



2020



Report on Catholic Mission



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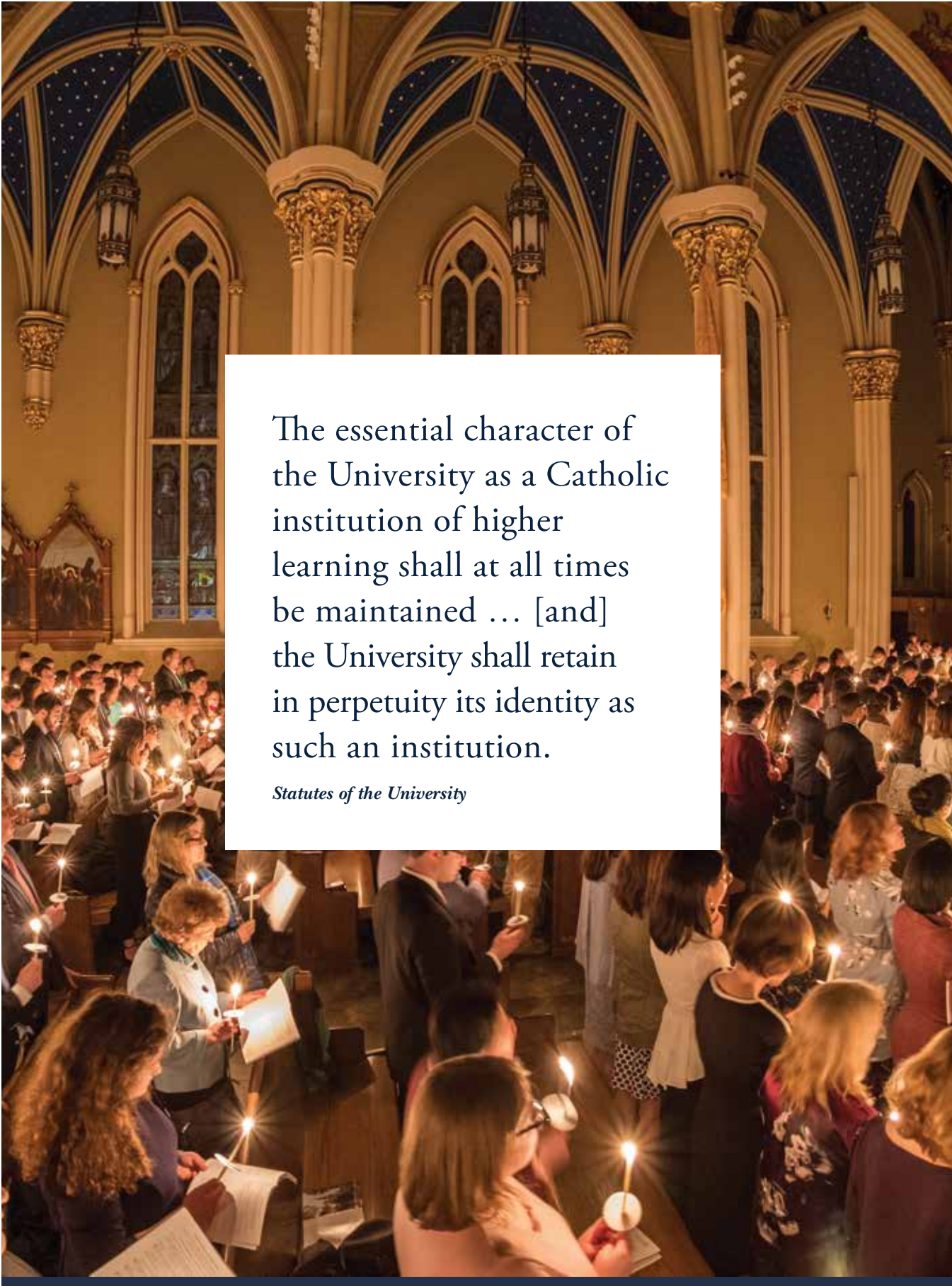
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The essential character of the University as a Catholic institution of higher learning shall at all times be maintained ... [and] the University shall retain in perpetuity its identity as such an institution.

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, C.S.C., 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 seven of them serve as rectors. Twenty 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 inspired his band of Holy Cross religious to prepare useful citizens for society, but also to set ourselves to the task of preparing citizens for heaven. The Congregation of Holy Cross at Notre Dame—and around the world—continues with this mission today,” said Rev. Gerry Olinger, C.S.C., vice president for mission engagement and church affairs.

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 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, C.S.C., to cultivate the hearts and minds of students.

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



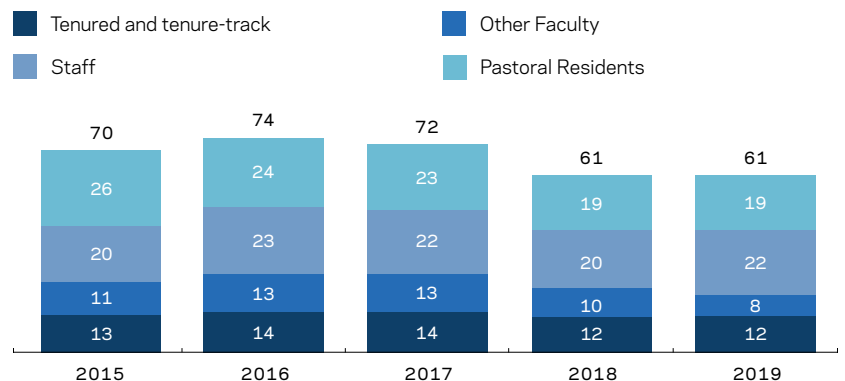
around Le Mans, France. Shortly thereafter, he accepted responsibility for the Brothers of St. Joseph, a group founded 15 years earlier. In 1841, Blessed Basil united the priests and brothers within a single association, the Congregation of Holy Cross, and the community began to grow internationally through its educational and missionary activity.

In one of the Congregation’s first missionary efforts, Father 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. PRIESTS AND BROTHERS ON CAMPUS

Count



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



Fighting Irish for All: Helping under-resourced students have the full Notre Dame experience



The Notre Dame family now numbers more than 100,000 increasingly diverse individuals. As the University deepens its commitment to diversity and inclusion, it must also create an environment where all can flourish and feel part of the community.

In the 2019–20 academic year, the cost of attendance at Notre Dame was an estimated \$74,193. For those students whose families make below the median annual income of \$61,372, the University median scholarship covers almost 90 percent of tuition, room and board. But for under-resourced students, keeping up with their peers as they

purchase football tickets, new books, or even winter clothes, can prove challenging.

In 2016, the Fighting Irish Initiative, run by the Office of Student Enrichment, was launched thanks to a \$20 million gift from Sean and Sue Cullinan. The fund is meant to ensure that low-income and first-generation students can have the full Notre Dame experience and to defray costs including commencement tickets, travel, laptops, laundry, and move-in expenses. This fund replaced the informal Rector Fund which was previously used to cover similar incidentals.

A 2018 national study found that while first-generation students comprise one-third of college admittees, only 27 percent graduate within four years. The rate is even lower for first-generation students who are also low-income. But at Notre Dame, where the graduation rate is more than 95 percent, it's essential to help low-income and first-generation students not just pass college, but thrive.

