

Report on Catholic Mission / 2016





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

—STATUTES OF THE UNIVERSITY



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

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

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

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

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

The Congregation of Holy Cross: Anchors of the Mission

Holy Cross priests and brothers anchor the University's Catholic character and spirit. Of the members of the Congregation on campus, 37 live in residence halls, and nine of them serve as rectors. Twenty-four Holy Cross religious teach in the classroom in some capacity.

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

"Moreau insisted that we work, teach, and live with students because ministry is based on knowing people. You can't minister to someone you don't know," said Rev. James

King, C.S.C., religious superior of the Notre Dame Holy Cross community. "The essence of what we do is to form students personally and spiritually."

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

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

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

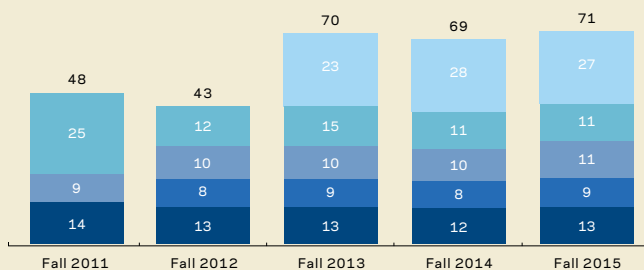
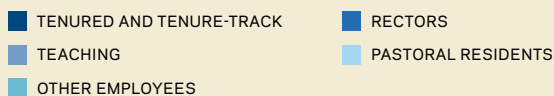
In one of the Congregation's first missionary efforts, Moreau sent Rev. Edward Sorin, C.S.C., and a group of brothers to the American frontier in the early 1840s to found a university. Today, priests and brothers of the Congregation continue to animate the University of Notre Dame with their mission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

holycrossusa.org

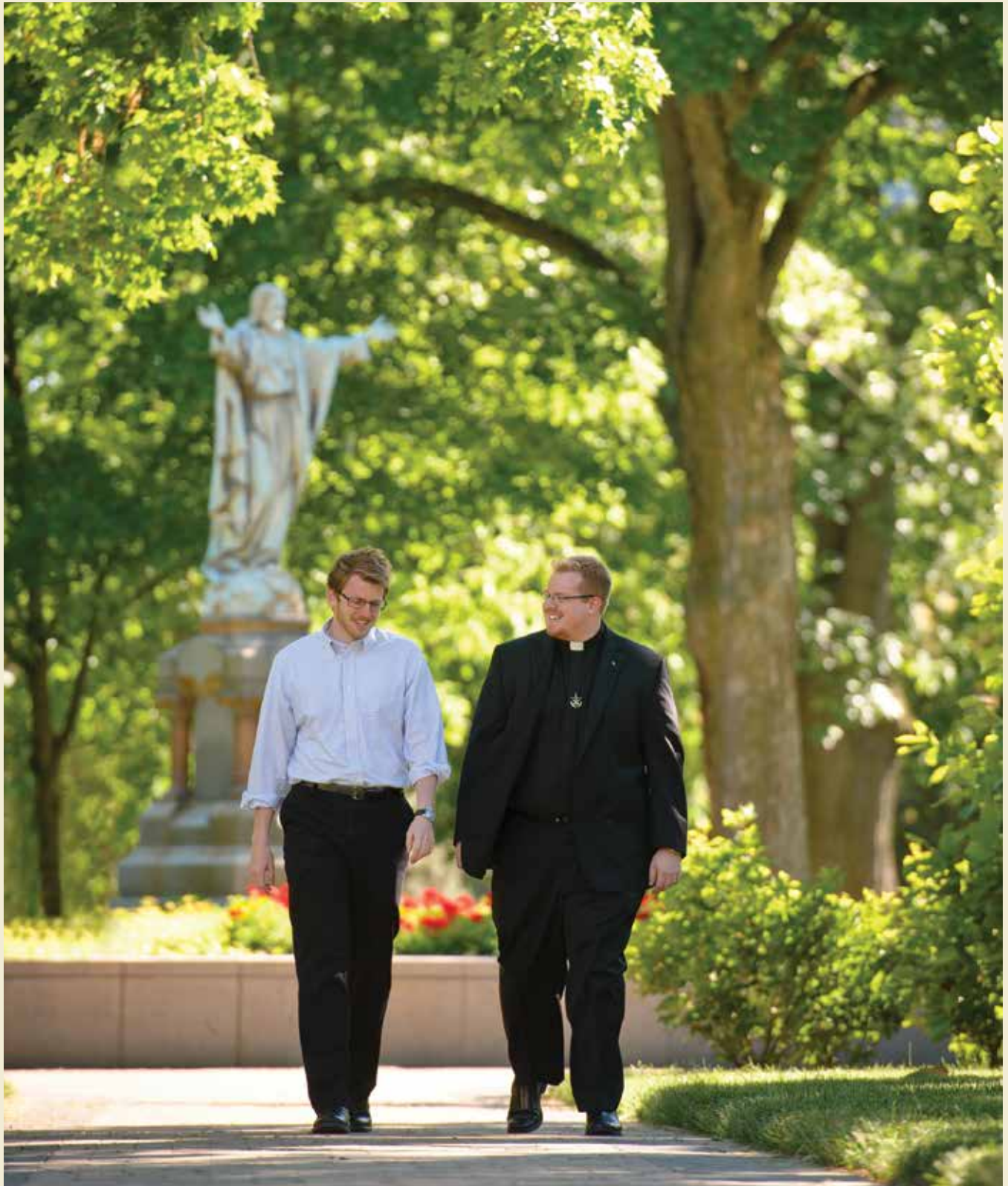


C.S.C. Religious on Campus

Count



Note: Prior to 2012, Rectors were not able to be identified in data (though most are included in Other Employees category). Beginning in 2013, Pastoral Residents (who are not employed by ND, but contribute to the pastoral care of the campus community) were identified.



Building on a Vision: Campus Construction at Notre Dame



When the construction work so conspicuously under way on the Notre Dame campus is completed, the University will have expanded the space available for research, teaching, and residence by 1.4 million square feet. Never before in its 173-year history has Notre Dame undertaken a building initiative as large, ambitious, and transformative. And the present audacious project is deeply rooted in the vision for Notre Dame: to be a preeminent research university with a distinctive Catholic mission and an unsurpassed undergraduate education.

“At a time when some are questioning the future of the residential college campus,” Notre Dame President Rev. John I. Jenkins, C.S.C., said, “we believe the investment in these new facilities, which will house new research and teaching venues, several academic departments, a much-expanded student center, a digital media center, and a variety of hospitality and programming spaces, will greatly enhance the campus experience for all those who study, live, and work at Notre Dame.

“Since its founding, one of Notre Dame’s greatest assets has been the boldness of its vision, the ability to see possibilities and connections where others saw only obstacles and fragmentation. This project continues that boldness of vision.” —REV. JOHN I. JENKINS, C.S.C.

Among the new buildings now rising on campus are the three new structures comprising the Campus Crossroads Project which adjoin and enhance the Notre Dame Stadium on its west, south, and east sides.

The Duncan Student Center, on the stadium’s west side, is designed to complement the facilities of LaFortune Student Center. Its nine stories will enclose 400,000 square feet of space for a new hub of student life at Notre Dame, housing flexible, state-of-the-art meeting rooms, graduate and

undergraduate student lounges, a dining area, and administrative offices for student organizations. Two of its levels will include recreational sports facilities as the Rolfs Sports Recreation Center becomes the practice home for Notre Dame's men's and women's basketball programs.

On the stadium's south side, a new six-story building will make possible the relocation of the University's Department of Music from its present quarters in Crowley Hall, bringing it under the same roof as the program of Sacred Music at Notre Dame. Fronted by the Frank Leahy Gate grand entrance to the stadium, the new music building will include recital and rehearsal halls, a large and growing music library, classrooms, rehearsal and tutoring rooms, lounge space, and administrative offices, and its location will place Notre Dame musicians in advantageous proximity to such campus venues as the Reyes Organ and Choral Hall and other arts facilities in the DeBartolo Performing Arts Center.

Under construction on the stadium's east side, the nine-story, 280,000-square-foot Corbett Family Hall will provide a home for the hitherto widely dispersed offices and laboratories of the University's Departments of Anthropology and Psychology. The new building also will house a digital media center with a 2,000-square-foot studio, numerous production, teaching, and research facilities, and a control room to support such distinctive Notre Dame programming as Masses at the Basilica of the Sacred Heart, athletic events, arts performances, and academic lectures.

As it surrounds Notre Dame Stadium, the Campus Crossroads Project is transforming an icon of the University's landscape, but bold visions are translated into brick, mortar, and steel elsewhere on campus as well.

To the north of the stadium, just east of Hesburgh Library, the first dedicated research building on Notre Dame's campus, McCourtney Hall, is taking shape. This 220,000-square-foot facility, the first of a planned east campus research complex for the Colleges of Science and Engineering, the hall will become home to the departments of chemical and biomolecular engineering and of chemistry and biochemistry. The three-story building will include two wings and a central core for faculty offices and conference rooms, and some 100,000 square feet of open laboratory and team spaces.

Farther north, two new residence halls, one for 225 women and one for 221 men, are under construction. Their completion by the fall of 2016 should help alleviate current housing pressure in an academic community where approximately 80 percent of the undergraduate students reside on campus.

