

(Address given by the Reverend Theodore M. Hesburgh, C.S.C., President, University of Notre Dame, at Special Convocation commemorating the 125th Anniversary of the founding of the University, Saturday, December 9, 1967)

THE VISION OF A GREAT CATHOLIC UNIVERSITY IN THE WORLD OF TODAY

One hundred and twenty-five years are not considered a very long time as the lives of great world universities are reckoned. I remember participating some years ago in the 600th anniversary of the University of Vienna. However, on the American scene, 125 years are considered to be a respectable age. Relatively few American universities are older than we at Notre Dame today.

One should not make too much, however, of this matter of age. Age alone is no real guarantee of quality unless one is considering wine or cheese. Our present anniversary should be considered, I believe, rather as a grateful memorial to things past, an opportunity to assess things present, and, hopefully, a look to the future. The proud and cherished traditions of the past, in a fast-moving and ever-changing world, should always be a prelude to what this University might yet become.

A look at today and tomorrow for this University must take into full account the specific challenges and opportunities that we particularly face as we ever try to create here at Notre Dame today a great Catholic university. Also, we cannot avoid facing frankly the dangers and difficulties that confront

us along this road of present and future development. But neither should we be timid, unimaginative, or defensive. In fact, what we need most at this juncture of our history are all the qualities of the pioneer: vision, courage, confidence, a great hope inspired by faith and ever revived by love and dedication.

I hope that you are not shocked when I say that there has not been in recent centuries a truly great Catholic university, recognized universally as such. There are some universities that come very close to the reality, but not the full reality, at least as I see it in today's world. One might have hoped that history would have been different when one considers the Church's early role in the founding of the first great universities in the Middle Ages: Paris, Oxford, Cambridge, Bologna, and others. They turned to the Church for the charters that would guarantee them a freedom and autonomy they could not then have had from the State. Knowledge grew quickly within them because there was that new atmosphere of the free and often turbulent clashing of conflicting ideas, where a man with a new idea, theological, philosophical, legal, or scientific, had to defend it in the company of his peers, without interference from pressures and powers that neither create nor validate intellectual activity, one of God's greatest gifts to man.

This mediaeval conjunction of the Church and the universities was to undergo a violent rupture in the years following the Reformation and, especially, the French Revolution. Philip Hughes, writing of this period, said: "Another grave loss was the disappearance of all the universities. They had been Catholic and often Papal, foundations. In all of them there had been a faculty of theology, and round this mistress science their whole intellectual life had turned. Now they were gone, and when restored as State universities, (they became) academies for the exploration and exposition of natural truths alone. Education, the formation of the Catholic mind in the new Catholic Europe, would suffer immeasurably, and religious formation (would) be to its intellectual development an extra, something added on. There would be the further mischievous effect that henceforth not universities but seminaries would set the tone of theological life. The leaders of Catholic thought would not be the professional thinkers whom a university produces, but technicians, those to whom the important work of training the future clergy is committed and who, among other things, teach them theology. The effect of this destruction of the faculties of theology in the universities of Catholic Europe, the disappearance of the old Salamanca, Alcala, Coimbra,

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Bologna, Donai, Louvain, and Paris, is a theme that still awaits its historian. Louvain was indeed restored in 1834, but the healthy interplay of the theological intellects of a half a score of Catholic universities, the Nineteenth Century, was never, alas, to know." (Philip Hughes, A Popular History of the Catholic Church, pp. 225-6, Image Books Edition, 1954)

What we are trying to do today in creating great Catholic universities is, in a sense, a re-creation, so that the last third of the Twentieth Century will not suffer the loss which Philip Hughes bemoans for the Nineteenth Century and most of the Twentieth. The comeback has begun in many places, Notre Dame being one of them. But this is happening in a much different world, and in a much different climate of opinion. Moreover, the university, as an institution, has developed in modern times into a much different reality than it was, even a little over a century ago when Cardinal Newman wrote his "Idea of a University". That classic book can no longer be a complete model for the Catholic university of today. Also, one should reflect that Cardinal Newman never realized even in his day what he wrote about so well.

There are timeless principles in Newman's "Idea", but he wrote about a completely different kind of university in a completely different kind of world.

