Scholastic

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Does Catholic Education Exist?

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Letters to the Editor

Dear Editor,

I am writing this letter in protest of the *Scholastic* magazine's decision to publish the photographs found on pages 6 and 9 of the February issue. I feel that by such a decision, Chuck Wood has injured the credibility of his magazine, and Dan McGrath has only shown his lack of tact and perhaps insight.

I think that in your attempt to reach a balance between sensationalism and "the desire to show the truth," you have failed miserably. Despite the fact that I personally find the publishing of such photographs inappropriate for such a scholarly magazine as *Scholastic,* I can appreciate your desire to present the news as the truth.

In your quest for the truth, you described in your article several acts of atrocity committed by military men in El Salvador. Fine. However, nowhere do you give any information about the photographs. Do they pertain to the events described in the article? Who are these people? Who killed them? How did *Scholastic* magazine obtain such photographs? On whose word, if any, did you take these photographs to be representatives of the truth you proclaim in your article?

These are dead people, but you say that this will make us "understand the magnitude of the violence in El Salvador." Sorry, but I fail to see how these photos enhance my understanding of the magnitude of the situation. They are horrible, I'm not denying that; but you're not showing the magnitude of the El Salvador situation. Do you think that only in El Salvador people die violent deaths?

In printing such photos, without credibility and proof, you have made a circus of your magazine and the issue as you present it. This is why I disagree with your decision to publish these photos.

By your including these photos with this article, you have deviated from using truth to support your views, and have instead utilized attention getters and shockers. Unsubstantiated, these photos are not a viable substitute for the truth in journalism.

Philip Perkins

Editor's Response: Though I was the editor whom the other three had to convince, as one of the four who decided to run the pictures, I stand by that decision. We knew they would probably "cause a stir," but we did not run them for the sake of that stir.

Our mistake was one of layout, not editorial irresponsibility. In pointing out our mistake, I must also correct Mr. Perkins. We do cite the source of the photos, in the "photo credits." There, where photos in Scholastic *are always credited, anyone can find that our source was the Human Rights Commission of El Salvador, of which Paulita Pike was a member. For such extraordinary pictures, we should, perhaps, not have relied on the ordinary means of identification.*

— Chuck Wood

Author's Response: The photos in the February issue are, as credited, by the Human Rights Commission of El Salvador, which has documented the photos as being the result of paramilitary violence. The actual stories behind these are unknown and often cannot be known. All that we know is the terrible results of the brutality (and this was the point of the article) which is strangely aimed at the poor and, more recently, aimed at women and children.

Dear Editor,

I wish to commend you on your editorial decision to print the photographs depicting atrocities in El Salvador. They are a stark document of the cruelty that man is capable of inflicting on his brother, a cruelty which we are not naive enough to believe is exclusive to any one political affiliation. For those of us who are so separate from such horror we could only have associated it with clean Hollywood violence. You have done your readership a great service, though many will not appreciate it.

Michael Molinelli

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Catholic Education as Renewal

by Sister Ann Ida Gannon, B.V.M.

In the course of her religious life Sister Ann Ida Gannon, B.V.M., has taught in Catholic elementary and high schools and has spent the past thirty years at Mundelein College. She served as President from 1957-75 and then returned to the classroom to teach Philosophy. Sister received the Laetare Medal, the highest national award for American Catholics, from Notre Dame in 1975. She is the Chairman of the Board of the Religious Education Association of U.S. and Canada. We are privileged to have Sr. Gannon write for Scholastic.

"Renew your wonder in our time as though for a new Pentecost . . . the Council now beginning rises in the Church like day-break, a forerunner of most splendid light. It is now only dawn and already at the first commencement of the rising day how much sweetness fills our heart . . . This will be a demonstration of the Church always living and always young which feels the rhythm of our times and which in every century beautifies herself with new splendor, radiates new light, achieves new conquests."

Pope John XXIII
12/25/61 . . . 10/11/62

The theme of a new Pentecost, of a new spring, is typical of the Christian optimism which runs throughout the Council documents. It is an optimism which is open to the world, ready to dialog with it and is at home in it. It reflects a spirit of youth expressed in the Church's eagerness to "read the signs of the times" and interpret them to and with her contemporaries.

Yet now, twenty years since Pope John's announcement of the new Pentecost we find many who have never shared his spirit of joy and optimism and who seem to have found in his "sudden flowering of an unexpected spring" only a winter of discontent. The changes of the past two decades have puzzled and distressed many. For the young the Council is history; often, a few facts are remembered but the vivifying spirit of joy is forgotten.

During this period the Church has changed. She had faced several alternatives at the Council. It was conceivable that there would be no changes at all — that the Church might simply become a marginal witness to the past, a monument of Christian culture as it had been. The Church might have settled for surface changes, external adaptations to the times without serious efforts to change the attitudes of her members. In fact, the Church of Vatican Council II chose to make radical changes, to confront our times, its new cultures and new problems in order to make contemporary the Body of Christ.

It is this change of mentality — metanoia — which lies at the root of the problem for many Catholics. For while Americans accept new *things,* in fact demand them, they do not as easily adapt to a change of attitude which challenges deeply rooted assumptions or customs. Also, there are differing rates of change not only among the laity but among priests and hierarchy as well. Some would like to turn back to the simpler past; for others the changes are not occurring rapidly enough and are too few and too unsatisfying. The Church as "Rock" is the ideal for some; the "Pilgrim" Church for others. For the Catholics who found security in "practicing" their religion the thrust for social justice and activism in the name of the Gospel (which characterizes others) is distressing.

It is because the Church did stress the need for a change of heart, a new approach to the world, and a deepened understanding of the scriptural basis of our faith that Catholic education is needed more than ever. The great Constitution on the Church in the Modern World *(Gaudium et Spes)* provides an unfinished blueprint for a curriculum of the future for every Catholic. As the Church attempts to distinguish unchanging truths from the cultural expressions which they had assumed in the course of history it is important for us to contemplate and to understand those truths so that we may understand how to deal with change: What must we relinquish? What must we add? What must we retain and live and die for?

I have lived through many changes. My experience with Catholic education began in the fall of 1920. My first-grade teacher, Sister Mary Digna, had entered the Sisters of Charity of the Blessed Virgin Mary in 1875 (not long after Vatican I). She seemed to us to be almost as old as the Church itself since she could remember the Civil War, the Spanish American War and World War I (as well as more than forty years of minor wars in the classroom). In later years she reflected on some of the changes she had experienced in the Church: until 1897 the Canon of the Mass could not be translated into English; reading the Bible was forbidden; daily reception of the Holy Eucharist was approved for the first time in 1910; she and other members of the order (founded in 1833) were granted the right to take perpetual vows in 1915. . . . However, basically, she viewed the Church as unchanging, stable, with pastors often as infallible as the Pope.

She and her generation of Catholic teachers viewed their task to be to provide a strong solid foundation in the fundamentals of education and a training in the practices and doctrines of the Church. At a time that only about half of the students in parochial schools finished eighth grade, this education was a formation for life and work which was geared to the needs of the times. She and others like her taught with conviction the principles of the catechism, of spelling, arithmetic and reading, the virtues of obedience and punctuality and the evil of eating meat on Friday and chewing gum in church. In her person as in her teaching she conveyed a sense of absolute authority and unswerving certainty about the changeless truths of the Church.

I have now been teaching for a period longer than Sister Mary Digna's in 1920! I, also, have lived through three wars, many cultural changes and a Vatican Council. The Church of my experience, however, reflects the growing, dynamic nature of the Body of Christ, of the Pilgrim Church. As early as the forties, Pope Pius XII was challenging us through his encyclicals to explore outmoded traditions, to renew

and deepen our understanding of scripture and the Church. With the announcement of Vatican II and the experience of the warm and vital message of Pope John XXIII, a new vista was opened for the Church and a new role for Catholic education was outlined.

The Church and Catholic education have both entered into new paths, have made mistakes, failed in some ways, but have taken seriously the role of Pilgrims who must dispose of needless baggage (outmoded customs, traditions, etc.) in order to be faithful to a vision which leads into ways which have not been traveled before.

What is that vision? What is the future of Catholic education, especially higher education? When the editor-in-chief of the *Scholastic* invited me to write on the present and future vision of Catholic education I was tempted to send him the summer volume of *Current Issues in Catholic Higher Education* which deals in depth with purposes and leadership in that field. That issue takes its place with other recent studies which have analyzed the role of our institutions and are indicators of the vitality of both the theory and the practice of Catholic higher education. My personal vision is colored by my reading but even more is the result of my own experience in the past decades. I have chosen to select a few of my thoughts realizing that it is impossible to include them all in so short a space.

". . . It is now only dawn . . ."

American Catholic Higher Education, although it has roots in the nineteenth century, has experienced most of its growth in my lifetime. Fewer than six in one hundred teenagers even went to high school in 1900; it was after World War II that the major growth in enrollment in all institutions of higher education took place. Catholic colleges and universities grew in enrollment and in professional competence at that time and their variety reflected the variety within the Church itself. The period saw the development of some major Catholic universities and an overall strengthening in most of the institutions.

What of the future? It is dangerous to attempt to forecast an exact future in this period of change; even now, Reaganomics is threatening the viability of many institutions. However, I believe that it is possible to share realistic *hopes* and that this kind of sharing is an important force in ensuring a meaningful future. For even as the shared vision of the founders enabled them to cope with crises and call forth all of the resources of a religious congregation, so, today, the shared dreams of a wider group — laity and religious — working and sacrificing together can ensure that our time is indeed the dawn (and not the demise) of a challenging era. The readers of the *Scholastic* will be among those who have the power to build the future; articles such as those in this issue should help them to decide if it is worth the effort.

We have to be clear about what we believe in and what we expect from our Catholic colleges and universities. The editor asked questions about how a class in a Christian school would differ from that in a state school. I do not see that question to be as relevant as to ask what is the sense of vocation of those who serve the Catholic college or university. Every university has some scholar-teachers; a Catholic institution should have a good proportion of its teachers who, in addition, give personal witness through their lives to the relevance of a life of faith in the life of an intellectual. In the past decades we have made major efforts to increase the professional competence of our faculties; the challenge of the future is to make an even greater effort to deepen the commitment of each faculty member to the underlying reason for our existence. The purpose of such an effort is to strengthen the Christian "presence" on campus, to provide a supportive atmosphere in which intellectual inquiry and spiritual growth can coexist.

". . . a demonstration of the Church always living and always young . . ."

An institution dedicated to the intellectual life as well as to a belief in the validity of the truths of faith is an important witness to the fact that there need be no contradiction between deep faith and free intellectual inquiry. The personal witness mentioned earlier is important, but this institutional witness to the relevance of God to the world is even more important; how weak our society would be if the only institutions dedicated to intellectual inquiry were "secular" or agnostic.

The heart of the message of *Gaudium et Spes* is "man's activity in the world." It stresses our obligation to work for a better world, to cooperate with others in seeking answers. It describes the church as dependent on the world for insight into many truths drawn from science, art and technology and notes that we must so educate the scientist that when he speaks of God it will be a relevant God and not one simply constructed by the minds of men.

A Catholic college or university, maintaining its proper independence as an educational institution can help the Church—the community of believers — to achieve this ideal. Through its various disciplines it can explore current cultures and serve as critic, interpreter and liaison for both society and the Church. Alive to

(cont'd on page 30)

Sr. Ann Ida Gannon

The Catholic Curriculum: What to Teach?

James Hitchcock, Catholic scholar, educator and writer, is the author of several books, including The Recovery of the Sacred *and* Catholicism and Modernity. *He has written for the* New York Times Magazine, Commentary, *and other journals. He serves as editor of the Catholic journal,* Communio *and as Chairman of the Board of the Catholic League for Religious and Civil Rights. We are honored to have him contribute to* Scholastic.

by James Hitchcock

James Hitchcock

The history of religiously affiliated higher education in the United States does not provide much hope for the survival of Catholic colleges and universities into the next millennium. The vast majority of private institutions in America were originally founded under religious auspices, for the purpose of providing religious and moral education for their students. Most of the older ones (those founded before the Civil War) were designed primarily to educate clergy. Yet in the vast majority of cases this religious character has eroded over the years to the point where it is at best nominal, and often nonexistent.

One reason for the great proliferation of private colleges in America has been precisely this secularization process. As older religious colleges were perceived as no longer serving the purpose for which they were founded, new ones were started. In time these also became secularized, or were perceived as such, and still newer ones were begun. In modern times only two kinds of religiously affiliated institutions exist in any meaningful numbers—Roman Catholic and Evangelical Protestant.

On the whole Catholic colleges are somewhat older than the Evangelical institutions, and thus they face the prospect of secularization more acutely. The reasons for this are complex and difficult to summarize. Besides factors distinctive to the American experience, the turbulent life of the Catholic Church since about 1960 has obviously had its effect. The key to the character of most Catholic colleges has been the religious communities which operate them. Few communities have escaped racking crises of self-identity in the past twenty years. Many have agonized over whether they should even be involved in higher education, and a number of Catholic colleges have been closed.

But from all the mass conferences, committee reports, position papers, convention speeches, etc., which have dealt with Catholic education, no consensus has emerged as to what a Catholic institution might or should look like in practice. The reasons for this uncertainty are partly educational, but even more religious. It is not really possible to define what a Catholic university might be like without a fairly clear idea of what Catholicism is. Disagreements over educational policy and practice are, more often than not, disguised disagreements over belief.

The pressures for the secularization of religious colleges are multiple, and to a large extent they are unconscious — only in a relatively few cases have Catholic colleges made a deliberate decision to secularize. Two factors in particular might be pointed to as crucial.

One is professionalization, which has affected all of American life, and especially American higher education, quite profoundly since World War II. Professionalization is a complex process, but whatever else it means it means a situation in which the criteria for what constitutes good education are set outside the institution itself, generally by professional associations of physicians, lawyers, historians, philosophers, etc. Although in a time of shrinking enrollments colleges like to talk about how they are distinctive, professionalization tends to work against distinctiveness. It posits uniform standards for all institutions. Thus, all other things being equal, it gives the advantage to the institution with the most money, since meeting professional criteria is usually the function of money, expressed in the scholarly reputation of the faculty, the size of the library, the quality of the scientific equipment, etc.

To a lesser extent student expectations have also influenced the process. As Catholics "arrived" in American life by around 1960 young Catholics became increasingly conscious of the remaining gaps which separated them from the mainstream of their culture, and especially of factors in their background which might retard full acceptance into that mainstream. Some decided that Catholic education itself was a handicap. Others, perhaps more often than not imbibing an attitude first held by faculty members, decided that Catholic education still had a future, but only to the degree that its distinctiveness was minimized. The goal, often not stated, was to transform the Catholic colleges so as to make them as much as possible like private colleges which had already undergone the secularization process.

Catholic institutions in the United States have never been able to find the proper balance between commitment and openness. Prior to the

(cont'd on page 6)

1960's there was much of the former, little of the latter, as indicated, for example, by a reluctance to hire faculty from outside the Catholic tradition. Since 1965 there has been no end of openness, with few institutions willing to tackle the difficult (and highly sensitive) issue of maintaining identity.

Obviously any education worthy of the name has to open students' minds, enable them to relate to a complex and variegated world. However, an education which merely does that ill equips the student to live in such a world, because it gives him little basis on which to discriminate, judge, choose, or evaluate. Leaving the dogmatic claims of religion aside, liberal education itself cannot be the now standard smorgasbord of courses, nor can it be merely a smorgasbord of opinions, all of them more or less equal to one another. Prior to the 1960's even the secular universities believed they possessed a core of common wisdom, derived from the entire Western cultural tradition, which could serve as the basis of all education. Now, despite widespread desires to recover such a core, as expressed, in particular, in curricular requirements, there is no agreement as to what it should be. Catholic institutions ought to be in an advantageous position in trying to recover such a core, both because of the true claims of the Faith itself and because the Catholic tradition can serve, at a minimum, as a principle of organization, a center of intellectual focus.

The ideal of "objectivity" in scholarship — a kind of passionless, detached scrutiny — no longer holds sway. Its existence is difficult to justify in theory, and in practice scholars do tend to have commitments which they may or may not recognize, or else they study subjects in which they invest nothing of themselves, the results of which are likely to be desiccated and irreevant.

What students have a right to expect from faculty is not objectivity but honesty. A professor may have a strongly held position of his own, which he defends in his teaching. Indeed it is usually desirable that he have such a position, for in this way alone can education truly become "relevant." However, the committed scholar, all the more because of his commitment, has an obligation to treat other positions as honestly as he can. He must not omit, distort, or caricature. He must be ready at all times to engage in genuine dialogue with others, which in no way implies compromising his own commitment.

For years Catholic educators have been nervous about the charge that they engage in indoctrination, not education, and that religious orthodoxy is incompatible with free inquiry. This nervousness is merely a reflection of the persistent inferiority complex of many American Catholics, despite their having supposedly "come of age." Among other things, it blinds them to some of the realities of American higher education.

Despite the official rhetoric about total openness and freedom of expression, working orthodoxies operate in even the most prestigious secular universities. For years logical and linguistic analysis has dominated most philosophy departments, and few proponents of other theories are even given a fair hearing, much less offered teaching positions. In the social sciences one or another form of behaviorism is also dominant in the great majority of institutions. In every academic discipline there exist orthodoxies which are enforced in terms of hiring, tenure, and publication. (Recently at Yale University a senior professor of political science stated publicly that "There are two kinds of political theorists we don't want in this department — Leninists and Straussians," this in connection with the denial of tenure to a Straussian.)