Jenkins Hall, which will house the new Keough School of Global Affairs, and Nanovic Hall, the new home for the Nanovic Institute for European Studies and the departments of economics, political science, and sociology, are now under construction on the southwestern corner of the campus. Father Jenkins, for whom the former was named, said that these new adjoined buildings, more than simply providing the University with an additional 172,000 square feet of academic space, "will inspire us to become a more global university, bringing the world to Notre Dame and Notre Dame to the world." He may well have been speaking not only of these two new halls, but of all construction ongoing across campus.

Father Jenkins and Notre Dame's 'Pope Francis Generation' Welcome a Special Guest

Notre Dame President Rev. John I. Jenkins, C.S.C., and some 500 of the University's students, faculty, and staff were among those welcoming Pope Francis to the United States on his first visit here September 22-27.

"The arrival of Pope Francis on his first visit to the United States is a moment of real grace for our Church and for our country," Father Jenkins said. "It is appropriate, and wonderful, that the Notre Dame family be so enthusiastically involved in his welcome."

Father Jenkins was at a welcoming ceremony and meeting of Pope Francis with President Obama at the White House on September 23. Later that day, at the Basilica of the National Shrine of the Immaculate Conception, when Pope Francis presided at the Canonization Mass of Junipero Serra, Father Jenkins was among his concelebrants. On the following morning, September 24, he was also a guest for the pope's address to a joint session of Congress.

"Our students are the 'Pope Francis Generation,' and the Holy Father's call to love, mercy, and service will echo throughout their lives."

—REV. WILLIAM M. LIES, C.S.C.



Nearly 2 million people joined Pope Francis for an outdoor Mass on September 27 (Sunday) on the Benjamin Franklin Parkway in Philadelphia at the conclusion of the 2015 World Meeting of Families, and members of Notre Dame's Papal Visit Pilgrimage were among them.

Sponsored by the Office of Campus Ministry, the Office of the Vice President for Mission Engagement and Church Affairs, the Center for Ethics and Culture, and the Institute for Church Life, the Notre Dame pilgrims overflowed the seats available on the nine buses which took them from campus to Philadelphia, where the scarcity of lodging in a city overwhelmed by the papal visit obliged them to sleep on the buses, but as Kate Morgan, one of the pilgrimage organizers said, "Pope Francis is worth it!"

One of the pilgrims, Rev. Peter McCormick, C.S.C., director of campus ministry, agreed. "The Papal Pilgrimage provided Notre Dame students with an opportunity to experience the Catholic Church as something much bigger than what we encounter on campus," Father McCormick said. "Witnessing Pope Francis' incredible demonstration of faith was no doubt a moment that our students will carry throughout their lives."

Ethan Muehlstein, a senior from Kerrville, Texas, exemplified the durability of such moments. In preparation for the trip to Philadelphia, Muehlstein had joined other Notre Dame pilgrims at the Grotto on campus each evening for nine days praying a novena venerating the pope's patron and namesake, Saint Francis of Assisi. He said that while he and others rejoiced to see and celebrate with Pope Francis, "this pilgrimage was not limited to the historic Mass in the 'City of Brotherhood.'"

"As a community, united in spirit," Muehlstein said, "we had reflected on nine different topics, including simplicity, gratitude, and service. By adopting these new practices in my life, I had become even closer to Christ. Saint Francis astounded and inspired the Church by taking the Gospel literally, not in a narrow, fundamentalist sense, but by actually following all that Jesus said and did, joyfully, without limit and without a sense of self-importance. Similarly, Pope Francis embodies



the Catholic Church as the Holy Father, acting on the teachings, caring for the poor, proclaiming the values, and bringing all closer to Christ.”

“Our students are the ‘Pope Francis Generation,’ and the Holy Father’s call to love, mercy, and service will echo throughout their lives,” said Rev. William M. Lies, C.S.C., vice president for mission engagement and church affairs. “We are very proud of all those who traveled to Philadelphia to pray with Pope Francis last fall. These students recognized the importance of this historic moment for our country and for the Catholic Church, and they represented Notre Dame well. Pope Francis’ spirit of generosity and his focus on the poor has really resonated with our students, which has been a blessing for all of us.”

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

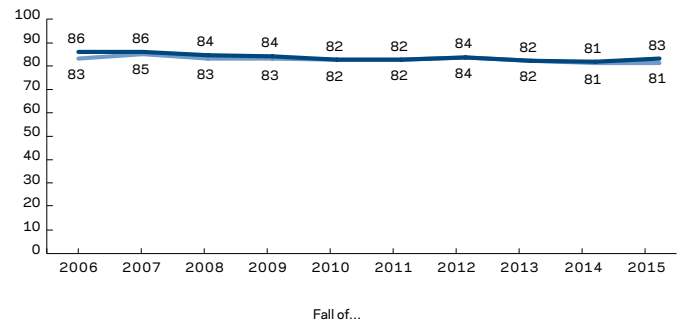


The University of Notre Dame continues to carry out its educational mission in the spirit of Blessed Basil Moreau, founder of the Congregation of Holy Cross, by fostering intellectual, moral, and spiritual growth in its students, both those who are Catholic and those of other faiths. As part of its Catholic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



Dillon Hall and 'The Best Job at Notre Dame'

Few of Notre Dame's many distinctive characteristics are as conspicuous as its residential tradition, which was established in the University's earliest days. Its founder, Father Edward Sorin, insisted upon the communal ambience familiar to him from French schools, which is why 19th-century students ate, slept, learned, studied, prayed, and recreated together in wings of the University's first Main Building. In 1889, not long after a catastrophic campus fire destroyed that building, Sorin Hall was opened, and Notre Dame became the first Catholic university in the United States to offer residential halls with private rooms. A committee concerned with University priorities recently concluded that "next to its academic mission and Catholic character, residentiality is the least dispensable of Notre Dame's hallmarks."

Today, more than eighty percent of Notre Dame's undergraduate students live on campus in one of 29 undergraduate residence halls. Most residents stay in the same hall throughout their student years, cultivating distinct identities, experiences, and expressions of community life. "Since students are randomly assigned to their residence halls, the factors that distinguish one dorm from another, it seems to me, are architecture, location, and leadership," said Rev. Paul Doyle, C.S.C., Corgel Family Rector of Dillon Hall. "The men of Dillon take pride in their beautiful and strategically located home, and their creative contributions to the dorm enrich its tradition year after year."

The residence hall in which Father Doyle serves is named for Rev. Patrick Dillon, C.S.C., Notre Dame's second president.



Built in 1931, Dillon was the 13th residence hall to be constructed on campus, and—with its three floors, 81,000 square feet, and a configuration of single, double, triple, and quadruple-occupancy rooms—remains the most capacious. Designed in neo-gothic style by Charles Maginnis and Timothy Walsh, the Boston architects whose other Notre Dame buildings include the nearby Law School and Alumni Hall, Dillon has an ornate exterior whose features include not only stone carvings of students studying, sleeping, and competing in sports, but also a stone carving of a Viking ship carrying Saint Olaf, the Norwegian king who established Christianity in Norway. This, as well as the side altar in Dillon Hall's Saint Patrick Chapel, honors the memory of the Norwegian native and Notre Dame football coach Knute Rockne, who died only a few months before Dillon opened and whose storied football teams helped generate some of the revenues which made its construction possible.

For nearly half a century, on the Thursday evening prior to the first home game of the Notre Dame football season, hall residents have hosted the Dillon Pep Rally on the South Quadrangle of campus. This signature event includes skits (many of which poke affectionate fun at other residence halls), appearances by team members and other celebrity guests, and spontaneous crowd-surfing. Father Doyle himself has occasionally been borne aloft by rally participants.

The hall also hosts three dances a year, numerous athletic competitions, frequent lectures, an annual dorm retreat, and several service projects, but Father Doyle mentioned one Dillon tradition, the Milkshake Mass, with particular fondness.

Mass is offered and well attended daily in the Saint Patrick Chapel, Father Doyle said, adding that one of Dillon's priests-in-residence, Rev. Joe Corpora, C.S.C., who was recently named a Missionary of Mercy by Pope Francis, celebrates an additional Mass in Spanish there each Sunday afternoon.

Of these celebrations, Dillon's Thursday night Milkshake Mass has become an increasingly popular campus tradition since Father Doyle became rector in 1997. Combining his love of 16-ounce milkshakes with his enthusiasm for

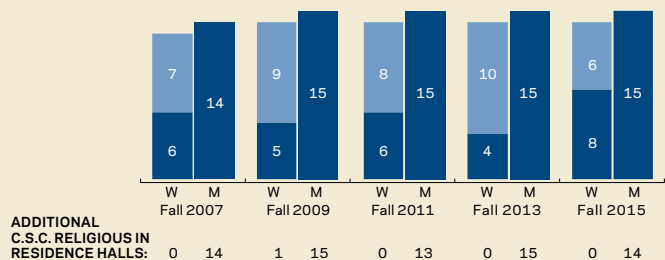
theology and Christian community, Father Doyle began to serve his own homemade milkshakes as an improvised social occasion following the Mass. The attendance at the 10:00 p.m. celebration—and the consumption of the proffered milkshakes—has increased tenfold over the years, facilitated by Dillon's assistant rectors working standard commercial drink mixers. The Milkshake Mass now regularly draws to the 165-seat chapel an overflow attendance of 250 students.

