

REPORT ON CATHOLIC MISSION / 2012





INTRODUCTION

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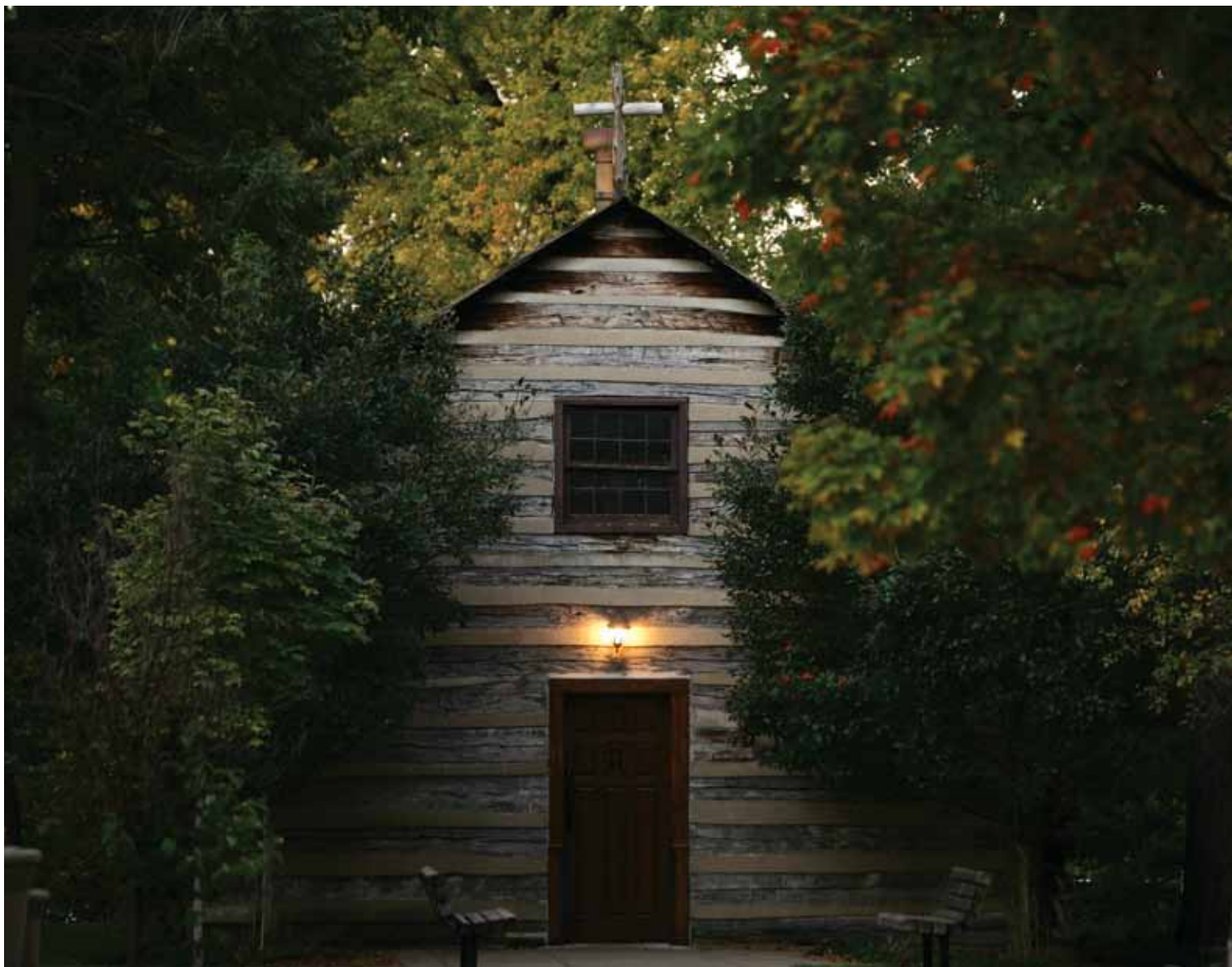
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The essential character of the University as a Catholic institution of higher learning shall at all times be maintained ... [and] the University retain in perpetuity its identity as such an institution.

—STATUTES OF THE UNIVERSITY



On Aug. 15, 1990, His Holiness Pope John Paul II issued *Ex corde Ecclesiae*, an apostolic constitution describing the identity and mission of Catholic colleges and universities and providing general norms to help fulfill its vision. Adopted by the Catholic Bishops of the United States in November 1999, *Ex corde Ecclesiae* states that to be truly Catholic, a Catholic university must display:

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.

Since its founding by Rev. Edward F. Sorin, C.S.C., on Nov. 26, 1842, the University of Notre Dame has sought to be at the center of Catholic intellectual life, striving at all times to ensure that its Catholic character informs its every endeavor. Today, through the nature of the education it offers, the kinds of research, discussions, debates, and inquiries that take place at the University, and through its service to the Church, Notre Dame is faithful to the pope's vision, and remains a bellwether institution in the pursuit of truth and knowledge.

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.

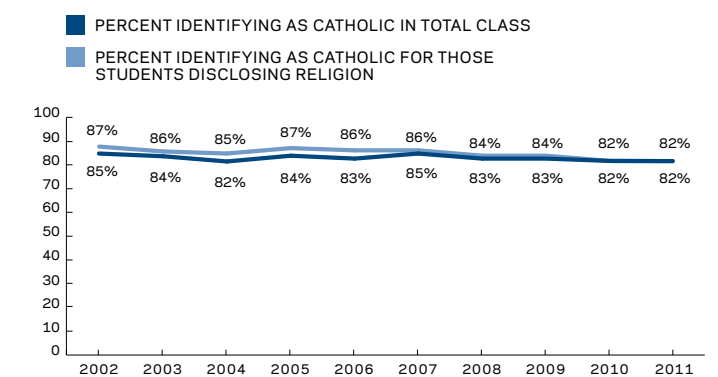
The Nature of the Education Offered to Students

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 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)



“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

Knowledge with a Purpose

When Blessed Basil Moreau founded the Congregation of Holy Cross, he charged his priests and brothers to be “educators in the faith,” saying, “We shall always place education side by side with instruction; the mind will not be cultivated at the expense of the heart.” Since Notre Dame’s founding by Rev. Edward Sorin, C.S.C., the University has, accordingly, sought to create in its students “a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice.” This service orientation is an integral part of students’ lives while on campus and for many it continues long after graduation, thanks in large part to the work of the Alumni Association.

“Preach the Gospel always, and when necessary, use words.”

—ST. FRANCIS OF ASSISI

Vocation: Responding to God’s Call with Courage and Faith

Sister Catherine Bertrand, S.S.N.D., said, “To whom and for whom do you wish to give your heart and your life? That is vocation.” And vocation is what the Institute for Church Life’s Notre Dame Vision program is all about.

Directed by Leonard DeLorenzo, Notre Dame Vision consists of theologically rich conferences, large and small faith-sharing groups, liturgies, and music that, together, invite and encourage high school students from across the country to explore God’s call in their lives, and to make responding to that call a lifelong commitment.

Since Vision’s founding in 2001, the summer program has hosted over 10,000 high school students, as well as provided close to 700 undergraduates from Notre Dame, Saint Mary’s, and Holy Cross with the opportunity to serve as Mentors in Faith, either as resident counselors or liturgical musicians. Through theology courses and workshops held prior to the summer program, as well as through ongoing formation opportunities afterwards, these gifted servant-leaders grow in their own faith, while helping young men and women to view every Christian vocation—lay, religious, or ordained—as an opportunity to contribute to the life of the Church and to live the life of a committed disciple of Jesus Christ.

“The program is so needed for young people today. Nobody is doing what Notre Dame is doing.”

—Mike Patin, national speaker and the 2006 recipient of the National Catholic Youth Ministry Award

vision.nd.edu



THE NATURE OF THE EDUCATION OFFERED TO STUDENTS

Fun, Friends, and Faith—Campus Ministry’s Sophomore Road Trip

Not your average retreat

Freshmen are provided with every opportunity to adapt to campus life and to bond with peers. Upperclass students are often either studying abroad or preparing for their careers. For “the forgotten class,” as Brett Perkins, campus minister and program coordinator of the University’s Catholic Peer Ministry and Protestant Student Resources, refers to them, there’s Sophomore Road Trip. The retreat helps students who are questioning everything from who their real friends are to what their major ought to be, not only to ask the right questions, but also to answer the most important question of all:

Are you becoming the person you want to be, the person God’s calling you to be?

