

'71-'72

notre dame report

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the university

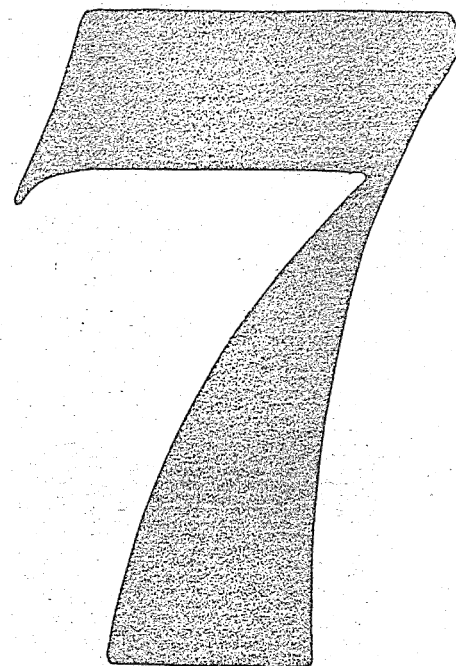
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the university

Official announcements

FEMALE ENROLLMENT: Rev. Ferdinand L. Brown, C.S.C., associate provost and chairman of the Quota Committee, announces that during the fall semester, 1972, the University of Notre Dame plans to admit the following numbers of female undergraduates:

Freshmen	125
Upperclass students	200
Total	325

Planning has been initiated with the offices of Student Affairs and Business Affairs to provide campus residence for virtually all female undergraduates.

It is expected that the number of women in the undergraduate colleges will be approximately doubled in the following year towards an eventual ratio of perhaps 2:1.

MEMORIAL LIBRARY: Hours of Opening

Saturday, December 18, 1971 through Tuesday, January 18, 1972:

Monday through Friday	8:00 a.m. - 10:00 p.m.
Saturday	8:00 a.m. - 5:00 p.m.
Sunday	1:00 p.m. - 5:00 p.m.

The Memorial Library will be closed:

Friday, December 24, 1971 through Sunday, December 26, 1971 and Friday, December 31, 1971 through Sunday, January 2, 1972.

The Research Libraries will be open from Monday through Friday, 8:00 a.m. until 12 noon; 1:00 p.m. until 5:00 p.m. They will be closed on the same days as noted above for the Memorial Library.

ERRATUM: In regard to the article on Saint Mary's pilot films under the "events" section in Report #6. The three films sponsored by Saint Mary's College were co-sponsored by the 125th Anniversary Committee of which Sister Miriam Patrick Cooney, C.S.C., was chairman. Sister Maria Concepta McDermott, C.S.C., associate professor of education, co-directed the six films made in Chapel Hill, North Carolina.

ATTENTION FACULTY: As indicated on the yellow form you received in the mail, the yellow copy of the Semester Grade List (on which you entered final grades) must be returned to the Registrar's Office within 48 hours after the examination is completed.

Search committee for v.p. for student affairs

Rev. Theodore M. Hesburgh, C.S.C., President, announces that the Vice President for Student Affairs Rev. Thomas E. Blantz, C.S.C. has submitted to the Board of Trustees his resignation, effective at the close of the present academic year. It is Father Blantz's intention to resume his positions as archivist of the University and assistant professor of history.

It is the responsibility of the President to present to the trustees a nomination for this vice-presidency. To assist him, the President has appointed a committee to search for and identify the most qualified candidates. The following have agreed to serve:

Rev. James McGrath, C.S.C., Chairman
Mr. John M. Barkett
Rev. David B. Burrell, C.S.C.
Dr. Philip J. Faccenda
Mr. James B. Frick
Dr. Thomas L. Shaffer
Mrs. Thomas R. Swartz

Financial Aid Report

The amount of student aid given to undergraduates at Notre Dame went up slightly this year, while the number of students aided fell slightly, according to a preliminary report from the Office of Financial Aid.

Undergraduate student aid of all types--scholarships, loans, grants-in-aid, ROTC awards, campus work--totaled \$5,779,149 for 1971-72, compared with \$5,648,072 last year. A total of 3,450 students, 54 per cent of the undergraduate student body, were aided this year, with the average aid totaling \$1,675. The 1970-71 figures were 3,556 students (\$56

per cent), receiving an average \$1,588.

In a separate breakdown for the freshman class, figures showed \$1,262, 228 given to 835 students, 51 per cent of the class, compared with \$1,298,145 given to 855 students (49 per cent) in 1970-71.

A total of \$411,840 in all types of aid was given to 159 minority undergraduate students at Notre Dame, with \$131,742 going to 61 minority freshmen, 80 per cent of the first-year minority enrollment.

Security and Traffic Advisory Board

Rev. James Riehle, C.S.C., dean of students, announced the formation of a Security and Traffic Advisory Board. The Board, made up of representatives of the University community, will act as an advisory body to the dean of students in matters relating to traffic and security on the Notre Dame campus.

Included on the Advisory Board are Dr. Nicholas Fiore, Department of Metallurgical Engineering and Materials Science; Mr. Fred Freeman, Personnel Office; Mr. George Henry, Graduate Student Union; Mr. Jerry McGlynn, MBA student and Security Office; Brother Kieran Ryan, C.S.C., Business Affairs Office; Mr. Robert Weaver, Student Government; and Dr. Robert Ackerman, assistant dean of students, chairman.

The Board is charged with assisting in the development of University policy on matters of traffic and security. It will not preempt the activities and responsibilities of other boards or committees working in these areas; rather it will deal with broad areas which involve interaction between various components of the Notre Dame community. It urges all members of the community to present in writing proposals and comments on the general topic of traffic and security.

United Way Report

Both the University of Notre Dame and St. Joseph County surpassed their respective goals for the 1971 United Way Appeal conducted over the past three months. The campus campaign, under the chairmanship of Dr. Harvey Bender, biology professor, reached 103 per cent of the intended goal of \$40,700. This year's campaign at Notre Dame showed the best performance ever in terms of contributions to the fund drive.

Dr. Bender wishes to express his gratitude to all segments of the University community for their participation and efforts in contributing to the campus campaign and to the entire St. Joseph County United Fund Appeal. "Our primary goal from the beginning of the campaign was to show marked improvement over previous years, and I feel we succeeded in accomplishing this," Dr. Bender commented.

Free course offerings for professional staff

TO ALL PROFESSIONAL ADMINISTRATIVE STAFF:

In order to make the academic resources of the University of larger benefit to professional staff, to encourage even higher proficiency in service, and to award increasingly advantageous fringe benefits to those who work at Notre Dame, it has been decided that all professional administrators may take a course for credit or audit without charge for up to three credits at a time.