"Christian community is the name of the game," Father Doyle said. "Faith, generosity, and competence are manifest in this and all Dillon Hall activities. It's the rector's privilege to develop the vision of Christian community and find people who can embrace it. It is the best job at Notre Dame."

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



Nanovic Institute Sponsors Overseas Research for Undergraduate Students

Since its founding in 1992, the mission of the Nanovic Institute for European Studies has been to enrich the intellectual culture of Notre Dame by creating an integrated, interdisciplinary home for students and faculty to explore the evolving ideas, cultures, beliefs, and institutions that shape Europe today.

Now an integral component of the Keough School of Global Affairs, the institute continues to play a key role in the internationalization of Notre Dame, and consequently a vital role in nourishing and stimulating the University's Catholic mission.

In addition to its more conspicuous operations—the international conferences and symposia, the groundbreaking geopolitical research projects and initiatives, the prominent lecturers it brings to campus—the institute sponsors the travel and scholarly and professional work of more than a hundred undergraduate and graduate students every year, which is one reason alumni, friends, and colleagues of the institute can be found in every corner of Europe.

The institute assists undergraduates in planning and conducting concentrated, original research through summer internships and service projects. It also provides them with the opportunity to immerse themselves in the languages and cultures of Europe. Last year 205 applications for Nanovic grants were considered and 123 undergraduate student grants were awarded. Already this year 57 undergraduate grants have been awarded for the fall, winter, and spring breaks.

Cecelia Allison, who will graduate in 2018 from the College of Science, for example, will be in Sevilla, Spain, this fall, at work on "A Study of Non-profit and Catholic Responses to Homelessness in Sevilla"; Luke Donahue of the Class of 2017 will be in Germany

studying "Marian Devotion in the Life of the Church"; in Krakow, Poland, Justin Pizzimenti of the Class of 2017 will be at work on a project entitled "Politics and the Pope: Exploring the Diplomatic Role of the Vatican in International Relations."

"For over a decade, the Nanovic Institute has been supporting students who love a challenge," said A. James McAdams, William M. Scholl Professor of International Affairs and director of the institute. "Whether it's to learn a new skill, broaden a perspective, or develop an area of study, our students find that their experience in Europe changes them. Particularly for those interested in issues of faith, the experience of delving into the history of Catholicism in Europe can be deep and complicated. Every year the institute funds projects that explore where the Catholic faith confronts challenges in philosophy, politics, history, and the arts. Our students also explore where the faith is active in fields like public policy, nanotechnology, health care, and law. When these students return from Europe, we notice a big difference in their maturity and confidence. If we want our students to tackle the biggest challenges facing not just Europe, but the world, this kind of challenge is essential to their growth."





Diversity and Inclusion Celebrated at Notre Dame

Notre Dame has formally committed itself to “a spirit of inclusion among the members of this community for distinct reasons articulated in our Christian tradition. We prize the uniqueness of all persons as God’s creatures. We welcome all people, regardless of color, gender, religion, ethnicity, sexual orientation, social or economic class, and nationality, for example, precisely because of Christ’s calling to treat others as we desire to be treated. ... The spirit of inclusion at Notre Dame flows from our character as a community of scholarship, teaching, learning, and service founded upon Jesus Christ.”

Two recent commemorative events at Notre Dame have celebrated both that spirit and the communal character from which it flows.

In an induction ceremony last October 13, Notre Dame’s president, Rev. John I. Jenkins, C.S.C., added two plaques to the Wall of Honor on the first floor of the Main Building. One plaque honors Rev. John S. Dunne, C.S.C. The second plaque honors the first generation of African-American students at Notre Dame. The Wall of Honor, established in 1999 by then-President Rev. Edward “Monk” Malloy, C.S.C., memorializes men and women “whose contributions to Notre Dame have been lasting, pervasive, and profound.” The date chosen for the ceremony is also Founder’s Day, the feast of Saint Edward the Confessor, patron saint of Notre Dame’s founder, Rev. Edward Sorin, C.S.C. The feast of Saint Edward the Confessor has been annually celebrated on campus since 1868 in honor of Father Sorin and all of the men and women whose lives and work have made the University what it is today.

The plaque honoring Notre Dame’s first generation of African-American students which Father Jenkins blessed and installed includes three names: 1947 alumnus Frazier Thompson, the first African-American student to enroll at Notre Dame; 1956 alumna Goldie Lee Ivory, the first African-American woman to earn a Notre Dame degree; and 1958 alumnus Aubrey Lewis, the earliest African-American graduate who would later become a Notre Dame Trustee.

“These are people who were real trailblazers,” Father Jenkins told the crowd assembled, including family members of the honorees and University leaders. “They made Notre Dame a

richer, better, more diverse place. We’re able to do what we can today because of their contributions.”

The Founder’s Day celebration concluded with a Mass at which Father Jenkins presided in Notre Dame’s Basilica of the Sacred Heart.

On the third Monday of January, Martin Luther King Day, Notre Dame honored the legacy of the civil rights leader and martyr with a series of events encouraging conversation and reflection on diversity and inclusion.

“We at Notre Dame must participate in and learn from the ongoing national and even global conversation on diversity and inclusion,” said Father Jenkins. “Perhaps most importantly, I hope we will use this occasion to reflect on the values that are so central both to Dr. King’s legacy and to Notre Dame’s mission.”

Modifying plans for a previously announced midnight march—due to a ferocious winter storm—the events celebrating Martin Luther King, Walk the Walk Week, began at 12:01 a.m. Monday with a candlelit prayer service in the Main Building, where Father Jenkins led a public prayer service.

Later that day, Father Jenkins hosted a Martin Luther King Day celebration in the Joyce Center, leading a live-streamed discussion including Hugh Page, University vice president, associate provost, and dean of the First Year of Studies; John McGreevy, I.A. O’Shaughnessy Dean of the College of Arts and Letters and professor of history; Katie Washington Cole, University Trustee and valedictorian from the Class of 2010; Luis Fraga, the Arthur Foundation Endowed Professor of Transformative Latino Leadership and professor of political science; Jennifer Mason McAward, acting director of the Notre Dame Center for Civil and Human Rights and associate professor of law; and Steven Waller, a member of the Class of 2017 and mechanical engineering and economics major. Community-building lunches, open to Notre Dame faculty, students, and staff, were also held

simultaneously in the University's North and South Dining Halls.

The celebration of Martin Luther King Day was concluded in the Basilica of the Sacred Heart with an evening Mass

at which Father Jenkins presided and sacred music was provided by Notre Dame's Voices of Faith Gospel Choir.



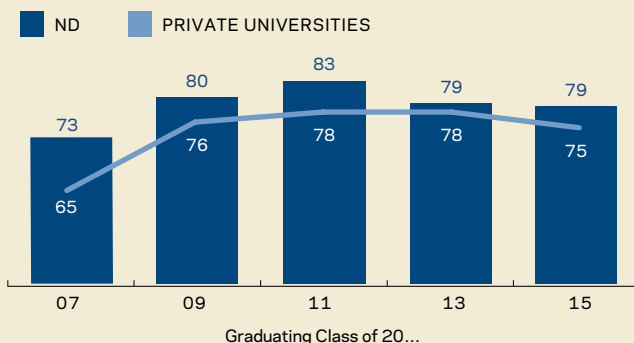
Community-Based Learning Abroad

Notre Dame prides itself on fostering a community of scholars and learners who not only master the intellectual disciplines required of educated, skilled, and free human beings, but who also empathize with those afflicted by poverty, injustice, and oppression. “The aim,” as it is expressed in the University’s mission statement, “is to create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice.”

Expressly committed to that aim since its founding in 1983, Notre Dame’s Center for Social Concerns (CSC) has become one of the leading community-based learning and research programs in all of higher education, with nearly half of all Notre Dame students participating in its community-based learning or research courses, and more than 75 percent of all Notre Dame undergraduates becoming engaged in some form of service before graduation.

Included in the expansion of the University’s international outreach through its network of Global Gateways, Notre Dame’s distinctive community-based learning programs have become increasingly conspicuous abroad as nearly half of its students study abroad either during the academic year or a summer.

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

“We believe that it is vital to include community-based learning into study abroad as a continuance of the center’s support of the University’s mission,” said Rosie McDowell, CSC director of international community-based learning outreach. “Including community-based learning while students are abroad provides them with an opportunity to more fully understand the realities of life and culture in the other countries.”

Notre Dame’s study abroad program in Angers, France, has since 2011 included a collaboration with the Résidence César Geoffroy in Angers, a nursing home where students make weekly visits with the elder residents. The visits are integrated into a literature course in which students read with the residents excerpts from plays, poems, and short essays in the course texts. They receive pronunciation coaching and vocabulary assistance from the elders and together with them discuss cultural themes arising from the readings. The project, now an international model, has been nominated by the Angers mayor’s office for a French national social innovation award.

In Ireland, Notre Dame’s Dublin Global Gateway’s program has since 2009 engaged more than 200 students in community-based learning placements serving the elderly, at-risk youth, unaccompanied minors seeking asylum in Ireland, families in situations of homelessness, and individuals with special needs. Assisted by staff of the Center for Social Concerns, the students keep diaries and participate in reflective discussions as they experience Irish culture at a deeper level than that accessible to most tourists. Whether working with secondary school dropouts, elderly people living alone, or the homeless community of Dublin, they meet members of Irish society all too often unnoticed and unfamiliar to other young American visitors.

