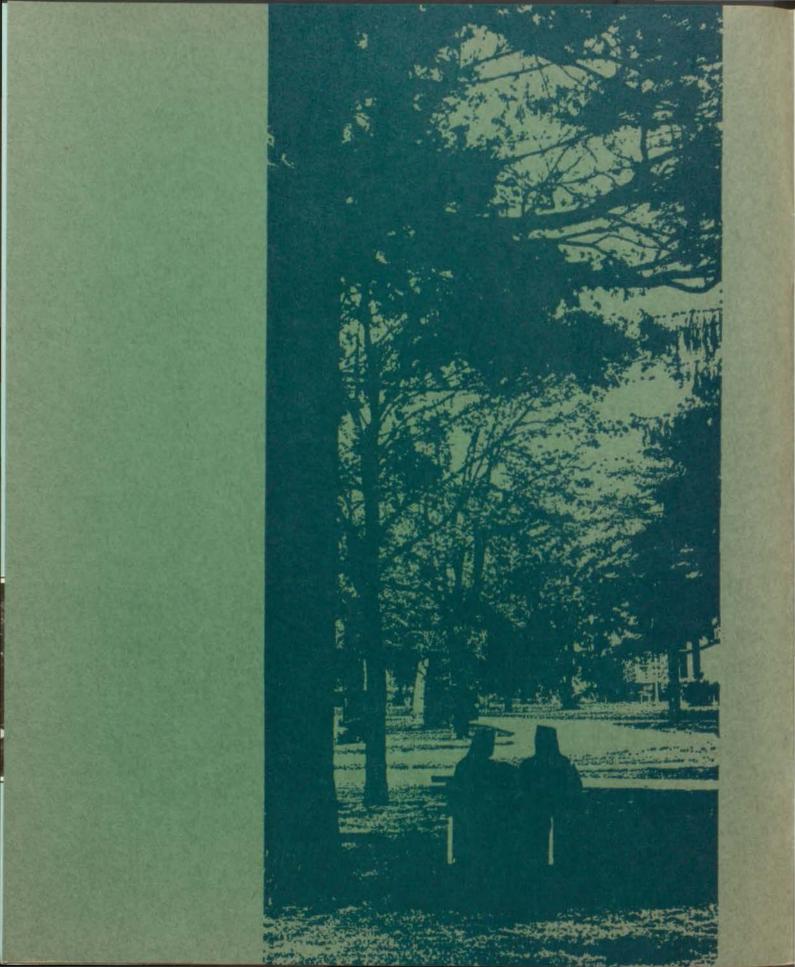


the continuing story of a great university

: Notre Dame
Insight

Summer Summer Summer Summer Summer Summer Summer



There is a certain beauty on the campus of Notre Dame du Lac each summer. The 1200-acre landscape, fully matured after its spring grooming, lazily basks amid sprawling green lawns and tall, rangy pines. And within the predominantly religious community which inhabits the University these months, solitude prevails, lending a moment of inspiration to its temporary residents. It is a tranquil scene that many think must be comparable to the placid setting that moved Notre Dame's founder over a century ago to dedicating the place to Our Lady of the Lake. Summer also signals the close of another school year, this the 124th. The academic term, begun last September and characterized by periods of unrest and protest, is often viewed in direct contrast to the quiet now enjoyed on campus. And yet in many ways, the often-turbulent days at the University are not quite so different from what its founder possibly envisioned. It was his resolve to entrust Notre Dame to an educational pursuit characteristic of the world's great universities. For this reason, its tenor is a total commitment to the course of excellence in all its human forms-the intellectual, the spiritual, the moral, the cultural, the physical. And now, as the University enjoys these summer months while preparing for the 125th academic year, that tenor will continue to be found in every activity. Whether it be in exciting new educational programs, in dramatic research **TENOR** and development or in daily public service, its character and allure will remain uniquely the same-always Notre Dame.

#### commencement:

"a real barnburner"

During a sweltering Sunday afternoon on the University's central mall, 1480 students became graduates of the University of Notre Dame. The June 5th commencement, bedecked with the usual pomp and circumstance, at first gave no indication of being significantly different from previous years' ceremonies. The honorary degree recipients and PhD candidates trouped across the colorfully decorated platform to receive their honors and congratulatory words from the University's president. The receivers of master's and bachelor's degrees were accredited en masse; later, in separate ceremonies conducted by their respective colleges, they were awarded diplomas individually. The setting beneath the bright cloudless sky appeared almost routine.

And yet, despite the history that has been recorded during the University's previous 120 commencement exercises, Notre Dame this year found room for still another innovation when, for the first time, it asked a woman to address its almostentirely male graduating group. In addition to this somewhat unusual milestone, Father Hesburgh had billed the commencement speaker's address "a real barnburner." In the papers the following morning, it was reported as just that.

At first—bearing no semblance of a diplomatic maneuver—the choice of Barbara Ward (Lady Jackson), the influential English economist and author, stirred no undue comment. However, even she admitted being taken aback when she later learned that her aid-to-the-poor message was to be delivered before "the chief practitioner and the chief theorist of the American foreign aid effort." Honorary doctorate recipients, David E. Bell, administrator of the US Agency for International Development, and Walt Whitman Rostow, special assistant to President Johnson, had first-row seats to hear Miss Ward's denouncement of Western nations' foreign aid policies.

Within Notre Dame's academic program centered around world development needs, Miss Ward attacked proposals to cut American Foreign aid and to raise interest rates on development loans to an unrealistic figure. She said that inadequate foreign aid would cause the starvation of children and that anybody indifferent to this would be "a well educated, well fed, jolly good bourgeois type of Westerner, but not a Christian."

The middle-aged British woman, editor of London's The Economist, received a standing ovation from guests and graduates alike, following her concluding remarks which urged the young alumni to develop "a Christian conscience that is upright and alive."

Other honorary degree recipients were Juan Cardinal Landazuri Ricketts OFM, archbishop of Lima, Peru and the baccalaureate speaker; Judge Richard B. Rives of the US Court of Appeals, Montgomery, Ala.; Rev. I. M. Bochenski OP, philosopher and rector of the University of Fribourg, Switzerland; William R. Daley, president of Otis & Co., Cleveland, and a lay trustee of the University; Rev. Godfrey Diekmann OSB, professor of theology at St. John's University, Collegeville, Minn.; Dr. Helmut A. Hatzfeld, professor of philology at Catholic University, Washington, D.C.; and Dr. Julius W. Pratt, visiting professor of history at Notre Dame.

## THEOLOGY DEPARTMENT: stronghold on the horizon

In an era that repeatedly questions the raison d'etre of the Catholic university, Notre Dame has underscored the prominent role of theology in the academic world by announcing the establishment of two new programs: a graduate school of theology, and an Institute for Advanced Religious Studies.

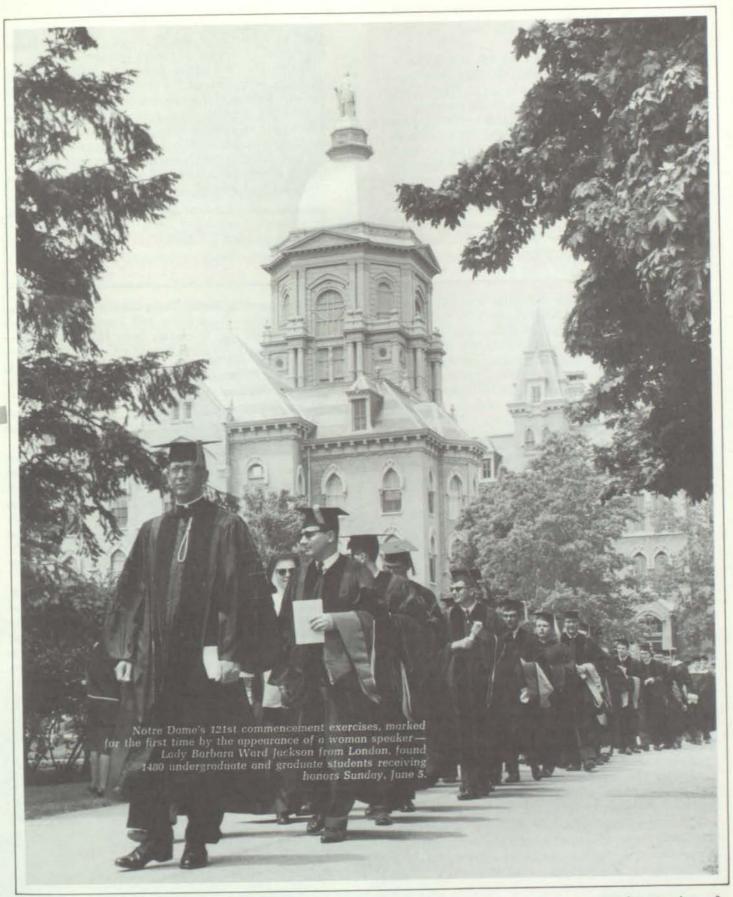
The University, which has long offered a master's degree in theological studies, will enlarge its religion curriculum to meet the pressing need for greater research and understanding in the present ecumenical age. Selecting September of this year to inaugurate the school of theology, Father Hesburgh noted, "there is or has been no time so propitious for the founding of a new theological facility as the present, post-Vatican II world."

