

insight: notre dame



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► Again, welcome to our place.

This issue marks the beginning of the fourth year of publishing the **INSIGHT: Notre Dame** magazine. Twelve issues of this quarterly already have been produced and our intent remains the same as stated in Vol. I, No. 1 . . . to tell the continuing story of this University.

Our story-telling manner hasn't always been the same. As a matter of fact, this issue marks the return of the magazine to some degree of normalcy. Or, a return to the editorial format which the magazine was originally intended to utilize.

For any number of reasons (all rather good ones at that), we got hooked the last two years on a "special issue" kick. It began with "New Metal under Old Brightness," an updated profile of Notre Dame. It continued with the University's observance of its 125th anniversary. "Four Years, Four Lives at a Changing Notre Dame," a look at today's ND student, turned out to be our most popular issue. Then came specials on business school education, the inner city and, most recently, on the Athletic and Convocation Center.

Now we're giving you a straight and simple edition . . . with three features . . . a number of faculty sketches . . . and various news items about the University. But if I sound nonplused about the whole thing, I've really misled you. For being just straight and simple, this issue isn't bad at all.

Senator Eugene McCarthy's visit with the senior class this spring deserves and receives feature billing. So does the story on Notre Dame's theology program, a rather startling contrast to the religion department of old. And the student organized CILA (Council for the International Lay Apostolate) project has long deserved space in this magazine to tell of its commitment to people of less fortunate circumstance in other lands and in the U.S.

We also have a special liking for this issue because it contains a rather different and interesting design unlike most PR quarterlies. Chicago designer Hank Robertz accepted our invitation to graphically pull the whole thing together. We hope you share our excitement for the fine job he's done.

So, once more, welcome to our place.

► The last time Senator Eugene J. McCarthy of Minnesota came to Notre Dame was in the spring of 1968. He was running for the presidency of the United States. His itinerary was as hectic as it was full. The Senator addressed an airport rally, shook hundreds of hands and then was the center of attention in a clamorous motorcade into South Bend. He was whisked onto the campus for a top-level meeting with dignitaries at the Morris Inn, and less than an hour later, McCarthy was speaking again to an enthusiastic rally of 4,000 people at a local high school auditorium.

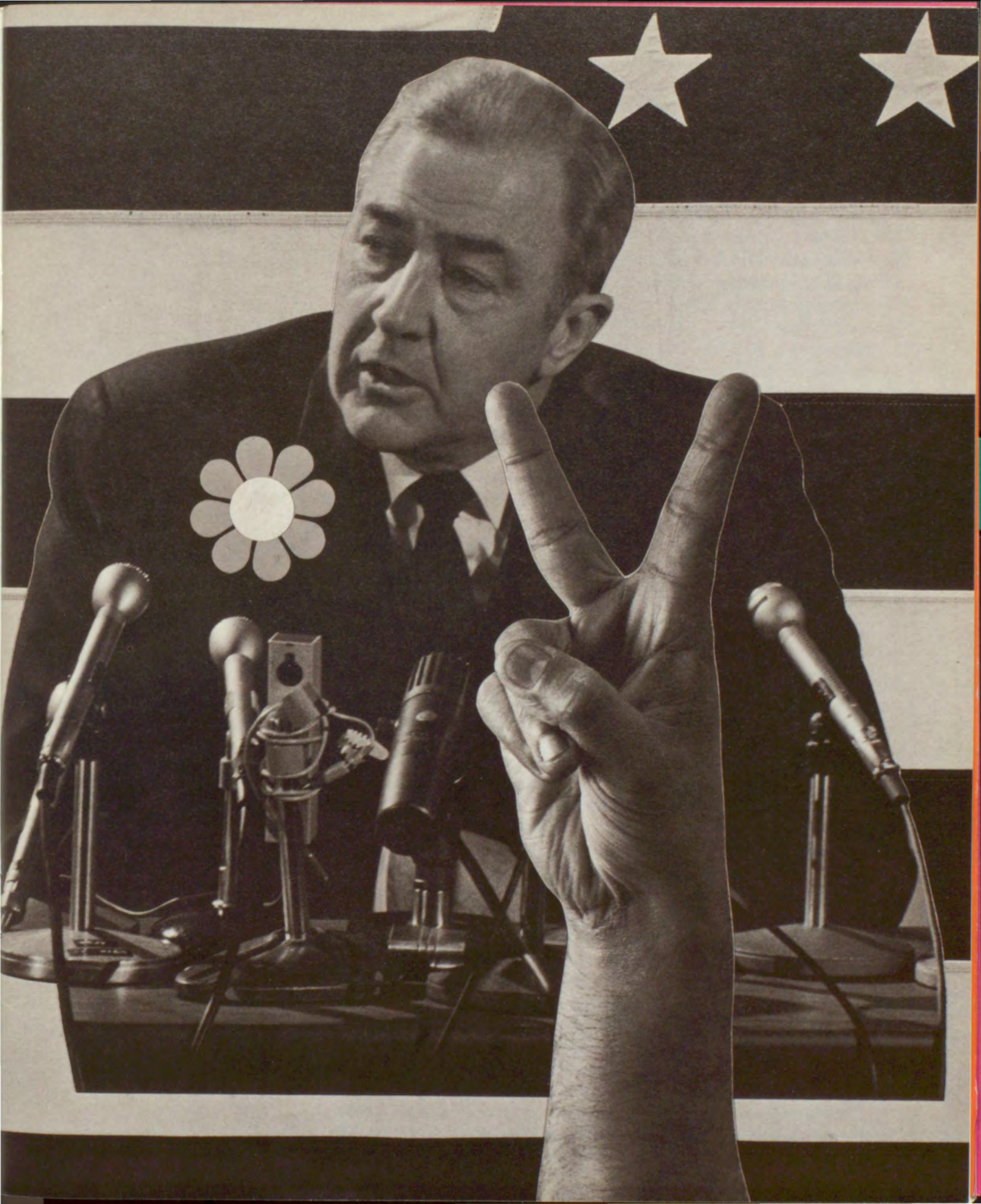
Throughout the ordeal McCarthy smiled bravely and scribbled endless autographs, but one sensed from observing him in action that the man was not really enjoying it. To the issue-oriented, intellectual Senator, the political hoopla and fanfare were only serving to cloud his ideals and obscure the vital import of his message.

A happier, more relaxed Gene McCarthy returned to Notre Dame this year in early spring to receive the University's first Senior Class Fellowship Award. This time he was not confined to endless rallies and meetings. Rather, he had a free run of the campus, uninhibited by glaring television lights and noisy crowds. This time he was not delivering the same set airport speech, but freely discoursing with students in impromptu and informal bull sessions wherever he went on campus.

The Senator did inevitably hold a press conference to satisfy the local and national media gathered at Notre Dame to record one of his rare public appearances since the Chicago convention. However, he also read poetry in Professor Frank O'Malley's English class. These two seemingly paradoxical actions on the part of the Senator—a press conference and a poetry reading by one and the same man—reflect a deeper mystery surrounding him. During his two-day tenure as Senior Class Fellow of the University, Gene McCarthy displayed the now-famous ambivalence which political critics in America have been attempting to analyze for well over a year now: he was interesting and detached, relevant but not impassioned, cogent and introspective.

McCarthy's public appearance at ND was one of the Senator's first in nearly half a year. After the November elections, he had been under considerable criticism both from his adversaries and his former friends. As is his custom, McCarthy had not answered charge with countercharge. Rather, as is also his custom, he retreated into privacy to reflect upon the events of a traumatic and tumultuous political year in which he had been a central, and at times, even dominating figure on the American electoral landscape.

It is significant that Eugene McCarthy chose to break his public silence at ND. Both as a Christian intellectual and as a politician, his ties with the University are deep. McCarthy had received an honorary doctor of laws degree and had given the commencement address at the University's 1967 graduation exercises. Notre Dame faculty members Marshall Smelser and Frank O'Malley are numbered among the former college professor's oldest friends. On the political side, McCarthy's presidential campaign not only for Indiana but for much of the Midwest was born at ND. The Senator's efforts



in the Indiana primary were managed by Dr. James Bogle of the government department and supported by hundreds of ND-St. Mary's students who actively endorsed his candidacy.

When Eugene McCarthy arrived at the airport on March 5 of this year, there was no giant rally to greet him. Rather, a small delegation from the Senior Class Fellowship Committee was on hand. At the Morris Inn he was the honored guest at a luncheon with a random group of seniors. There were no screaming crowds pushing to "get a look."

While the scene and the action were quite different, from the beginning of his stay, McCarthy proved to be essentially the same figure who inspired legions of American students to spend weekends ringing doorbells, living off Cokes and peanut butter sandwiches. Most students really didn't expect the Senator to appear as a radically changed man at ND six months after the campaign. However, the recent criticism of his actions and inaction had without doubt dimmed the Quixotic image of McCarthy in the minds of many. Those students who probed deeper into the man came to understand his mystery better than ever before.

McCarthy was amazingly frank and open. As he spoke in Professor John Houck's business seminar, the Senator gave his opinions freely on many issues. He was strongly critical of the income tax surcharge, but took a surprisingly mild position on the "hot" issue of the military-industrial complex. Repeatedly, the Senator used the phrase, "That's a mixed case," in discussing economic and political issues.

The phrase discloses another characteristic of McCarthy: his willingness to admit that he simply does not have an answer or a solution to a specific problem. Many students attending the seminar undoubtedly held the preconceived notion that McCarthy was somehow a great repository of information and solutions—or at least vainly considered himself to be one. As a rule, politicians in our society endeavor to have at least a well-sounding but ambiguous opinion on just about everything.

McCarthy, however, admitted that on certain issues he did not know all the facts. He constantly told his audiences exactly how much he knew. At the same time, McCarthy was not hesitant during the seminars to make the "gray" areas clear concerning his views on foreign and domestic policy, but his opinions were in no sense cut-and-dried. He shared the intellectual and emotional frustration of many students about the complex issues of our modern society.

If the business seminar brought out McCarthy's frankness and lack of an all-consuming vanity, the poetry reading focused on the sensitivity and wit of the man. The Senator's poetry, first brought into public view by *Life* columnist and McCarthy friend, Shana Alexander, has received critical acclaim. Poet Robert Lowell, a McCarthy intimate, is said to have greatly influenced the Minnesotan's writing. In introducing McCarthy to his class, Professor Frank O'Malley went out of his way to praise the Senator's work.

McCarthy's verse means a great deal to him. One could sense the depth and feeling which he infused into his poetry when he began to read some of his original works. However, as he prefaced

his reading, the Senator joked about his poetry and his role as a poet-politician. The jokes were spontaneous and humorous, showing that McCarthy is a man who earns his audience's response.

Underlying the offhand remarks, though, there seemed to be a more subtle message. McCarthy seemed to be saying, "I am not a great poet. I am not necessarily a great man! I am not inviting you to entertain illusions about me. I am not asking for your approval or your acclaim. What I am doing is simply presenting to you who I am and what I have done through my poetry."

The poet read his verse in an undertone. Much of it appears to be strongly autobiographical. The Senator joked about this, too. However, his voice suddenly took on a certain seriousness and animation during his reading of a poem entitled "The Day Time Began." Its conclusion provided a fascinating glimpse inside the mind of Eugene McCarthy:

The sky was a kite,
I flew it on a string, winding
it in to see its blue, again
to count the whirling swallows,
and read the patterned scroll of blackbirds turning
to check the markings of the hawk,
and then letting it out to the end
of the last pinched inch of
string, in the vise of thumb and finger.