In Santiago, Chile, more than 400 Notre Dame students have participated in “Approaches to Poverty and Development,” a multidisciplinary course taught by Isabel Donoso of the Jesuit University Alberto Hurtado since 1991. The students intern in social service agencies for adolescent mothers, the homeless, at-risk youth, English language learners, and those suffering with mental illness. These placements have occasionally had profound effects on the educational

“Community-based learning is a transformative element of student experience in study abroad.”

—ROSIE MCDOWELL



trajectories of students, as in the case of a student who returned to Santiago last summer after her study abroad to do research with adolescent mothers she had come to know in Chile. She has now applied for Fulbright funding to return to Santiago to continue this work after graduation.

“Community-based learning is a transformative element of student experience in study abroad,” McDowell said. “It helps students link their cultural, spiritual, and academic growth. It broadens students’ concept of how they might enact Notre Dame values in their time away from campus and deepens their learning in their host cities.”

The Plight of a Church Where ‘The Resurrection Happened’

Notre Dame President Rev. John I. Jenkins, C.S.C., invited His Beatitude Fouad Twal, the Latin Patriarch of Jerusalem, to visit Notre Dame last fall and to participate in the 2015-16 Notre Dame Forum on “Faith, Freedom and the Modern World: 50 Years After Vatican II.”

Appointed by Pope Benedict XVI in 2008, Patriarch Twal is the senior churchman of the Latin Patriarchate, or Roman Catholic diocese, of Jerusalem, which includes the Catholics of Jordan, Palestine, Israel, and Cyprus. Throughout his tenure he has been involved in the work of the Tantur Ecumenical Institute, the center of ecumenical scholarship, prayer, and hospitality founded on a hilltop between Bethlehem and Jerusalem by Pope Paul VI and Notre Dame’s late president emeritus Rev. Theodore Hesburgh, C.S.C.

The patriarch took the occasion to give a lecture entitled “Middle East Christians’ Future: In Whose Hands?” addressing the increasingly desperate plight of Christians in the Middle East.

Patriarch Twal has often called the Catholic Church in Jerusalem the “church of Calvary,” and has recently begun to speak of the entire Middle East in similar terms due to the vast displacement of Christians from their traditional homes in the war-torn region. At Notre Dame he addressed the struggles of Christians in Israel, Gaza and the West Bank, the suffering of the refugees, and the effects of the arms trade on the conflicts in the Middle East.

“Generally, people like to hear a ‘fair and balanced’ presentation, especially on a contentious subject,” Patriarch Fouad said. “I am not sure that this is possible when speaking about the Middle East and the Holy Land.”

“Jerusalem is the Mother Church and therefore has a responsibility to the entire world,” he said, “just as the entire Christian world has a responsibility to its Mother Church. The Christian faith started there. We are the custodians of the holy places, and when pilgrims from around the world come to the Holy Land, they will find ‘living stones,’ living communities around the holy places.”

But the Mother Church, as Patriarch Twal described it, is beset by multiple afflictions. “In addition to widespread fanaticism and violence,” he said, “there are bureaucratic challenges facing Christians in areas of family life and

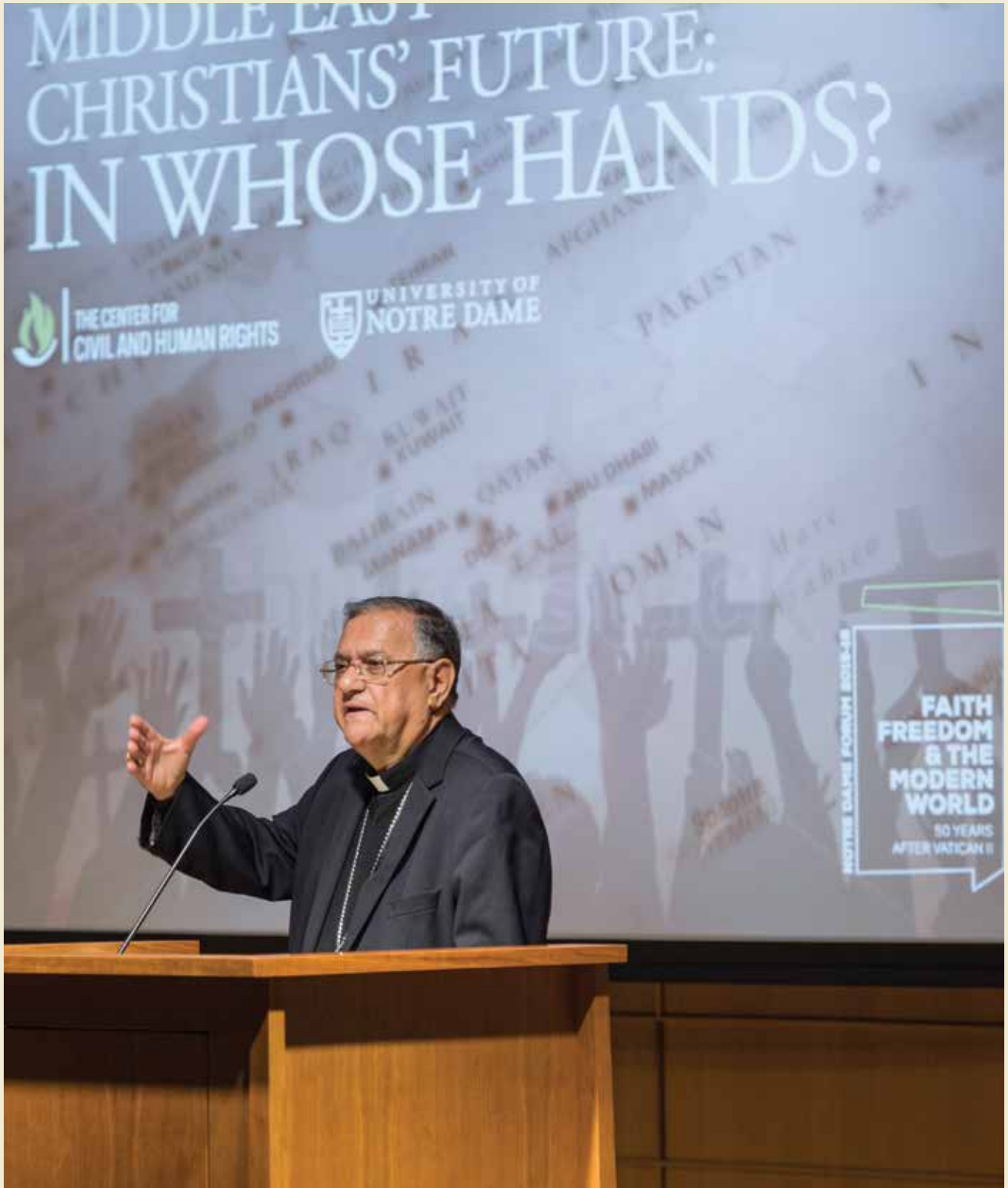
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education, and the effects are likely in the long run to prove just as tangible as violence.”

Religious leaders in the Holy Land adamantly oppose violence, whether inflicted by governments, groups, or individuals, but the patriarch insisted that “similarly, a strong stand must be taken against the suppliers of arms, for they are major players in violence and war. Despite the condemnation by many, including our Holy Father Pope Francis, the weapons trade continues undiminished in our region. We must oppose those who would enter into the fray for the sake of self-interest and those who disregard basic human rights and the common good. This is very much in the interest of all of us.”

Patriarch Twal lamented the inattention of international media to the plight of the Holy Land’s Christians. “Lost in the conflict between Muslims and Jews are the Christians of Israel and Palestine, who are becoming a forgotten people while the more dramatic conflicts dominate the news,” he said. “Perhaps this is not surprising, given that Christians make up such a small percentage of both countries. Even if the media and the international attention are focused on the dramatic events of ISIS and the problem of refugees in Europe, the grossest facts on the ground in Israel and the West Bank cannot be overlooked. Palestinian Christians expect a stronger Church commitment both in educating the world leadership on the Middle East Christians’ crisis and in encouraging the people to remain in their country, and so keeping hope alive for a better future.”