The key question is whether the Catholic tradition does provide a valid focal point for education. If the answer is no, then there is no excuse for Catholic colleges.

The ideal of total openness is also compromised by a brute physical fact — it is simply impossible to teach "everything." Colleges and universities are constantly engaged in the process of deciding (sometimes for philosophical reasons, sometimes for economic reasons) that certain things will or will not be taught. Professors in the classroom cannot possibly present the totality of their subjects. They continually make decisions as to what to include and what to omit.

While Catholic institutions are frequently under suspicion for imposing religion on their students, little notice is taken of the odd anomaly whereby many institutions of higher learning (especially those under state sponsorship) do not even have departments of religious studies.

Religion has been the most deeply rooted phenomenon in human history, but there are colleges and universities which seemingly believe that it is sufficient if their students learn about it in snatches and fragments, in history, literature, or art classes. Not uncommonly, this omission is not mere obtuseness; it reflects the antireligious sentiments of faculty themselves. Leaving aside its dogmatic claims, the study of Christianity, and especially of Catholicism, provides a key for the widest and most comprehensive approach to the study of Western civilization.

At a minimum Catholic colleges and universities ought to be able to assume a high degree of interest in religion on the part of their students. Furthermore, they have a right to assume that being a Catholic implies a certain view of the world and that is one of the major purposes of Catholic higher education to explore that world view systematically and in depth. Those who find the Catholic world view unacceptable or repugnant will presumably not choose to attend Catholic institutions. Trying to accommodate them is destructive to the whole process of Catholic education.

Catholic education does not necessarily presume belief — it ought to be possible to educate students in the Catholic tradition merely showing that it is coherent and plausible. But plausibility is important. It should also be the purpose of Catholic education, assuming the presence of committed teachers, to show at least the formidability of that tradition, that it must be taken seriously and respected even if finally rejected. In the real order it is likely that a high percentage of faculty and students in a Catholic institution will be believers.

Catholicism impinges on the educational process most comprehensively and most obviously with regard to ethics, a subject from which no other subject in the curriculum is entirely divorced, except perhaps pure mathematics. Almost every other discipline has practical applications which require moral judgments on the part of its practitioners. Thus future physicians, lawyers, accountants, physicists, and computer specialists must have a solid grounding in morality, taught both as philosophy and as theology. A Catholic institution can never content itself

with simply training its students in technical skills.

However, the relevance of religion and morality to professional training is not exhausted by ethics in the narrowest sense. One of the most poignant signs of the inadequacies of present Catholic education is the way in which this relationship is now often discharged by a single course in ethics (sometimes not even by that). All education is personal as well as theoretical. Especially in professional education students learn what it means to be responsible practitioners of a discipline by seeing others who are already such practitioners. Catholic professional schools will, therefore, confront their students with professors who are living examples of competent, responsible professionalism wedded to religious and moral commitment.

Although ethics is the obvious rubric under which the moral and religious dimensions of professional education are discussed, it is important to recognize that the questions involved here are really metaphysical — what does it mean to be human? what can legitimately be done to and for human beings? what is a just society? If professional ethical training is approached primarily as a specialized set of rules imposed in particular cases, it will seem to many students rather arbitrary. In every profession now the important ethical questions transcend the limits of the profession itself.

Catholic schools are in an advantageous position in this regard because Catholic ethical theory grows out of a whole nexus of thought and belief, as well as a long and deep tradition, in which these basic questions have been endlessly debated and explored. In the end professional ethics is unpersuasive divorced from a wider view of human nature and human society, which the Catholic tradition is almost uniquely equipped to impart. For this reason students enrolled in a Catholic professional school who lack the background of Catholic education may find it difficult to relate to a course in professional ethics as such. For the same reason, the education which a Catholic university gives to preprofessional students may be even more important than that which it gives in the professional schools themselves.

In professional ethics as elsewhere, the most destructive temptation for the Catholic colleges is likely to be excessive professionalization. Usually this takes the form of an approach to professional ethics which simply seeks to justify whatever it is that professionals do. (This is most obvious with regard to medicine, but can apply to other areas, such as business.)

The natural sciences and applied mathematics are perhaps the farthest removed from any readily definable relationship with Catholic doctrine, except as they too have their ethical dimensions (e.g., the uses of nuclear power). However, in all disciplines a Catholic school should boast of faculty who are highly conscious of the ultimate significance of divine creation. While this may not influence the specific way in which a professor teaches physics or chemistry, it means that he is ready to discuss with students (and with other faculty) the possible religious implications of scientific theories (as in the work of Stanley Jaki). Perhaps not a great deal of time will be spent on this in the classroom, but an occasional lecture, even an occasional passing remark, can be a great stimulus to student thinking, and towards students' being able to integrate their educations into some kind of totality.

It remains to be seen whether those institutions which have historically borne the Catholic name possess neither the ability or the will to save themselves.

If the social sciences are commonly taught in a "value-free," behavioristic way in American colleges and universities, there is no excuse for this in an institution calling itself Catholic. As with other disciplines, students should naturally be taught the requisite professional methods. But a genuinely Catholic education must go far beyond that.

The key issues are again metaphysical — who is man? what is a just society? The social sciences cannot be pursued properly if they are pursued only in their own terms. This requires, once again, faculty who are sensitive to the entire Catholic tradition, willing to explore relationships between their disciplines and the widest possible context of belief and thought.

At a minimum Catholic departments of social sciences should manifest a particular interest in the classical traditions in their own disciplines — political theory, classical social and economic thought. This is not because the masters of the past are automatically conceded supremacy but because it is in these classical traditions that the fundamental questions are discussed. Their study thus serves to give the student a point of contact between a specialized modern discipline and the kind of religious philosophical considerations which ought to inform it.

As with professional ethics, the study of the social sciences in Catholic schools must negotiate a balance between absolute principles (as to what constitutes man or what constitutes a just society) and sometimes untidy realities. (In economics students would study not only Catholic teaching concerning a just economic order but also the way in which the modern economy functions in practice. Every effort should be made to bring about some kind of meeting point, so that the demands of one do not do violence to the legitimate claims of the other.)

In the humanities it can be naturally assumed that faculty and students have a greater than average interest in religious themes, as developed in art, music, and literature. There will be an immediate recognition process, whereby symbols, allusions and language have a significance which they may not have for non-believers. Humanities departments in Catholic schools will emphasize the pervasive influence of religion on the whole of Western culture.

But humanities properly taught are not merely academic exercises. They are studied precisely to illumine the human situation. Thus, in a Catholic school, it is assumed that what might be called religious dilemmas and religious experiences are real to faculty and students. Poems and novels on religious themes will be studied because they are found to have an urgency and a personal relevance which they may not have for others. Through them the individual seeks to explore and ultimately resolve the dilemmas posed by a lived faith. What may be absent from one's own life can be experienced imaginatively, and one of the pur-

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The University As a Religious Establishment

by Prof. Edward Murphy

The following is the text of Prof. Murphy's paper presented to a Faculty Senate forum last semester. The forum dealt with the Catholic nature of Notre Dame.

In preparing for a final examination, a student assembled all of the notes which he had taken in the course. They numbered in the hundreds of pages. Determined to put them into more manageable form, he began a process of condensing these notes. He made spectacular progress. So much so that the day before the examination was to be written, all of the voluminous notes had been distilled to one page. But not being content with this, he kept at it. One hour before the exam, he had them down to one line. And just before he was to write the exam, he had captured it all in *one word.* He then went in to write the exam . . . and *forgot that word!*

Perhaps we should reflect seriously, in this faculty forum, on whether we, like this student, have not forgotten *the* word. I mean the Word which was made flesh and dwelt among us, who existed at the beginning, through whom all things came into being, and apart from whom nothing came to be.

There is general agreement today regarding the importance of education, however defined, but there is little agreement beyond this. For if one asks a serious educational question, such as what should be taught (*i.e.,* content), the answers will certainly not reflect a consensus. However, for a number of reasons, people are increasingly asking hard questions and they are not satisfied with partial answers. I should like to think that this forum is a reflection of this seriousness and openness.

In seeking to contribute to this forum, I do not purport to describe even the anatomy of a Catholic university. My goal is more modest. I want to submit for your consideration certain basic premises which must be borne in mind if any more ambitious effort is to be fruitful.

First, I submit that every university, *of whatever kind,* is a "religious" establishment. For education, by its very nature, is value-laden and "religious." Basic faith is the principal determiner of educational content. In every educational system or philosophy there is posited an ultimate source of knowledge, and there are fundamental presuppositions which largely determine the particulars. Invariably, one sees God as this source of knowledge, or one sees himself or a particular group of individuals as that source. Thus, all education will be God-centered or man-centered in this sense.

What I am saying is that all people, in and out of the university, are people of *faith.* Everyone has a religion, be it theistic or nontheistic. R. J. Rushdoony has reminded us:

> [I]t is a fallacy to think of religion as a belief in a personal God. To do so is to define all religions in Biblical terms and to impose the nature of one religion as definitive of all religions. Most religions, in fact, are not theistic. In Shintoism, there is a multiplicity of spirits, not gods, and there is nothing comparable to the Biblical idea of a sovereign and absolute God. For Buddhism and for Hinduism, nothingness is ultimate. In the religions of Hellenic civilization, the gods were not ultimate: they were deified humans whose reign on Olympus was as subject to mutability as were all things else; ultimacy and therefore religion centrally belonged to the realm of ideas or abstract universals. In one religion after another, we have a non-theistic foundation, so that we can with justice say that virtually all religions in history have been varying forms of the religion of humanity, or humanism.

The late Cardinal Wright once observed that man "remains unalterably God-centered. He cannot exist without a God, and if he rejects the true God he will invariably, instinctively, even perversely, create his own false god. In short, the question for man is not *whether* he will be guided by an ultimate authority, but *who* or *what* that authority will be. Is it to be God? Or is it to be himself? Or the state? Or a political party? Or a race? Or an economic class? Or the stars? Or Satan? Or what? Obviously, the choice will be consequential, and it is naive to suppose that one does not have to choose.

There is an understandable reluctance on the part of many to put questions in terms of conflicting ultimates. For why, it is asked, engender conflict which is both unnecessary and divisive? Hence, we witness avid searches for neutral principles or lowest-common-denominator concepts to which everyone will readily subscribe. But has not history taught us that such a search is futile? We cannot ignore major premises and expect to reach valid conclusions. Nor can we paper over real differences, as by couching them in meaningless jargon, and hope to advance the welfare of anyone. There are matters about which one dare not, and indeed cannot, be neutral. Jesus once cautioned His listeners: "He who is not with me is against me, and he who does not gather with me scatters." "Other gods," *all of them,* are no less uncompromising.

Educational neutrality is a myth. There is not a neutral atom in all of creation, nor is there a meaningless event. For God is the source of all. An English educator, Sir Walter Moberly, once remarked of the so-called "neutral" university:

> On the fundamental religious issue [the existence of God], the modern university intends to be, and supposes it is, neutral, but it is not. Certainly, it neither inculcates nor expressly repudiates belief in God. But it does what is far more deadly than open rejection; it ignores Him. . . . It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this not openly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly.

A character in a contemporary novel remarks that one cannot "fake reality." Indeed, one cannot. If there

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The Evolution of a Catholic University

by Dr. Timothy O'Meara, Provost

A Catholic university in contemporary society must be, first and foremost, a university engaged in teaching, research and public service, committed to excellence in all its endeavors. In addition, it must be a university concerned with the religious dimension of the human experience; involved in the articulation, growth, evolution, and practice of Catholic values and the Catholic intellectual tradition; and imbued with an abiding sense of Christian community.

Despite the imposing title "The University of Notre Dame du Lac" granted by charter of the Indiana legislature in 1844, Notre Dame was not then, nor for many years to come, a true university at all. One can only speculate on whatever dreams Father Sorin might have had for the future and how the University might someday influence society, culture and the church. But as late as the turn of the century Father Morrissey, eighth president of Notre Dame, claimed: "What we need here is a compact, tidy little boarding school. We can't compete with these other institutions that have all the money."

In sharp contrast, Father John Zahm, Father Morrissey's provincial from 1898 to 1906, envisioned Notre Dame as "the intellectual center of the American West" and initiated a new spirit of intellectual ferment by selecting gifted young priests for higher studies. Among the future leaders he encouraged were Father Burns and Father Nieuwland. Burns subsequently became president, the first with an earned doctorate, and during his short term of office brought about "a major revolution in the academic development of the institution" by normalizing academic procedures and upgrading the quality of the faculty. Nieuwland on the other hand immersed himself in his science. He founded *The American Midland Naturalist* and became nationally recognized for doing the basic research that led to the discovery of synthetic rubber.

Graduate studies began in the summer of 1918; the Graduate School was officially established in 1932. World-renowned figures lectured at the University. The faculty was enriched by refugee scholars from Europe. By World War II the University had established itself as a good Catholic undergraduate school; it symbolized the coming of age of another class of immigrants in our nation; and it was challenged by new intellectual horizons on the graduate and research levels which had been initiated by individuals associated with the University during the first half of the century.

Meanwhile the best schools in the nation — measured in terms of their influence on society — had already fully integrated the role of scholarship, research and public service into their mission. Notre Dame systematically embarked on this transformation shortly after World War II. It was a transformation that necessitated the development of a new kind of faculty — a faculty as competent and as interested in scholarship and research as in teaching.

Concurrently with its intellectual expansion and development, the University has preserved its residential character with the firm belief that education extends beyond the classroom. The University's residential nature, coupled with its relatively small size, has enabled Notre Dame to keep a sense of Christian community on campus.

The Notre Dame of the 1980s is a university in fact as well as in name. It is a place of research, teaching and community. These three components follow quite naturally from a certain distinctive configuration of values in Catholicism. First, the Catholic vision encounters God in all things — people, events, the world at large, the whole cosmos. It is in and through the visible world that we come to know and experience the invisible God. The Catholic vision, secondly, perceives God to be working through all things, efficaciously present for those who will avail themselves of all reality. Finally, the Catholic vision sees the way to God and God's way to us as a communal way, not an individualistic way. That is why, for example, the Church has such a significant place in Catholicism.

It is therefore not surprising, indeed it is to be expected, that the first universities — at Salerno, Bologna and Paris, for example — emerged from a search for answers to ultimate questions which, in turn, had emerged from the intellectual life of the Catholic church. It is ironic that none of these universities claims to be Catholic today. The challenge at Notre Dame is to succeed not only where they have succeeded, but also where they have failed. The responsibility is to remember, on the one hand, that great wisdom resides within the Catholic tradition itself and, on the other, that freedom for individuals to inquire and criticize is essential if that tradition is to evolve and be faithful to the Catholic vision of God.

> I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating is that they should be found in one and the same place, and exemplified in the same persons. . . . It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labour, and only accidentally brought together. It will not satisfy me if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening. . . . I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.
>
> John Henry Cardinal Newman

No university will remain Catholic by accident, so to speak, but only through the constant reevaluation and renewal of its purpose in a rapidly changing world. We at Notre Dame are presently involved in such

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Perspective

Questioning Notre Dame

by Alice Douglas

The importance of a Catholic university is that it does more for a student than any other university can. Besides training his mind — the primary purpose of a liberal arts school — it develops his mind for a specific purpose, and informs him of that purpose. A Catholic university is for the whole man in the sense that it informs him not only of the conditions of being alive, but more importantly, *why* he is alive. As we know, the Church possesses the fullness of God's revealed truth and the means of salvation. She teaches us that each person is made by God for the purpose of knowing, loving and serving Him here on earth and enjoying His presence in heaven forever. This truth about man is at once our greatest joy and challenge, for since we know why we are alive, we see that our lives are to be lived for God. Secular universities may convey factual information about the world and train a student's mind logically, but only a Catholic university, by virtue of its access to Christ's teaching authority, can decisively answer a student's fundamental questions in his search for truth.

Some may argue that religion has nothing to do with learning the skills needed for one's career, a major part of the education of many; for instance, one may ask, "What does Catholicism have to do with learning to be an engineer?" As Catholics, we understand that our faith is integral to everything we do. Strange as it may sound, there should be a world of difference between a Catholic engineer and a secularly educated engineer. The Catholic engineer realizes that all he does is for the honor and glory of God. He will realize his responsibility to the people he builds for, the importance of the morality of his business practices, and especially that his work is not ultimately for his own monetary reward, but is a service to God here on earth. He will graduate knowing engineering, but enriched and prepared to grow in the Catholic faith.

This is a very different view of man than that held in secular universities, and a student at a Catholic school may expect to be taught the faith that so transforms his life. Because faith affects a person's whole life, talk of God should not be out of place in any classroom. This is not to say that every class should become a theology class, but the Catholic faith should be taught in its integrity to every student in a school that claims to be Catholic. Hence, the whole man is educated. More importantly, the student learns his faith and grows in his relationship with God, and he also gets the academic training of college. A secular university leaves religion up to the particular student, but as Catholics, we understand that the Church is a community of individuals who participate in Her life with Christ at the head. Christ says that He is the Way, the Truth and the Life, so to teach the truth is to teach the person of Christ. Catholics understand "teaching Christ" to mean informing people of the doctrines and dogmas of the faith as Christ relates them through the Church's teaching body of the pope or the bishops with pope. So, to neglect to teach what the Church says is to neglect to teach what Christ is saying to us.

