

(Address given by the Rev. Theodore M. Hesburgh, C.S.C., President, University of Notre Dame, at the Annual Faculty Meeting, Notre Dame, Indiana, October 12, 1981)

What does one say in addressing the faculty of this University for the thirtieth time as President? The temptation is to be nostalgic, reminiscent. Also, it is fitting to speak again of one's hopes and dreams, which are always a kind of continuum in the evolving history of an institution whose heart and soul are the faculty. If the faculty improves over time, so does the university. Conversely, if they drift backwards, so does their institution. Students come and go with quadrennial regularity. Their quality, as well, is in direct relation to the excellence, attractiveness, and dedication of the faculty. Great faculties attract great students. Facilities may improve, we do at last get a Faculty Office Building, but again facilities are an inert quality in the university unless vitalized by a faculty. A library may be well stocked with wonderful books and a laboratory replete with the latest and most sophisticated instrumentation, but all of this only reflects academic quality to the extent that the books and the instruments of research are used by a competent, searching, and productive faculty.

It will come as no surprise to any of you that my hopes and dreams over these past thirty years have been focused on the creation of a great Catholic university here at Notre Dame. We both knew that to fulfill those hopes and dreams, many things were needed, all increasing in quality -- students, library, laboratories, classrooms,

but, especially, a faculty increasingly excellent, motivated, inspired, and surrounded by a whole ambit of circumstances that encourage rather than impede spiritual, intellectual, personal, and moral growth.

Nor is this kind of faculty growth merely an individualistic endeavor. Individual growth is, of course, necessary on all levels in the university, but the hopes and dreams transcend individual accomplishment. What needs continual rebirth, revivification, and organic development is the spirit, the geist, the *élan* beyond esprit, that enables all the individuals involved, on all levels, to become a community that responds together, corporately, to the noble task involved in the realization of the hopes and the sharing of the dream. The growing reality is more than the sum of its parts. The individuals are themselves better and more excellent because of the shared hopes and dreams and, even more, ^{because of} the shared life and total reality of what emerges and develops with each passing year.

It has been my great honor, and pleasure too, to have presided over Notre Dame during thirty very exciting and, I trust, productive years. I have never confused presiding with the thought that somehow I alone was important or unique in the realization of the hopes and dreams. Together however, you and I, we were not only important, but essential to what was or was not happening here. It is probably true that the President has to dream longer and more intensely than others, if only because he can in no way lead if he is not possessed by the vision of what can and should happen here, if this is increasingly

to become a great Catholic university. But even the vision itself means nothing if the President cannot articulate it in season and out, if he cannot entice and persuade others -- many more capable than he -- to share the dream, to be equally enthusiastic about the vision, to be willing to give of themselves with the deep conviction that indeed the dream is possible and can increasingly become reality. All this is simply to say that if we have grown to be a more excellent university over the past thirty years, we have grown together, and the University with us.

Recognizing that, I am grateful beyond words to have been associated with all of you in this noble endeavor. And in that gratitude I must include many others, living and dead, who have given much of their lives to this University, some faculty, some not.

It does take a complicated constellation of dedicated human beings to create a great human institution. We have been fortunate to have had such colleagues and for all of them, and all their giving, I am most grateful.

Vision, more than a remembrance of things past, must be a look forward to what might yet be. And it is this vision that will keep an institution, a group of dedicated scholars, growing. Today, I would like to share with you my own vision for the future of this University.

To begin with, I am deeply convinced that what is past is prelude or as the slang phrase goes: "You ain't seen nothin yet."

A growing institution needs confidence to keep growing and to reject complacency born of self-satisfaction. To stop growing is to start dying. Too many institutions today are living off inherited capital, depleting a shrinking legacy. Our stance must be quite the opposite.

Less than a decade ago we crafted a set of priorities, put a price tag on those elements that could be quantified, launched a Campaign for Notre Dame to secure the total amount, and exceeded the goal by fifty million dollars. To some, now might seem to be the time to rest on the oars, to relax for awhile. That is exactly what not to do. As you know, we are concluding at this year's end another study of priorities for Notre Dame. ^{*the enterprise is called PACE.*} Our whole family, trustees, faculty, administrators, alumni, students, and benefactors, will have another chance to help chart our future course. Whatever is decided, we will again sally forth to find those who share our dreams and are willing to support them.

I am often asked by sincere inquirers whether or not private institutions of higher education in America have a future. Will they survive the external and internal challenges to their existence? My honest and best answer is: some will and some will not survive. If we believe that Notre Dame will be among the survivors, then our

vision must be special, rather unique. Just being like everyone else in this educational endeavor will not insure survival. We also must be needed, wanted, worth supporting.