The pax britannica and the colonies have given way to the newly independent and largely frustrated third world. The mainly rural world of the Nineteenth Century has now become largely urbanized. The population explosion has almost tripled world population in the last hundred years or so. Vatican I has been followed by Vatican II. We have progressively passed through two world wars and a whole series of brush wars, some unhappily still in progress. We have experienced an industrial, communications, nuclear, and space revolution. Ecumenism is supplanting many of the ancient and bitter religious and cultural rivalries. Never before has there been so much discussion and action about human rights and human development.

It is not surprising that universities have reflected increasingly in their structure and programs all of these revolutionary developments. Nowhere has this been more striking than in America. We inherited Newman's Idea of the British University as an exclusively teaching institution, added on the concept of graduate and research functions from the German university model, and, to further complicate the institution, have elaborated since the end of World War II a new university function of service to mankind on the local, state, national, and international levels.

Apart from tripling the goals, the internal structure of the American university has undergone considerable change as well. Freedom and autonomy are still central to the university's life and spirit here and everywhere, but here they are buttressed by a system of governance that involves diverse layers of power and decision: Boards of Trustees, faculty, administration, alumni, and students. All are not equal members of this uneasy balance of power, but each group can and does have its say. Sir Eric Ashby has remarked in a recent book that the whole system is very complicated and very imperfect, but somehow it has worked and we have yet to find a better one.

This then, in the briefest kind of shorthand, is the world into which the Catholic university is being reborn. One must remember that the Church did not create this modern university world, as it helped create the Mediaeval university world. Moreover, the Church does not have to be present in this modern world of the university, but if it is to enter, the reality and the terms of this world are well established and must be observed. The terms may be complicated and unlike operating terms within the Church itself. The reality of the university world may make the Church uneasy at times, but all university people throughout the world recognize this reality and these terms

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as essential to anything that wishes to merit the name of university in the modern context. One may add descriptive adjectives to this or that university, calling it public or private, Catholic or Protestant, British or American, but the university must first and foremost be a university, or the qualifiers qualify something, but not a university.

I should add frankly at this time that many people in the university world and outside it take a dim view of the very possibility of a Catholic university. George Bernard Shaw put it most bluntly when he declared that a Catholic university is a contradiction in terms. I presume that he viewed the Church of his day as an essentially closed society and the university as an essentially open society. This is a considerable oversimplification with which I shall deal later, given the developments of Vatican Council II. The core of the answer to Shaw must, of course, be that a university does not cease to be free because it is Catholic. Otherwise, I am not sure an answer is possible. A recent magazine article (PACE, January 1968) carries on its cover a title: "Notre Dame, Can it be both free and Catholic?" And an earlier article in HARPER'S this year was entitled: "Notre Dame, The First Great Catholic University?"

A more recent critic of any Christian institution of higher learning is Dr. Harvey Cox. In his "Secular City", he says that "The idea of developing Christian universities in America was bankrupt before it began". Later on in the same Chapter 10 he asks: "What is the role of the Church in the university?" And he then answers his question: "The organizational Church has no role. It should stay out." I have taken up Professor Cox's argument at some length in an address to the Council of Protestant Universities and Colleges last January in Los Angeles. Suffice it for now to say that, if the Churches had stayed out of higher education from the founding of Harvard in 1636 until the Morrill Act of 1863, there would have been precious little higher education in this country, including no Harvard where Dr. Cox is now teaching. This is hardly bankruptcy in any normal sense of the word. I realize that Dr. Cox is speaking throughout the chapter to the actual situation today. Even here though, I have tried to demonstrate in the talk mentioned above that what can be done by Christians in a secular university can be done equally as well, if not better, in a Christian university. I would make this case strongly for his first two tasks of reconciliation and criticism. I am less confident regarding his third task of creative disaffiliation, mainly

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because I am not convinced that this is as important as Dr. Cox makes it, as a mandate for Christian action in the world he describes. Anyway, Dr. Cox does add a certain unwelcome attitude to the task we are undertaking: to create a great Catholic university in the world today. This is, perhaps, the understatement of the year.

This negative atmosphere is also found within the Catholic Church. Dr. Rosemary Lauer, formerly of St. John's University, declared on the occasion of a debacle there that the Church should get out of education, indicating that the results to date were questionable. Another more reasoned doubt came from my good friend, Miss Jacqueline Grennan, as she secularized her formerly Catholic Webster College. I do not question her action, a valid experiment in our times, but we should consider her statements: "The very nature of higher education is opposed to juridical control by the Church"; and "The academic freedom which must characterize a college or university would provide continuing embarrassment for the Church if her hierarchy were forced into endorsing or negating the action of the college or university."