While students enjoy traditional retreat activities—canoeing, singing, roasting marshmallows, and enjoying a bonfire—they also participate in those designed to develop real relationships with each other and with God, including a “prayer buffet” and prayer walk, a discussion of everyday holiness and faith in action, and a unique presentation by four upperclass student leaders who detail those times when they found themselves at a

crossroad and how God was present at each and every turn. And as the retreat is held on an away game football weekend in either late September or early October, students gather Saturday evening—following a reflection on Saint Peter, an examination of conscience, and Reconciliation—to cheer on the Fighting Irish. Sunday concludes with Mass and brunch that breaks the students up into small groups.

The University’s Office of Campus Ministry—the largest campus ministry in the nation—provides the Notre Dame community with many opportunities for spiritual growth through worship, prayer, reflection, service, education, and faith formation firmly rooted in the Catholic tradition. Sophomore Road Trip is just one example. Since it was created in 2002, the retreat has grown from approximately 50 students traveling to Michigan’s Camp Eberhart to upwards of 90 students at Eberhart and another 70 or so students at Indiana’s Geneva Center. And there’s a waiting list.

Forgotten no more.

campusministry.nd.edu



Office for Recruitment Support

Supporting the University's departments and programs in conducting their faculty searches, while furthering Notre Dame's Catholic mission.

As a major university, Notre Dame continues to build an academically superb faculty. It is also committed to recruiting a diverse faculty who support its mission as a distinctively Catholic research university, including women and persons of color, as well as other religious believers and nonbelievers. In order to sustain the identity which informs that mission, the University of Notre Dame seeks to attract and retain greater numbers of junior and senior Catholic scholars, scientists, and artists to research, create, and teach. An important aspect of making Notre Dame a distinctively Catholic, preeminent research university is ensuring that its Catholic students receive an education imbued with the lived experience of present-day Catholicism.

In August 2008, the University of Notre Dame launched the Office of Recruitment Support proactively to identify and actively recruit academically excellent Catholic faculty. One way in which the database is built is through public means. Another is through identifyyourself.nd.edu, where prospective faculty can download the brochure, "Mission Hire Database FAQs," as well as provide personal and professional information. By self-identifying, visitors increase the likelihood that the University will contact

them regarding open faculty positions for which they are academically qualified. Led by Rev. Robert Sullivan, professor of history and associate vice president for Academic Mission Support, the Office of Recruitment assists the University in fulfilling its commitment to hire academically superb faculty who will enhance its distinctively Catholic identity.

identifyyourself.nd.edu



Prayer Service to Honor the Legacy of Martin Luther King Jr.

"I am cognizant of the interrelatedness of all communities and states ... Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

—MARTIN LUTHER KING JR.
"LETTER FROM A BIRMINGHAM JAIL"

On Jan. 15, 2007, Rev. John I. Jenkins, C.S.C., President of the University of Notre Dame, delivered the "Prescription for Peace" keynote address at the 17th annual Martin Luther King Jr. Community Service Recognition Breakfast. Addressing the more than 600 people assembled at South Bend's Century Center, Father Jenkins spoke of how the occasion was as an opportunity both to reflect on King's life and to renew our commitment to continue the civil rights leader's legacy of building community. One year later, in the Main Building rotunda, Father Jenkins initiated and led a "Prayer Service to Honor the Legacy of Martin Luther King Jr." Today, the prayer service, which is open to the public, continues to bring together the Notre Dame campus and the Michiana community in that same spirit of reflection and renewal.

Although the world has changed quite a bit since 1964 when King and Notre Dame president emeritus Rev. Theodore M. Hesburgh, C.S.C., locked arms and sang "We Shall Overcome," one thing remains constant—Notre Dame's commitment to human dignity and solidarity, to justice and peace, and to building community around the world, whether through breaking the cycle of homelessness in South Bend, providing basic health care to people in sub-Saharan Africa, building structurally sound and sustainable housing in Haiti, or simply by gathering together to sing songs of faith, hope, love, and a dream.

president.nd.edu
diversity.nd.edu

Top: University President Rev. John Jenkins, C.S.C., talks with Rev. Rickardo Taylor of Mt. Carmel Missionary Baptist Church in South Bend after a ceremony in the Main Building in observance of Martin Luther King Jr. Day.

Bottom: The Voices of Faith Gospel Choir sing at the end of a ceremony in the Main Building in honor of Martin Luther King Jr. Day.



Sacramental Life

The commitment to Catholic mission that is the root of Notre Dame's culture of inquiry is apparent in the rich sacramental life on campus. This practice finds expression in the numerous Masses, student retreats, musical ministries, prayer groups, and special devotions.



DAILY AND WEEKLY MASSES

Masses are offered in every residence community at least once a week. The University also celebrates cross-cultural Masses and numerous special Masses for holy and feast days. There are more than 40 Sunday Masses and 100 weekly Masses. Daily Mass is offered at the Basilica of the Sacred Heart, St. Thomas More Law School Chapel, the Doermer Chapel in the Mendoza College of Business, and Holy Cross Chapel in Stinson-Remick Hall of Engineering. The Extraordinary Form of the Roman Rite is offered weekly during the academic year.

RETREATS

Retreats form the backbone of the many faith initiatives available through Campus Ministry. More than 25 types of retreats are available, including Iron Sharpens Iron Retreat, Law School Retreat, Latino All-Class Retreat, Vocation Retreat, Contemplation in Action Retreat, Senior Retreat, Freshman Retreats, College of Business Retreat, and Notre Dame Encounter Retreats.

MUSICAL MINISTRY

Notre Dame Campus Ministry Choirs are world renowned for the quality of their music. Among the choirs at the Basilica of the Sacred Heart are Liturgical Choir, Notre Dame Folk Choir, Women's Liturgical Choir, Handbell Choir, Community Choir, and the Basilica Schola. Other Campus Ministry Ensembles include Totus Tuus, Celebration Choir, and the Coro Primavera de Nuestra Señora. Among some of the musical events are the Collegium Musicum Concert and Advent Lessons and Carols.

SACRAMENTS AND DEVOTIONS

The University recognizes the role that devotions and sacraments play as a reminder of the constant presence of God. In addition to catechesis and the seven sacraments, the following devotions play an important role in the life of the University: Angelus, Stations of the Cross, the Liturgy of the Hours, Rosary, Eucharistic Adoration, Chaplet of Divine Mercy, and Spiritual Direction.

ENGLISH, SPANISH, AND LATIN MASS CELEBRATED HERE

During the academic year, over 100 Catholic Masses are held across campus each week. But as Rev. Joe Corpora, C.S.C., director of University-School Partnerships in the Alliance for Catholic Education says, "Even more noteworthy than the number of Masses celebrated each week on campus is the variety of Masses to serve the communities within the larger Notre Dame family." While the University has and always will promote unity among the worshiping community, the Spanish Mass and the Latin Mass are two special celebrations that speak to the spiritual needs and desires of a diverse Catholic family.

SPANISH MASS

In his 2009 address to the University's faculty, Father Jenkins said, "We recognize that a more diverse faculty and student body is a richer community for learning, discussion and inquiry, and one whose graduates are better prepared to live and work in a world that becomes flatter and more global each year."

Under the direction of Rev. Ralph Haag, C.S.C., Latino Ministry oversees Spanish Mass—held Sundays at 1:30 p.m. in St. Edward's Hall—as well as the annual Our Lady of Guadalupe Mass at the Basilica of the Sacred Heart, a fall break pilgrimage to the Shrine of Our Lady of Guadalupe in Mexico City, and a fall retreat for Latino freshmen. Notre Dame's Coro Primavera de Nuestra Señora performs at both Spanish Mass and the Our Lady of Guadalupe Mass, as well as at numerous cultural celebrations on campus.

"Latino Ministry doesn't just serve the University's Latino community," says Father Haag. "A lot of different groups of students come together to celebrate Spanish Mass, some of whom use the Mass to practice the Spanish they learned while studying abroad, while others attend simply because they enjoy the music."

TRIDENTINE MASS

On Oct. 14, 2007, just three months after Pope Benedict XVI issued *Summorum Pontificum*, an apostolic letter affirming the Extraordinary Form of the Roman Rite, Notre Dame became one of the first Roman Catholic universities in the country to offer the Tridentine Mass using the 1962 Missal of Blessed Pope John XXIII. It marked the first time the Latin Mass had been celebrated at Notre Dame in nearly 40 years.



Prior to the Mass, Rev. Mark L. Poorman, C.S.C., and Rev. Richard V. Warner, C.S.C., wrote, "The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language; neither of these is found very often." The University found that formation and knowledge in Rev. Thomas Blantz, C.S.C.

Father Blantz, current professor of history and former University archivist and vice president for Student Affairs, was the natural choice for several reasons—he had studied Latin during his four years at Holy Cross High School Seminary; he'd studied at the Pontifical Gregorian University in Rome, where classes were taught in Latin; and, he had been trained in the Latin Rite during his time in seminary.

