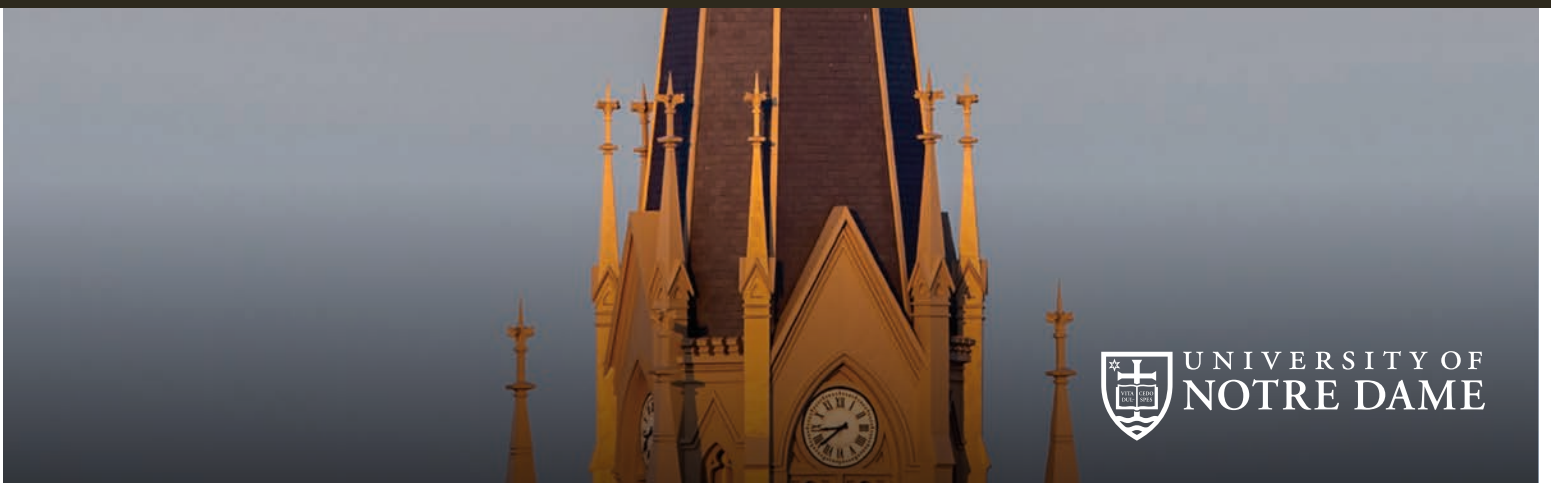




Report on Catholic Mission / 2017





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

—STATUTES OF THE UNIVERSITY



Since its founding by Rev. Edward F. Sorin, C.S.C., on November 26, 1842, the University of Notre Dame has sought to be at the center of Catholic intellectual life. Notre Dame's Catholic character informs its every endeavor: from the nature of the education it offers, to the kinds of discussions and inquiries that take place at the University, to its service to the Church.

Notre Dame's Catholic character is grounded in its Holy Cross identity. As "educators in the faith," Holy Cross priests and brothers anchor the University's Catholic character, working to fulfill the vision of the Congregation's founder, Blessed Basil Moreau, to "make God known, loved, and served."

This report provides a small sampling of the research, teaching, and service occurring on campus and around the world to fulfill the mission of Notre Dame and the expectations of Catholic universities that have been articulated by the Church. These expectations took form in an apostolic exhortation issued by Pope John Paul II in 1990 titled *Ex Corde Ecclesiae*. The exhortation was adopted by Catholic bishops in the United States in 1999, and states four attributes that comprise Catholic identity at an institution such as Notre Dame:

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

The following is not an exhaustive listing of every way in which the University maintains its Catholic character; it would be impossible to detail everything Our Lady's University has done, is doing, and will do. Rather, the Report provides a small sampling of the good work people are doing across campus and around the world to fulfill Pope John Paul II's vision for Catholic institutions of higher learning and Father Sorin's vision for Notre Dame.

Congregation of Holy Cross: Anchors of the Mission

Holy Cross priests and brothers anchor the University's Catholic character and spirit. Of the members of the Congregation on campus, 38 live in undergraduate residence halls, and nine of them serve as rectors. Twenty-seven Holy Cross religious serve on the University's faculty.

This is the essence of the Holy Cross model of education: forming students both inside the classroom and beyond it.

"Moreau insisted that we not educate students' minds at the expense of their hearts. We do that in classrooms, but we also do that in residence halls, on playing fields, and in chapels," said Rev. William Lies, C.S.C., vice president for mission engagement and church affairs. "We want students to be integrated and able to be a force for good in the world."

Today, members of the Congregation are found across campus, working in administration, serving in chapels, living in residence halls, and teaching in classrooms. They gather in Corby Hall for meals and common prayer, oversee the daily operations of campus life, celebrate Mass, counsel students, and provide instruction in everything from science to social justice to liberal arts.

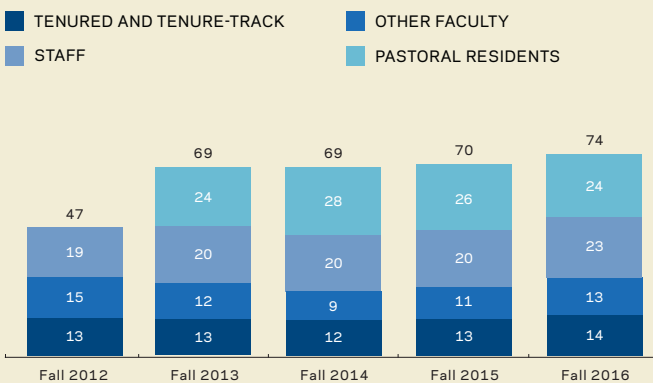
Literally, since day one, the Congregation has been working to fulfill the vision of its founder, Blessed Basil Moreau, "to prepare useful citizens for society...to prepare citizens for heaven."

In the troubled times following the French Revolution, a young priest named Basil Moreau assembled other priests to educate and revitalize the Catholic community in the region around LeMans, France. Shortly thereafter, he accepted responsibility for the Brothers of St. Joseph, a group founded 15 years earlier. In 1841, Blessed Basil united the priests and brothers within a single association, the Congregation of Holy Cross, and the community began to grow internationally through its educational and missionary activity.

In one of the Congregation's first missionary efforts, Moreau sent Rev. Edward Sorin, C.S.C., and a group of brothers to the American frontier in the early 1840s to found a university. Today, priests and brothers of the Congregation continue to animate the University of Notre Dame with their mission to be "educators in the faith."