Of course, we realize that the integrity of Christ's word must be preserved in the handing down of His teachings. It is the privilege and responsibility of Catholic educators that they have available to them in the official teachings of the Church a true guide in matters of faith and morals. It would be a grave disservice to the students, not to mention a scandalous distortion of the truth, to imply that the opinion of any theologian has the same authority as a teaching given by the pope or to otherwise deny the truths of the Catholic faith.

I expect an objection to such a school would be that it crams religion down a student's throat for his blind acceptance and to the denial of his maturity and competence to make his own decisions. I would reply that, as Catholics, we know that the mature Christian attitude is the acceptance of God's word and obedience to His will in our lives, and that this devotion is our only true fulfillment since we are made by and for God. Actually, just the opposite of the objection is true. A student cannot make a decision to practice the Catholic faith unless he knows what the Church teaches. It's not that he should not hear opposing views, but these should not have top priority; after all, they get plenty of voicing and practice elsewhere. A Catholic student cries out to be presented with the integrity of the Church's teachings. It is an insult to the Church and to the student's maturity to sugar-coat the true faith. If theologians disagree with the Church, that is their business and their problem, but to present this conflicting view for any other purpose than to better see the truth it opposes is not the role of the Catholic educator.

In my own experience, I attended the University of San Francisco's St. Ignatius Institute before transferring as a sophomore to Notre Dame. The presentation of Catholic education was very different there from what I have seen here. Through the Institute, which loyally transmits the teachings of the Catholic Church, I learned that being Catholic is so much more than observing certain traditions. Rather, practicing the faith is a whole way of being. After twelve years of "Catholic" education, I was amazed to learn that "in the Church" is truly a way to live practically. It means something definite and concrete to think and be Catholic. But it's not something I can say in a sentence or two. Rather, learning to be Catholic (which we understand to mean learning to live as Christ instructs us) is a lifelong job and joy. This was my first experience of Catholic university education. Ask yourself what your experience has been here at Notre Dame. In your classes, were the teachings of the Church always presented in their fullness? Have the teachings ever been watered down in an effort to make "what this really means" more palatable? Have you ever been told that Catholics are free to accept or reject certain teachings

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Notre Dame: Disillusionment (and Hope)

by Sean F. Faircloth

My motivations for writing this article are, in part, to deal with my own irrationality. To be blunt, I have on three occasions verbally assaulted the assistant rector of my dormitory with rude and obscene language. I have also on those occasions made physically threatening statements directed at this priest. This was not only wrong, it was immature and counterproductive. I left my dormitory at the end of last semester in order to avoid the impending expulsion. Having distanced myself from the dormitory during the course of the present semester, I still feel that the extreme anger I felt (and do feel) has some basis in real and serious problems, not only with my dorm, but with the entire lifestyle here at Notre Dame. After all it is curious that of the five times I have been inclined to violence in the past half decade, three of those times involved direct attacks on one man in one semester.

It seems to me that the reason I disliked this man so much is that he fits in at Notre Dame so well. He follows the rules of the University. He lives by the rules in an unthinking way, I believe. Unfortunately, I find the rules of the University are, in practice, defeating the very purpose of Catholic education.

I do not mean this to be a condemnation of Fr. Hesburgh. I am not particularly concerned whether Fr. Hesburgh is on campus at all. He has done a marvelous job of raising the reputation and increasing the budget of the University. He has attracted many fine professors to this campus. Nonetheless I believe it would not be rash to suggest that at least half of one's college education occurs outside the classroom. I have found that the University and its policy of in loco parentis has not enhanced, but in fact, has been an opposing force to out-of-classroom education. Where did Christ say that Christians were not to make their own decisions and choices? Is it the belief of this University that a good Catholic is a person who obeys rules without examination? As I recall Jesus did not command Mary Magdalene to wear a chastity belt, but he *did* call her to repentance and to "obey the commandments," as he did all people, especially his followers. But how did he do this? He believed in spreading his light through example and testament. This University by contrast is obsessed with the imposition of rules and neglects, I believe, the demonstration of Catholic values.

In the recent elections for student body president, I ran a campaign calling for democratic running of dorms and campus life. I asked that students be given full democratic powers over such issues as parietals and coed dorms. Naturally, most students reacted with amusement. "Are you serious? It's so unrealistic." Or, "my God what a great joke, how funny!" And indeed it was a great joke. It demonstrated that the concept of democracy is so contradictory to the way a school is run that the idea was ludicrous.

People would say, "Sean, you're great. What a crazy guy!" And yes, I am crazy in terms of Notre Dame society. But in the Soviet Union they call Sakharov crazy.

Now if that comparison seems a bit extreme, it is. I am not a man of anywhere near the moral stature of Mr. Sakharov. However, the way student life at Notre Dame is run is chillingly similar to the Soviet state. Notre Dame is run by men who have little or no concern, or even understanding, of the lives of those they govern. There is a nominal government of the people which must concern itself with trivial matters, because it is irrelevant when it comes to important issues.

Our student body generally neglects such issues as El Salvador. Instead the students at the Catholic University discuss kegs like a bunch of 15-year-olds. The administration certainly keeps us wrapped in a web of trivialities. The University has no respect for our opinions on any major political issues. I will go to the highest source as an example. Last year, as you probably recall, many students were protesting the invitation of President Reagan to commencement exercises. Despite the fact that I disagreed with almost all the man's policies I thought it was an honor to have the president speak at our school. I saw Fr. Hesburgh in the administration building during one of the protests and I asked him what he thought of what was going on. He hold me he thought the protesters were all "a bunch of damn fools." I could not help but think of the people I knew who were protesting, Prof. Peter Walshe, one of the most respected professors at the University; Michael Hay, a member of campus ministry; and Joe Cosgrove. Though I disagreed with them, I could not believe these people were damn fools. But at Notre Dame I've come to learn anybody who rocks the boat is "a damn fool."

Now if this seems too lofty, let us examine the particular pieces of repression which are prevalent in student life. A friend of mine was expelled from his dorm last semester for the following reasons: 1) He had been caught smoking marijuana, 2) he had been caught having a party at three in the morning at which a girl was present, 3) he was said to drink to excess, 4) he, like myself, had been openly belligerent to the assistant rector I mentioned earlier. These rules are enforced in a curious manner. As far as the drinking goes, it seems to me that the style, not the volume of Steve's drinking was the problem. He drank openly and casually on weeknights. It seems that N.D. alcoholism must only be engaged in at the proper time and place. You know, get so trashed in the social space on Friday and Saturday nights that you might have the nerve to talk to a girl.

It was the fourth problem that actually got my friend expelled from the dorm: his attitude. My friend was never too secretive about smoking dope or drinking. He did not think it was wrong, and he acted that way. In my hall it was fine to smoke dope, but keep it a secret, don't get caught. It was fine to have a girl in your room. But *don't get caught*. Drink like a fish, but make sure your door is closed on weeknights. My friend dared to point out by his actions that he thought the Notre Dame rules are a farce.

My friend, who is one of the most honest and principled people I have ever known, wished to live his life as he chose without scampering behind closed doors.

I am sad to say that hypocrisy is one of the greatest lessons this University teaches. "Don't get caught" is the N.D. motto. This seems to be what the University stands for in practice, though certainly not in theory. I am again reminded of a communist regime. I once traveled in Czechoslovakia where it is illegal to wear jeans. Everyone wears jeans. The government accepts this. However, if you challenged the idea, the insane concept that jeans should be illegal in the first place, then the government labels you insane or criminal or both and carts you away. This is the way our campus life works, especially in the more repressive dorms. I do not find this to be very Christian or Catholic, but our University seems to live by that code.

A resident assistant at my old dorm once sat with some neighbors of mine and had some beers from a keg. I pointed out to him that if I, or my friend, had been caught with a keg we would have been kicked out immediately. The RA explained that his friends were "discreet." Discretion is a very interesting word for such behavior, but apparently such discretion is very valuable here at Notre Dame.

For instance, two fellows who run food sales for our dorm apparently embezzled funds from money they were supposed to pay the dorm. According to the Vice President of the dorm, these gentlemen stole at least $400. The dorm president was very understandably mad. The students were angry. A girl from the *Observer* wrote an article about the matter. She told me she received such flak for even reporting the incident that she would avoid ever writing anything controversial again. So much for free press. The boys "discreetly" returned the $400 claiming they weren't guilty, but just wanted the whole matter ended. A very large price for innocent men to pay just to have peace in the dorm. Whether they are guilty or not is irrelevant. The problem is there was not even a serious investigation. No one suggested expelling them from the dorm. In fact, they are receiving an even more lucrative deal on food sales rental for this semester. After all, they were discreet. They were friends with people who ran the dorm. They didn't rock the boat. My friend, on the other hand, committed a far more serious crime. He acted honestly and like an individual.

All this makes me wonder about Notre Dame and what it means to be a Christian. I know many good Christians who are perfectly happy on this campus, because they lead life-styles which never contradict the rules of the University. However, I ask these Christians to look at these rules, not just from a personal viewpoint, but on a larger scale. I believe that my friend is a valuable addition to this school. He is someone who cares about others and wishes to make this world a better place. I would suggest that one of the most important aspects of any Christian life is the willingness to accept people for what they are and find what happiness you can bring to their lives and vice versa. I have another friend who is a Rector here on campus. He does not impose rules rigidly. It seems to me, he tries to live a life of witness to Christ through his concern for the problems of the people in his dorm. Is Christ not to be better served by loving example than by Puritan severity? I believe so.

Many good people, like my friend, can become almost justifiably cynical and bitter about this University. I would suggest that many other students are taught the implicit principles of hypocrisy here at N.D. It is contradictory to Catholic values for people to blindly obey rules *or* to sneak past them. I ask all those who believe in Christian ideals whether it would not be better if students took full control of their own lives. Surely students would make mistakes. Maybe things would be difficult, perhaps challenging. But I think in the long run, it is very rewarding to act as an adult. I think perhaps in the long run the best Christians are the ones who struggle to find the Christian life-style with the power of their own minds. If that happens, maybe we could all be proud of a Catholic education. □

Sean Faircloth is a graduating Senior from Huntington Beach, California. He does not profess membership in the Roman Catholic Church or any other Christian denomination.

Questioning

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according to their consciences? Have teachings been presented in a manner to encourage you to doubt them? This attitude leads a student into a desert of uncertainty, where it is not the intention of the Church that he should wander. Doubt should be distinguished from inquiry, for to see the reasonableness of faith is a wholly desirable purpose for asking "why?" Most basically, ask yourself if because of your education at Notre Dame you understand any better what it means to be Catholic — to live the life of faith in the Church which Christ instituted for man's salvation.

As Catholic students, we should be learning that the Church is all-important for our lives and salvation. Perhaps after asking yourself the posed questions you are drawn to the sad conclusion that Notre Dame does not fulfill its promise of delivering a Catholic education as we may expect it to. What can you do? If a student is serious about his faith and wants to know exactly what he's claiming to believe and practice by being Catholic, he should check into what the Church teaches in catechisms, encyclicals and official newspapers. He should demand what he's paying for by asking in class what the Church says about particular issues that come up. Also, there are many people here who are dedicated to the Church and loyal to the magisterium, who can accurately relate the Church's word. Most importantly, not to be neglected is a student's prayer life. There is no substitute for prayer for guidance, and it is also one's responsibility to participate in the sacramental life of the Church, which is abundantly available here at Notre Dame. In the Mass, we encounter Christ truly present to us in the Eucharist. What could be better nourishment in our search for the truth than the Truth incarnate? Finally, since we are dedicated to Our Lady, we should seek her powerful intercession that her Son's word will be lovingly and loyally presented to us students for our mature, informed embrace. □

Alice Douglas is a graduating senior in the Program of Liberal Studies. She is from Memphis, Tennessee.

Perspective

Saint Mary's: Image and Responsibility

by Tara Jones

As a college freshman, I attended Arizona State University. Last September, I came to St. Mary's. After I transferred from ASU to St. Mary's College, the differences between the two schools became very apparent. One difference is the amount of students at ASU and St. Mary's. There are roughly 37,000 students enrolled at ASU, whereas the student population at St. Mary's is between 1800 and 2000. Coming from a high school of 400 students I received quite a shock that first day of my freshman year. I don't think I have ever seen so many people in one place at one time: if I ever got anything out of the year I spent at ASU it was learning how to walk through a mob of people, somehow *always* going in the opposite direction.

Another very obvious difference between the two schools is the quality and quantity of classes offered. Although ASU has a greater quantity of classes to offer the students, St. Mary's undoubtedly has higher quality in not only the classes but also within the faculty. The smaller number of faculty members at St. Mary's also makes it possible for the students to relate on a more personal level. A student attending ASU is lucky if he or she ever sees his or her teacher outside of class.

In addition to these obvious differences between ASU and St. Mary's, there is a more subtle difference that I noticed after becoming part of the St. Mary's community. Students at ASU who are Christians don't hesitate in letting this fact be known. They are zealous in their beliefs, speaking out even against adversity (it takes guts to be in opposition to at least 10,000 students!) and they take a firm stand on issues that pertain to and support the Christian way of life. Because St. Mary's is a Catholic college, I expected this same fervor and enthusiasm that was present within the Christian students at ASU. I have not found it.

It seems that one reason for this lack of fervor at St. Mary's is because of the number of students who attend, that is not to say there are fewer Christians at St. Mary's. As a matter of fact, there are certainly more people here who profess a Christian faith and practice it in an authentic and personal way than at ASU, but they are just less obvious and not as outspoken. Students here may see no need to openly discuss their faith or stand firm in their beliefs, because we all rest secure in the identity we get from the college's Catholic label.

But because ASU has so many students, the only way for Christians to combat being "just another face" is to become part of some group which holds the same beliefs and views as the searching individual. Being active in such a group is not a means of hiding from the world's complexities. In fact, involvement helps develop a clearer understanding of how to live well.

People take part in activities at ASU through the friendships they have made with people who have similar ideals. The large size, the diverse backgrounds, ideals, morals and beliefs students face while attending ASU force them to choose a definite identity and way of life. A person who doesn't identify with some type of ideal becomes, in a sense, lost and is most likely to become inactive in the political, social or even religious affairs. The student becomes, in a figurative sense, voiceless.

As stated before, students at St. Mary's acquire their identity from the college. St. Mary's is a Catholic institution and is highly respected. Yet, because the students are affiliated with the school, there they may feel no need to be outspoken about Christian beliefs. By not having to take a firm stand for Christianity, the students have a somewhat ambiguous identity, taking no responsibilities and, therefore, suffering no consequences. In other words, the students risk nothing, yet spiritually live in a kind of limbo, or fog. Their morals and beliefs tend to be obscure to others . . . and even vague or irrelevant to themselves. There results an all too large difference between profession and practice of faith.

The image I had of St. Mary's before I came here was not only one of intellectual soundness among the women, but also of a group of individuals with a solid faith, willing to share and be open about their religious convictions. Unfortunately, I have generally found the latter not to be true. If the St. Mary's women are willing to make a firm commitment to Christianity, knowing the responsibilities, the possible consequences and accepting them, St. Mary's would not be just a respected institution, but also an influence and example for other colleges and even a source of support for other women who question their faith. Because St. Mary's is a Catholic institution it is the duty and responsibility of the students to call people to a deeper and more meaningful life as a Christian. I believe that if a zeal for God's word develops by living as a Christian should, this can be accomplished. □

Tara Jones is a sophomore from Tempe, Arizona. She will serve as St. Mary's Editor of the magazine for 1982-83.

Perspective

On Becoming a Wise Fool

by Christopher Barrett '77

In the summer of 1963, I was ten years old. As best as I can recall, the thing I cared about most was my afternoon swim at the Riverside Park Pool. The water was clear and cold. All my friends were there. The pool itself, with its inviting sky-blue bottom, was my friend.

One afternoon I went to find that the pool was closed; it wouldn't be opened again that summer. It must have been my mom who explained the event to me.

Riverside Park overlooks the James River in Lynchburg, Virginia, my little town. In Lynchburg, black people had never dared dip their toes in white people's pools . . . until the summer of 1963. And when they did finally dare, the white folks as much as said, "We'll be damned if we're gonna get in the water with them niggers." And the city of Lynchburg drained its public pools.

That was the same summer that a man named Martin Luther King, a man I would later think of as "saint," spoke of a dream on the white steps of the white Washington Monument. That was the summer of my first memorable encounter with injustice. My parents let me know that what I was seeing was not right, was unjust. The next summer we cooled off at Lynchburg's first integrated pool.

It wasn't just the pools and the schools that needed injections of justice. In the mid-1960s, our only local newspaper had a publicly pronounced policy of refusing to cover any news events in the black community. Until 1967 the city had only one library and blacks were denied admittance. In my Catholic home and in my Catholic school, I was indoctrinated in a Christian ethic that flatly rejected such ignorance and prejudice.

So, at fifteen, I was especially eager and proud to be marching with priests and nuns and poor blacks from all over the South through the streets of Washington, D.C. It was the very peaceful but powerful "Poor People's March" of the summer of '68 which had been spurred on by the assassinations of King and Kennedy.