This benefit is available to those who hold the ranks of staff executive, staff manager, or staff specialist. It is effective as of the coming spring semester and applies during any semester or summer session. Academic study must not infringe upon the services expected of a staff member, and must be approved by his immediate supervisor and by the appropriate vice president. Also, he must satisfy all academic requirements for admission to academic courses or degree programs. Further information is available from the assistant vice president for advanced studies: graduate instruction.

(Rev.) James T. Burtchael, C.S.C.
Provost

Alumni Board Candidates

The following are 1972 candidates for the Board of Directors of the Notre Dame Alumni Association:

Region 2--Patrick H. Meenan, BSC 1949, Casper, Wyoming, president of Modcom Corporation. Robert O. Brown, PhB Comm 1955, Omaha Nebraska, vice president of Omaha National Bank.

Region 5--Herman L. Kriegshauser, B.S. Comm. 1954, St. Louis, Missouri, funeral director, secretary of Kriegshauser Mortuaries. Robert J. Metzler, B.S. 1944, Kansas City, Missouri, president of R.J. Metzler and Co., insurance.

Region 11--Richard W. Murphy, A.B. 1958, Boston, Massachusetts, attorney with Murphy, Lamere and Murphy. Philip B. Toole, B.S. Marketing 1952, Providence, Rhode Island, executive vice president and treasurer of Fitzgerald-Toole & Co., Inc., advertising and public relations.

Region 12--Peter J. Cannon, B.S.A.E., M.S.A.E. 1956, 1958, Washington, D.C., Washington representative, Illinois Institute of Technology Research. Patrick W. Kittredge, B.S. 1958, Philadelphia, Pa., attorney at law and partner, Cohen, Shapiro, Berger & Cohen.

Region 15--Edward M. Abrams, B.S. 1950, Atlanta, Georgia, vice president and treasurer, A.R. Abrams, Inc., construction. Martin R. O'Connor, A.B., 1951, L.L.B. 1956, Ft. Myers, Florida, president of Daniels Sea Food, Inc.

For the first time this year, one "at large" member will be elected for a one-year term. The board created this category in an effort to provide annual representation for very young alumni. The new procedure will assure that at least one alumnus who has graduated within the past five years will serve on the board.

At Large--Gaetano M. De Sapio, B.B.A. 1971, Baptistown, New Jersey, first-year law student, Rutgers. Coleman C. O'Brien, B.A. 1969, McLean, Virginia, third-year law student, Notre Dame.

Law School study of professionalization process

The University of Notre Dame Law School will undertake a study of the process of professionalization in legal studies aided by a \$28,900 grant from the Spencer Foundation of Chicago. Dean Thomas L. Shaffer and Dr. Robert S. Redmount of Hamden, Conn., will direct the research and development project.

"Law is the oldest system of professional education in the world, and the system that knows least about what it does to its students," Shaffer said, adding that virtually all past research has concentrated on courses, not people. "Legal educators agree that American law teachers somehow professionalize their students, but no teacher knows how he or anyone else does it," he commented.

Headquartered at Notre Dame, the project is designed to acquire the empirical information needed "to make the process more efficient, direct it to education for community leadership, or purge it of its human side effects."

Shaffer and Redmount will conduct on-site recording, interviewing and testing sessions at several law schools where a broad sample of teachers will be tested and correlation studies completed. They will be assisted by a psychologist and research assistants. The researchers hope to publish a casebook, source-book, cassette tapes and syllabi in a follow-up project.

Redmount is a lawyer, admitted to practice in New York and Connecticut and a principal planner and teacher for the Association of American Law Schools. He is also an author and a licensed clinical psychologist who is a specialist in the field of law and psychology.

WATS service report

The WATS line which the University put into operation this fall offers us many advantages. However, if it is to be economical, all University personnel must make a concerted effort to avoid by-passing WATS and making long distance calls that involve toll charges. For example, our recent extra toll charges for September 25 through October 24--if prorated for the academic year--would result in an added expenditure of approximately \$35,000.00. To have a WATS system and to face this extra charge just does not make good sense.

May I ask all of you, therefore, to make every effort to use WATS. Of course, there will be times when direct toll calls will be necessary and this is understandable. I am certain, however, that with your cooperation, we can cut down our toll charges immeasurably.

(Rev.) Jerome J. Wilson, C.S.C.
Vice President for Business Affairs

International student enrollment for 71-72

A total of 342 international students from 57 countries are enrolled at the University for the 1971-72 academic year, according to a report issued by Rev. Dan O'Neil, C.S.C., director of the Office of International Student Services. Last year's report showed 319 students from 49 countries.

There are 94 students in the College of Engineering, 82 in the College of Arts and Letters, 80 in the College of Science, 46 in the College of Business Administration, and five in the Law School. Thirty-five freshmen are completing the Year of Studies program before entering one of the four colleges.

Included in the 212 graduate and 130 undergraduate students are 51 natives of Taiwan, an increase over the 48 reported last year. Other homelands represented include Canada, 44; India, 30; Hong Kong, 25; Panama, 18; and Japan, Korea and Nicaragua, each with 10. There are three students from Ireland, compared to five a year ago.

Happy Day Care Center

A student-initiated day care center opened last week in the Club House on the Saint Mary's campus. Funded by the student governments of Notre Dame and Saint Mary's, Happy Day Care Center is open to children from any segment of the community. Payment is based on a sliding scale according to income. Lynne U. Mastriana, a Youngstown, Ohio senior majoring in psychology at Saint Mary's, heads the project.

The center is staffed by three full-time adults with experience in education and child development--Mrs. Barbara Koehn, director; Mrs. Karen Walsh, head instructor; and Mrs. Claudia Engeland, assistant. With help from Mrs. Phyllis Jameson, lecturer in psychology at Saint Mary's, and an expert in child development, the staff will design educational programs and games for their charges.

Parents can obtain care for children two years and older, all day or part-time, within the hours of 7 a.m. to 5:30 p.m., Monday through Friday. Further information is available from Lynne U. Mastriana, SMC Box 345, 284-4228.

faculty notes

Lee winner of major research award

Dr. Lawrence H.N. Lee, professor of aerospace and mechanical engineering and chairman of the University Committee on Research and Sponsored Programs, has won the Structural Mechanics Research Award of the Office of Naval Research-American Institute of Astronautics and Aeronautics (ONR-AIAA).

The annual honor is only the second conferred by the ONR-AIAA and is given to "a scholar of proven productivity and originality," according to the Office of Naval Research. The award consists of \$30,000 which will free Dr. Lee from other duties during the next nine months so that he may pursue his research with more freedom. Lee is studying the effects of pressure on various cylindrical shells--essentially a study of the effects of water pressure on submarines at various depths.

Lee heads the Dynamic Systems Group, one of three research groups associated with Notre Dame's Project Themis, an ONR-sponsored research effort on deep-sea engineering. He recently chaired the 12th Midwestern Mechanics Conference held at Notre Dame involving 20 colleges around the country.