The Tridentine Mass is offered each Sunday during the academic year in Alumni Hall's Saint Charles Borromeo Chapel.

campusministry.nd.edu



Rev. Peter McCormick, C.S.C. Rector at Keough Hall and Director of Freshman Retreats

It's not uncommon for teenagers to think they know all there is to know. Rev. Pete McCormick, C.S.C., can sympathize. "Following my ordination to the priesthood, I thought I knew it all." But, after six years in the residence halls—first as assistant rector at Dillon and now as rector at Keough and director of the Freshman Retreat—Father Pete readily concedes he's grown as a priest, and he has the students in the halls, as well as those who attend the Freshman Retreat to thank. "I learn much more from them than they do from me," he says.

It's also not uncommon upon their arrival at Notre Dame for freshmen to feel disconnected from their family, childhood friends, and community. And that feeling can lead to questions of faith. Again, Father Pete understands, because during his discernment, he questioned whether he could leave his family in Grand Rapids. Ultimately, he did, and he found another family in the priests and brothers of the Congregation of Holy Cross. Then, he found yet another family in the students.

Structured around three pillars—community, faith, and hope—Campus Ministry's Freshman Retreat is an opportunity for both Catholic and non-Catholic students alike to share in their faith journey, while also benefiting from the experience and insights of upperclassmen who have successfully made the college transition.

In addition to serving as director of the Freshman Retreat, Father Pete also serves as chaplain for both ND Vision and the Notre Dame men's basketball team.

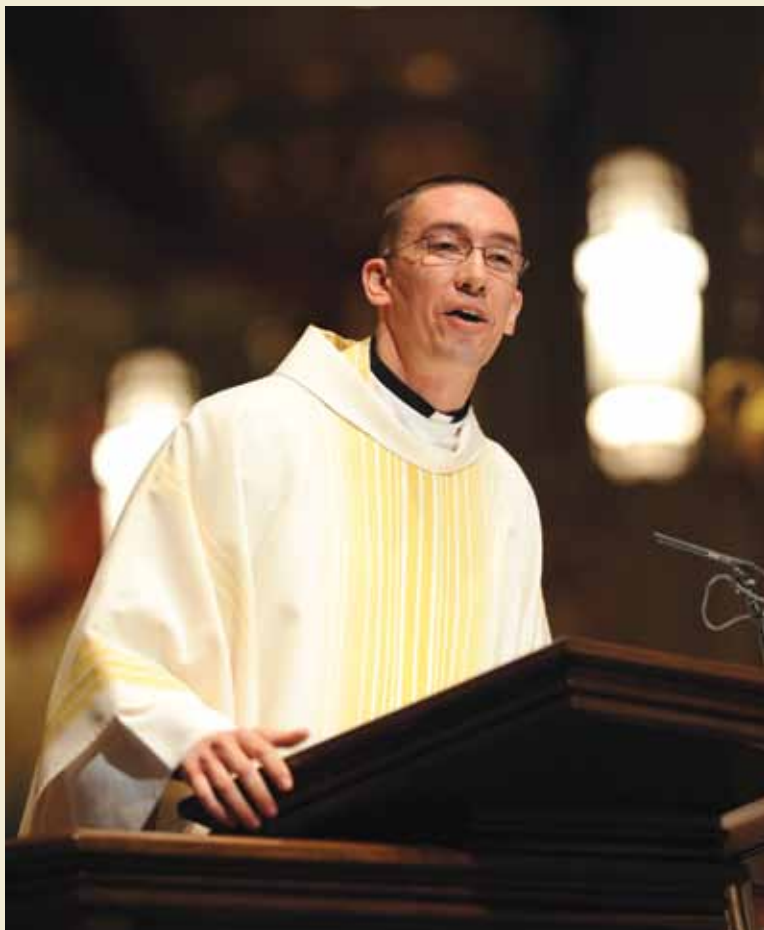
"At times, it can be a bit of a challenge," Father Pete says, "but it's always a blessing."

campusministry.nd.edu

Top: Father Pete greets a new resident of Keough Hall during freshman move-in weekend.

Middle: Father Pete gives the homily for a Mass in the Basilica of the Sacred Heart.

Bottom: Father Pete visits with Keough Hall residents.



Notre Dame's Residential Life Model

Small Christian communities that, together, form the Notre Dame family

"The human person is not only sacred but also social. Full human development takes place in relationship with others."

—UNITED STATES CONFERENCE OF CATHOLIC BISHOPS, FORMING CONSCIENCES FOR FAITHFUL CITIZENSHIP (2011)

As the Congregation of Holy Cross states, "The charism of a religious community is its particular personality within the Church, that which makes it distinctive and sets it apart from others." The same thing that makes Holy Cross distinctive as a congregation is also what sets the university it founded apart from other universities—the zeal to renew the Christian faith and to regenerate society by building communities within communities, each comprised of individuals educated in mind, body, and spirit. One way in which Notre Dame achieves this is through its unique residential life model, which, as associate vice president for Residential Life Heather Rakoczy Russell says, "is grounded in the Holy Cross charism to make God known, loved, and served."

Today, over 80 percent of Notre Dame's undergraduate students reside in one of the University's 29 residence

halls, each of which features a chapel, a weekly Mass, and a staff of rectors, assistant rectors—graduate and professional students such as Katie Hammond—and resident assistants. Priests and brothers from Holy Cross, as well as priests from other orders, professed religious women, and lay people serve as rectors.

"It is difficult to fully describe the ways in which Notre Dame's residential system impacts life at the University," says Hammond, "because that impact is so complete. The dorms are the center of student life and, in my experience, truly a home-away-from-home. It is incredible, and often humbling, to watch how well the women of Farley love one another and care for one another. They are there for each other in countless ways—a community in the truest sense of the word. They pray, study, serve, laugh, and eat together, leave encouraging notes for one another on days of big exams, bake together to relieve stress, dance together in the hallways when they need a little silliness, support one another in times of loss and struggle, and build one another up on a daily basis. It is hard for me to imagine a Notre Dame without this strong residential tradition, and I count myself as truly lucky to have had the opportunity to serve as a staff member in such a community, and am confident I will carry it with me for years to come."

studentaffairs.nd.edu

Sister Jean Lenz, O.S.F. (1931–2012) served as rector of Farley Hall for 10 years, rector and chaplain for the London Program, and associate vice president for Student Affairs.



The Kinds 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 present-day 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

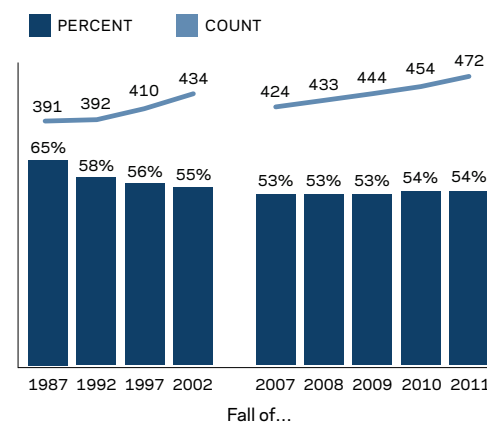
The University of Notre Dame's leadership recognizes that a critical aspect of its Catholic mission is the ongoing effort to recruit and retain a predominant number of Catholic faculty members.

When categorizing faculty hires, the University uses two definitions: "junior" faculty is composed of assistant professors and instructors, and "senior" faculty consists of associate and full professors.* Hiring cohorts are synced with the University's academic calendar. Thus, faculty members starting in the fall of 2010 or the spring of 2011 would both be included in the 2010-2011 cohort.