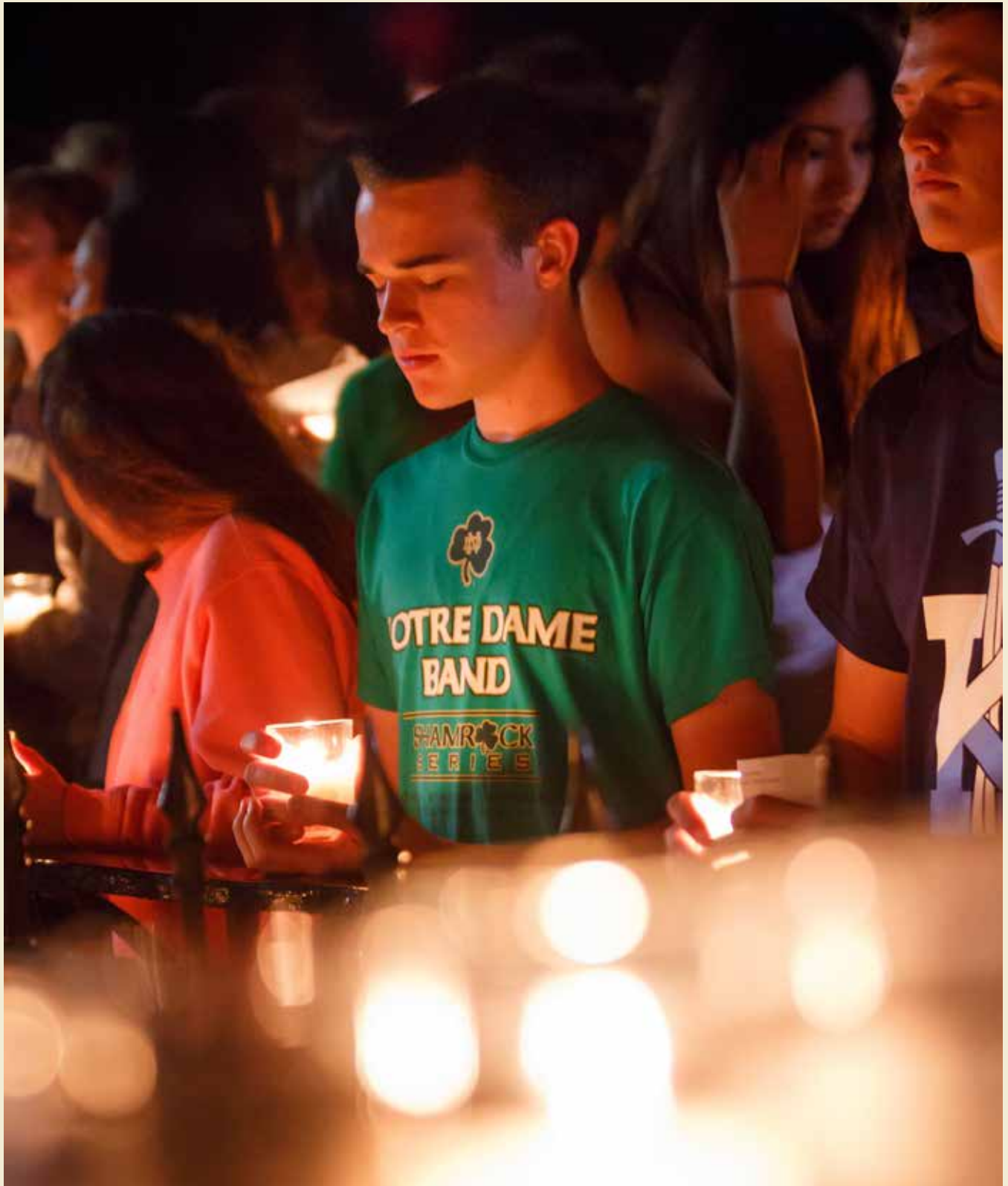
Given what his Mother Church is up against, Patriarch Twal said, “I, too, am anxious about the future, but hope for a bright future.” After all, he concluded, “Jerusalem is a city of surprises. The Resurrection happened there.”



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.”



The Shamrock Series: Much more than Football

Nearly a century ago, the nation began to take notice of the large crowds regularly pouring out of subway stations in New York and other American cities to cheer on a touring college football team they had just begun to call “the Fighting Irish.” Those earliest “subway alumni” of the University of Notre Dame were turning out for a football game, certainly, but also for a festival transcending mere

sport, and celebrating their faith, their heritage, and their aspirations.

Since 2009, the Shamrock Series, Notre Dame’s home-away-from-home football game series, has evoked this memory, availing the team’s fans with an entire weekend of festivities in a major American city that may include the



It was a football game, certainly, but much more was going on in Boston that Shamrock Series weekend than a mere game.

Friday Football Luncheon, a traditional Friday night pep rally at some iconic location, Mass, service projects, a pre-game concert, academic events, and opportunities for reflection and prayer. Since the first Shamrock Series game in San Antonio, against the Washington State Cougars, Notre Dame football fans have been pouring out, if not always from subway stations, in full force to take part in the weekend events. In addition to San Antonio, the Shamrock Series has visited New York, Washington, D.C., Chicago, Dallas, and Indianapolis.

Much more than a football game was on offer for Notre Dame fans traveling to Boston on the last weekend of November for the 2015 Shamrock Series.

Leading up to the football game between the Fighting Irish and the Boston College Eagles in Fenway Park, a series of academic and service events was held in Boston throughout the weekend.

The Notre Dame Law School presented a commemoration entitled “The Boston Massacre: Re-Imagining the Trial” in Boston’s Old South Meeting House, where Notre Dame law students joined Boston College law students in arguments reenacting the Boston Massacre Trial 245 years ago and celebrating the trial’s importance as an early and enduring example of the rule of law in America. This included dressing in authentic period clothing.

The Keough-Naughton Institute for Irish Studies presented a panel discussion among Notre Dame and Boston College faculty on “Irish in America: Immigration, Religion, Politics” in Boston Marriott Copley Place. Their discussion of the impact of the Irish on American religious and political structures and the role of the United States in the 1916 Easter Rising included a preview of the Notre Dame-produced television documentary, *1916: The Irish Rebellion*.

The 350-member Notre Dame Marching Band held a public rehearsal at Boston’s Clemente Field, and followed the rehearsal with a question-and-answer session with Boston high school students.

The School of Architecture presented a discussion entitled “The Future is Here: Boston as a Model for Sustainable Urbanism” in the Old South Meeting House. Architecture and law faculty joined colleagues from the Massachusetts

Institute of Technology and the University of California, Los Angeles, in exploring the potential sustainability and public health benefits of traditional urban design.

Volunteers from the Notre Dame Alumni Association in collaboration with Catholic Charities of Boston, Fenway Park, and Aramark Food Services gathered at the Fenway Park Champion’s Club to pack and prepare some 1,500 Thanksgiving food bags for people in need.

The College of Arts and Letters and its Wilson Sheehan Lab for Economic Opportunities gave a presentation on “Combining Research and Practice to Serve the Poor” at Boston Marriott Copley Place, where Notre Dame economists joined administrators from Catholic Relief Services and Catholic Charities in discussing Notre Dame research on the improvement of humanitarian services to poor people in this country and worldwide.

As many as 3,000 registered runners competed in a 5-kilometer run through a scenic downtown course in the Boston Common. The net proceeds from the race, which also ended in the Boston Common, benefited graduate student research and teaching at Notre Dame, and the raceway featured banners with a wide range of graduate work from chemistry to painting, rocket science, and ancient history.

On game day, Notre Dame’s president, Rev. John I. Jenkins, C.S.C., presided and preached at Mass in Boston’s Cathedral of the Holy Cross, and Notre Dame’s Institute for Church Life presented a “Saturdays With the Saints” lecture at Boston Marriott Copley Place, where Rev. Brian E. Daley, S.J., Catherine F. Huisiking Professor of Theology, spoke on “Saint Ignatius of Loyola, Reformer: Speaking up for Catholic Tradition.”

It was a football game, certainly, but much more was going on in Boston that Shamrock Series weekend than a mere game.

Notre Dame Responds to *Laudato Si'*

Last summer, when Pope Francis published *Laudato Si'* ("On Care for Our Common Home"), his encyclical letter on the environment, he said that because of the urgency of his subject, "faced as we are with global environmental deterioration, I wish to address every person living on this planet."

He certainly was heard at Notre Dame, whose president, Rev. John I. Jenkins, C.S.C., wrote in the *Chicago Tribune* that "the pope's encyclical will be successful if it helps all of us—whatever our religious convictions—to progress toward a 'responsible collective answer' to one of the great challenges of our age. That may require that we refrain from the knee-jerk response of our political camp. It may require that we pause, reflect, and—at least in the case of some of us—pray. For the immediate question may not be whether or not we agree with the letter. It may be 'what kind of people we have to become' to hear what the pope is trying to tell us."

Other Notre Dame faculty members discussing the new encyclical in the media and elsewhere included Rachel Novick, a special professional faculty member in the Department of Biological Sciences and director of the minor in sustainability. "I think not only the content of the encyclical but also the manner in which it is written are calling us to community and to conversation," she said. "It is natural for people to assume that doing something should take priority over mere talking, but in fact, our strength is in dialogue and in our capacity to build community. None of us can recycle our way out of the environmental challenges that face civilization, and if we try to go it alone, we are likely to succumb to nihilism and despair. Having a conversation about the care of our common home may not sound like much of a challenge, but it has actually become one in recent years here in the U.S. Think about how often you've heard sincere conversations about climate change or biodiversity loss around the dinner table, at work, or after church."

In subsequent events, Novick and others at Notre Dame have had ample opportunities both to hear and to take part in such conversations.

During the fall semester, the Center for Social Concerns and the Minor in Sustainability sponsored an enthusiastically

received series of biweekly luncheon discussions in the Geddes Hall Coffee House examining different topics arising from *Laudato Si'*.

Students, faculty, and others attending these wide-ranging discussions heard from Notre Dame scholars and other speakers about the implications of the encyclical for current global business practices affecting qualities of life; Catholic teaching on the "option for the poor" and the relationships among integral, human, and natural ecology; the mistreatment of the earth as an ecological sin; and the effects of climate deterioration on human and civil rights.