Dr. Lee will deliver a paper at a meeting of the ONR-AIAA on the research conducted under the award, and will then be presented with a certificate designating him as a Research Scholar in Naval Structural Mechanics.

University appointments

Rev. James T. Burtchaell, C.S.C., provost, has announced the appointment of Professor David T. Link, a member of the Law School faculty, as associate dean of the Notre Dame Law School, effective January 15. In this newly created position Link will work with Dr. Robert Gordon, vice president for advanced studies, in the administration of sponsored programs in the Law School.

Link was appointed by the late President John F. Kennedy to the office of the chief of Internal Revenue Service in Washington, D.C., and served in this position for five years before becoming a partner in the Chicago law firm of Winston, Strawn, Smith and

Peterson. He is presently chairman of the American Bar Association's standing committee on law and technology. Link joined the Notre Dame Law School faculty in August, 1970.

Miscellany

Dr. Lawrence J. Bradley, assistant professor of history and assistant University archivist, participated in a Conference on the Preparation, Implementation and Evaluation of Visual Media Used in Instruction and Curricula Development, November 23 at the Center for Continuing Education. Dr. Bradley conducted five workshop sessions on the preparation and implementation of microfilm at the conference sponsored by the Saint Joseph Valley Technical Institute.

M. Robert Cahill, business manager of athletics, will preside over the 22nd Annual College Athletic Business Manager's Association (CABMA) Convention January 10-12, 1972, in Miami Beach, Florida. Cahill is presently serving as president of the CABMA for 1971.

Mrs. Geri Decker, director of the Architecture Library, attended the first Conference of the Midwest Federation of Library Associations on "Confrontation: People and Ideas," November 3-5 in Chicago.

Dr. Vincent P. De Santis, professor of history, attended the annual meeting of the Southern Historical Association November 18-20 in Houston, Texas, where he read a paper on Robert E. Lee and William A. Dunning, as historian of Reconstruction.

Dr. Ernest Eliel, professor of chemistry, has been named the first R.U. Lemieux Distinguished Lecturer at the University of Ottawa. Eliel will deliver seven lectures on basic stereochemistry and conformational analysis December 9-18. The new lecture series honors Dr. Raymond U. Lemieux, a pioneer in organic chemistry research and chairman of the chemistry department at the University of Ottawa from 1954-1961.

Dr. Nicholas Fiore, chairman of the Department of Metallurgical Engineering and Materials Science, has been named recipient of the American Welding Society's Memorial Award. The award citation honors Fiore for "his outstanding teaching activities which are advancing the knowledge of welding technology."

Dr. Eugene W. Henry, professor of electrical engineering, will present a paper entitled "A Quasi-Optimal Nonlinear Controller for Steerable Structures" at the Hawaii International Conference on System Sciences, University of Hawaii, January 11-13.

Dr. Henry also attended the annual meeting of the National Electronics Conference, Inc., December 8, as a member of its board of trustees.

Dr. Charles E. Ingram, assistant professor of aerospace and mechanical engineering, presented a paper entitled "Wind Tunnel and Analytical Investigations of Aircraft Induced Effects on the Aerodynamics of Stores," at the Store Compatibility Symposium, December 6-9 at Wright-Patterson AFB, Ohio. This symposium is sponsored by the U.S. Air Force.

The University of Notre Dame 1970 Annual Report issue of Insight has been selected by Print Magazine as one of the 50 Best-Designed Annual Reports of 1970. Ronald R. Parent, associate director of information services, is editor of Insight. The annual report is also presently on exhibit in Chicago as part of a show sponsored by Hobart McIntosh Paper Company in conjunction with Financial World.

Two issues of Insight, the spring 1971 issue, entitled "Which Way Progress" and the 1970 annual report will be on display in Chicago in March as part of the Chicago Four annual exhibit. The Chicago Four show honors outstanding publications produced east of Denver to Pittsburgh and from the Canadian border to New Orleans. It is the third straight year that Insight has been so honored.

Edward "Moose" Krause, director of athletics, was honored November 22 at a benefit sponsored by the Back of the Yards Council in Chicago. Some notable guests were former Irish coach Frank Leahy, Bears owner George Halas, the Rev. Edmund Joyce, executive vice president at Notre Dame, Circuit Judge Robert Cannon of Milwaukee and newspaper columnist Irv Kupcinet. WGN's Jack Brickhouse was master of ceremonies. Former Purdue University football coach Jack Mollenhopf paid tribute to Krause: "Moose has done more for Notre Dame than any other man."

Dr. George Kuczynski, professor of metallurgical engineering and materials science, has received a medallion and certificate for "his pioneering work

on sintering" at the Second Round Table Meeting of the International Team for Studying Sintering in Herceg-Novci, Yugoslavia. He will also help in planning the third international conference on "Sintering and Related Phenomena" at Notre Dame next spring.

Dr. William H. Leahy, associate professor of economics, presented a paper entitled "A Survey of Urban Problems" to the Urban Problem Workshop at the University of Nevada, Las Vegas. The workshop was funded by the U.S. Department of Health, Education and Welfare.

Dr. James M. Lee, professor of education, gave three major addresses at the National Congress in Religious Education at the end of October in Miami, Florida. He also addressed the Directors of Religious Education of the Archdiocese of Washington at the end of September on the social-science approach to religious education.

John D. Mooney, assistant professor of art, presented some recent experimental devices in a special exhibition of his plasma light sculptures at the Wisconsin Center, University of Wisconsin, Madison. The exhibition was held concurrently with the Annual Meeting of the American Physical Society Division of Plasma Physics, November 15-17.

Prof. C.W. Murdock, associate professor of law, and Dean Thomas L. Shaffer attended a meeting with members of the President's Council on Mental Retardation and local officers of the Council on Retarded Children, December 11 in Washington, D.C., to discuss the fortunes of a proposal to establish a national advocacy center here.

Dr. Christopher Osakwe, assistant professor of law and government, presented a lecture on "Contemporary Soviet Theory and Practice of the Lawless Law of Nations" as a special guest lecturer at the University of Illinois Law School, November 20.

Dr. Michael K. Sain, professor of electrical engineering, gave an invited lecture "On the Probability Distribution of Cost in Linear Quadratic Gaussian Control Systems" at the department of Electrical Engineering, University of Toronto, Canada, December 10.

documentation

Faculty Senate Journal

October 4, 1971

The first regular meeting of the Faculty Senate was held in Room 202, Center for Continuing Education on Monday, October 4, 1971. William Storey opened the meeting at 7:36 p.m. with a prayer. The Journal of May 12, 1971 was approved.

Chairman Tom Swartz introduced the Saint Mary's representatives to the Senate: Clarence Dineen, Dorothy Feigl, Sister Franzita Kane, Paul Messbarger, Donald Miller, Sister Rose Ellen Morrissey, Richard Pilger, and Charles Poinsette. The ninth representative, William Hickey, has resigned and has been replaced by Louis Tondreau.