C.S.C. Priests and Brothers on Campus

Count



Note: Personnel at Notre Dame's off-site locations are included. Beginning in 2013, Pastoral Residents (who are not employed by ND, but contribute to the pastoral care of the campus community) were identified.



The Wayne and Diana Murdy Family Organ

On January 20, the Feast of Blessed Basil Moreau, C.S.C., the University of Notre Dame celebrated the installation of the new Wayne and Diana Murdy Family Organ in the Basilica of the Sacred Heart.

A gift from Notre Dame parents and grandparents Diana and Wayne Murdy of Denver, Colorado, the unique, handmade pipe organ was built by Paul Fritts and Company in Tacoma, Washington, whose craftsmen have previously manufactured world-renowned organs for such venues as the Oberlin Conservatory, Princeton Theological Seminary, the Eastman School of Music, the Catholic cathedrals of Rochester, New York, and Columbus, Ohio, and the Reyes Organ and Choral Hall in the DeBartolo Performing Arts Center here at Notre Dame.

The Murdy Family Organ, however, is surely their unsurpassed masterpiece.

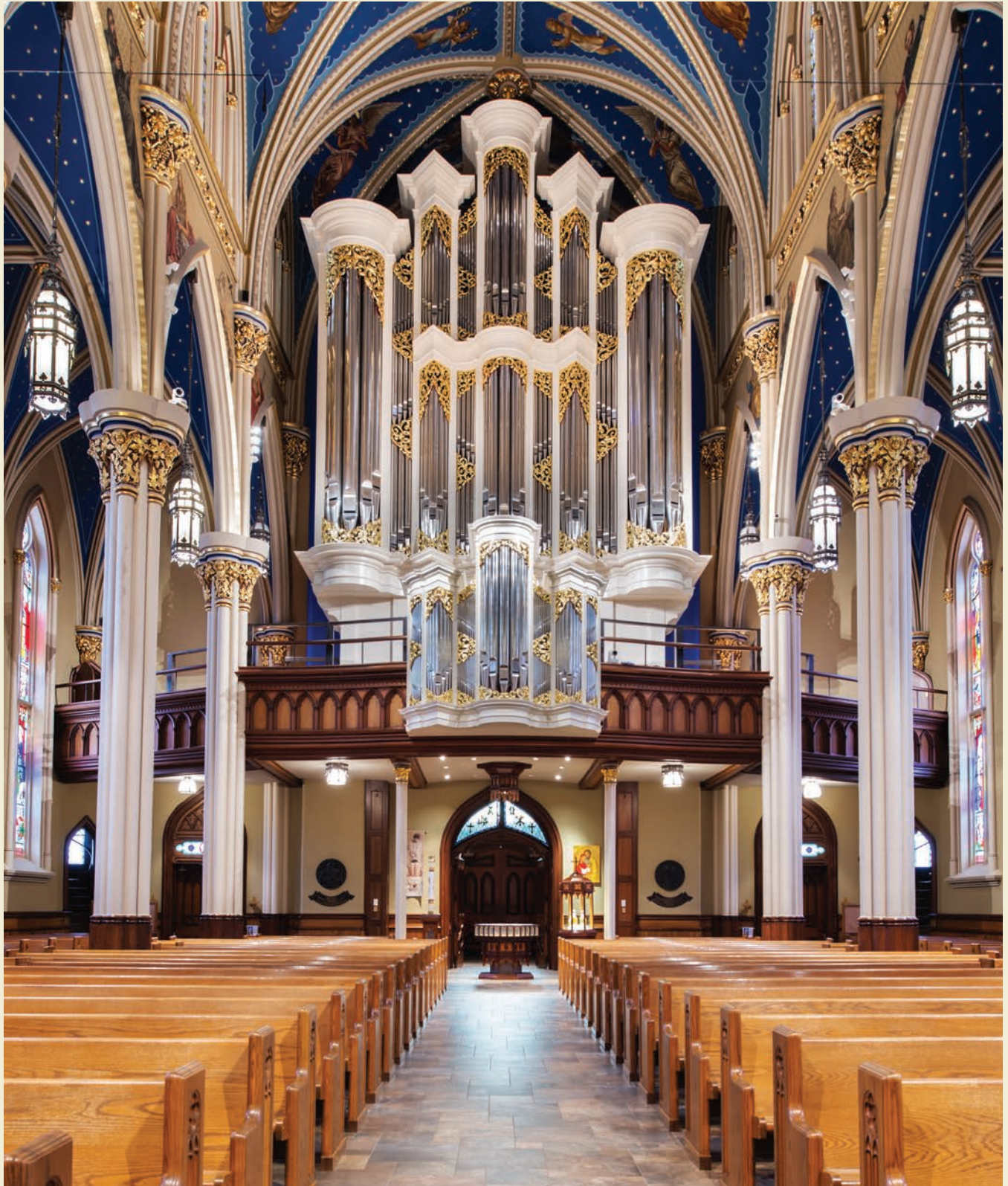
Features of the massive musical instrument include four manuals, or keyboards, 70 stops and 5,164 pipes which rise to the height of a four-story building. Its two-phase installation on the Basilica's south wall required the closure of the church for several weeks in August and December of 2016 and January of this year for concrete and steel reinforcement down to the Basilica's foundation to accommodate the increased strain on the choir and organ loft, construction of temporary choir space in the west transept, acoustical adjustments and even climate control to protect delicate reeds and pipes from the effects of the precipitous temperature swings in Midwestern weather.

The dedication ceremonies included a Mass at which Most Rev. Daniel R. Jenky, C.S.C., bishop of Peoria, presided before blessing the Murdy Family Organ, and a concert in which Craig Cramer, professor of organ at Notre Dame, used the new instrument to play 17th and 18th century compositions of Dieterich Buxtehude, Johann Sebastian Bach and Jean-François Dandrieu, concluding with a performance of Auguste Fauchard's "Le Mystère de Noël."

"The sound of the organ brings joy to the sorrowful soul, evokes the happiness of the heavenly city, rouses the lazy, refreshes the watchful, induces love in the just, and brings the sinner to repentance," wrote Giovanni Cardinal Bona three centuries ago. In our own day, souls at prayer in the Basilica of the Sacred Heart should gain a keen appreciation of what he meant.

"The sound of the organ brings joy to the sorrowful soul, evokes the happiness of the heavenly city, rouses the lazy, refreshes the watchful, induces love in the just, and brings the sinner to repentance."

—GIOVANNI CARDINAL BONA



The University's Sustainability Plan

Sustainability—a commitment to care for the environment, to conserve natural resources, and to support an ongoing ecological balance for future generations—has been a principle of the University of Notre Dame from its earliest days. That commitment has recently become more conspicuous in the University's management and maintenance as sustainability increasingly preoccupies institutions, societies, and cultures worldwide, and energy efficiency has become not only a crucial economic issue, but also a moral imperative.