One day the string broke,
the kite fled over the shoulder of the world,
but reluctantly, reaching back in great lunges
as lost kites do, or as a girl running
in a reversed movie, as at each arched step, the earth
set free, leaps forward, catching
her farther back
the treadmill doubly betraying,
Remote and more remote.

Now I lie on a west-facing hill in October
the dragging string having circled the world, the universe,
crosses my hand in the grass. I do not grasp it,
it brushes my closed eyes, I do not open
That world is no longer mine, but for remembrance
Space ended then, and time began.

Every politician has to endure a hundred receptions and cocktail parties a year. These are normally mob scenes. The experienced public official will circulate about, grasping every hand in sight and endeavoring to remember names. As might be expected, such a reception was arranged for McCarthy during his stay. More than 120 people made their way to the Senior Class Alumni Club to "meet Senator McCarthy."

The Minnesotan did not come bounding in, smiling and waving to everyone. Rather, McCarthy greeted his friends on the faculty

and then stepped to one side. In a sense the man was alone in the crowd, even as one person after another was ushered into his presence for a handshake and a smile. In observing him, one was at once reminded that the Senator never really enjoyed cocktail parties on the campaign trail last year. A former campaign aide of McCarthy has characterized the Senator as a "solitary" figure. In this sense, the party could be interpreted as an intrusion into the private person.

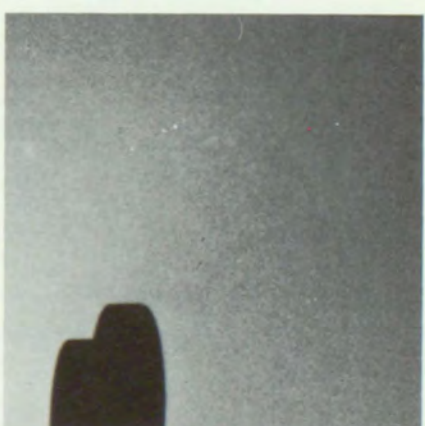
Nevertheless, McCarthy warmed up considerably as he became engaged in discussions with sections of his audience. Relieved from the handshakes and banter, he was able to reflect on his philosophy and his goals in running for the presidency last year. Again and again, McCarthy stressed the issue orientation of his challenge to President Johnson and his quest for the Democratic nomination. Discussing his controversial move to the seemingly unimportant Government Operations Committee of the Senate, McCarthy contended that policy and implementation have supplanted lawmaking as chief focuses of government. Under further questioning, the Senator spoke of the need for a thoroughgoing reform in the U.S. Senate, not simply the election of one man, Senator Edward M. Kennedy, to a relatively minor Senate leadership post.

McCarthy left the cocktail mob scene early. The questioning may have been on a high level, but the Senator instead chose to gather with his academic friends. There can be no denial that McCarthy is an intellectual before he is a politician. Some would contend that he is simply a man of letters making use of politics. Whatever the answer to this is, the intellectual in McCarthy asserted itself at ND. There are not often men in public life who reject an opportunity to "pump the flesh," especially when one is the sole object of attention. Eugene McCarthy is in the minority here.

The Senator's second day included two seminars, another luncheon, a press conference and a major speech. The morning foreign policy seminar saw McCarthy reflect harshly on Johnsonian foreign policy. The Senator's hopes for peace were expressed, and McCarthy expressed skeptical opinions concerning the increasing number of technocrats in government. Using former Defense Secretary McNamara as an example, the Senator stated, "If you asked him about bombing the Kremlin, he would come back with a coldly worked out plan of how it could be done."

McCarthy's afternoon was devoted to a theology seminar and a press conference. Following the seminar, as a T.V. camera crew across the street struggled to keep him in focus, McCarthy walked down Notre Dame Avenue discussing religion in the modern world with the theology department's Father Joseph Hoffman. Even from afar it was clear to see that the two men were enjoying the conversation. When they returned ten minutes later, the television crew stood directly in front of them. McCarthy's head was not raised. He did not smile. The conversation was more important than looking his best on "the tube."

The press conference revived memories of 1968. Reporters long had problems with McCarthy press conferences. The Senator



did not shape his answers in order to inject in them false dynamism. Instead of a quick and flashy statement, McCarthy tended to present an explanation. The man is a visionary. He is concerned with more than just the here and now.

So McCarthy faced the press at the Center for Continuing Education. As usual, he was witty and frank, but in the course of the conference, he did not make a speech and did not claim to have answers for the world's problems. McCarthy repeated for about the millionth time that he was not sure as to his future intentions. His only indication, if any, came when he told a student journalist in an interview that the lack of progress in reforming the Democratic Party "would seem to mean the likelihood of a third-party movement in 1972 is much greater."

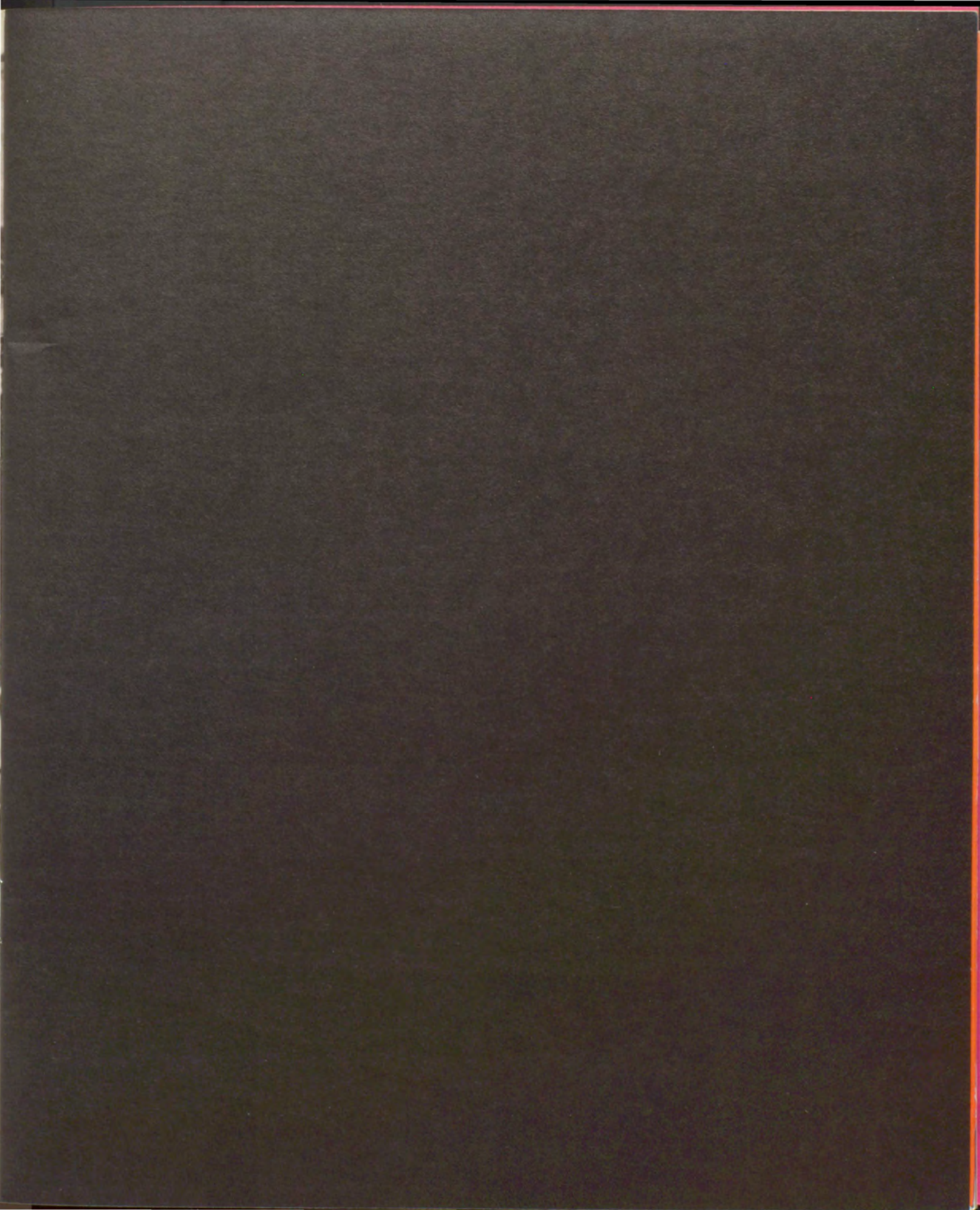
McCarthy's formal acceptance of the Senior Class Fellowship Award came in Stepan Center on March 6 before a crowd of over 3,000. The award, the first of its kind ever given by the senior class, replaced the traditional "Patriot of the Year Award" in the University's century-old Washington Day Exercises. Preceded immediately by a small, formal dinner with University officials and a group of senior class government officials, the presentation climaxed Senator McCarthy's two-day stay on the campus.

Led by five University vice-presidents, the crowd gave McCarthy a standing ovation.

The Senator, as during the presidential campaign, spoke in a quiet voice. There was much to applaud in what he had to say, but characteristically McCarthy refrained from using grandiose eloquence designed to charge up a crowd. McCarthy spoke in highly academic tones of the role of a university in contemporary society, stressing its progressive influence and function as a stimulus for change. He spoke of and to the youth which had so dramatically rallied to the cause of a very undramatic candidate. During the 45-minute address, which was delivered in an almost nonchalant and boring manner, one could notice the older members of the audience quickly losing interest, while the young students clung to each word the "prophet" uttered. He called for university autonomy and for courage and good conscience on the part of each individual.

Eugene McCarthy did not spend a very long time at ND, but it certainly must be considered a most unique time—unique in the sense that it was one of his now-rare public appearances and unique because Eugene McCarthy must be termed a unique individual, whether you like the man or not. He did not play the role of "politico" or returning hero. He treated his tenure as Fellow with genuine intellectual and academic concern. In so doing, McCarthy did much to reveal something about himself. He did so without raising his voice.

Mike McCauley, a government major who graduated from Notre Dame in June, for the past two years was an editorial assistant for **Insight: Notre Dame**. Joel Connelly, also a 1969 graduate, accompanied Senator McCarthy during his two-day visit on campus and worked with the McCarthy forces during the primary elections in 1968.



12 ► "Truth," wrote the priestly chronicler in the first book of Esdras, "is mighty and shall prevail."

And as the canonical tradition and recent Notre Dame directions would have it, students of theology are being asked to place the search for that truth above the familiar theological discourse of years present and past. Indoctrination, apologetics, preservation and popular discussion of current "relevant" topics are being moved aside for an academically rigorous investigation of man and his spirituality.

The scope of theological inquiry at Notre Dame is broad, encompassing freshmen as well as postdoctoral students. Curriculums exist both for the nonmajor, who is interested only in survey courses, and the Ph.D. candidate preparing for an academic career. A unique opportunity to study problems relating to religion on the postdoctoral level has been made recently available through the establishment of the University's new Institute for Advanced Religious Studies. Rev. Charles E. Sheedy CSC coordinates the overall theology program as dean of theological studies and institutes while Rev. James T. Burtchaell CSC is chairman of the theology department.

