

My intention this morning is to develop one aspect of the Catholic university process, the formative, as distinguished from the purely educative. Both aspects are essential, of course, to the life of the university. The educative, since it is the reason for the existence of the university. But the formative is essential too, because the university is not just a place where students read books and discuss them, listen to lectures and write papers. The university is a student community, where boys learn to live together, and play together, and pray together, and endlessly develop the habits of character that are going to rule their mature lives.

Both aspects are aimed at leadership, have the formation of leaders as their objective. The educative aspect aims at the formation of intellectual leaders, and that is primarily the objective of the graduate schools, I think -- at least in so far as leadership in the specialized branches is concerned. But the vast majority of our undergraduates do not continue specialized studies after graduation. They marry, raise families, enter into business, and take their place in the life of the neighborhood, the city, and the Church. Therefore, for them our objective must be to form life-leaders, persons able to influence actively the societies in which they must live.

And so, we think of a product, a graduate. And if we can determine what qualities we want to find in him, we must organize all the activities of the university in view of the formation of these qualities. I can suggest an enumeration of qualities for life-leadership under three heads, the qualities we would like to find, and help to form, in our product. I believe this description presents fairly accurately what we are trying to do at Notre Dame; and I believe all Catholic colleges would agree with some such classification. The three qualities are: professional competence; personal excellence; and

social responsibility. I should like to develop briefly a few ideas on all three of these points.

1. Professional competence. We all know that vocational training is not the only, nor the most important, purpose of general college education, as distinct from the professional schools. In fact the exaggeration of the vocational idea -- very frequently in the minds of parents -- has been harmful to general education. However, the fact remains that a boy must come out of college equipped with ideas that will enable him to move into the business field with confidence and decision. Here the problem is not to train the boy for any particular type of work, but to help him to develop the habits of work that will be typical of him for the rest of his life. It is very wrong to suppose that a passive, dull, disorganized student will be transformed into an energetic and creative producer as soon as he enters into economic life. The habits of a lifetime of work are formed in college work. The work should be hard and exacting, with plenty of opportunity for the student to become articulate in speech and in writing. There should be no snap courses, no easy programs -- the arts student or the commerce student should have to work as hard as the engineer.

2. Personal excellence. This is really quite basic in leadership formation. Without personal excellence no amount of professional competence will produce a happy or effective life. All of us are familiar with individual cases of people who are professionally competent, even brilliant, but whose lives seem to be unhappy and a failure because of defects in character. For personal excellence I think two things are necessary: first, a life inspired by reason and virtue, not ruled by sense and emotion; and secondly, a living and convinced faith in God.

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We are rational animals by definition, but we must struggle to become what we are. There is the constant pressure of the subrational -- the powerful drive of sense and emotion -- to take over the direction of our lives. We all know the tragedies of character that have resulted from such things as undue addiction to alcohol, and from uncontrolled sexuality. I am not speaking particularly here of the damage to souls, which is enormous, but of the destruction of the personality, of the self. Consequently, our formation must aim at a graduate-product who can place the pleasures of sense in proper perspective.

Even more basic than this perhaps is the problem of emotional control, especially of the emotion of fear. We emphasize the element of competition in the U.S. -- everybody wants to be a big success. Well, if the desire to succeed gets out of hand, out of control, it almost automatically sets up in the soul a corresponding pattern of fear of failure. Ambition is pretty much like liquor: a little bit of it is a stimulant, but too much paralyzes us. I believe the proper approach to this problem is to encourage people to move out towards their lives wholeheartedly, developing their own capacities to the utmost, without too much regard to the results that other people are getting. Less competition, more cooperation. Less desire to get ahead; more desire to help the other man get ahead -- and thus finding ourselves through devotedness to others.

The other element in personal excellence is convinced religion, the right relation to God. The problem for Catholics here is ^{that of} a religion of custom and habit, of practices and observances. We receive our religion as children, and the danger is that we will remain merely receptive, religiously immature. An immature religion is perfunctory, external, ineffectve in real-life problems -- it will invariably break down in a crisis. We need to form young Catholic leaders who

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will know their religion, and who will be able to justify it, as true for them; who will say, "This is my way of life -- not because it is the custom of my family -- but because it is the best and truest, and because it will bring me and my family the greatest happiness." God, and His omnipotence, and His loving providence for us, are a reality for the mature Catholic, something upon which he can stake his life.

3. Social responsibility. Here the area is so vast that we can hardly touch upon it. If our graduates are responsible at all, they are responsible to someone -- to Christ. Once with sublime generosity He accepted responsibility for the whole world. And now He asks the members of His Mystical Body to share the responsibility with Him -- not for the whole world but for as much of their world as they are able to influence and in some measure to control. We have to teach our young men about marriage, to approach it with a basic seriousness and reverence, in the midst of all the secularized fluff that surrounds marriage today. Also, in business associations, the highest standards of professional integrity; and we have to convince our students that these standards are not only obligatory but also desirable -- in fact the only guarantee of genuine achievement in economic life. There is a whole world of responsibility in connection with politics. Interest, at least, and intelligent discussion and voting. Many graduates should actually take part in political action, and should run for office. This is not the time for cynicism and despair over corruption, but for action by decent, responsible people.

And finally, responsibility to the Church. Being a Catholic is not a private matter, but social, and public, and corporate, the life of a Body, the Mystical Body of Christ. Parish priests often say that

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Catholic college graduates don't make good parishioners. If this is true even in a limited degree it is a bad thing, and the activities of the campus must be organized in view of intelligent participation in parish life after graduation. Also graduates should enter into the activities of Catholic associations -- such as yours -- and thus put their intelligence where it belongs: in the service of Christ the King, for the advancement of Christian culture and the development of the Mystical Body of Christ.

The Catholic Philopatrian Literary Institute has established a Scholarship Foundation, to assist in the higher education of Catholic boys of Philadelphia. This is a project of excellent good sense, and also of the highest generosity, considering the heavy demands that have traditionally been made on the Catholic people in behalf of parochial and high-school education. It is also a project greatly desired by the Bishops of the United States. In their statement of 1948 the Bishops wrote:

It behooves us to see that we enable our schools to work out fully the Christian educational ideal. The field of higher education in particular demands a wider and more active interest. Our institutions of higher learning are the natural training grounds for Christian leadership... We ask a deeper appreciation of the contribution our institutions of higher learning are making to a Christian reconstruction of society, and we urge a more generous support of their work.

In my talk this morning I have attempted I have attempted to describe some of the qualities for leadership that we would like to see and help to form in our college product, the result of your scholarship investment. I hope that my talk will help to convince you more and more that your investment is worth while. Through your scholarship foundation you will be making a strong contribution towards forming responsible citizens of the United States, and active and devoted members of the Mystical Body of Christ. And these objectives are certainly a realization of your motto: "Revere the Church, thy Mother, and