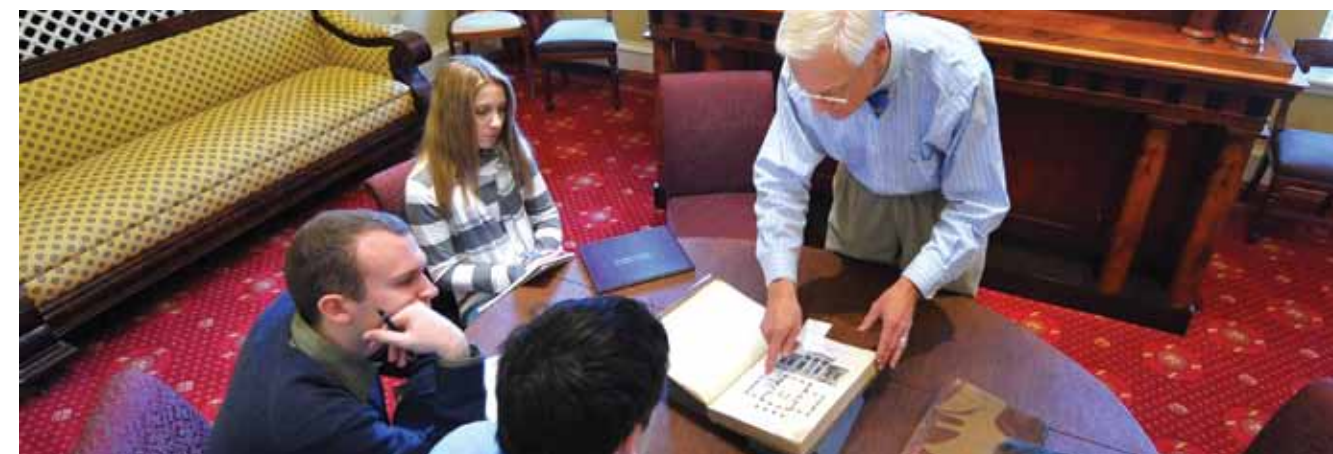
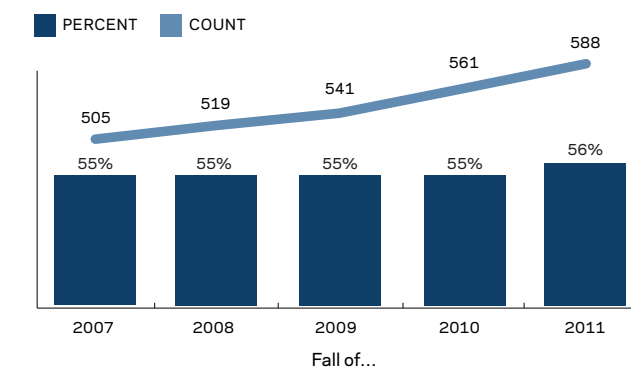
*Law school hires differ from this pattern in that "associate professors" are in fact "junior" hires.

Faculty counts are based on the annual Nov. 1 census date. Tenured and Tenure-Track faculty includes all ranked faculty, including those serving in an executive administrative capacity. Unranked instructional faculty counted are those who teach at least two courses during the fall semester.

Catholic T-TT Faculty
Tenured and Tenure-Track Faculty



Catholic T-TT and Instructional Faculty
Tenured and Tenure-Track Faculty plus unranked full-time instructional



A Distinctive Culture of Inquiry

According to *Ex corde Ecclesiae*, “research in a Catholic university is always carried out with a concern for the ethical and moral implications both of its methods and of its discoveries.” Notre Dame encourages individuals, departments, and initiatives to incorporate religious, spiritual, and ethical considerations as appropriate in their differing fields to create an ever-growing network of distinctive inquiry. “Building on our tradition, Notre Dame will provide an alternative for the 21st century—a place of higher learning that plays host to world-changing teaching and research, but where technical knowledge does not outrun moral wisdom, where the goal of education is to help students live a good human life, where our restless quest to understand the world not only lives in harmony with faith but is bolstered by it,” says Rev. John I. Jenkins, C.S.C.

“This is the great challenge: ... to give life to a true Catholic university, one that excels for the quality of its research and teaching and, at the same time, for its faithfulness to the Gospel and the Church’s Magisterium.”

— HIS HOLINESS POPE BENEDICT XVI



Above: Jenny Monahan and Mary Daly

Below: ICL staff with Rev. Theodore M. Hesburgh, C.S.C.



Institute for Church Life Serving the Campus, the Community, and the Catholic Church

In “The Role of Theology at a Catholic University,” John C. Cavadini quotes a passage from Pope John Paul II’s encyclical *Ex Corde Ecclesiae* (49): “By its very nature, each Catholic university makes an important contribution to the Church’s work of evangelization. It is a living institutional witness to Christ and his message, so vitally important in cultures marked by secularism.” One of the many ways Notre Dame contributes to the Catholic Church and to its work of evangelization is through the Institute for Church Life (ICL). Cavadini serves as ICL’s director.

Established by Rev. Theodore M. Hesburgh, C.S.C., in 1976, the Institute for Church Life (ICL) connects the resources of the University with the Church through theological education, pastoral scholarship and research, faith formation, and leadership development. Currently, ICL is comprised of four departments, including:

- **Echo**, which prepares tomorrow’s leaders in faith formation through a dynamic two-year service and master’s degree program
- **Notre Dame Center for Liturgy (NDCL)**, which renews the sacramental life of the Church through scholarship and teaching
- **Notre Dame Vision**, which helps young people to recognize God’s call in their lives and to respond to that call with courage and faith
- **Satellite Theological Education Program (STEP)**, which provides quality theological education through online courses designed by Notre Dame faculty

Additionally, through its Catholic Social and Pastoral Research Initiative and University Life Initiative, ICL conducts research that is theologically informed and pastorally relevant and strengthens the Notre Dame community’s witness to Catholic teaching on human dignity.

The Institute for Church Life also sponsors numerous seminars, conferences, and symposia. In the last year, ICL hosted the symposium on the Charism of Priestly Celibacy, *Stories of Practical Holiness: An Exercise in Interreligious Understanding*, *God is Love: Explorations in the Theology of Benedict XVI*, *The Church & Islam*, and *What We Hold In Trust: A Seminar for Trustees and Presidents*. And in the coming year, the institute will host *Seeds of the Church: Remembering the Martyrs and Saturdays with the Blessed Mother*, which, in 2013,

will take the place of the highly successful Saturdays with the Saints.

And while evangelization will be the focus of programming over the next five years, ICL continues to expand its programs and initiatives to meet the unique needs of the Church in the 21st century.

The Study of God: An Educational Emergency.

Are we so sure we understand what Scripture is saying or even how it is saying it? What kind of God is it that creates supposedly precious human creatures and then loses track of them in the garden, having to walk around calling out and asking where they are? What was the “day” created before the sun and the moon which define our days, and what was the “light” that preceded these heavenly bodies? Do we understand fully what it means to be in the “image and likeness of God?” How can we square the texts of Genesis with what we understand from modern science?

Is the Christian message credible in our world today?

“One of the primary and most urgent intellectual tasks of the New Evangelization for teaching theologians,” Cavadini writes in *A Brief Reflection on the Intellectual Tasks of the New Evangelization*, “is to think of courses that invent, imagine, and execute the apologetics of love in introductions of students to the Catholic faith.”

Notre Dame’s Department of Theology and Institute for Church Life are ensuring that these questions are not only asked in classes like *On Human Dignity*, but also that students can answer them. “As students come to understand the sophistication of the Catholic theological traditions,” Cavadini writes, “they see riches where before they simply saw old texts that seemed irrelevant ... they discover a beauty they had not expected ... discover a variety-within-unity where previously they had thought only of uniformity ... they learn that, without being reducible to reason, faith has a reasonableness and a rationality about it that makes belief seem reasonable even if never provable ... they learn some of the basic doctrines of the Catholic faith, not as doors which close off reflection, but as doors which open into lifelong reflection.”

icl.nd.edu

Master's in Sacred Music A Broadly Ecumenical Program with a Catholic Core

In October 2009, Pope Benedict XVI attended a performance by Italy's International Piano Academy at Paul VI Audience Hall in Rome. Following the concert, which featured Chinese pianist Jin Ju, Pope Benedict said, "Music, great music, extends the spirit, arouses profound emotions and almost naturally invites us to raise our minds and hearts to God in all situations of human existence, the joyful and the sad. Music can become prayer." And musicians, therefore, can be prayer leaders, according to Rev. Michael Driscoll, associate professor of theology. For that reason, as well as for those so beautifully expressed by Pope Benedict, Notre Dame created the Master of Sacred Music (MSM) program—"to prepare pastorally sensitive, professional musicians," says Father Driscoll, "for musical leadership in the Church."

The two-year program—administered by the Department of Theology and overseen by an interdepartmental committee, including faculty from the Department of Music—is co-directed by Father Driscoll, Margot Fassler, the Keough-Hesburgh Professor of Music History and Liturgy, and Peter Jeffery, the Michael P. Grace Professor of Medieval Studies. Accredited by the Association

of Theological Schools, the MSM program is divided into three areas of studies: applied music, sacred music, and liturgical studies. And although students apply in just one of three concentrations—organ performance, choral conducting, or vocal performance—they are encouraged to excel at each so that when they graduate, they will be well-rounded musicians who can help shape music programs in churches of most Christian denominations.

In addition to their studies, MSM provides students with supervised placement in the Basilica of the Sacred Heart and in the numerous chapels across campus, as well as in South Bend area churches. And although Fassler calls MSM "one of the best sacred music programs in the country," students aren't the only ones benefiting from the program, because as she also says, "We hope northern Indiana will become ever more alive with a vibrant variety of sacred music." And it's sure to get better, because in July 2012, Carmen-Helena Tellez—one of the world's most renowned specialists in 20th and 21st century choral and choral orchestral sacred repertory—will join the program.