Until 1958, it was religion, not theology, that Notre Dame students were required to study and abide by as well. "Since then," says Father Burtchaell, "the department's goal has not been to teach catechism, to preserve the faith and to inculcate Catholicism."

Of the new orientation towards theology, the department chairman says, "Our intention is to study, to criticize and speculate within the faith tradition, with the expectation that this exposure to free discourse will, in any case, be of deeper long term benefit to students (Catholic or not) than would be any indoctrination."

The changes have demanded considerable revamping of the curriculums and Father Burtchaell has focused attention on four specific areas of study: undergraduate survey courses; undergraduate majors; a professional program leading to the master of theology degree; and the Ph.D. program.

According to the old curriculum for nontheology majors, a freshman course in the Bible initiated undergraduate training. Sophomore courses dealt with creation, sin, redemption and grace. Junior courses involved the Church and sacraments. And a fourth-year consideration of moral theology, with special attention devoted to marriage, completed theological inquiries for nonmajors.

The new freshman nonmajor courses will be content-centered and directed to the study of the development of belief during some classic period of the past, such as the biblical, patristic, medieval, Reformation and post-Reformation periods.

Sophomore theology will consist of "problem seminars" concerned with in-depth reading and discussion of a particular topic for the entire year. This year's sophs will concentrate on the problem of "evil" from its historical perspective to its modern-day implications. Classes will contain about 20 students and will be structured as group discussions rather than lectures.

"The philosophy," according to Jon Nelson, a postgraduate student who will teach sophomore courses, "is that in trying to teach



everything, as has been the case in the past, we really teach nothing. So we've decided to specialize and do a thorough job on an important problem or question."

Junior and senior courses will be even more specialized and will include a greater number of electives. The department hopes to be able to involve more of the graduate school faculty on the undergraduate level. In many cases professors will be asked to choose or devise their own courses and in some instances team-teaching techniques will be utilized.

The goal of the new program, which Father Burtchaell contends is also the prime task of education, is to motivate the student "to learn to appreciate problems that are not of his experience and solutions that are not of his own devising. The program is designed to inspire students to expand their concept of what is relevant, and thus be freed from the pettiness of their own apprehensions and interests."

Molded into a unified but flexible structure, the undergraduate theology major provides a field of concentration within the liberal arts program without permitting theological specialization to infringe upon the special advantages of the arts curriculum as a whole. While offering the opportunity for students to fulfill prerequisites for graduate theological study, the program proposes chiefly to introduce the student to the basic literature of religion, the theological ways of knowing, the history of religion—Catholic Christianity in particular—and to accustom students to grappling with the deepest questions of existence from a theological point of view.

Father Sheedy, former dean of arts and letters and, for the past year, head of theological studies at Notre Dame, points out that the new approach to theological inquiry also has involved two major structural changes in the graduate program. The more important one, according to the dean, is the alteration of the traditional master of arts degree (M.A.) program to a curriculum leading to the professionally oriented master of theology degree (M.Th.) and the continued development of the doctoral program. The development places "learning, study and research in theology on a par with the highest academic efforts of the University," Father Sheedy states.

In 1968 the theology department inaugurated the professional program leading to the M.Th. degree. Formerly, Father Sheedy explains, Notre Dame educated seminarians only at the undergraduate level, requiring the students to go to Washington, D.C., Rome or elsewhere for preordination study of theology.

He claims the new program "is important for theology because it provides a course of study for seminarians within the wide-open and rich university environment rather than within the traditionally withdrawn and isolated seminary." The professional M.Th. program is designed to "prepare students for learned and effective ministry in the Christian Church of today." The dean stresses that the focus is on pastoral theology, not speculative, standard textbook theology.

While most students in the M.Th. program are candidates for the Catholic priesthood, it is designed for anyone interested in Christian public service. The same is true of the Ph.D. program, entering its fourth year this fall. Father Sheedy explains that the doctoral pro-

gram is not typically aimed at any specific class of people. "The entire graduate program is intended for all persons, religious and lay, men and women, Protestant, Catholic and Jew, who are capable of doing graduate work at the highest academic level."

Father Burtchaell is pleased that the Ph.D. program will have grown to the optimum 50 students by this fall. He says, "We have students from many of the top universities around the country and we're glad to have them because it's very easy to place people in theology today. Many of the state colleges and universities are instituting departments of religion and they're interested in well-trained Catholics. We've gone beyond the stage where Catholic institutions will only hire Catholics and Protestant institutions Protestants."

Notre Dame's program is unique in that it is the only Ph.D. course in the country that offers a degree in liturgy. It has been common practice for the theology faculty to get together with its counterpart from Valparaiso University semiannually for the past 15 years to discuss relevant theological topics. This year Father Burtchaell hopes to meet with the faculty of the University of Chicago Divinity School for a joint study retreat.

On still a higher level, the Institute for Advanced Religious Studies is devoted exclusively to postdoctoral research. A contemporary complex that will house the Institute and its fellows is in the planning stages and will be located on the south shore of St. Mary's Lake on campus. The Institute is an effort by the University to bring together the great religious scholars from around the world in an ecumenical atmosphere where they may continue their research and teach if they so desire. According to University officials, the Institute will "consolidate Notre Dame's position as a scholarly and ecumenical institution where, in the spirit of the late Pope John XXIII, the windows are always open to new ideas and the doors to scholars of good will, whatever their religious commitment."

Dr. Charles Malik, former foreign minister of Lebanon and past president of the U.N. General Assembly, last year became the first fellow of the Institute as an expert in comparative religions. This fall R.J. Zwi Werblowsky, former dean of the Hebrew University, will join Malik as a fellow and will likewise specialize in comparative religions.

The changes in Notre Dame's approach to theological studies have come at a time of increased student interest in the subject. Rev. John S. Dunne CSC, a professor of theology, attributes this greater interest—both of laymen and priests—to two factors. "Students are of a higher caliber today and religious institutions are in a flux. Whenever this occurs, religious questions seem to be more significant. It's an ideal time for scholarship, because when institutions are firm and unchanging, few questions arise."

Father Dunne continues, "We're in an important period in history, like the end of the Reformation period. If things were standing still in theology there might not be this increased interest. 'This is where the action is'—issues today seem to be more provocative in theology than in other fields."

One index of theology's undergraduate popularity is the rising

number of undergraduates choosing it as a major. Last year only 11 juniors and seniors were in the department, but the new program has attracted about 20 sophomores who will enter this fall.

Like all transitions, the changes in the theology department at Notre Dame have prompted considerable discussion. Father Dunne sees the newer approach to religion as "more intellectual, more instructional and more existential," and adds, "it's less like preaching and more like teaching." He is enthusiastic about the new developments. "To ask real questions about ultimate issues is such a different attitude than unquestioning acceptance."

Not all department faculty members endorse the sweeping changes taking place. Dr. Josephine Massingberd Ford, the department's only laywoman faculty member, sees many of the changes placing an overemphasis on contemporary theology and humanism and insufficient stress on traditional theology and spiritualism. One of her major concerns is that "the emphasis on the undergraduate program has, to an extent, led the department to overlook both the graduate students and graduate faculty."

Theology students, probably those who will be most affected by the new programs, also have their opinions about the directions their department should take. Joseph Kelly, president of the Graduate Theological Union, points out that it is a concern with the study of God that completes a university's search for truth. According to Kelly, "the mark of theology in a Christian university should be that it is both academically and practically oriented—practical in the sense that theology is not only an academic discipline, but that it can be a freely chosen way of life."

Sophomore theology major John Knorr says, "I didn't go into theology to find out what I believe, but to find out why I believe and in some cases, if I believe." He feels that theology at Notre Dame should go beyond the classroom, but in a spiritual rather than a catechetical direction. "In the theoretical field of religion, i.e., the theology department, the University has made great strides, but in practice the spiritual life of the students is often found in social action movements like the Neighborhood Study Help Program, the Opus Dei House and the Pentecostal movement."

Department Chairman Burtchaell's overall views might best be summarized in the following statement: "We are forcing values on no one, but we are exposing students to a tradition to which the University is publicly committed, confident that only through rigorous academic discipline will students be able to evaluate that tradition and, if they choose, to carry it forward."

Like much of society, Notre Dame's theology department is in a state of transition and it is difficult to evaluate the full implications of that transition until its fruits have blossomed forth. Graduate student Kelly may be offering the best explanation when he says, "We are the bridging generation. It isn't an easy position to be in—we may have to be stepped on a bit as we throw ourselves across the gap—but we are the ones who must connect the old and the new in theological thought."

► "Father McKenzie for Pope!" read the letter to the editor in a recent *National Catholic Reporter*.

"Harumph," grumbled the 58-year-old Notre Dame theologian, "they'd elect Anthony Quinn before they'd choose me."

Rev. John L. McKenzie SJ, a professor of Old Testament, was, of course, right.

The *National Catholic Reporter* letter writer was responding, probably ironically, to an article of Father McKenzie's called "The Suffering of Staying In," wherein he exhibited his customarily acerbic style toward those who wield power in the Church.

"You know," he said, "that *NCR* piece brought in 50 letters. All but two were favorable, and I'll answer the two."

The way Father McKenzie answers his mail is indicative of his attitude toward the lion's mouth, where his writings usually precede his head. He is easily ND's most controversial theologian and is in the running for the national title.

But newspaper headlines are apt to obscure the scholarly record. Born in Brazil, Ind., three years before the town's other famous son, Jimmy Hoffa, John Lawrence McKenzie was educated at Xavier University, (Litt. B.), St. Louis (M.A.), and Weston College (S.T.D.). He taught for 18 years at now-defunct West Baden College in Indiana, five years at Chicago's Loyola University and one year at the University of Chicago's Divinity School before joining the ND faculty in 1966.

"There's a widespread myth about my being self-taught," he noted wryly, "and I should not be one to discourage it. But the truth is that any good biblical scholar is to a degree self-taught."

Father McKenzie writes well and reads well. His books include *Authority in the Church* and *Dictionary of the Bible*, winners of the National Catholic Book Award in 1967 and 1966, respectively. His *Two-Edged Sword* (1956) and *The Power and the Wisdom* (1965) have been praised as two of the best books ever written on the Old and the New Testaments. He has received the Catholic Theological Society's award for distinguished contributions to theology and has also served as the first Catholic president of the Protestant-dominated Society of Biblical Literature.

A member of the Chicago Jesuit province, Father McKenzie came to ND because the University was looking for a first-rate biblical theologian and he was looking for an academic home.

Student course evaluations have said about him: "Father McKenzie does not exactly lecture; instead, he comments,

verse by verse, on the readings assigned. His comments tend to be a summary of scholarly findings regarding particular biblical passages . . . questions are welcomed but there is little discussion."

Asked by student course evaluators to describe Theology 106 on Hebrew prophets, McKenzie obliged as follows: "The major emphasis will be on the text; what else? I am not trying to make the prophets 'relevant'; they are relevant whether we think so or not. They have been studied for a long time, and no doubt the study will continue after all of us are dead and forgotten. They may have something to say to us; their problems are not totally different from ours, and once one grasps what they are saying, they turn out at times to be too radical for most people, then and now."

What gets Father McKenzie his press coverage is his willingness to apply the moral injunctions he finds in the Bible to the contemporary Church—bluntly.

He became a pacifist while studying and teaching the Old Testament, and his controversial thinking on authority and infallibility grows out of his interpretation of the New Testament. *Authority in the Church*, which argued for an authority of service rooted in the Gospels, drew a charge of heresy from an archbishop, followed by a vindication by peer theologians, followed by an investigation by a Curial congregation (results still unknown).

