

REPORT ON CATHOLIC MISSION / 2011





INTRODUCTION

THE NATURE OF THE EDUCATION OFFERED TO STUDENTS

- 6 Knowledge with a Purpose
 - 8 Increasing Confidence and Competence: The Master of Nonprofit Administration
 - 9 Catholic Mission is Vital to the Center for Rare and Neglected Diseases
 - 10 Identity Project and Edith Stein Conference
 - 11 The Center for Social Concerns Promotes Community-based Learning, Research, and Service
- 12 Sacramental Life
 - 12 Daily and Weekly Masses
 - 12 Retreats
 - 12 Musical Ministry
 - 12 Sacraments and Devotions
 - 13 Campus-wide Stations of the Cross

THE KINDS OF DISCUSSIONS, DEBATES, AND INQUIRIES THAT TAKE PLACE AT THE UNIVERSITY

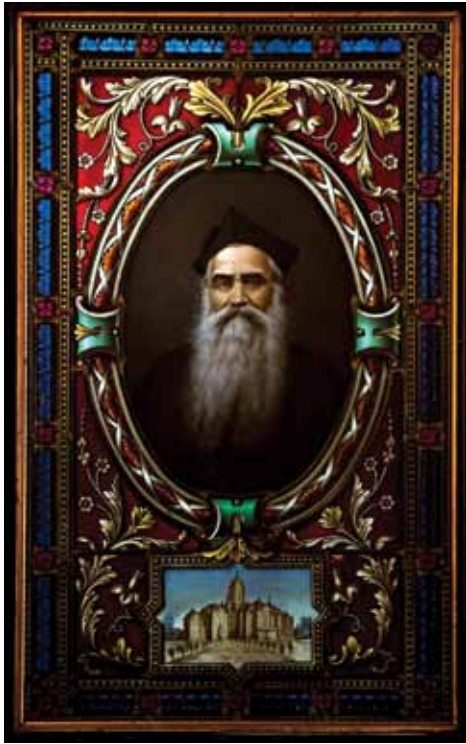
- 16 A Distinctive Culture of Inquiry
 - 17 Faculty Spotlights
 - 18 Keough–Hesburgh Professorships
 - 20 The Adult Stem Cell Initiative: Educating Society on All Aspects of Research
 - 20 Notre Dame’s Enduring Commitment to Haiti
 - 21 Contending Modernities: Catholic, Muslim, Secular—Can They Coexist?

SERVICE TO THE CATHOLIC CHURCH IN A MANNER APPROPRIATE FOR A UNIVERSITY

- 23 Providing a Catholic Forum: The Notre Dame Institute for Advanced Study
- 24 Highest Level of Academic Inquiry in Catholic Theology
 - 24 Byzantine Studies Program Provides a Broad and Rich View of Catholicism
 - 25 Educating Those who Serve and Educate the Church: Notre Dame’s M.Div.
 - 26 Catholic School Advantage: Closing the Latino Achievement Gap
 - 27 The 2010–2011 Notre Dame Forum Highlighted the Call to Serve the Common Good
- 28 The Congregation of Holy Cross
 - 28 Holy Cross Week
 - 28 Canonization of Bro. André Bessette
 - 29 Holy Cross Presence on Campus



Guided by Our Lady, the University of Notre Dame has the honor and responsibility of consecrating itself without reserve to the cause of truth.



The University of Notre Dame began late on the bitterly cold afternoon of November 26, 1842, when a 28-year-old French priest, Rev. Edward F. Sorin, C.S.C., and seven companions, all of them members of the recently established Congregation of Holy Cross, took possession of 524 snow-covered acres that the Bishop of Vincennes had given them in the Indiana mission fields. They had been sent by Blessed Basil Moreau, C.S.C., to establish a school to expand the work of education and evangelization to which the order had committed itself. Father Sorin named his fledgling school in honor of Our Lady, in his native tongue, L'Université de Notre Dame du Lac (The University of Our Lady of the Lake). On January 15, 1844, the University was thus officially chartered by the Indiana legislature.

Since its founding, the University's aspiration to be at the center of Catholic intellectual life—to be a bellwether institution in the pursuit of truth and knowledge, while remaining guided and elevated by the moral imperatives of the Catholic faith—has been fundamental to the school's mission. The statutes of the University explicate, "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."

On August 15, 1990, His Holiness Pope John Paul II issued an apostolic constitution on Catholic higher education entitled *Ex corde Ecclesiae*. Adopted by the Catholic Bishops of the United States in November 1999, the apostolic constitution described the identity and mission of Catholic colleges and universities and provided general norms to help fulfill its vision. According to *Ex corde Ecclesiae*, every Catholic university, to be truly Catholic, must have the following characteristics:

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

The University of Notre Dame strives at all times to ensure that its Catholic character informs its endeavors and that it remains faithful to the pope's vision of a truly Catholic educational institution. As such, let us reflect upon the three main and distinct dimensions of the University's work that arise from this Catholic mission:

1. the nature of the education offered to students;
2. the kinds of research, discussions, debates, and inquiries that take place at the University;
3. and service to the Catholic Church in a manner appropriate for a university.

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, and the message of Christ. As *Ex corde Ecclesiae* articulates, when inspired in this way, “the community is animated by a spirit of freedom and charity; it is characterized by mutual respect, sincere dialogue, and protection of the rights of individuals. It assists each of its members to achieve wholeness as human persons; in turn, everyone in the community helps in promoting unity, and each one, according to his or her role and capacity, contributes to decisions which affect the community, and also towards maintaining and strengthening the distinctive Catholic character of the Institution.”

This understanding of Catholic education—that the whole person must be educated—has long been embraced by the Congregation of Holy Cross. From the founding of the order, Father Moreau exhorted his educators to “place education side by side with instruction; 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.”