From the outset of his pontificate, Pope Francis has insisted upon this global responsibility, reaffirming the Catholic teaching that a respectful stewardship of the environment is indispensable to the faithful care of God's creation. In the homily of his first public Mass on March 19, 2013, the pope proffered an exhortation which two years later became the theme of his encyclical letter, *Laudato Si'*. "Let us be 'protectors' of creation," Francis said, "protectors of God's plan inscribed in nature, protectors of one another and of the environment."

In the spring of 2015, with that exhortation much in mind and heart, Notre Dame president Rev. John I. Jenkins, C.S.C., asked executive vice president John Affleck-Graves to convene a committee of faculty members, staff and undergraduate and graduate students, charging them to review the University's current sustainability practices and to devise a long-term plan consistent with its Catholic mission. Last September, he accepted the committee's report, and remarked that its recommendations for a comprehensive sustainability strategy for Notre Dame were at once "ambitious and yet realistic."

The report addresses the many aspects of sustainability, with five-year action plans that should lead toward long-term goals in six areas: energy and emissions; water; building and construction; waste; procurement, licensing and sourcing; and education, research and community outreach.

The sustainability report was the subject of an address Father Jenkins gave last fall to the entire Notre Dame faculty. Noting that the committee had proposed a strategy that recognized both "economic constraints and the centrality of our work as educators and researchers," while remaining grounded in the key principles of Catholic teaching, he then outlined four broad areas in which the Notre Dame community can best direct its efforts and resources to become a more sustainable campus.

"First, we must as an institution strive to be better at conservation and work to inculcate in our students and every member of the community habits of conservation," he said. "There is more the University as a whole and each of us can do in this regard.

"Second, we will continue to move to more sustainable sources of energy," Father Jenkins said, and, in fact, Notre Dame has already made considerable strides in that direction, committing itself to cease using coal in its power plant by 2020, installing geothermal wells across campus and developing plans for expanded solar and hydroelectric power.

"Thirdly," Father Jenkins said, "we must continue to educate our students and ourselves about environmental matters and sustainability practices, and develop individual and collective habits that sustain the environment.

"Finally, we will work to direct our most powerful resource, the excellent research work of our faculty, across the disciplines, to the many dimensions of this challenge to our common home."

A standing committee of faculty, staff and students has been appointed to review progress in each of the six areas of focus over the next five years.



“...we must continue to educate our students and ourselves about environmental matters and sustainability practices, and develop individual and collective habits that sustain the environment.”
—REV. JOHN I. JENKINS, C.S.C.

The Nature of the Education Offered to Students

As a Catholic university, Notre Dame is inspired by the spirit of Christ to create an authentic community dedicated to the truth, the dignity of the human person, the message of Christ, and the education of the whole person. Respecting both the Catholic tradition and the University's own roots, and as articulated in its mission statement, Notre Dame endeavors to be "an environment of teaching and learning that fosters the development in its students of those disciplined habits of mind, body, and spirit that characterize educated, skilled, and free human beings."

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

—BLESSED BASIL MOREAU

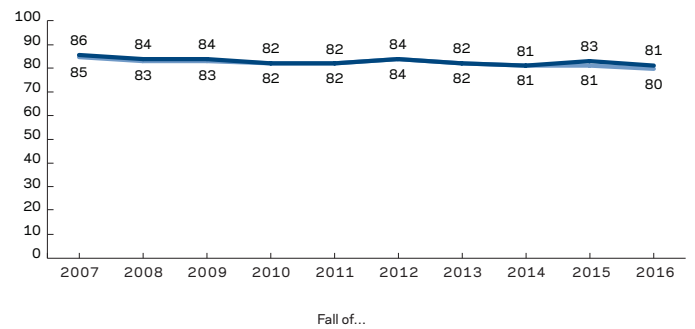


The University of Notre Dame continues to carry out its educational mission in the spirit of Blessed Basil Moreau, founder of the Congregation of Holy Cross, by fostering intellectual, moral, and spiritual growth in its students, both those who are Catholic and those of other faiths. As part of its Catholic mission, Notre Dame strives for inclusion of all members of its community, and works to create an environment of mutual respect.



Catholic Students (Incoming Undergraduates)

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



Note: Survey data suggests other 4-year Catholic colleges average about 55-60% Catholic



Interning at the Pontifical Academy for Life

Along with its counterparts in Beijing, Chicago, Dublin, Jerusalem, and London, the University of Notre Dame's Rome Global Gateway supports Notre Dame's Catholic mission by fostering research and graduate education and maintaining institutional relations with other international universities, educational foundations, and organizations.

In Rome, particularly, none of these institutions is so crucial to the University's mission as the Holy See, as Notre Dame senior student Alyson Cox was delighted to learn last spring, when the Rome Gateway hosted her as she served a semester as an intern with the Vatican's Pontifical Academy for Life.



Cox, who also served as president of ND Right to Life, the largest student club on campus, had been awarded a Sorin Fellowship by Notre Dame's Center for Ethics and Culture. Notre Dame law professor Carter Snead, the director of the Center for Ethics and Culture, had recently been appointed to the 110-member academy. The academy is the pope's principal advisory group on the promotion of the consistent ethic of life in the Catholic Church, and Snead was the second Notre Dame faculty member to be appointed a member, joining John M. Finnis, Biolchini Family Professor of Law, who was appointed in 2001.

The Rome Global Gateway prides itself in "hosting and organizing a rich variety of education abroad opportunities for students," and in the opinion of Alyson Cox, it more than met that promise.

"I was blessed during my semester in Rome with an incredible internship at the Pontifical Academy for Life," she said. "I was able to work for the Academy during their annual assembly, in which the majority of the appointed Academy Members gather in Rome for a conference to share their work and attempt to tackle current bioethical issues as a group. It was truly remarkable to have access to this conference as an undergraduate, surrounded by the strongest Catholic academics and leaders in the field I aspire to be a part of. I was able to grow as an academic and a researcher through observation of Members' presentations and group meetings, and even through personal conversations with the Academy Members themselves.

"Most importantly," she said, "I was invited to attend their private papal audience and have a personal encounter with Pope Francis. This will certainly be the crowning jewel in my adventures in Rome, for which I am immeasurably grateful."



Academic Programs at Kylemore Abbey

Since it opened last May, the Notre Dame Center at Kylemore Abbey in Connemara has begun to offer programs in a wide variety of academic disciplines, blending the scholarly rigor of Notre Dame with the abbey's traditional Benedictine spirituality.