In keeping with post-conciliar ecumenism, the graduate school will be open to both men and women, lay and religious, of all faiths. It will offer a full program leading to the degree of doctor of philosophy with such varied areas of study as systematic and pastoral theology, biblical, liturgical and ecumenical studies, and the history of religions.

Another medium for today's resounding interfaith dialogue will be initiated in the spring of 1967 with the opening of the University's Institute for Advanced Religious Studies. Dr. James Kritzeck, one of only five laymen chosen as consultants to the Vatican Secretariat for Non-Christian Religions, has been named director of the Institute.

The advanced study program will be focused on matters common to both Catholic and Protestant communities—problems of the relationship of Christian religions to the various disciplines of

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contemporary life—science, education, sociology and the non-Christian world.

The Institute's Advisory Council will invite approximately 24 of the world's leading theological scientists to share their knowledge at Notre Dame. The men and women partaking in the program will be engaged in studying particular religious problems that recur through their various fields of study. The aim of the Institute, according to Dr. Kritzeck, will be to provide an unique international community which will foster an unselfconscious interchange of ideas between the various disciplines.

## BUSINESS SCHOOL: expand managerial studies

Continuing its efforts to enlarge and improve its graduate studies, the University this spring announced plans to inaugurate a master of business administration program in September, 1967.

The expansion of the College of Business Administration into the graduate level, University President Rev. Theodore M. Hesburgh CSC stated, "is in response to the rapidly growing need for high-caliber managerial talent both at home and abroad, in the public as well as the private sector." Development of the full-time, two-year curriculum will start with an enrollment of about 50 liberal arts, business, science and engineering graduates from this country and abroad.

The new program is the first of several plans recently announced for the College. Dean Thomas T. Murphy disclosed the school's plans to expand managerial study to the public sector with the opening of the master of public administration program in the fall of 1971. He further revealed that the time schedule includes the entry into doctoral programs on a limited scale in the middle 1970's, the latter plan to prepare a small number of terminally qualified men for the teaching profession at the university level.

The graduate division of the College of Business Administration will be housed in the Hayes-Healy Hall, a two story structure adjacent to the present business administration building. Underwritten in part by a \$1 million gift by John and Ramona Hayes Healy of Chicago, it will have a variety of special equipment and facilities, including an instructional computer, teaching machines, an organizational behavior laboratory, case discussion rooms, closed-circuit television and audio-visual devices.

The College has also announced a new undergraduate major in the marketing department, the Hayes-Healy travel management program. The new course, open to sophomore students in the fall of 1967, will be under the direction of a soon-to-beappointed professor of travel management.

Notre Dame's MBA program, Dean Murphy explains, will not seek the development of staff specialists. Rather, the emphasis will be placed on the foundation, organization, operation and control of a business enterprise with special attention to the manager's responsibility for (1) diagnosing, isolating and defining problems; (2) developing and evaluating alternative courses of action; and (3) making practical and ethical decisions.

#### SYMPOSIUM: iron curtain innuendos

They came to Notre Dame from both sides of the Iron Curtain—from Paris and Prague; from Moscow, Zagreb and Warsaw; from Harvard, Princeton and Stanford; from Frankfurt and Kyoto. They came with the spring, but their thoughts were sober. These men were the world's leading scholars on Marx and his philosophy. They had come to the University to participate in the Committee on International Relations' symposium: "Marx and the Western World."

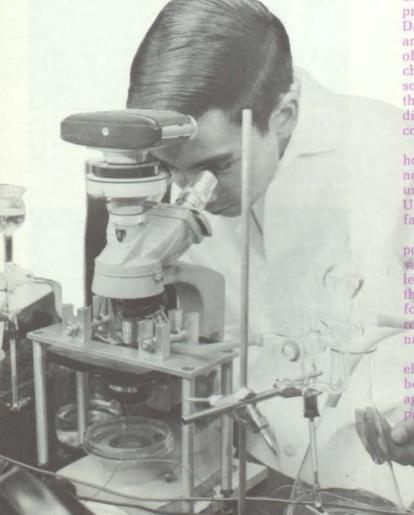
Opening the five-day sessions in the Center for Continuing Education, General Chairman Nikolaus Lobkowicz set the dichotomous tone that was to arise repeatedly throughout the discussion. The Notre Dame professor's statement that Karl Marx was a "'Western' thinker whose impact on the non-Communist world outlook is often underestimated" was a prelude to the debate centering around key questions raised by the symposium.

Discussion began with a study of the philosophical foundations of Marx and proceeded to uncover hitherto neglected discrepancies between the early writings of Marx and the almost "biblical" Das Kapital. Further evidence of the distorting influence of Marxist disciples was the subject of discussions focused on theories of the proletariat, class struggle and history. The scholars next presented a divergence of thought in their examination of Marx's influence on various geographic and social areas-Europe, the Middle and Far East, Latin America and the Islamic world. Later, both a Catholic and a protestant sought to answer the question: "Is Marx's thought relevant to the Christian?" from their respective religious faiths. A study of Western objections to Marxist concepts from the point of view of Western philosophy and social practices ended the formal presentation of papers.

The outcome of the symposium was conceded to be as diverse as the views presented during the week-long conference. There remained an unresolved contradiction between objective Marxist positions and ideological interpretations that was mirrored in the non-Communist-Communist division among the scholars. General agreement came only on the point that the meeting of minds from the Western and Socialist bloc countries at Notre Dame was one of the most topical and unique conferences to be held since the inception of the cold war. The vast changes that have occurred in recent years are reflected in the facts that never before have Iron Curtain representatives attended a conference of this nature in the United States, and that only recently has it been considered possible to host these men on a Catholic university campus.

### engineers: perish pollution

The study of our nation's air and water pollution problem, long a subject of university research, has now filtered into Notre Dame's curriculum wherein men and equipment now form a new



multi-disciplinary program in environmental health engineering and sciences.

The creation of the combined biology, chemistry and civil engineering effort sprang from the notion held by two Notre Dame professors who felt the University already was well-qualified for such

a facility.

Dr. Robert E. Gordon, head of the biology department, and Dr. Harry C. Saxe, head of the civil engineering department and now chairman of the Environmental Health Program, not only convinced the University of the need on campus for an environmental health center, but enticed the federal government to provide the major financial impetus. The result has been that the new study sequence has received well over \$125,000 from the National Science Foundation and the US Public Health Service. These funds have been directed toward the establishment of five annual traineeships, numerous research grants for both the faculty and graduate students, and money to purchase equipment for the department's four laboratories.

Additional federal interest has been focused on the department's Stone Lake project, a survey now being made on a nearby Cassopolis (Mich.) lake to determine the effectiveness of a pollution recovery program there. The three-year study, headed by Dr. Mark W. Tenney, Dr. Wayne F. Echelberger and Dr. Thomas C. Griffing of the center's faculty, offers health authorities a first chance to study the changing character of a lake after a prime pollution source has been lifted. Conclusions drawn from this survey may help solve the problem of reconditioning larger bodies of water which have critical

contaminating conditions.

The work of the University's young program, however, will not likely be confined to the campus nor the United States. Presently, negotiations are underway between Notre Dame and the Catholic University of Pernambuco in Brazil to establish a

faculty and student exchange program.