Yes, I was particularly proud to be Catholic. Growing up in the home town of Jerry Falwell, in the heart of Baptistland, we Catholics were few and, I believe, a Moral Minority. My father ran his small wood-flooring business as one of the area's first truly equal opportunity employers. Our nuns, the Daughters of Charity, trained us to be sensitive to social sin, especially to the racism which had been rampant in Lynchburg. (In reserving a hall for proms, we were instructed by them to cordially boycott any places where blacks weren't treated as children of God.)

During senior year, our young priest directed the presentation of a modern-day passion play on racial prejudice. Father Tom chose me to play the part of the righteous lawyer championing the cause of the poor blacks. I loved every minute of it and left for college that summer thinking maybe I'd be a lawyer. A poor people's lawyer, of course.

Eleven summers later, I know differently. If I'm alive and well in a couple more years, I'll be a priest. A poor people's priest, of course. I'm being a bit facetious now, poking fun at myself after a slightly dramatic characterization of a boyhood that was really less exciting than the average. By recounting these few incidents from my youth, I haven't tried to suggest that I have any extraordinary passion for justice. What I *have* had all along is an ever-deepening gratitude to God. I grew up lacking nothing while seeing others suffer great want.

It is at least in part as a result of the injustices that I see that I want to be a priest. But it is mostly because of what I've been given that I choose priesthood. When I consider what God has done for me, I wonder what I could be *but* a priest. When I consider what God has done with me, I wonder what I could try to be *but* his poor, chaste, obedient servant.

I'm getting a little carried away again with my rhetoric, but all I'm really doing is remembering and repeating the words I muttered as an altar boy in the old "Prayers at the Foot of the Altar": "I will go up to the altar of God, the God who gives joy to my youth!"

Many of us have been given youths charmed, graced, and blessed with joys in superabundance. That joy has to spill over into the lives of others, not just into the lives of the poor and the oppressed, but into the lives of any who are sunken in sorrows. When we look to our Lord, we see that this was His way: "To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to those in sorrow, joy." (Eucharistic Prayer IV.)

The priest, it seems to me, is not just "the celebrant" during those short periods of time in which he presides at the Eucharist. His "job" in the larger struggle for justice is to be "the celebrant" of sacred mysteries in the midst of those who suffer. His "position" in the ranks of those who work for peace is that of "celebrant." He lives a life celebrating the Father's creation, the Son's Good News, the Spirit's life. Just as Christ has captivated the priest and drawn him into a life of peacefulness, so the priest's celebration of nonviolence draws others into that way of life.

I feel called in a special way into a life of celebration with poor people. I want to live alongside them, play with them and work with them, learn from them and serve them, sing and dance and worship with them.

I think that I'm just one of the millions of Christians who would love to live and work with heroes in holiness. And I know those heroes are here in Holy Cross. There are heroes here among the priests, brothers and sisters of Holy Cross who will help me to become a hero for others of another generation. They are in all kinds of work. And yet the work is all the same: trying to meet the Church's needs. As our founder, Basil Moreau, wished, Holy Cross men and women are working *together* to meet whatever the Church's needs happen to be at a given time in a given place.

My first experience of Holy Cross men and women at work together

came my senior year at Notre Dame. Father Frank, Brother Bruce, and Sister Sue (the names are for real) staffed the South Bend Justice and Peace Center downtown where I volunteered for a few hours a week. Their work included: a bail-bond project to help those being held in the County Jail; the organizing of Survivors, Inc., a support group for those who were just recently out of prison; and the provision of all kinds of emergency assistance to keep people from turning to crime and from landing in jail.

Without a large amount of money, they did a tremendous amount of good. And they did it not as secular social workers but as spiritual stalwarts. They were working for the Church serving mostly the unchurched. They were thereby fulfilling the most fundamental function of the Christian apostle in any age—evangelization, passing the Good News on to those who haven't heard it.

To serve the poor is very often to serve the unchurched. That is the role of those Holy Cross religious in downtown South Bend. Surely it is the role of the CSC's on both coasts who are chaplains in state prisons. It is the part often played by the priests, brothers and sisters working with Asian and African poor in places like Dacca, Bangladesh and Nairobi, Kenya.

Bringing by example and by exuberance the Gospel to "the ungospeled" is the most ancient Christian apostolate. We need only read the Acts of the Apostles to see that. I am excited every day to contemplate my future in Holy Cross—a truly global (and, therefore, Catholic) community, and an evangelical (and, therefore, apostolic) congregation.

The global consciousness so conspicuously central to Holy Cross is perhaps its greatest strength. The gap seems to be ever-widening between this superpowerful nation and the pathetically powerless Third World countries. So the time is ripe for Christian witnesses to stand at the foot of the cross with the economically struggling and to challenge the economically strong.

Holy Cross men and women are engaged in just those endeavors. In my province alone, we are led by a gentle giant of a man who spent most of his priesthood in Chile. His heart is with the hearts of all the poor. In Moreau Seminary, we are awed by the simplicity and the compassion of our Superior, seven years a missionary in Idi Amin's Uganda.

Of course, we minister to the rich, too. CSC's will continue to evangelize the rich and the middle class who worship in CSC parishes and attend CSC high schools, colleges and universities. Many of us have our own socioeconomic "roots" with these people. They are a group much abused by "radicals" like myself who at times come off as self-righteous. And yet they are a people vital to Christ's Mystical Body.

The quality education in "justice and peace" the Daughters of Charity gave to young Chris Barrett from his comfortable neighborhood laid the groundwork for future convictions. At the University of Notre Dame, a Holy Cross sister and a Holy Cross priest, who respectively direct volunteer services and "experiential learning" in social justice, provide opportunities for students to get away from campus and get down to the nitty-gritty of church work. I know firsthand of the need for religious, who have taken the vow of poverty, to be with the wealthy. The comfortable and the "cushy" must be told how letting go and giving away can set them free. Some of the best news in the Good News is about the startling joy to be found in *detachment*. The poor, just as guilty of consumerist cravings as any of us, also need to hear the Good News.

The Congregation of Holy Cross has been learning this truth through its own experiences of letting go. Relinquishing the reins of governance at Notre Dame, the divestiture of ownership there in the late '60s serves as a prime example. Letting go of the most prestigious Church positions in Bangladesh in order to allow native leadership to emerge is another instance.

There are also living documents, those individual models of saintly detachment. In the summer of 1976 I met such a man.

I had hitchhiked to Montreal where there is a sizeable CSC contingent. I wanted to meet them, but the prospect of catching a glimpse of the Olympic Games was the real drawing card.

I arrived late one afternoon, pretty scuzzy-looking from two days on the road. I met a man outside the priests' residence and introduced myself as a seminarian. His name was Tom, "a priest just passin' thru." Very soft-spoken and pleasant, smiling all the while, he guided me to his room where he offered me the use of his shower. (He knew there were no guest rooms available.)

He left me there and went on his business. Looking around the room, I noticed only his small black suitcase, barely bigger than a briefcase. Soaking in the sink were a pair of socks, underwear, and a single shirt. He travels light, I thought. Hmmm. Interesting guy.

I soon found out from others that the man—stationed in Rome but often on the road—always travelled light, carrying only one change of clothes. With his manifestly joyous interior, it was apparent that Tom Barrosse was an expert in detachment; he was also Superior-General of the entire 2,000-member Congregation of Holy Cross.

Getting to know guys, or saints, like that makes me excited about the path I'm on in my own spiritual adventure. I want to live with saints like that . . . and maybe become a saint myself. Pretty bold statement? But I can't help thinking that every Catholic who loves the Catholic tradition must also want to become a "saint"—canonized or not. We don't just want to "be saved" as the folks in Baptistland say. We want to be saints.

There are undoubtedly an infinity of routes to sanctity. The "religious life" is only one available avenue. I have no delusions about it being an institution devoid of scandal and sinfulness. In fact, I'm convinced that the most necessary, most ongoing work for "justice and peace" done by religious has to be confronted within their own communities.

I mentioned my pride in growing up in a Catholic family in Lynchburg. But I remember that we good Catholic Christians had our own problems and prejudices. And I realize that Catholicism should not be a matter of pride. Yet I feel compelled to mention a certain pride that I have in my second family, the Holy Cross family.

In a few months I will renew my temporary promises to the Congregation of Holy Cross. While I know that such a move must be humbly undertaken, I also know that I'll be particularly proud taking this step towards making my permanent home with so many of my heroes in holiness, in justice and peace. □

Chris Barrett graduated from Notre Dame in 1977 with a degree in Theology. He is now studying at the Catholic Theological Union in Chicago in the World Missionary program.

Gallery

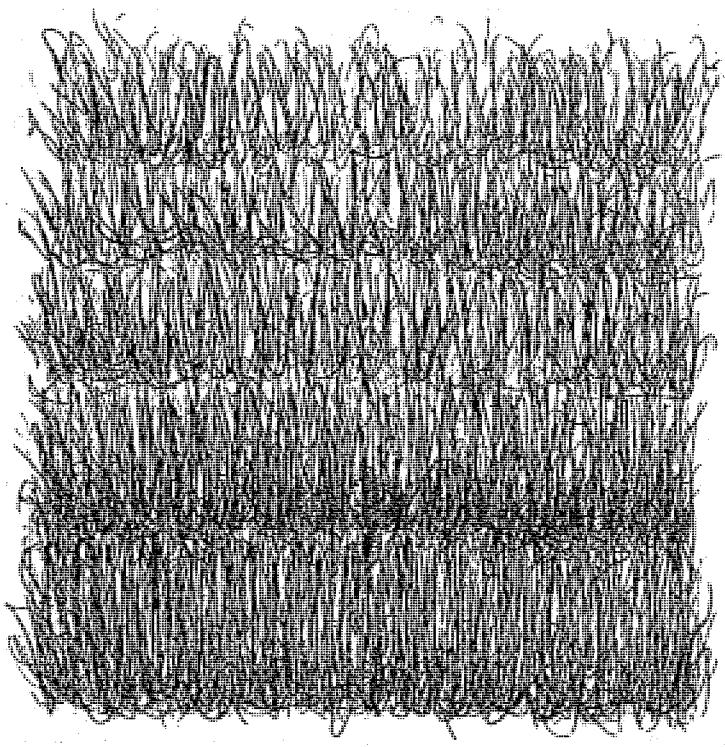
THE ART O

Julie V

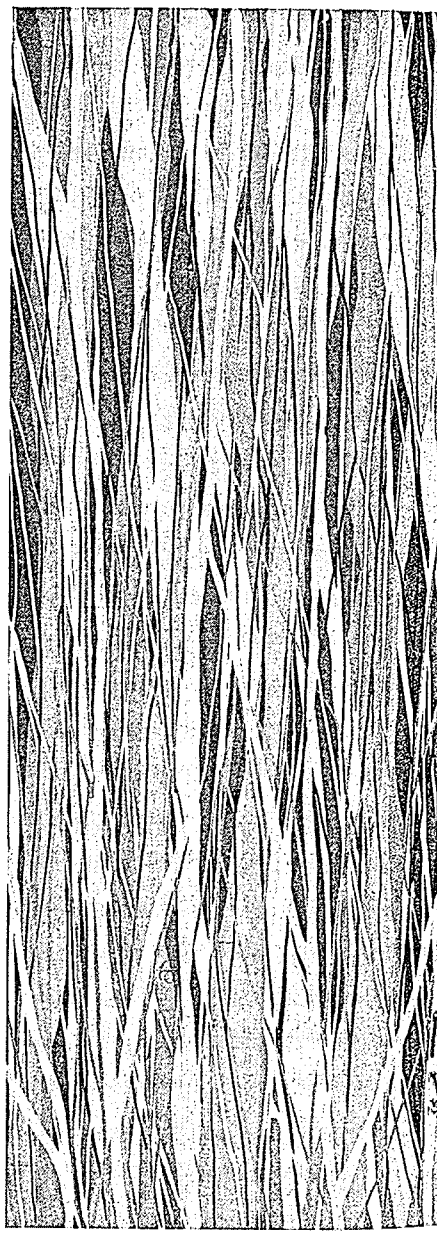
The artist at work.

Julie, a senior at Saint Mary's will receive her B.F.A. in May.

Color and line. These two formal elements have allowed me to express my thoughts on paper in my most recent works. The combinations of colors and varieties of lines that I employ in my prints enable me to convey the emotions that are coupled with these mental movements. My images are created using hand-drawn stencils with the direct photo-silkscreen technique. This process, with its relative speed, allows me to build layers of colored lines rather quickly as I attempt to capture the movement of these rapid thoughts.



Phase V; Silkscreen; 12 in. × 12 in.; 1982.



Making Decisions; Silkscreen;

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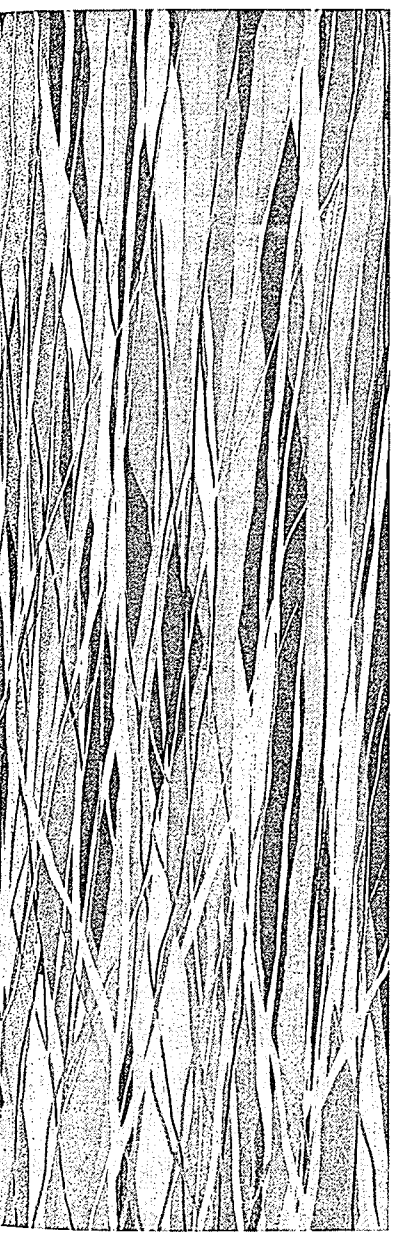

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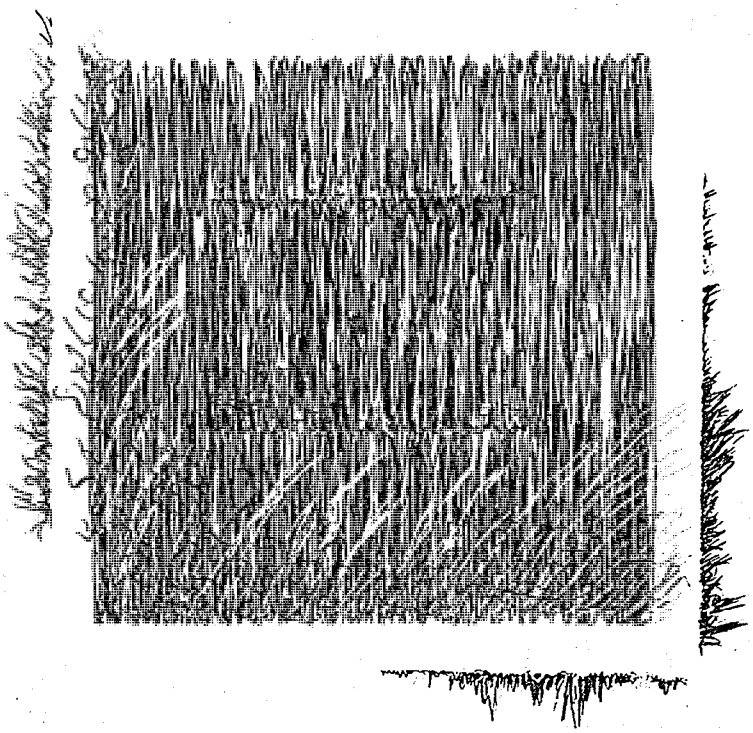
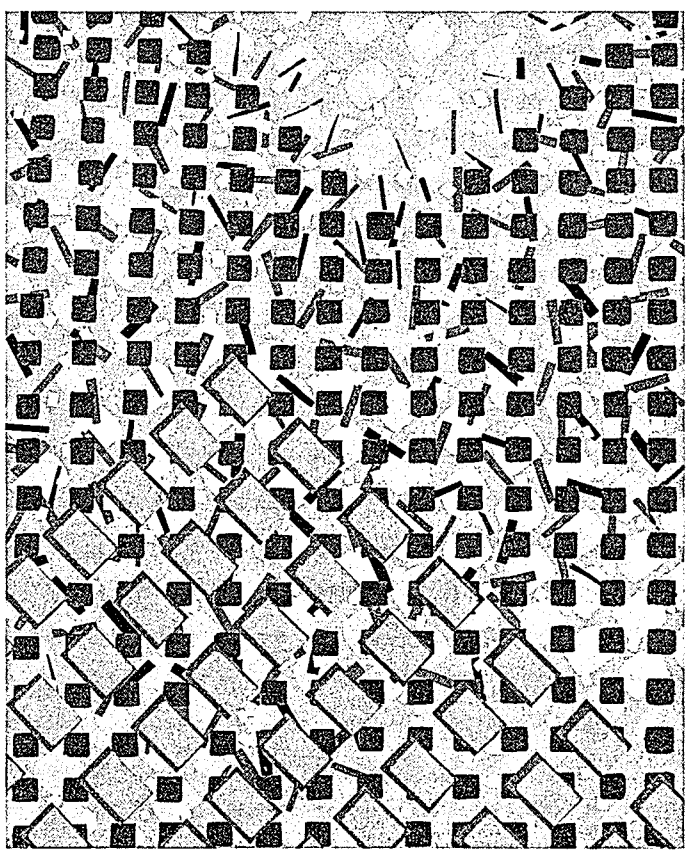


Phase I; Silkscreen; 12 in. × 12 in.; 1982.