The Office of Student Enrichment also offers a \$2,000 per year fund for Fighting Irish Scholars who are then required to attend regular meetings about time management, budgeting, and college life. The extra coaching, along with a student mentor, ensures students can more seamlessly adjust. In the 2017/18 academic year, 74 students were awarded the Fighting Irish Scholars award. The Office of Student Enrichment also works closely with 1stG ND, a student group for first

generation students, to make sure all eligible students are aware of the resources available.

In its first year, the Office of Student Enrichment fulfilled 463 requests totaling nearly \$150,000, and last year expanded to help more than 600 students.

The director of the Office of Student Enrichment, Consuela Wilson, says, “I believe the University has really stepped up in putting its money where its mouth is, in terms of trying to affect the sense of belonging for students who are of low socioeconomic status.”

Faculty Chaplaincy hosts two Mini-Retreats a year

Though the spirit of Notre Dame is palpable to those on campus, nurturing the spiritual life doesn't occur by happenstance. For Rev. Frank Murphy, C.S.C., his role is to serve as chaplain to the more than 1,300 faculty at Notre Dame. His office plans a robust offering of pastoral events, including the bi-annual faculty retreats.

The retreats, Father Murphy explains, give faculty participants, usually numbering around 20-40, an opportunity to invest in their faith life over the course of a two-hour lunch period.

"We're trying to feed people's spiritual life and faith life. Faculty don't want a simple thing, they want a little content to wrap their head around as well as their heart," Father Murphy says. "We try to keep them relevant to faith issues of the time."

Past themes have ranged from "Praying with Oscar Romero" to "Passing Over: Migration, Theology and the Eucharist." One retreat took place at the Sinite Museum of Art and taught the art of *Visio Divina*, which joins meditation on scripture with artwork. This February's retreat focused on work-life balance, and spanned four hours, rather than the typical two allotted for these mini-retreats. Though organized by the Faculty Chaplaincy, the retreats are taught by faculty with expertise on a given topic.

The diverse offerings are intentional, Father Murphy explains. With 1,300 faculty with different faiths, beliefs, and interests to serve, he hopes there is something that can appeal to each individual. In addition to the retreats, he also offers Bible studies, directed retreats, spiritual direction, support groups, service projects, and happy hours.



"We're trying to make sure everyone knows they're part of the mission and part of the community here."

Father Murphy

"I learned in the beginning that with faculty, there isn't going to be one big event I do that meets everyone's needs, so there's not one template. I'm trying to reach out to the different interests, the different needs, and the different groupings of people," he says.

So far, it seems to be working. He notes that he has an even distribution of participants from the many colleges and departments.

"We're trying to make sure everyone knows they're part of the mission and part of the community here if they've been hired here," he says. "We're not trying to provide what people might get in their parish or synagogue or mosque off-campus."

Instead, Father Murphy explains that he hopes to provide support, enrichment, and opportunity that only Notre Dame can deliver. And he hopes the faculty feel the Holy Cross charisms of hospitality and community in all he offers.

The Nature of 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."

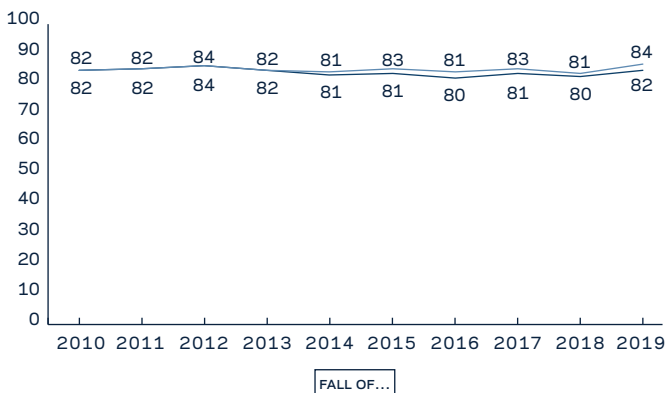
Blessed Basil Moreau, C.S.C.



Fostering intellectual, moral, and spiritual growth

The University of Notre Dame continues to carry out its educational mission in the spirit of Blessed Basil Moreau, C.S.C., 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 four-year Catholic colleges average about 50-55% Catholic

Badin Hall re-opened after renovation

As part of the University's master plan to assess and address the needs of each residence hall, Badin Hall underwent renovations during the 2017-18 academic year. While the Bullfrogs were temporarily housed in Pangborn Hall, an elevator, air-conditioned kitchens and lounges, and a new chapel were added to Badin.

The original building was constructed in 1897 as an industrial school where men were taught to become blacksmiths, carpenters, bricklayers, and farmers, before being converted into a men's dormitory in 1917. In 1972, as Notre Dame became co-ed, Badin was one of two halls converted to house the first female undergraduates.

Though Badin is the smallest women's hall with a capacity of just 131 residents, it is known for its tight-knit community, says Badin's rector, Sister Susan Sisko, O.S.B.M. The new lounges and kitchens offer even more space for residents to cultivate that community, she says.

Arwa Mohammad '19 agreed. In an August 2018 interview with *The Observer*, she said, "People are actively making efforts to come sit in the lounge spaces as opposed to just passing by...They hang out there, which is nice. People in Badin tend to be very social anyway but I really feel like the air conditioning has helped facilitate that."

The women also now have an impressive new chapel where they can gather as a community of faith. The St. Stephen chapel was generously donated by the Baranay family, along with 20th century stained glass windows given by



The improved spaces, and thus opportunities for community, prayer, and growth highlight Notre Dame's continued commitment to residential life.

alumni Charles Hayes and Jon Ritten. There, the Bullfrogs can now celebrate Mass with a new priest-in-residence, Rev. E. William Beauchamp, C.S.C., whose apartment was also added to the hall during construction. He now lives among the women and offers Mass three evenings per week.

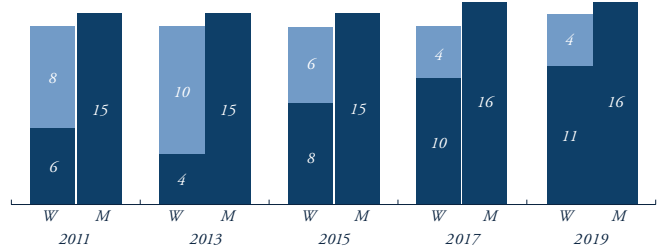
The improved spaces, and thus opportunities for community, prayer, and growth highlight Notre Dame's continued commitment to residential life.

The residential life experience at the University is distinctive as it is grounded in the vision of Blessed Basil Moreau, C.S.C. It was he who insisted that the heart, as well as the mind, must be shaped. That formation perhaps most deeply occurs in the residence halls.