The department offers graduate work - in air pollution, solid waste disposal, waste water disposal, water treatments and radio-active wastes-that leads to master's and doctor's degrees. Men leaving the course have gone into work ranging from that found in municipal health departments to the enviconmental health peculiarities confronting astronauts during space travel.

Providing the academic research for ways to eliminate contaminated areas, Notre Dame now becomes a partner with federal and community agencies resolved to make the country and other parte of the world healthier places in which to live.

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## BUS aDMIN AND AB MAJORS: intra-science approach

For non-science majors, Nieuwland Science Hall may be considered an extension of their ivycovered halls of learning when the study of science becomes as integral a part of their curricula as subjects of finance, philosophy, literature or accounting.

This, at least, is the hope of the College of Science which, under the direction of Dean Frederick D. Rossini and the chairmanship of Dr. Emil T. Hoffman, will inaugurate next fall a new program for liberal arts and business students called "Concepts of Modern Science."

A pilot venture at the outset, the new science program is intended to introduce students to the methodology and important concepts of modern science, including the fields of physics, chemistry, life sciences, and earth and space sciences.

The three semester program—two required, the third an elective—will begin with an integrated program of chemistry and physics, showing the basic concepts in each concerning the structure and changes of matter.

In the second semester the student may select one of two areas of application of these basic concepts: life science—or—earth and space science.

The life science course will be concerned with the incorporation of matter with living systems, touching on subjects as the origin and evolution of living systems; and the genetic variability in living systems, reproduction, development and physiology.

In the earth and space science course, study and discussion will center around the origin and distribution of the elements; physical nature of the universe and solar system; origin and composition of the earth; the age of the earth; and the evolution of the earth.

Composed of two lecture periods and one twohour laboratory or demonstration each week, the courses, according to Dr. Hoffman, will be taught by "a member of the faculty of the College of Science who is an authority in the field of the particular component course. This is in contrast to a general science course which is usually taught outside of the instructor's field."





More than 600 Notre Dame and St. Mary's students, supported by national and local organizations, tutor underprivileged children at centers throughout the South Bend area as part of the Neighborhood Study Help Program.





### NSHP: community commitment

"One of the great tasks of a Catholic university is to mediate between the world of knowledge and the community." So wrote Notre Dame's president, Rev. Theodore M. Hesburgh CSC, several years ago. The work of Notre Dame men like George Shuster, John Noonan, Frederick Rossini and Father Hesburgh himself, is well-known in this endeavor of university-community mediation. Less celebrated are some outstanding and extremely social-action minded mediation activities undertaken by Notre Dame students. One such activity which bids fair to receive national attention in the near future is the Neighborhood Study Help Program, or NSHP as it is called.

NSHP is a voluntary association in which college students from Notre Dame, St. Mary's and other schools from the South Bend region work individually in tutoring underprivileged boys and girls in an effort to help them both academically and in

improving their own self-image.

The tutoring of these underprivileged elementary school boys and girls take place in local churches and community centers in South Bend. Since most of these churches are Protestant, there is an ecumenical undertone to this aspect of the program.

The NSHP had its modest beginning three years ago when leaders of the National Association for the Advancement of Colored People, the Catholic Interracial Council and key grassroots community persons, all interested in improving the academic attainments of underprivileged boys and girls, decided to wage their own war on poverty and on educational waste. Notre Dame students were approached: they responded eagerly to the challenge.

Before long, the program had mushroomed to the extent that 600 college students went to the tutoring centers once a week to individually help these boys and girls improve their reading and arithmetic skills. The Notre Dame students soon begged, cajoled, and bought second-hand buses to transport the collegians to the centers-buses upon which they proudly emblazoned the NSHP insignia.

Through the efforts of Professor William V. D'Antonio of the sociology department, and Professor James Michael Lee of the education department, NSHP received a federal grant of nearly \$100,000 to fiscally support the program from April, 1966 through March of the following year. In this way, NSHP was able to hire as full-time executive director, Mr. Richard Rembold, an experienced educator and social worker, and with him a team of other full-time professionals.

Notre Dame faculty have also worked closely with NSHP. Professor Lee, who also serves as NSHP vice-president, together with Professor Richard Lamanna of the sociology department, are engaged in a massive evaluation of the educational and sociological outcomes of the program. Professor Robert Rodes of the Law School has been of significant assistance as legal counsel. A number of professors from the ND Colleges of Science, and Arts and Letters engage in tutoring. Father Hesburgh himself is honorary president of NSHP, with Dr. George Shuster serving as a behind-the-scenes

It is easy just to talk about poverty. But Notre Dame students and faculty are responding to the social action challenge of poverty by plunging into the milieu, to do something concrete to help their less fortunate younger brothers and sisters in Christ. It is their hope that the NSHP vision and program will be spread to other parts of the country by men who, like themselves, were once Notre Dame students. JAMES MICHAEL LEE

# epilogue:

Written by/John P. Thurin Photography/Dick Stevens

Notre Dame, in one of its finest hours, was host this spring for the largest interreligious conference of theological scholars since Vatican II. Architects of the Council's documents — open to critical examination by a who's who of religious thinkers — provided an American audience with its first exposure to the results of the Council. In itself, the conference was a little Vatican Council.

The work of Vatican II in the post-conciliar era has only begun. But already, the impact of the Council's teachings and good will has been felt by men of all faiths around the world.

The fervor of the ecumenical meeting since the Council's adjournment in December, 1965, received possibly its greatest impetus in March when an international meeting of theological scholars and church leaders from Catholic, Protestant, Jewish and Orthodox faiths convened at Notre Dame to discuss the implications of Vatican II. Three months later, the reverberations are still heard in high places in the Church. The consensus was that not only had the academic quest been satisfied but that a significant ecumenical contribution had been made toward theological camaraderie.

Notre Dame's president, Rev. Theodore M. Hesburgh CSC, in his welcoming remarks, called the interfaith meeting "the greatest theological event of our time in the Western Hemisphere." And though such a positive statement at first was cause for comment, little doubt remained at the conclusion of the conference that Notre Dame, indeed, had brought the workings, the inspiration and the spirit of the Second Vatican Council to America.

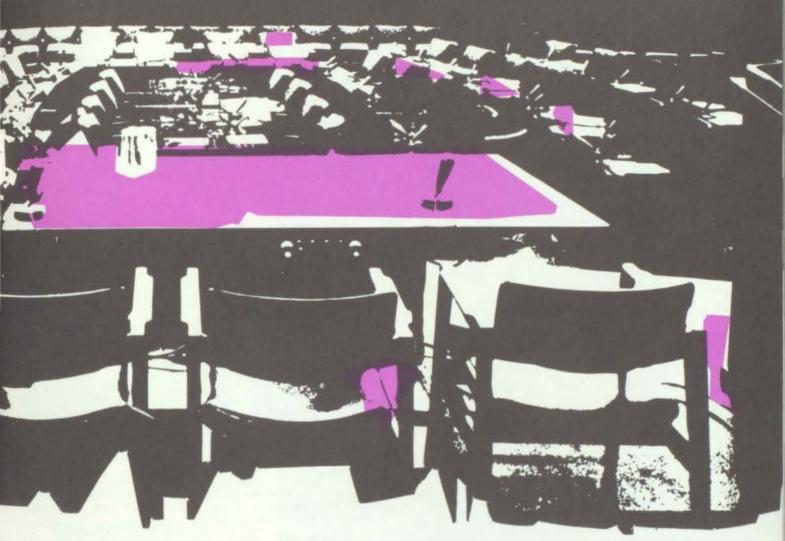
The thought of holding a petit council at Notre Dame occurred to Panama's Bishop Mark G. McGrath CSC, in 1964. His idea of bringing the architects of the Council's documents to America

was conveyed to Father Hesburgh following the third session of Vatican II. The president's reaction to the suggestion was so enthusiastic that preparation of the program began immediately. In Rome, Bishop McGrath, who became the conference's general chairman, lined up many of the Church's scholars, while at Notre Dame the job of organizing the infinite detail for the international forum was shouldered by the meeting's executive chairman, Rev. Albert L. Schlitzer CSC.

There was little ceremonial about the conference; only a handful of the Church's high ranking prelates were on hand to preside over the sessions that week of March 20-26. Gathered, instead, were the men who generated much of the thrust of Vatican II, the "periti."