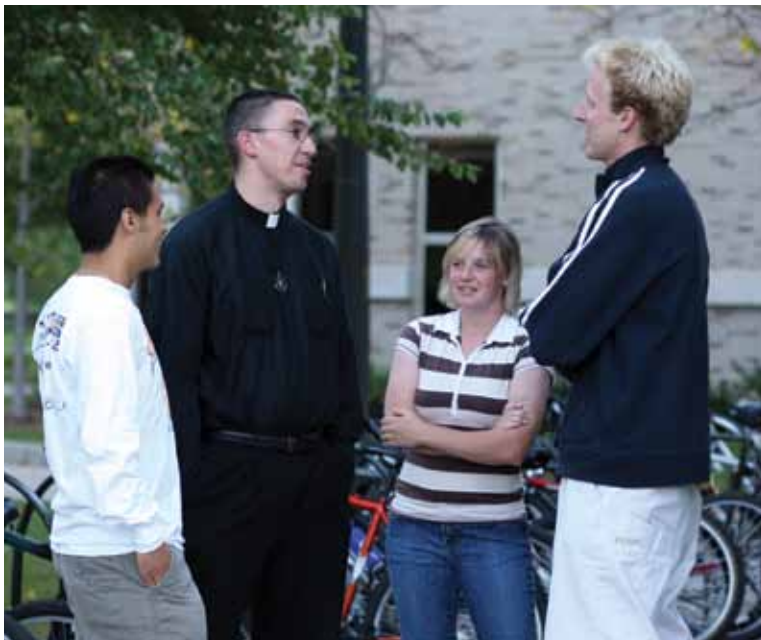
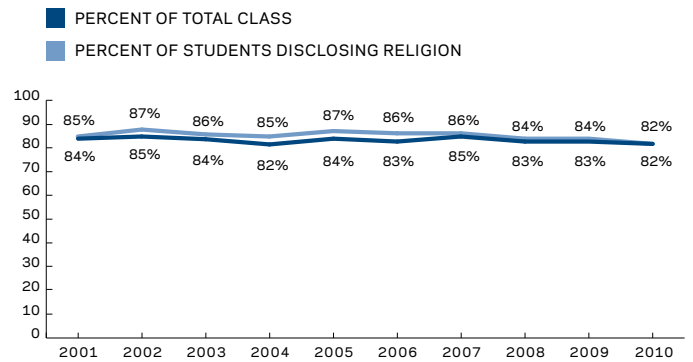
Respecting both the Catholic tradition and the University’s own roots, the Mission Statement articulates that Notre Dame endeavors to be “an environment of teaching and learning that fosters the development in its students of those disciplined habits of mind, body, and spirit that characterize educated, skilled, and free human beings.”



The University of Notre Dame continues to carry out its educational mission in the spirit of Blessed Basil Moreau, C.S.C., 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.

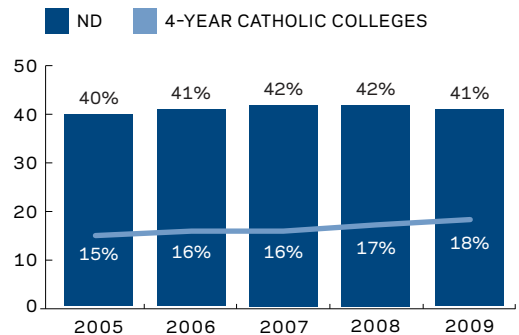


Catholic Students (Incoming Undergraduates)



Importance of Religious Affiliation in College Selection

Percent of incoming first-year students reporting that religious affiliation was "Very Important" in college selection



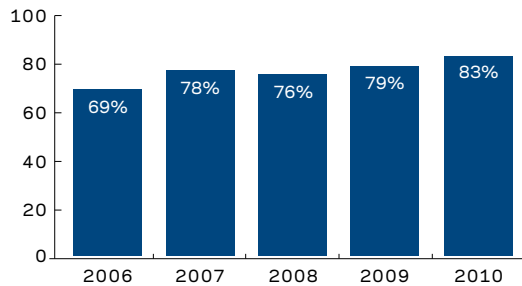
Knowledge with a Purpose

In keeping with its foundational tenets, a Notre Dame education seeks to inspire its students to be moral citizens within their communities and the larger world, to use their talents to the best of their ability, and to develop the generous sensibilities needed to relieve injustice, oppression, and poverty in all of their manifestations.

This service orientation is an integral part of students' lives while on campus and for many it continues long after graduation. Notre Dame alumni clubs throughout the world play a role in organizing a variety of service projects in their communities. Additionally, each year, the Notre Dame family celebrates the Hesburgh Month of Service with a variety of projects, and the Alumni Association provides service programs for individuals as well as families.

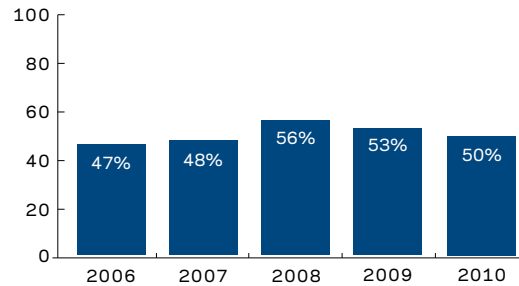
Alumni Club Service

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



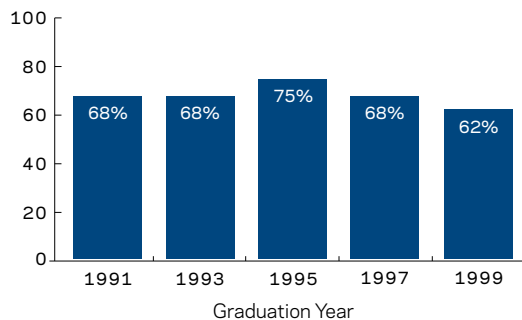
Alumni Club Masses

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



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)

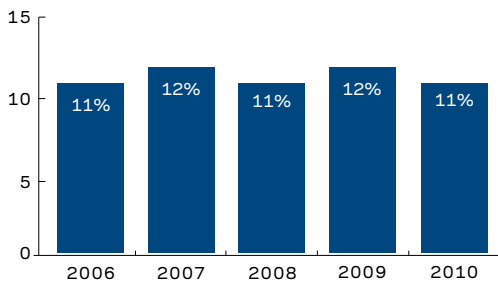


Dr. Daniel J. Towle '77 in Lesotho, Africa

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.

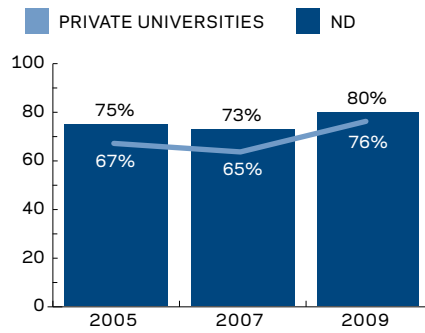
Graduate Full-Time Service

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



Participation in Community Service

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



Football player Alex Bullard '13, talks with students at the Robinson Community Learning Center in South Bend, Ind.