The Student Government representatives for the 1971-72 year are Robert Sauer and Gerry Buschelman.

The graduate student representatives have not been elected yet, but one graduate student, Michael Stiglianese, was present.

Chairman Swartz appointed Michael Francis as parliamentarian. He asked Paul Messbarger to sit on the Executive Committee for one year to afford a point-of-view for Saint Mary's. By next year representation will automatically exist because of the merging of departments. John Oesterle will also sit on the Executive Committee. Ray Brach and C.W. Murdock will serve as Faculty Traffic Committee; Theodore Ivanus and John Uhan as Student Traffic Committee; Gerald Jones, Maurice Schwartz and Michael Francis as University Judicial Board.

The chair announced that copies of a letter from Joseph Tihen to Philip Faccenda about the Faculty Manual have been sent to all Senators previously and copies of the answer are now in the mail. He announced that the outlook concerning the wage freeze was optimistic -- that Father Burtchael would comment on it by letter in the near future.

Swartz suggested that the Faculty Senate orient itself to strengthening the three Standing Committees and giving them some executive power in matters that were not intra-committee and that less meetings of the whole Senate be convened each year. He set up a subcommittee composed of himself and the three standing committee chairmen to study this problem. He announced that a schedule of future Senate meetings will not be made, that an attempt at two-weeks notice and one week lead on agenda will be made.

It was announced that the two-ninths limitation for summer pay had been abandoned and that three-ninths was again permissible.

STANDING COMMITTEE REPORTS

Committee on Administration of the University: Joseph Tihen commented that Leo Corbaci and Phil Faccenda have been invited to the committee meeting on October 5, 1971 at 10:30 a.m. in Room 357 New Life Science Building. All Faculty Senate members are welcome. This committee will develop an organization chart of the University administration.

Faculty Affairs Committee: Eugene Henry said that three subcommittees had been formed:

Faculty Welfare, chaired by Paul McLane. They have been discussing the welfare of faculty children and the problem of restriction of faculty driving on campus after 6:00 p.m.

Academic Procedures, chaired by Norman Haaser. They are working on minimizing the differences in procedures on the west and east campuses.

Scholarly Activities, chaired by Wilhelm Stoll.

Student Affairs Committee: Robert Goodfellow is reorganizing to avoid duplication of effort. No permanent subcommittees have been appointed yet. Ad hoc committees on Honor Concept (Walter Nicgorski), Graduate Student (Albert E. Miller) Drug Problem (Thomas Werge), and Psychological and Educational Counseling (Julian Pleasants) have been organized. A report of the Honor Concept Committee is attached to these minutes. Goodfellow also commented on an overlap in personnel in the Student Life Council and his Committee on Student Affairs.

OLD BUSINESS

None

NEW BUSINESS

Announcement: SLC open meeting on Hall Life Council will be held tomorrow (October 5, 1971) at 8:00 p.m. in the auditorium of the Center for Continuing Education.

Sister M. Franzita Kane asked if the Grievance Committee to handle potential faculty problems associated with the Saint Mary's-Notre Dame merger had been set up, and was told that Father Burtchell had announced a meeting soon. The committee is to have two representatives from the College of Arts and Letters, two from College of Science and two from Saint Mary's.

Gene Henry suggested announcing Standing Committee Meetings so interested Senators could attend, have speaking privilege, but not voting privilege.

The secretary of the Faculty Senate is Rita Grontkowski, extension 7612.

There was a short discussion of Father Hesburgh's letter of October 1, 1971 to Joseph Tihen.

The Meeting adjourned at 8:24 p.m.

Respectfully submitted,

A. J. Quigley

A.J. Quigley
Secretary

Report of the Ad Hoc (Student-Faculty) Committee On Restoring the Honor Concept

University of Notre Dame
May, 1971

Two years ago, the Faculty Senate (Resolution 24) called for the establishment of a joint committee of the Faculty and Student Senates to examine the relevant questions concerning the resignation of the Student Honor Council. In December of 1970, the provost called this resolution to the attention of the president of Student Government and the chairman of the Faculty Senate. A joint committee of six was then established by the appointment of these officers. The committee was to examine "the prospects of restoration of the Honor Concept at Notre Dame." The following is the report of this committee.

This report is based on several discussion meetings of the committee and on a discussion which the faculty portion of the committee had with representatives of the newly elected Student Government. The latter discussion focused on whether it was wise for this student-faculty committee to continue to function in the next academic year (with replacements for the graduating seniors on the student portion of the committee).

The committee's discussions centered on the extent of academic dishonesty at Notre Dame, the desirability of an honor approach, the causes of the demise of the previous honor system and some consideration of the possible technical apparatus and supportive measures for implementing an honor approach.

Conclusions

- 1) An honor approach in which students bear the responsibility for maintaining and enforcing overall academic honesty should be followed where faculty are cooperative and students generally willing to assume the necessary responsibility. The honor approach appears as effective as any means in deterring academic dishonesty; it is, however, the most noble and educative of means. Students who refuse to report other students (the key obstacle to an honor approach) are receiving early acculturation into that failure of citizenship, the man who refuses to "get involved" in the face of serious injustice. The committee takes note that some faculty and students do not think it is proper that the students be burdened with the task of enforcing academic honesty.
- 2) Given the relatively recent failure of the honor approach at Notre Dame, the general students' unwillingness to enforce upon themselves other campus regulations, the lack of any noticeable response to the possibilities under consideration by this committee, and the assessment of student opinion by the students on this committee and with whom this committee has talked, the committee concludes that there is not sufficient student interest in and support for an honor approach at this time at Notre Dame. The honor approach can only work if there is general student support for it and if there is sufficient interest on the part of a number of students who will then be ready to bear the heavy load of investigatory, judicial and record-keeping tasks.
- 3) There is much student concern with the extent of academic dishonesty. Students generally say that dishonesty occurs most frequently in classes with large enrollments where testing focuses on readily copied (non-essays) answers. The committee recommends that department heads and faculty having the responsibility for such courses review the effectiveness of their proctoring procedures. The committee urges the provost to publicize to faculty and students alike the current policies and procedures of the University regarding academic dishonesty.
- 4) This committee wishes to emphasize that academic dishonesty is so at variance with the objectives of education at Notre Dame that dishonesty of any significant proportions reveals students' failures to understand and appreciate their proper reason for being here. A community cannot together strive for the truth, nor can self-knowledge and self-improvement be attained behind the masks of dishonesty. It is important that

administration, faculty and students continue to seek, especially in the Freshman Year where students begin, the structures, personnel and modes of communication that will direct students to a proper understanding and appreciation of the object of their educational years at Notre Dame. Four years seen as a necessary series of obstacles for a union card of social status or of entrance to professional schools -- this and other misconceptions of educational purpose provide conducive settings for academic dishonesty.