From Germany came Karl Rahner and Bernard Haring. England was represented by Abbot Christopher Butler. The remaining contingent from the continent included Yves Congar, Henri de Lubac, Charles Maeller, Francois Houtart and Roberta Tucci. And from the United States, there were men the likes of Godfrey Diekmann, John Courtney Murray, Barnabas Ahern and Walter Burghardt.

But representatives of the Roman Catholic Church did not command sole attention. From the Jewish religion, Rabbis Abraham Heschel and Marc Tanenbaum voiced unhesitatingly the views of



their faith regarding the Council, The Orthodox came with their delegation of Georges Florovsky, Alexander Schmemann and John Meyendorff, While from the Protestant faith, representatives Albert Outler, Paul Minear, Joseph Sittler, George Lindbeck and Robert McAfee Brown added mightily to the free and open discussions.

And there were more. Thirty other well-known theologians and church leaders sat with the main participants and enlivened the discussion that followed each set of papers. And still beyond the immediate echelon of conferees were another 300 specially invited guests of the University.

The entire proceedings, complete with their 15-hour day sessions, were given wide dissemination through newspapers, radio and television. The Council's own English-language press officer, Rev. Edward Heston CSC, daily briefed newsmen on the progress of the ecumenical symposium. Closed-circuit TV extended the conference to thousands more on the Notre Dame campus and at locations in Philadelphia, Trenton, Newark, New York City, Bridgeport and Detroit. Publication of the conference's proceedings has been planned for early fall by Notre Dame's University Press.

The meeting was not without its secondary stories and developments. The "Theological Issues of Vatican II," as the international conference was titled, was accommodated in the University's new \$1.5 million Center for Continuing Education, a gift of the Kellogg Foundation of Battle Creek. Months of preparing the Center for the conference-under the direction of Dean Thomas P. Berginculminated only minutes before the opening of the symposium which, fittingly enough, also served as the dedication of the elaborately furnished, buff-brick building.

It was during the dedication that another story developed. Soon to be inaugurated at Notre Dame, announced its president, would be a graduate theology program leading to a doctor of philosophy, and an Institute for Advanced Religious Studies. The latter-open to religious and lay, Christian and non-Christian alike-will be devoted to research in a wide variety of fields relating to religion and contemporary life.

The international conference, the announcement of two new theology programs, and Father Hesburgh's expressed hopes for more such interfaith meetings in the future not only advanced the Council's work, but also produced a stimulating response to a world where many question the existence of God. The "Good Pope John" opened wide the windows of the Church to encourage discussion among men of all faiths. And at the Notre Dame conference last March, these men dramatically demonstrated to all the world the vitality of today's Church.

All ports of entry into South Bend—Sunday, March 20—were flooded by conference goers completing the last leg of their trips to Notre Dame. The scenes in the downtown terminals, at the St. Joseph County Airport and on surrounding roads underscored the fact that Notre Dame had become an international conference center.

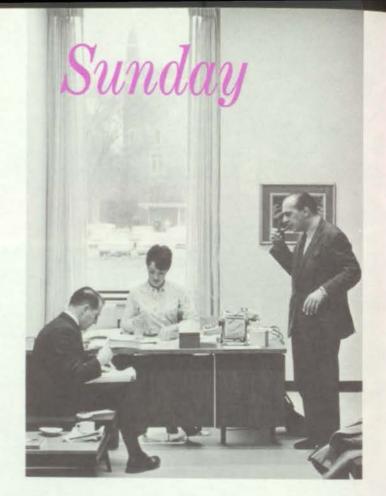
But on that Sunday, the University became more than a purely geographical hub shaped by these converging modes of transportation. Instead, it brilliantly shone forth as an intellectual crossroads welcoming traffic from every theological direction within the Christian-Judeo world.

Following the afternoon dedication of the Center for Continuing Education and Father Hesburgh's keynote address to the more than 500 conferees and invited University guests, the work of the meeting got underway. For the next six days, Catholic and non-Catholic thinkers carefully scrutinized the significance of the 16 conciliar texts grouped in the broad categories of — the liturgy, revelation, the declaration on non-Christian religions, the church and the modern world, ecumenism and the freedom of religion.

Sunday evening, Rev. Godfrey Diekmann OSB was the first of many during the week to bring the Council's "good news" to Notre Dame, Fittingly, the gray-haired Benedictine mank spake on the Constitution on the Sacred the first document promulgated by the Council at its second session in 1963. Calling it the act most radically affecting the Church's life, the professor of patrology from St. John's University in Collegeville, Minn., noted that full citizenship had now been restored to the layman, providing for the "acting, conscious participation" in the liturgy by all. A member of the post-conciliar commission for the implementation of the constitution, Father Diekmann observed that the confusion in the minds of people over liturgical changes can be blamed on Catholicism's past practice of "overselling" its unchanging nature and world-wide uniformity. He said that the Council's constitution on the liturgy "carefully provides for the needed permanence or stability amid legitimate diversity."

Editor-in-chief of "Worship" magazine, Father Diekmann unhesitatingly showed his displeasure over the absence of lay participation in preparatory sessions. "The greatest flaw," he told the assembled Catholic, Jewish, Protestant and Orthodox representatives before him, "was that no lay person was consulted for advice as to how greater dignity and responsibility should be granted by the Church. A house was built without consulting the persons who are to live in it."

The evening meeting, which prompted an exchange of views on the possibility for the celebration of the Eucharistic feast together with persons of non-Catholic beliefs, closed with the first of a week-long series of joint interfaith Bible services.



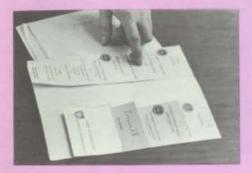
Thomas P. Bergin, dean of the Center for Continuing Education, and his secretary provide the conference's head translator with final details of the sessions which were translated into French, German and Italian.



Dr. Emory W. Morris, president of the W. K. Kellogg Foundation that donated the Center for Continuing Education to Notre Dame, was the University's special guest together with other officers and trustees of the Battle Creek, Mich. institution.



Rev. Godfrey L. Diekmann OSB, a peritus for the Council on liturgical changes, and speaker at the conference's Sunday evening session.



From all parts of the world, conference principals and observers came to attend Notre Dame's week long interfaith meeting.





## Monday/Tuesday



Shrouded in the enveloping dark shadows of the Center for Continuing Education's auditorium, conference principals are seated in the horseshoe configuration in the center of the hall while the University's invited guests watch from the periphery of the first floor and balcony.

The first full three-session day, wrought by a formidable list of topics and interreligious speakers, gave indications early in the conference that the weeklong meeting would not be a mere academic formality. Catholic, Pratestant and Jewish scholars alike raised provocative issues related to all three of the day's subjects -the Dogmatic Constitution on Divine Revelation; the Dogmatic Constitution on the Church: "Lumen Gentium;" and the Church's Declaration on Non-Christian Religions.

Chaired by Archbishop John F. Dearden of Detroit, the Monday morning conference dealt with the documents on revelation in the Catholic Church. Abbot Christopher Butler OSB from Downside Abbey in England and Rev. Barnabas Ahern CP, well-known American scriptural authority, both affirmed that the Vatican II declaration on divine revelation removed forever the wall of separation which has kept Catholics and Protestants apart in their reading of the Yale Divinity School professor Rev. Paul S. Minear-presenting the Protestant point of view-welcomed the milestone achieved in the Church, but challenged Roman Catholics to an even greater dialogue between the two faiths.

Following the afternoon session which focused on the technical ramifications of the Dogmatic Constitution on the Church, Bishop McGrath called to order the 8 p.m. session on the Council's non-Christian religions decree which sparked a lively exchange of Christian-Judeo views.

The need for greater interfaith understanding was the mes-

sage both principal speakers urged. Rev. Thomas Stransky CSP from Milwaukee, a permanent member of the Church's Secretariat for the Promotion of Christian Unity, described the primary purpose of the declaration as not merely forbidding Catholics to hate, despise, scorn and persecute Jews. He added that it was also intended to instruct Catholics on how they can better understand, respect and love Jews, and collaborate with them in fraternal dialogue.