A great Polish sociologist and educator, Jan Szczepanski, said several years ago at the Woodrow Wilson Center in Washington that the only universities that would survive this century would be those that preserved the special memory and heritage of the particular cultures in which they were imbedded. The survivors would be only those who were the bearers of this memory and the custodians of shared values. Curious that this prediction should come from a Socialist and Communist educator, but I suspect that he is correct. Beyond that, I know that a true Catholic university will be just such a custodian of shared values, a bearer of the memory of what is best in Western civilization and culture.

The vision of a great Catholic university is special, is rather unique, is needed in the total spectrum of universities, and is certainly wanted by those who most recently provided millions of dollars during the Campaign for Notre Dame to endow it, to provide for our survival and growth in the years ahead. This is only a beginning, but it furnished the pattern for continual growth and survival.

I have often spoken, here and elsewhere, of the vision of a great Catholic university. Again, this is not a static reality, and ~~a~~ heirloom to be described. With each passing year, I become more convinced of the beauty, as well as the necessity of this vision, yet to be achieved in any true fullness in our time.

Pope John Paul II, who was a professor at the Catholic University in Lublin, Poland, during his visit to America described a Catholic university in his usual existential style:

"A Catholic university must make a contribution to the Church and to society through high quality scientific research, in-depth study of problems, and a just sense of history, together with a concern to show the full meaning of the human person regenerated in Christ, thus favoring the complete development of the person.

"Furthermore, the Catholic university must educate young men and women of outstanding knowledge, who, having made a personal synthesis between faith and culture, will be capable and willing to assume tasks in the service of the community and of society in general, and to bear witness to their faith before the world.

"And, finally, to be what it ought to be, a Catholic university must set up, among its faculty and students, a real community which bears witness to a living and operative Christianity, a community whose sincere commitment to scientific research and study goes together with a deep commitment to authentic Christian living." Thus John Paul II

I have often commented on the somewhat dismal fact that in the beginning, all Western universities were Catholic and now almost none are Catholic. I do not think that this historical fact is unrelated to the inherent difficulty of the task at hand. It is certainly easier just to be a great university, and not to worry about being a Catholic university as well. The vision of a Catholic university is not widely shared or generally understood, even sad to say, by some of those engaged in a Catholic university.

Perhaps those of us in leadership positions have failed to articulate the vision well enough to make it utterly convincing. Perhaps the vision is sufficiently alien to most of the conventional

wisdom of a very secular world to make it difficult to convince or to persuade others of its validity, not to mention its necessity in our times. Obviously, we are swimming against the current when we profess the eternal and the spiritual to an age completely caught up in temporal and material concerns. It is not easy to engage in intellectual inquiry in the context of the Christian message in a world that often rejects the Good News. How teach students to cherish values, prayer, grace, and eternal life when they are surrounded by a sea of vice, unbelief, cynicism, and anomie, all dressed up to look sophisticated and ~~most~~ modern, something they mostly aspire to be.

Perhaps it is because of the great difficulty in creating a Catholic university that some of us must try even harder to succeed where so many others have failed. But again, we must do it together or it will not be done. In a desert of spiritual aridity, we must ^{together} cultivate even more the sources of the living waters of faith. If cynics all around us are those who know the price of everything and the value of nothing, we must cherish values, even more so since values are without price, priceless, especially for those professedly seeking excellence in all we do. In an age of anomie or moral rootlessness, the life of the mind will not perdure ^{or} ~~on~~ prevail for ^{if it operates} good in a moral vacuum. Concern for intellectual growth in ourselves and in our students must be joined with care for moral integrity. Those who profess all this by their words must also profess it by their lives which means that we must teach by what we are as much as by what we say. All good parents know this. Can there not be

as well a teaching institution where this basic educational truth is assumed and cherished?

A recent article by Chester Finn in CHANGE Magazine highlights this necessity in our times. He quotes Professor Joseph Adelson of the University of Michigan who states that most of American education is viewed dimly by parents today because it follows a modernist ethos that "scorns the pursuit of success; is egalitarian and redistributive in emphasis; tolerates or encourages sensual gratification; values self-expression against self-restraint; accepts deviant forms of family and emphasizes ethical relativism." All of this goes contrary to the traditional values of most American parents who want their children to learn "self-discipline, postponement of gratification, family stability and a belief in certain moral universals."

Perhaps parents expect too much of other educators, and bury their own failures in great expectations from teachers. Still the low status of education today may well be laid, as Finn cogently suggests in his long and cogent article, ^{to} ~~in~~ the failure of the educational endeavor to sustain those values that are at the heart of our society at its best. Again, one might expect a great Catholic university to keep these values alive and growing in the lives of professors and students. That alone would make it special. Moral relativism gives us a society that is only relatively moral, and we are sick of that, very sick indeed.

