cultural traditions, and a range of beliefs. In addition, the fellows engage with the larger community by spending time with Michiana families who welcome them into their homes for conversation and hospitality. Ultimately, the fellows bring a greater global perspective and awareness to campus, while they leave with improved leadership skills and business acumen. Many of the results—increased individual economic stability, improved businesses, and flourishing communities—are also in line with Catholic social teaching.

For the fourth year in a row, Notre Dame was selected by the U.S. State Department and its partner, IREX, to host Mandela Washington Fellowship for Young African Leaders recipients. Since its inception in 2014, the program has sent around 25 young African leaders to South Bend each summer to empower the 25- to 35-year-old participants through academics and leadership training.

The highly competitive six-week program is meant to help accomplished leaders from sub-Saharan Africa hone skills that they can then bring back to promote innovation and improvement in their home countries and communities. Fellows are also asked to focus on one of three topics: business and entrepreneurship, civic leadership, or public management. Tours of various corporations, community service, and leadership activities round out the program.

Elhadj Tidiane Diamilatou Diallo, a 2017 fellow from Coyah, Guinea, applied for the prestigious program twice before being accepted. He says, “We don’t have other programs like this in Africa, so I really want this program to continue because whoever will come here will go back with a lot of knowledge and will see that there is something that’s changed in them.

China Summer Program—School of Architecture

As part of the School of Architecture’s focus on classical and vernacular architecture within urbanism, a group of students ventured to China to study the complex interactions between traditional buildings, modern progress, and cultural influence in the country’s architecture. Though the school already requires a year of study in Rome, the 19-day summer opportunity in China, which has been offered intermittently since 2006, provides students a chance to explore values lauded by the school, such as community, harmony with nature, cultural awareness, and economy of resources.

The trip began in Hong Kong where students focused on the relationship between nature and man-made during their visits to the Chi Lin Nunnery, Victoria Peak, and commercial

Hong Kong. That interaction was also evident in Shanghai where students traveled from the Bund waterfront to the Jin Mao Tower, an 88-story skyscraper.

Students were also invited to consider the longevity of ancient structures, and to see how modern technology and ideals can live in harmony with the historic, especially during their time in urban Suzhou, in Pingyao Ancient City, and in Beijing. The visits highlighted the necessity of preserving and working with natural beauty while building a contemporary world. It also emphasized how buildings can and should reflect culture, landscape, and climate rather than trendy innovations.

Studying ancient and enduring structures is an indispensable opportunity as the school seeks to educate leaders who design buildings and cities that value conservation rather than consumption.



Studying ancient and enduring structures is an indispensable opportunity as the school seeks to educate leaders who design buildings and cities that value conservation rather than consumption, and that return to traditional durability to be more environmentally sustainable. Architecture with longevity allows builders to be better stewards of the Earth and its resources, the school teaches.

Though this commitment to economy of resources has long been pivotal to the mission of the School of Architecture, Pope Francis’ encyclical *Laudato Si’* affirms the importance of instilling a responsibility for environmental conservation in the next generation. They can and will have a lasting impact on the future of their communities, the future of the planet, and the future of the poor.



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 that 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.

Ecumenical Service of Common Prayer and Remembrance



Theology and Worship for the Presbyterian Church (U.S.A.).

The diverse congregation joined together for prayers of repentance, joint recitation of the Apostles’ Creed, music, and thanksgiving. Bishop Eaton preached on Christian unity and Matthew 5:1-12, which covers the Beatitudes.

She said, “When we can come together after 500 years, we

are making a witness that says, ‘No. Division is not the will of God. Inclusion is the will of God. Oneness is the will of God.’ And blessings and congratulations to us when we live into the unity that we already have in Jesus Christ.

“Listening to these Beatitudes—this improbable message of promise—is a way for all Christians to believe, trust, live, and die in the promise that we are a reconciled creation. There is nothing stronger than the love shown by God in Jesus Christ. No one and nothing can snatch us from God’s hands.”