Rabbi Marc H. Tanenbaum, director of the American Jewish Committee's Interreligious Affairs Department and the second speaker of the evening, praised document which absolved the Jews of delicide. He speaker of the evening, praised reminded the assembled Catholic and Protestant theologians, however, that for the last 2,000 years, "Gentiles have looked on Jews as abstractions, not as human beings." Christians and Jews, warned Rabbi Tanenbaum, "have reached a critical stage in their relations, perhaps, even a crisis." Just as Christians must overcome their "immense ignorance" of Judaism, the Jewish must develop an understanding of Christianity which now is struggling in unparalleled fashion to uproot anti-Semitism.

Concluding the full day of open discussion, Rabbi Abraham Heschel from the Jewish Theological Seminary in New York closed the meeting with a scriptural reading. The gray-bearded, bespeckled Jewish leader, reflecting on the long-developing change of Judeo-Christian relations, remarked, "Angels can never be late, but men, made of flesh and blood, can very easily come late."

Lead by two of Catholicism's most eminent theologians, the conference entered its third day by exploring the position of the laity in the Church, Rev. Yves Congar OP, long-recognized advocate of Church renewal, and Rev. Bernard Haring CSSR, well-known Church moralist from Germany, were among the speakers appearing on the Tuesday program that saw considerable discussion center on the possibility of women priests.

Father Cangar, an active "peritus" at the Council, proclaimed that "the laity are in their place, the Church; they are the People of God." The French Daminican noted that while Vatican I was "the Council of the papacy, Vatican II was the Council of the laity." Elaborating further, he indicated that it was Rome's plan to create a secretariat for the apostolate of the laity.

Despite certain "ambiguitles" in the Vatican Council's Constitution on the Church which disturb Protestant scholars, commented Dr. George A. Lindbeck from Yale, "I welcome the document as a watershed in the history of the Roman Catholic Church." A third speaker, Bishop Carlo Colombo, president of the faculty of theology of the Archdiocese of Milan, outlined the role of the "Structure of the Church," defining

the hierarchy and the relationship of Y to the hierarchy; and of the hierarchy to the Pope.

The question of ordaining women was raised later in the day during a conference addressed by Fathers Congar and Haring. The latter indicated that he believed it feasible "to ordain women as deaconesses," pointing out that women in various places now are preaching, giving catechetical instruction, and teaching thealogy. He added, however, that he thought it would be "unrealistic" to press for women priests because "the time is not mature" for such a step. In jest, Father Haring added, "I would advise them not to make claims on the episcopacy or the papacy." Although sharing Father Haring's views that women in the post have been assigned a "diminished" role by theologians, Father Congar strongly endorsed limiting the priesthood to men. He noted that from Scripture and from the model of Christ and the Apostles it appears that the priesthood is necessarily restricted to men.

As the evening session drew to a close, Rev. Henri de Lubac SJ, reflecting on the changes afoot in the Church today, warned against misunderstanding the "openess and renewal" required of Catholics and the Church, "The openness which is expected of me will be a function of my deep-seated roots in the essential," the French Jesuit meditated. "The renewal I must promote will be a function of fidelity."



Rev. Henri de Lubac SI and Rev. Yves M. J. Congar OP, two of Catholicism's most widely known French theologians.



Rev. Paul S. Minear, an ordained minister in the Methodist Church and professor of New Testament at the Yale Divinity School.



Rev. Dr. Georges Florovsky, one of several Orthodox participants at the conference, is a visiting professor at Princeton with a permanent faculty position at the Orthodox Theological Institute of Paris.



Rabbi Abraham J. Heschel, well-known Jewish author and, presently, visiting professor at Union Theological Seminary in New York.

## Wednesday

The emphasis shifted slightly at midweek. After a morning filled with matters on eschatology and an afternoon focused on the Church's Decree on Ecumenism, the work of the conference was put aside while Notre Dame awarded honorary doctor of laws degrees to 20 of the interreligious conferees. Among the intellectual "elite carps" of theologians and church leaders honored at the special evening academic convocation held in the University's Stepan Center were 13 Roman Catholics, four Protestants, two Eastern Orthodox scholars and one Jew.

The English Benedictine, Abbot Christopher Butler OSB, amid the colorful academic festivities and before more than 2000 members of the University community, described the atmosphere within the Church which prompted Pope John XXIII's call in 1960 for a worldwide "aggiornamento."

Change had been going on within the Church, Abbot Butler reminded the audience, through the action of the Curia and, of course, through that of the Pope by virtue of the authority vested in him as supreme pontiff. Because of this many asked: "Why incur the trouble and expense of an ecumenical council?"

Viewing Vatican II as a second Pentecost, he recalled Pope John's unwavering men of intent "to render the eternal truth to the men of the present day, with due regard for modern mentalities and for the progress of research." He went on further to say of Pope John, "not only did he thus evoke the shades of Modernism. He dared to suggest that there was room for hope even in the seventh decade of the 20th century and expressed his dissent from the 'prophets of wae' who tell us that OUT age is worse than former ones and behave as though they had learnt nothing from history; yet, history is the teacher of life."

Notre Dame's vice-president for academic affairs, Rev. John E. Walsh CSC, who read the individual citations said: "The men whom we honor today, diverse in nationality and religious tradition, yet stand together in close relation as giving witness that God lives."

Following are the degree recipients and excerpts of their citations: REV. BARNABAS AHERN CP, an educator who has led many to love the Bible and the God of the Bible, REV, WALTER J. BURGHARDT SJ, a professor of patristic theology at Woodstock College and a student of the Fathers of the Church. ABBOT

CHRISTOPHER BUTLER OSB, a member of the doctrinal commission of Vatican Council II who helped guide the course of universal Church renewal, BISHOP CARLO COLOMBO, a learned theologian blending initiative and prudence who served as theological advisor to Pope Paul when the Pontiff was archbishop of Milan, and continued as his confidant during the critical sessions of the Vatican Council. REV. YVES CONGAR OP, a theologian whose writings had greatest influence on Vatican Council II. REV. HENRI DE LUBAC SJ, a scholar to whom we owe, in greatest measure, our conciliar rediscovery of the mystery of the Church, as meditated upon by the fathers and medieval authors, DR. GEORGES FLOR-OVSKY, a man who in his life and prayer and work has witnessed to the living God on behalf of millions of silent fellow-countrymen whose leaders have used every instrument of power and propaganda to suppress God and the Christian faith, REV. BERNARD HARING CSSR, a teacher of moral science who has tried to restore to Christians a liberating realization of their freedom as children of God, while at the same time impressing upon their minds the necessity of a true sense of Christian responsibility. RABBI ABRA-HAM HESCHEL, a leader of men deeply concerned with contemporary social problems, and consistently involved in efforts to increase mutual understanding between Christians and Jews. ABBE FRANCOIS HOURTART, a teacher who has tackled the tough problems of poverty, of over-population, of religious indifferentism and defection, and of the sad solitariness of the alienated man. MSGR. LUIGI LIGUTTI, a priest who is respected and revered for his devoted work of applying the laws of God and of nature to the resources of the land, DR, GEORGE A, LINDBECK, an author and lecturer who, in the words of Wesley, made the world his parish while remaining so completely loyal to his own Church that his peers have regularly chosen him as their official delegate and observer at the great assemblages of Christians during this last decade. MSGR. JORGE MEDINA ESTEVEZ, a Latin American theologian who most intimately and effectively participated in the work of Vatican Council II. REV. JOHN MEYENDORFF, a researcher in Oriental theology who has advanced the ecumenical movement by projecting the Orthodox Church of yesterday on the way to Christian unity of today. DR. PAUL S. MINEAR, a dedicated man who furthered the unity of all Christians by promoting continual dialogue in Christian love and prayer, CANON CHARLES MOELLER, a theologian of outstanding merit to whom men look for leadership both in academic and ecclesiastical affairs. DR. ALBERT C. OUTLER, a theologian of the Methodist Church, whose thought and writings on the common tradition of the Christian community within a context of theology of history gave a distinctive impetus and unfailing support to the ecumenical movement in its initial stage. REV. KARL RAHNER SJ, a theologian who has shown what theology can be when it is treated as an activity rather than a system, as a faith always in search of understanding rather than a final Interpretation of faith, DR, JOSEPH SITTLER, an ordained minister of the word amongst his fellow Christians of the Lutheran Church and a dedicated teacher and proponent of that unity which the Master desires for all His disciples. REV. ROBERTO TUCCI SJ, a priest to whom our honor is deserved recognition of his contributions to the advancement of the laity in these days when laymen have been called to full responsibility in the life and apostolate of the Church.