RESIDENCE HALLS WITH C.S.C. RELIGIOUS

Count of undergraduate residence halls



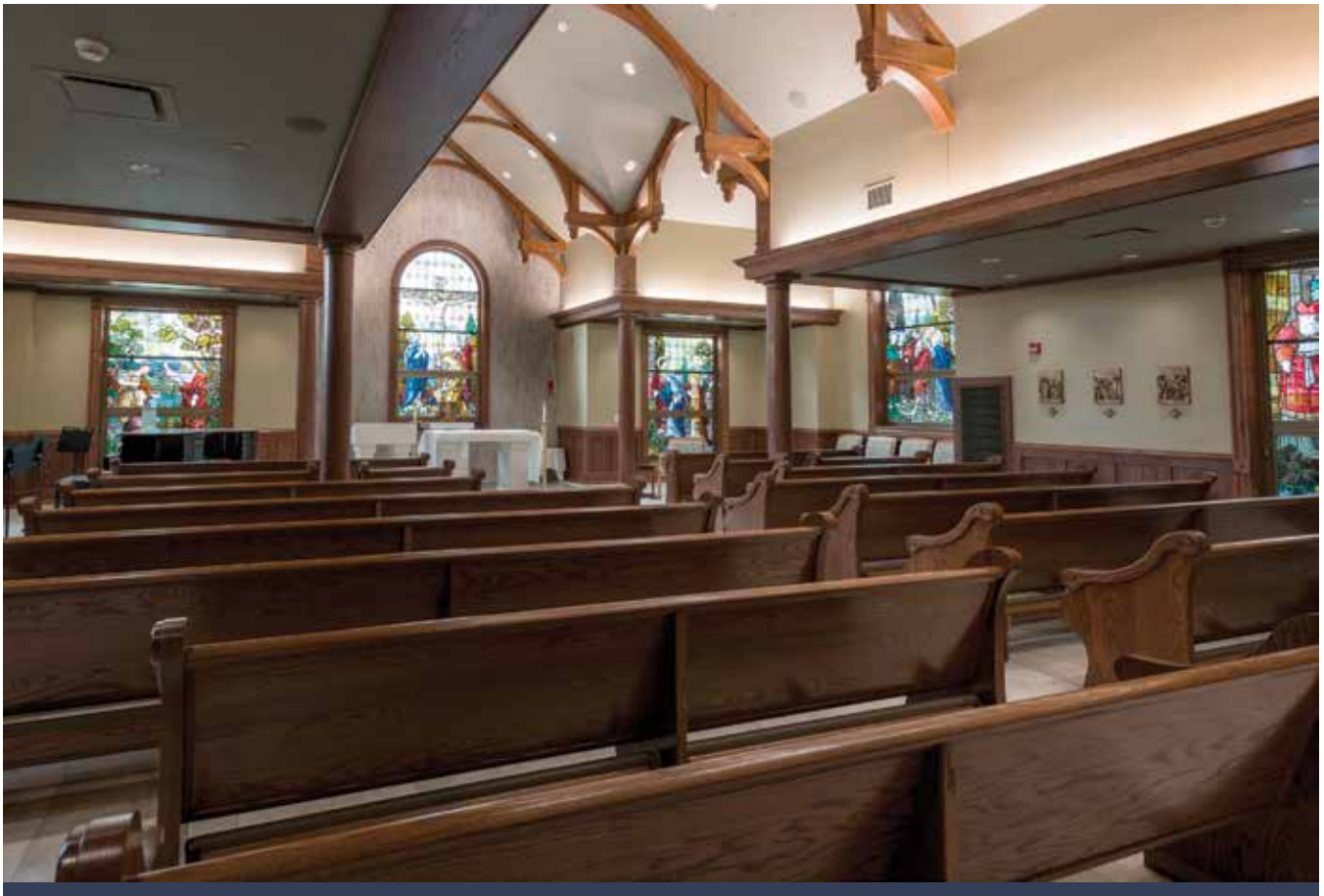
Additional C.S.C. Religious in residence halls:

2011	0	13
2013	0	15
2015	0	14
2017	1	14
2019	1	9

■ 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





Cultivate in South Bend: Notre Dame athletes volunteer by preparing meals for local children

Devoted to the common good.

In St. Joseph, Elkhart, and Marshall counties, more than 45,000 students receive free or reduced-price lunch at school. But what happens on the weekends? Thanks to Cultivate, a South Bend nonprofit, many of those children are now sent home with meals so they don't go hungry.

Cultivate is devoted to the fight against hunger and works with Notre Dame and other local food suppliers to rescue excess, never-served food in order to donate it to those who are

food insecure. At Notre Dame, Cultivate has rescued tens of thousands of pounds of food—20,000 just from Notre Dame Stadium—which also helps the University in its sustainability goals.

The successful partnership caught the eye of Notre Dame undergraduates who became eager to participate. As part of Community Commitment, a division of Athletics, 50 Notre Dame swimmers and divers volunteered to package food from the Morris Inn, Feed the Hungry, and Monroe Circle for food insecure families in the community. The high-quality food—including salmon, chicken, green beans, mashed potatoes, and rice—was packaged into individual meals before being frozen for distribution.

In a pilot program last spring, funded in part by a \$10,000 grant from the Kelly Cares Foundation, and in collaboration with Notre Dame's William J. Shaw Center for Children and Families, Cultivate launched the Backpack Program to distribute some of its meals to local children. Studies show that children who are hungry are less likely to complete high school and are more likely to experience developmental delays. Through the Backpack Program, 100 kids at Madison STEAM Academy were delivered backpacks with eight frozen meals, each containing a protein, a vegetable, and a starch.

"This was the perfect fit," says Deb Martin, principal at Madison. "We were looking for a way to supplement our food program in the evenings and on the weekends because we knew that we had kids that were food deprived and we knew that we had kids that would come to school on Monday hungry."

Based on the assessment of the pilot program, Cultivate has expanded the Backpack Program to provide 400 backpacks throughout three counties. Cultivate will continue to partner with Notre Dame on the project, especially with researchers at the Shaw Center who will assess the effects on student attendance, classroom performance, and health and wellness, thanks to a \$25,000 grant from the Indiana Clinical and Translational Sciences Institute.

"As a Catholic institution devoted to the common good, Notre Dame is proud to support Cultivate in its quest to end hunger in the South Bend-Elkhart region," says Jessica Brookshire, associate director for public affairs at Notre Dame. "This particular program is especially gratifying. Not only does it support the most vulnerable in our community—young children—at a critical moment in their development as learners, it also reduces food waste on campus, contributing to the University's overall goals for sustainability."



Kroc Institute introduces peace studies graduate minor



Since 1986, Notre Dame's Kroc Institute for International Peace Studies, a globally preeminent institution, has educated scholars on issues of peace, justice, violence, and human rights. In 2008, the Institute first offered a Ph.D. program, and now, as of the fall 2019, graduate students outside the Kroc Institute are offered the opportunity to pursue a new minor concentration in peace studies. The new track allows students from across campus pursuing a terminal master's or doctoral degree to access courses taught by premier scholars. In its first year, 13 students from the College of Arts and Letters, the College of Engineering,

the Law School, the Mendoza College of Business, and the Keough School of Global Affairs enrolled in the new minor.

Catherine Bolten, director of doctoral studies and associate professor of anthropology and peace studies at the Kroc Institute, says, "Over the last decade, peace studies has influenced scholars and students in diverse departments across the College of Arts and Letters through the joint Ph.D. program, but we always believed we were merely scratching the surface of the scholarly and practical interest in peace and conflict that exists in the Notre Dame community."

“Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity. Peace is ‘the tranquility of order.’ Peace is the work of justice and the effect of charity.”