"Historically," Father McKenzie has noted, "the Roman Catholic Church has needed all the room for error it can get." And that is the kind of comment which would elect Anthony Quinn.

Yet those who read the biblical scholar's regular column in *The Critic*, or his frequent contributions to *Commonweal* or *The National Catholic Reporter*, can honestly say that he is among the more subtle defenders of the Church.

More than 2,400 persons jammed Chicago's Palmer House ballroom during last summer's National Association of Laymen convention to hear Father McKenzie debate Charles Davis, the noted English theologian who renounced both the priesthood and the Church. "No one 'won' the debate," he recollected. "Everyone probably left with the same opinion with which he had come." But they left with the interesting observation that Davis was seen by Father McKenzie as a religious fundamentalist.

"Critics like Davis and (James) Kavanaugh," Father McKenzie later wrote in the *National Catholic Reporter*,

"have said simply that the Church is evil, too evil for them to work with. Your fence-sitter is not capable of this degree of self-righteousness. He knows that there is no human organization in which he may not be required to cooperate with evil. He will not escape this necessity by leaving the Church; he will just find himself cooperating with different evils."

Many persons find Father McKenzie's defense one which gives too much ground. But, while the Jesuit scholar will admit that the so-called "institutional Church" is going to last, he refuses to identify this continuing



structure with Roman models. "Davis," he says, "has accepted 'curial theology' as normative and has decided he cannot live with it. No one can blame him for being unable to live with it, but why does he think he has to in order to remain an authentic Roman Catholic?"

It would come as a surprise to many of his followers that Father McKenzie does not stress revised structure but a talented people. "There are too many persons who want to design a structure so perfect it would be independent of talent, which is, of course, what the Army tries to do," he commented.

John L. McKenzie is a nonphotogenic loner. He is a bright and impatient man who has lately taken to ties and blue collars and enjoys the privacy of a room in the Presbytery (shared with a Siamese cat named Cesare). The reporters who tramp to campus invariably drink at his fountain of quotes, usually missing the one which goes, "The gospel lives in the Church or it does not live anywhere."

The funny thing about John L. McKenzie is that he loves the Church. And that is really why he does not leave.

The Notre Dame Art Gallery, which now houses a collection of over 1,300 objects, is quickly becoming a popular campus attraction. This year, over 50,000 visitors are expected to visit the gallery in the southwest wing of O'Shaughnessy Hall of Fine and Liberal Arts. The gallery is designed to serve both the academic community and the public. In addition to permanent exhibits, art works also are available for use in student courses to provide firsthand experience in appreciation and scholarly inquiry into problems of research. A program of lectures is scheduled to enhance the meaning of the collection, which has been amassed principally through the aid of Notre Dame's benefactors.

In this issue, INSIGHT begins a regular art feature, reproductions of some of the finest masterpieces in the gallery. The series will feature exceptional paintings, drawings, sculptures and graphics, accompanied by a brief description of each rendering. The first masterpiece discussed is Boucher's "Offering of a Rose."

In 1952, Mrs. Fred J. Fisher presented the art gallery a group of paintings that have become landmarks in the University's collection. Perhaps the most important was Francois Boucher's "Offering of a Rose." Depicting the sophisticated flirtations of a young girl, Boucher created a pastoral scene that is delightful, charming, gay and pleasing. The boy, accompanied by his faithful companion, the dog, offers a second rose to the young girl. Resting her right arm on a bird cage, she reaches to accept the rose.

Boucher offers the parallel between the open bird cage, whose occupant has now escaped its captivity, and the removal of all barriers through the acceptance of the rose. In keeping with the eighteenth-century Rococo aesthetic, the artist created a stage for his actors. The youthful rustics, colored from a brilliant palette, are located in a setting of idyllic splendor. The tapestry-like landscape reveals Boucher's background as the director of the Gobelin's tapestry works and the Rococo taste for a transfigured unearthly, sensuous light.

As the storm of the French Revolution approached, such courtly attitudes as expressed in Boucher's "oeuvres" came to be the target of bourgeois moralists. In fact, this very work, painted in 1765, the same year Boucher accepted the directorate of the French Academy, is an excellent example of the overripe decadence which was pruned by the guillotine.



18 ► Caution to the layman who happens to sit down with a fellow named Joe Hogan some morning. Chances are his notion that "an engineer is a guy who's good with electrical circuits and internal combustion but no great shakes with people" will go quickly and permanently out the nearest window. The fact of the matter is that if he happens to work for **Dean Joseph T. Hogan** of Notre Dame's College of Engineering, his concept of his own profession and its practical application likely will have taken on some new dimensions.

In either case, it's a safe bet that he'll be impressed by the University's new dean of two years.

The first impression is of an honest, personable individual with a myriad of interests and a genuine fascination with people. Without much prodding, Hogan will mention his "miserable golf game" and tell you that Ben is the only Hogan golfer he knows of. He'll also let you know that "the family-man aspects of my life have top priority," and he'll readily discuss aerobics, the new physical fitness system to which he faithfully ascribes, and which has recently trimmed 35 pounds from his tall, lean frame.

One also comes away from that first encounter with the idea that Joe Hogan is an extremely competent artisan in his field and that he knows where he's going and how he plans to get there. In getting to know him and the people around him, it becomes apparent that he's an interesting blend of humanity, organizational ability and technical acumen.

Hogan arrived at ND to tackle the deanship after spending 20 years on the engineering faculty at the University of Missouri, the last six as dean. A St. Louis native—and naturally a Cardinal fan—he earned his B.S. in electrical engineering at Washington University and went on to obtain an M.S. from Missouri and a Ph.D. in philosophy from the University of Wisconsin.

Why did he leave a prestigious position at an established university to come to ND? His answer goes something like this: "I don't know that I can honestly put into words why I came." Then he will tell you that it was partly because of the challenge and partly because one of ND's goals is to move to the forefront in higher education. "I'm sure Catholicism played a big part in my decision. We all take pride in our religion and like to see the things we're associated with at the very top."

This isn't Joe Hogan's first association with ND. He was here as part of

the Navy's V7 program in 1943. "I'm probably the only Navy officer commissioned without ever having seen an ocean." During World War II he served with a volunteer unit called the Beach Jumpers and saw action in the Philippines.

As you will quickly learn by nosing around the engineering school, Hogan's forte is organization and getting things done. One colleague commented, "His versatility is impressive. He can do many things well because he's technically competent and an astute administrator." Since assuming the deanship, Hogan has taken on an associate dean and two assistant deans and has mobilized the entire engineering faculty in a reorganization of the college.

That reorganization includes merging the departments of mechanical and aerospace engineering, phasing out the engineering science department, introducing a new core curriculum and reducing the number of required hours for graduation from 140 to 128.

The core curriculum is an innovation that includes a sequence of basic engineering courses taught to all engineering students. It will eliminate duplication and is structured so that each department may build its specialty on top of the basics. The reduction in the required number of course hours is a move to "give engineering students time to participate in more university activities essential to their overall development." Also one of the dean's pet projects is a matrix program, still in the planning stages, with emphasis on interdisciplinary study.

Hogan's philosophy and goals as they relate to ND are far from idealistic. Yet, he expects the engineering college to become one of the country's leaders in the near future.

"I saw great possibilities when I first looked at ND. An excellent staff had been assembled, a fact which I don't think is honestly recognized today on this campus or in the profession. I talked with other religious educators who questioned the role of technology in a university. But I was more impressed with Father Hesburgh's belief that technology has a key role to play in society and, thus, in the university as well."

If you talk with Hogan long enough, the conversation is likely to span his own specialty—electrical machinery and power systems; the new engineering complex that is on the architect's drawing board; the political aspects inherent in the dean's job; or the new computer purchased by the department

last fall to expose students to its technological implications. But, eventually the conversation will turn to the most important thing in his life—his family.

Joe and Betty Hogan have eight children, five boys and three girls, and at least three of them have begun to follow in the scientific footsteps fashioned by their pop. One of the Hogan girls is finishing work on her B.S. in electrical engineering at Missouri. A son will be a junior in biology at ND. And another son will start an engineering course at ND in the fall. Joe will readily tell you that Betty has been a special



influence on his life. "She's an amazingly humane person and she has a knack for putting all interpersonal relationships in a humane and Christian point of view."

Hogan has been characterized by those who know him best as "dynamic and with a terrific ability to perceive the overall picture." Some will tell you "he relates well with people." Or "he gets things done and is good at delegating the work." Or "he listens to advice well and has created a real dialogue between the front office and the faculty." Some will say he has moved very fast and they are reserving judgment until a later date.

Asking a man to characterize himself produces varied reactions. But asking Hogan to characterize himself produces a rather accurate picture. "I'm interested in people and I try to search for the right answer rather than the easy answer, particularly as it affects people." And that should tell you all you need to know about him.

► On his wall hangs a picture of Dr. Martin Luther King, beneath it the civil rights leader's last words, "so that we can make of this old world a new world."

A bust of Aquinas with a chipped nose is on his bookshelf, loaned to him for the summer by a student.

And when you enter his office, he might greet you with, "I'd give you a cup of coffee, but I don't have any cups."

Officially, his name is **William G. Storey** and he's 46 years old, but that doesn't mean anything unless you know him. He's earned a B.A. in honors philosophy and an M.A. in philosophy at the University of Western Ontario in Windsor, Canada. He holds an M.A. and a Ph.D. in medieval studies from Notre Dame, but that too is without meaning until you talk with him.

He's a layman in a department comprised mostly of priests. He's a convert who became a Catholic in high school. He's the father of six children, and he once taught American history without ever taking an American history course. But that's not too meaningful either. These things become significant only after you've talked with the man.

During one afternoon with him, his title, Martin Luther King, his education and an Aquinas with a chipped nose all seem to fit the William Storey who is a nervous ruler and pencil twirler, wears black sandals with socks and constantly rocks in the chair behind his desk. William Storey is a complex man.

He's a professor—"an excellent teacher"—according to a fellow faculty member, and, more significantly, also to ND students. One of Storey's classes was evaluated last winter by the *Scholastic*, a student magazine. The description read: "He is a warm-hearted teacher who takes a personal interest in his students and listens enthusiastically to their opinions. It would be difficult to recommend this course—or any course taught by Dr. Storey—too highly."

He's a scholar—"obviously a very intense scholar"—said a friend of his. He was one of the founders of the *Journal of Ecumenical Studies*. He has published an explanation of the divine offices for lay people and a three-volume study of the liturgical year. His dissertation was a study in medieval political morality. He holds four degrees, and, shortly after high school graduation, spent four years in a seminary.

He's an innovator. He once found himself in the awkward position of wanting to teach a course that didn't exist at Duquesne University in Pittsburgh—he was chairman of the history department there for seven years prior to coming to ND. Along with other faculty members, he began a type of "free university," he explains, smiling.

Courses in Church history and liturgy were offered to students on a volunteer basis, and they were successful enough that eventually they became formal, permanent sections of the curriculum. Storey was invited back to ND to begin the same type of program and now teaches courses in those areas.

He's an idealist but not an impractical one. He's teaching at ND because he still believes in a liberal arts education. He says, "I think what we're working at in the theology department now is going to be a major contribution to a good liberal education." He's not at ND to make people religious, he explains,



or to mass produce "Notre Dame men." Rather, he stresses an academic, intellectual discipline. "I want my classes to be significant courses which demand a lot of work, and which I put a lot of work into."