I do not think we should impose our vision on others, but we should be open to all who wish to share it in whatever way that is

possible. And we should not delude ourselves or others by thinking that we can create a great Catholic university without the vital collaboration of many who share the vision and are willing to give their best to make it come true.

Imagine trying to create a great African university with the help of those who take a dim view of Africa and do not really like Africans. The problem of creating a Catholic university is even more difficult than this because we are not just speaking of people and geography, but of an ideology in vital conflict with other ideologies, a way of life, not just a fad or style of the moment. We are speaking of intellectual and moral endeavor in the oldest intellectual and moral tradition of the West, the Graeco-Judeo-Christian tradition. It is a tradition that has survived a thousand assaults: barbarism, spiritualism, manichaeism, romanticism, scientism, skepticism, agnosticism, statism, materialism, and so many others.

Most of these isms are still with us in one form or another. I met some people in Latin America last Summer who called themselves Christian Marxists. I understand their agonizing political dilemma, but they delude themselves to believe that Christians can espouse a philosophy that is based on matter, not spirit, dialectic determinism not liberty, time alone and not eternity as well, as the total context in

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which we seek social justice and peace. The Christian tradition and the Christian intellectual endeavor is a tight-rope walk between myriad extremes on either side, conflicting options that are often attractive, especially to the young, whom we presume to educate to make intelligent and moral choices that will affect their lives profoundly.

This is why I sincerely believe that philosophy and theology are the most important disciplines in a Catholic university, and why I believe as well that all intellectuals who follow this special vision of a Catholic university must in a true sense be philosophers and theologians too, whatever their special discipline.

It is difficult, if not impossible, to educate anyone in anything in a Catholic university if in many ways one indicates that he or she does not think faith is really important, dismisses prayer as a waste of time, considers the Good News really a fairy tale in this rough tough world of ours. This certainly does not mean that one should profess what one does not believe. Honesty is essential in our profession. But why get involved in an endeavor built on faith if one does not at least respect the tradition, the faith, the vision?

One of the best professors I had as a student at Notre Dame was a Protestant. He was born a Protestant, lived a Protestant, and died a Protestant. I learned more about a Christian view of sex in literature from him than from any Catholic professors I had here. His

Neither can we make common cause with those who think that the solution to all human problems is economic, a view not alien to the views of many in our own government today.

insights, profoundly attuned to the best in our tradition -- often murky enough in the matter of sex -- still clarify my judgments whenever I read a novel or watch a drama.

I once asked a Jewish professor in science here why he always seemed so profoundly at home as he contributed greatly to this place. His answer was ^{both} simple and profound: "I am at home here because I share the values of this place. I am not as religious as I should be in my own tradition, but I am growing there, too. Better credit my wife, more than Notre Dame for that, but being here helps."

On the other hand, I have had Catholic professors here who were Catholic in name only. There was no deep conviction in their faith or values. They contributed little or nothing to the Catholicity of the place. They had not made the personal synthesis between faith and culture, of which John Paul II spoke.

Despite these interesting anomalies, I must confess that to the extent that Notre Dame is today a Catholic university, the credit must go to many faculty members who have made a realistic synthesis between knowledge and faith in their lives, who have attained a measure of wisdom, who do cherish values and especially have professed all of this by the shining example of their lives. All the prayers before classes, all the crucifixes on the walls, all the chapels and Sacred Heart Church, too, are relatively useless in making this place what it professes to be, if such professors are not here to give a living embodiment to what a Catholic university is. It is their life, and our life as well, nothing more, nothing less.

If one deeply respects the intellectual life as one must in a university, if one is concerned about moral development which is an essential part of education in a university like Notre Dame, then it certainly does matter how one thinks about the realities that make life good or evil, beautiful or ugly, happy or unhappy, meaningful or empty. To have thought about these issues is to be, even in some minimal fashion, a philosopher and a theologian.

I believe that every professor, whatever his or her field, should think about these great questions. As I have said elsewhere, otherwise we are likely to produce lawyers unconcerned about justice, doctors who want their fees prepaid before they become involved in treatment, priests who place the care of self above the care of souls, business men who cherish profit more than people's welfare, engineers who prize technique more than safety, architects whose ego-trips make living space unlivable, professors who profess the least and neglect the most important of all.