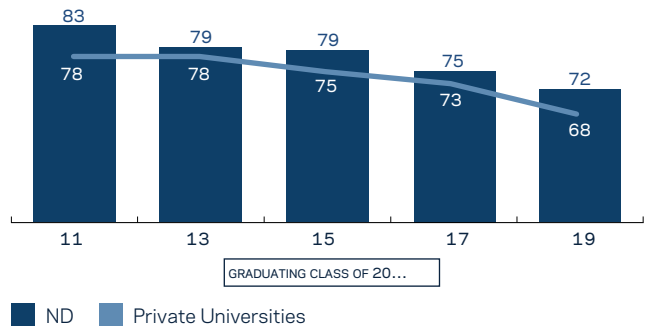
Catechism of the Catholic Church, 2304

“The new graduate minor allows students from around the University to enhance their work with rigorous training in peace studies, and we are looking forward to seeing the depth of that interest,” she explains. “We believe peace studies has limitless practical and scholarly applications, and we are excited about collaborating with students across campus.”

The minor requires the completion of three, three-credit, peace studies courses, along with participation in two semesters of the Kroc Institute’s Peace Research Education Seminars, which take place once per month.

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)



Notre Dame Law School offers Program on Church, State & Society

As the oldest Catholic law school in the country, it's fitting that Notre Dame would educate its lawyers in the field of religious freedom. One of its newer offerings, the Program on Church, State & Society, studies the intersection of these three pillars and encourages scholarship which highlights the role of religion and religious institutions in society and in law.

Jonathan Hannah, the program director, explains the importance of the program by saying, "Our religious freedom is enshrined in our First Amendment, yet unfortunately some Americans have no full contextual understanding of what that means. And, as a result, religious freedom is often under attack and requires defense from well-educated and well-motivated lawyers."

Hannah also underscores that content gleaned from this program can have an international impact as well. He says, "Religious freedom around the globe is under serious threat. In numerous countries, religious minorities are denied the right to worship freely and are persecuted in various ways that would seem unfathomable to most Americans. Lawyers, academics, and others must speak out against these atrocities."

The enrolled law students—currently about two dozen—are taught by an impressive roster of faculty from the Law School and from the departments of theology, philosophy, history, and political science. The program offers paid summer fellowships to students who wish to intern at religiously-affiliated organizations and law firms, like the



United States Conference of Catholic Bishops (USCCB) or archdiocese offices.



CHURCH
STATE &
SOCIETY

The Program also sponsors an annual National Appellate Advocacy Tournament for Religious Freedom, which this year hosted 13 moot court teams from nine law schools. The tournament identifies issues pertaining to religious freedom about which students then write briefs and orally argue. The Notre Dame moot court students also travel to Rome every March for an International Religious Freedom Moot Court Tournament.

This year, the Program on Church, State & Society expanded to offer the Rice-Hasson Distinguished Lecture Series, named in honor of late ND Law professor Charles E. Rice, along with ND Law alumni Kevin J. "Seamus" Hasson and Mary Rice Hasson. The series kicked off in March with inaugural speaker Mary Ann Glendon, a former U.S. Ambassador to the Holy See, and the Learned Hand Professor of Law at Harvard Law School.

In January, the group also launched a reading group open to all Notre Dame law students. The first selection for discussion was *Liberty in the Things of God* by Robert Louis Wilken. The Program also offers events and lectures open to the public for those interested in learning more about law and religious freedom.

Mendoza College of Business launches online Women in Leadership course

In January, Pope Francis appointed the first woman to a managerial position in the Vatican’s Secretariat of State. So, too, are women rising in the ranks in the Church, in business, and in government.

For those women who want to hone their skills in management, decision making, and communication, in September, Notre Dame’s Stayer Center for Executive Education launched an online course, Women in Leadership, through the Mendoza College of Business. The course aimed to teach participants strategic leadership skills, conflict resolution, and ethical decision making, and to offer opportunities for networking and mentorship.

The four-week course was offered online to accommodate working professionals at all stages of their careers—ranging from those re-entering the workforce to those in senior leadership.

“Women in Leadership was designed with a specific focus on topics related to gender diversity and inclusivity that are critical to an organization’s success,” said Robin Kistler, the director of non-degree programs at the Stayer Center for Executive Education. “It is important for Notre Dame to offer educational opportunities that inspire women to engage in purposeful career development and provide transformational leadership that benefits their organizations and communities.”

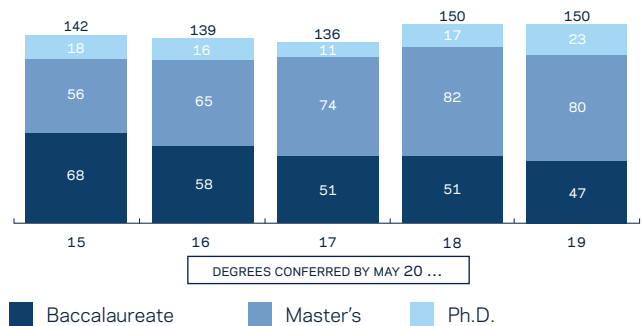
Kistler added that the program helps women develop the skills and confidence to rise in male-dominated workplaces.

Taught by impressive Mendoza faculty, the program is available 24/7 from computers or mobile devices. The program began its second run in March.



THEOLOGY DEGREES AWARDED

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



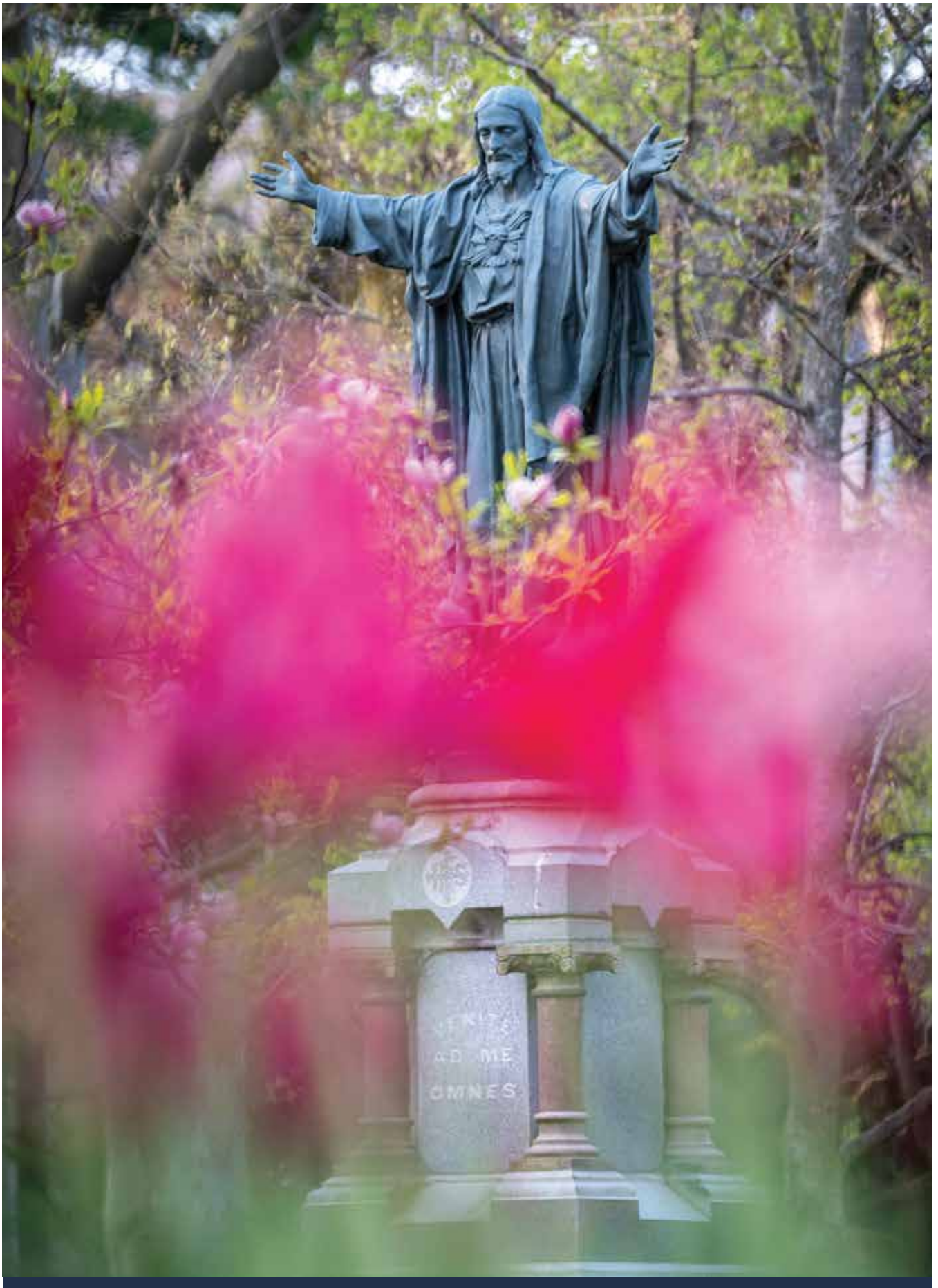
Note: Includes degrees conferred in Early Christian Studies master’s program, which is jointly offered by the Classics and Theology departments