"I really want my courses to contribute to the formation of lively, intelligent, sensitive human beings who are liberated from their ignorance, their prejudices, their parochialism and their ghettos," Dr. Storey states. And that's what he means by a "liberal education."

He's a purposeful man. To help students experience things widely and sympathetically, to enter into the whole human experience and to learn to make judgments and decisions about that experience are some of Storey's purposes in teaching. His goal in education is to help create people who are rational, liberalized, knowledgeable and judgmental—critical, he stresses.

According to Storey, the educated man does not just float around in a society where everything is either O.K. or rotten, depending upon his prejudices. Rather, he's a man who has a real critical view of things, who lives a life of judgment on himself, his neighbors and his society—not a mean, pharisaical critic, but one who knows what he's dealing with, who wants to be

the master of his own life and his own institutions, who's a creator of his own destiny.

He's a doubter. "Questioning is the only way you learn," Dr. Storey states. "You don't start off with presuppositions, you start out with questions." His classes thus involve open and frank questioning of long-valued traditions and beliefs. He does not shy away from discussing controversial topics, including his opposition to the birth control encyclical, *Humanae Vitae*. Students have said of him, "Any student fed up with conventional theological discussions and conventional theology teachers is highly encouraged to take a course from Dr. Storey. Even those who find themselves unable to agree with some of the bolder statements he makes during class will be impressed by his informality and openness to discussion."

Dr. Storey is a member of a theology department that has changed greatly from the days when he was a student at ND. He notes that Cardinal O'Hara, former Notre Dame president and prefect of religion, had left a great legacy, and his approach to religion became the ND tradition. Much of that has changed, Storey states, and must continue to change, for students, in his opinion, will not accept the great number of religious practices which were recommended under the old religious bulletins. "It's a drag and a bore and would infuriate the modern student," Dr. Storey states. A great deal of the change has taken place, in his view, "because of all the complaining of students who can't abide the kind of courses that were taught before."

William Storey is all of these—historian, scholar, professor, father, husband, lay theologian, convert—he's a man who feels and sees much in his world.

About the University, Dr. Storey comments, "Father Hesburgh loves to talk about it as a great Catholic university, but I don't think either he—and I'm not trying to be unkind—or we really have decided what it means to be a Catholic university."

"We had a kind of fixed world in which we lived once upon a time. Since then we've broken out of that and haven't arrived at the new world yet," he explains.

And that is William Storey's task—to help bring about that new, better world.

20 ► To some, **Rev. Ernest Bartell CSC** is the instructor who returns exams only two days after they are taken; to some, a draft counselor; to others, a prefect; and to many, an influential voice on the Student Life Council or Faculty Senate. In addition, he chairs or sits on a good half-dozen other committees, most related to Latin America—Father's main interest. His current research activities concern the economic characteristics of low-income people, and the second edition of his book on the costs and benefits of Catholic education in America was just recently published. In May, he was appointed associate director of the Center for the Study of Man in Contemporary Society at the University and will also chair the committee on interdisciplinary research in the humanities and social sciences. But perhaps the most important of his jobs is his position as chairman of the economics department.

Such a schedule is bound to convey the impression that Ernie Bartell is a bureaucrat, a notion that those who know him heartily reject. Rather, his responsibility in minor as well as major matters seems to have caused more and more people to depend on him. If you were to actually draw up a list of his daily activities, you would find that the guy has no time for anything. Yet he disclaims any longing to reduce his feverish pace. "For me, the option of 'tune in, drop out' is an unrealistic one. I frankly feel that the true opportunities for service are in my work as an administrator."

But for all of the demands on his time, he is not difficult to see, especially between 11 p.m. and 2 a.m. Occupying a nook in Morrissey Hall, Bartell, an articulate, verbal and aggressive man, becomes a "listener." Feet propped up on a paper-cluttered desk, he sits and nods as students totally destroyed by everything that has happened to them in the course of the day or week or year, "spill their guts." He sits and listens, sensitive to their disappointments, their fears, their lives—and then he gives it to them straight. As one "talker" put it, "He doesn't let you play the tragic hero; he's not the emotional type. Yet, you feel a personal warmth in him. I really believe he's keeping about 40 guys alive on this campus, if not more."

A curious combination of the revolutionary and the very practical, hard-headed person, Ernie is dedicated to bringing the political, the economic and the human together. And he attempts to do exactly that in the ND economics department. He thinks the department

exists "to prepare the student to apply professional analysis in solving the economic aspects of significant social and political problems. We must therefore provide vigorous training in the methodology of economics, while at the same time offering a core of substantive courses in such vital areas as development, urban studies, minorities and unemployment with faculty whose research interests lie in these fields."

Another source of his talent and interest in uniting these three forces is Notre Dame's CILA (Council for the International Lay Apostolate) program.



Now acting as director of the council, the young clergyman began the organization in the early 60's, along with a Maryknoll priest who also had interests in Latin American countries. He was brought to ND to teach then, his first lengthy stay since his graduation as valedictorian of Notre Dame's Class of '53.

His name isn't first on CILA's list of members and he doesn't sit in the front row at their meetings. But he is always there for the boys, waiting to give them a push or to bail them out. He's the "Elmer's Glue" of CILA. "He holds us together," one member commented. "He supplies the other side, yet he wants it to be our thing. But he doesn't want us to see it as a 'do gooder' group." For Bartell, CILA is an education, not a nineteenth-century form of taking bandages down to the kids in the slums. It's meeting people's needs in the raw and on the "nitty-gritty" personal level.

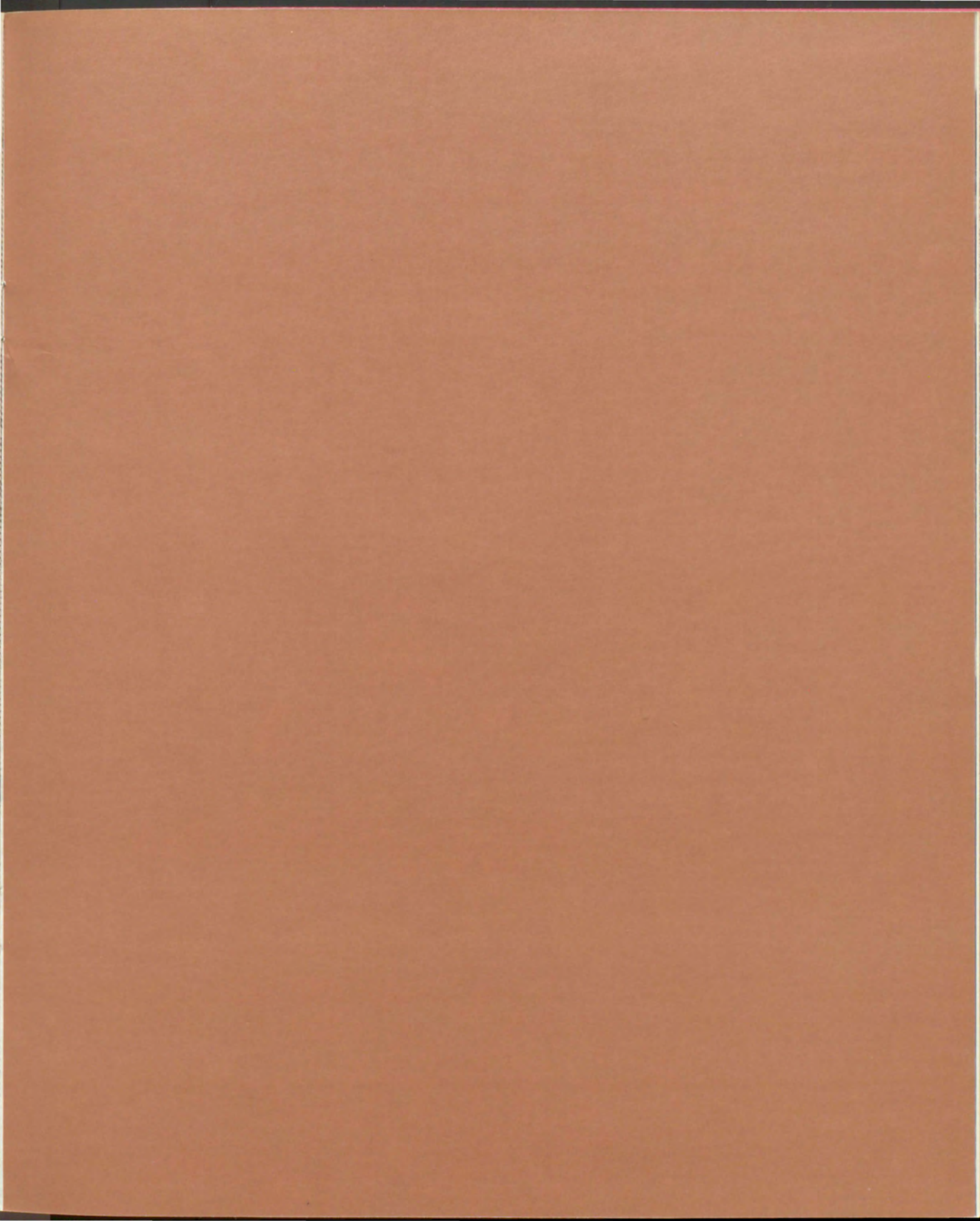
With a gawky, boyish grin, Father Bartell can normally be seen zooming across campus on his bicycle. He gets his exercise that way. And you can always catch him at a picnic playing football and saying Mass. An expert swimmer, he will take off for the beach at the drop of a hat. But his real talent