Increasing Confidence and Competence: The Master of Nonprofit Administration

Although the Master of Nonprofit Administration program has been in existence in some form since 1954, it has been through several permutations. "The program was established initially to help the nuns, brothers, and priests who ran hospitals and care facilities deal with the business realities of running those organizations," says Tom Harvey, the Luke McGuinness Director of Nonprofit Professional Development. It is the oldest program of its kind serving the educational needs of the nonprofit sector, with a goal of creating innovative, confident leaders who can navigate the challenging waters of nonprofit management with integrity and vision.

In early 2000, Carolyn Woo, Martin J. Gillen Dean of the Mendoza College of Business, recognized that the program needed to be revamped to address the complexities of modern-day nonprofit administration. After a year of research and

discussion, the current iteration was launched in 2001. "The bottom line for Dean Woo," says Harvey, "was how do we serve this sector better?"

Harvey, who spent most of his career in the nonprofit sector, eventually becoming president and chief executive officer of Catholic Charities USA, became the director in 2005, joining program director Kim Brennan, herself a graduate of the program, in plotting the future of this most distinctive degree program. "Our goal is to increase the confidence and competence of those individuals who serve in the nonprofit sector," Brennan says. "Because of the way the program is structured," she says, "each cohort of about 30 students can take what they've learned in the first four weeks and apply it immediately within their organizations. When they leave after their first four-week session, they are charged up and excited to make a difference."

Business professor Matt Bloom speaks to attendees at the Nonprofit Executive Leadership Conference at Notre Dame, March 2009.

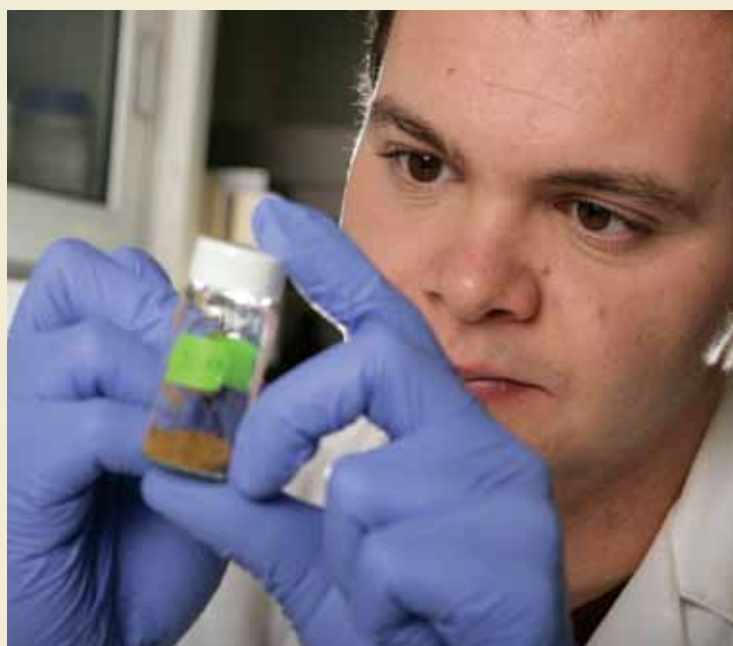


Catholic Mission is Vital to the Center for Rare and Neglected Diseases

“Neglected diseases are primarily diseases of the poor,” says Kasturi Haldar, the Rev. Julius A. Nieuwland, C.S.C., Professor of Biological Sciences and director for the Center for Rare and Neglected Diseases. “That is why Notre Dame is a natural fit for a center such as this.” Haldar maintains that the environment at Notre Dame is exceptionally receptive to the mission of the center.

In partnership with Eli Lilly & Co and the Medicines for Malaria Venture, Haldar leads a team of faculty in developing new drugs against malaria, which kills an estimated one million of the world’s poor each year—mostly children. The center also conducts research on developing treatments for rare diseases, such as Huntington’s, Niemann-Pick Type C disease, and other lysosomal disorders whose prevalence is at less than 1 in 200,000 and are thus largely ignored by pharmaceutical companies. But since there are 7000 rare diseases, in aggregate they affect 30 million people in the United States and 250 million worldwide.

In addition to cutting-edge research and therapies that serve the common good, the center also fulfills a new research mission of the University—that of providing clinical research opportunities to undergraduates. Haldar conducts a clinical research course where undergraduate students build disease “scores” from clinical files of actual rare disease cases. These scores can be used to assess the severity of the disease. The students become experts in the diseases studied, develop a product used by clinicians, and learn about the real challenges facing victims of these diseases.



Identity Project and Edith Stein Conference

Founded in 2006, the Edith Stein Project is an annual student-organized conference inspired by the writings of Edith Stein and Pope John Paul II that seeks to explore what it means to be authentic men and women. Each year a committee of students chooses a theme based on their own observations of student life and what they think will resonate and create fruitful dialogue for the University community. Speaking about the recent theme of vocation, Claire Gillen, the 2011 conference chair, says that she thinks vocation is a natural discussion for college students as they are at a critical crossroads in life. According to Gillen, "Vocation is much richer than simply making money or reaching one's potential, although those can play an important part. Vocation requires asking God who we are meant to be, as well as what we are meant to do." In addition to a general call for papers, the committee reaches out to well-known scholars and writers with invitations to participate in the conference. This mix creates a beneficial diversity among the participants, as people from different academic specializations, vocations, and stages of life speak together.

The student organizers see the conference as a good way to address a real need on campus for open discussion on such topics. Gillen states, "We see ourselves as contributing to the University's mission, specifically, in its commitment to the search for the truth, the mutual importance of faith and reason, and the moral formation of its students." Conversations about gender, sexuality, feminism, and masculinity can be controversial, and by confronting these issues honestly the group hopes to provoke debate and begin discussions that will continue after the conference ends. Gillen says, "We try to follow Pope Benedict's call to 'speak charity in truth,' approaching areas of disagreement with sensitivity and compassion while not compromising the truth."



The Center for Social Concerns Promotes Community-based Learning, Research, and Service

The Center for Social Concerns has spent the past 27 years helping Notre Dame students live out and bear witness to the principles of Catholic social tradition. The center seeks to cultivate in students an understanding of what it means to serve the common good, to respect the life and dignity of the human person, to care for all of God's creation, to accept our rights and responsibilities as persons, to embrace and care for the poor and vulnerable among us, and to live in solidarity with the human family.

The center's focus on community-based learning and transformative experiences for students has not changed over the years, but its reach and influence among students on campus continues to grow. Its courses and service learning opportunities offer students experiences that become the catalysts for deeper questions about the state of humanity and for putting faith into action as they continue the journey beyond Notre Dame.