Sacred Music and Modern Technology?

In addition to their sacred music studies, students are also offered opportunities to become sophisticated in the use of modern technology, such as using media in planning worship, as well as in making short films and custom websites that can contribute to the life of a parish by strengthening community and improving outreach. Members of the Notre Dame family and residents of the South Bend community will have an opportunity to witness firsthand the intersection of sacred music and modern technology in September when the program debuts its first documentary film at Notre Dame's Music and Our Lady conference. At the conference, composer James MacMillan will also debut a new piece commissioned by the MSM program to celebrate the Feast of Our Lady of Sorrows.

sacredmusic.nd.edu

MSM faculty Peter Jeffery, Margot Fassler, and Rev. Michael Driscoll



Students come from around the country to learn. They travel the world to serve.

"... a university community cannot be genuinely Catholic if it seeks to serve only itself. Catholic social teaching insists that we embrace the whole human family, especially those in greatest need."

—REV. JOHN I. JENKINS, C.S.C.

PRESIDENT, UNIVERSITY OF NOTRE DAME

Global health focuses on correcting health disparities both at home and abroad. For the first class to enroll in Notre Dame's new Master of Science in Global Health (MSGH), it began with organizing a Latino health fair here at home. It's only the beginning.

Established in 2011 by the Eck Institute for Global Health, MSGH is one of just four programs of its kind being offered by a U.S. college or university, and the only one not tied to a medical school. The vision of Greg Crawford, dean of the College of Science, MSGH reflects both Notre Dame's long history of research excellence and its even longer tradition of service to the common good. The program's curriculum involves collaborations with the College of Engineering, the College of Arts and Letters, the Law School, the Mendoza College of Business, and the Eck Institute, and incorporates a mixture of classroom and experiential learning where science is understood in the context of its promise to improve the health of those people in resource-poor settings who are disproportionately affected by preventable diseases.

"This is not just about intellectual curiosity. This is about having a passion to reach out to the poor ... and the practical skills to make a real and lasting difference in world health."

—Joseph Bock, director of Global Health Studies

The University anticipated six students would comprise the first class. Ultimately, MSGH received 40 applications, admitting 14. Students admitted received their undergraduate education from Notre Dame, Rockhurst University, Kansas State University, Oklahoma State University, Wake Forest University, and the University of California, Irvine. Those first 14 will travel to Tanzania to

field test environmental and medical diagnostic equipment, to Puerto Rico to conduct research on Dengue Fever, which, according to the Centers for Disease Control, infects as many as 100 million people a year, and to Malaysia to collect and identify risk factors in patients diagnosed with Hepatitis C. Others will serve in India, Haiti, and Ecuador. Again, it's only the beginning, as 120 undergrads have already applied for MSGH's second class.

When Rev. Edward Sorin, C.S.C., founded Notre Dame, he had a vision that the University would someday become one of the most powerful means for doing good in the country. Today, it's becoming one of the most powerful means for doing good around the world, too.

globalhealth.nd.edu



Patents, Profits, or Praise? People.

With more than 300,000 lives lost and approximately 1.3 million people left homeless, the earthquake in Haiti was the most destructive event any country has experienced in modern times when measured in terms of the people killed as a percentage of the country's population.

—INTER-AMERICAN DEVELOPMENT BANK

"You are the body of Christ ... if one part suffers, every part suffers with it."

—1 Corinthians 12:26–27

Reflect for just a moment on the incredible destruction 2011's Tōhoku earthquake and subsequent tsunami inflicted upon Japan. Now, imagine a natural disaster of even greater magnitude striking a nation lacking the resources of a First World country. You don't have to, because, a year earlier, in January 2010, it happened to Haiti. It was devastating. It still is. It will be for years to come. Worse yet, when it comes to the potential of another natural disaster striking the Caribbean nation—left far more vulnerable now than ever—Tracy Kijewski-Correa, the Leo E. and Patti Ruth Linbeck Associate Professor of Engineering, and Alexandros Taflanidis, the Rooney Family Assistant Professor of Engineering, say it's not a matter of if, but when.

To prepare for that unfortunate, yet unavoidable day, the engineers are working on site with residents, online through a crowdsourcing competition called Shelters for All, and on campus through an effort called Engineering2Empower, which brings together a team of faculty and students committed to developing innovative technologies and processes they hope will not only offer lasting solutions for Haiti, but also for the 1 in 7 worldwide that live in substandard urban housing resulting from limited natural resources to produce quality construction materials.

Their work is just one example of the Notre Dame community's long commitment to Haiti, as well as the University's everlasting commitment to a Catholic faith tradition of service to the common good.

Kijewski-Correa (below) and Rev. Tom Streit, C.S.C., (right) talk about the Notre Dame Haiti program at the 2011 Forum on Global Development in Washington, D.C.



Above: Kijewski-Correa walks through mountains of rubble in Léogâne, Haiti.

Thoughtful aid, rather than just a Band-Aid

"Our involvement in the rebuilding of Léogâne is predicated on the belief that its future should lie in its people's hands ... While the long-term objective will be to deliver a better quality of life to its people, which improves upon the conditions prior to the quake, it should not presuppose the form that solution or vision will take."

—Rev. Bob Loughery, C.S.C.

The failure of urban housing was the primary source of fatalities during the earthquake in Haiti. Between 2010 and December 2011, Kijewski-Correa and Taflanidis made four trips there to discover why. They focused on:

- Studying cultural preferences in urban housing,
- Surveying local construction materials and practices,
- Identifying the vulnerabilities that contributed to the extensive structural collapses, and
- Attending a Community Planning Workshop in Léogâne, headquarters for the Notre Dame Haiti Program and a town over 90 percent leveled by the earthquake.

The engineers discovered that Haiti's residential housing was typically constructed over an extended period of time, resulting in significant variation in material quality and workmanship. Think rigid walls made up of low-quality concrete masonry units and undersized and under-reinforced columns. Although truly unfortunate, it's also understandable as, prior to 2010, Haiti had not experienced a significant seismic event in over 160 years. Due to this long period of seismic inactivity, housing trends were predicated on cultural preferences—privacy and security—and on environmental requirements that offered resistance to the rain, strong winds, and flooding associated with the island's frequent exposure to tropical storms and hurricanes. Then, of course, there were—are—the economic realities.

Following their field reconnaissance, Kijewski-Correa and Taflanidis developed an empowerment model for post-quake reconstruction in housing in Haiti:

Resiliency: Identifying vulnerabilities in multi-hazard settings

Feasibility: Understanding and leveraging local capacity

Sustainability: Finding solutions accessible to the bottom of the economic pyramid

Viability: Creating mechanisms for community engagement

"It's the hardest problem I've ever tried to solve, and I worked on the world's tallest building," says Kijewski-Correa. "But, as civil engineers, our greatest call is to serve society. And if we can make it work in Haiti, Notre Dame—a truly global university—can grow it to other parts of the world." Thankfully, she and Taflanidis are not alone, as Shelters for All and Engineering2Empower have received financial support from either the National Collegiate Inventors and Innovators Alliance, the Kellogg Institute for International Studies, or the National Science Foundation, along with promotional support from the College of Engineering, the School of Architecture, and the Notre Dame Club of Chicago. So, despite the fact that some organizations and institutions lack the stomach for servant work, or think the problem of meeting the housing needs of the world's poor is either too big to solve or lacks financial incentive, Kijewski-Correa and Taflanidis continue to demonstrate how faith and career can intersect.

SheltersforAll.org

Engineering2Empower.org



The Blue and Gold Go Green

Recognizing its responsibility to conserve the natural environment while also promoting long-term economic and social justice for all members of society, Notre Dame, through its Office of Sustainability, has adopted a comprehensive strategy that sets ambitious goals for the next 20 years, including:

- reducing its carbon footprint from 2005 levels by 50 percent per square foot,
- conserving resources by increasing its landfill diversion rate to 67 percent,
- increasing awareness on and off campus through lectures, events, competitions such as RecycleMania, minors both in sustainability and energy studies, and courses like Sustainability through the Catholic Social Tradition.

Additionally, Notre Dame has reached out to Catholic colleges and universities to assist them in their sustainability efforts. Most notably, in October 2009, the University hosted Renewing the Campus: Sustainability and the Catholic University, the first national conference of its kind. Also, the University helped craft Sustainability and Catholic Higher Education: A Toolkit for Mission Integration. And in December 2011, Notre Dame signed the St. Francis Pledge to Care for Creation and the Poor, the central outreach tool for the Catholic Coalition on Climate Change.