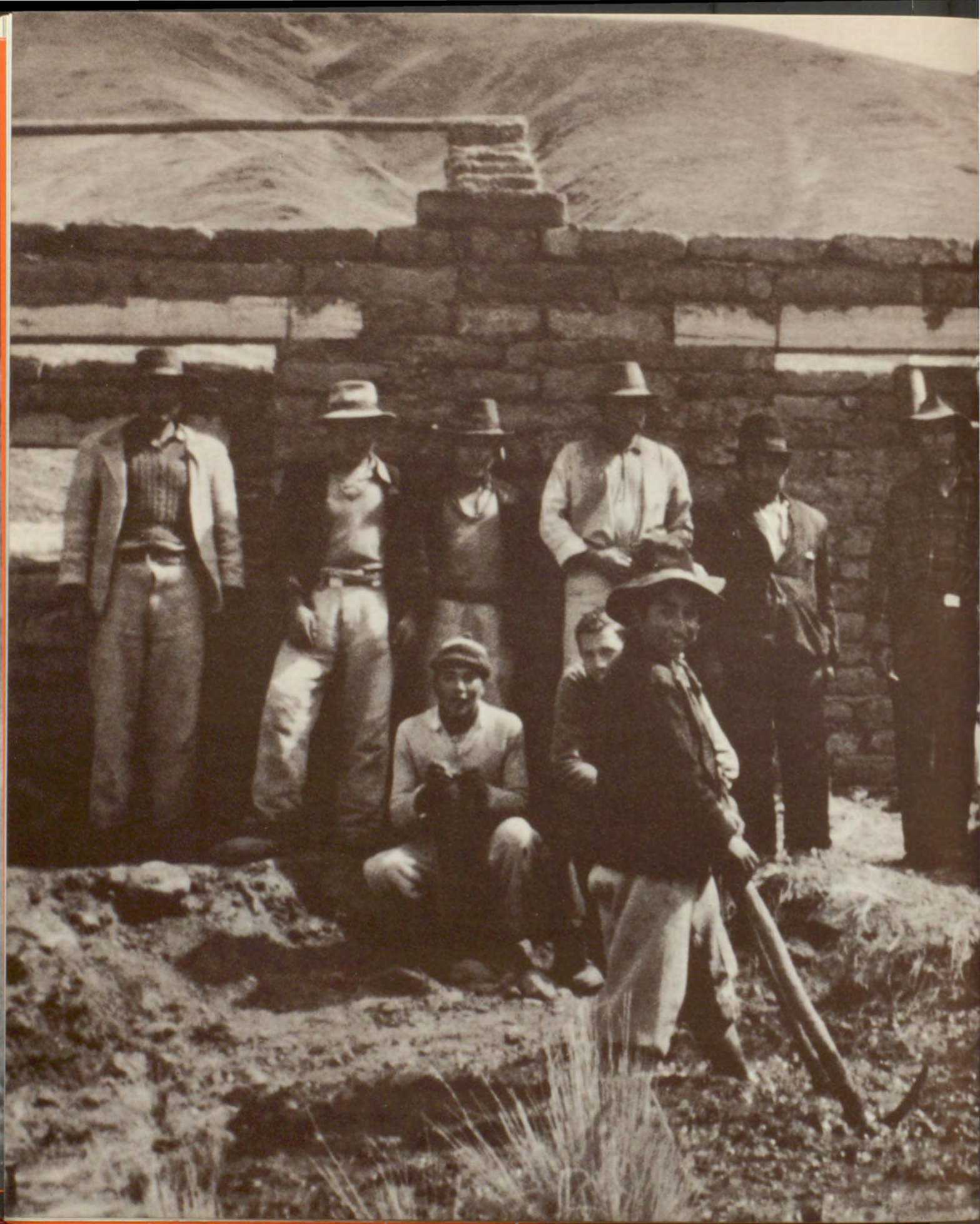
comes forth in gourmet specialties. According to rumor he has quite a recipe for "escargot," better known to Americans as snails. But in the past few years he has had no real time to even dabble in this culinary art.

If Ernie Bartell has a problem it's that he is overinvolved. But as a fellow economist said, "He really pulls it off. He does everything and he does it well." "He takes up responsibility and follows through with it—it's as simple as that," another faculty member noted.

"What I would say is the most characteristic thing about Ernie," Rev. David Burrell CSC of the philosophy department remarked, "is his capacity to do many things at once, and yet at the same time to be there for the people with whom he's doing them. He's not an achiever in the sense that he needs to do all these things in order to make a big, huge, impression."

There's only one problem though. That is exactly what Ernie Bartell has done at ND—made a big, huge impression. He's the key figure in the lives of numerous students; he is the driving force for many a fellow faculty member; and for his economics students, he is not only a great teacher, but a personal example.







► **Editor's Note:** The Council for the International Lay Apostolate (CILA) was begun eight years ago by a group of Notre Dame students who wanted to make a positive expression of their concern for humanity. Today, students from St. Mary's College and Notre Dame spend two months of their summer working in Mexico, Peru, Bolivia, Colombia, Chile and Puerto Rico, as well as in New York's Spanish Harlem, Washington, D.C., Gary, Ind., and Greenville, Miss. This article was written by two students who have participated in CILA projects. Cluney Shiel is a senior at St. Mary's and Mike Karwoski is a '69 Notre Dame graduate.

"Perhaps we cannot prevent this world from being a world in which children are tortured. But we can reduce the number of tortured children. And if you don't help us, who else in the world can help us do this?"

Albert Camus never heard of CILA and couldn't have had it in mind when he made this statement.

Nevertheless, personal experience for many students at Notre Dame and St. Mary's has repeatedly supported the basic philosophy behind his words and it has supplied enough practical encouragement for many to make yet another day's attempt at fulfilling Camus' and their own hopes.

The spring that awakens new life at Notre Dame every year has never found its way to Barrio Juan XXIII, a slum section of Bogota, Colombia, named after Pope John, one of the men most admired by the underprivileged of Latin America. The seasons and the lives that people spend in the barrio change very little, if at all, with time. Today is like any other day and a light noon-time rain has probably made the paths up the hill across which the barrio sprawls muddy and slippery-brown. An old woman struggles along with her splashing, spilling water cans.

One day in the summer of 1967 was different, though, for her and for Jim Pellegrin, a '69 Phi Beta Kappa English major and Danforth Scholar, working on a CILA project in Juan XXIII.

"We succeeded in the barrio insofar as we did what the people themselves did," Jim said after his summer in Bogota.

"These things I am talking about are simple things. They are things like carrying water. One morning, between house visits, I met a woman at the water pump who had just filled one of two large oil cans, and was stooping over to fill the second. I grabbed the full can and offered to follow her to her house. She said nothing, and did not even hesitate, but when the water finally splashed to the top of the second can, she looked at me, smiled, and started up the hill to her house.

"It was a big can and the path was mud as it always was mud, but I started up the hill. I was carrying the can with one hand and balancing myself with the other. I was doing fine on the main path. In a few seconds, however, we turned off onto a narrower mud path leading between rows of shacks. Here the mud was thicker, there were no stone 'steps' and there was no room to balance. The thin pieces of wire stretched over the can as a handle began to dig deeper into my hand, so I grabbed the can

with both hands. In doing so, I lost my balance, stumbled in the mud, drenched myself from the waist down. I kept going, though, and finally emptied a quarter of a can of water in the garbage can just outside the woman's house.

"She and I made several more trips, and the two of us filled up the garbage can. I did much more stumbling. When I said good-bye to her, my hands ached and I was covered with mud and water. But this time I was smiling. And so was the woman. I really hadn't helped her that much; she could have done the job much faster carrying two cans at a time, as she usually did. But now I know what it feels like to carry water."

Knowing what it's like to carry water—what life is like for hundreds of people in Juan XXIII—is what a CILA project can accomplish. Knowing names and real people in Bogota, Colombia, can be the accomplishment of a summer's work.

Paula Clark, a St. Mary's student, who was there with Jim, has friends in Juan XXIII; "Juan XXIII was not an inviting place. In fact, over a six-week period it became less and less inviting. At first it was a place of foul odors and mud. Later, it became more and more a microcosm of the world in its complexity.

"The classes in the barrio schoolroom were chaotic. The people lined up for the doctor on the mornings that he didn't show and then failed to come when he did. The houses stored four months' supplies of potatoes because of the price variation in an undisciplined economy. Cleanliness had no place in a life where four-year-old children spent their mornings carrying the daily minimum supply of water for the family.

"Obviously, there are no simple solutions for the existing situation. But if there was one thing I learned this summer, it was that although the problem is basically economic, it cannot be answered by economics alone. The challenge is too overwhelming without knowing and respecting the persons of Juan XXIII. I know now the discontented children who live within their tiny worlds. I saw despair of the worst kind, especially in young adolescents.

"Human potential smoulders in Juan XXIII and some of the most genuine people that I shall probably ever know will live a life without hope. For even if we poured millions of American dollars into a program, we would fail if we didn't take into consideration the basic dignity that each of my friends inherently knew he had. The people of Juan XXIII and the people of the world must be encouraged and praised for their individual and cooperative efforts. In the end, we must aid in building persons if we are to succeed."

CILA projects are life-sharing experiences: painful and joyous, tragic and amusing, or perhaps an indistinguishable blend. CILA people are busy even today, puzzling over the whys and hows of life in Bolivia, where John Dyer, a senior arts and letters major, and Dan Gleason, an ND graduate student, spent an eventful summer in 1968.

John recalls the beginning of the summer: "On the second day in Calamarca trouble arose; Father Stretch got into a battle with the town people and the campesinos over how many fiesta Masses there would be and who should be in charge of the keys to the



church. Later on it was discovered that the church had been nationalized a year before and therefore belonged to the state, not the church or town. Anyway, this didn't help public relations, and shortly Dan and I were accused of having been brought in to steal the church paintings (\$125,000 worth). So when we started work on the road we were to build, only a handful of the promised support showed up to help. We spent the next days hauling rocks on trailers behind the jeeps; we would load and unload. I helped build two cross towers while Dan single-handedly winched two Jeeps at one time up a 77-foot cliff. We spent the first two weeks doing this."

Life is shared, people get to know each other, questions become answers and still more questions; all of this by doing things, big and little things, together. The visible accomplishments that CILA leaves behind—a road, an outhouse, a basketball court, a sewer system—are of great significance only to the people who worked together to build them. Their lives may be only slightly better but both the town people and the volunteers have shared in making a contribution, however small, toward improving the human situation.

The building of a better life is a slow, often chaotic, process. The flexibility and responsibility inherent in any CILA project can promote great individual growth; but they also raise many questions about the basic rationale behind such a short-term effort by willing but unskilled, maturing but inexperienced, student volunteers.

But as Padre Domingo, who lives in Juan XXIII, told Jim, "It takes people to build people."

He will also tell you that he'd prefer Colombian volunteers, full- or part-time, but regularly—but they just aren't there. Or foreign volunteers, better prepared, more experienced, able to stay longer; and doctors, nurses, medicine, supplies and simple things like soap, clothes and tools. But these too are next to impossible to get. Most importantly, he needs people; people to do, people to learn and people to remember. You can walk out of the barrio, but you must remember.

CILA projects are now in their eighth consecutive summer; volunteers have been sent only to places where they have been specifically requested. They go to do a particular job, working closely with a local contact, someone well-established in the area and familiar with the people and their problems.

CILA is a student organization dependent on contributions solicited individually by members at home and collectively on campus. Part of the \$20,000 annual budget—covering the most of travel, building materials, medical supplies and general living expenses for 50 members on 12 projects in seven countries—is raised through the sale of Christmas cards, hall collections and appeals in local parishes, including a CILA Sunday at Sacred Heart Church with the collections going to support summer projects.

Some concrete evidence of the worth of such an effort is gratifying; CILA has always been asked to return and requests for volunteers on new projects are always under consideration. This affirmation of CILA's impact, coming from the people in the



project areas, is probably the strongest encouragement for returning project members who often question the value of a summer's efforts when the wealth of experience gained seems to greatly overshadow any concrete accomplishments. And yet it is these shared experiences, a summer's shared life and the insights gained that are the greatest contribution to the lives of all involved.

U.S. CILA projects are even more subject to scrutiny because their accomplishments are almost all in the nebulous area of personal interaction, with its immediate and long-range effects. A case in point: the advisability of sending white volunteers into black ghetto areas when their presence, in contributory roles, may aggravate the serious inferiority complex most black children already have.

In Washington, D.C., where CILA ran a summer reading program for grade school children at Holy Redeemer Parish, both the tremendous potential and the frustration of the children were obvious to the project members.

Rick Ward, a Notre Dame student who spent a summer in a ghetto, commented in his report: "These kids are aware. This belief in their capabilities is not idealized, not any artificial pride that black power advocates have constructed. To me it is real, and it is perhaps the most important thing we all learned this summer. Black leaders know this about their young, and they know too, with proper education and economic opportunity, what great adults these young people can be. With their own problems of image, the kids themselves do not often realize this. To the extent that a white person, somehow placed in a 'superior position,' interferes with the young black's growing awareness of his own worth, the volunteer's mere presence ought to be questioned.