In addition, the center supports faculty scholarship, research, and service that respond to community issues. The aim of this work is authentic campus-community collaboration that serves the common good. Recent research efforts have included projects to improve parental involvement in schools and studies of the use of technology to reduce childhood obesity and to better understand the challenges faced by veterans readjusting to life in the local community.



Above: Cardinal Peter Kodwo Appiah Turkson, President of the Pontifical Council for Justice and Peace, gave the 2011 Romero Lecture in conjunction with the Center for Social Concerns' "Dear Brothers and Sisters" conference that celebrated 120 years since the publication of the papal encyclical *Rerum Novarum*.

Below: Students serve meals at a soup kitchen in downtown Detroit, Mich.



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, and the Doerner Chapel in the Mendoza College of Business. 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 sacramentals 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.

Campus-wide Stations of the Cross

Twenty years ago, Steven Warner and Rev. Tom McDermott, C.S.C., of Notre Dame's Campus Ministry, established a public act of devotion that would encompass the entire campus by assigning buildings and landmarks on campus to the Stations of the Cross. This devotion stems from the customs of the earliest pilgrims to the Holy Land, who used to follow the way Jesus walked during the events of his passion and death at Calvary. During the Middle Ages it became too dangerous for Christians to make this walk, and so substitute pilgrimages began, known as the Stations of the Cross.

Led by trumpets, the candlelit procession begins at the Grotto. At Station Two the procession meets the 14-foot cross, which is then carried at the head of the crowd. Warner describes how, "[t]he group swells as we move from station to station, as the trumpets are calling them from the dorms." Throughout the devotion, the different locations have been chosen for how well they evoke the mood of the station and support the meditations of the participants. "It's amazing how well the architecture of Notre Dame lends itself to this devotion," says Warner. At each station, a brief meditation is read, prepared by the liturgical commissioners and pastoral staff of residence halls. Different choirs sing at particular stations. Each year the goal is to include every single dorm, whether it be by writing a meditation, providing logistical support by distributing candles and programs, or as readers and cross bearers. For the final station, when Jesus is buried in the tomb, the enormous cross is carried into a darkened basilica. The entire procession, last year around 700 people, follows for a "Night of Mercy," the campus' primary communal Lenten penance service. The final meditation is from Blessed Basil Moreau, and then there is an hour of music while priests are available for the Sacrament of Reconciliation. The cross is placed before the altar for adoration.

For all the care taken with the locations, music, and meditations, the night is free of theatrics. Warner explains the event as, "...[A] liturgical event of prayer. The devotion is the ritual of walking in the way of the cross, singing the Stabat Mater, kneeling at each station and hearing the call to 'Behold the Wood.'"



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

An important aspect of Notre Dame's aspiration to be a distinctively Catholic, preeminent research university is ensuring that its culture of inquiry is imbued with the lived experience of present-day Catholicism. The faculty is one of the most important resources in this endeavor. *Ex corde Ecclesiae* says that "...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." To reach this goal, 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, because it recognizes that, according to Rev. John I. Jenkins, C.S.C., "the faculty is the core of every university's academic community, sustaining and directing the intellectual dialogue that occurs within this community."

Ex corde Ecclesiae also defines a Catholic university as a "privileged place for a fruitful dialogue between the Gospel and culture." Therefore, Notre Dame insists "faculty members who are not Catholic are indispensable to the life and success of Notre Dame—in promoting scholarship, in building community, in provoking debate, in pushing for excellence, in ensuring diversity of perspectives. Non-Catholic faculty do exceptional work in teaching, research, and administration. They make us a better university. They also make us a better Catholic university, for they enrich our understanding of God, who is all inclusive, and our conversations about faith," says Rev. John I. Jenkins, C.S.C. Notre Dame believes that in order to engage all of human culture and experience, we must have seekers of truth who hold a variety of beliefs and opinions in our community.

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.

Notre Dame lives out its mission in its proclamation of faith, its culture and traditions, and its inclusive community. Each employee contributes to the University’s ability to carry out its Catholic mission, and Notre Dame also works to foster both personal and professional growth in its employees.

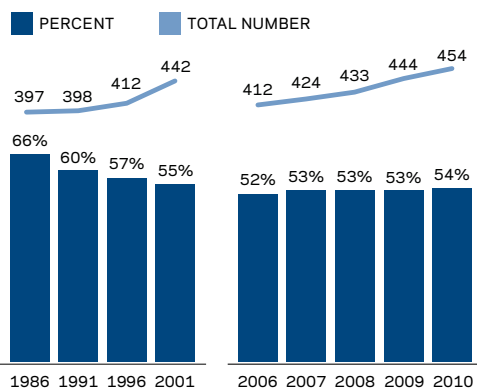
Thus, the University is committed to fostering a principled workforce who understands Notre Dame’s Catholic character and upholds the following core values:

- Accountability
- Teamwork
- Integrity
- Leadership in Excellence
- Leadership in Mission

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

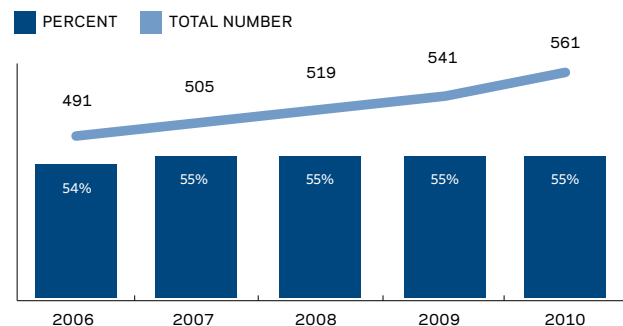
Catholic T-TT Faculty

Tenured and Tenure-Track Faculty



All 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. The faculty of Notre Dame has researchers exploring the ethical dimensions of their fields in a variety of ways, including engaging in theoretical analysis, pursuing alternative modes of research, and providing accessible educational opportunities.

“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

FACULTY SPOTLIGHTS



Deborah Tor

Assistant Professor of Medieval Middle Eastern History,
Medieval Institute

After teaching in the Department of Middle Eastern History at Bar-Ilan University in Israel since 2005, Deborah Tor had her sights set on Notre Dame as a place where she could pursue her passion for Medieval Middle Eastern history within a department that is highly valued for its emphasis on medieval and early modern history. So Tor was thrilled to be appointed assistant professor in Medieval Middle Eastern history in 2010. “Notre Dame understands and appreciates the centrality of the Medieval World to the life of the Church and to the understanding of the present,” Tor says.