Washington Hall in addition to numerous other locations — around the campus and around the country — was used for closed-circuit telecasts of the sessions.



Twenty theologians and church leaders were awarded honorary doctor of law degrees by the University at a special Wednesday evening academic convocation.



A German interpretor-priest translates remarks made by Rev. Karl Rahner SJ to an English-language news reporter during one of many press conferences.



Panama's Bishop Mark G. McGrath CSC, general chairman of the conference, outlines the objectives of the Notre Dame interreligious meeting during a local TV interview.

- 2. Msgr. Joseph Gremillion, secretary for the post-conciliary group promoting the development of the poor regions and social justice among nations.
- 3. Rev. Thomas F. Stransky CSP, permanent member of the staff of the Secretariat for the Promotion of Christian Unity.
- 4. Christopher Butler OSB, abbot of Downside Abbey in England, and Rev. Barnabas Ahern CP, permanent consultor to the Pontifical Biblical Commission.
- 5. Sister Mary Ann Ida BVM, president of Mundelein College.
- 6. Rev. Edward Heston CSC, Vatican II English language press officer, conducts one of his daily briefings for the more than 70 newspaper, magazine, radio and TV representatives attending the conference.
- 7. Most Rev. John F. Dearden, archbishop of Detroit and chairman of several of the conference's sessions.
- 8. Most Rev. Paul J. Hallinan, archbishop of Atlanta and an influential leader at the Council on liturgical changes.
- 9. Dr. George A. Lindbeck, a China-born theology scholar who is a professor of historical theology at Yale.
- 10. Rabbi Marc H. Tanenbaum, director of the Interreligious Affairs Department, The American Jewish Committee.























## Thursday Friday

The Church in the world today, a conference topic specially addressed to the contemporary Issues of atheism and an exploding world-wide population, was introduced into the meeting's Thursday program for the critical examination by Catholic and Lutheran scholars.

Canon Charles Moeller, following a review by Bishop McGrath on the historical development of the constitution on the Church in the Modern World, reiterated the Council's refusal to "launch any anothemas against atheism." The newly named undersecretary of the Vatican's Doctrinal Congregation explained that Vatican II sought instead to understand its (atheism) causes

and frame a Christian response to the problems of which it is a symptom. The Protestant point of view on the same constitution was expressed by Dr. Joseph Sittler, a Lutheran of the University of Chicago's Divinity School, who viewed contemporary intellectuals as "characterized by what may be termed the pathos of intellection," in their attitude toward life.

Later in the day, Father Haring returned to the speaker's platform and opened discussion on the delicate issue on birth control. Assigned the topic of "Marriage and the Family," Father Haring hinted that though the Church is still a long way from resolving its dilemma over birth control, it would soon issue interim guidelines "without locking the doors for a future development." A Council "peritus," Father Haring urged that "no pressure be made upon the supreme pontiff to come out as soon as possible with a final solution, because he is, above all, kept to truth." Rev. Roberto Tucci SJ, the well-known editor of "La Civilta Cattolica" and member of the post-conciliar commission for the apostolate of the laity, concluded the afternoon session with an address on the

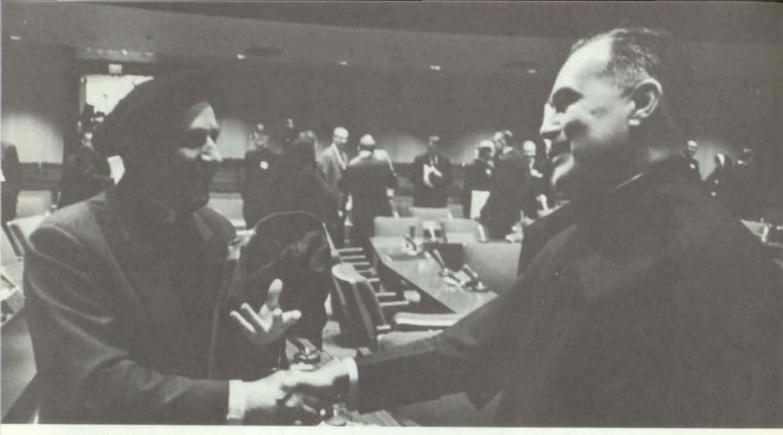
constitution's chapters on culture and on political life.

An American Jesuit who was the principal author of the Church's Declaration of Religious Freedom, Rev. John Courtney Murray SJ, held the rapt attention of the more-than-400 present at Thursday's concluding meeting. Acclaiming the document "a major act of humility on the part of the teaching Church," Father Murray said that it was a recognition of how much the Church has learned from the history and development of the human race, The work has two essential doctrinal components, juridical and political. The juridical affirmation, said Father Murray, "is that every man has a right to religious freedom—a right that is based on the dignity of the human person and that is, therefore, to be formally recognized as a civil right, protected by an armature of constitutional law." Regarding the political component, Father Murray added, "It is that the powers of government are to be employed in the safeguard of this right, and are not to be used to limit its free exercise, except in cases of proved necessity."

An interreligious plea on behalf of the world's impoverished, supported by a signed declaration condemning today's global economic imbalance, was issued by conference principals during the ecumenical meeting's fifth day of sessions.

Leading US, English and Belgian Church welfare authorities reiterated the need for the world's wealthy to come to the aid of the poor, James J. Norris, a Catholic lay auditor at Vatican II, described the world's plight as a "Lazurus church begging crumbs from the table of the Dives church." Others participating in the discussion were Msgr. George G. Higgins, SOCIO action director for the National Catholic Welfare Conference; Barbara Ward (Lady Jackson), well-known British editor and economist; Canon François Houtart, director of a socialresearch center in Brussels and secretary general of the International Federation of Social and Socio-Religious Research; and Msgr. Joseph Gremillion, secretary for a post-conciliar group promoting the development of the poor regions and social justice among nations. Friday's discussion culminated a day later when the conference issued a formal declaration, signed by more than 250 participants, terming the world's impoverished condition a "burning scandal." The statement condemned Western indifference, noting that its "rising means and shrinking response" makes mockery of all pretentions of being a Christian and humane society.

The renowned German theologian, Rev. Karl Rahner SJ, In the afternoon took up the challenge of post-conciliar theology. Father Rahner served notice on the Catholic Church that the success of the Christian unity movement does not depend on a "return of the Church to Rome." Instead, he advocated "a new church of the future" in which all Christians may find a home. Spontaneous applause from Protestant theologians and the enthusiastic support of his fellow Catholic scholars greeted his call for the formation of an "ecumenical theology," Wishing to see an end to interfaith conversations over doctrinal differences, Father Rahner encouraged all churches and Christian communities to seek out a common "new language of the future in which the Gospel of Christ" may be understood by the man of tomorrow.



Rev. Yves Congar OP and Father Hesburgh exchange farewell remarks at the conclusion of the Vatican II meeting, Saturday noon.

Catholic, Protestant and Orthodox spokesmen Saturday morning endorsed Karl Rahner's previous day's call for an universal theology and briefly elaborated on how each of their faiths might strive for the interreligious goal.

Rev. John Meyendorff, professor of patristics and church history at St. Vladimir's Orthodox Theological Seminary, urged Catholics and Orthodox to abandon "pseudo-ecumenical attitudes" that mistake the real issues dividing them. Instead, they should focus on their genuine points of difference. "The Orthodox," said Father Meyendorff, "must forget their deep-seated conviction that Roman ecclesiology can be reduced to a search for power on behalf of the popes, a sort of imperialism." On the other hand, he continued, "Catholics must give up the notion that 'the only true reason for the Orthodox refusal to accept Roman primacy is their fear of losing their Eastern traditions." Father Meyendorff, also a lecturer in Byzantine Theology at the Harvard Center for Byzantine Studies, contended that no responsible Orthodox believes or has ever believed that the issues between the two religions. concern only liturgical or traditional customs. "... an American Orthodox will believe it even less," He noted that in the United States, at least, Orthodoxy and Catholicism share the same position of standing together, side by side, confronting mounting secularism. "In America," he concluded, "where there is neither East nor West, we will be able to learn better from each other."