Late in September, the Mendoza College of Business convened a gathering of prominent researchers, business leaders, investors, and environmentalists to explore the changing role and potential impact of investing in regard to climate change.

In his announcement of the gathering, Roger D. Huang, Martin J. Gillen Dean of the Mendoza College of Business, clearly had *Laudato Si'* in mind. "We cannot escape the fact that climate change is shaping our way of life even now," he said. "But it's critical that we not merely accept a doom-and-gloom outlook. Instead, we need to bring our best minds together to envision the opportunities offered through impact investing—benefiting the environment while earning investors equitable returns—which is what this conference accomplishes."

The conference, "Climate Investing: Transition to a Low-Carbon World," brought together speakers and panelists from numerous and varied energy, investment, nonprofit, and academic organizations, including Mark Campanale, founder and executive director of the Carbon Tracker Initiative; John Fullerton, founder and president of the Capital Institute; William Hederman, deputy director for Systems Integration and senior advisor to the U.S. Department of Energy Secretary; and Carolyn Woo, former dean of Mendoza and now president and CEO of Catholic Relief Services.

"This conference is occurring at a most opportune moment," said Leo Burke, the director of Integral Leadership at

“It is natural for people to assume that doing something should take priority over mere talking, but in fact, our strength is in dialogue and in our capacity to build community. None of us can recycle our way out of the environmental challenges that face civilization, and if we try to go it alone, we are likely to succumb to nihilism and despair. Having a conversation about the care of our common home may not sound like much of a challenge, but it has actually become one in recent years here in the U.S. Think about how often you’ve heard sincere conversations about climate change or biodiversity loss around the dinner table, at work, or after church.” —RACHEL NOVICK

Mendoza. “In June, the Vatican published Pope Francis’ encyclical *Laudato Si’*, which speaks to the moral issues involved. In December, the nations of the world will gather in Paris to address the issue of binding agreements on carbon emissions. We’re at the very beginning of a major shift in the global energy system. This has significant implications for every sector of society, including business. As we listen carefully to each other, I have no doubt that a more coherent mutual understanding will emerge. And such an understanding will be very helpful for guiding investment decisions.”

Notre Dame’s celebration of *Laudato Si’* continued in April with another conference sponsored by the Mendoza College to explore the implications of the encyclical for the United Nations’ Sustainable Development Goals, the environmental and developmental initiatives unanimously approved by world leaders last September.

The conference, “A Global Compact for Sustainable Development: Advancing Care for Our Common Home,” included keynote addresses by Sir Mark Moody-Stuart, former CEO and chairman of Shell Oil and Gas Companies and current chair of the U.N. Global Compact Foundation, and Archbishop Bernardito Auza, permanent observer of the Holy See to the United Nations.

“We all want to leave the world better than we found it,” said Rev. Oliver Williams, C.S.C., the director of Notre Dame’s Center for Ethics and Religious Values in Business. “This conference helped us as businesses, organizations, and as individuals shape a world better for ourselves and our families, as well as for the least advantaged.”



A Symposium on Religious Liberty

For nearly a century, the *Notre Dame Law Review* has hosted symposia which annually bring to the University's campus diverse groups of prominent legal scholars to discuss timely legal topics. Last fall, its 2015 symposium took place during the 2015-16 Notre Dame Forum, whose theme, "Faith, Freedom, and the Modern World: 50 Years After Vatican II" had been chosen by Notre Dame President Rev. John I. Jenkins, C.S.C., to commemorate the 50th anniversary of the promulgation of pivotal documents of the Second Vatican Council that have resonance today.

"The defense of religious freedom, the fostering of inter-faith and ecumenical dialogue, and the vigorous engagement of the Church with the modern world are salient issues for us today," Father Jenkins said. "The golden jubilee of transformative documents of the Council makes this a particularly appropriate time to consider some of the Council's most urgent teachings." Among the most urgent of those teachings, Father Jenkins said, were those found in the Declaration on Non-Christian Religions (*Nostra Aetate*), the Declaration on Religious Liberty (*Dignitatis Humanae*) and the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*).

Organizers of the 2015 Notre Dame Law Review symposium decided upon *Dignitatis Humanae* as an appropriate theme for the event, which they entitled "Religious Liberty and the Free Society: Celebrating the 50th Anniversary of *Dignitatis Humanae*."

The document *Dignitatis Humanae* explicitly asserts the Catholic Church's support for the protection of religious liberty and also describes the appropriate relationship of the Church to secular states.

Two keynote speakers were featured in the 2015 symposium—Bishop Daniel E. Flores of Brownsville, Texas, to introduce the symposium, and John H. Garvey, president of the Catholic University of America, to conclude.

There were also three panel discussions moderated by Judge Richard Sullivan of the Southern District of New York.

The first panel, "Religious Freedom, the First Amendment, and U.S. Law," included Thomas Berg of the University of

St. Thomas School of Law, Richard Garnett of the Notre Dame Law School, Paul Horwitz of the University of Alabama Law School, and Christopher Lund of the Wayne State University Law School.

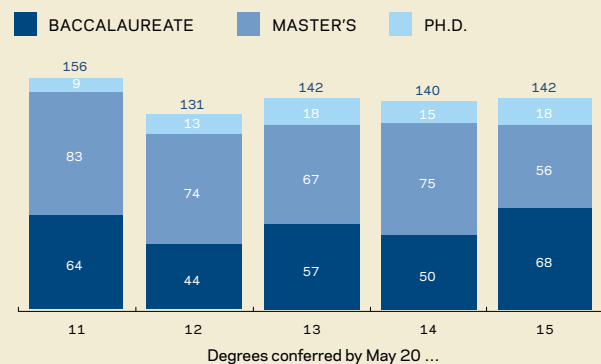
A second panel, "Examining the History of *Dignitatis Humanae* and Religious Freedom," included Phillip Muñoz of the Notre Dame Law School, Brett Scharffs of Brigham Young University Law School, and Anna Su of the University of Toronto Faculty of Law.

The last panel, "Religion, Society, and the Modern World," included Marc DeGirolami and Mark Movsesian of St. John's University School of Law and Steven Smith of the University of San Diego.



Theology Degrees Awarded

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



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

A Village for Refugees



Fleeing the wars of Syria, Afghanistan, Iraq, Eritrea, Somalia, and other countries, refugees in staggering and unprecedented numbers are swarming into Europe, more than 800,000 so far this year alone. This global and increasingly catastrophic movement is likely not only to continue but even to increase, and the United Nations High Commissioner for Refugees has warned, “it is imperative that the situation be managed in such a way as to minimize the risks of new problems being created.”

Addressing the crisis earlier this year in his 2016 *Message for the World Day of Migrants and Refugees*, Pope Francis recalled “the tragic stories of millions of men and women who daily confront the international community as a result of the outbreak of unacceptable humanitarian crises in different parts of the world.”

“Whether large or small in scale,” Pope Francis said, “these are always tragedies, even when a single human life is lost. Migration movements are now a structural reality, and our primary issue must be to deal with the present emergency phase by providing programs which address the causes of migration and the changes it entails.”

An innovative project to help manage the refugee crisis has recently been proposed by Richard M. Economakis, associate professor and director of graduate studies in the School of Architecture. This project is now under consideration by officials of the United Nations, the European Union, and the Greek government.

Economakis proposes the creation of temporary refugee villages on the Greek islands of Lesbos, Kos, and other

Mediterranean sites where refugees first arrive in Europe. The buildings would be constructed of sun-dried brick—or adobe—which is inexpensive, locally available, and easily and quickly produced and assembled. A typical village, arranged in pinwheel fashion around a central square, would include 800 housing units, each accommodating up to 10 persons, making for a total population of 8,000, approximately equivalent to the number of refugees now arriving on Greek islands daily.

“I was motivated to make the proposal after becoming aware that refugees arriving in various Greek islands, often bringing small children and elderly family members with them, are left to sleep in the streets or in fields, unprotected from the elements and without basic services like sanitation, clinics, refectories, and clothing dispensaries,” Economakis said. “Although most of the people arriving in Greece are keen to continue on to other countries in Europe, where jobs can be found more easily, most are required to wait two or more weeks while their asylum requests are processed. This has put huge strains on local communities, which are often vastly outnumbered by the refugees. Also, the first experience of refugees arriving in Europe is currently a bad one, as besides having to rough it in the open, most of them resort to begging for assistance.”

Economakis said that the project is intended to provide short-term relief for as long as the refugee crisis endures, but added that “it has been pitched in a way that can encourage investment, even from the private sector, which in cash-strapped Greece should be especially welcome, and to reassure worried locals that the complexes are not designed to be permanent settlements, even though they could be put to profitable use if they were eventually re-purposed.” Among other advantages in his proposal, Economakis spoke of its environmental impact in comparison with that of the refugee housing now available. “IKEA, for instance, has produced a lightweight unit made of industrial materials with a three-year life span,” he said. “That will leave an enormous carbon footprint and its eventual disposal will be greatly damaging to the environment. Adobe construction is a zero impact approach which also guarantees re-usability. It is my hope that, in rushing to deal with the crisis, European and other countries affected by it will be willing to consider ways to create humane, urban settings with the most environmentally responsible techniques.”

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.