- 5) The committee takes note of some plan, now under consideration, to pursue the honor approach for the entire University. There appears, however, no need to continue this student-faculty committee into the next academic year. The new administration of the Student Government has promised a broad review of the matter of students' rights and responsibilities. Student responsibility vis-a-vis academic dishonesty should arise in this context. The faculty members of this committee have assured the students that the Student Affairs Committee of the Faculty Senate stands ready to assist them in this review.

Respectfully submitted,

Charles B. Gallagher '71
Robert J. Meyers '72
Thomas S. Thrasher '71

William F. Eagan, Management
Robert D. Goodfellow, Biology
Walter J. Nicgorski, General Program

The Contemporary Catholic University

The following is a position paper prepared by the North American section of the International Federation of Catholic Universities (IFCU). Its content has been refined over a period of more than four years of international meetings of Catholic educators under IFCU auspices, and this paper will be melded next February with position papers adopted by three other IFCU regional conferences. The consensus document will provide the basis for continuing discussions with officials of the Vatican's Congregation for Christian Education, scheduled to resume in Rome in the fall of 1972. Your comments on this statement are solicited and can be sent to Father Hesburgh.

1. ESSENTIAL CHARACTERISTICS

Every university today is conscious of a certain uniqueness and is attempting to define and to develop its own institutional identity. It is within this search for identity that the following document has been formulated. By definition the Catholic university or college represents a tradition in the world of learning which finds expression in certain characteristics in addition to those held in common with other institutions of the academic world. The attempt to identify these distinguishing notes is made more difficult because the ideal is often obscured by shortcomings and limitations of the everyday world. However, central to any such definition or description is the quality of personalism; that is, a profound sense of persons or awareness of community, a quality of human nobility enhanced by the historic reality of Christ's person and message.

Shared goals, shared interests, shared traditions create the unity amidst diversity which gives some semblance of pattern to the turbulent life of the university. They likewise exert a benevolent formative influence. In addition to the searching, the proclaiming, the caring which every university has in common, theoretically the Catholic institution of higher learning can search and proclaim and care in a way unique to it because of its faith tradition. That it presently does not achieve the fullness of this ideal is cause for both humility and renewed effort. Moreover, history is a reminder that human institutions do change with the times. Each generation must re-evaluate and re-think the role of its institutions.

Accordingly, as it attempts to assure in an institutional manner a Christian presence in the university world confronting the great problems of contemporary society, the Catholic university, to a greater or less degree, should be identified by these essential characteristics:

- A. A Christian inspiration not only of individuals but of the total community as well.
- B. A continuing reflection in the light of Christian and Catholic faith upon the growing treasure of human knowledge.
- C. Fidelity to the Christian message as it comes to us through Christ's institution -- the Church.
- D. A commitment as an institution to the service of the people of God in their pilgrimage to the transcendent goal which gives meaning to life.

This inspiration, this reflection, this fidelity, this commitment are -- each in its own way -- related to the vibrant presence of theological and religious studies on the campus.

2. ROLE OF THEOLOGY

Complete intellectual openness in the university requires the presence of a group of scholars in theological and religious studies. These scholars are not simply representatives of legitimate intellectual disciplines but are essential contributors to the integrity of the university. To consider the fullness of man's experience the university must include in its attention the religious dimensions of that experience.

By its presence as an integral and cooperative part of the university the department of theology can involve other scholars, whether believers or nonbelievers, in discussions of the deeper human implications of their own disciplines. Such a contribution is particularly important today in the behavioral and life sciences. And the theological scholar himself is significantly enriched by the larger picture of man and his condition which the other disciplines explore.

Through the department of theology the students of the university are constantly aware of the question of God and are challenged to the consideration of values which, by reaching beyond man's finitude and mortal limitations, question the easy assumption of narrower or more restricted goals. And in their own critical and reflective reaction to these values the students can force the scholar to a constant search for a more pertinent and contemporary expression of his science.

To the Church outside the university the department of theology offers scholarship to undergird the Church's pastoral ministry and theological expertise to illumine its deepening understanding of the gospel message.

Although the department of theology or religious studies in the Catholic university must search the fullest possible range of man's religious experience it should be pre-eminent in scholars of the Christian and Catholic tradition. A personal religious commitment, however specified denominationally, will characterize the scholar whose teaching and research probe in a vital way into the depths of his subject.

3. DIFFERENT KINDS

Given the different stages of development of higher education under Catholic auspices in various parts of the world, and even of institutions within the same country, it would be futile to attempt a univocal approach to the contemporary challenges and problems of our institutions of higher learning. Accordingly, each institution has a grave obligation to describe what it understands itself to be, how it understands its mission, and how it tries to achieve its objectives as a Catholic institution.

Since the meaning of the term "Catholic university" has been historically determined and conditioned by each historical and national situation, different institutions will have different relations to ecclesiastical authority relative to the governance, magisterium, and pastoral concern.

There are various categories into which fall Catholic institutions of higher learning. Two basic categories can immediately be discerned: those institutions which have a juridical

bond to Church authority in one form or another and those which do not.

According to the most reliable estimate, in 1967 there were nearly 600 institutions of higher education in the world which are "Catholic" in some way or other. Included in this figure are 143 universities; 240 separately organized university colleges; 86 separate faculties on a university level; over 80 university colleges which are constituent elements of state universities.

4. GOVERNANCE

The forms of governance of Catholic universities must be adaptive to their wide diversities, to the laws of the various states, and to local conditions. Workable patterns are determined according to specific needs. It might be recalled, however, that provisions should be made in the structure of the university for all the members of the university community to participate in some way in the formulation of policy and in the decision-making process according to the competence of each member. It should be understood that such participation does not necessarily imply that all the members of the academic community have a deliberative power in decision-making on university policy.

Moreover, the rights and obligations of all members of the university community should be clearly stated and appropriate appeals mechanisms provided to deal with conflicts regarding these rights. However, while having due regard for authority and for proper confidentiality, all members of the university community should be told of their right to be informed about the basic decisions affecting the governance of the university and the reasons for these decisions.

Finally, it is vital that a spirit of charity characterize the relationships within the university community, made especially manifest in a willingness on the part of all its members to engage in sincere dialogue. This dialogue will be ensured by the collaboration of open, specific and clearly defined channels of communication between the governance and all the members of the university community.

5. AUTONOMY AND RELATIONSHIPS TO ECCLESIASTICAL AUTHORITY

The Catholic university today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom. The following are some philosophical and theological principles which bear upon the meaning of autonomy in the university.

A. Since the university is an institution for research and teaching at the center of society, it exists to serve the community which created and sustains it. This community can be the civil state, the Church, or a private group of persons. Rightfully then the university will depend upon its social sponsorship and cannot be absolutely autonomous but remains subject to the legitimate exigencies of the society which sustains it.