Participants include Notre Dame undergraduate and graduate students and faculty as well as faculty from universities throughout Ireland and scholars from around the globe.

Housed in what was formerly a boarding school as well as the home of a community of Benedictine nuns, the center works closely with and significantly expands the outreach of Notre Dame's Dublin Global Gateway, offering summer courses, seminars, conferences and retreats guided by the intellectual, spiritual, and cultural aspirations of the University's Catholic mission. Participants include Notre Dame undergraduate and graduate students and faculty as well as faculty from universities throughout Ireland and scholars from around the globe.

In its first summer of academic programming, the Notre Dame Center hosted an environmental law conference, a week of coursework for Notre Dame's Dublin Summer Program, a week of coursework for the Irish Seminar, a two-week retreat for the Alliance for Catholic Education (ACE) from Dublin, a three-week creative writing seminar, the Ireland Inside Track program and a workshop for the International Network for Comparative Humanities program.

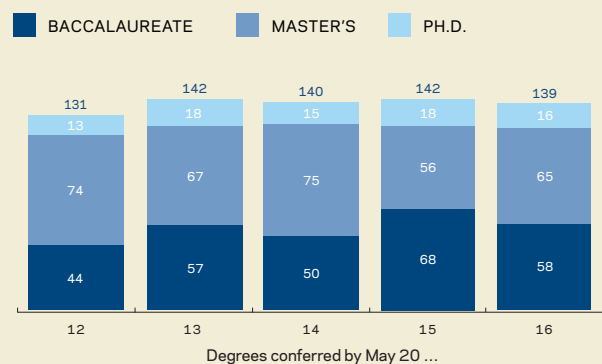
The creative writing seminar included master classes led by renowned Irish novelists Alice McDermott and Kevin Barry, and the eight-day-long Inside Track immersion program provided Notre Dame undergraduate students with inside access to Ireland's society, culture and economy as they interacted with influential Irish leaders, entrepreneurs, politicians, and artists.

"Ireland is privileged to have a strong working relationship with America," said Irish prime minister, Taoiseach Enda Kenny, as he unveiled the lintel stone at the dedication of the Notre Dame Center at Kylemore, "and the opening of this fantastic new facility is a great testament to that. I am confident that this project in Ireland by Notre Dame, a leading American university, will be a huge success that will further strengthen the enduring bonds between our two great nations."

Already by its first summer of academic programming, the Notre Dame Center was justifying the Taoiseach's confidence.

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



The Higgins Labor Program

In 2001, a year before he died, Monsignor George G. Higgins, the labor movement advocate, activist and longtime advisor to America’s Catholic bishops, received Notre Dame’s highest honor, the Laetare Medal. Nearly a decade earlier, the University had already meaningfully honored the late “labor priests’ priest” by naming a unique program of teaching, research and conversation for him.

Established in 1993 as an interdisciplinary unit of Notre Dame’s Center for Social Concerns, the Higgins Labor Program engages Notre Dame students, faculty and administrators in labor issues in a distinctively Catholic context.

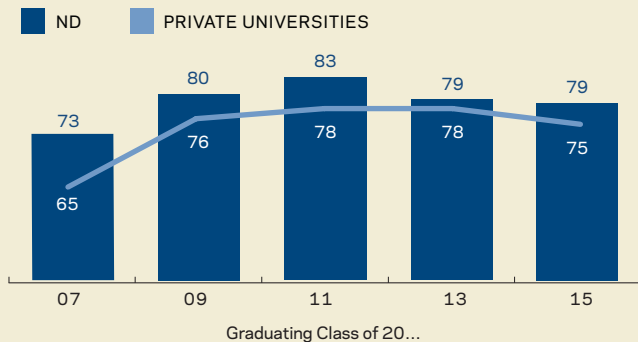
“Our efforts are rooted in the longstanding Catholic commitment—beginning with Pope Leo XIII’s encyclical letter, *Rerum Novarum*, in 1891—to the dignity of work and support for working people’s collective efforts to enact that dignity via labor unions and other organizations,” says Higgins Program director, Daniel Graff, professor of history at Notre Dame.

According to Graff, the program sponsors casual discussions such as the “Labor Café,” in which members of the Notre Dame community are regularly convened to explore ways the economy might be organized to promote the dignity of work or to debate such issues like the minimum wage, work-life balance, and labor in the “gig” economy. Its *Just Wage Working Group* assembles an interdisciplinary team of faculty, staff, and students to propose and develop means to measure workplaces by the Catholic concept of the “just wage.” It also sponsors lectures by experts on such issues as affirmative action, reintegration of ex-offenders into the labor market, and the rise of urban worker centers to provide services and advocacy for low-wage and immigrant workers.

“In short,” Graff says, “through all of our programming, probing how to make sense of the past, present, and future of work, we contribute to the University’s Catholic mission by engaging the Catholic Social Tradition’s articulation of the dignity of work and those who perform it.”

Participation in Community Service by Seniors

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



Note: Question wording changed in 2009



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Residence Hall Communities on the Move

Two new residence halls—Dunne Hall for undergraduate men and Flaherty Hall for undergraduate women—opened on the northeast of Notre Dame’s campus last fall, advancing the University’s urgent priority to ease the overcrowding of students living in the shadow of the Golden Dome.

“Residential life at Notre Dame is distinctive,” said Erin Hoffmann Harding, vice president for student affairs, “and these new halls will provide homes where our students can support and learn from one another, form lifelong friendships, and deepen their faith.”

In addition to their significance for a university priding itself on its distinctive residential traditions, where 80% of the students live communally on campus, the openings provided an opportunity to demonstrate and celebrate those traditions in a migration during which, as Harding insisted, “each student is known individually, feels a sense of belonging, and is encouraged by our Catholic, Holy Cross tradition to grow in both mind and heart.”

Flaherty Hall has become the new home for the women of Pangborn Hall and their rector, Sister Mary Donnelly, O.P. Pangborn, subsequently, has begun its service as a “swing hall,” for the residents of the other campus halls which will be undergoing major renovations during the next few years.

“I am committed to welcoming all the various gifts, talents, and perspectives of all the women who will call Flaherty their home,” Donnelly said. “This is not about simply picking

up the residents of Pangborn and placing us in a new hall where others will join us and take on the character of Pangborn. My hope is that the new hall will truly be home for all the women who reside there, a place where we can take the best of each hall’s understanding and expression of community and create something new.”