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

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

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

Ex Corde Ecclesiae



The Events of the Notre Dame Forum: “Rebuild My Church”



The 2019-20 Notre Dame Forum examined the sexual abuse crisis in the Church and was titled “Rebuild My Church: Crisis and Response.”

On the selection of the theme, Rev. John I. Jenkins, C.S.C., said, “The phrase ‘Rebuild My Church’ is an allusion to God’s summons to St. Francis of Assisi, and reflects our hope that we might, as a community of scholars that seeks to serve the Catholic Church as well as larger society, examine the sexual abuse crisis and consider reforms to which it should lead. While we must never fail to be honest and forthright about terrible acts of abuse and failures of oversight, the Forum is designed to be constructive and forward-looking, as we

seek to identify avenues for change that could have broad application both in the Church and in other institutions.”

The Forum opened with an expert panel on the topic “The Church Crisis: Where Are We Now?” In his opening statement, Father Jenkins said, “We will try to take an honest and informed look at the clergy sex abuse scandal and responses to it as we attempt to discern how we might best respond...Our reflections will be informed, of course, by the facts, but also by faith in God who brings life out of death—who shines light in darkness.”

The first panel was moderated by Crux editor-in-chief John Allen and featured Juan Carlos Cruz, a sex abuse survivor



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Father Jenkins

and advocate; Baltimore Archbishop William E. Lori; Kathleen McChesney, a former FBI executive; and Peter Steinfels, a religion journalist.

Steinfels, who along with his wife, won the 2003 Laetare Medal, noted the scope of the crisis by sharing that from 1950 until 2002 between four and five percent of Catholic clergy sexually abused more than 10,000 youth.

“I have followed and written about the sex abuse story for about three decades, and the one thing I am most certain about is that most of us, myself very much included, know much less about this painful, stomach-churning scandal than we think we know,” he said.

New research from Notre Dame helps fill in some of the gaps in information. In September, the McGrath Institute for Church Life and the Center for Applied Research in the Apostolate released results of a nearly 2,400 person survey of Catholic seminarians and their experience with misconduct. Of those, six percent claimed to have experienced sexual harassment or abuse. The release, which was timed in conjunction with the Forum, also included recommendations from seminarians for preventing and addressing abuse.

The Forum also included presentations of the film *Doubt*, a two-day conference titled, “Called and Co-Responsible: Exploring Co-Responsibility for the Mission of the Church,” an ethnographic exploration of Catholic abuse survivor

protests, and a Q&A with Malta Archbishop Charles Scicluna, adjunct secretary of the Vatican’s Congregation for the Doctrine of the Faith, and the leader of the Vatican’s efforts to counter sex abuse.

Archbishop Scicluna said in his opening remarks, “Certainly there are physical and psychological marks, but when its abuse by clergy there is a spiritual dimension....You meet people who are hurt and who are going through what Jesus experienced on the Cross when he cried, ‘Why have you forsaken me?’”

Father Jenkins has also pledged up to \$1 million over the next three years to fund projects tackling issues stemming from the Church sexual abuse crisis.

The Notre Dame Forum began in 2005 and has covered topics ranging from immigration to sustainability to the role of presidential debates.

Philosophy professor Therese Cory appointed to Pontifical Academy of St. Thomas Aquinas



Therese Cory, a professor of philosophy at Notre Dame, has been named a member of the Pontifical Academy of St. Thomas Aquinas by Pope Francis. Cory, the John and Jean Oesterle Associate Professor of Thomistic Studies, is only the third woman in the Academy's 141-year history to be nominated.

Cory is a specialist on medieval theories of mind, cognition, and personhood, and especially of Thomas Aquinas. She also studies the transmission of ideas from Arabic to Latin, and between Muslim, Jewish, and Christian thinkers from the Middle Ages. Cory is currently working on two books, *Knowing is Being: Aquinas's Metaphysical Model of Mind* and *Mind in World: A Medieval Metaphysical Approach*. She also serves on the executive committee of the "Aquinas and the Arabs Project," an international working group from Marquette University.

While her work centers on the nature of consciousness, the relationship between imagination and intellect, and the

history of the self, other Pontifical Academy members study disparate strands of Aquinas's research.

"The group is so international, which opens up aspects of Aquinas's thought I don't typically examine," Cory says. "Cross-disciplinary collaboration is also hugely important in order to share research among Aquinas experts who approach the same texts with different kinds of questions."

She explains, "Because it's a Vatican institute, there is a special valence to the research and scholarship on Aquinas because we are working on live topics: salvation, how we live our faith, how grace transfers, and what the sacraments are actually doing."

The Pontifical Academy of St. Thomas Aquinas dates to 1879 when it was created by Pope Leo XIII to encourage research, defense, and the promotion of the teachings of St. Thomas Aquinas. The group is also encouraged to show "how philosophical thinking contributes in fundamental ways to faith and theological learning" (*Fides et Ratio*).

In 2007, Pope Benedict XVI expressed the importance of St. Thomas Aquinas in modern culture when he said, "The relationship between faith and reason is a serious challenge to the currently dominant culture in the Western world, and for this very reason our beloved John Paul II decided to dedicate an Encyclical to it, entitled, precisely, *Fides et Ratio*, Faith and Reason....St. Thomas Aquinas, with farsighted wisdom, succeeded in establishing a fruitful confrontation with the Arab and Hebrew thought of his time, to the point that he was considered an ever up-to-date teacher of dialogue with other cultures and religions. He knew how to present that wonderful Christian synthesis of reason and faith which today too, for Western civilization, is a precious patrimony to draw from for an effective dialogue with the great cultural and religious traditions of the East and South of the world."