Untitled; Silkscreen; 11 in. × 13½ in.; 1981.

Four Viewpoints

How Catholic A University?

Robert Vacca

by Dan Bell and Ed Kelly

Robert Vacca is an Assistant Professor in the Department of Modern and Classical Languages. Although the Chairman of the Faculty Senate, he stresses that the following views are only his own.

What does it mean for a university to be Catholic?

I do not know. I have a somewhat clearer idea of what it means for a *college* to be catholic. The university has components where any kind of religious or moral or philosophical set of commitments do not seem to be much in play. Besides liberal education in the college we have the task of training professional specialists. Secondly there is the component of research. It is difficult to characterize professional education and research in terms of Catholic, whereas it is a more promising effort to look at it in terms of the liberal education component.

The phrase "Great Catholic University" is used by a lot of people, and if you ask what makes any university great, it is those with strong, well-known research and professional components. If Notre Dame is going to be great, it will have to be great on that plane, and in that sense it will be no more Catholic than Harvard. The input of Catholicism is located somewhere else.

Do you see a problem with the requirement that all theology chairs must be filled by Roman Catholics?

The word "Roman" is the difficult word here because what it means to be catholic is clear. As John Yoder said, since Vatican II the movement of the Church has been to try to minimize the difference between capital "C" Catholic and small "c" catholic. To put the word "Roman" in front of it is to go in the wrong direction because you are looking for people who are in too narrow a mold, whereas there is a more generous definition of catholic. It is really a question of what kind of catholic university Notre Dame is going to be. You can go two ways: in the direction of emphasizing the difference between Catholics and other people so that Catholic begins to mean "not Protestant," or towards a much larger frame of reference where what you have in common is what you are working with.

It is possible for the university or some department to adopt a parochial definition of Catholic.

Could Notre Dame invite someone such as the late Jean Paul Sartre to its philosophy department, in view of his global recognition as an atheist?

The principle remains true that the departments should be respected in their selection of professors. The institutional stability of Notre Dame depends upon staying in touch with its constituency — which tends to have a certain idea of what kind of catholicism should be highlighted, and which wants the families' own personal religious convictions to be maintained. From that point of view it would be inappropriate to give a chair to Sartre. On the other hand, a figure like Sartre would certainly be a very creative stimulus — the gadflier at large — constantly challenging assumptions, all of which would be very good for the academic atmosphere. An administrator must walk a tightrope between two different principles. First, what kind of university do you want to be? You have to give high priority to pluralism because that is where intellectual creativity comes from and where growth comes from. Even within Church history there are different ways to be Catholic with a big "C." Cardinal Spellman and Dorothy Day were both Catholics and they had very little in common. The administration should always try to maximize the number of modes; it is a grave mistake to pick one and exclude the others. I do not think that every professor and every student there can or should embody the same kind of commitments. The university as a whole should be Catholic and should be balanced, but the individuals can be imbalanced. When talking about what kind of books should go in a high school library, someone once said we do not want books to be balanced, we want libraries to be balanced. I think that is true of the university, that we can tolerate great internal diversity if the whole university, the sum of all its people and the conversations between them, is in balance. So that is how I would see the Sartre case.

What direction would you like to see the university take?

I am mostly interested in the undergraduate part of the university and the liberal arts component. I think that liberal education needs a real shaping up. In quantity and in quality it has been eroded, for reasons that are quite understandable and are not coming from any kind of bad faith.

In regard to the recent Shapiro incident . . .

Now I will speak as the Chairman of the Faculty Senate. At our February meeting, we decided to investigate. I appointed a fact-finding committee to look at the matter and they have been speaking over the last few weeks with all the parties involved, including the students.

Looking at the principle it involves, we do need to make some kind of change in the academic manual. As it is right now, a Dean can replace a Professor for any reason at all, whether it be legitimate or illegitimate. There are certain cases where it is appropriate. But there should be a procedure whereby the matter can be thrashed out. I think that the Faculty Senate will probably make a recommendation to the Academic Council to produce some principles. The motivation for investigating the Shapiro case: because there was a possible violation of Academic Freedom.

For me, the question of the Catholic nature of the university contains two matters which we have discussed: One, a decision about *what kind* of Catholic university we want to be, and secondly that there are some serious problems in the area of liberal education in general, and we will not clarify Catholic liberal education until we can go that one step further back, to liberal education in general. □

Alven Neiman

Alven Neiman is a visiting assistant professor of education and philosophy teaching the Arts & Letters Core Course. Mr. Neiman offers an important perspective on Catholic education, in that he himself is Jewish.

What do you see as the tension between being a Great Catholic University, and being simply a great university?

Historically, there is a real tension. There are two extreme Christian reactions to the notion of liberal education. One of them is expressed polyptychally by Paul and by Church fathers like Tertullian: it is the view that now that we have the Word of God, we do not need to think anymore. Tertullian listened to pagans who said that the Christian Word was incoherent, that is you cannot have a God who is a man — just like you cannot have a round square. Tertullian took an odd turn in responding to that claim: he made the fatal step of admitting "Yes, it is absurd, it makes no sense, it is irrational. Nonetheless, God has spoken, and He speaks irrationally — so we do not need the arts of rationality to be Christian," i.e., we do not need grammar or rhetoric or logic. Of course, the type of Christianity he was referring to is that of those who are very good Christians, but are not educated and do not know much — and there are such Christians — so people like Tertullian concluded that we not only do not need a liberal education, but *it gets in the way,* because once you start using your head, you start thinking up all these skeptical objections to Christianity. And I think there is that kind of idea — that Christianity and liberal education do not mix — floating around this country, in the fundamentalist movement in particular, and even to some extent around here.

It seems to me that the right way to mix the two is to take St. Augustine's response, which is that anything that the faith teaches is going to be such that it is compatible with reason. Faith has nothing to fear from reason. . . . Thus Christian education would be *faith seeking understanding:* Not just understanding, and not just faith.

The trick is to find a practical application for the mix — which is the challenge *here,* and its why you have got a biology department here that teaches Darwin — we of the Judaeo-Christian tradition are not afraid of Darwin. . . .

I think that one of the best things we can do here for our Catholic college students is, first, to develop their reason in the traditional, secular way, with grammar, rhetoric, logic, and other skills, so that they develop the ability to read and criticize a text. *Then* you show them the ways in which their faith not only has nothing to fear from reason, but in fact can be developed and deepened through the use of reason.

For example, you can point out the brilliant ways in which Augustine and Aquinas used the ideas of Plato and Aristotle to unpack what Christianity meant. Thus, what happens in other fields of learning can affect the ways in which a theologian interprets a book like *Genesis* by deepening and enriching the understanding of it.

So one of the best things we can do here is to teach the students reason, and then present the Jewish and Christian classics *along with* all the other classics.

Another responsibility we have, *once we have provided the appropriate background* for dealing with problems in a rational way, is to confront our students with some of the basic problems inherent in faith. The problem of evil, for example. This should serve to strengthen their faith: since they are going to run into these problems sooner or later anyway, we have a duty to give them the resources for dealing with them.

Now, there is a real potential for danger here. For example, if you are in an Intro to Philosophy course, in which you are given an argument *for* the existence of God, *against* the existence of God, the problem of evil, etc., without it being resolved, there is the frightening prospect that the result will be skepticism or relativism. You have got students who are not following the argument but who are being swayed by the rhetoric. That is the worrisome thing about an argument-pro, argument-con method being employed without the proper student preparation. I'd like to think that we can present these problems in the context of the proper preparation. That is why a learning of the classics is so important as a background.

A third thing you want to do at a Catholic institution is to indicate to students, in a way they do not understand when they come here, just how interrelated religion is with other realms of experience. People often come here with the peculiar conception that "I can bracket my life — I can be Christian, I can pray, I can even go to Church on Sunday, but that is pretty irrelevant to other things." And that is one of the goals of the core course — to confront students with the ideas of such people as Dorothy Day, and, whether they agree with her solution or not, to bring them to question whether their being Christian does not mean something in terms of what I do as a political creature. "When I go to the polling booth, is not my Christianity just as important there as when I go to Church?" Which is not to say that Buckley is right or that Dorothy Day is right, but the question has got to be raised.

OK, given this synthesis between faith, reason, and everyday life which is the goal of Catholic Education, how well do you think Notre Dame accomplishes it?

Well, I question whether or not the students are confronted with the classics to a great enough extent. I would hate to think of a student leaving Notre Dame — particularly a Catholic student — who has not read Augustine's *Confessions,* or Aquinas. But it does happen. A similar situation arises as well with nonreligious texts. I am shocked that students leave this University who have not read Plato's *Republic.* I share GP's feeling that there are certain books that are such that a liberally educated person just has to have read them.

But I think that there *are* the resources here for people to get a well-rounded Catholic education. If one takes advantage of the opportunities, there is plenty here. The nuclear disarmament debate is one example. The Thomas More Society is another.

Then there is enough here, outside of the theology department, to set Notre Dame clearly apart from a State University?

Yes. There are things going on here and there are people here who you just are not going to find at a State University. *And* I think that most people here are concerned with value questions.

The problem I see is that many people do not tend to take advantage of the opportunities. One of the reasons is that the work load here is astounding. And everyone seems to think that they have to get a 3.9 to get where they are going. I do not think that is the students' fault. There is a sense in which the college

(cont'd on page 23)

Stanley Hauerwas

Professor Stanley Hauerwas is the Director of Graduate Studies in the Department of Theology.

What makes a Catholic University Catholic?

What makes a Catholic or Christian university Catholic or Christian is that it is supported by a Church, financially; what it is is determined finally by those people who pay the bills. Therefore it is an institution supported by a *Church,* not by a state or a society; and that should make a difference in how it is run. We would not take as our priorities what serves the American society well, but what serves the Church well, a Church understood on a more international scale. For example, a Catholic university would sponsor the kind of intellectual endeavor that was able to break out of the sentimentalities and conventionalities that reign in most universities today.

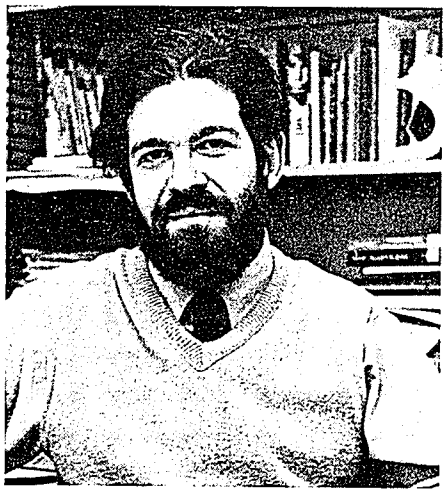
In effect, education is teaching to one generation the mistakes of the past generation in the name of truth. Universities are cultural legitimators of the reigning ideologies of the cultural establishments of the day. The Christian university might be able to challenge that because it serves a people who are different.

Now that is an idealistic notion which does not pertain today. Therefore we are being called upon to take seriously our Catholic identity as a university. For surely it must make some difference for our students and faculty to be Roman Catholic. But today we cannot ascertain that there is any distinctness to being Roman Catholic in the American situation. Catholics have been so good at cultural accommodation that they want their universities to have some sense of distinctiveness because, indeed, they cannot find any in the Church in the first place. The failure is that we serve a Church today that has so little sense of itself as a distinctive institution that might be able to critically challenge the American ethos; that it is not able to provide a moral culture sufficient to sustain its universities to be genuinely distinct. We should be the kind of university that would be providing the context for intellectuals that are out of the mainstream. Where they are challenging, for example, some of the disciplinary divisions as if those divisions denote something that is really about knowledge. Why is it that we have easily accepted the assumption that the *Antigone* should be read in the English department rather than in the Philosophy department? It is exactly that ability to challenge the conventionalities of the reigning intellectual modes that might make this an interesting place. We can do that because we draw upon intellectual traditions that have roots other than those of the Enlightenment. One of the great shames of our university is that we look so much like, intellectually, any other university, because we were taught by people who received PhD's from other conventional schools. And so we become equally conventional.

A practical example: We at least as the Church, even if you agree with the just war position, assume that the burden of proof for those who would use violence is always upon *them,* not on those who do not use violence. Therefore even "just war" only makes sense against the background of a people who are extremely chary about the assumption that violence can be justified. Therefore it is extremely odd that we are using ROTC. While we do not exactly encourage this, we think it is a good thing that students are able to use the military service as a way to get an education. One thing the Church might do if it cares about its university, would be to set up a fund offering people an alternative to tying up with the military in order to have an education. An opportunity to go through the university as nonresisters for which they would pledge, just like they pledge to the military, a number of years of service in activities of peace and justice. Father Hesburgh should go out to the churches and say, "Because, as a matter of fact, we know that you are a peaceable people and do not love war, and do not want your children committed to war as a first priority, that you will want to make some sacrifices to see that there is some alternative." If you did that kind of thing, it would not be long before the question of what makes Notre Dame Catholic would never be raised — you'd know! The greatest gift that the Church provides for the university is a people with the courage to sustain the hard task of challenging the falsehoods that bear the name of truth in any culture. What that means is that if we do our job well as teachers and scholars, we may mess your kids up in terms of being good and faithful servants of the American status quo. Father Hesburgh, with great good will, is deeply concerned about, "Is Notre Dame Catholic enough?" What he sees coming into the University is a bunch of culturally accommodated Catholics who have not thought very much about being Catholic. He wants to challenge that, to make them more mindfully Catholic. The problem is, what do you mean by "mindfully" Catholic? I think Father Hesburgh does not envision that we are going to turn out people who are much more than do-gooders who can work for the state department; we want to produce our own Henry Kissinger who will do the right things rather than the wrong things.

In a certain way, Harvard and Yale are no longer able to provide intellectuals who are able to run the American society with integrity and honor. The Wasp establishment is slowly fading and the Roman Catholic ethnics have the energy to take up the slack. It is now Notre Dame's sense that we will be able to edu-

Robert Vacca



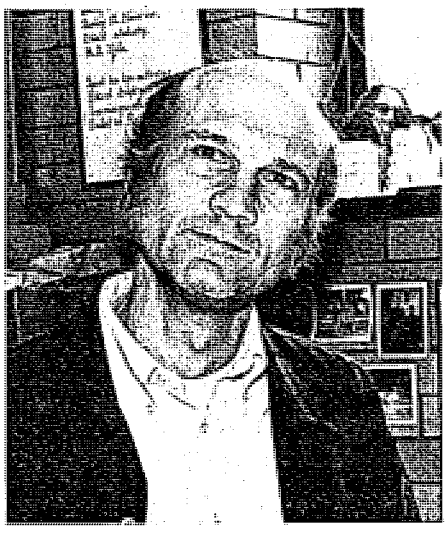
Alven Neiman

cate the new power elites for the coming years. But exactly the kinds of commitments that are characteristic of Christians may well make it impossible to be a Catholic Kissinger; to serve well in the American economy, in certain respects. Rather, our responsibility as a university that serves the Church is to produce people who are intellectually critical to such an extent that they find themselves not easily at home in the world in which we live. That is exactly why the Church is so important to sustaining such a university. If we do our job well, it will require that the Church be a group of people who not only send their sons and daughters to us to face that rigorous task, but also are able to receive them back. And if they are, I think that is a great and good thing.

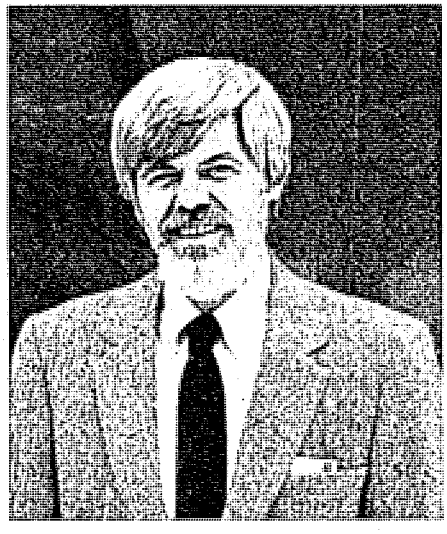
Compare Notre Dame to Goshen College. They require every one of their students to do at least a semester's service in a foreign country. They do that for several reasons: one, it indicates that to be a Mennonite you must serve the world; two, it reminds them that as Mennonites one of their first moral commitments involves the ability to emigrate. They are not trapped by the ethos of any one country. They do not have to be limited to America; because Goshen College does not serve the United States of America, it serves the Church. Therefore it finds ways of helping its students recognize the intellectual challenge of that.