The first residents of the newly commissioned Pangborn (Swing) Hall will be the women of Walsh Hall, which was built in 1909 and dedicated in honor of Rev. Thomas Walsh, C.S.C., the 6th president of Notre Dame. Considered luxurious a century ago, Walsh was one of the first halls to feature single rooms, closets, private bathrooms, and bay windows. The Walsh women have taken up residence in Pangborn while some of that splendor is restored and renovated.

“I have made my very closest friends here and I am so thankful for all the Walsh community has been for me.”

—EMILY BURNS

“The temporary move from Walsh Hall to the Pangborn building has given the Walsh women an opportunity to reflect on what ‘home’ means for them,” says Walsh rector, Liz Detwiler. “They are discovering that Walsh is more than a physical structure, and that home is where their community resides.”

“Walsh Love transcends the walls of a building,” says senior Emily Burns. “I have made my very closest friends here and I am so thankful for all the Walsh community has been for me. A major way I have experienced Walsh Love has been at weekly Walsh Mass and in spending quiet time with other Walsh girls in the chapel. Whenever I was in our chapel, I often reflected on our stained-glass window of the Visitation because, to me, that scene of Mary and Elizabeth embodies true sisterhood, just as I have found here in the Walsh community.”

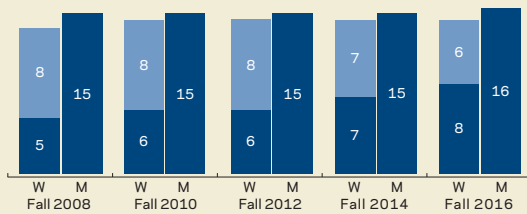




Residence Halls with C.S.C. Religious

Count of undergraduate residence halls

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



ADDITIONAL C.S.C. RELIGIOUS IN RESIDENCE HALLS:

1	14	0	16	0	11	0	13	0	14
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The Hesburgh-Yusko Scholars Program

The Hesburgh-Yusko Scholars Program, the first merit-based scholarship program at Notre Dame, was established in 2009 with a \$35 million gift from two alumni, Mark Yusko, founder, president and chief investment officer of Morgan Creek Capital Management, and his wife, Stacey Miller Yusko, director of the Chapel Hill-Carrboro Meals on Wheels program and a member of Notre Dame's advisory council for the College of Arts and Letters. It was named for the late Rev. Theodore M. Hesburgh, C.S.C., Notre Dame's president from 1952 to 1987 and one of the 20th century's most influential leaders in the Catholic Church, higher education and national and international affairs.

The program attracts, encourages, and equips extraordinary students and cultivates visionary leaders in the image of Father Hesburgh. Evaluated according to demonstrated leadership ability, distinguished academic accomplishment, sincere commitment to service and exemplary moral character, Hesburgh-Yusko scholars receive four years of merit scholarship awards of \$25,000 per year, and guidance from senior Notre Dame faculty members and a dedicated program staff.

Hesburgh-Yusko scholars participate in regular discussion forums, local initiatives and social activities throughout the year, and avail themselves of four summer enrichment experiences based upon wilderness leadership, social justice, and global inquiry. In addition to their academic pursuits on campus, across the nation and throughout the world, the scholars immerse themselves in the local community, volunteering at South Bend's Center for the Homeless and women's shelters, clinics, hospitals and neighborhood centers. They have created and administered a non-violence program and a music school for homeless people, interned in the mayor's office, assisted in the operations of a food co-op, tutored in after-school programs and volunteered with Habitat for Humanity, the Red Cross and other community service agencies.

In the last two years, Hesburgh-Yusko scholars have won Rhodes, Truman, Yenching and Fulbright scholarships.

While there is no such thing as a "typical" program participant, Hesburgh-Yusko scholar Abby Davis, the valedictorian of

Notre Dame's graduating class last year, exemplifies how the program is indispensable to the University's Catholic mission.

A political science major from Avon Lake, Ohio, Davis spent one semester and two summers studying abroad, first at Daugavpils University in Latvia during the summer of 2014, and then at the Pontifical Catholic University in Chile. She spent the summer of 2015 at the Derzhavin Institute in Russia taking intensive Russian language courses. Her undergraduate research focused on global migration, specifically how governments can effectively respond to the flow of people across their borders, and the politics of language laws. She also completed a senior thesis examining the strategic decision calculus behind Russia's annexation of Crimea in 2014.

Davis was a student member of the College of Arts and Letters Academic Honesty Committee for more than two years and was co-chair of the University's Code of Honor Committee, where she organized and led focus groups and contributed to the revision of the Academic Code of Honor standards and procedures. She also co-directed the University's Russian Choral Ensemble and was a member of the Women's Liturgical Choir. Off campus, Davis founded and participated in the Community Arts Initiative at the Center for the Homeless, a program that provides free arts education, including weekly piano, guitar, violin, voice and dance lessons to the center's guests.

"We each have striven to answer Fr. Hesburgh's call to 'be the kind of person who not only understands the injustices of this life, but is also willing to do something about them,'" Davis told her classmates in the valedictory address. "We have learned what we believe in and what we are willing to fight for. The founder of the Congregation of Holy Cross, Blessed Basil Moreau, once wrote of the Congregation's philosophy of education: 'the mind will not be cultivated at the expense of the heart.' This has certainly been true of our time at Notre Dame."

It clearly was true of hers.



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

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

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



Partnering with the Vatican Library

The University of Notre Dame and the Biblioteca Apostolica Vaticana, or Vatican Library, have embarked on a unique initiative of collaboration and exchange.

The only such relationship between the Vatican Library and any American academic institution, the agreement will develop visits and informal exchanges of faculty, scholars, librarians and administrators; organize joint conferences, lecture series, art exhibitions, and musical and theatrical performances; and explore the development of joint programs of research.

Notre Dame president Rev. John I. Jenkins, C.S.C., and Archbishop Jean-Louis Bruguès, O.P., archivist and librarian of the Holy Roman Church, formalized the agreement by signing a memorandum of understanding during a ceremony on the Notre Dame campus last May.

Archbishop Bruguès said that the new relationship between the institutions would enhance the profile of the Biblioteca Apostolica Vaticana in the United States and the world and enable it to reach a larger public. When he was appointed Vatican librarian in 2012, he said, he was “surprised and even a bit disillusioned” to learn that “so many treasures that are within its collection and that really belong to the whole of humanity are not available to the whole of humanity.” He said he hoped to increase the number of scholars with access to the library and that “Notre Dame is the best place to start that process here in America.”

“The collaboration will obviously provide a wonderful resource for our scholars and our students,” Father Jenkins said, “but at a deeper level it joins our mission to foster learning and faith with a place that is such an icon of the Church’s commitment to see the harmony between the two.”