All of this is a matter of belief and value. If the vision of this institution is special and unique, it is because we cherish faith and values. Absent or present both of them, education and life are different. Most universities, for a wide of variety of reasons or circumstance, do not share this special vision. Some of them are probably better than we are, right now, as universities. Whether we are better ultimately will depend in large measure how seriously we pursue our quest for excellence, both as a university and as Catholic. If we only achieve one or the other goal, in a very real sense we will have failed. From the historical perspective, I judge it more

likely that if we fail, we will fail as Catholic. And that will happen if we do not think it a very important part of our quest, or if we delude ourselves as to what it demands, or if we just find the dual goal too difficult and begin to drift, as most historically religious universities have, into secularism or secular humanism. Is it likely to happen? Again, read the history of universities. Will it happen? Yes, if we are not prepared to cherish our special vision above all other possible visions of a university.

I have perhaps overcompensated in presenting our vision as a kind of Don Quixote's "impossible dream." Actually, I do not think it impossible, but neither do I think it easy to realize. I have been making decisions here, with you, and at times alone, long enough, to say honestly that the constant and predictable temptation is to drift, to match a beautiful dream with easy going action and to hope for the best. I cannot predict success on this course. Excellence is demanding. There is no easy way of achieving an excellent university and to achieve an excellent Catholic university is yet more demanding.

All of which is to say that vision and dreams here require courage as well as faith. The place is full of mystique and élan. I can think of no other place on earth where the seemingly impossible dream might come to be true. A president who dreams dreams and a faculty who sees visions will help. I think it eminently worth the effort if we all really believe and work with courage and vision. But it will not happen if we drift, if we dodge the difficult

decisions or obfuscate them in academic bureaucracy. Quality in our dual endeavor will be ours, and ours will be a unique and, yes, beautiful university, and thousands of lives will be better, happier, and more meaningful, if only we do not lose our nerve, or dilute our vision, or falter in our faith. May God and His Holy Mother ^{to whom this place is dedicated,} keep and guide us ^{on our way.} I thank you.

[1981]

Potential Problems from Senate

- 1) Chairs in Catholic Theo / Philo.
- 2) Faculty input in distribution of chairs in the first instance.
- 3) Heavy-handedness of administration in filling chairs: e.g.
 - a) Just Catholics?
 - b) No internal candidates?
 - c) Goulet, Reilly, McBrien.~~##~~
- 4) Catholic question at appointment time.
e.g. All we care about is "the Box."
- 5) Social Sciences — an orphan.
- 6) TCE changes.
Senate wanted to discuss new forms prepared by faculty committee under Katherine Tillman before they were promulgated.
- 7) Tuition Grants in Aid

Faculty Meeting

[1981]

- 1) Faculty Office Bldg. Expect it to be large enough to hold all regular^{AL} faculty now in Library and Cushing.
- 1½) New Dean AL. Strengthen whole College. Hum./Sci/Arts
- 2) Lilly proposal. Prepare Old Chem for Art. Renovate Washington Hall.
- 2½) Comment on Acad Bldgs: New Chem / Fitzpatrick
- 3) Financial Health of Institution. Campaign for Notre Dame.
- 4) Library: \$10M endowment will be realized. Also: gift for automating much of the system.
- 5) PACE: Much input from faculty, students, alumni. Several meetings during summer and ~~for~~ this semester. Report at end of Xmas break.
- 6) Congratulate the faculty on the quality of the deliberations in the CAP files. and on their tough decisions in building a strong faculty and excellent university.
- 7) O'Brien Chair ??
- 8) Presidency ??

From the Desk of

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Father H. H. H. -

10/9

Some thoughts for your remarks on United Way at Monday's
faculty meeting.

- 1) Last year, we raised \$102,000, 25 per cent over our goal,
but less than one-half the faculty participated.
- 2) This year's goal of \$118,250 cannot be met without much
wider support among the faculty.
- 3) Notre Dame is looked to for leadership, not only because
of its Christian commitment to meet the needs of the less
fortunate but also because it is a bulwark in a weak
local economy--the University is the area's second
largest employer.
- 4) Once again this year, early returns from the hourly-rated
employees and administrative personnel bode well, but
faculty are slow in responding. Those faculty who have
made their pledges have been generous. What is needed
is a much higher participation rate.

Thanks -
Rich

Thanks to Walter
Miller +
next year

7/3 of Staff:
\$40 grounds
lagoon

48% Contributed - \$125.
Majority did not.

- 1) Increase participation
- 2) Raise average contribution

→ $\frac{1}{2}$ of 1% of Av. Fac. Salary.
 $\frac{1}{4}$ of 1% - if whole Fac. considered

Film - Few see it -
Coll. Councils = 1 agenda item

Wed + Thurs this wk - Skno pool -
- 18th + 2 pm = L. A. fac.
Coll. of Bus Ad - Sci - Eng #

\$50 - Contrib \$2.00