The University recently refused to allow the Philosophy Department to set up a chair for Alisdair MacIntyre, a distinguished philosopher of ethics.

That was an example of where Notre Dame missed the ball. He is an outstanding intellectual whose concerns are the kind that should characterize a Catholic university. There is no question about his academic and intellectual achievements, or about his standing within the intellectual world and his significance; there *was* a question about two things. First about his own Christian convictions; he has described himself as a Catholic atheist — but in the sense that he thinks the only set of convictions worth disbelieving are Catholic! But how strange it is that we are even able to find an intellectual today who still thinks that atheism is an interesting issue; that is almost to take a religious stance, since the most damning atheism of today is that of those who think it makes no difference one way or the other. That is why Notre Dame is generally characterized by a faculty of functional atheists. As long as you do not make an issue out of it, you are okay. That is just one way that we indicate how intellectually nonserious we are. The other issue had to do with his marital history, which admittedly is checkered. I would not say to the administration that this is an irrelevant issue, but they should have tried to find out exactly what that history was and how he viewed it. I assume that he would not try to give a justification for it. His views might reflect in some ways the more conservative views of the Church more than they had anticipated. But I think they thought that the offering of a chair to him might be something of a moral scandal. I think it was a tragic mistake; he wanted to come here, and he is exactly the kind of person the Arts and Letters college so badly needs. Namely, someone that clearly intellectually stands out and is able to cut across many of the different departments in a way that can give Arts and Letters the intellectual visibility that it needs at this time when we are really under the gun.



Stanley Hauerwas



Dennis Moran

What about the recent shift in direction in the theology department?

For a number of years many of us had a vision of the department that was really beyond the description of an ecumenical department. We were trying to provide an alternative to the unappealing paradigms for the study of theology. On the one hand are Catholic and Protestant confessional departments where you might throw in a Catholic or Protestant or someone in Judaic to show that you were ecumenical, but you were not seriously ecumenical. The second form are religious studies departments where you hire historians, sociologists, psychologists who are interested in religion, but the last thing in the world you would want to do is any theology. We were trying to provide an alternative. We were trying to be a theology department, which means that we were not a Roman Catholic department, since we did not assume that knowledge of God was primarily gained through the study of Roman Catholicism. That does not say that you do not take a very serious look at Roman Catholicism, because it is a very serious tradition. We wanted to serve that tradition well by taking seriously what we took to be its most central claims. We did not go out to hire Roman Catholics, we went out to hire interesting people; interestingly enough, Robert Wilkin, a Missouri Synod Lutheran, John Howard Yoder, a Mennonite, and myself a Methodist, were always among those who kept reminding us, if possible, to find Roman Catholic thinkers. However, it was determined by the administration that the department under Father Burrell's leadership, not because any of us were venal, indeed they thought that some of us were quite good, but they felt that we had insufficient Catholic sensibilities to give direction to the department. They felt that was indicated by our lack of hiring of Roman Catholic systematic and fundamental theologians. So when they went outside the department to replace Father Burrell, we knew part of the agenda, which we approved, was to try to find more Roman Catholic theologians. However it now seems that that agenda is much broader than we had thought, and is to make

(cont'd on page 23)

Dennis Moran

Professor Dennis Moran is managing editor of Review of Politics *and teachmes Freshman Humanities courses.*

What is the role of the University in Catholic Education?

The question to be addressed in Catholic education is what sector of the education machinery is committed to training those who are responsible for running the Church. To a greater extent now than before, with the increase of lay involvement, that responsibility belongs to the University. Notre Dame, in fact, is a fine *mix* of those who are going into the Church structure and those who are going to be lay persons — it makes things very comfortable — I as a teacher have found it very comfortable. I mean, you definitely do not have a group of seminarians in the corner yelling "secular humanist!"

In terms of education, when a student is selecting a University, a Catholic University, on the other hand, may not be what you want — *because* it is Catholic; and in that sense the "Catholic University" idea is succeeding!

On the other side, there are those Universities which have admitted that they did not want to be proselytizing. But no university should dilute its identity for the sake of the masses . . . it's not just a loss of quality in that case — it is a loss of the lifeblood of it. Notre Dame cannot decide that it's not going to be Catholic. It's like the joke about Alexander Pope: he didn't let his Catholicity get in the way of his thinking. How much being Catholic bothers us as a University is a good question — but the thing that bothers you in the great Irish tradition, the thing that is the pain in your neck, may in the end be what saves you when someone shoots at you and you have to duck. . . .

In regard to an issue which recently surfaced in Notre Dame Magazine, *do you think it consistent with the University's aspirations in Liberal Education and Catholicism to include a Business school?*

A University like Notre Dame has every right to have a business college. Exactly as Woodward said, Harvard and the Ivy League schools do not have one, but all of those universities that have committed themselves to bringing Catholic young men into the mainstream of America use the college as a primary avenue. We *should* have a Business School, but one with a Catholic character. Catholicism should not in a sense be "impressionistic" at a Catholic University — it should be expressionistic.

Do you think it is too limiting to insist, as Notre Dame does, that all five theology chairs must be held by Roman Catholics?

It is a question of "divided usage" — we don't call our department "religious studies" as most universities do, we call it "Theology." What *we* are talking about is a theological enterprise; so you can have a lot of openness but you've already defined your game to be something different. We are in sort of a privileged position, intellectually: it would be a long time before we would feel committed to having a theological viewpoint from *outside*. No, it is not excessively parochial to have all five chairs held by Roman Catholics. It *is* less than liberal, and this in effect sets it apart from most areas. If you look around, there is *not* any lack of non-Catholic viewpoints on campus. And if there is, where is it? In the students! The students are almost all Catholic!

Notre Dame cannot decide it's not going to be Catholic.

On the other hand, to give, say, Allen Ginsberg a chair in Zen Buddhism would be to take liberalism to its final insanity. But to have only dogmatic, doctrinaire, closed-minded traditionalists in all five of those theology chairs would be a betrayal of what we are trying to do *as a University.*

But when you move outside the Theology Department issue, do you then abandon that Catholic distinction? For instance the University's recent refusal to allow the Philosophy Department to bring Alisdair MacIntyre here.

No, but it is true that big names, like MacIntyre, pose a problem for the University. The question is, can you swallow it? For the most *obvious* cases, the answer should be yes.

Then you do not think that a big-name scholar like the late Jean Paul Sartre whose views obviously conflict with Catholicism would overshadow the Catholic character of the place?

If the reputation is alive, you can *never* overshadow it. People would see that there must be some sort of an understanding with the University, or the two would never have gotten together. In that sense the University could invite Sartre, maybe even before they could invite someone else. . . .

Do you see any uniqueness in the character of Notre Dame?

One thing that you can say about the character of Notre Dame is that the University has consistently been able to change its mind on everything from Vietnam to parietals. The mechanism of change may be distressing . . . even if you start hacking away, students sometimes feel they are dealing with a Hobbesian Leviathan. But the University has never taken the attitude that "We will never change."

Then you see Notre Dame as being more dynamic than most Universities?

A University is a lake. It can be out there, and still be dead. Four years at a dead University is like four years anywhere else — it has so depleted itself of anything organic or alive that it becomes a supermarket . . . students are not bothered at all by the place. But students *should* be annoyed or thrilled at decisions by the Dean or the Financial Affairs Office. There should be a tension, a knowledge that something's alive out there . . . and I think Notre Dame has this quality.

But the University has never taken the attitude that 'We will never change.'

Recalling Professor Walshe's speech last year on South Quad, which referred to a "sellout" of Notre Dame's values to big business, do you think he raised a valid point?

That is partly a question of politics. I am prepared, politically, to create a ruckus, and make charges which are only, well, half-supported,

in order to alarm people — and I think that is what Professor Walshe is trying to do. The responsibility is for the students and the faculty to get academic about this, recognize the serious indictment, and follow through on it.

To the extent that *this* was Walshe's idea, I think it's great. I also agree with him that Notre Dame, in its financial policies, should be willing to take some risks. . . .

For the sake of its Catholicity?

For the sake of its soul. "God hates the peace of those who are destined for war"; they are supposed to wage a battle against injustice; but that doesn't give you a mandate to pull all the money out of South Africa any more than to refuse to deal with unions, because *they're* viciously racial in their policies too — perhaps not racist, but definitely racial. . . .

It seems to me that there are principles which you expect a Catholic University to endorse. But that's not the heart of the issue, and that's what a lot of people try to make it. There is a soul to the University, and it's not dependent on financial policy or even what I consider to be a more important issue — admissions policy.

If the reputation is alive, you can never overshadow it.

Where is the soul, if not in policies or in Fr. Hesburgh . . .

The students here are ambassadors of the upper-middle class suburbanite ennui. This country has gone through one terrible crisis of guts. . . .

But the *character* of the place is dependent entirely upon the nature of the conversation: who is talking to whom, how often, and about what. There are people here who have nothing to say to anybody. People *ought* to want to *say* something around here. The University itself is a conversation. It is a place for passing on information; it is also a place for training, and a place for research. Now, disruption of any of these goals is dangerous in terms of the University — so that whatever the conversation, there needs to be an open respect for the community of worship; this respect, combined with the conversation that takes place here, defines the character of our Catholic University. □

Neiman

(cont'd from page 19)

years are supposed to provide leisure, in which one is to *think* about these issues . . . but this is clearly not happening. Dorm conditions, work load, vocationalism, parental pressure, all contribute to this problem. Although this leisure time to think might be the most important thing in a person's life, parents (and others) do not seem to appreciate this.

What is your view of the kind of student the University is trying to produce?

You want to create a person who has a wide tolerance for experience; I am not talking about a relativist person, but someone who is unafraid of views and perspectives different from the ones he happens to favor. One of the neatest things about the Catholic Church in the last twenty years has been a stress on the similarities between religions. And one of the best arguments for having Protestants and Jews and so forth around here is that we have got to widen our students' scope. A lot of students here simply do not *know* the difference between Protestantism and Catholicism, and do not know, for example, what being Jewish means. They just do not know the history well enough to see what happened — and that is very bad — it is as if they do not know themselves, because it is that history which *defines* you, we all know that. . . □

Hauerwas

(cont'd from page 21)

the department a Roman Catholic department of theology. We are told that the kind of department we were trying to build was a nondenominational department and it is unacceptable. There are obviously some of us in the department who deeply disagree with that change of direction. I think that it is shortsighted and will not serve the Roman Catholic Church well, which I care a lot about. Some suggest that Father Hesburgh is trying to please a Catholic constituency or responding to the conservative mood in the papacy. I disagree. Father Hesburgh is a man of great moral integrity. I think what he is doing grows out of his profoundest convictions; I just think they're wrong. The direction he wants the department to move in is in fact retrograde and will not serve the Church well in the challenges before it in the next fifty years. And that is what we were trying to be, a department of theology that could serve well the coming small Church. I just do not think that they are ready to give up yet on being a Church of Power.

There can be conflict between people of good will and that is what it is I think. I think that what they want to do is wrong; it is even unclear what they want to do. What does it mean to be a more Roman Catholic department of theology where you hire more Catholics? They know that that will finally not get you to be more Roman Catholic, since it is very unclear what it means to be Roman Catholic. When I came here, I did not come here to be a Protestant theologian, I would not have the slightest idea what it means to be a Protestant theologian. I came here to be a Christian theologian and to do that as well as I possibly could. What that means is always to be ready to be challenged by others in terms of your understanding of being a Christian theologian. Many would find that understanding of being a Christian theologian to be very Protestant. Because exactly that sense of serving the Christian tradition, in a way that you are neither Protestant nor Catholic, is in fact a Protestant position. And that is exactly what the Catholics do not want. You are to be obedient to a particular Church and call it Roman Catholicism.

My attitude is basically one of deep sadness. What bothers me the most is that many of us who are Protestants in the department sympathize with the problem Father Hesburgh is concerned about. It would have been nice if rather than assuming that they should simply find someone to be chairman who would do their will and give the department different direction, they had told us their concerns and then seen how we could have helped to alleviate them. Instead, in the person of our chairman, who I think is a fair man, we are being redirected, without having been asked if we wanted to be redirected. That saddens me because it says finally that they do not think they can trust us. Which is too bad, because we thought that we were acting in a trustworthy manner. □

Poetry

Without room to breathe
They suffocate silently,
sag on each other,
sigh at each other, and
rub their bones together
these old, skinny shops
in the corner of the Sunday city.

The doors are bolted;
the blinds are down.
An occasional civil sign
crookedly apologizes:
"SORRY — CLOSED"
Front windows dimly disclose
faded treasures in disarray,
cheap, tinny ware.

Winter-weathered and people-tired,
outdated and
dilapidated,
ancient relics these old shops,
skeletons with loose doorknobs and
orange and black or yellow signs,
the dry bones of an extinct species.
The paint hangs on with clutching nails;
the windows all need washing.

You can smell here
old mattress smells and
your great-aunt's small garage;
you remember
the filling station down the street
with the ancient, rusty pop machines,
and the summer garage sales
that widows have
in houses that look like
yellowed doilies.

Around the corner
in the back alley
stations close and
widows move
and the buildings crumble
under the weight of the city.

Back Alley Route
by Teri Schindler

And mother shrieked while Grandpa swore . . .

A Call For Closeness
by Tom O'Toole

I never met an optimist who didn't believe in God
I never knew an agnostic whose future wasn't flawed
I never met a Muslim whose meditation brought him rest
I never knew a Jew who could pass the Torah's test

I never met a mystic who had too many coats
I never knew a Quaker who wasn't sick of oats
I never met a Puritan who wasn't somehow sinnin'
I never knew a Charismatic who wasn't always grinnin'

I never met an Amish man who owned a Lambourgini
I never knew any of Reverend Ike's fold
who knew the Green Cabrini
I never met an altar boy who couldn't douse
a candle in a flash
I never knew a Buddhist who could run the 100-yard
dash

I never met a Hare Krishna who was not off his flower
I never knew a Revivalist Baptist who could sit still
for an hour
I never met a Mormon who knew why they don't drink
Coke
I never knew an old priest whose incense did not
make me choke

I never met a rich Catholic who could not drink his fill
I never knew a Christian Scientist with a sizeable
hospital bill
I never met a Moonie who had not been abused
I never knew a Confucian who was not real confused

And yet, though there still be many a pessimist within
our Christian midst
I've never met an optimist who said he wasn't HIS
For when many a sect still boasts it has the host with
the most
I guess that we should thank God that we have got
THIS close.

Pandora's Box
by K. C. Goerner

A black-eyed sprite
kicking her heels
Down the stairs
gliding
Down the banister
on red shorts,
Clutching a wood box
girlish trinkets
Locks of hair, letters, lockets,
black stone or two,
Comb, shell, pendant, lace . . .
Falling with a
thump!
What has she got there??
Mother whines
Pressing her wet hands
along her apron.
Put that boxamajigger
down, Pandora.
Come and eat
your eggs!
Bass drum voice
of Grandpa parked
In corner, teeth
clamped on pipe:
Stop fiddling with
that box, Pandora.
Two eyes of yellow egg
stare slyly
Up at the girl:
The buttered toast
remains impassive.
Bacon strips curl
sleekly and snake
Along the plate:
do you dare,
Little girl?
Solemnly the box
is hoisted
On her lap.
Lock springs back
in her lightning
Fingers.
And did the demons
spring and charge?
And did the evil spirits
knock Grandpa down,
And spit on Jack,
and throw bacon grease
On Mother's apron?
And did the last slow one
Hope,
Get shut up in the box?
Mother shrieked while
Grandpa swore
And Jack's face turned
to red.
Pandora! Get that damn
frog
Out of here!
Yessir, muttered
the repentant sprite.

Culture Update

ART

. . . at the Snite Museum of Art

Until April 4 — Aaron Siskind's Harlem Document — O'Shaughnessy Galleries

Until April 11 — Recent Accessions: Drawings and Prints — Print Drawing, and Photography Gallery

Until April 14 — Harmsen's Collection of Navajo Weavings — O'Shaughnessy Galleries

(gallery hous: T-F, 10-4 p.m.; S-S, 1-4 p.m.; Closed M)

. . . at the Isis Gallery

To be announced
(gallery haurs: M-F, 10-4 p.m.; Closed S-S)

. . . at Saint Mary's

Until April 10 — All Galleries — "Senior Comprehensives"

(gallery haurs: M-F, 9:30-12 a.m., 1-3 p.m.; Sun., 1-3 p.m.; Closed Sat.)

. . . lectures at the Snite

April 13 — Dr. Charles M. Rosenberg — "The Baroque Papacy: From Paul V Borghese to Alexander VII Chigi"— 12:10 p.m. — Annenberg Auditorium

THEATRE

April 2, 3, 4 — Dance Theatre — Directed by: Thomas Leff and Debra Stahl — Evening performances, 8 p.m.—Matinee, 2:30 p.m.— O'Laughlin Auditorium

(Tickets: ND/SMC Students, Faculty and Staff —$2.50; Senior Citizens—$2.50; General Admission—$3.00)

MUSIC

. . . at SMC

April 1—Joan Grabawski, soprano — Senior Voice Recital—8 p.m.—Little Theatre

April 15, 17 — New Music Festival, Marc-Antonio Consoli, guest composer—8 p.m.—Little Theater

EL SALVADOR

One Women's Story and A Look At United States Intervention

by Dan McGrath
Scholastic Copy Editor

Author's Note: This is the second part of a two-part series dealing with El Salvador. Part One in the February issue gave an historical perspective of the political issues of the country and dealt with the social injustice against the poor in El Salvador.—D.M.