In answering this objection, one sees the clear value of the initiative that Notre Dame took last year in placing the University under a new form of

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governance, a Board of Trustees completely comparable to any other university Board, with more than four times as many lay as clerical members. Under this new form of governance, fully approved by the Holy See, the University of Notre Dame is a civil, non-profit, educational corporation, chartered by and operating under the civil law of the State of Indiana, totally directed by this largely lay Board of Trustees. To describe this as "juridic control by the Church" would be simply untrue. Our University might more properly be called a secular institution, but I would prefer not to thus characterize it, because of the contemporary implications of secularism and secularization which would simply not apply in a professedly Catholic university.

While this institution is not under the "juridic control of the Church" in the sense used by Miss Grennan, a small minority of us here, as priests or religious, are by our own choice under certain juridic control by the Church, not precisely as to our university functions, but as to our personal lives as priests and religious. The Catholic laity here, in their personal lives, are also loyal to the teachings of the Church as they freely choose to be members of the Church. Their Faith is their business just as someone else's

lack of it is his. It seems helpful to remember here a wonderful text from Vatican II's Church in the World Today: "In order that they may fulfill their function, let it be recognized that all the faithful, whether clerical or lay, possess a lawful freedom of inquiry, freedom of thought and (freedom) of expressing their mind with humility and fortitude in those matters in which they enjoy competence." (Abbot Edition, p. 270)

As to the academic freedom that Miss Grennan mentions, our official University statement in our Faculty Manual is in full accord with that of all other universities in the land. In actual performance, I cannot recall a single breach of this freedom in the twenty-two years I have taught and administered here. One of our Jewish professors, when asked recently by a reporter if he found the University free, said, "The freedom here is frightening".

On Miss Grennan's final point of the embarrassment of the Church or the hierarchy in being forced to endorse or negate the actions of a Catholic university, I simply say there is no such pressure on the Church or the hierarchy under Notre Dame's present form of governance which places it as an institution under civil, not canon law. The University is not the Church.

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It might be said to be of the Church as it serves both the Church and the people of God, but it certainly is not the magisterium. It is not the Church teaching, but a place - the only place - in which Catholics and others, on the highest level of intellectual inquiry, seek out the relevance of the Christian message to all of the problems and opportunities that face modern man and his complex world.

I would be the last to claim that this Catholic university, or some other, will not at times be an embarrassment to the Church or the hierarchy because of the actions of some faculty member, administrator, student, or a group of these. Universities have no monopoly on the misuse of freedom, but few institutions on earth need the climate of freedom to the extent that universities do, whatever the risk involved. Moreover, it should be said that universities since their founding in the Middle Ages have always been unruly places, almost by nature, since the university is the place where young people come of age - an often unruly process, - places where the really important problems are freely discussed with all manner of solutions proposed, places where all the burning issues of the day are ventilated, even with hurricane winds at times. Again, by nature, the university has

always been dedicated uniquely to criticism of itself and everything else, even, or perhaps especially, in the case of the Catholic university, those things held most dear.

The university is not the kind of place that one can or should try to rule by authority external to the university. The best and only traditional authority in the university is intellectual competence: this is the coin of the realm. This includes, in the Catholic university especially, philosophical and theological competence. It was great wisdom in the Mediaeval Church to have university theologians judged solely by their theological peers in the university.

There will always be times when embarrassment might seem to be avoided by attempting to silence someone of unusual views or eccentric personality. Church and State share this temptation equally, with the Church coming off better today, I believe. In most cases where this temptation is indulged, only greater embarrassment ultimately comes, especially to the cause of the university, the higher learning, the Church and the State. As Cardinal Newman said so well: "Great minds need elbow room, not indeed in the domain

of faith, but of thought. And so indeed do lesser minds and all minds."

(Idea of a University, 4th Ed., (London 1875), p. 475)

By now, it should be clear why we need the pioneering virtues mentioned above to attempt to create what to many seems impossible, a great Catholic university in our times. The time has come to define more positively just what we have in mind, no matter how difficult a task this is. I addressed myself to such a statement earlier this year in writing an introduction to our new Faculty Manual. I shall now draw on that statement and add to it.