Tor holds a Ph.D. in History and Middle Eastern Studies from Harvard University but did her undergraduate work at the Hebrew University of Jerusalem. She was attracted to Notre Dame because of the centrality of the humanities in its curriculum and its adherence to the intellectual measures of truth and reason, citing this passage from *Ex corde Ecclesiae*: “In a secular world the strong Catholic identity of our institutes of higher learning is invaluable in witnessing to the relationship of truth and reason ... and the authentic meaning of human life.”

As a result, according to Tor, “At Notre Dame the perspective on human history adheres to a philosophy of *annalist longue duree*—the long view—so learning is far less faddish and present centered than at most other institutions. There is an understanding of the precious treasure that is Western Civilization, including its scholarly tradition.”



Aimee Buccellato

Assistant Professor,
School of Architecture

Prof. Aimee Buccellato began her study of architecture at Notre Dame, where the focus on traditional architecture and urbanism comes from the conviction that the wisdom of the past can provide solutions to modern problems. After earning a Master in Design Studies from the Graduate School of Design at Harvard University and establishing a successful practice, she returned to Notre Dame as a professor.

In 2009, Prof. Buccellato launched “Green Scale” research to quantify and compare purportedly “green”/high-tech structures and their traditional/low-tech predecessors through original case studies and to develop analysis tools to assess the more qualitative aspects of traditional design and urbanism. Other projects include collaborating with Prof. Paul Brenner and Prof. David Go in the College of Engineering on a sustainable computing concept that enables waste heat from computing hardware to be used to passively heat buildings.

Prof. Buccellato says, “What makes the research important to me is how can we make solutions together, across many disciplines, to promote the greater good... at Notre Dame I can practice what I preach. We are interested in making good spaces and places for all, not just for ourselves.” She notes that students who come to Notre Dame’s School of Architecture are characterized by a “remarkable sense of social consciousness” and seek to promote human flourishing through good design and safeguard the environment by pursuing sustainable solutions. “In no small part because we are a Catholic institution, we are not interested in trendy and momentary statements, but things that will benefit the greater good.”

KEOUGH-HESBURGH PROFESSORSHIPS

The Keough-Hesburgh Professorships were created to attract outstanding faculty members to Notre Dame who may be early or late in their careers, visiting or tenured, and traditional academic scholars or individuals whose intellectual preeminence has been demonstrated in other settings. In addition to attracting established scholars, Notre Dame seeks to hire young faculty who will define excellence in their fields in the next generation.

“The two essential characteristics of those who will be appointed Keough-Hesburgh Professors are that they truly are among the best in their area of expertise, bringing both uncommon talent and broad visibility to the University, and that they will enhance Notre Dame’s Catholic character and mission ... able to give witness to faith in their lives as well as provide intellectual leadership in Notre Dame’s Catholic mission to the University community.”

— THOMAS G. BURISH, PROVOST



William Evans

Keough-Hesburgh Professor of Economics

Bill Evans came to Notre Dame in 2007 as the first recipient of a Keough-Hesburgh Professorship after teaching for 20 years in the Department of Economics at the University of Maryland. Considered a top scholar in his field, his research expertise in applied microeconomics is geared toward social issues and the policies used to address them, particularly as they relate to the economics of healthcare. He is especially noted for his use of state-of-the-art econometric techniques to analyze health and education outcomes and the policies used to improve them. Evans has published numerous articles in refereed journals, and he is among the most frequently cited scholars in the field.

In the fall of 2010, Evans participated in the 2010-2011 Notre Dame Forum discussion entitled “Morals & Markets: Being Catholic in a Global Economy.” In a piece written for the forum website (forum.nd.edu), Evans discussed his views as an economist who is also a Catholic. Using the latest papal encyclical *Caritas in Veritate* as his guide, Evans stated that “the difficult question for Catholics is how we can harness the benefits of economic growth while at the same time encouraging ‘authentic human development’ that concerns ‘the whole of the person in every single dimension.’” In other words, as a Catholic, he is reminded that true development is not just economic but requires a broader view of man.



Margot Fassler

Keough-Hesburgh Professor of Music History and Liturgy

Renowned for her work at the intersection of musicology and theology, Margot Fassler, the Keough-Hesburgh Professor of Music History and Liturgy, is an internationally recognized expert in medieval and American sacred music. Before coming to Notre Dame in early 2010, she was the Robert Tangeman Professor of Music History at Yale University where she also directed the Institute of Sacred Music. She continues her work in the departments of music and of theology at Notre Dame, where she is also a co-director of the master's of sacred music program and is a fellow in the Medieval Institute.

The master's of sacred music degree program, established at Notre Dame in 2005, is designed to prepare students for liturgical music ministry. It includes studies in music, liturgy, and pastoral ministry, and participating graduate students can choose between organ, choral, or vocal concentrations. The fundamental importance of ministers of music is emphasized in *Sing to the Lord: Music in Divine Worship* (United States Conference of Catholic Bishops, 2007, p. 14). Notre Dame's program, with its emphasis on practical musicianship in the context of liturgical studies, graduates musicians well equipped for the needs of today's churches.

Says Fassler, "A professional director of music ministries, or music director, provides a vital service by working with the bishop or pastor to oversee the planning, coordination, and ministries of the parish or diocesan liturgical music program. The director of music ministries fosters the active participation of the liturgical ensemble in singing; coordinates the preparation of music to be sung at various liturgical celebrations; and promotes the ministries of choirs, psalmists, cantors, organists, and all who play instruments that serve the liturgy."



Gregory Timp

Keough-Hesburgh Chair in Electrical Engineering

Gregory Timp, one of the leading nanobiotechnologists in the country, came to Notre Dame in early 2010 after Prof. Kasturi Haldar convinced him that this was the place to be, in part to pursue cutting-edge research into adult stem cells and their implications for tissue regeneration. Although this type of research is being conducted at institutions all over the country—indeed, throughout the world—Timp knew that Notre Dame would provide a supportive environment to pursue his research within the ethical and moral framework of the Catholic Church. "Notre Dame is leading the charge," says Timp, "in exploring the potential of stem cell lines other than embryonic. The potential for this research is unlimited."