"My point in regard to the project is not that we discontinue it. I think the advantages in education outweigh the problems in image which the white teacher aggravates. In our discussions with black leaders about our problem, we have found them in agreement; our presence seems more beneficial than harmful. My point rather is that we, as volunteers, be constantly aware of this problem and do our best to minimize it. The best solution would be to have a black person run the program."

A black person to run the program wasn't there; Padre Domingo's Colombian volunteers weren't there. But CILA people have been there for eight years. Twelve projects are working now in seven countries because, to CILA people, Christianity means sharing life. This can be at the Sunday CILA Mass with Father Ernest Bartell, CILA's moderator, on a trip to the dunes or on a summer project. This sharing is the work of a lifetime of learning to live and love. The learning may begin with a summer, but the concern and involvement of CILA members in the Notre Dame community and in the larger community beyond the campus continue to grow in the development of a Christian life style.

Mike Hennelly, an arts and letters junior, looking back on a summer of construction work in Tacambaro, Mexico, singles out as valuable something far more permanent than the sewer line that CILA worked on with the men from the town. "The thing that I

now value most from the project is something the Mexican people gave me. They showed me life. I believe that I could not and did not give the people of Tacambaro anything close to the value of this.

"Our affluent society eats condensed, frozen and synthetic foods. It lives in glass and concrete structures with push-button living; with razors, toothbrushes, toasters, stoves; with electric blankets and foam rubber mattresses; with vinyl floors and paper flowers. It wears nylon, rayon, stay-press and even paper clothes.

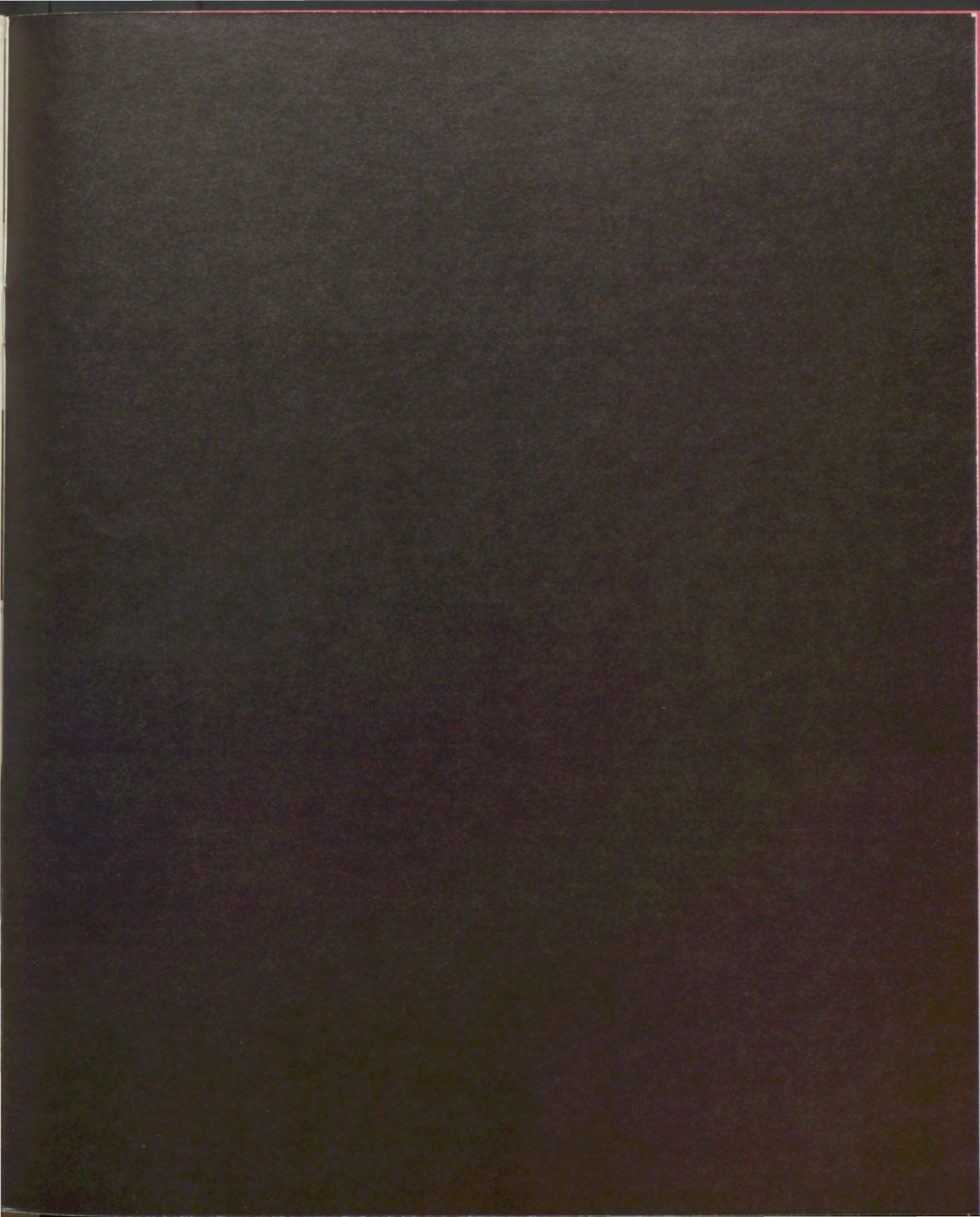
"The people of Tacambaro live in adobe homes with rag-and-stick mops and wood-burning stoves; with handmade blankets and feather or straw mattresses (if any at all); with dirt floors and straw ceilings; with live, colorful, sweet-smelling plants and noisy, stinking animals. They wear cotton and leather clothes, often made by the handcraftsmanship of a human being.

"The people of Tacambaro are not actors. They play no parts. They do not say what you want them to say, they speak the truth. They do not speak from the mind, with its second thoughts and meanings; they speak from the heart, with its life and love. They are not afraid to cry or to get mad. They are not afraid to be themselves."

It isn't really so difficult to understand why Camus would plead for men to help "reduce the number of tortured children." The reciprocal impact and effectiveness that CILA has found in its projects have convinced many people that it is more than worth any small effort we might make to reach one another.

Comments, questions and contributions are always welcome and may be sent to: CILA, Box 401, Notre Dame, Indiana 46556.





30 ► "Successful dormitories are conceived with the awareness that a student's social and physical well being is a prerequisite to his academic progress. In reality, the residence hall is a vital 'teaching station' in a student's development," according to Rev. Jerome Wilson CSC, Notre Dame vice-president for business affairs. Keeping within its pattern of progress, Notre Dame has added to its more than 80 buildings **four new high-rise residence halls** designed to provide this important academic and social atmosphere.

This fall, 1,068 ND undergraduates will occupy the new living quarters.



Three of the four towers will be ready for use in September, according to Fr. Wilson, and the other will be made available to students as soon as construction is completed.

Located north of the Memorial Library, the ultra-modern buffed brick structures add a definite contemporary flavor to the many ivy-covered halls on campus. Each of the new residence halls has 11 floors designed in a variety of shapes and exposures—two and three-room suites and double occupancy rooms. The arrangement of each floor includes a kitchenette, bathroom facilities located in a center court and a seminar room accommodating 30-35 people. The first floor of each hall contains a main lounge, recreation room with canteen, chapel and large all-purpose rooms which can be used for "anything from dances to Masses" according to Fr. Wilson. A game room, television room and another all-purpose room are located in the basement. Completely furnished, the cost of the new dorms is \$6 million.

Two of the high-rises have been named. One of the towers is the gift of J. Peter Grace, president of W. R. Grace & Company, New York, and will be named the Joseph P. Grace Hall,

in memory of the donor's father. The elder Grace, who died in 1950, was a close friend and adviser of the late Rev. John F. O'Hara CSC, Notre Dame president from 1934 to 1939, who later became Cardinal-Archbishop of Philadelphia.

The second of the four towers is a gift of Mrs. John L. Kellogg of Chicago and will be a memorial to her son, Thomas U. Flanner III, a Chicago attorney who died in 1965.

Coupled with the completion of the new residence halls, the remodeling of 13 dormitories will make it possible for 5,264 students to live on campus in greater comfort than the 4,375 now housed in campus residence halls. A renovation program costing \$717,000 was launched June 1 and should be completed before the fall semester.

The program is a result of the Student Life Council's recommendation after reviewing the Ellerbe Company Report on Student Housing, dealing with alleviating present overcrowding and inadequate facilities in the dorms. Improvements will include converting adjacent rooms into four- and three-man suites and quads, and creating larger triples, doubles and singles. Parlors, lounges, study rooms, women's restrooms and maintenance rooms will also be added. The net gain in beds expected to come from the dorm renovation is 317.

► **SUMMA**, "Notre Dame's Greatest Challenge," has reached more than 84 per cent of its goal to date, according to Dr. O. C. Carmichael, Jr., national chairman of the five-year capital fund-raising effort.

Of the \$52 million goal, nearly \$44.1 million has been generated by more than 23,000 gifts. Alumni have been responsible for 18,444 gifts, accounting for \$15.5 million of the total amount received. The 4,823 non-alumni contributions comprise \$28.5 million of the funds thus far received. The average alumnus gift has been \$841.60; non-alumni have made donations averaging \$5,939.92.

Twenty-seven of the 63 cities which were assigned quotas have exceeded their goals. They include San Francisco; Denver; Hartford; Atlanta; Quad Cities and Rockford-Freeport, Ill.; Baltimore; Boston; Muskegon, Mich.; Kansas City; the northern New Jersey cities; Albany and Poughkeepsie; Cincinnati, Columbus and Youngstown; Tulsa; Philadelphia and Pittsburgh; Providence; and Appleton and Green Bay, Wis.

Gulf and Western Industries, Inc., New York, recently presented a \$1 million boost to the SUMMA program. Rev. Theodore M. Hesburgh CSC noted in accepting the gift that it was the largest unrestricted corporate grant ever received by the University and one of the largest of its type on record.

The largest segment of the funds raised through SUMMA will be devoted to faculty development. The University is seeking to establish forty endowed professorships in addition to keeping faculty salaries competitive and providing for normal faculty growth.

New graduate programs in science



and engineering, theology and psychology, and business administration and urban studies are being initiated with SUMMA funds. Among other projects to be financed through the program is the Institute for Advanced Religious Studies, a unique center for post-doctoral research on problems in which religion plays a major role.

The program will also develop new resources for other areas of university activity, including new buildings, educational television, foreign study, student aid and library development.

► An encouraging confrontation recently occurred at the University of Notre Dame. No administrators were locked in their offices. Students made no demands. There was no violent clash. But there was a confrontation where students met administrators and proposed.

The result? A new curriculum development designed to offer students the option to study and live the precepts of nonviolence.

Proposed by student leaders in response to Rev. Theodore M. Hesburgh's appeals for suggestions on how to deal with violence, ND's program for the study and practice of

the nonviolent resolution of human conflict is the first of its kind in the country. "It is unique," Prof. Charles McCarthy, director of the program explained, "because it deals with interpersonal rather than intergroup conflict."

The program will begin full operation in the fall with a limited undergraduate curriculum designed to explore the literature of violence and nonviolence, investigate human aggression and study the effects of violence in the mass media.