Prior to the event, Rev. William M. Lies, C.S.C., vice president for mission engagement and Church affairs at Notre Dame, reflected on the importance of the service, saying, “Especially since the Second Vatican Council, Notre Dame has sought to contribute to the search for unity through research, teaching, and prayer, and our upcoming Common Prayer will continue that tradition.”

“We remember today 500 years of division, sometimes acrimony, sometimes even violence among Christian churches, but we pray today for unity, for understanding, for union in Christ, and we ask that that spirit will infuse us all.”

—REV. JOHN I. JENKINS, C.S.C.

Though the character of the University remains undeniably Catholic, Notre Dame welcomed local Christian clergy and followers from many faiths to an ecumenical prayer service on Sunday, November 5, in commemoration of the 500th anniversary of the Reformation.

In his introductory remarks, Rev. John I. Jenkins, C.S.C., said, “We remember today 500 years of division, sometimes acrimony, sometimes even violence among Christian churches, but we pray today for unity, for understanding, for union in Christ, and we ask that that spirit will infuse us all. And I pray that it will infuse us here at Notre Dame as we join in this prayer of remembrance, reconciliation, and unity.”

Alongside Father Jenkins were Bishop Elizabeth Eaton, of the Evangelical Lutheran Church in America; Bishop Denis Madden, auxiliary bishop emeritus of the Catholic Archdiocese of Baltimore and past chairman of the United States Conference of Catholic Bishops’ Committee on Ecumenical and Interreligious Affairs; the Rt. Rev. Douglas Sparks, bishop of the Episcopal Diocese of Northern Indiana; and Rev. Dr. Charles Wiley III, coordinator of the Office of

Mendoza Graduate Alumni Relations

Launched in 2014 by the Office of Graduate Alumni Relations in the Mendoza College of Business (MCOB), ND Impact Partners provide pro-bono expertise for nonprofits looking for strategic opportunities for improvement and planning. The program pairs nonprofits with MCOB alumni in the Chicago, South Bend, and Washington, D.C., areas who can use their business skills to serve the needs of their assigned organization.

According to Tim Ponisciak, graduate alumni relations director for MCOB, this volunteer opportunity was created to encourage alumni to continue to live out the MCOB's ideology to "Ask More of Business, Ask More of Yourself," even after graduation.

He says, "Prior to launching ND Impact Partners, the Office of Graduate Alumni Relations at Mendoza did not have any formal community service offerings for our alumni. Helping those in need is something that is central to the student experience at ND at both the undergraduate and graduate level, so we wanted to create something that would provide not just an opportunity to serve one's community, but a unique opportunity for alumni to leverage their business skills and expertise to help propel a nonprofit forward and potentially have a transformational impact on an organization."

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—TIM PONISCIAK

The ND Impact Partners teams are composed of six or seven Notre Dame alumni with varying skills and levels of experience. From May until September, alumni are asked to meet in person with their nonprofit colleagues, meet with other ND Impact Partners teammates, delegate tasks, interview stakeholders, formulate recommendation plans, and present suggestions to the nonprofit, which in sum require a monthly time commitment of around ten hours. After suggestions are submitted and discussed, there is no requirement to continue to volunteer with that nonprofit, though some alumni choose to do so.

Participating nonprofits are selected through an application process. Nonprofits in the Chicago, South Bend, and Washington, D.C., areas are invited to submit a specific project within their organization for consideration. More than 50 percent of previous partners have been Catholic-affiliated nonprofits, which reflects Mendoza's enduring commitment to the Church. Those partners include Catholic Charities, Misericordia, and the Josephinum Academy. In addition, Ponisciak says nearly all the nonprofits also have a Notre Dame alumni connection.

Kristine Kappel, director of communications for Catholic Charities of the Archdiocese of Chicago, claims the experience of working with ND Impact Partners gave her team fresh perspective and new ideas for improving their largest philanthropic program, the Celebration of Giving.

"It's work that we wouldn't be able to do. As a nonprofit we are buried in the weeds," Kappel says. "We don't often have time to step out and look at the bigger picture and how can we make a greater impact in the community and for the clients we serve."