Cory will hold a lifetime appointment to the Academy. Notre Dame philosopher John O'Callaghan is also a member.

U.S. Attorney General William Barr offers address on Religious Freedom

United States Attorney General William Barr was invited to campus to speak to students and faculty of the Notre Dame Law School and the de Nicola Center for Ethics and Culture about religious freedom. Though the event was limited to students and faculty, news of the invitation was met with public outcry and protest.



The dissension was based largely on Barr's alleged role in the failed impeachment inquiry. In anticipation of the visit, Law School Dean G. Marcus Cole issued a statement underscoring the importance of free speech in academia.

He wrote, "Notre Dame Law School will neither endorse nor condemn invited speakers. An institution of higher education must be a place where controversial ideas and points of view are expressed, heard, and discussed."

And so, on October 11, Barr, a Catholic whose youngest daughter is an alumna of the University, spoke on the importance of Judeo-Christian values as an underpinning for American democracy, both historically and in modernity.

The founding of the United States was rooted in Christian traditions, Barr argued, tracing the history of religion and American government and starting with the founders of the United States. Barr argued that when they endeavored to begin the experiment of democracy, they had to trust that if the people were to self-govern, they would best do so by an agreed upon moral code, which at the time was a shared and fervent faith.

Barr said, "The problem is not that religion is being forced on others. The problem is that irreligion and secular values are being forced on people of faith."

In the last 50 years, he said, the Judeo-Christian moral system has been under attack as rates of secularism and moral relativism have risen. So too have rates of births out of

wedlock, depression, suicide, violence, and drug use.

"I will not dwell on all the bitter results of the new secular age. Suffice it to say that the campaign to destroy the traditional moral order has brought with it immense suffering, wreckage, and misery. And yet, the forces of secularism, ignoring these tragic results, press on with even greater militancy."

Speaking to the room's prospective lawyers, he said, "Finally, as lawyers, we should be particularly active in the struggle that is being waged against religion on the legal plane," noting the legalization of abortion, euthanasia, and legislation requiring individuals to practice in objection to their faith.

He continued, "We must be vigilant to resist efforts by the forces of secularization to drive religious viewpoints from the public square and to impinge upon the free exercise of our faith. I can assure you that, as long as I am Attorney General, the Department of Justice will be at the forefront of this effort, ready to fight for the most cherished of our liberties: the freedom to live according to our faith."

“Looking at the Stars”: Irish Art exhibit at the University of Notre Dame Snite Museum

“We are all in the gutter, but some of us are looking at the stars.”

Oscar Wilde

From August until December 2019, the Snite Museum of Art hosted a remarkable collection of Irish art ranging from modern paintings, to a photographic collection of Irish Travellers, to 18th century James Barry paintings.

The unique collaboration between the Snite Museum and the Keough- Naughton Institute, along with key

donors and partners, allowed for a striking and aesthetic look at Irish culture that’s never before been offered by a university museum, says Cheryl Snay, the curator of European art at the Snite Museum.

“The development of a collection of Irish art is a goal of ours because first, it supports the academic mission of the University. It offers new chances for collaboration, research, and teaching experiences across the Academy,” Snay explains. “The Keough-Naughton Institute for Irish Studies is one of the jewels in the University’s crown and enjoys strong ties to Ireland. A collection of Irish art will distinguish the Snite Museum from other university museums in this country, none of whom have one, including those who also have Irish Studies programs. This makes us unique among our peers.”

The exhibition included a number of paintings by Irish artists including Jack Butler Yeats, Roderic O’Conor, and

Mary Swanzy, which were gifted by the Donald and Marilyn Keough family. Pat and John O’Brien of Chicago also loaned several other contemporary pieces for the exhibit, while Alen MacWeeney, a Dublin-born photographer, also donated a selection of 50 photographs and audio recordings from his collection.

Patrick Griffin, the Madden-Hennebry Family Professor of History and director of the Keough-Naughton Institute for Irish Studies, says, “The paintings are more than an aesthetic contribution to Notre Dame. They are part of an exhibit that helps to build a bridge between Ireland and America—an endeavor that is at the very heart of our institute.”

As complementary events, the Snite also hosted an Irish music session, a poetry reading of William Butler Yeats’s work, a performance by the Notre Dame/Saint Mary’s College Irish Dance team, an Irish whiskey tasting which paired five artworks with five whiskeys, and several other lectures and readings.

Snay notes that the exhibition was exceptionally well received and saw visits from foreign dignitaries including the Irish ambassador, former prime minister, scholars, and business leaders, as well as international press.

The title of the exhibit is a riff on Irishman Oscar Wilde’s *Lady Windermere’s Fan*. The play famously says, “We are all in the gutter, but some of us are looking at the stars.”



“The paintings are more than an aesthetic contribution to Notre Dame. They are part of an exhibit that helps to build a bridge between Ireland and America—an endeavor that is at the very heart of our institute.”

Patrick Griffin

2019 Annual Rev. Bernie Clark, C.S.C., Lecture on Catholic Social Tradition



as a consultant to the USCCB Subcommittee on Native American Affairs and the Ad Hoc Committee Against Racism. Father Sands is a member of the Ojibwe, Ottawa, and Potawatomi tribes, and was raised at Bkejwanong First Nation, an island located between Ontario and Detroit.

His speech was titled, "Act Justly: Healing Racism through Faith," and traced the history of racism and oppression,

"Christianity, the Gospel of Jesus Christ, offers the message of hope that native people need, and that everyone needs."

Father Sands

created in 2009 by the Center for Social Concerns (CSC) to explore various themes of Catholic social tradition and to inspire students to carry on Father Bernie's commitment to social justice.

This year's speaker, Father Sands, supports programs and ministries for communities which, he says, have not been seen as critical to the Catholic mission, namely black and Native American communities. He has also served

Rev. Maurice Henry Sands, the executive director of the Black and Indian Mission Office in Washington, D.C., visited campus in September to offer the 11th annual Rev. Bernie Clark, C.S.C., Lecture.

The lecture was

primarily of native people, in America. Father Sands's history began with notes from a 1537 papal bull, *Sublimis Deus*, by Pope Paul II. It stated that the Church's stance was to honor the dignity of native people, and not to deprive them of liberty, property or possession, even though they were not in the faith. This position, Father Sands noted, was in direct contradiction to manifest destiny and other claims that Christians had rights to take over the land. He went on to discuss other injustices like the 1830 Indian Removal Act, the Trail of Tears, and the Potawatomi Trail of Death. These tragedies have longstanding effects on generations of Native Americans, namely, the elimination of hope, he said.

Father Sands explained, "When people do not have hope, they do not believe that anything nor anyone can bring about positive change." He said, "Nothing can make things better. The lack of hope that is very pervasive is the root cause of alcoholism, drug use, and suicide that is experienced by native people."