Notre Dame STEP Program's Certificate of Catholic Theology in Liturgy



Notre Dame's Satellite Theological Education Program (STEP) has since 1999 made use of the Internet, interactive videoconferences, and numerous distance learning technologies to offer courses in theology and spiritual life to interested Catholic lay people, pastoral ministers, and other believers nationwide and beyond.

Among the most successful programs of the Institute for Church Life (ICL), whose expressed mission is to deploy Notre Dame's ample academic resources in "a witness-bearing leadership role in the life of the Church at large," STEP now has more than 2,500 enrollments each year. Engaging students from every Catholic diocese in the United States, the program certainly does that, and perhaps even more.

STEP offers specifically designed online courses, most of them taught by Notre Dame faculty members. The course offerings are as rich and varied as a sampling of their titles suggest: "In God's Image: The Mystery of Creation"; "Theology of the Body"; "Mary in the Catholic Tradition"; "The Christian Conscience and Ethical Dilemmas"; "Catholic Prayer: The Lord's Prayer, the Hail Mary, and the Doxology"; "Emerging Models of Catechesis"; "History of Christianity"; "Vatican II: The Experience and the Event"; "Eucharist: Source and Summit of the Christian Life"; "Breaking Open the Word: A Model for Catechesis and Homily Preparation"; "The Confessions of St. Augustine"; and "Biblical Literary Forms."

"STEP is a crucial link in Notre Dame's educational outreach in theology," said John C. Cavadini, the McGrath-Cavadini

Director of the ICL. "It provides very high quality courses, both not for credit and, through the theology department, for credit. The intended audience includes the many people who work in pastoral and teaching ministries in the Church, for whom it is not easy to travel to campus, and for whom there are not many local options. STEP partners with dioceses so that, instead of offering alternative programming to what is available in the diocese, we enhance the programming in the diocese. We think together about what the needs of the diocese might be, and then design programming accordingly."

STEP's new Certificate of Catholic Theology in Liturgy program exemplifies the process Cavadini describes, and, according to STEP director Thomas C. Cummings, answers a crucial need in the Church.

"These days many parish-based ministers do not have an advanced degree in theology," Cummings says. "Many assume their positions after years of volunteer and part-time work. The result is a national ministerial workforce with lots of experience and good will but little theological education and little theory behind their work. STEP's program includes courses on the liturgical year and liturgical theology as well as the liturgy of the hours. In addition to the theory, STEP's Certificate in Liturgy helps in many practical ways as well, such as how best to coordinate an effective RCIA (Rite of Christian Initiation for Adults) program."

Participants in the Certificate of Theology program are required to complete STEP's core course, "Introduction to the Catholic Faith," and courses "Eucharist: Source and Summit of the Christian Life," "An Introduction to Sacraments," "The Liturgical Year," "Liturgical Theology," "Liturgical Music," and "Liturgical Prayer: The Liturgy of the Hours."

"The program is young, and we only finished building the final required course this past fall," Cummings says. "Over the past several years we've had 96 parish ministers apply and participate in the program. Our rate of completion will grow significantly this coming year as program participants take the final required course. Because of demand, STEP will be improving and building more elective courses for the program, and many of these efforts were sparked by enthusiastic student feedback."

Preparing a New Generation of Catholic School Leaders

Founded in 1993 by Rev. Timothy R. Scully, C.S.C., and Rev. Sean McGraw, C.S.C., the Alliance for Catholic Education (ACE) has become famous for an innovative formation program that has produced hundreds of talented and committed teachers for service to hundreds of thousands of children enrolled in Catholic schools.

ACE's deepest institutional commitment is to ensure that these children have access to the highest quality Catholic education, and meeting that commitment requires the formation and training not only of great school teachers, but of great school leaders as well.

Accordingly, in 2002, ACE initiated an intensive 26-month training program for Catholic school principals. Renamed the Mary Ann Remick Leadership Program six years later, when it was generously endowed by Mary Ann and Jack Remick, of Rochester, Minnesota, the program invites already qualified teachers to consider service as a school leader. Its participants engage in a vocational discernment appropriate to all potential leaders earning administrative licensure by interning for two years in a Catholic school under the supervision of a certified principal and returning to the Notre Dame campus for three summers of coursework. Each summer, they take courses in three central domains—instructional leadership, executive management, and school culture, and during the academic year, they apply the skills and knowledge obtained from their

coursework to their real-life situations as leaders in their schools.

The Mary Ann Remick Leadership Program has become the largest program of its kind, preparing Catholic school leaders who have embraced the ACE vision of "leadership that promotes strong Catholic school culture, applies executive management skills, and fosters academic excellence." Program graduates now working in Catholic schools include superintendents, principals, assistant principals, program directors, teaching and learning specialists, and directors of religious education.

Last June, at the annual ACE Commencement ceremony, Notre Dame conferred 108 graduate degrees upon the next generation of Catholic school teachers and leaders, 25 of whom were graduates from the Mary Ann Remick Leadership Program. As one of the speakers on that occasion saw it, they have their work cut out for them.

"Transformational school leaders are world-builders, architects of the soul who bring to life for the members of their Catholic school communities a compelling vision of the core values and goals of a Catholic education," Father Scully said. "Though the challenges faced by Catholic schools have changed rather dramatically in the current American context, the core values and goals remain ever the same: to invite our students to an encounter with the living person of Jesus Christ while at the same time engendering a deep love of learning."



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Latin America and Notre Dame's Future

Last spring, at a ceremony held in University's Main Building, Notre Dame's president, Rev. John I. Jenkins, C.S.C., and Archbishop Carlos Aguiar Retes of Tlalnepantla, Mexico, president of the Latin American Episcopal Conference (CELAM) signed a "memorandum of understanding" pledging to cooperate in a range of initiatives in academics, social development, peace-building, and institutional administration.

"In the Catholic Church, international community and cooperation are crucially important," said Father Jenkins as he greeted and introduced Archbishop Aguiar. "What binds us together is deeper than culture and language, and this agreement will help Notre Dame bond more closely with the cultures, communities, and institutions of Latin America."

Father Jenkins was expressing an aspiration with deep roots in the University's history. Rev. John Augustus Zahm, C.S.C., a 19th-century graduate and one of Notre Dame's most renowned scholars and administrators, once accompanied his friend Theodore Roosevelt on an arduous South American expedition in 1913. The former president later wrote admiringly of the Notre Dame priest as an ambassador to the southern continent, "whose sympathy with, and appreciation of, the people whom we met—earned a thoughtful and unwearied kindness which admirably fitted him, while on his journey, to interpret our nation to those among whom he traveled and now admirably fitted him to interpret them in return to us."

In his remarks at the signing ceremony, Father Jenkins particularly thanked Notre Dame Trustee José Enrique Fernández and Monsignor Carlos Quintana, a 1981 Notre Dame alumnus, for beginning the conversation between Notre Dame and CELAM, which includes 22 bishops conferences in Latin America. He also noted that over the past 10 years, the University has seen an increase in undergraduates and graduate students from South America, and that more than 230 students from Latin America and the Caribbean now attend Notre Dame.

Archbishop Aguiar expressed gratitude to Notre Dame for "helping us to unify and strengthen the communities and organizations of the Church," and said that such individual initiatives as this agreement were "like small streams of water which join other small streams until they become

mighty torrents. Such torrents and currents give life to the whole ocean."

The agreement included the establishment of a committee of Notre Dame faculty and administrators and CELAM leaders to explore opportunities for collaboration and partnership on research initiatives, student and faculty exchanges, pastoral problems and opportunities, and development of best practices in administration. One of the committee members representing Notre Dame, Peter Casarella, an associate professor of theology who is currently conducting research at the Pontifical Catholic University of Chile, said that the agreement "allows us to partner with CELAM's episcopal conferences with the hope of building up a single, unified ecclesial identity in America.

"Notre Dame's strengths in promoting human rights, democracy, and integral human development can hopefully provide new synergies for CELAM's work in these areas, and in my area, formation, I also see great opportunities for collaboration.

"I see this new development as a wonderful chance for Notre Dame to broaden the international and intercultural dimensions of its academic work while also deepening its long-standing commitment to Catholic mission."

In March 2016, Father Jenkins led a University delegation on a week-long trip to Chile, Argentina, and Brazil to further strengthen relationships and grow Notre Dame's presence in academic, Church, and government sectors there. Their visit began in Chile, and included audiences with Cardinal Ricardo Ezzati, archbishop of Santiago and chancellor of the Pontifical Catholic University of Chile, and with Chilean President Michelle Bachelet. In Buenos Aires and São Paulo, the delegation met with university, Church, and corporate officials, and Father Jenkins addressed civic and academic leaders.

"As a global university, Notre Dame must be engaged around the world to develop and expand research opportunities for faculty and students and to build relationships with civic organizations and the Church," Father Jenkins said. "Latin America is vitally important to our future."



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Notre Dame's Most Recent Rhodes Scholar



The Rhodes Scholarship, founded in 1902 in memory of the South African diamond magnate Cecil Rhodes, is perhaps the most prestigious academic award in the world. Awarded to fewer than 100 students per year, the scholarship for study at Oxford University, is fiercely competitive.

Emily Mediate, a 2015 Notre Dame graduate, is one of 32 American Rhodes Scholars selected for the Class of 2016. A native of Colorado Springs, Mediate was selected from a pool of 869 candidates. Notre Dame's 17th Rhodes Scholar, she will begin her studies at Oxford University in October, pursuing a master's degree in evidence-based social intervention and policy evaluation.