"At Catholic Charities, we're just so grateful for our partnership with Notre Dame across the board, and the alumni who have come to work with us. It's unbelievable they're giving of their time, their energy, their resources, and their expertise."

In 2014, Ponisciak says four projects were completed—that number has since ballooned to 14 and is continuing to grow.



Rome Conference on African Catholicism

In March 2017, a group of cardinals, bishops, religious, theologians, laity, activists, and students gathered at Notre Dame's Rome Global Gateway for a conference titled, "African Christian Theology: Memories and Mission for the 21st Century." The four-day gathering aspired to delve into the history and foundations of the African Church, to build relationships between academic and Church leaders, and to discuss the relationship between the African Church and the global Church.

Organized by Rev. Paulinus Odozor, C.S.Sp., associate professor of theology, along with the Notre Dame Center for Ethics and Culture and several other campus and international partners, the conference offered an opportunity to explore the Catholic moral and intellectual

tradition and to begin a dialogue which brought to light cultural, ethical, and historical questions.

The conference was rooted in African theology, which has flourished since the Second Vatican Council and two African synods. It has been shaped by everything from colonial independence, to the HIV/AIDS epidemic, to widespread poverty, to militant Islam.

...the African Church can contribute to an understanding and deepening of the faith for the global Church.



While the history and foundations of African theology composed much of the first day of the conference, later sessions focused around themes such as "Pastoral Questions in the African Church," "The Church as an Evangelization Agent in Africa," "Faith and Culture in Contemporary Africa," and "African Christianity and Its Various Interlocutors: Islam and African Traditional Religion." Individual presenters also covered topics such as the role of women in the African church, media neglect of African suffering, and population growth in Africa. The final session featured presentations from five Notre Dame theology graduate students.

It's essential to acknowledge that the conference did not just address the issues and questions within the African Church as a stand-alone theology, but also entertained how the African Church can contribute to an understanding and deepening of the faith for the global Church.

In total, the four-day event featured 15 sessions, 45 presentations, discussion periods, Masses, and opportunities to mingle.

Notre Dame Preaching Conference



The 2017 Notre Dame Preaching Conference, “To Set the Earth on Fire: Effective Catholic Preaching,” was hosted on campus in June, and sought to identify the purpose of preaching and to distill the traits that make it effective. It responded to the questions: *What is good preaching? What are its effects? And how do we achieve it?* The answers to those questions were addressed by four keynote speakers and 15 workshops over the course of the three-day event.

The conference, part of a biennial series, trains and reenergizes preachers by bringing in a wide variety of leaders in the field of homiletics—from pastors to academics—to share their wisdom and insight. In enriching their preaching skills, priests become better equipped to invite their parishioners into a closer relationship with Christ and the Church.

This year’s conference was kicked off by Rev. Ronald Rolheiser, O.M.I., who offered the first day’s keynote presentation, “Preaching in the Mother Tongue—Calming the

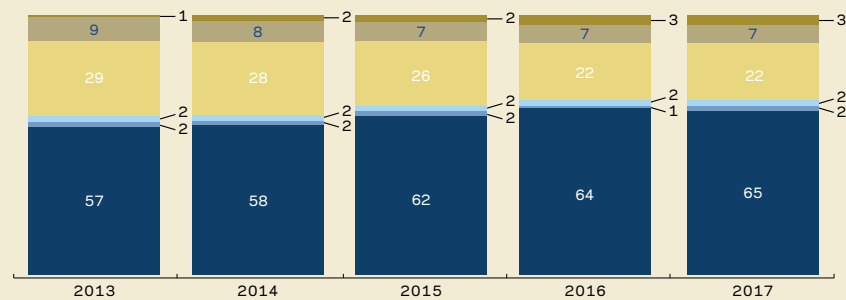
Deep Fires inside our Listeners.” His presentation focused on the need for preaching to reach parishioners in the internal space where they feel chaos, fear, and confusion, and then to offer those listeners stillness and love.