But, he says, there is an antidote: “Christianity, the Gospel of Jesus Christ, offers the message of hope that native people need, and that everyone needs. We Christians, who are disciples of Jesus Christ, have been commissioned to bring this message to everyone, and to bring hope to those who are in need of it, by bringing them the Gospel of Jesus Christ. Also by being present to them, reaching out to them, making efforts to bring about reconciliation, and offering the witness of a good Christian life.”

“Helping people to experience the living and personal faith in life is the best way we can help them to receive the hope that only our Lord Jesus Christ can offer them. This will enable them to begin to live with hope and to believe things can get better.”

Father Sands’s lecture echoed the CSC’s theme for the year: “Act Justly.” Bill Purcell, the director of Catholic Social Tradition at the CSC, said the Center set the theme and

programming in order to explore racial justice in response to the U.S. Bishops’ letter on racism titled *Open Wide Our Hearts*.

Speaking about the lecture series’ namesake, Purcell noted that Father Bernie was a humble man who often shared his “theory of enough” with students. He’d encourage students to go pray and understand what, to them, was *enough*. Once they had the answer, they were not to change that answer, even if success and prosperity found them. Anything more than enough should be donated to charity, he said. The benefaction for the lecture series comes from one of Father Bernie’s former students who is giving away his more than *enough*.

The subject matter for the annual lecture has touched on various themes from within Catholic social tradition, such as confronting evil, the search for the common good, and intrareligious dialogue. It has been offered by speakers

including Rev. Greg Boyle, S.J., Sister Helen Prejean, C.S.J., and Cardinal Joseph Tobin, C.SsR.



“Helping people to experience the living and personal faith in life.”

Father Sands

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

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

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

Rev. John L. Jenkins, C.S.C.



Notre Dame co-sponsors Vatican summit to address climate change

*Both the “cry of the earth
and the cry of the poor”
should motivate us.*

Pope Francis

explains, it is the poor who are most vulnerable to its effects. Both the “cry of the earth and the cry of the poor” should motivate us, he says.

In response, last June, Notre Dame co-sponsored a conference with the Vatican to discuss climate change with 70 energy and investing executives, including representatives from BP, ExxonMobil, BlackRock, Royal Dutch Shell, and Arabesque. Carolyn Woo, former dean of the Mendoza College of Business and Leo Burke, professor emeritus of management, were instrumental in encouraging participants to consider energy transition.

The two-day meeting, the second of its kind, deliberated on the theme, “The Energy Transition and Care for Our Common Home,” and discussed how the present representatives could help mitigate the effects of climate change.

Pope Francis addressed the summit and remarked, “Today’s ecological crisis, especially climate change, threatens the very future of the human family. This is no exaggeration. For too long we have collectively failed to listen to the fruits of scientific analysis and ‘doomsday predictions can no longer be met with irony or disdain’ (*Laudato Si’*, 161). Any discussion of climate change and the energy transition must be rooted, then, in ‘the results of the best scientific research available today, letting them touch us deeply’” (*Laudato Si’*, 15).

In his 2015 Encyclical Letter, *Laudato Si’*, Pope Francis calls all members of the human race to seriously consider and react to what he deems an environmental and social emergency. As climate change accelerates, he

He continued, “Faced with a climate emergency, we must take action accordingly, in order to avoid perpetrating a brutal act of injustice toward the poor and future generations. In effect, it is the poor who suffer the worst impacts of the climate crisis. As current situations demonstrate, the poor are those most vulnerable to hurricanes, droughts, floods and other extreme climatic events.”

The Pope noted that the release of the “Special Report on the impacts of global warming of 1.5°C above pre-industrial levels” by the Intergovernmental Panel on Climate Change was particularly concerning and should hasten leaders to combat global warming.

The leaders took action and signed two joint statements—one on carbon pricing and one on the importance of transparency and climate risk disclosures.

“Collectively, these leaders will influence the planet’s future, perhaps more than any in the world,” said Father Jenkins. “I am deeply grateful for their commitment to the transition to a low-carbon future while providing the energy needed to support the integral human development of every member of the human family.”

Back at Notre Dame, in response to *Laudato Si’*, in 2016 the University created a sustainability plan which targets energy and emissions, water, building and construction, waste, procurement, licensing and sourcing, and outreach. It has since installed five green roofs, discontinued its use of coal, and created a new food waste system to reduce campus waste by 2,000 pounds per day.



McGrath Institute for Church Life hosts Symposium on “Teaching Life and Human Dignity”



One of the bedrocks of Catholic teaching states that human life in all forms is sacred. But modern society’s acceptance of abortion, euthanasia, embryonic stem cell research, and the death penalty are at odds with Catholic beliefs, as are certain judgments that people are only valuable for what they contribute to society. For those charged with educating young people on the Church’s values, it can be challenging to tackle such complex and controversial topics.

As one of its summer offerings, from June 30-July 3, 2019, the Office of Life and Human Dignity in the McGrath Institute for Church Life hosted a symposium titled “Teaching Life and Human Dignity.” The gathering aimed to equip Catholic leaders to effectively teach and empower young people to defend human life and dignity.

“Educators and ministers are seeking the resources and skills to engage young adults in critical conversations about the value of human life, regardless of size, age, race, gender, or income,” said Jessica Keating, program director for the Office of Life and Human Dignity in the McGrath Institute.

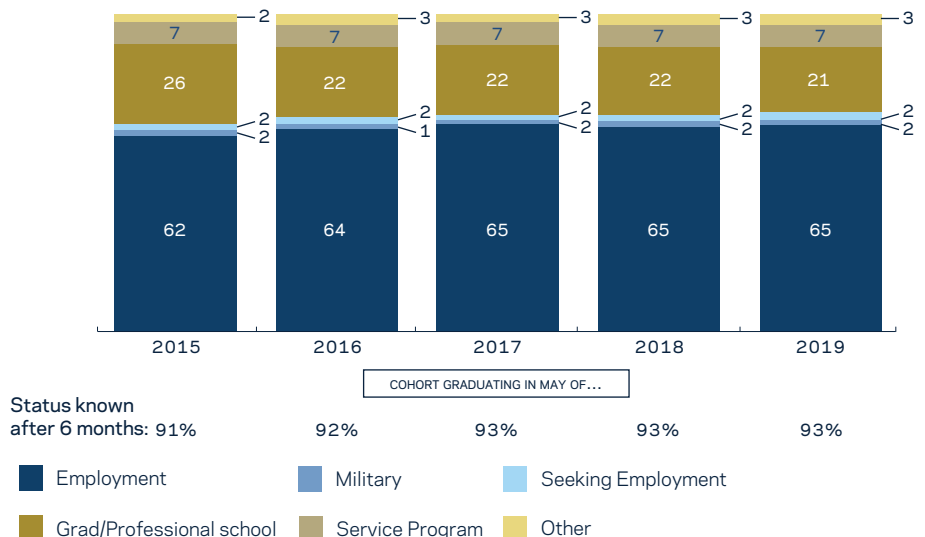
The symposium featured speakers from Notre Dame, University of Michigan, Catholic University of America, and Fordham University who shared their expertise pertaining to the dignity of life. Symposium participants were also invited into conversations about the Catholic intellectual tradition with their peers.