Green Summit 2012: The Future of Transportation

On Feb. 29, 2012, Notre Dame's Office of Sustainability hosted the University's fifth annual Green Summit at Stepan Center. Hundreds of faculty, staff, and students explored electric and alternative fuel vehicles and listened to a panel discussion on topics critical to creating a sustainable transportation system. Participants included Mitsubishi, Nissan, Eaton Corporation, the City of South Bend, Transpo, the Avenue Bicycle Station, and ZipCar. GreeND—an active student-run organization whose motto is "God, Planet, Notre Dame"—was one of several co-sponsors.

Top: Executive Vice President John Affleck-Graves talks with attendees of the 2012 Green Summit.

Middle: Prof. Joan Brennecke, Keating-Crawford Professor of Engineering, at the 2009 Green Summit.

Bottom: A wind turbine was installed at Notre Dame in January 2012 for research leading to improved efficiencies and blade design. The power produced will be directly fed into the University's power grid. John Cooney is the graduate student heading up this project.



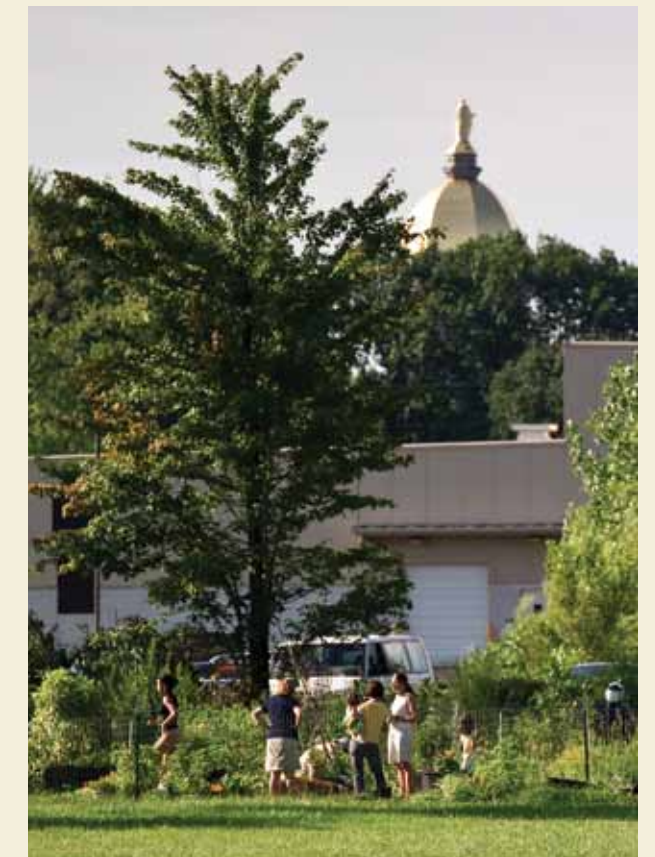
“... man consumes the resources of the earth and his own life in an excessive and disordered way. At the root of the senseless destruction of the natural environment lies an anthropological error ... Man, who discovers his capacity to transform and in a certain sense create the world through his own work, forgets that this is always based on God's prior and original gift of the things that are. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray.

—POPE JOHN PAUL II, *CENTESIMUS ANNUS*

Rachel Novick, Education and Outreach Program Manager in the Office of Sustainability, talks with intern Ann Whitty.



The campus garden in White Field on the north end of campus.



Notre Dame Center for Liturgy

“God Himself teaches us to go forward with our hand in His by means of the Church’s liturgy.”

—SAINT EDITH STEIN

Since 1970, the Notre Dame Center for Liturgy (NDCL) has promoted the liturgical renewal of the Church through liturgical scholarship and pastoral education. In February of this year, through the initiative of the center, the Institute for Church Life published its first online journal, *Church Life: A Journal for the New Evangelization*. Timothy P. O’Malley, acting director of the center and concurrent professor in the Department of Theology, edits the free quarterly journal, which explores the theological and pastoral roots of the new evangelization, paying particular attention to catechesis, liturgy, adult theological education, a spirituality of vocation, and the formation of ordained and lay ministers. “In doing so,” says O’Malley, “the journal fulfills the Institute for Church Life’s mission [of] ... theological education, research, faith formation, and leadership development, and will serve as a valuable resource for parishes, schools, and dioceses.”

The first issue included articles by:

- John Cavadini (“Evangelization, Catechesis, and the Mystery of Christ: The Catechetical Legacy of Blessed Pope John Paul II”)
- Cardinal Timothy Dolan (“The Dignity of the Human Person: A Catholic Doctrine”)
- Father Jeremy Driscoll, O.S.B. (“Celebrating the Christian Mystery: A New Era in the Dispensation of the Mystery”)

In addition to launching *Church Life*, in June the center will host its first symposium, *The Eucharist: Become What You Receive, Receive What You Are*, which will both celebrate the 40th anniversary of NDCL’s annual conference on pastoral liturgy and commemorate the 50th anniversary of the Church’s *Sacrosanctum Concilium*.

liturgy.nd.edu



Tzvi Novick Jordan Kapson Chair in Jewish Studies

In his 2006 inaugural address, Rev. John I. Jenkins, C.S.C., called on the University community to work together to make Notre Dame “... a great Catholic university for the 21st century, one of the preeminent research institutions in the world.” To accomplish this lofty goal, researchers need not be exclusively Catholic, and research need not be conducted in a lab. In fact, with regards to the former, as Father Jenkins also noted, “If we were exclusively Catholic, we would be less catholic—less broad, less universal, with few opportunities to enrich our dialogue and test our ideas.” For proof that the University’s mission is strengthened through the research and teaching of members of other faith traditions, one need look no further than Tzvi Novick.

“... the historical-critical method, specifically because of the intrinsic nature of theology and faith, is and remains an indispensable dimension of exegetical work. For it is of the very essence of biblical faith to be about real historical events. It does not tell stories symbolizing suprahistorical truths, but is based on history, history that took place here on this earth.”

—POPE BENEDICT XVI, *JESUS OF NAZARETH: FROM THE BAPTISM IN THE JORDAN TO THE TRANSFIGURATION*

Novick arrived at the University 3 ½ years ago while completing a doctorate from Yale. “I was attracted to Notre Dame,” he says, “because the University validates and encourages scholarship that takes seriously the faith claims and self-understanding of religious communities.” Notre Dame’s commitment to interfaith dialogue also appealed to him. Today, he’s the Jordan Kapson Chair in Jewish Studies in the Department of Theology. In his course *Foundations of Theology: Biblical/Historical*, Novick provides students with an introduction to the critical and theological study of the Bible and to the scriptural and theological commitments of the early Church. Students learn about ways in which Scripture speaks to the human condition as such but also makes concrete historical claims. He also teaches *Introduction to Judaism*, which surveys Judaism’s major practices and beliefs. This class addresses the ways in which Judaism navigates the



relationship between its ethnic and religious elements, and between its inward- and outward-looking perspectives.

Working in a theology department holds a special appeal for Novick. “It impacts not only the sort of research that is valued but also, perhaps even more, the sorts of questions—theological questions and questions of relevance for living communities of faith—that can be raised in class.”

In addition to his work in the Department of Theology, Novick holds a concurrent appointment in the Law School, and advises the Jewish Club ND. He is the author of *What is Good, and What God Demands: Normative Structures in Tannaitic Literature*. He received his B.A. from Yale College, his J.D. from Yale Law School, his M.A. from Yeshiva University, and his Ph.D. from Yale University. His dissertation was awarded Yale’s Field Prize. His wife, Rachel Novick, serves as education and outreach program manager in Notre Dame’s Office of Sustainability.

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

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

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

—REV. JOHN I. JENKINS, C.S.C.

The Notre Dame Project on Human Dignity

In *Evangelium Vitae*, promulgated in 1995, Pope John Paul II wrote, “To defend and promote life, to show reverence and love for it, is a task which God entrusts to every man.” In May 2010, following a recommendation from the University’s Task Force on Supporting the Choice for Life, Rev. John I. Jenkins, C.S.C., established the position of life initiatives coordinator. In August of that same year, Mary Daly, a 2010 graduate who served as president of Notre Dame Right to Life while an undergraduate, was appointed to the post. Her first day on the job coincided with the first day of the Office for University Life Initiatives, which Daly coordinates. Just over one year later, the office launched the Project on Human Dignity.