A great Catholic university must begin by being a great university that is also Catholic. What makes a great university in the ancient and modern tradition that we have been discussing? First and foremost, it must be a community of scholars, young and old, teaching and learning together, and together committed to the service of mankind in our times. It might be hoped that in a university worthy of the name the young learn from the old and vice versa, that the faculty grows wiser as it confronts the questioning, idealism, and generosity of each new generation of students, and that the students draw wisdom and perspective from their elders in the academic community. Any university should be a place where all the relevant questions

are asked and where answers are elaborated in an atmosphere of freedom and responsible inquiry, where the young learn the great power of ideas and ideals, where the values of justice and charity, truth and beauty, are both taught and exemplified by the faculty, and where both faculty and students together are seized by a deep compassion for the anguishes of mankind in our day and committed to proffer a helping hand, wherever possible, in every aspect of man's material, intellectual, and cultural development. I believe that John Masefield, poet laureate of England, had all of this in mind when he wrote that the university is a splendid place. A great university must be splendidly all of this, or it is neither a university nor great. And let us candidly admit that many so-called universities today are neither.

Now the great Catholic university must be all of this and something more. If we at Notre Dame, today and tomorrow, can be all of this and something more, then the bottom drops out of the objections we have been considering. What is the something more? Here we can indeed take a page from Newman's book, where he says eloquently that there must be universality of knowledge within the university. Catholic means universal and the

university, as Catholic, must be universal in a double sense: first, it must emphasize the centrality of philosophy, and especially, theology among its intellectual concerns, not just as window dressing, not just to fill a large gap in the total fabric of knowledge as represented in most modern university curricula. Rather theology in the Catholic university must be engaged on the highest level of intellectual inquiry so that it may be in living dialogue with all the other disciplines in the university. Both philosophy and theology are concerned with the ultimate questions, both bear uniquely on the nature and destiny of man, and all human intellectual questions, if pursued far enough, reveal their philosophical and theological dimension of meaning and relevance. The university, as Catholic, must continue and deepen this dimension of intellectual discourse that was badly interrupted, to our loss, several centuries ago.

The second sense in which the Catholic university must be universal is related to the first, perhaps a corollary of its philosophical and theological concern. Without a deep concern for philosophy and theology, there is always the danger that the intellectual and moral aspects of all human knowledge become detached and separate. Technique can become central,

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rather than the human person, for whom technique is presumably a service. Social scientists can close their eyes to human values; physical scientists can be unconcerned with the use of the power they create. Stating all of this is not to say that all other knowledges in the Catholic university are ruled by a philosophical or theological imperialism. Each discipline has its own autonomy of method and its proper field of knowledge. The presence of philosophy and theology simply completes the total field of inquiry, raises additional and ultimate questions, moves every scholar to look beyond his immediate field of vision to the total landscape of God and man and the universe. One might turn the words of Shaw around and say that no university is truly a university unless it is catholic, or universal, in this sense.

Now may I bring all of this back to Notre Dame and our goals as we look ahead today. Some may worry a bit about what has just been said if it is phrased in terms of a commitment of this University as Catholic. I submit to you that we have overdone our fears about this word, commitment, which has become a kind of dirty word in university circles. Universities which exclude philosophy and theology as an integral part of the university

education have also made a commitment. Some scholars are committed to agnosticism, atheism, scientism, humanism, and a whole host of other positions. Is our commitment less sacred or less permissible in the university world? Certainly not, if we make our commitment freely and intelligently. Should those who live peacefully with a host of alien commitments be denied their own? Should a commitment to wholeness and universality of knowledge by whatever means in an institution that calls itself a university be looked upon as retrogressive? I make no apology for any of my free commitments. I can live and work in the total academic community with all who profess other commitments. I only ask that it not be done in the name of uncommitment, which it is not, and that our intellectual respect for each other be mutual.

At Notre Dame, as in all universities, commitment to be meaningful must be personal rather than institutional, a thing of personal free conviction rather than institutional rhetoric. I think we have been able to do this at Notre Dame in a large ecumenical fashion. Whatever the personal faith of our variegated faculty and student body, I have sensed that we are united in believing that intellectual virtues and moral values

are important to life and to this institution. I take it that our total community commitment is to wisdom, which is something more than knowledge and much akin to goodness and beauty when it radiates throughout a human person.