Three other keynote presentations addressed other effective measures for writing and offering homilies. Rev. Michael E. Connors, C.S.C., instructed on “To What Effect? Qualities of Effective Catholic Preaching and How to Get There.” Dr. Ann

Post-Baccalaureate Plans

Percent of post-baccalaureate plans, self-reported by graduating seniors (First Destination Data Collection)

■ EMPLOYMENT ■ MILITARY ■ SEEKING EMPLOYMENT
 ■ OTHER ■ SERVICE PROGRAM ■ GRAD/PROFESSIONAL SCHOOL



Status known after 6 months: 91% (2013), 93% (2014), 91% (2015), 92% (2016), 93% (2017)

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



Garrido shared “Does It Resound? Creating Homilies that Both Echo Forth and are Received on the Other End.” And Rev. Peter John Cameron, O.P., hosted “Preaching as Playwriting.”

The 15 workshops covered a wide range of subjects and themes within preaching. While Rev. Peter McCormick, C.S.C., centered his talk on preaching to youth, retired Bishop Sylvester Ryan from the Diocese of Monterey focused on Saint Luke’s Emmaus story and Eucharistic prayers. Others discussed the issues and challenges of entertainment, or concentrated on the development of storytelling skills. Karla Bellingher, the associate director of the John S. Marten Program for Homiletics and Liturgics at Notre Dame, memorably titled her presentation, “The Holy Spirit and Listener Receptivity: Preaching that Soaks in Like Good Butter on Warm Toast.”

The conference was hosted by the Marten Program, which is committed to training preachers through conferences, lectures, publications, and the year-long William A. Toohey, C.S.C., Notre Dame Preaching Academy. The Marten Program also sponsors courses in Notre Dame’s Master of Divinity Program.

The 2019 conference, titled “Mystic and Mystagogue: Preaching as Spiritual Leadership,” will be held June 24-26, 2019, at Notre Dame.

Notre Dame Catechist Academy



As Notre Dame prepares its undergraduates for careers, for vocations, for life beyond the Dome, so too must it prepare them to serve the Church. More than 70 undergraduates each year elect to serve by becoming a catechist in one of 10 South Bend parishes where they teach children ranging in age from kindergarten to eighth grade.

"It is our hope that our students will see the needs of the larger church, especially in parishes, and be inspired to respond to that need, especially after graduation," says Scott Boyle, coordinator of the Notre Dame Catechist Academy, an initiative led by the McGrath Institute for Church Life. "Students come to us from all across campus to be a part of the program. I always make it a point to say no experience is required as it is our goal to help them develop the skills to serve well."

To teach undergraduates those skills that will allow them to educate confidently and prepare them to share faith and theology with children, Boyle leads a series of workshops titled "Teaching the Faith." During the courses, Boyle teaches basic theological tradition, provides catechetical material, and encourages students to rehearse classroom skills and management.

To further build confidence in the student-teachers, a team of graduate students provides mentorship for the undergraduate catechists throughout the year. These experienced mentors also observe and assess students in the classroom to offer feedback and advice.

In total, Boyle says, being a catechist involves more than lesson planning and sacramental preparation. Catechists must invite students into a deeper and richer relationship with Christ.

"It is my goal to expand and stretch their imaginations, sharing principles that invite them to consider not only what it means to be a catechist, but also what catechesis might say about living as a faithful disciple in the world," Boyle wrote in a Church Life blog.

According to Leonard DeLorenzo, director of Notre Dame Vision and the Notre Dame Catechist Academy, this program directly fulfills Notre Dame's goal to equip students to serve the Church and carry on its mission. In a blog, he wrote, "If a university is to provide a transformative education, it must teach its students what to know, what to care about, and how to act upon that knowledge and care. For a Catholic university, the education provided must orient its students to know, care about, and act for the Church. Notre Dame's Institute for Church Life cultivates this educational mission through serving the Church from the heart of the University while also helping to draw the gifts and cares of the Church into the University's culture."

He continued, "In this particular way of serving the Church, the Institute for Church Life invests its own resources and expertise in forming the undergraduate catechists well so that they may, in turn, educate and form young people well in the faith."



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