The Vatican Library’s holdings today include some 80,000 manuscripts; 100,000 archival documents; 1.6 million printed books, including nearly 9,000 incunabula, 150,000 prints, thousands of drawings and plates; over 200,000 photographs; and 300,000 coins and medals, among other items. The manuscript collection includes such invaluable materials as the “Codex Vaticanus” of the Bible; the “Vergilius Vaticanus,” containing fragments of Virgil’s *Aeneid*; the “Dante Urbinatense”; and other manuscripts that are used to produce modern editions of countless ancient texts.

The new agreement was celebrated on campus with an academic conference, “The Promise of the Vatican Library”; an exhibition of materials from the Vatican Library in the Sinite Museum of Art; an exhibition of Vatican-related books and manuscripts held by Notre Dame’s Hesburgh Libraries in the Rare Books and Special Collections room; and a concert of sacred music in the Basilica of the Sacred Heart featuring music held by the Vatican Library.



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Welcoming Chinese Bishops and Clergy

A delegation of seven Chinese Catholic clergy representing the Archdiocese of Beijing and the Diocese of Jiangxi in China came to the University of Notre Dame campus last May.

Led by Archbishop Joseph Li Shan of Beijing and Bishop John Baptist Li Suguang of Jiangxi, the delegation was welcomed by University president Rev. John I. Jenkins, C.S.C., for a two-day visit during which they toured the campus, visited Moreau Seminary, learned about Notre Dame's history and Catholic traditions, and met with University leaders and faculty, including Rev. William Lies, C.S.C., vice president for mission engagement and church affairs; John Cavadini, director of the Institute for Church Life and Zheng Wang, associate librarian for the Hesburgh Libraries.

The bishops and the University leaders pronounced themselves mutually delighted by the visit, during which they discussed the current situation of the Church in China, whose 12 million Catholics comprise less than 1 percent of the country's population. They explored a variety of ways that Notre Dame might become more deeply engaged with the Chinese Catholic community, including the possibility of establishing at Notre Dame special study and research programs in theology and philosophy for priests from Beijing and Jiangxi.

To commemorate the visit, the priests brought Father Jenkins two gifts—a bronze Madonna, "Our Lady of China," from the Beijing archdiocese; and a porcelain Jingdezhen vase from Jiangxi—both now on display in the Notre Dame president's office.



Professor Jennifer Tank Receives Ganey Award



Jennifer Tank, Galla Professor of Biological Sciences at the University of Notre Dame, received the 2016 Rodney F. Ganey, Ph.D. Faculty Community-Based Research Award at a campus dinner ceremony last April.

The Ganey Award, a \$5,000 prize annually awarded by Notre Dame's Center for Social Concerns, honors a University faculty member for research that addresses a need within South Bend or the surrounding area.

Tank's research concerned the problem of nutrient runoff from farms into the streams and rivers in the Shatto Ditch watershed area of Indiana's Kosciusko County. "I needed to get out of the streams and rivers and talk with farmers," she said, "but farmers didn't necessarily want to hear from a biologist about what nutrient runoff was doing to fresh water."

Understanding that if her research were to prove practically useful, she would need to gain the trust of Kosciusko County farmers to develop solutions that were good for both crops and water, Tank developed a method which blended science, politics, and relationship building.

She also found herself blending the roles of scientist and partner, meeting farmers whom she regarded as genuine

stewards of their land, whose wisdom and experience with land use made them excellent scientific partners. "Farmers are naturally experimentalists," she said. "Many of them have spent years analyzing data and results and trying to come up with better ways to do things."

Kosciusko County farmers often plant cover crops in late fall to slow erosion and improve soil health over the winter and spring before the next year's cash crop planting occurs.

Although the Kosciusko farmers in the Shatto Ditch watershed plant these crops more than is average for Indiana, Tank and her colleagues believed that if their planting of cover crops were

significantly increased, more nutrients could remain in the soil, instead of running off into streams and rivers where they harm fresh water and fail to benefit crops.

In Indiana, cover crops are presently deployed on less than 15 percent of arable land and even this is high compared with the national average. Kosciusko County farmers in the Shatto Ditch watershed are now growing winter cover crops on some 70 percent of their acreage, a rate that has already significantly reduced the amount of nutrient runoff to local waterways while increasing fertilizer nutrients in soils, which farmers hope will lead to higher crop yields.

Pizza, Pop, and Politics at the Center for Social Concerns



CENTER FOR **SOCIAL CONCERNS**

Contentious and unsettling as the 2016 political season and presidential election may have been, the “Pizza, Pop and Politics” gatherings hosted throughout the year by the University of Notre Dame’s Center for Social Concerns provided ample encouragement to keep faith in the nation’s political life and discourse.

Last February, in the first and perhaps most memorable of these informal discussions, Notre Dame president Rev. John I. Jenkins, C.S.C., met with students to speak of his work on the board of directors of the Commission on Presidential Debates (CPD), the nonpartisan, nonprofit organization that has sponsored and produced all U.S. presidential and vice presidential debates since 1988. “As Notre Dame’s president,” he said, “I’m privileged to sit on the boards of several institutions, but the CPD is the one I enjoy the most. These are wonderful, intelligent people from all parties who come together to think seriously about how we can elevate debate and reflection in our country.” Noting the urgency of the commission’s work, Father Jenkins decried “an increasing tendency to ‘dumb down’ the debate and to vilify one’s opponent” in recent political argument. “When people are asked about the motives of politicians these days,” he said, “liberals tend to attribute malicious motives to conservatives, and conservatives tend to attribute malicious motives to liberals. That tendency not simply to disagree but to vilify

the opposition undermines real discussion. If someone is a corrupt human being, I’m going to be less likely to put faith in his or her point of view.”

The nation needed all and each of them to be engaged in political discourse, Father Jenkins reminded the students, but he admonished them to resist the temptation to cynicism. “If you find yourself in heated political disagreement,” he said, “do an examination of conscience. I may disagree with John or Sally’s political views, but am I cherishing them as a human being, cherishing their human character? If you do that, you can elevate the discussion.”

The students were able to do just that in several other such gatherings throughout the year in the Center for Social Concerns Geddes Hall Coffee House, sharing pizza and conversation with Notre Dame faculty members on such subjects as the nation’s health care system, the place of demonstration and protest in civic discourse, and the political and theological implications of income inequality, immigration and climate change.





Studying Pope Francis in Cuba

The University of Notre Dame's Institute for Latino Studies convened a gathering of theologians and other scholars in Havana to discuss the impact of Pope Francis' visits to Latin America and the United States.

The colloquium, held in October 2016 in the Casa Sacerdotal (Priests' House) of the Archdiocese of Havana, included participants from throughout Latin America and the United States—among them, a group of Notre Dame undergraduate students enrolled in one of the institute's theology courses.