If all of this is largely true, then I think that Notre Dame can perform a vital function in the whole wide spectrum of American higher learning, doing what many other institutions cannot or will not do. We can, in summary, give living vital witness to the wholeness of truth from all sources, both human and divine, while recognizing the inner sacredness of all truth from whatever source, and the validity and autonomy of all paths to truth. Somehow, the Notre Dame community should reflect profoundly, and with unashamed commitment, its belief in the existence of God and in God's total revelation to man, especially the Christian message; the deep age-long mystery of Salvation in history; the inner, inalienable dignity and rights of every individual human person, recognizing at the same time both man's God-given freedom and his human fallibility, an uneasy balance without God's grace; buttressing man's every move towards a more profound perception and articulation of truth and a more humane achievement of justice

in our times - and Notre Dame must try to do all of this in the most ecumenical and open spirit. Somehow, all of this Judeo-Christian tradition should be reflected here at Notre Dame in the very humane atmosphere of this beautiful campus - in a spirit of civility as well as of love, in openness as well as in commitment, in our humble pilgrim search as well as in our enduring faith and hope. We may do all of this poorly, but we cannot, if we aspire to be a great Catholic university in the modern context, attempt to do less.

What kind of a place will Notre Dame be in the years ahead if all of this happens here? First, I think it will bring to light, in modern focus, the wonderfully traditional and ancient adage: intellectus quaerens fidem et fides quaerens intellectum. How to say it for today? Let me begin by saying that modern man stands or cowers beneath a mushroom cloud. He has created it and in a sense it symbolizes all his efforts of self-destruction across all the ages. Yet he seeks a deeper meaning. Life cannot be simply negation and despair, so he seeks a faith: in God, in God's Word, in God Incarnate in Christ Our Lord, in suffering and resurrection, in life eternal. These are the only realities that keep man today from the ultimate despair, suicide, either personal or global.

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This is the faith that man seeks in this place, faith as a gift, faith that sets the mind of man to soaring beyond the limits of human intelligence, on the level of divine intelligence, into the realm of the beyond.

A modern novelist, Morris West, has put this thought in words that speak to man today: "The believers are the lucky ones. They make a mockery of the death sentence .... But belief is a gift, like poetry or divination or the wonderful imagination of a happy child .... The believer, who says: 'I believe this or that, and my belief gives me all the answers I need for survival.' But whatever the standpoint, to arrive there involves an act of acceptance. Without this act of acceptance, sanity is impossible: There is only the howling confusion of a wasteland .... It is not difficult for me to believe in the existence of God. For me the word 'God' is three letters in the Roman alphabet that signify an Unknown and an Unknowable who is the active origin of the universe. I do not see, feel, or hear Him. My act of faith in His existence is a daily leap through a paper hoop. I think the leap is no less reasonable - and for me it is more reasonable - than the act of the man who stands and does not leap. I do not condemn him .... some kind of gift - in the Christian vocabulary it is called grace - is always needed

to make a projection from the known into the unknown .... Because we have suffered together, we are patient with each other. We have learned that we do not walk with equal steps; that while one is strong, the other stumbles; that when one is blind, the other must lend his eyes; and that when we both come to the frontiers of faith, one may be given the gift, while it is withheld from the other. But the bond of love is still unbroken, and this is what still unites the man who has jumped through the paper hoop and the man who has not yet made the leap .... We are men and women, granted the same gift of existence upon this spinning earth, condemned to the same suffering and the same death, given equally the promise that none of us will be left orphans." (M. West, "Testimony of a 20th Century Catholic", pp.678-688, AMERICA, Dec. 2, 1967)

Intellectus quaerens fidem - the mind of man reaching out for a faith - this is one side of the coin. The other is fides quaerens intellectum: faith seeking in the university community an expression of belief that will be relevant to the uneasy mind of modern man. This means in a word that we cannot be satisfied here with Mediaeval answers to modern questions. We cannot, for example, speak of war as if the bow and arrow had not been

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superceded by the nuclear intercontinental ballistic missile. Faith is unchangeable in what it believes, but as good Pope John said, there are many ways of expressing what we believe -- and today, the words must be directed to the inner complexity of our times, as Manzoni said, in I Promessi Sposi, Guazzabuglio del cuore umano: The utter confusion in the heart of man. The university is best prepared to understand this human confusion, and to speak to it with faithful words that say something, to avoid the meaningless formulae, the empty phrases, the words without weight. If the Catholic university can fulfill this first function of the human mind seeking faith, and faith reaching out for an expression adequate to our times, it will indeed be a great light in the all encompassing darkness that engulfs our world today. Such a university will be faithful to the wisdom of the past, relevant to the present, and open to the future.