Timp's appointment represents the first joint appointment between the College of Engineering and the College of Science and marks the launch of the University's new program in synthetic biology. He is currently examining the nanometer-scale machinery in living cells: research that may one day lead to, among other breakthroughs, the cost-efficient sequencing of human genomes. Of his interdisciplinary research, Timp says, "think of it this way: it really matters where you sit. If you sit next to a biologist, you tend to view things as a biologist. The same applies in engineering. By bringing biologists and engineers together, we can introduce new ways of looking at biology and offer new tools for exploration."

Before coming to Notre Dame, Timp served as a professor in the Department of Electrical and Computer Engineering, the Beckman Institute for Advanced Science and Technology, the Center for Biophysics and Computational Biology, and the Institute of Genomic Biology at the University of Illinois at Urbana-Champaign.

The Adult Stem Cell Initiative: Educating Society on All Aspects of Research

Prof. David Hyde feels society should be better educated about the science of the big questions surrounding stem cell research. He, along with others involved in the Initiative for Adult Stem Cell Research and Ethics, are creating a program of study designed to introduce science students to the ethical, legal, and moral implications of stem cell research. At the same time, they also want to educate the future lawyers, journalists, business leaders, theologians, and scholars on the science involved in the groundbreaking research.

The Vatican says “no” to human embryonic stem cell research. “We want people to understand the breadth of objections with using human embryonic stem cells and to realize that there are viable alternatives,” Hyde says. Because of Hyde’s research using endogenous adult stem cells to regenerate neurons, there is a broad interest across campus not only in the research, but also in the legal, ethical, and moral aspects of such research. As science and society move forward, there is a realization that ethical and moral considerations cannot be separated from the research. In other words, says Hyde, “we need to educate our future leaders—whether they are scientists and researchers or lawyers, journalists, and business leaders—on all aspects of scientific breakthroughs.”

To that end, Hyde and law professor Carter Snead are working with other Notre Dame faculty across multiple disciplines to develop a series of courses that will address the many issues and aspects of scientific research. The courses—10 to 12 in all—will span different disciplines and will culminate in a senior capstone course.



Prof. David Hyde with an undergraduate in the zebrafish lab.

Notre Dame’s Enduring Commitment to Haiti

Notre Dame and the Congregation of Holy Cross have a long history of engagement and partnership with Haiti dating back to 1944 when Holy Cross first established a presence there. Since then, more than 70 bishops, priests, and seminarians, plus a community of sisters, have served the faithful in various parts of the country, supporting spiritual, educational, and other needs in this heavily Catholic country. Following the devastating January 12, 2010, earthquake, the University’s commitment of scholarship and service continues to this day, and involves our entire extended community of alumni, students, faculty, clergy, staff, and supportive friends everywhere.

As the Haitian people continue to struggle more than a year after the quake’s aftermath, the University’s Haiti program has rebounded and continues its efforts to eliminate the spread of the debilitating disease lymphatic filariasis across the country. Following the earthquake, the University turned the Notre Dame Haiti facility—one of the few structures left standing in the city of Léogâne—into a headquarters for the local relief effort. For those who are volunteering or working in some other capacity to help Haiti recover, Notre Dame offers a free online course in Haitian language and culture taught by Prof. Karen Richman. A cultural anthropologist, Richman is one of the world’s leading scholars on Haitian culture, migration, religion, labor, and language. Of the current crisis and Notre Dame’s commitment to Haiti, Richman says, “the people of Léogâne have rich funds of local knowledge and lived experience. We at Notre Dame are honored and ready to support their vision of rebuilding their home.”



Contending Modernities: Catholic, Muslim, Secular—Can They Coexist?

Is religion a necessary part of the dialogue in modern-day conversations about culture, politics, global economics, and daily life in general? “Absolutely,” says Patrick Mason, associate director for research for the newly launched Contending Modernities initiative.

“Beginning in the 20th century, there was a sense that to be modern one had to be nonreligious. This thought process was very dominant in the academy beginning in the late 19th century and continuing at least through the 1960s.”

Now, says Mason, there is a new understanding in the world—“modern” doesn’t necessarily mean “secular.” In fact, some of the most pressing human dilemmas of the 21st century demand that religious and secular forces collaborate, not compete. Based in the Kroc Institute for International Peace Studies and led by R. Scott Appleby, director of the Kroc Institute, Contending Modernities is a multi-year, cross-cultural interdisciplinary research initiative focused on the dynamic interaction among religious and secular forces.

Launched with a major conference in New York City in the fall of 2010, the initiative will focus first on the world’s two largest religions—Catholicism and Islam—as together they represent over a third of the world’s population.

“This initiative is exciting,” says Mason, as “the Catholic Church itself wants to explore ways to coexist with secularism and contending religions to secure peace and justice throughout the world, as illustrated in Pope Benedict’s recent writings and speeches.” And for this professor of history and theology, Notre Dame, with its emphasis on faith and reason, is the perfect place for this exploration to take root and flourish.

Left: Ingrid Mattson, director of the Duncan Black MacDonald Center for the Study of Islam and Christian-Muslim Relations, presents at a panel discussion “Women, Family, and Society in Islam and Catholicism.”

Right: Professors Patrick Mason and R. Scott Appleby



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. *Ex corde Ecclesiae* discusses several means by which it is proper for a Catholic university to serve the Church: to include among its research the study of serious contemporary problems, to try to communicate to society those ethical and religious principles which give full meaning to human life, to serve others for the promotion of social justice, and to model cooperation between disciplines in common research projects.

There are many complex issues that vie for our attention, and it is difficult to know where to start as individual efforts can seem inadequate. Presenting this challenge to the Notre Dame community, Father Jenkins said, “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, and in encouraging others to do so; and, perhaps most importantly, that we will have the courage and conviction to act when action is called for, and that we inspire others to act as well.”

The University supports those who serve the Church through their expertise by providing appropriate forums for interdisciplinary discussion, excellence in theological dialogue, and training that emphasizes mentorship and experience. By doing so we demonstrate how the pursuit of truth is put to use in a life of faith.

Providing a Catholic Forum: The Notre Dame Institute for Advanced Study

Now in its second year, the Notre Dame Institute for Advanced Study (NDIAS) provides fertile ground for the Catholic intellectual tradition to flourish, tying together the Catholic mission of the University and its research aspirations in a multidisciplinary approach that attracts top scholars from all fields the world over. "Indeed," says Donald Stelluto, associate director of NDIAS, "our inaugural conference on Beauty in January 2010 attracted leading scholars from disciplines as disparate as mathematics, physics, music, law, philosophy, biology, economics, and theology and from countries such as Germany, Denmark, Russia, and the United States."