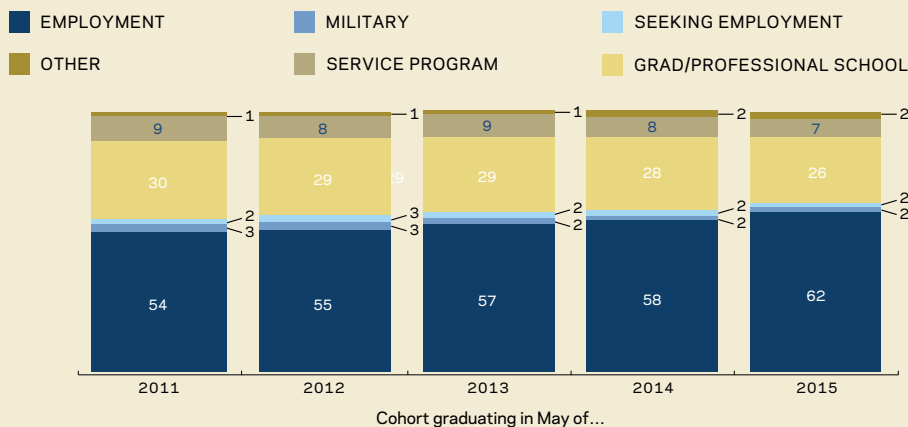
"We are tremendously proud of Emily Mediate for this well-deserved honor," said Rev. John I. Jenkins, C.S.C., president. "Congratulations also to the faculty who taught Emily and to the Center for Undergraduate Scholarly Engagement who put in countless hours assisting Emily and other candidates for the Rhodes and other scholars' programs."

Mediate worked closely through the application process with the Center for Undergraduate Scholarly Engagement, which assists students and alumni with fellowships applications.

According to the Rhodes Trust, along with academic excellence, "a Rhodes Scholar should also have great

Post-Baccalaureate Plans

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



Status known after 6 months: 2011 (93%), 2012 (92%), 2013 (91%), 2014 (93%), 2015 (91%)

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

personal energy, ambition for impact, and an ability to work with others and to achieve one's goals. In addition, a Rhodes Scholar should be committed to make a strong difference for good in the world, be concerned for the welfare of others, and be conscious of inequities. And finally, a Rhodes Scholar should show great promise of leadership."

At Notre Dame, Mediate was a Dean's Fellow in the College of Arts and Letters and a Kellogg Institute International Scholar. She graduated with degrees in Africana studies and pre-health studies, and a minor in international development studies.

Passionate about global health issues, particularly in the sub-Saharan region of Africa, Mediate is a Kellogg Institute postgraduate International Development Fellow with the Association of Volunteers in International Service (AVSI) in Kampala, Uganda, where she is evaluating a USAID-funded program that aims to improve the well-being of children in HIV-affected families.

Throughout her Notre Dame career, Mediate used her quantitative and qualitative skills to conduct global AIDS relief research culminating in a senior thesis that presented three ways in which international HIV/AIDS funding has constrained local efforts, summarizing research she completed in Uganda, Sweden, and the Netherlands. She also conducted research on non-governmental organizations in Uganda, interned in a clinic there and assessed Ugandan health care facilities.

As a Kellogg International Scholar, she assisted sociology assistant professor Terry McDonnell with research on HIV/AIDS prevention campaigns for three years. She also was a research assistant to chemistry associate professor Marya Lieberman on the Paper Analytic Device (PAD) project and a research assistant to sociology professor Christian Smith on the Science of Generosity project. In the fall of 2013, she studied in London where she interned with Save the Children U.K. At Notre Dame, she also volunteered with Imani Unidad, an AIDS ministry group in South Bend.

"I am thrilled to be named as a 2016 Rhodes Scholar," Mediate said. "I am especially grateful to my peers and faculty advisors who supported my personal and academic

growth along the way. While studying in the U.K., I can only hope to adequately live up to Notre Dame's mission of applying scholarly activity to the pursuit of the common good and with concern for the poverty and injustice that plagues our world today. This underlying motivation is the greatest lesson that I will take with me from Notre Dame and apply during my time at Oxford."

Along with numerous other grants and awards that she earned during her collegiate career, Mediate was chosen as a Public Service Scholar by the B.A. Rudolph Foundation, an honor that supported her State Department internship in the summer of 2015, and received a Scholarship for Service from the Margaret M. Beeler Memorial Foundation.

Notre Dame Initiative for Global Development Assists Project in Benin

When Notre Dame President Rev. John I. Jenkins, C.S.C., announced the establishment of the University's Keough School of Global Affairs, he said that a crucial aim of the new institution would be to "devote itself to the advancement of integral human development—a holistic model for human flourishing articulated in Catholic social thought by popes from Paul VI to Francis."

An integral component of the Keough School, the Notre Dame Initiative for Global Development (NDIGD) draws on experts across multiple disciplines from the most distinguished teaching and research faculty of the University and provides them with a staff of experienced international development professionals, administrators, and researchers to promote development and human dignity worldwide.

NDIGD recently assisted in a four-year development project undertaken by Catholic Relief Services (CRS) in Benin, in the Alibori and Borgou Departments of that country's West African country's northeast region. The CRS Food for Education project aims to improve the quality of education and the general learning environment for more than 38,000 primary school-aged children attending 141 schools there, specifically targeting their literacy levels, attentiveness, and attendance.

With support from the United States Department of Agriculture, the CRS program provided lunch and take-home meals for the participating students, training and classroom supplies for teachers and school administrators, and instruction and counseling for school parents.

NDIGD provided a baseline study for the project, measuring its progress at its conclusion. The study included an Early Grade Reading Assessment (EGRA) conducted to test students' abilities in first and second grades; surveys of the school districts; focus group interviews; food security surveys to determine dietary deficiencies within communities, and classroom observations to assess students' attention levels.

According to NDIGD's monitoring and evaluation director, Juan Carlos Guzman, who worked closely with CRS on the project, "This baseline study provides the information necessary to



understand not only the students' current situation in the target improvement communities, but also collects similar information from comparison schools in two neighboring communities. This will allow CRS to determine the students' progress as a result of program activities in target schools by measuring their progress against the baseline. We will also be able to assess the impact of the program by comparing student progress to that in comparison schools that have not received the intervention."

The Benin Food for Education Project will continue through 2018. NDIGD will conduct a mid-term assessment and a final assessment at the project's conclusion.

The Center for Ethics and Culture's Sorin Fellowships



Established in 1999, the Center for Ethics and Culture is committed to sharing the richness of the Catholic moral and intellectual tradition through teaching, research, and dialogue at the highest level and across a range of academic disciplines. It supports scholarly research and teaching in ethics through lectures, conferences, film and literature series, awards, student formation programs, and other initiatives. Through research, teaching, service, and social engagement on such issues as bioethics, human dignity, professional ethics, ethics in public policy, literature, and the arts, the center strengthens Notre Dame's Catholic character on campus and brings the University's voice into the public discussion of the most vital issues of the day.

The center's Sorin Fellowship Program provides undergraduate and graduate students an opportunity to deepen their understanding of the Catholic moral and intellectual tradition and to examine the many ways they can be brought to bear on pressing ethical issues in culture and public policy. The students are given the support necessary to deepen their understanding of complex ethical issues and also to amplify Notre Dame's witness to authentic human dignity and the common good in the public square.

"Named in honor of Notre Dame's founder, Rev. Edward Sorin, C.S.C., the Sorin Fellowship Program takes as its inspiration Father Sorin's express vision that Notre Dame might be 'a powerful means for good' in the world," said O. Carter Snead, professor of law and William P. and Hazel B. White Director of the Center.

This signature student formation program provides students the opportunity to build lasting relationships with other fellows and Notre Dame faculty, participate actively in the intellectual life of the Center and its programming, and gain access to a wide range of unique opportunities.

Sorin Fellows, of whom there are now 75, have interned at the Vatican Museum, the U.S. Senate, the Pontifical Academy for Life, the Pro Life Secretariat of the U.S. Conference of Catholic Bishops, the Becket Fund for Religious Liberty, and for top Hollywood film producers.

Some of the 20 student interns the Sorin Program is sponsoring this summer include Keenan White, a freshman, who will intern for the Pontifical Academy for Life in Rome; Brendan Besh, a sophomore program of liberal studies major, who will intern at the Becket Fund for Religious Liberty in Washington, D.C.; Michael Moss, a junior political science major, who will attend the summer program at the Catholic University of Eichstatt, Germany, and then conduct a tour of local Benedictine monasteries as part of a research project on Alasdair MacIntyre's concept of community; Lauren Saunee, a sophomore preprofessional studies major, who will be a research assistant with Dr. Kevin Donovan, director of the Georgetown Center for Clinical Bioethics, in Washington, D.C.; and Clara Minieri, a law school student, who will work with Josephine Quintavalle, the founder of the Comment on Reproductive Ethics, a British public interest group "focusing on ethical dilemmas surrounding human reproduction, particularly the new technologies of assisted conception."

The Center for Ethics and Culture is committed to sharing the richness of the Catholic moral and intellectual tradition through teaching, research, and dialogue, at the highest level and across a range of academic disciplines.