The Notre Dame Office of Life and Human Dignity aims to form the next generation of pro-life leaders. To do so, it provides education, research, and pastoral guidance about Catholic teaching on the sanctity of life to those who minister to young people. In addition to the symposium, the Office also offers an annual Human Dignity Lecture and a Teaching Human Dignity Resource Series which includes lesson plans, curriculum resources, worksheets, and videos for those who wish to better incorporate human dignity into their teaching.

The McGrath Institute will once again hold the symposium during the summer of 2020.

POST-BACCALAUREATE PLANS

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



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

Notre Dame Award is given to Archbishop Borys Gudziak in Ukraine

Under Soviet influence, the Catholic Church was banned in Ukraine. Churches were dismantled, seminaries were closed, and clergy were imprisoned, deported, and killed. But when the Soviet Union collapsed in 1991, Catholic Archbishop Borys Gudziak was intent to rebuild the faith and inspire the faithful in the country. Because of these efforts, in June, Rev. John I. Jenkins, C.S.C., awarded Archbishop Gudziak the 12th Notre Dame Award.

The award is one of the president's initiatives and is given to "men and women whose life and deeds have shown exemplary dedication to the ideals for which the University stands: faith, inquiry, education, justice, public service, peace, and care for the most vulnerable."

As communism began to loosen its grip on Ukraine, Archbishop Gudziak bravely documented the underground Church that had remained vibrant though hidden in the shadow of the Soviet Union, and his work made public the stories of the martyrs and the faithful. He also helped found what is now the Ukrainian Catholic University (UCU), a pillar for truth, justice, and anti-corruption in a skeptical and frightened nation.

While presenting the award, Father Jenkins said of Archbishop Gudziak, now the Archbishop-Metropolitan for Ukrainian Catholic Archeparchy of Philadelphia, "In the face of innumerable challenges, in a society traumatized by war, genocide and political oppression, he and his colleagues have made the Ukrainian Catholic University a center for cultural thought, Christian witness and the education of a generation who can bring healing and hope to Ukraine."



*Intent to rebuild
the faith and
inspire the faithful
in the country.*

On the UCU campus he also established the Emmaus Center, a place where people with developmental disabilities can live in community with students, largely inspired by L'Arche.

Notre Dame and the Ukrainian Catholic University also signed a memorandum of understanding to create deeper collaborations and exchanges between the two institutions.

Previous recipients of the Notre Dame Award include Saint Mother Teresa of Calcutta, President and Mrs. Jimmy Carter, and most recently, the *Colectivo Solecito de Veracruz*, the mothers of the missing in Mexico.



“Sexual Harassment and Catholic Seminary Culture” Report from the McGrath Institute for Church Life and CARA

Last September, the University released groundbreaking research detailing the impact of sexual harassment, abuse, or misconduct in American Catholic seminaries. The report, a collaboration between Notre Dame’s McGrath Institute for Church Life and the Center for Applied Research in the Apostolate (CARA), a nonprofit research center affiliated with Georgetown University, is the first-of-its-kind sociology survey of seminarians and surveyed 149 seminaries or houses of formation, and 2,375 individual seminarians.

Of the 65 percent who responded, six percent said they had experienced some sort of sexual harassment, abuse, or misconduct, while 90 percent reported none and four percent were unsure. Of those who affirmed or were unsure, 80 percent indicated a fellow student as the perpetrator, 20 percent said it was a seminary authority, and 16 percent accused a Church authority. Overall, 84 percent felt any concerns or reports of harassment were taken seriously by their administration. There was also an opportunity for respondents to offer recommendations for preventing and addressing the crisis.

John Cavadini, the director of the McGrath Institute and a Notre Dame professor of theology, said the study, “Sexual Harassment and Catholic Seminary Culture,” was proposed after the allegations that laicized Theodore McCarrick groomed his victims during their time in the seminary.

“As a service to the current and future Church, we wanted to try to get some objective data on how prevalent (or not) sexual abuse and harassment might be at seminaries,” Cavadini said. “In approaching this task, our interest was to give seminarians a voice in a context in which they did not have to fear reprisal, and so we emphasized anonymity.”

The study also parallels the theme of the 2019-20 Forum, “Rebuild My Church’: Crisis and Response.” The results to the study were announced concurrently with Forum events.

Father Jenkins announced in 2018 that the University would launch a series of initiatives to address the scandal. One such proposal was \$1 million in funding for faculty research which assessed the crisis.

Grotto Network celebrates two years of delivering powerful stories online

Notre Dame's Grotto Network, a digital platform for young adults, celebrated its second anniversary in November. The site launched with the premise that though the millennial and Gen-Z generations are drawn to service, solidarity, and spiritual longing, they tend to be distant from religious institutions.

Josh Noem, senior editor for Grotto Network, notes that half of Catholic teenagers no longer identify as Catholic by their 20s, and for those who do, only one in 10 attend Mass weekly. The Grotto Network was meant to serve as an open door back into the Church. To reach its audience, Grotto successfully leverages digital media—operating a website, along with several social media channels—to reach adults, roughly ages 18-34.

"Grotto's aim is to help the Church use digital media to start a conversation and build a relationship with these young adults, especially those who were raised Catholic but are no longer practicing," Noem says.

"It's crucial that the Church learns how to meet this group of people and walk with them because increasingly, they don't find what the Church has to offer relevant or compelling and they are missing from our pews and from our social mission. If we truly have good news to share, we need to go to the ends of the earth to share it—for today's younger generations, that effort has to include Instagram. That's where they are—that's where they invest their time and attention."

Grotto is meant to appeal to the faithful, the questioning, and the confused. Rather than preaching, it tries to welcome readers, wherever they are on their faith journey, in an approaching and compelling manner. The subject matters are diverse, too. Articles detail how to create a better fitness routine, how to date intentionally, and what to say to someone with cancer. There are bi-weekly mini-documentaries. There's a section with free downloads and resources, and cultivated playlists for listeners. The group also publishes a series with the hashtag #GrottoMoment on social media, which often includes inspiring quotes by saints and religious figures.



The wide variety of offerings are intentional, Noem explains. As digital algorithms narrowly curate what people see online, Grotto's breadth prevents it from being funneled only to the already-faithful. Instead, it can appeal to many.

"In essence, we are giving the Church tools to open her doors and walk around the neighborhood—to share life with these young adults. Yes, we want to draw them back to faith, but we have to love them for who they are first. If we treat them like a project or a problem to be solved, they'll smell that inauthenticity," Noem says. "We are innovating a new way to do that digitally—to do what Pope Paul VI called 'pre-evangelization.' We're sharing insights about topics of concern for this audience, but from the perspective of our Catholic values. We don't always make those values explicit, but they inform the way we approach the stories we tell."

And it appears to be working. Early in 2020, the site surpassed 1 million visitors, with some of the top pieces garnering tens of thousands of clicks.

As it kicks off its third year, Grotto will bolster its role as a conduit between its digital audience and in-person ministries at dioceses, parishes, and campuses. It will partner with ministers to share the site's content to continue to accompany the next generation of Catholic faithful.

At its launch, Father Jenkins said, "For 175 years, the University has sought to educate the minds and inspire the hearts of young people. Grotto Network is our effort for this time as we—in partnership with many others, but especially local parishes—employ technology with which this generation is conversant, help millennials live richer lives, experience the joy of the Gospel and use their talents in generous service to others."