B. However, this service to the community is valid only if the university is able to follow the imperatives which flow from its very nature, primarily among which is the pursuit of the truth without conditions. From hence flows its autonomy: freedom of teaching and research. In other words, within its own order the university is limited by no other factor than the truth it pursues. Every limitation imposed on it which would clash with this unconditioned attitude for pursuing truth would be intolerable and contrary to the very nature of the university.

C. There is here a delicate balance which must be established between the self-government of the university and the right of accountability which belongs to the society from which the university takes its origin and exists.

Public interest can make itself felt here in a way which does limit self-government provided that imperatives of unconditioned research for the truth are respected.

D. In the Catholic university there is a special element in the domain of academic autonomy including freedom of teaching and research. Though all natural truth is directly accessible to us through the exercise of our innate ability to grasp and to understand reality, the authentic Christian message is not available to us except with a guarantee of doctrinal authority, which is the magisterium of the Church. The datum from which theological reflection arises is not a datum of reality fully accessible to the human intelligence, but a revealed message entrusted to the Church. The freedom of the theological researcher, at the risk of basic self-destruction, rests on the foundation of revelation.

E. It follows from this that the magisterium as such can intervene only in a situation where the truth of the revealed message is at stake. Within these limitations, this means complete freedom of research and of teaching must be guaranteed. Moreover, even where a situation might call for examination by the competent ecclesiastical authority, any intervention should respect the statutes of the institution as well as the academic procedures and customs of the particular country.

F. Precisely because it is Catholic, the Catholic university should be more a university. Its universal interests should be manifested in its free research and in its exploration of the universe and of man himself along with his boundless aspirations. The Catholic university has as its particular mission to share efficaciously in the research effort by which is moved forward the dialogue between the Church and the world.

6. AUTONOMY IN REGARD TO CIVIL AND ECONOMIC ORGANIZATION

At the Fourth General Conference of the International Association of Universities, held in Tokyo in 1965, the delegates clearly expressed their desire for a greater degree of university autonomy. This was not done from an attitude of self-defense nor quest for power, but in the sole conviction that through its autonomous nature a university is more capable of rendering to society the services that it should.

The Tokyo Conference advocated full university autonomy in regard to these five points: selection of academic staff; freedom in its student admission policy; freedom in curriculum planning; freedom in research projects; and great freedom in apportioning its budget. These objectives are similar to those of Catholic universities. They are restated here in more detail:

A. Juridical autonomy. This includes the right to confer academic degrees and to set up programs of study which lead to these degrees. This autonomy is limited and subject to laws which govern the awarding of civil and professional diplomas. It is desirable, however, that even these legal rules be as flexible as possible, so that the universities may have real freedom of action to permit them to adapt their programs in accordance with scientific advancement.

B. Academic autonomy. Here is meant freedom in student admission policy and in appointment of personnel; freedom in regard to subjects taught; and freedom in teaching and research.

C. Administrative autonomy. The university must govern itself freely, especially in regard to the apportionment and administration of its budgets, both regular and special.

D. Financial autonomy. This more properly can be called financial viability. It means that the Catholic university of today and tomorrow will often have to appeal for public financial support. However, even while public financial aid continues to grow, university autonomy must be zealously safeguarded.

The exercise of autonomy clearly entails special obligations as the Tokyo report notes. It presupposes a high degree of responsibility on the part of all university personnel: its officials, trustees, teaching and administrative personnel, and students. The autonomy of the universities is founded, in short, on the autonomy of knowledge which is a sovereign area of truth.

7. PRACTICAL CONSIDERATIONS

With the foregoing principles in mind the following considerations should be stressed.

A. The Church, as defined by Vatican II, has the right and the responsibility to determine Catholic belief and to define Catholic moral principles. To this authority all Catholics are subject, whether lay, religious or cleric, including preacher and theological scholar.

B. The theological scholar in taking his place in the university, must be able to pursue his discipline in the same manner as other research scholars. He must be allowed to question, to develop new hypotheses, to work toward new understandings and formulations to publish and defend his views, and to approach the theological sources, including pronounce-

ments of the teaching Church, with the free and full play of modern scholarship. His work should normally be reviewed and evaluated by his scholarly peers as is the case in other disciplines.

C. History teaches us how much the influence of the Church has been limited because of ecclesiastical or religious authorities who, over-zealous to defend certain established positions, have precipitously and arbitrarily blocked the diffusion of scholarly research.

D. In teaching theology in the university, the theologian must present the authentic teaching of the Church, but he may and should form his students to an intelligent understanding and critique of the faith, prudent account being taken of the maturity and previous preparation of the students. As a theological scholar he is bound by the nature of his discipline to take into proper account the pronouncements of the Church. However, his relationship to ecclesiastical and religious authorities will vary in accordance with the type of Catholic institution in which he serves.

In a university without statutory relationships with ecclesiastical or religious authorities, these deal with the theologian only as an individual member of the Church--if he is one. A bishop of course wields enormous moral influence, and, if he feels that certain theologizing activity on a given Catholic campus is harmful, then he has the full right to advise the man, to inform the administration, and, in an extreme case, to issue a public warning. However, these are limits of his competence: there is no question of juridical intervention in the institutional affairs of the university itself.

8. THE ROLE OF WITNESS

The Catholic university, like any other university, is called to serve society in general in many different ways. As Catholic, it has a unique role to play for religious society in general and for Catholic and Christian society in particular,--a role, however, which cannot easily be defined a priori. The Catholic university undoubtedly also has a special role with respect to nonbelievers by making religion -- including Catholicism -- both a plausible and positive force for the world itself. Yet the specific means of doing this can only be worked out by starting from the exigencies of the university itself in its particular social setting.

The university community must endeavor to succeed in being witness to Christ. Although the Catholic university should not be a center for indoctrination, yet its Catholic atmosphere should be such a living, palpable reality as to invite attention from non-Catholics and even nonbelievers. Possible forms of this witness might include the following:

A. With respect to religious sciences, the Catholic university should deepen its understanding and provide for the diffusion of commentaries on the doctrine of the Church. Beyond its primary academic obligation for an appropriate curriculum for its regular students, the Catholic university must make itself available for the service of the people in general. In undertaking continuing education programs, particularly in religious sciences, it will give proof of its interest in and concern for the basic religious needs of all men.

B. The Catholic university is an ideal setting for dialogue with believers and nonbelievers alike. In its openness to collaboration in a vast array of cooperative programs with universities that are either non-Catholic or nonsectarian, as well as in its participation in interdenominational activities within the community, the Catholic university can give ecumenical leadership that will have profound influence on all men of good will.

C. The Catholic university should serve as a laboratory to help the Church by doing that type of research for which the university is particularly equipped, whether it be in the field of religious sciences or in fields such as education, sociology, etc. For example, the pastors of the Church cannot directly confront the moral problem of controlled human genetics competently but needs the scholarly resources of the university.