Among those invited to the meeting were Cardinal Jaime Ortega, who presided over three papal visits to Cuba; Catholic journalist and papal biographer Austin Ivereigh; Bishop Felipe Estevez of St. Augustine, Florida; and theologian Rev. Allan Figueroa Deck, S.J., of Marymount University.



The meeting in Cuba initiated a three-year study, led by Peter J. Casarella, director of Latin American/North American Church Concerns, of Pope Francis' "Teologia del Pueblo" ("Theology of the People"), which shaped his pastoral ministry as a priest and bishop in Argentina and continues in his pontificate and teaching today.

"This colloquium was part of our commitment to contribute to scholarly work that directly links all of the Americas, including Mexico, the countries of Central and South America, and the United States," said institute co-director Luis Ricardo Fraga. "One cannot understand Latino communities in the United States without also understanding important international transformations in Latin America. Pope Francis' origins in Argentina, and his overwhelmingly favorable reception in his visits to the Americas, are among such transformations with direct implications for our Catholic Church and its faithful."

This fall, the institute will host a meeting at Notre Dame of scholars from Latin America, the Philippines and the United States to discuss "Theology of the People" in their countries and cultures, and a year later will convene a conference to conclude the study at Notre Dame's Global Gateway in Rome.

"This Havana colloquium was a timely opportunity to learn from colleagues in Cuba and throughout the Americas about the papal visits and pastoral vision of Pope Francis," said institute co-director Timothy Matovina. "It was an important first step in the project's broader goal of appreciating the significance of Pope Francis for our American continent and the world."



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.

London Conference Addresses Nuclear Proliferation



Gerard Powers, director of Catholic peacebuilding studies at the Kroc Institute and the principal organizer of the colloquium, explained that its purpose was “to enable bishops, scholars, and policy experts from Europe and the United States to explore ways to strengthen the Catholic community’s response to Pope Francis’ renewed calls for nuclear disarmament in light of new policy developments.”

At the opening of the colloquium, Maryann Cusimano Love, associate professor of politics at the Catholic University of America, urged that “the Church and policymakers go beyond the debate on the ethics of nuclear deterrence and consider nuclear disarmament as a challenge of peacebuilding.”

During his 2015 visit to the United States, in his address to the United Nations, Pope Francis admonished world leaders that “an ethics and a law based on the threat of mutual destruction—and possibly the destruction of all mankind—are self-contradictory and an affront to the entire framework of the United Nations, which would end up as ‘nations united by fear and distrust.’ There is urgent need to work for a world free of nuclear weapons, in full application of the Non-Proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons.”

Last May in London, the University of Notre Dame’s Kroc Institute for International Peace Studies and the London Global Gateway hosted “Nuclear Proliferation, Deterrence and Disarmament: Evolving Catholic Approaches,” a colloquium of some 40 Catholic bishops, scholars, and policy specialists from nine countries to consider the theological, moral and policy issues that need to be addressed to rid the world of nuclear weapons and the threat of nuclear war.

Lamenting the fact that crucial debates about nuclear weapons are too often confined to elites, Bishop Marc Stenger of Troyes and Bishop President of Pax Christi France emphasized the need for Church leaders “to foster among the general public a broader awareness of the challenges to peace presented by nuclear weapons by providing space for an open dialogue on nuclear deterrence.”

In addition to the Kroc Institute, the colloquium sponsors included the Catholic episcopal conferences of England and Wales, Germany, and France; the Berkley Center for Religion, Peace, and World Affairs; Georgetown University; the Catholic Peacebuilding Network; and the Nuclear Threat Initiative.

The colloquium extended an ongoing Kroc Institute initiative, “Revitalizing Catholic Engagement on Nuclear Disarmament,” which seeks to empower a new generation of Catholic bishops, scholars, professionals and students to address the ethical and policy challenges of reducing and eliminating nuclear weapons.

The Notre Dame-Newman Center for Faith and Reason

The University of Notre Dame has accepted an invitation from the Archbishop of Dublin to steward Newman University Church there.

The iconic Dublin church was opened in 1856 by Blessed John Henry Newman, then the rector of University College Dublin, and later a cardinal of the Catholic Church, who was beatified by Pope Benedict XVI in 2010.

In addition to assuming administrative responsibilities for the church, Notre Dame has established the Notre Dame-Newman Center for Faith and Reason there as a ministry to young professionals in Dublin, many of whom may otherwise have drifted from the Catholic Church. The center will give particular attention to excellent liturgy and music, a lecture series and other intellectual activities that aim to integrate faith and reason, service to those in need and cultural events inside and outside of Newman University Church.

“I see the establishment of the Notre Dame-Newman Center for Faith and Reason as an opportunity for University Church to return to its original vocation as a focal point for reflection on faith and reason,” said Dublin archbishop Diarmuid Martin. “Dublin can take a new lead in today’s changed social context in something which is part of the rich heritage of Newman’s presence in Dublin. I appreciate especially that the center will not be just an intellectual debating center, but will also work in the formation of an active and committed faith community of young professionals.”

“I see the establishment of the Notre Dame-Newman Center for Faith and Reason as an opportunity for University Church to return to its original vocation as a focal point for reflection on faith and reason.”

—DUBLIN ARCHBISHOP DIARMUID MARTIN

University of Notre Dame president Rev. John I. Jenkins, C.S.C., said, “We are honored by Archbishop Martin’s invitation to expand the University’s presence in Dublin. Notre Dame stands in a proud legacy of uniting faith and reason, and Cardinal Newman is a giant in that pursuit. We are grateful for the opportunity to deepen appreciation for Cardinal Newman and his writings, and to bring the University’s mission to an iconic church on the Dublin cityscape.”

The Notre Dame-Newman Center for Faith and Reason complements an array of University activities already under way in Ireland and mediated through Notre Dame’s Dublin Global Gateway. The Keough-Naughton Institute for Irish Studies, quartered in the nearby O’Connell House on Merrion Square, already provides language study, travel classes, semester and summer study and internships in Dublin, and the Notre Dame Center at Kylemore Abbey in Connemara now offers academic programs blending scholarship with the spirituality and traditions of the abbey’s Benedictine community.

Rev. William R. Dailey, C.S.C., lecturer in law at the Notre Dame Law School and former rector of Stanford Hall, was appointed director of the center. Steve Warner, founder and for 35 years director of the Notre Dame Folk Choir was appointed associate director, with responsibilities for sacred music, liturgy and outreach.