Secondly, the Catholic university must be a bridge across all the chasms that separate modern men from each other: the generational gap of the young and old, the rich and the poor, the black and the white, the believer and the unbeliever, the potent and the weak, the East and the West, the material and the spiritual, the scientist and the humanist, the developed and the less developed, and all the rest. To be such a mediator,

the Catholic university, as universal, must have a foot and an interest in both worlds, to understand each, to encompass each in its total community, and to build a bridge of understanding and love. Here the name of the game is peace, not conflict. Only in such a university community can the opposite sides discuss matters civilly, not shout at each other. Only in such a university community can there be the rational and civil discourse that builds bridges rather than widens the gulfs of misunderstanding. If this cannot be done here, then the human situation is hopeless, and we must resign ourselves to hatred, noise, violence, rancor, and ultimately the destruction of all we hold dear.

Thirdly, the Catholic university must be a place where all the intellectual and moral currents of our times meet and are thoughtfully considered. How great is the need today for a place where dialogue is civil, not strident, where all ideas are welcome even if not espoused, where hospitality reigns for all who sincerely have something to say. Where else, except in the Catholic university, can the Church confront the challenges, the anguishes, and the opportunities of our times? Where else can there be an agora such as that in which St. Paul spoke of the unknown God in Athens?

Schema Thirteen of Vatican II addressed many problems of the Church in the world today. This document is an invitation rather than an ultimate answer. If the ultimate answers are to be found, these must be found within the Catholic university community which is in living contact with the faith and the world, the problems and all the possible solutions, the possibilities and the despairs of modern man. In the modern Catholic university every sincere and thoughtful man should be welcome, listened to, and respected by a serious consideration of what he has to say about his belief or unbelief, his certainty or uncertainty. Here should be the home of the inquiring mind, and whatever the differences of religion, culture, race, or nationality, here should be the place where love and civility govern the conversation, the interest, and the outcome. Jacques Barzun called the university the House of the Intellect. The Catholic university should, beyond all else, be this house, as well as the house of civility and lively discussion in the cause of truth which unites us all in its quest and in its promise.

Let us now return to where we began: to the possibility of a great Catholic university in our times, since this is the ultimate challenge to Notre Dame on this occasion. I would like to describe one more dimension

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to the vision proposed above. Here, my guide is Father Teilhard de Chardin, a modern prophet despite the problems that attend his vision. Father Teilhard envisioned two parallel paths of human development: one natural that involved the humanization of all creation by man, another supernatural that would Christianize the total world. The natural goal was Omega, the supernatural was called Pleroma, or the recapitulation of all things in Christ, Our Saviour. Teilhard believed that man would naturally give himself to the process of humanizing the world as we know it. This process would be attended by all manner of human frustration and despair, especially when all of the ambiguities and human negations bear upon man. For Teilhard, there was only one guarantee of human perseverance in the quest of natural progress: The parallel path of salvation history, of the grace of God in Christ, the deep belief that ultimately the Omega and the Pleroma would merge in the new creation. Otherwise, despite his deep belief in the evolutionary movement upward and onward, Teilhard knew nothing but despair.

I think we can find in this Teilhardian presentation an analogy or a prototype for the Catholic university. All universities are totally committed today to human development and human progress in the natural order of events. This whole endeavor is ultimately a fragile thing, left to itself,

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fraught frequently with frustration and often despair. Here in the total spectrum, the Catholic university does have something spectacular to offer. Call it faith, call it belief, call it a simple parallel course depending on other sources of strength, other sources of knowledge, a belief in an ultimate goal surpassing all natural endeavor. The Catholic university must be all that a university requires and something more. It may be that the Teilhardian parallel is the something more, the extra element that defies frustration and despair. However you measure it, we here on this occasion commit ourselves to the something more, not in a triumphal spirit of being superior, but with the humble realization that we must be ourselves at Notre Dame, in keeping with our tradition, and that, hopefully, being ourselves will mean that we may add something to the total strength of what we most cherish: the great endeavor of the higher learning in our beloved America and in our total world. How more splendidly can we be a splendid place?

My ultimate prayer on this occasion is that God may bless and keep all of you and this University, too.

Jim

What does one say on an occasion such as this? I have thought about it, long and hard, and have decided that what I must say, is what has occupied most my mind and heart and soul, during all of these years that I have worked here with all of you. What I say is what I think: Some may disagree, but this is not unusual in a University community. All I can <sup>personally</sup> say is, here I stand and this I must say about my personal view of a great Catholic University in the world today, on this our 125<sup>th</sup> anniversary.  
One hundred etc.