The Protestant position, given by Dr. Albert Outler, held that Catholic theology is now "vitally interrelated with" Protestant theology. The professor from Southern Methodist University added,

"... this interaction may actually take the form not only of a common history but also a common fate." At the same time, he said, while Catholics are currently enjoying a "theological boom, not to say inflation," Protestants find themselves in "a corresponding slump, not to say depression." An official observer at the Vatican Council, Dr. Outler maintained that Protestantism is being reawakened by "the joint challenges of Vatican II on the one hand and the death-of-God hullabalao on the other." Among the major issues for Protestant **theology** he said, are "the reality of God," ecclesiology or the theology of the Church, liturgy, and church history.

A Jesuit professor, at Woodstock College, expressing a Catholic view on theology in America struck an interfaith note with implications for all religions represented at the conference. Rev. Walter J. Burghardt SJ told the international group in the conference's concluding address that "tomorrow's theology dare not simply mouth yesterday's" as it seeks to meet the needs of a "God-forsaken" world which experiences God chiefly by His absence. God may seem dead, Father Burghardt commented, "not because God no longer speaks to men, but because his manner of speech is different . . . A proper theology for the days ahead will make Christians aware of a whole new concept of salvation, a new understanding of eternal rewards and punishments, and a new structure of sacramental life."

Father Burghardt closed his address by quoting Rev. Avery Dulles SJ who recently expressed concern over an ecumenism in danger of not taking its stand in the midst of living men: From many quarters . . . one hears the call for a new ecumenism—one less committed to historical theological controversies and more in touch with contemporary secular man; one less turned in upon itself, more open to the world and its concerns, The great decisions affecting man's future are being made in the sphere of the secular, and Christianity does not seem to be there. A cry to all the Churches rises up from the heart of modern man: "Come to us where we are. Help us to make the passage into the coming technocratic age without falling into the despair and brutality of a new paganism. Teach us sincere respect and affection for our fellow men. If the charity of the Good Samaritan burns in your hearts. show that you share our desires and aspirations. In our struggle to build the city of man, we need the support which your faith and hope alone can give. If you remain comfortably in your churches and claisters we are much afraid that God will become a stranger to modern life. Christianity, secluded in a world of its own, will turn into a mere relic to be cherished by a few plaus souls."

AVERY DULLES SJ

1. Dr. Albert Outler, professor of theology at Southern Methodist University and an official observer at Vatican II. 2. Dr. Joseph Sittler, ordained minister of the United Lutheran Church and professor of theology at the University of Chicago Divinity School. 3. Rev. John Meyendorff, professor of patristics and church history at St. Vladimir's Orthodox Theological Seminary. 4. Dr. Robert McAfee Brown from Stanford University and Rev. Walter J. Burghardt SJ, professor of theology at Woodstock College.









## Saturday

The first international conference on the theology of Vatican II, its presence at Notre Dame a singular distinction for America, came to an end Saturday noon. Father Walter Burkhardt's last words urging greater ecumenical strides concluded a six day, fastfire conference whose objective was to study the ramifications of the ecumenical council. It was a week of reflection during which many recurring themes, challenges and pleas surfaced. The Catholic experts who in many cases helped to prepare the council documents, not only explained the work of Vatican II, but were willing to have it assessed and criticized by their non-Catholic brethren. And for this latter reason, the Notre Dame conference

The ecumenical dialogue produced an interfaith understanding and love among Catholic, Orthodox, Protestant and Jewish theologians and church leaders that perhaps even the Second Vatican Council did not experience, Dr. Joseph Sittler, a Lutheran professor at the University of Chicago Divinity School, realized it late Thursday when he departed from his prepared text to remark, "As I conclude this brief essay I am dismayingly aware that I have failed to do what my topic directed-to articulate a Protestant point of view. I cannot find anything Protestant in what I have written. If, however, the separated brethren in your company forget in the heat of discussion their separation and do not self-consciously speak out on it, things perhaps have gone farther than we had supposed."

The theological conference was in many ways a response to critics who have said the Catholic university is a contradiction of terms . . . that the need for a Catholic university no longer exists. Notre Dame's president, Father Hesburgh, summarized the conference as representing, "... the best that might be expected of a Catholic university—to present the latest and the best of theology to those who are best qualified to appreciate and discuss its import in a world characterized by great and vital currents of change."

To contemporary religious skeptics, the interfaith dialogue was a thunderous reaffirmation of the existence of God. More than that, however, these more than 400 delegates gave open testimony that in the days ahead, men of all faiths will strive to learn "a new language in which the Gospel of Christ," in the words of Karl Rahner, "will be proclaimed to man...so that he can understand it aright."





## FACULTY SKETCHES

Professor William Liu

Southeast Asia -its organization, its problems, its future-is on everyone's mind in these days of Vietnam. But for Professor William Liu that area of the world is a homeland as well as a topic of study. He explains, "Because of this personal background, my work concerns both area (Southeast Asia) as well as discipline sociology." His activity at the University, however, extends well beyond his faculty position as professor of sociology. In addition, he is director of the Social Science Research and Training Laboratory as well as director of the Institute for the Study of Population and Social Change. His interests at Notre Dame, though primarily concerned with social, political and cultural structures of U.S. communities, continually return to Southeast Asia. China is a dominant force in that area, believes Prof. Liu, and must be nized for the position she holds in international politics, her huge population, and the sociological-economic changes she is undergoing. "The increased interest in that area," commented Prof. Liu, "is a reflection of the growing importance of the newly-developed nations in Southeast Asia, as well as the cultural institutions of the Asian Peoples." A listing of his publications is a further indication of his concern for this area of the world, its development and emergence. After writing several works in Chinese, Prof. Liu published a book entitled The Social Structure of Communist China, and is now finishing a manuscript for future publication under the title Family and Youth in Southeast Asia. Likewise, in addition to his numerous professional associations in the field of sociology, Liu belongs to the American Association for Teaching Chinese Culture and the Chinese Academy for the Advancement of Science.

#### Dr. George B. Craig Jr.

There is a process for changing males into females, a method of breeding 95 percent males, and still another means of removing the ability to carry diseases -all in the field of mosquito genetics, mind you, and all of which have brought world-wide recognition of the research done by Dr. George B. Craig, Ir. Notre Dame's professor of biology who directs the University's Mosquito Genetics Laboratory explains, "When I came to Notre Dame nine years ago, there was almost no connection between the fields of entomology and genetics. At present, this is an active area of interdisciplinary research." The work of Dr. Craig and his team has been a major factor in bridging the two disciplines and has gained recognition by international health authorities. Only recently, the World Health Organization named Dr. Craig's facilities as the WHO International Reference Centre for Aedes mosquitoes. The Notre Dame laboratory furnishes information and consultation, conducts educational programs in vector genetics and maintains special genetic strains of Aedes, including the Yellow Fever Mosquito, Aedes aegypti. Dr. Craig has done academic work at the universities of Chicago, Indiana and Illinois, receiving his Ph.D. from the latter. He has authored more than 45 articles on various aspects of mosquito genetics and has traveled and done research in Europe, Africa, South America and Alaska. He is a member of 17 scientific societies and has held numerous offices, including chairman of Medical and Veterinary Entomology in the Entomological Society of America. In 1965, he was president of the Notre Dame Chapter of Sigma Xi. He has been a consultant to numerous companies and public health agencies.