Paulita Pike experienced the injustice of the military forces firsthand. On May 27, 1980, she was arrested and imprisoned without ever being charged; she was never charged because there was no charge against her.

Paulita was working hard teaching English at the Jesuit High School and at the Legal Aid Office. Her work there was in the open and it was no secret as to what the Legal Aid Office was doing. She was very careful not to speak of politics in the classroom because most of her students were the children of wealthy families and of officers in the military. Nonetheless, Paulita was under suspicion by many people in her social sphere.

In January of 1980, the minister of education of the first junta, Salvador Samayoa, resigned his position as minister as a sign of his lack of confidence in the new junta. Salvador and Paulita were good friends. Their families had known one another for many years. Two weeks after he resigned, he held a press conference at National University. He announced there that he was being incorporated into the FPL, The Popular Liberation Front, one of the members of the FMLN, which is one of the Armed opposition groups. In a dramatic gesture, armed FPL guards flanked Salvador as he gave his speech and whisked him offstage to a waiting car. Salvador was now a criminal.

Paulita deeply admired but regretted Salvador's decision. "A good friend of mine and I sat on my front steps and we started crying. Salvador was so close to us. We wouldn't see him again, yet we knew that it was the most courageous option anyone could ever take."

Several months later, Paulita heard from Salvador. He was in hiding, and he needed a place to stay until he could get out of the country.

"I didn't think twice. You don't think twice at a moment like that. You're friends in good times and friends in bad. Just because he had gone underground didn't change that fact." Paulita picked him up at the determined place and brought him home.

"I had taken the option of not feeling fear, if I was going to be involved in this. I was not going to be weighing options — should I do this, should I do that. You can't be a middle-of-the-roader, you'll never get anywhere. I decided it was worth it." Salvador kept his disguise and they invented the story that he was a visiting professor from Costa Rica.

He arrived on Tuesday. On Wednesday afternoon, while Salvador was napping and while Paulita was tutoring a small boy on her patio, armed National police blocked off the streets and surrounded the house. This is an interesting part of the story. Apparently, the National police were expecting the worst; they were expecting a confrontation. The day before while on a similar raid three people resisted for several hours in an armed confrontation. Paulita ran upstairs, warned Salvador, grabbed her daughter and the small boy, sat down in the middle of the backyard, and waited. Soon the police were in the house and discovered Salvador upstairs. According to Paulita, no one knew who this man was except her daughter. And the strange thing was that the police didn't know he was Salvador Samayoa either, or at least it seemed to her they didn't know it was Salvador. They came for her, although she still does not know why. A friend of Paulita's saw the National Police take her away in her car, and she immediately called a professor at Jesuit University. From Jesuit University the word quickly spread that an American citizen had been taken prisoner. The president of Jesuit University, Ignatio Ellacurea, contacted Fr. Joyce and he in turn contacted people in the U.S. State Department and the National Council of Churches. They were immediately in touch with the now former U.S. Ambassador to El Salvador, Robert White. Within several hours it was known that a U.S. citizen had been arrested.

During her arrest, Paulita had no idea who was arresting her. They answered none of her questions and all were in civilian clothes. However, when they arrived at their destination, Paulita recognized it as the National Police Headquarters. Paulita described it as a kind of "Cabaret." "Because of the state of the war, a lot of the soldiers aren't allowed to go home, and so, for their entertainment, they are brought prostitutes, bands, and liquor.

"They brought us in. We got to the front desk and immediately I saw the two red scarves. I knew we were going to be blindfolded, and that is when I started to really be scared. Working in the Legal Aid Office, I had seen so many pictures of the campesinos who had been assassinated. The standard way for them to be found was with the red blindfolds and their thumbs tied with string behind their backs. This is the mark of the military."

Paulita and Salvador were questioned for several hours and Salva-

dor's identity was discovered. Paulita prefers to call the questioning "mental terrorism." "You're not scared. You're just terrorized. You don't even think about the future." Paulita was fairly confident they weren't going to torture her, but she feared for Salvador. Very few people knew that he was hiding at her house and the police could have easily tortured him, or even killed him, and no one would have known.

During the night Paulita was taken from her cell, brought to an office, and she spoke with two men from the American Embassy. They told her that they were there to advise her, and that they didn't think anything bad was going to happen to her.

"They told me, 'These guys play ball with us. You don't have to worry,' and I thought that's really indicative of something; yet, they saved my life too. I wanted to tell them that I wasn't the only one that was arrested, but they weren't interested in what I had to say. They don't want to get involved. I thought that if I didn't tell them, they could just make Salvador Samayoa disappear. I felt it was my responsibility to tell somebody outside that Salvador's life was on the line."

Paulita spent nine days in the National Police jail. After she was released the embassy took her to a hotel, and two days later she left for Spain. The State Department told her it was too dangerous for her to stay. She was not to see El Salvador again.

Paulita was very lucky. At this time, President Carter was still in office and his hard-line policy on human rights made the military very cautious about violations against U.S. citizens. Now that Reagan is in office, the violence has increased dramatically. It seems now that the rightist groups are on a murder-spree. Everyone and anyone suspected of subversive action is arrested. Although they definitely do not condone the violence and torture being committed, Reagan's blind eye to human rights violations is an apparent "carte blanche" to the bloodthirsty security forces, and that is not too strong a word. Clearly, either the U.S. government does not understand the situation, or the U.S. government knows something that the rest of the world is ignorant of. Nonetheless, it can be said without question that at present the U.S. is supporting and strengthening what can be simply called an unjust government. This fact is not hidden and evidence is more than ample. Why is America sending military aid to El Salvador? What does it hope to gain? What are the alternatives to the United States?

The United States foreign policy in Central America can very accurately be described as East-West paranoia. Any internal conflict in a foreign country is viewed as an East-West conflict. For the Reagan Administration, there can be no deviating from this strict policy. The U.S. cannot support communist rebels. The problem is that in El Salvador this is not the case. The rebellion in El Salvador is not the product of external Soviet intervention, but of a long history of social, political, and economic injustice.

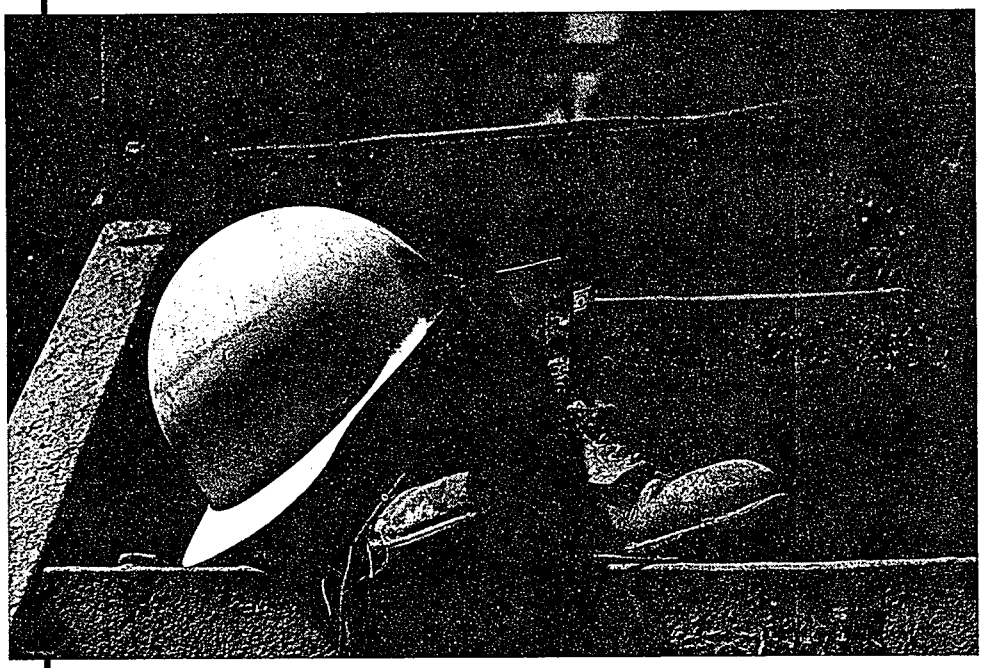
America is supporting the Duarte junta, seeing it as the only viable alternative to bringing about peace in El Salvador. President Duarte's roots are with the PDC, the Christian Democratic Party, and perhaps he does have a genuine desire to reform El Salvador and end the violence. However, many hate him. The opposition sees him as a traitor and a puppet, and the right sees him as a communist and a threat to security. He is caught in the middle, and it is clear that the junta either lacks the willingness, or lacks the ability to stop the shocking excesses of ultra-rightist terrorism. Bishop Rivera y Damas reported that in 1981 alone, 11,723 people (mostly peasants) had died in political terrorist-related events — *not* guerilla warfare. These are killings by military and paramilitary showing that the junta has no control over its constituents. Ironically, America's support of the Duarte junta is only succeeding in pushing the opposition further left. To the opposition, any support at this stage, whether it be from Nicaragua, Cuba, or the U.S. black market, is good support.

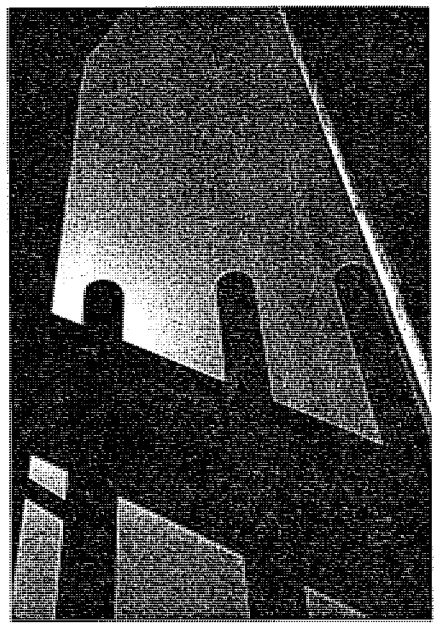
The United States has much to gain by maintaining its support of the junta. If the present government falls, U.S. economic interests will fall with it. No argument here. Another view is that El Salvador is being made an example. The Reagan Administration wants to make it clear to the world that they will use their strong arm in Central America to protect "freedom." This is surely unfair to the people of El Salvador.

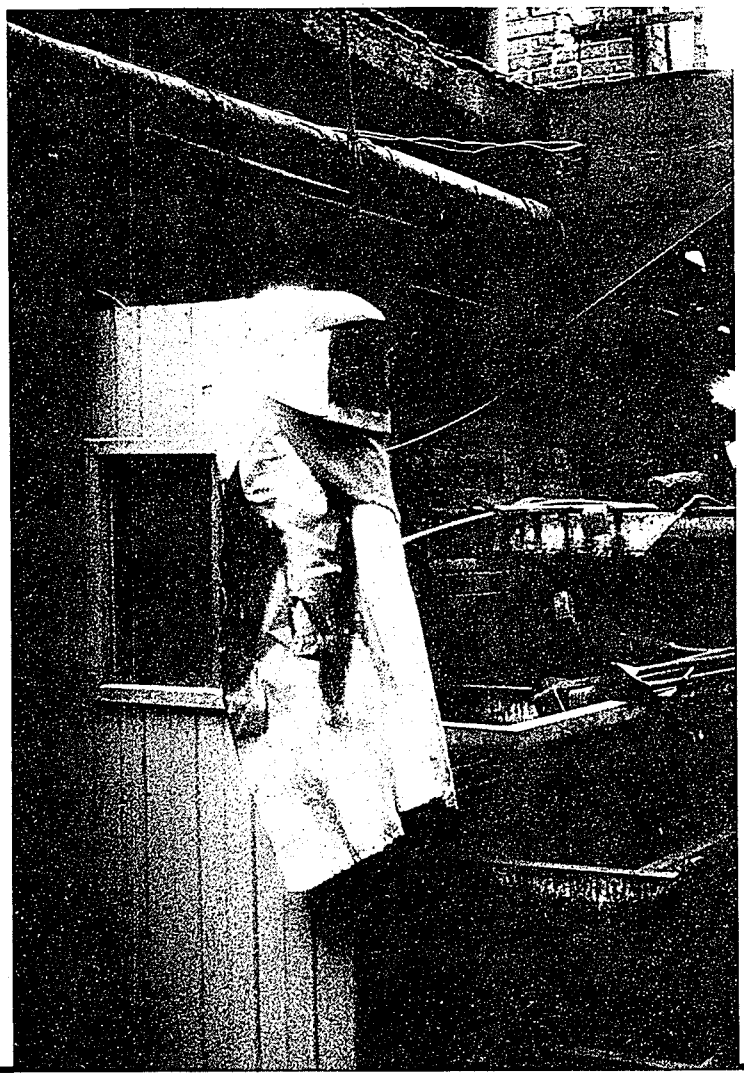
What is necessary, though improbable, is for the conflict to be resolved through a negotiated settlement. Last August the French and Mexican governments decided to jointly launch an initiative, publicly acknowledging the Salvadoran guerilla opposition as a political factor that could not be ignored. The declaration was to form a basis for negotiations between the opposition forces and the government, negotiations that would counter the designs of the Soviet elements in Central America. Because of their statement, the French government was not invited by the Salvadoran government to send observers to the upcoming elections on March 28, despite the close party connections with the Salvadoran PDC. To establish negotiations would be a tough move for the United States, and perhaps it may already be too late to do so. Nonetheless, we must take another view of Socialism in Central America — Socialism does not have to be Soviet Communism if America makes the right moves. □

Human rights activist Paulita Pike is a junior Psychology Major from El Salvador.