By bringing these scholars together to contemplate the world as it is (the descriptive world) and the world as it ought to be (the normative world), the institute creates a collaborative academic community that encourages the contemplation of the major questions. NDIAS fosters interdisciplinary and integrative thinking with members of the Notre Dame academic community through a fellowship program as well as a rich schedule of conferences, lectures, colloquia, seminars, public events, and weekly opportunities for casual conversations as well as formal organized study within the institute.

According to Stelluto, "The institute combines the University's strong heritage as a Catholic liberal arts institution and its strengths in teaching and academic engagement with its commitment to scholarship in all disciplines, including the arts, engineering, and the sciences." Fellows are invited to contemplate their own and others' scholarship within the context of the Catholic intellectual tradition, which sees faith and reason not in opposition but as complementary elements of the human pursuit of truth. Moreover, the institute encourages students, the academy, and a global audience to rethink ultimate questions in modern history and knowledge and to engage the significant issues of our age, questions of value, and issues of faith and religion.



Above: Father Jenkins welcomes Archbishop Pietro Sambti, Apostolic Nuncio to the United States, to the Notre Dame campus in May 2010.



"What are the implications of God's law for society, for the moral life, for music, for literature, architecture, economic life, political life, and so on? These are questions that should animate the life of the Catholic university. The Catholic university brings together the tradition of faith and the insights and discoveries of the wider culture."

— REV. JOHN I. JENKINS, C.S.C.



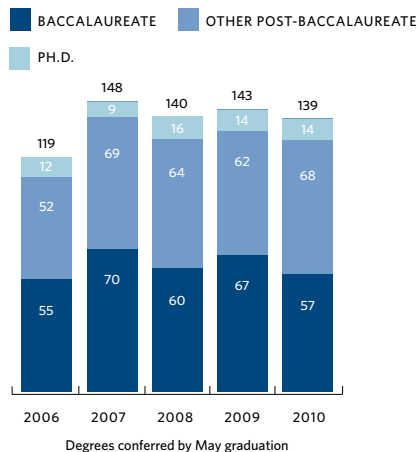
Highest Level of Academic Inquiry in Catholic Theology

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-human 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 denominational manner.”

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

BYZANTINE STUDIES PROGRAM PROVIDES A BROAD AND RICH VIEW OF CATHOLICISM

The scholarly interest in the early Church intellectual tradition is increasing, and it represents a unique common ground for theological inquiry and discussion among those of different denominations and faiths. The earliest theologians are the foundation of the Catholic intellectual tradition, and Notre Dame has exceptional resources to explore this large body of wisdom historically, philologically, and theologically.

In July 2008, the Medieval Institute launched its Byzantine Studies program to provide historians, linguists, and theologians at Notre Dame interested in this distinctive period of history a home for their scholarship. Byzantium—broadly defined as the eastern part of the Roman Empire—remained vibrant for some 1,000 years after the fifth-century fall of the empire’s western portion. According to Department of History Chair Thomas F.X. Noble, the Byzantine Studies program provides interested undergraduate and graduate students a “full-service Medieval program” that will delve into the Greek (Orthodox Christian) tradition of Byzantium as well as the Latin (western Catholic), eastern Christian, and the Jewish and Islamic traditions.

“The program supports well the intellectual mission of Notre Dame,” says associate professor of theology Robin Darling Young. Young, who teaches courses in early Christianity and was a member of the Eastern Orthodox-Roman Catholic Consultation, feels it is important to introduce history students to a very broad and rich view of the Catholic/Christian tradition. “Studying Byzantine history shows students that Catholicism, like other religions, is full of human complexities—complexities that have contributed to the numerous interpretations of the Catholic tradition over the course of human development,” says Young. “As students become acquainted with the ancient texts that were written by people who witnessed the events described, they begin to contextualize differing religious views that are intelligent and coherent. The study of the history of Christianity is not about catechesis or dogma, but about training in the intellectual virtues that allow students to approach the study of traditions other than their own with appreciation and respect.”

Educating Those who Serve and Educate the Church: M.Div. Program in Collaboration with Local Community

The Master of Divinity Program at the University of Notre Dame serves the Catholic Church and its mission by offering intellectual formation of men and women for ministry in, with, and for the Church. It focuses on the human, intellectual, pastoral, and spiritual dimensions of personal development in preparation for ecclesial ministry through a three year program of theological coursework, supervised ministry experience, and spiritual formation.

Students in the graduate program are a diverse group: lay ministers and seminarians; single and married students; novices and veterans studying, working, and praying together. As the pastor of a local parish, the director of the program, Msgr. Michael Heintz, is aware of the importance of forming lay ministers for pastoral work who are theologically formed in the best of the Catholic tradition. There are ample opportunities for students to interact in a community that reflects the breadth of today's church.

Msgr. Heintz says that one of the program's most important responsibilities is to expose ministry candidates to the variety of ways the Church and its mission can be served in pastoral ministry, which is part of the reason for requiring three full years of service work. "Often students come here certain of what they want to do, but then in the course of their field experience, [they] fall in love with an entirely different form of service and see the gospel and Christ's call to them in a new way," he says. The program, he adds, seeks to form the students so that their service is "fundamentally driven by following Christ's footsteps, and compelled by Eucharistic love."



Catholic School Advantage: Closing the Latino Achievement Gap

In 2008, the University of Notre Dame commissioned a task force to explore the benefits of increasing the enrollment of Latino children in Catholic schools—benefits for children, for under-resourced schools, and for society. Following the recommendations published in the task force’s 2009 report “To Nurture the Soul of a Nation: Latino Families, Catholic Schools, and Educational Opportunity,” Notre Dame’s Alliance for Catholic Education (ACE) launched Catholic School Advantage: the Campaign to Improve Educational Opportunities for Latino Children.

Research repeatedly shows that U.S. public schools are under serving Latino students, despite an increase in their numbers. The statistics* are distressing:

- Only 53% of Latinos graduate from high school in four years.
- Only 16% of Latino 18-year-olds are considered “college-ready.”
- Only 25% of Latinos aged 18 to 24 enroll in college.

The stated goal of the campaign is to help close today’s Latino achievement gap by doubling the percentage of Latinos attending Catholic schools from 3 percent to 6 percent, an increase from 290,000 to over 1 million, by 2020. Through these efforts, ACE, its partner (arch)dioceses and schools, and the University aim to extend the Catholic school advantage—a wide variety of positive results including higher graduation rates, improved academic achievement, character formation, civic engagement, and more engaged Catholics—to Latino children throughout the country.