Part of Gulf Oil Corporation's unrestricted gift of \$100,000 received recently by the University will be used to finance the project. Well-known apostles of non-violence visited the campus to recommend ways of establishing the program. Four sections of the first course in the curriculum will be offered during the first semester because student interest was so great during spring registration. A full-time faculty member, James W. Douglass, professor of religion at the University of Hawaii and author of *The Non Violent Cross*, has been hired to assist McCarthy.

Thus on a one-to-one basis, students at Notre Dame will be beginning to learn about a new life style in the fall—one dedicated to the non-violent and peaceful approach to living.

► The unclouded "era of Ara" initiates a new chapter come September 20 in Notre Dame Stadium and '69 gridiron prospects appear in no danger of suffering a sharp reversal of the winning form that has been fashioned over the past five falls.

The Irish will face a ten-game schedule including old friends Northwestern, Pittsburgh, Army and Navy; archrivals Purdue, Michigan State and Southern California; Georgia Tech and Air Force; and newcomer Tulane.

Despite a substantial rebuilding job on offense, where 13 of the 19 lettermen, lost via graduation departed, and the usual influx of green youth, ND should field a well-disciplined and superior team characteristic of its coach. The emphasis this season, however, will shift from a wide open offense to ball control, with more reliance forced upon the defensive unit, which has nine lettermen returning.

The biggest loss occurred in the offensive line where four starters, including All Americas Jim Seymour and George Kunz, graduated. Line

coach Jerry Wampfler has enough sophomore and junior talent waiting in the wings, however, to build a strong and mobile unit around a nucleus of tackle Jim Riley, guard Larry DiNardo and center Mike Oriard.

Backfield coach Tom Pagna can look for plenty of talent to compete for positions in the offensive backfield with Bob Gladieux, Ron Dushney, Coley O'Brien and All America Terry Hanratty gone. Young Joe Theismann has shown himself to be more than adequate at quarterback; and, running back Jeff Zimmerman should regain his sophomore form if he's not slowed



by the troublesome injuries that bothered him last year. Denny Allen and Ed Ziegler should also play prominent roles in any Irish success, as will sophomore Andy Huff.

Replacing the almost-irreplaceable John Ray is a tough assignment, but Ara Parshegian has come up with another outstanding defensive coach in George Kelly, an ND grad formerly with Nebraska. Kelly will have captain Bob Olson, All America prospect Mike McCoy and a number of determined sophomores and juniors to work with.

The Irish will be seen on national TV Saturday night, Nov. 15, when they meet the Ramblin Wreck from Georgia Tech. All games will be broadcast on the MUTUAL Radio Network.

► The presidents of Notre Dame and St. Mary's College announced in early May that the two schools will expand cooperative efforts to provide greater educational opportunity for their students on a coeducational basis. The plan, announced jointly by Notre Dame's Rev. Theodore M. Hesburgh CSC and Msgr. John J. McGrath of St. Mary's, will involve an increase in the number of **coeducational classes** on both campuses, but does not include a

merger of the two institutions.

A coordinating committee composed of administrators and faculty from ND and SMC has been meeting for the past 18 months to determine if further cooperation was feasible and what forms of cooperation would best serve the needs of the schools.

Out of this extensive study has come: the cooperative department of speech and drama; inclusion of the SMC undergraduate department of education in the ND Institute for Studies in Education; a cooperative effort by the theology departments of both schools; an expansion of the



coexchange program, previously limited to juniors and seniors, to allow sophomores to participate; and an experiment this fall that will allow freshmen at both schools to take two of their five courses on the neighboring campus.

For the past several years, the registration of all students on both campuses has been facilitated by the use of the electronic computers at Notre Dame. With the increased mobility of the students from one campus to the other, it has become necessary for both schools to purchase additional buses, and it will also be necessary to permit some students to take their meals on either campus as class schedules demand.

The presidents' statement also said, "While there are many points of similarity, it is clear that the curricula of the two institutions will contain many and far-reaching differences. When cooperation is possible to attain a common objective, it would be foolhardy not to cooperate, but it would be nonsense to try to deny the particular objectives of each institution. It is doubtful that a common curriculum would ever satisfy the needs of the students in either school."

In a joint statement issued subsequently by the two presidents, they said, "The board of trustees, the administration and the faculty of both institutions have expressed repeatedly their intentions of maintaining the autonomy of each institution. The recent announcement of expanded coeducational efforts should be considered as only a step to provide greater opportunity for the education of students on both campuses."

For the past four years, Notre Dame and St. Mary's have been involved in a coexchange program giving students the opportunity to take a limited number of courses on the other campus. During the spring semester of 1969, 350 students from each school were enrolled in some 100 different courses on the two campuses.

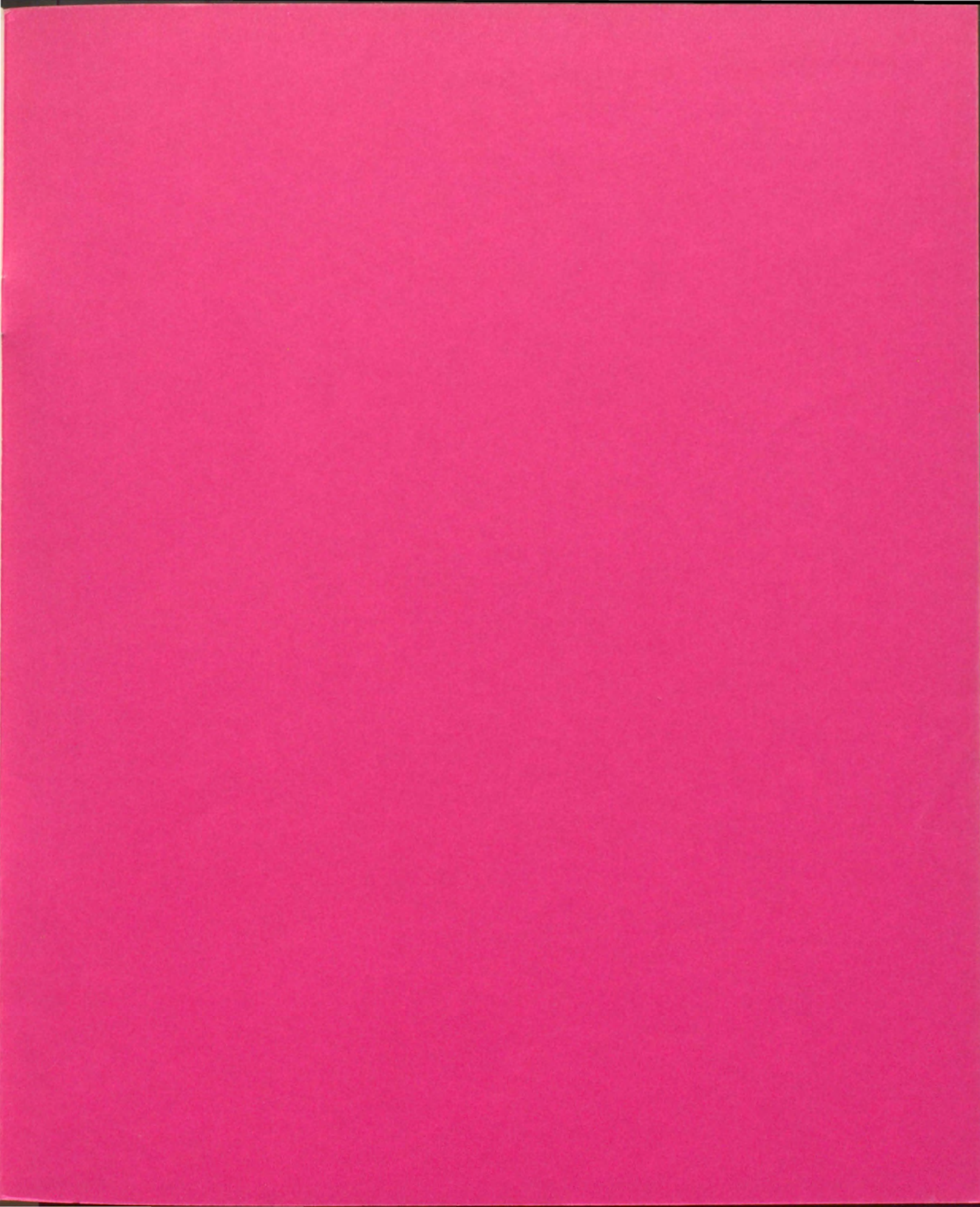
► **Potpourri: people and events** □ The past two years have seen four new governing bodies established at ND—bodies now considered the major working parts of the University. Recently Rev. Theodore M. Hesburgh CSC announced the creation of an All University Forum which is to be a sounding board for all University factions—trustees, faculty, administration, alumni and students. As the seventh ND functioning body, the forum will allow an open airing of all opinions and an exchange of ideas concerning crucial issues □ The 1969 spring semester at ND was a time of much discussion about the academic merits of ROTC. But in a major reaffirmation of academic policy, ND's Academic Council voted overwhelmingly to retain the University's affiliation with the armed forces ROTC program and leave the determination of academic credit for ROTC courses in the hands of the deans of ND's colleges, as is now the case with all other courses □ An increasing number of "Betty coeds" will add a new look to the Notre Dame campus this fall, due to an expanding coexchange of Saint Mary's College and ND students. Named special assistant to the presidents of both schools in charge of the theoretical and operational details of the new coeducation program is Rev. CHARLES SHEEDY CSC. Father, former dean of arts and letters at Notre Dame, is currently dean of the Institute for Advanced Theological Studies □ A new face greets prospective and already accepted freshmen at ND. Dr. PETER GRANDE, director of the office of institutional studies at ND, has been named to succeed Brother Raphael Wilson CSC, as director of admissions. Bro. Raphael, an

associate professor of microbiology, will take a year's sabbatical leave at the University of Ulm, West Germany, before returning to the teaching and research staff at ND's Lobund Laboratory □ Today's students are constantly reiterating that man must become personal and aware. ND students are among these and in line with this thinking, a group of students has initiated establishment of a student-controlled institute for social action. Named after the late Senator Robert F. Kennedy, the institute will become the University center for coordinating, directing and expanding all social action programs. It is designed to provide this opportunity for students, faculty and administration alike □ Among those in the Notre Dame family who died recently are: WILLIAM C. SCHMITT of the Class of 1910 who passed away July 13. Shortly before his death in Portland, the former "all-positions" football player was honored with one of ND's high awards—the Edward F. Sorin Award for 1969. Schmitt had served the University for over 60 years as an alumni leader, benefactor and member of the Advisory Council for Science and Engineering □ A former president of Portland University and professor in the ND philosophy department since 1960, Rev. MICHAEL J. GAVIN CSC '32, died May 19 in South Bend's St. Joseph's Hospital following a heart attack □ He was an author, archivist, professor and priest. He had just finished working on page proofs for a forthcoming general history of the Church in the United States to be published by the ND Press. But death came suddenly July 5 to Rev. THOMAS T. McAVOY CSC. He was appointed director of the University archives in 1929 and four years later, joined the history faculty, which he headed between 1939-1960 □ A Notre Dame trustee for 35 years, JOHN P. MURPHY, died July 15 in Cleveland. Murphy received a law degree from ND in 1912, and headed the Alumni Association in 1928. He was 82 years old at the time of his death and was chairman of the board of the Higbee Company, Cleveland.

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