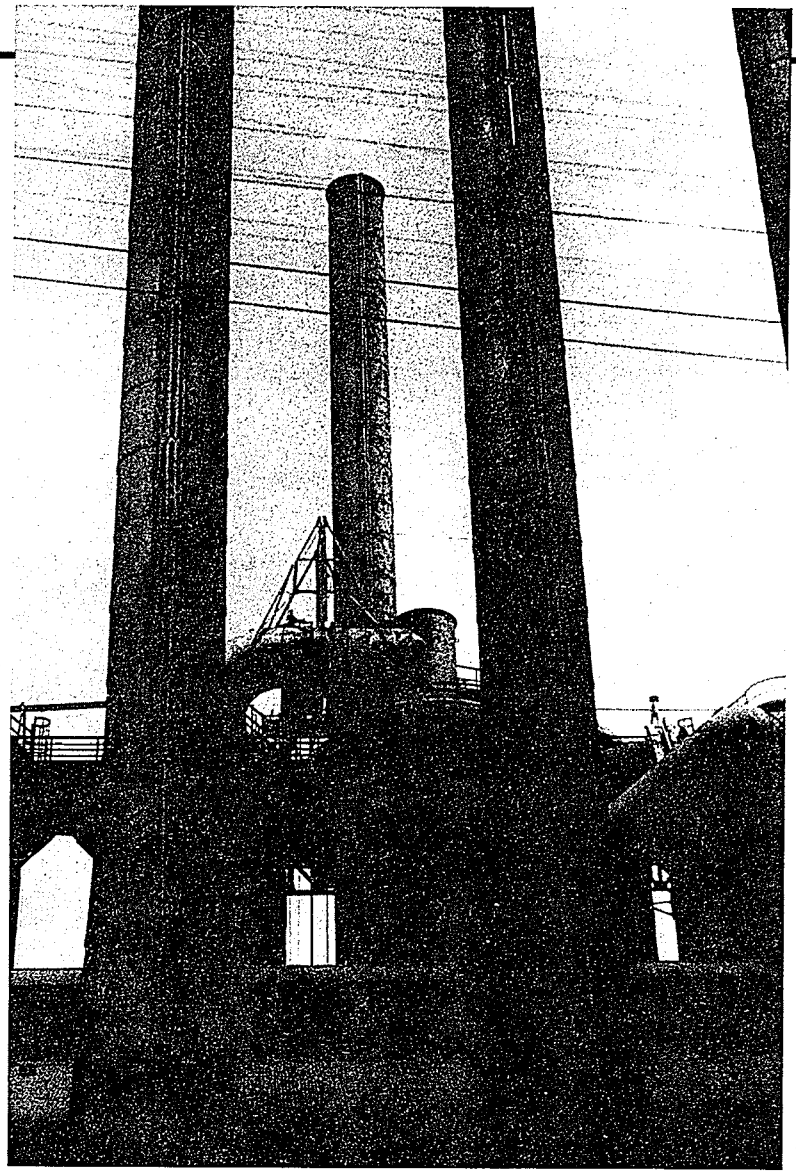
The Silent Impact

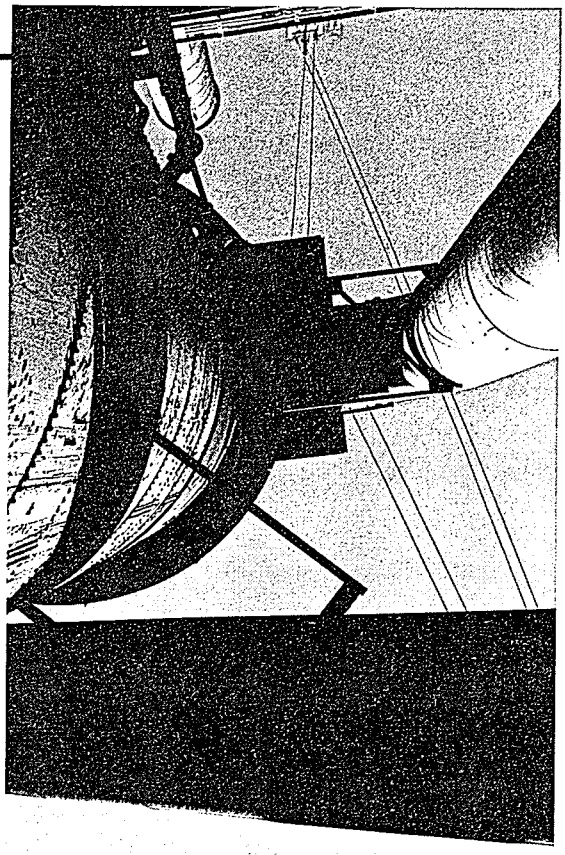


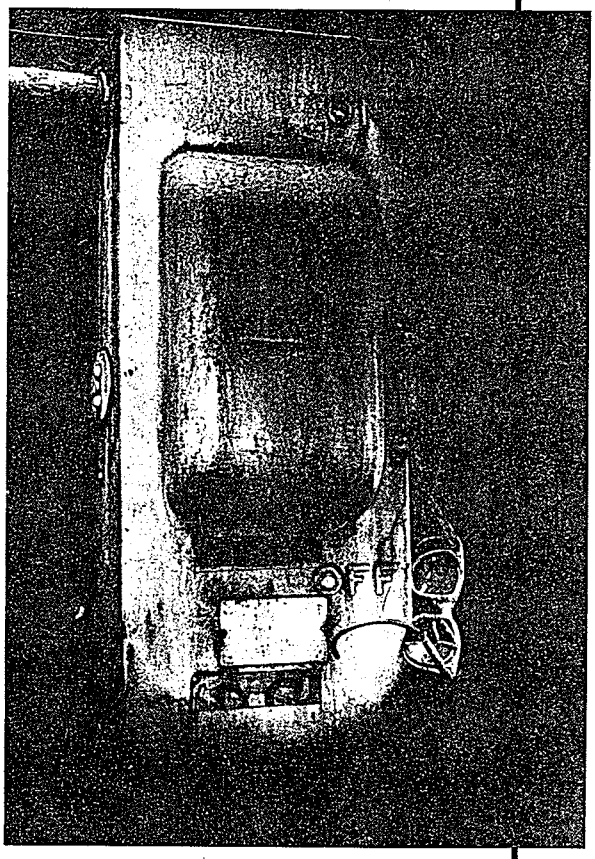


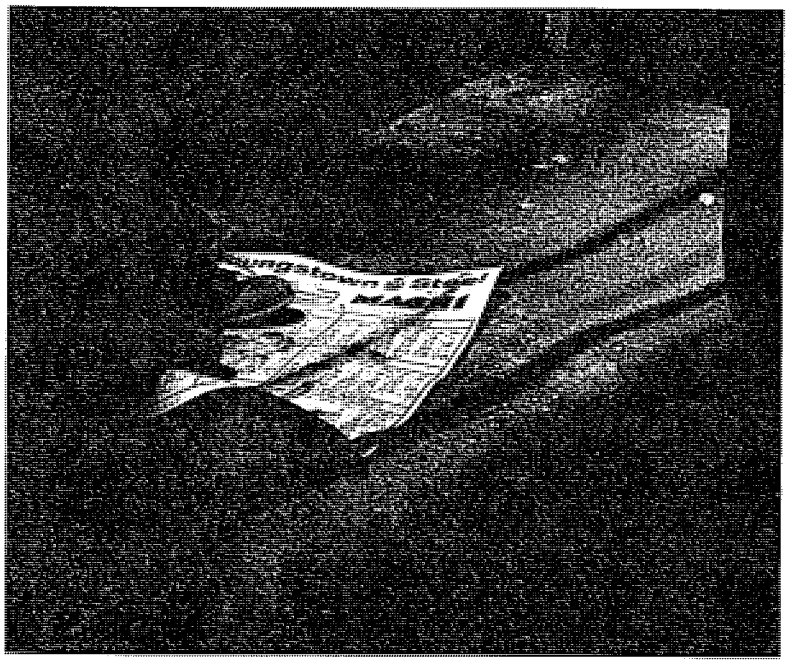


At one time in its history the Mahoning Valley which surrounds Youngstown, Ohio, turned out one-eighth of all the steel produced in the United States. Now the mills stand idle. These photographs were taken roughly four years after the plants closed, the impact of their closing is still felt in the Youngstown area. Taken with infrared film the gloom seen in these photographs cannot begin to reflect the gloom felt by the proud men who once worked these factories.









photos by J.J. Rade

Evolution . . .

(cont'd from page 9)

an undertaking through PACE (Priorities and Commitments for Excellence). There has been a high degree of participation from all of the Notre Dame community concerning the mission of the University and its priorities in the decade. Indeed some of the parts of this article have been gleaned from reports and discussions provided by collaborators who have given generously of their time to PACE. Ultimately, the University's purpose is to articulate how we might best influence the enrichment of culture, society and the church:

- through the education of young men and women as concerned and enlightened citizens with a religious, with a Catholic sense of values;
- through advanced education in doctoral studies and the professional schools;
- through continuing education reaching beyond the campus to alumni, the nation, and the church;
- and through creative, scholarly and research contributions to the arts and sciences, technology, the professions and public service. □

The University As A . . .

(cont'd from page 8)

is a God who made us and sustains us, it is sheer insanity not to take note of the fact. If God became man so that we might participate in His divine life, then ignoring that fact is madness. Reality cannot be avoided or evaded without the payment of a terrible price.

It is folly to imagine that one can be a "good" person without adherence to divine norms. Is it not likewise foolish to imagine that we can have "good" marriages, "good" families, "good" governments, "good" laws, "good" universities, or "good" anything, if we ignore the existence of God and His will for mankind?

To conclude, with respect to what is to be taught, there would seem to be no reason for excluding *a priori* any aspect of reality. Educational content should include not only what man has discovered for himself, but also those truths which are known because God has chosen to reveal them. To exclude any aspect of reality is, quite simply, bad from an educational standpoint. One cannot understand a part outside of the totality to which it belongs. Père Sertillanges, the French Dominican, put it well: "Each truth is a fragment which does not stand alone but reveals connections on every side. Truth in itself is one, and the Truth is God." In sum, true education must be God-centered. Both natural reality and supernatural reality must be explored, for as Pope Pius XI wrote:

> Education consists essentially in preparing man for what he must do here below in order to attain the sublime end for which he was created. . . . It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties, natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original state, but redeemed by Christ and restored to the supernatural condition of adopted sons of God.

We must choose our ultimate teacher. Is it to be God . . . or someone else? The modern challenge is as it was centuries ago when Elijah appealed to the people: "How long will you straddle the issue? If the Lord is God, follow him; if Baal, follow him."[6] □

Renewal

(cont'd from page 4)

the present, it can bring an awareness of the past and a belief in the future to its study of current issues and can do so in a milieu which does not automatically exclude insights rooted in theological or religious thought. It is the sense of an ongoing search for truth that ensures both the vitality and the youthfulness of the intellectual as well as the spiritual life.

". . . which feels the rhythm of our times and radiates new light and achieves new conquests . . ."

The Council challenged us to develop a Christian understanding of the created order, to create a new model, a credible witness to the Gospel message. To put it another way, it asked the Christian to translate the Word into modern idiom so as to ensure that our beliefs and our style of life do not contradict each other.

The Council also highlighted the "Pilgrim" nature of the Church . . . on the way, not quite achieving its goal, never quite perfect, always searching. Our colleges and universities share in these qualities. Aware of the changing times, they have dropped some customs dear to the hearts of alumni; listening to their students they have searched out ways to bring new light to old questions and to answer questions which were not even asked a decade ago. There are new lights to be found and new conquests to be made and the process requires a sense of identity on the part of each institution lest in the process its basic reason for existing is lost.

There has been no break in the communication of the Gospel message since the first century. Yet, it is doubtful if the disciples would feel at home in our churches today. With new needs, new forms of expression have been found. It takes courage to make radical changes; it takes wisdom to make those changes so as not to destroy the vital spirit they were intended to protect and express. I like to think that our institutions can serve as resources for the Church, providing educated men and women for service in and for the Church, and encouraging specialists (in the various disciplines) to offer their wisdom to further the role of the Church in the world and to encourage the dialog so urgently recommended by the Council.

I look back on what I have written and realize that I have not so much discussed the future of Catholic Higher Education as I have my belief that it *must* have a future, that it is needed by individuals, society and the Church. Further, Catholic colleges and universities must be *Catholic* in the spirit of Vatican II if they are to fulfill their missions. How many institutions will survive is a difficult question to answer but I would suggest that those which fulfill their mission will find support enough to continue to serve the Church and society. It is popular to be pessimistic; however, I feel that uncritical pessimism is as blind as uncritical optimism and, calling on the years of my own experience, I would like to look to the future with the words of Pope John on my lips: Renew your wonder in our time as though for a new Pentecost! □

Hitchcock

(cont'd from page 7)

poses of religious art is to enable people precisely to experience their faith in a more intense way than they might ordinarily do.

History partakes of the character of both the social sciences and the humanities, and what has been said about both can be said about it. Given the profound influence of Christianity on Western civilization (including America), it does no violence to the integrity of the historian to devote a great deal of attention to religious history, especially the interrelationship between religion and culture, perhaps most extensively explored in the works of Christopher Dawson. In Catholic schools students and faculty will be people for whom religious subjects have an immediate meaning, and towards which they find themselves drawn by curiosity, if nothing more.

More ambitiously (in practice seldom achieved), it ought to be the task of the Catholic historian to contribute to an understanding of the relationship between time and eternity, to identify those points at which the historians' skills become inadequate to a full illumination of man's place in the world, those points in time which offer glimpses of eternity.

The study of philosophy was for many years the center of the Catholic college curriculum, mainly in terms of a single philosophical system—Thomism—which was deemed to be an adequate foundation for all other knowledge. The decline of Thomism since about 1965 has left most Catholic colleges precisely as philosophical smorgasbords. Since philosophy must be the integrating discipline beneath all others, students are thus left, in terms of the integration of their own educations, largely to the personal predilections of the teachers under whom they happen to study.

As in other disciplines, philosophers in Catholic schools will find the direction of their thought, and the form which it takes, deeply affected by the fact of belief and by the cultural tradition of Christianity. For them certain questions will have special meaning which they may not have for nonbelievers.

The place of theology in a Catholic college or university hardly needs emphasis. However, as the experience of the past twenty years has shown, it is by no means certain what Catholic theology is.

A liberal education requires that students be exposed to other religious traditions besides their own. Catholics must know something about Protestantism, Christians about non-Christian religions. However, such knowledge cannot be a substitute for knowledge of Catholicism itself. If students graduate from a Catholic college knowing little about Catholic theology, there has been a failure not only from the standpoint of faith but in terms of liberal education itself.

Part of the function of theology within the framework of Catholic liberal education is to deepen students' understanding of their faith. There is a presupposition of faith, not necessarily in the sense of personal belief but in the sense that the existence of the Catholic tradition is taken for granted and respected. It is assumed that an exploration of that tradition is valid and indeed essential.

The primary purpose of Catholic theology should be to explore and illumine the traditions of the Church itself. The theologian should also bring that tradition into relationship with the contemporary world in all its fullness. However, within the total context of the curriculum theology's principal task is to illumine the tradition. Much of the work of relating it to the modern world will be done, ideally, elsewhere than in the theology department, by scholars in other disciplines who are committed and learned in their faith.

In all disciplines, professional or liberal arts, Catholic scholars ought to be distinguished by their sensitivity to certain questions, their curiosity about certain realities which might elude the nonbeliever. For example, a Catholic psychologist might be drawn to explore the moral implications of Humanistic Psychology, as Paul Vitz does in his book *Psychology as Religion.* A Catholic sociologist is likely to have special concern for the family as the foundation of society and to be sensitive to those things which strengthen or weaken it. A Catholic student of art or literature will be attuned to the metaphysical implications of various artistic visions.

As noted, no college or university can do everything. This may mean, in the practical order, that a Catholic institution will choose to strengthen certain departments at the expense of others, or that certain programs will not be started because they seem relatively remote from the institution's major commitment. Students' schedules are also finite, and it may be that in the course of four years a student will learn relatively less about certain things in order to learn relatively more about the things which have a discernable relationship to the Catholic tradition. There is no embarrassment in this so long as it is recognized that such negotiations go on in all institutions and are a necessary part of every education. The key question is whether the Catholic tradition does provide a valid focal point for education. If the answer is no, then there is no excuse for Catholic colleges. If the answer is yes, then it is necessary that such schools have purpose, direction, self-consciousness, all those things which make meaningful intellectual community possible.

At present very few institutions exist which answer to this prescription. Even under the best of circumstances, given the process of drift and disintegration over the past twenty years, it is difficult to see how such institutions can recover their Catholicism fully. As a new wave of "neo-Catholic" colleges are founded, it remains to be seen whether those institutions which have historically borne the Catholic name possess either the ability or the will to save themselves. □

The Last Word

by Chuck Wood

Give me more darkness said the blind man
Give me more folly said the fool
Give me stone silence said the deaf man,
I didn't believe Sunday school
—Phil Keaggy, "Sunday School"

A couple of snowballs came whizzing down by our feet from unknown sources. It was dark, so the guys who were throwing them probably did not see us, so I shouted out to them, "Careful with those, you're going to hit somebody important!"

No, this was not a sign that being editor had finally gone to my head; I am not a legend in my own mind. The actual target of those snowballs was not my friend and I. The "someone important" was the statue of Christ and His Sacred Heart that faces the Administration Building. It bothered me that of all the things to assault, these guys had chosen a statue of Jesus. At the least serious level, this seemed to be the type of thing kids at a parochial grade school would do to provoke the nuns.

My friend, however, was a bit more upset than I. So much so, in fact, that he stopped the two guys and asked them if they knew the significance of that statue, especially its being of the Sacred Heart. Of course, being good contemporary Catholics, they had no idea that the Sacred Heart had any particular importance. I must admit that all I had was some vague notion about Christ's compassion but no sense of the image as a central symbol of His humanity.

Now as my friend lectured them, I was worried that they would think we were both fanatical-soapbox-holier-than-thou-types, and I was glad when he "established his credibility" by saying he was a Notre Dame alumnus. But still, I thought he might have been overdoing it. That is, until one of the guys answered back, "If he could come down off of that pedestal, he would throw a few right back at us, I'm sure."

I could shirk off the actual snowball-throwing: after all I could understand how, to those guys, it was only a statue. But even two people who believe, or would say jokingly, that Jesus would return blow for blow is too many at the supposed "premier Catholic university" in this country.

Take it away said the hungry man
Although I'm starving I'll . . . get by
Take it away said the thirsty man
I'll get a drink . . . before I die
I've got plenty of time to think of heaven
But right now there's too much on my mind
And I've had enough of that religious stuff
Besides, I can't relate to your kind

In my more cynical days, I used to say that one sure stumbling block to a solid, personal and sincere commitment to Christian living was getting a Catholic education. Examples of that claim are when "de-mythologizing" Scripture turns into denying its fundamental authenticity, or when, afraid to embarrass themselves in front of their secular "peers," professors hand down to their students a kind of moral cowardice and worship of the idol, Relativism.

But now I talk about such things, especially in relation to Notre Dame and Saint Mary's, not of cynicism, but out of hope for change. And I ask other people to forget about the "too much on their minds" and not to pass off spiritual concerns as "religious stuff." I ask that because I hope that people are more than indifferent towards their Christianity. I want to be convinced that people do not, as Tara Jones puts it in her "Perspective," live "in a kind of limbo, or fog." I know from Tara's conclusion that she too would like to see that fog lifted.

If we could get out of that fog of indifference and cowardice, we could get on with the work of "being saints—canonized or not," which Chris Barrett describes in his essay. Getting beyond indifference and getting over cowardice are, of course, two different things. It is fear that disturbs me more, though it and indifference are mutually supportive. Afraid, those who are "starving and thirsty" for teaching and example that will mature and not kill off their faith will not have the nerve to ask for them. Lack of nerve can devolve into lack of concern and the cry, "Take it away . . . I'll get by."

Why merely "get by" when we can be "more than conquerors"? Why let others convince us there is no Truth simply because they are unable to find it, embarrassed to admit it, or afraid that students have "had enough of that religious stuff" and so avoid the very thing many students want the most?

I know a lot of students who will admit to caring about the things I have mentioned, in private conversation if not in public or among friends (again, that fear). And there are people in the ranks of the administration, faculty, staff who share these perspectives. With all of these here, there should be more challenges to the idolatry of relativism and the morality of "selective obedience." Students especially should question the New Theology just as its proponents encourage them to question and discard the Old.

Catholic education does exist. And those who care and are not afraid to practice and profess a Christian faith should make sure that such education exists for the right reasons. At a Catholic university, everyone should be able to get more Light and Truth, not more darkness and folly. □