The Project on Human Dignity seeks to collaborate with clubs, centers, offices, institutes, and departments such as Right to Life, the Center for Social Concerns, the Department of Theology, and the Alumni Association to promote the sanctity of life. This is accomplished primarily through on-campus activities, including symposia, retreats, and courses such as *On Human Dignity* (THEO 30655-01), which examines the theological presuppositions of the concept of human dignity. While the course is based principally on the documents of the Second Vatican Council, encyclicals of Popes John Paul II and Benedict XVI, and the Compendium of Catholic Social Teaching, it also features cross-discipline guest lectures by top scholars from across the University, such as David Solomon who addressed “Contemporary Assaults on Dignity” and Phillip Sloan who discussed “Human Dignity and the Challenge of Science.”

“The concept of human dignity,” says John C. Cavadini, the McGrath-Cavadini Director of the Institute for Church Life and a member of the theology department, “is fundamental to the Gospel of Life and to Catholic Social Teaching. On Human Dignity is about clarification of thought.”

The Project on Human Dignity and the Office for University Life Initiatives are housed at the Institute for Church Life.

lifeinitiatives.nd.edu



Top: Archbishop Timothy Dolan (far right) during his visit to campus in 2011.
Bottom: Audience members listen to Dolan’s talk at Notre Dame.

Highest Level of Academic Inquiry in Catholic Theology

In *Ex corde Ecclesiae*, the role of theology at the university is described as “serv[ing] all other disciplines in their search for meaning, not only by helping them to investigate how their discoveries will affect individuals and societies but also by bringing a perspective and an orientation not contained within their own methodologies.”

With this in mind, Notre Dame’s theology department includes in its mission statement, “We are a Department of Theology engaged in ongoing academic and pastoral reflection on various aspects of the mystery of the divine relationship. Like the University of Notre Dame itself, the department is explicitly Christian and Catholic in its religious tradition ... Although Catholicity is neither quantifiable nor fully achieved anywhere, the department’s Catholic identity is reflected in the composition of its faculty, in the nature and content of its curriculum, and in its responsiveness to the intellectual and pastoral needs of the Catholic Church and to the intellectual and future ministerial needs of its students ... Notwithstanding our identification with the Catholic tradition, we comprise a wide range of religious perspectives. While the department’s central core is the Catholic tradition, the department is deliberately ecumenical; we are committed to dialogue with one another’s traditions because theology can no longer be done adequately in a narrowly denomination manner.”



As a scholar, Matt Ashley’s interests include political and liberation theology, Christian spirituality, and the dialogue between theology and science. As chair of the Department of Theology, his priority is, as he says, “to enable members of the department to present treasures from Scripture and tradition to the University, and thus to the broader society, in response to the most pressing questions and challenges of our age. This requires both rigorous academic scholarship in order to understand these resources in their own context, and dialogue with other academic disciplines in the University in order to make them available for Notre Dame’s mission, broadly conceived.” This goal for research and scholarship goes hand in hand with the pedagogical goal of educating young men and women—be their major theology, marketing, biology, or chemical engineering—with a rich theological vision, to be tomorrow’s leaders.

In addition to his work in the department, Ashley is also the author of *Interruptions: Mysticism, Politics and Theology in the Work of Johann Baptist Metz* and book review editor for *Spiritus: A Journal of Christian Spirituality*. In March 2011, he lectured at Holy Cross College in Worcester, Mass., where he presented “Living with Hope in a Crucified World: Resurrection Faith, Ignatian Spirituality and Liberation Theology.” One of Ashley’s more popular Hesburgh Lectures is “A Tale of Two Trials—From Dayton to Dover: What Have We Learned About Evolution and Christian Faith?”

THEOLOGY.ND.EDU

Serving the Ministry of Preaching in the Catholic Church

The John S. Marten Program in Homiletics and Liturgics

Founded in 1983 with a generous gift from John S. and Virginia Marten of Indianapolis, the John S. Marten Program in Homiletics and Liturgics sponsors guest lectureships, conferences, courses in the Master of Divinity program, and workshops to support and enhance Roman Catholic preaching and liturgical celebration. Past speakers at the annual Marten Lecture in Homiletics include:

- Luke Timothy Johnson, the R.W. Woodruff Professor of New Testament and Christian Origins at Emory University’s Candler School of Theology, and one of the foremost Catholic New Testament scholars in the world today (2011)
- Father Ray Kemp, research fellow at Woodstock Theological Center, Georgetown University, and director of the Preaching the Just Word Project (2010)
- Sister Mary Catherine Hilbert, O.P., professor of theology, University of Notre Dame (2009)

This summer, along with the Department of Theology, the Cushwa Center for the Study of American Catholicism, and the Institute for Church Life, the Marten Program will sponsor *We Preach Christ Crucified: A Conference on Catholic Preaching*. (Workshops and keynote addresses by Archbishop of San Antonio the Most Rev. Gustavo Garcia-Siller, M.Sp.S., Sister Mary Catherine Hilbert, O.P., John Cavadini, Father Robert Barron, and Archbishop of Saint Louis the Most Rev. Robert J. Carlson will be available online.)

In addition to campus sponsors, the Marten Program has partnered with the U.S. Conference of Catholic Bishops, the Catholic Coalition on Preaching, the Catholic Association of Teachers of Homiletics, Societas Liturgica, the North American Academy of Liturgy, and the North American Forum on the Catechumenate.

Rev. Michael E. Connors, C.S.C., associate professional specialist in the Department of Theology and the author of *Incultured Pastoral Planning: The U.S. Hispanic Experience*, serves as director of the John S. Marten Program in Homiletics and Liturgics. Father Connors lives in Carroll Hall, where he celebrates liturgies and offers pastoral counseling.

martenprogram.nd.edu
conferences.nd.edu
mdiv.nd.edu

2012 Terrence R. Keeley Vatican Lecture

Most Reverend Archbishop Jean-Louis Bruguès, O.P.

Dedicated to enhancing the presence of European studies at Notre Dame, the Nanovic Institute sponsors this annual lecture founded by Terrence R. Keeley of the Nanovic Institute Advisory Board. This lecture provides students and faculty the opportunity to explore questions involving Notre Dame’s Catholic mission with distinguished representatives from the Holy See.

This past March, the Most Reverend Archbishop Jean-Louis Bruguès, O.P., Secretary of the Congregation for Catholic Education (in Seminaries and Institutes of Study), delivered the 2012 Terrence R. Keeley Vatican Lecture on campus. The lecture was titled “The Second Vatican Council Ahead of Us.”

nanovic.nd.edu



Notre Dame Alumni Association

As a young adult, Angie Appleby Purcell says she was “greatly influenced by the mission of Notre Dame, its strong commitment to community, service and justice, academic excellence, and most notably, its Catholic character.” Today, as spirituality program director for the Alumni Association, she, along with Worldwide Clubs program director Annie Duffy, offer members of the Notre Dame family a wide variety of opportunities both on and off campus—and online—to deepen their prayer life and to integrate the Scriptures into their personal and professional lives. One way in which they do this is through pray.nd.edu, which offers:

- daily gospel readings and prayers,
- downloadable prayer cards,
- grotto and prayer requests, and
- various video series, online retreats, and spiritual resources for liturgical seasons.

The Alumni Association also provides members of the Notre Dame community with numerous service opportunities, such as the ND Family Volunteer Camp, which engages entire families in “service to justice.” During the five-day program, participants come back to the Notre Dame campus to give back to the South Bend community by performing up to six hours of community service at area nonprofits, such as the Northern Indiana Food Bank, Center for the Homeless, and Camp Millhouse.

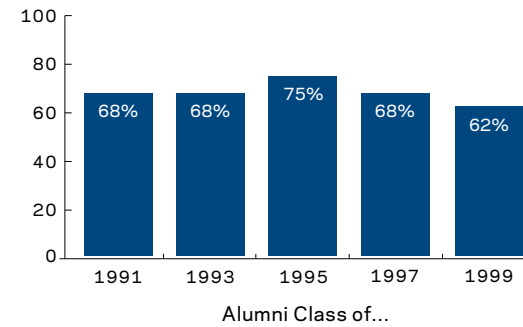
alumni.nd.edu



Alumni and visitors fill care packages to send to U.S. military members as part of the Alumni Association service project at the official University Tailgate before the Notre Dame-Army game at Yankee Stadium, Nov. 20, 2010.