* To Nurture the Soul of a Nation: Latino Families, Catholic Schools, and Educational Opportunity, 2009 Task Force Report



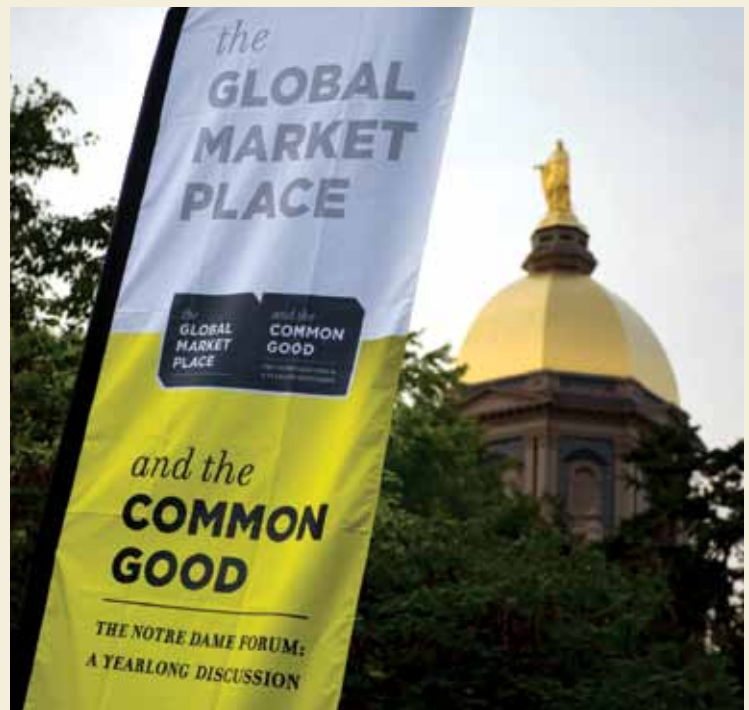
The 2010-2011 Notre Dame Forum Highlighted the Call to Serve the Common Good

In the wake of the intensifying financial turmoil of the past three years, the economic, social, cultural, and political interdependence of the world's nations and peoples has assumed a new and vivid urgency. The 2010-11 Notre Dame Forum, "The Global Marketplace and the Common Good," offered an opportunity for a reappraisal of the global economy and a renewed discussion of its impact on human development. Notre Dame's President, Rev. John I. Jenkins, C.S.C., and those who joined him to organize this year's Forum, believe that as a Catholic university, Notre Dame has a distinctive and indispensable contribution to make to this issue.

The 2010-11 Forum encouraged reflection and discussion within, throughout, and beyond the Notre Dame family in a yearlong series of events. The conversation was enlightened by Pope Benedict's reaffirmation of Catholic social teaching, expressed in his encyclical *Caritas in Veritate* (Charity in Truth), published in July 2009. Event speakers and participants included Notre Dame faculty from departments such as theology, economics, and electrical engineering (nanotechnology), and from the colleges of Science, Engineering, Arts and Letters, Business, Law, and the School of Architecture; students from different majors; alumni from across the world; and outside speakers who are considered leaders in their fields.

Forum events included the following:

- *Morals & Markets: Being Catholic in a Global Economy* (September 21, 2010)
- *The Professions and the Common Good* (October 6, 2010)
- *Technology: Boon or Bane?* (October 12, 2010)
- *The Global Marketplace and the Common Good* (November 3, 2010)
- Dorm Discussions organized by students (week of November 4, 2010)
- *Government and the Common Good* (February 24, 2011)
- *Cities and the Common Good* (April 13, 2011)



The Congregation of Holy Cross

In the troubled times following the French Revolution, Blessed 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-Francois Dujarié. In 1837, Father Moreau made the unusual 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.



HOLY CROSS WEEK

Following the beatification of Blessed Basil Moreau in 2007, the Notre Dame community established an annual series of events—“Holy Cross: Faith in Our Future”—clustered around his feast day of January 20. Providing opportunities to remember, appreciate, and study the contributions of the Congregation of Holy Cross and its founder to our community, these events celebrate our heritage and traditions.

The 2011 celebrations included masses in honor of Blessed Basil Moreau; prayer services for vocations; the Third Annual Blessed Basil Moreau Lecture, given by Cyril O’Regan and entitled “John Henry Newman: The Validity of Holiness in the Modern World”; and commemorations of the life of the Congregation’s first saint, Bro. André Bessette.

Sculpture of Saint André Bessette, C.S.C., by Rev. Anthony Lauck, C.S.C., in the Basilica of the Sacred Heart.

CANONIZATION OF BRO. ANDRÉ BESSETTE

In 2010 the Congregation of Holy Cross celebrated the canonization of its first saint, Bro. André Bessette. He began his religious life as a humble doorkeeper, but his devotion to St. Joseph inspired him to build a small shrine in Montreal that eventually grew into the Oratory of St. Joseph, North America’s most prominent pilgrimage site. He came to be known as “the miracle man of Montreal” for his outreach and compassion for the sick. The compassionate spirit of his service to the poor and sick carries over into the lives of Holy Cross religious and those to whom they minister around the world.

HOLY CROSS PRESENCE ON CAMPUS

The Holy Cross priests and brothers who live and serve at Notre Dame represent the cornerstone of the University's Catholic character and spirit. From the Congregation's earliest beginnings, its members have been dedicated to education and evangelization.

The Holy Cross priests and brothers who reside on campus live either in the residence halls or in Corby Hall, built in 1893 just to the west of the basilica. No matter where they live on campus, however, all of them see Corby Hall as their "home," the place where they gather at different times for meals, common prayer, and other events. The lineage of this community extends back to Father Sorin's first band of brothers, who lived at the University they established. Members of Holy Cross know that their strength for mission comes in large part from the brotherhood they share through their common life.

Members of the Corby community include scientists, scholars in the humanities and liberal arts, leaders in social justice activities, artists, administrators, and many others, representing a wide range in interests and age.

In academic year 2010-11, a total of 26 Holy Cross religious served on the University's faculty in either a tenured or non-tenured position, and there were 23 members of the Holy Cross community working on campus in another staff or non-teaching faculty appointment.









“Once their passion for the fullness and unity of truth has been awakened, young people will surely relish the discovery that the question of what they can know opens up the vast adventure of what they ought to do.”

HIS HOLINESS POPE BENEDICT XVI,

IN A SPEECH TO CATHOLIC EDUCATORS IN WASHINGTON, D.C., ON APRIL 17, 2008