D. The Catholic university must accept seriously its obligation to give testimony to the world around it. It must demonstrate that there is no incompatibility between science and faith. When given by individuals, such testimony is not exclusive to the Catholic institution, since there are individual Catholic scholars in secular universities. When given by a group through the community of teachers and scholars in a Catholic university, such testimony is a unique contribution of Catholic higher education, and as such, has special value. The most positive testimony of the Catholic university is in its being present to the world and giving a version of life that has inner form and conviction.

9. LONG-RANGE PLANNING

A. Catholic universities should be conscious of the need for expert long-range planning if they are to develop as their responsible authorities hope they will, and if they are to be properly understood in the contemporary world. Modern methods of long-range planning are indispensable for probing the strengths and weaknesses of modern institutions.

B. Long-range planning is the projection through diagnosis and prognostication of the reasonable aims and means by which a Catholic institution can fulfill its service to God and society. Such long-range planning should employ the advanced techniques and strategies utilized successfully by governments, corporations and academic institutions. This means that each institution must have a diagnosis and prognostication of its own. It must ask itself exactly what kind of university it wants to become; the rate at which it can and should develop; the amount of duplication and competition with other universities and with itself which is justifiable; and where the revenues it requires are to be found.

C. There should be collaboration and coordination among existing universities in a given region. Before deciding on a new university, already existing universities should be taken into account and competent authorities should be consulted. It may sometimes be best to consider the possibility of integrating available resources into a non-Catholic university. The International Federation of Catholic Universities can be helpful in long-range planning.

10. DIALOGUE AMONG THE ACADEMIC DISCIPLINES

A. The first principle governing the dialogue between science and theology is that if man wants to understand reality, it is necessary for him to make use of the methods and the results of all types of knowledge available to him. History has taught us that there is not just one intellectual method but several; not just one approach to reality but several.

Using several methods to reach the truth does not imply that a real synthesis of knowledge is readily possible. The best we can hope for is perhaps a global vision, in which one type of knowledge complements another one. Much would be gained if we could prevent the trespassing of one discipline into the field of another. The mutual purification of theology, philosophy and positive science is a condition for a sound dialogue. For without regard for the data of science and philosophy, theology cannot really be theology. Without criticism of theology and of philosophy, science is in danger of extrapolating its results into fields which are not its proper domain.

B. It would be wrong to see the dialogue between science and theology only in the perspective of "concordism" and of triumphalist apologetics.

C. An effective way in which science, philosophy and theology can cooperate will be found in a concentration upon the concrete problems which confront mankind today. As a specific approach to reality, each discipline has the tendency to isolate itself, concentrating on the abstract problems as they appear in the perspective of the methodology of the science involved. The needs of mankind, however, are concrete. They invite an interdisciplinary approach in which each science can show its intrinsic value.

11. PASTORAL CONCERN

The members of the community of a Catholic university constitute a special sort of community in which at least a core of professors and students are encouraged to live the Christian life together. Obviously, the ecclesial aspects of this common life -- the Word, the sacraments, the eucharist liturgy -- are subject to episcopal authority in the same way as any parish.

However, since the members of this community and its common interests are different, the style of Christian living should be appropriately different. Hence it is important that the relevant episcopal authority recognize this difference and not only allow for it but encourage it. The university community is especially appropriate for authorized experimentation, particularly concerning ways to make Christianity more relevant to its life.

Since a university usually transcends the limits, the needs, and the conditions of a single diocese, it might be well to establish a bishop or a group of bishops for the university ministries -- as is done for the military chaplaincy. In any case the designated episcopal

authority in directing the university ministries, both in Catholic and other type institutions, should rely on the advice of men trained in universities and experienced in the university ministry.

The relationship of university chaplains to episcopal authority and to religious superiors will vary according to the different constitutions of universities and the different agreements between universities and the episcopal or religious authorities.

The university should also encourage its professors and students, to the fullest extent compatible with their academic functions, to engage in direct and specific social action resulting from scientific studies and research. Such action should be directed primarily toward the education of the underprivileged in the areas of culture, technology, health, and religion.

12. RESPONSIBILITY FOR WORLD DEVELOPMENT

The Catholic universities of today wish to commit themselves to the challenging tasks of development and social justice, as they have declared at Kinshasa (1968), at Boston (1970), and in the general assemblies of the International Federation of Catholic Universities. All Catholic universities have to face together one of the gravest problems of our time and realistically define their responsibilities, so that they may become effectively involved in promoting "the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment" (Populorum progressio).

Since the Catholic university is concretely integrated in local, regional, national, and international societies, at a given time in history, this prospect for service ought to stimulate the university to be, through means within its own competence as a center of education, learning and critical research, an effective instrument of progress for these diverse societies. The future role of universities will depend in large part on the answer which will be given to this crucial question: What is to be the contribution of institutions of higher learning to the urgent tasks of development in this modern world where want still prevails?

In practice, the following points are to be noted:

A. If a special emphasis should be given to the needs of the developing countries of the Third World, due consideration must also be given to the marginal, or underprivileged groups and regions of the modern nations.

B. Catholic universities should cooperate with one another in the formulation of a theology suited to the cultures and ways of life of emerging nations. Special institutes or centers of research on development problems should be created and supported by the Catholic universities.

C. Professors and students should acquire a collective consciousness concerning the pressing needs of development and be encouraged to participate in concrete projects in favor of the Third World and take part in community services promoting welfare and social justice.

D. All these services should be undertaken in such a way that the proper mission of the university is respected. The university cannot allow its action to be exploited for political ends by factions within or outside the campus. Nor may the university become merely a technical instrument for development. It operates primarily on the level of education; that is it acts on minds and with a view of forming moral attitudes. It is at this level that its action for human progress and social justice should be most efficient. Catholic universities, which are inspired by Christian motivations and have such great potentialities for international cooperation must recognize their particular responsibility with regard to world development and social justice.

CONCLUSION

The university world of today is characterized by a general and profound dissatisfaction. The reasons for this dissatisfaction, and the manner of its expression, may vary from university to university. Among the alleged causes of this state of affairs, the following deserve mention.

- 1) The tendency toward overspecialization. This has resulted in a feeling that knowledge has become too fragmented, and that truth must be sought in ways that are not necessarily cognitive or rational.
- 2) The greater awareness and maturity that today's students bring with them to the university. Modern methods of telecommunication give every viewer an immediate and vivid realization of the world around him, especially of its injustices and horrors. Particularly among the young, this engenders a sense of the irrelevance and futility of what is formally presented them in their courses of study.
- 3) There is a keener awareness among university students today that growth in knowledge and science is essential for living a full human life. Higher education is no longer the privilege of the affluent. Almost everyone wants a university degree today, to prepare him for a better living. A fear that the university is failing him in this regard often finds expression in violent disapproval of its goals.
- 4) Everywhere, but especially in developing countries, there is a feeling that a new age has begun. The age of unquestioning subservience, of colonial dependence, has passed. The times demand the assertion of individuality, the development of personality, the exercise of an inalienable right to equality of opportunity and status. From the obstruction of these ambitions there develops among some students a conviction that the universities are outdated embodiments of traditions which ignored these ambitions in the past, and that they are still too closely allied today with forms of government or structures of society, that are violations of democracy in practice.