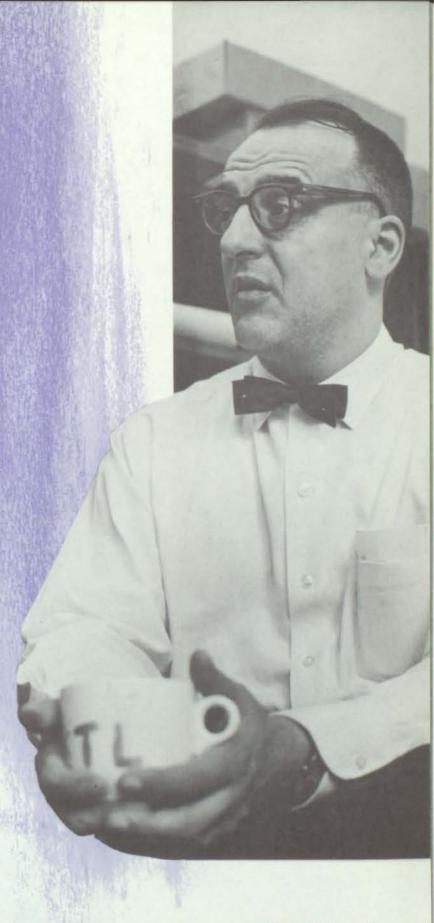


#### Dr. Bernard D. Cullity

A Notre Dame professor, forced to study in France to learn more about an everyday natural phenomenon, has returned to the University to provide similar research opportunities in this country. His name is Dr. Bernard D. Cullity: his pursuit-greater university participation in the study of magnetism. Professor of metallurgical engineering, Dr. Cullity took a one-year leave of absence in 1962 to explore the field of magnetism at the University of Grenoble, one of the few centers in the world offering such study. His pursuit was motivated by the belief that magnetism "... is the basic force that turns the wheels of civilization. Electric motors that shave our chins, freeze our ice cubes, wash our clothes, sweep our floors, run our elevators, fans and furnaces, are actually magnetic machines. And yet," continues Dr. Cullity, "our universities are neglecting it. In this country, the research and intensive study of magnetism and the development of magnetic materials is being done by our industrial laboratories-not in our universities." His return from the continent also marked the continuation of his publishing endeavors. From his experience has emanated the beginning of a new manuscript on magnetism, already accepted by a commercial publisher. In 1956, Dr. Cullity was the author of Elements of X-Ray Diffraction, a textbook since translated into Polish, Japanese and Russian. A ScD graduate from Massachusetts Institute of Technology and a former scientific liaison officer at the US Embassy in London, Dr. Cullity has been the recipient of numerous grants from the US Atomic Energy Commission and the Office of Naval Research. Currently, he is an active consultant for Bethlehem Steel. Born in Havre, Montana, he holds membership in the London Institute of Metals, the American Society for Metals and the American Institute of Mining, Metallurgical and Petroleum Engineers. A special honor was conferred on Dr. Cullity at this year's June Commencement exercises when he was presented Notre Dame's \$750 Lay Faculty Award. The highest recognition given a member of the faculty by the University, the award was presented for distinguished service to Notre Dame.

#### Assoc. Prof. Lauren Edgar Crane

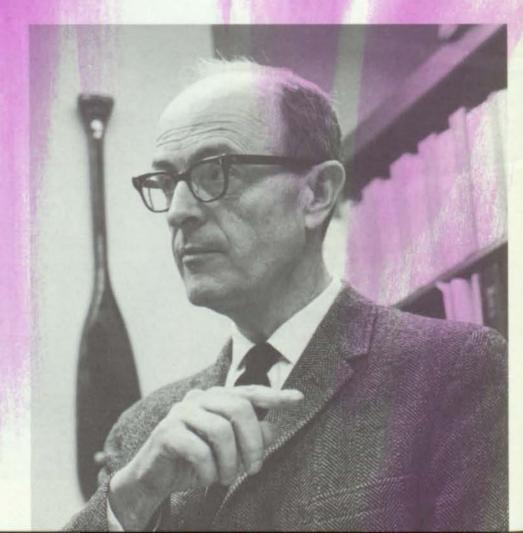
"Communications in the field of business marketing are like an hourglass," believes Notre Dame's Associate Professor Lauren Edgar Crane. "The behavioral sciences represent the upper part, the concepts of communication its neck, and the problems of business the lower part of the hourglass. And, like other hourglasses, it is of no use if not turned upside down every now and then, causing the insights of one body to run into the other, producing the hypotheses which it tests." The director of the University's research program in marketing communication, his very philosophy and demeaner sown with scrutiny and challenge, has taken the fiber of this aphorism and woven it into his classroom as well as into his non-academic labors. One result is that students have been made "to think for themselves. Rather than having them look for hard and fast answers," maintains Prof. Crane, "students should be encouraged to develop habits and skills in problem solving." There have been other upshots of Prof. Crane's hourglass maxim that sometimes are found in his out-of-classroom pursuits and convictions, some of which have been labeled "controversial." Crane's mastery of various communication media has projected for public viewing-and subsequent criticism-his opposition to US military involvement in Vietnam; his activity in the American Civil Liberties Union; his home-spun satires-admittedly effective-on racial intolerance that appear periodically in the South Bend Tribune's "Voice of the People"; and, most recently, his attempts to organize a PTA in one of the area's elementary schools. A reporter and copyreader for seven years with the Minneapolis Tribune, Prof. Crane came to Notre Dame in 1961 from Michigan State University where he was director of the research program for university broadcasting services. A Stanford PhD graduate, Prof. Crane is the author of Marketing Communications, a text book dealing with advertising and salesmanship in the context of the behavioral sciences.



#### Prof. Marshall Smelser

Marshall Smelser is a professor of history, but his office walls bear photographs of sailboats, and a 1200-yearold kernel of corn adorns his desk. They are but two indications of the range of the man's interests. But perhaps more importantly, they destroy the preconceived mental portrait of a history professor permanently encased in antiquity. Prof. Smelser has concentrated on the early periods of American history since he joined the Notre Dame faculty in 1947, explaining, "It's just a matter of taste, I imagine. Why do some people like onions, while others do not?" In addition, there are more practical reasons for studying this period: first, more data, in the form of personal letters and diaries, are available; and, second, one does not cloud his research with personal feelings, as he would in considering an era during which he lived. "To consider a period within the last 30 years or so would be to analyze only partial evidence," Smelser believes, "since many of the principals would still be alive, their papers and letters unavailable. By way of contrast, I have access to every letter George Washington wrote or received, and the same is true for Thomas Jefferson. Upstairs (in the

Notre Dame Memorial Library) they have 40 volumes of Washington's letters. But for every one he wrote, he received five, and we now have those on film. Too, the personal bias-perhaps predilections would be a better term-is very hard to overcome in dealing with the occurrences of one's own lifetime," he commented, explaining his second reason for selecting the earlier period of American history. Holder of master's and doctor's degrees from Harvard University, he is the author of six books, which he lists as: "two manuals of fact, two textbooks and two historical monographs. The last," he adds, "sell at the 'brisk' pace of 15 to 20 a year." One cannot forget the sailing pictures on the wall and the interest in things nautical that this history professor demonstrated. It was this interest that qualified Prof. Smelser for selection as moderator of the Notre Dame Sailing Club. He enthusiastically described it as "an honor bestowed upon me this week; I am still trembling with pride."



## Notre Dame, as a Catholic university, is a crossroads in a very special way. We are clearly, openly, and unashamedly interested in the spiritual and moral dimensions of

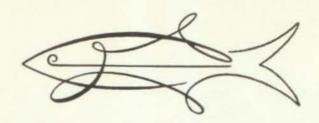
in the spiritual and moral dimensions of

man's main problems . . . all that bears on total human development in our times. These great areas of knowledge, in all their human, spiritual, and moral dimensions, are our deepest concerns.

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an old sign of a new faith... In the early days of Christianity the fish symbol scratched in the dust or decorating the underworld walls of the catacombs was a means of identification—a statement of faith.

a new sign of an old faith . . . VATICAN II

In Rome the case was stated—and the verdict of Vatican II was a unanimous vote for renewal. In the first major effort to bring Vatican II on to the American scene, architects of the Vatican II Council met with theologians of all faiths from all over the world to debate the issues and define guidelines at the International Conference on the Theological Issues of Vatican II at the University of Notre Dame. This fall the University of Notre Dame Press will publish a one volume edition of the complete talks and discussions of

#### VATICAN II: An Interfaith Appraisal

Structured for flexibility with discussions following each talk, the Conference demonstrated the high degree of vitality in the modern Church—a sign of renewal and an indication of a sharpened awareness of purpose. It is an announcement to the world that the Church is playing a new role. More than the guardian of tradition, more than a relic of a splendid Gothic past, she is now engaging in a dialogue with the world, acting as a guiding factor in contemporary life. Topics discussed were—the liturgy, revelation, the Church, the Declaration on Non-Catholic Religions, the Church and the modern world, ecumenism, and the freedom of religion. Speakers included such leading theologians as Bernard Haring CSSR, Rabbi Abraham J. Heschel, Karl Rahner SJ, Dr. George Lindbeck, Henri de Lubac SJ, Rabbi Marc Tanenbaum, Dr. Albert Outler, and Yves Congar OP.

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