Liberal Arts and Westville Correctional Facility

A commitment to Catholic social teaching and a conviction their academic vocation can transform lives has engaged several distinguished members of the University of Notre Dame and Holy Cross College faculty in the Westville Education Initiative (WEI), a program that allows inmates of an Indiana prison to pursue Holy Cross College associate and bachelor's degrees in liberal studies.

Since 2013, when the program was launched, professors from Notre Dame have regularly visited the Westville Correctional Facility, an all-male prison some 45 miles west of the Notre Dame campus, to teach the same sorts of courses they teach on campus. Beginning with very few classes with small enrollments, the program now flourishes with more than a dozen classes per semester, offering

courses in science, math, and composition as well as humanities and social science seminars on such subjects as History of Medicine, Labor & America to 1945, and Christ, Church & Culture.

Nearly 100 WEI prison inmates have earned college credit since 2013 and 11 have been graduated. Of 15 WEI students who have left the Westville prison, none have re-entered the correctional system.

According to one WEI teacher, Gabriel S. Reynolds, professor of theology and Islamic studies at Notre Dame, the seminars he leads at Westville differ little with those he leads on the Notre Dame campus. "They're really interested and extremely invested in the course," Reynolds said of his





prison students. “They do the reading, they’re active in class, they ask a lot of questions. It’s also challenging for them, because these are not abstract questions of interpreting a text in an academic way. These are very important topics to them at a personal level.”

The WEI program’s leadership team—which includes Stephen M. Fallon, John J. Cavanaugh Professor of the Humanities; Kate Marshall, associate professor of English; Jay Caponigro, Notre Dame’s director of community engagement; Christopher Kolda, professor and chair of physics; and Richard Pierce, associate professor of history—hopes to have 100 student prisoners enrolled simultaneously by 2019.

Westville Education Initiative (WEI) is a program that allows inmates of an Indiana prison to pursue Holy Cross College associate and bachelor’s degrees in liberal studies.

For the Planet and the Poor

On June 18, 2015, when Pope Francis published his second encyclical letter, *Laudato Si': On Care for Our Common Home*, environmentalism was elevated as a concern for the Church, as it was also more explicitly integrated with other imperatives of Catholic social teaching.

The encyclical's imperative to eliminate extreme poverty and preserve the natural environment, along with the pope's support of the United Nations Sustainable Development Goals ("to end poverty, fight inequality and injustice, and tackle climate change by 2030"), presented what the leadership of the University of Notre Dame's new Keough School of Global Affairs called "a remarkable moment of opportunity. Never before have international development organizations, national governments, the Catholic Church, and other religious and faith-based organizations been so closely aligned in a campaign to address the most daunting challenges facing humanity and the planet."

Accordingly, the first major conference organized by the Keough School, "For the Planet and the Poor," opened last April with a keynote panel entitled "A Surprising Convergence, a Moment of Opportunity."

The conference gathered academics, church leaders, policymakers and others to explore and address the challenges of global economic development, sustainability, global health, ecology and faith, quality education, the role of universities, and global partnerships.

Bishop Marcelo Sánchez Sorondo, chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences, spoke on the keynote panel of how *Laudato Si'* represented "a new approach, a new appreciation of the doctrine of the Church, regarding creation. All things are created by God and also oriented toward God, going to God."

Bishop Sorondo particularly cited the letter's identification of the climate as a common good "belonging to all and meant for all," and of climate change as a consequence of human activity and a threat to the poorest and most vulnerable humans. He said that "the motivation" of the encyclical is the Beatitudes, which will be "the protocol of the last judgment."

"We can say that we now have a 'magic moment,'" Bishop Sorondo said. "Because for the first time and perhaps the last time, the speech of the Church and the speech of the world as represented by the United Nations have some synergy, and for people who believe, for people like me, this comes from the Holy Spirit."

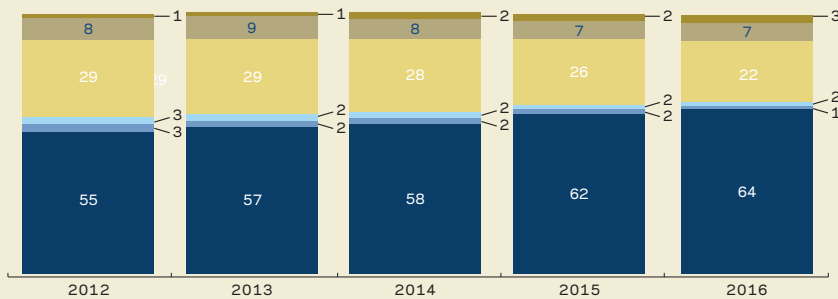
With that, in the inaugural event of the new Keough School of Global Affairs, leading thinkers from the worlds of development policy and practice, government, the Church, and other religious bodies began to reflect on the events of the previous year and chart a way forward.



Post-Baccalaureate Plans

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

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



Cohort graduating in May of...

Status known after 6 months: 92% 91% 93% 91% 92%

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

The Vita Institute



The Notre Dame Vita Institute, an initiative of the Center for Ethics and Culture, is an intensive interdisciplinary training program for leaders in the pro-life movement. Held for a week every summer at Notre Dame, this unique event, often described as a “pro-life boot camp,” provides its international participants an opportunity to study life issues with distinguished Notre Dame faculty members and other renowned scholars from a wide range of disciplines, including social science, biology, philosophy, theology, law, communication, and counseling.

“The Vita Institute is one of our most important and most effective initiatives for building a culture of life worldwide,” said Carter Snead, professor of law and William P. and Hazel B. White Director of the Center for Ethics and Culture. “Institute alumni include the senior leaders of the most high profile and important pro-life organizations from around the world, grassroots activists, and concerned citizens from across the full spectrum of pro-life vocations.”

The 28 participants in the 2016 Vita Institute, held on the Notre Dame campus June 18-25, included research scholars, constitutional legal theorists, impact litigators, human rights advocates, family planning counselors, pro-life grassroots organizers, health care system directors, post-abortion

healing ministers, bioethicists, diocesan pro-life staffers, and multimedia producers from across the United States, and from Colombia and Austria as well.

In addition to several Notre Dame faculty members, Snead among them, the participants heard from Frank Beckwith, professor of philosophy at Baylor University; Dr. William Hurlbut of Stanford Medical School; Dr. Monique Chireau of Duke University Medical School; Richard Doerflinger, recently retired director of pro-life efforts for the US Conference of Catholic Bishops; and Rev. Michael Sherwin, O.P. of the University of Fribourg, Switzerland.

“It was, as always, a world class faculty,” Snead said, “but by far, the most inspiring presentation of the week came from Katie Shaw, a young woman with Down Syndrome, who offered a stirring, witty, and moving account of how much she loves her full and busy life.”