The malaise in university life today is obviously not peculiar to Catholic universities. We cannot, therefore, isolate the problems of a Catholic university from those of other universities. Our task is rather to grapple with the basic problems of the university in order to provide solutions for them in the light of our Christian faith, and put them into practice first of all in our own universities.

Appendix: The Institution and Church Authority

The following statement treats exclusively of the nature of the university as an institution and its relationships to ecclesiastical authorities. It prescinds entirely from the question of the position of the individual theologian or the discipline of theology in relationship to the "magisterium" or the teaching authority of the Church. The doctrine and the theory touching this latter problem are under discussion and in transition. We wish to deal with the university problem in such a way as to be compatible with the developing positions in this area of theology.

At the outset it is important to emphasize an institutional development in North American higher education that is somewhat unique and different from that in most other areas of the world. This is the "college" -- an institution that is post-secondary, at the university level but not identical with a university. The "college" normally provides a four-year post-secondary education for students in general education with specialization in academic or professional disciplines (English, physics, education, history, business administration, nursing, pre-medical, etc.) The problems of the Catholic college are to a large extent

identical with those of the Catholic university, though without the problems of extensive research and advanced professional (e.g., medical) training. For this reason, we wish to include, mutatis mutandis, the American college in this statement.

The university (or college) as an institution is itself adaptable to different cultural, social, and political needs. There is no such thing as an a priori model that is the nature of a university and to which all universities must forever conform. In this light the document is concerned primarily with the Catholic university as it has developed in Canada and the United States.

The university in these countries is an institution for the education and development of men and women primarily through learning and for the promotion of objective knowledge of the world of man, society and nature through reflection and research. Moreover, more and more the university is expected to contribute through its teaching and research to the reform and improvement of society.

Within this framework various emphases are possible. Some universities give greater stress to teaching, others to research, others (like the United States land-grant colleges) to direct social and community service.

The Catholic university must also serve in these ways and to do so must possess the autonomy which all our universities strive for and to a greater or lesser extent enjoy. External pressures, however, enforced, tend to interfere with the objectivity and freedom of the university in carrying out its mission.

Many types of Catholic universities and colleges have developed within this general North American societal framework. We recognize a wide variety of institutions which can be called "Catholic."

We prescind from the specific case of canonically erected faculties which grant ecclesiastical degrees and which are governed according to the regulations contained in such documents as Deus scientiarum Dominus (1931) and Normae quaedam (1968), where is stated the extent of Church authority regarding the contents of programs, the conditions for the appointment of professors, the requirements for obtaining degrees, etc. We are interested here in the Catholic university in general with special reference to university procedures which are universally accepted in North America.

The basic legal division of Catholic universities is between those which have a canonical dependence on an ecclesiastical authority and those which do not. This latter group may be "Catholic" by formal explicit commitment of founders, trustees, or faculty, by implicit tradition of dedication to Catholicism, or by a de facto social and cultural influence.

In any case, the Catholic character of the university or college is to be determined by the substantive and factual dedication of the institutions, not by formal or legalistic requirements. There is no way to guarantee that a university will remain devoted to the Catholic tradition. The history of the great European institutes is a prima facie demonstration of this fact. If we cannot maintain the Catholicity of universities by self-determination and by social accountability, we surely will be unable to do so by legalistic designation.

It is important that the institutional authority of a university be clearly distinguished from the authority of the institutional Church and its organisms. The Catholic university is not simply a pastoral arm of the Church. It is an independent organization serving Christian purposes but not subject to ecclesiastical-juridical control, censorship or supervision.

Hence, whatever procedures or agencies are established to carry out the teaching mission of the Church, these should not move through the academic authorities of the university. Thus a question of orthodoxy in a classroom ought not be dealt with through the board, the president or the deans of a university. Nor should the administration of the university be used to impose sanctions for violation of church laws.

Not only would such procedures violate the nature of universities as now conceived and universally accepted in North America, but they would be counterproductive. The future of Catholic education and of the Church is best served when the academic autonomy of all universities is respected.

Moreover, the pluralism of types of Catholic universities as well as the very existence of Catholic universities in Canada and the United States corresponds to the pluralistic character of our societies. We live in a world of diverse pluralisms of religion, ethnic groups, cultural subgroups, as well as different political and economic philosophies. This pluralism calls for a system of various kinds of institutions in higher education. It also calls for Catholic institutions which are internally pluralistic, governed by ecumenical principles but without supporting religious relativism. This again demands a wide variety of Catholic institutionals and a high degree of institutional freedom.

To repeat, then, if Catholic universities are to fulfill their role as universities and as Catholic institutions in North America they must enjoy autonomy of teaching, research and administrative authority and, therefore, an institutional independence of ecclesiastical jurisdiction and discipline.

Obviously, like all social institutions, universities are accountable to the society which they serve and which supports them. In North America this is largely achieved by governing boards which bring to the institution a kind of external "conscience" of responsible individuals who assume the obligation of seeing to it that the institution does indeed fulfill its obligations to its immediate publics -- Catholic, regional, national and to the total society. In our tradition this self-regulation has shown itself to be most responsive to the social and religious obligations of our institutions.

By tradition and decision the Catholic universities of North America are dedicated to the service of Christianity and our total pluralistic society. We believe we can continue this service best with juridical independence and institutional accountability. We believe that our institutions have a long and excellent history of service especially to the Church and to our society. Hence in this period of great stresses and crises, we look to the Church for encouragement, for support, for protection of our freedom and continued inspiration.

Independent service might be well served by the election of a council of university officials to be advisory to the Congregation for Catholic Education. Such a group could serve to furnish information and support to the Congregation and its important mission of fostering Catholic education throughout the world.

In a more general way it may be suggested that the Church could rely on the International Federation of Catholic Universities to carry on many of its tasks concerning higher education. Just as the United Nations, through UNESCO, uses the International Association of Universities to organize and plan activities in the field of higher education, it would seem appropriate that the Catholic Church, through the Congregation for Christian Education, use the International Federation of Catholic Universities to organize and plan the Church's activities in Catholic higher education. Thus, the Congregation would immediately acquire -- through the membership and, especially, through the Council of the Federation -- all the professional expertise and help it needs, on an international basis as well, and with complete access to the differing cultural and regional roots of problems in Catholic higher education.

Most of all by this cooperative effort we may be able to develop a new vision of what Catholic university and college education can mean to the emerging world of tomorrow.

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