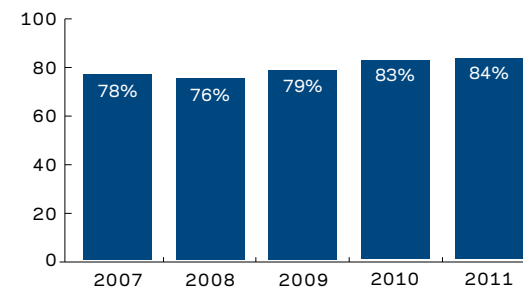
Impact of Community Service on Alumni

Percent of alumni reporting that participation in community service as undergraduates at ND contributed ‘Moderately or Extensively’ to their development (Alumni 10-Year-out Survey)



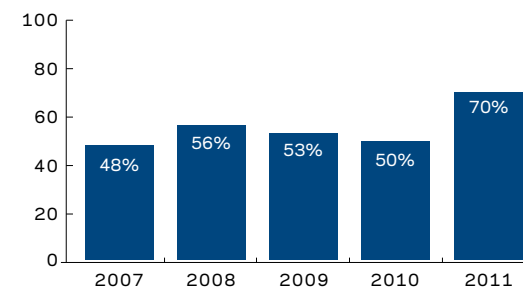
Alumni Club Service

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



Alumni Club Masses

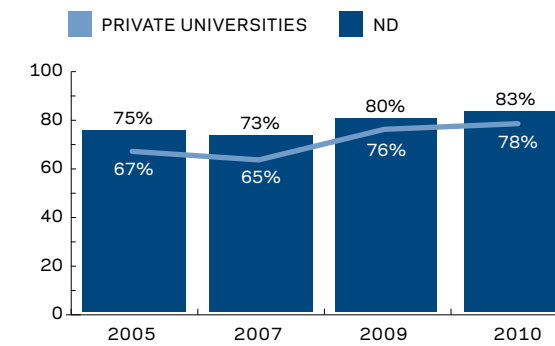
Percent of Alumni Clubs holding a Club Mass in calendar year noted



The commitment to the service of others is evident at every level of the University, e.g., school and departmental offerings, various centers and institutes, and student clubs and professional societies.

Participation in Community Service

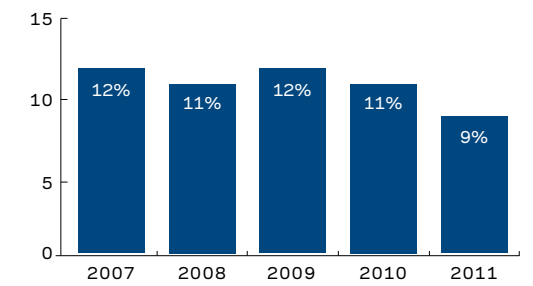
Percent of graduating seniors reporting having participated in volunteer or community service activities in the past year (CIRP Senior Survey)



Note: Question wording changed in 2009.

Graduate Full-Time Service

Percent of graduates who self-report plans for full-time service following graduation (Future Plans Survey)



Volunteers at the 2009 Alumni Association service project, painting and general maintenance at the Healy-Murphy Center in San Antonio, a center for at-risk youth.





The Congregation of Holy Cross

In the troubled times following the French Revolution, Basil Moreau assembled a group of auxiliary priests to serve in education and evangelization in the region around LeMans, France. Shortly thereafter, he accepted responsibility for the Brothers of St. Joseph, a group founded 15 years earlier by Father Jacques-François Dujarié. In 1837, Father Moreau made the decision to unite the priests and brothers within a single association, the Congregation of Holy Cross. In 1857, the Constitutions of the order were accepted by the Vatican and the order began to grow internationally through its educational and missionary activity.

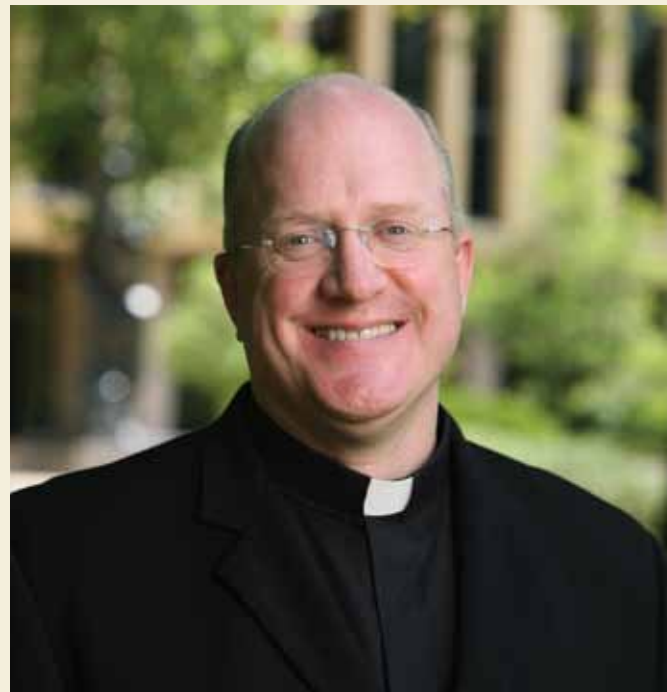
In the 1840s, Father Moreau sent Rev. Edward Sorin, C.S.C., and a group of missionaries to Indiana to found a university, which became the University of Notre Dame du Lac. Years later, the priests and brothers of the Congregation of Holy Cross continue to take their calling to be “educators in the faith” seriously, placing it at the heart of their commitment to their community and to the University. In the 1940s the cause for the canonization of the order’s founder began, and in 2007 he was beatified, becoming Blessed Basil Moreau.

SINCE DAY ONE—HOLY CROSS PRESENCE ON CAMPUS

An unshakeable faith that continues to inform the University’s Catholic character and infuse the Notre Dame spirit

Dedicated to education and evangelization, Holy Cross priests and brothers represent the cornerstone of the University’s Catholic character and spirit. Today, 170 years after founding Notre Dame, members of the Congregation are found across campus, working in administration, serving in chapels, living in residence halls, and teaching in classrooms. But, whether gathering in Corby Hall for meals or common prayer, or overseeing daily operations, celebrating Mass, counseling or advising students, or providing instruction in everything from science and social justice to humanities and liberal arts, the band of brothers continues to do what they’ve done since day one: work rigorously to fulfill the mission of the Congregation’s founder Blessed Basil Moreau, to “make God known, loved, and served” and “to prepare useful citizens for society ... to prepare citizens for heaven.”

holycrossusa.org



In March 2012, Rev. John I. Jenkins, C.S.C., appointed Rev. William M. Lies, C.S.C., vice president for mission engagement and church affairs. Father Lies coordinates and strengthens the many ways in which Notre Dame serves the Catholic Church, and is responsible for the ecclesial role of the University’s Tantur Ecumenical Institute in Jerusalem.



4,000 staff members. One Father Gregory Green.

“If I live to a ripe old age (and you may say, ‘What do you call a ripe old age?’), my Notre Dame experience will still be foremost in my thoughts as the greatest event of my later years ... Notre Dame is unlike any American university I’ve seen—and I’ve seen a few. In addition to its ranking for academic excellence, the place seems to proclaim a sense of purpose in life, lacking in other institutions ... You are unique.”

—HARPER LEE (TO KILL A MOCKINGBIRD), IN A HANDWRITTEN LETTER TO FATHER JENKINS FOLLOWING HER ACCEPTANCE OF AN HONORARY DEGREE AT NOTRE DAME’S 161ST COMMENCEMENT

For many of us in Holy Cross, mission expresses itself in the education of youth in schools, colleges and universities. For others, our mission as educators takes place in parishes and other ministries. Wherever we work we assist others not only to recognize and develop their own gifts but also to discover the deepest longing in their lives. And, as in every work of our mission, we find that we ourselves stand to learn much from those whom we are called to teach.

— CONSTITUTIONS OF THE CONGREGATION OF HOLY CROSS 2:16

Rev. Gregory Green, C.S.C., resident priest at Welsh Family Hall and the former associate vice president for student affairs, no longer celebrates the 12:10 p.m. Mass in the Basilica crypt. And although he was instrumental in developing the chapel in Flanner Hall—named after Holy Cross Saint André Bessette—he no longer celebrates Mass there, either. But, this summer, he will both celebrate answering God’s call to the priesthood 50 years ago and 24 years as staff chaplain, a position that keeps him on call to the University’s almost 4,000 staff members 24 hours a day, 7 days a week, 365 days a year.

As staff chaplain, Father Green has represented the University at thousands of weddings, Christmas and retirement parties, hospital calls, baptisms, wakes, and funerals. And he doesn’t just serve Notre Dame’s employees and retirees—people of every faith—but also their families, including spouses, children, parents, grandparents, grandchildren, and siblings. What he doesn’t do is serve as a substitute for their parish priest.

In total, Father Green is on call to approximately 65,000 people, often at difficult times when they’re not sure what to say or do. “Ministering is like parenting. You do what you need to do,” he says. And there’s no place he’d rather do what he does than Notre Dame. “As Harper Lee said, there is something special about this place—it does have a purpose,” he says. And Father Green has a purpose, one that perfectly illustrates how the Congregation infuses the life of the University, serving both the Catholic Church and the Notre Dame family, Catholic and non-Catholic alike. “It’s an important calling,” he says.

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