

THE LAY APOSTOLATECILA and Notre Dame

The letters, "C.I.L.A.", if anyone should wonder, stand for Council for the International Lay Apostolate, an elegant name that happens by coincidence of an organization-happy world to belong to two completely unrelated groups. One of them was established as a formal coordinating agency of the NCWC in Washington. The other, Notre Dame's CILA, consists mainly of the informal and not-always-coordinated efforts of interested members of the Notre Dame community who share some common goals.

From the start about three years ago there were some priests at Notre Dame active in the organization, e.g., Fr. Larry Murphy, a Maryknoll missionary completing doctoral work in philosophy at the university, and Fr. Robert Askins, a Holy Cross missionary home from Pakistan for a brief stay on the campus. But the principal efforts and direction have been concentrated largely in the hands of the students who have established and maintained CILA as a specifically Notre Dame student experiment in the kind of international social responsibility that recent Popes tell us should characterize the modern Christian.

Wags would scoff at the possibility that any sense of inter-

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CCD at Notre Dame

Some years ago the Confraternity of Christian Doctrine was one of the largest and most active organizations on the campus. Its chief activity was teaching catechism to elementary and public high school students who were not in parochial schools of South Bend.

In 1959 CCD was reorganized in the parishes of South Bend, and the services of the Notre Dame unit were not longer required. Deprived of its outlet for zeal, the campus group all but died.

Last year an attempt was made at revival. Some Notre Dame students took classes at St. Mary's to obtain a CCD teaching certificate. Because of the inconveniences -- bad timing and distance -- only four students actually obtained the certificate.

This year the small group still holding CCD together on campus is reorganizing the classes to fit the students' free time. They feel there must be many students on campus aware of the great need for CCD teachers in parishes throughout the country. The need was highlighted recently by Cardinal Spellman when he announced that by 1970 more than half of all Catholic students will be in public ele-

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CILA (continued) -- national responsibility could grow in the heart of the Midwestern prairies. And at times the resourcefulness of CILA members has indeed been tested. Informed speakers were imported to bring home theory and practical evidence of the Catholic layman's responsibility to the world community. And plans were made to aid foreign students in their adjustment to the Notre Dame brand of western civilization, as well as to draw upon their national background and experience for the cultural betterment of campus life.

Soon too CILA's programs of social action among the Mexican migrant workers outside of South Bend were complementing and extending the pastoral work of Notre Dame's Fr. Forrestal. Moreover, the concept of international student responsibility was broadened early to include St. Mary's in CILA's plans; and practically any community service that could serve to expand the social conscience of its combined membership became fair game for Notre Dame's CILA. Thus, social work projects at the children's hospital and at a mental hospital were added to current activities.

All of these efforts helped to make CILA a part of the Notre Dame life of its members. But no single effort has enlisted the participation of the entire Notre Dame community as much as CILA's summer projects in Latin America. Like its other projects these have been initiated, prepared, financed, and completed by the individual students involved. But without the positive participation of persons at every level of Notre Dame life these apostolic ventures to Peru and Mexico could probably not have reached LaPorte.

From the very start, for example, student government offered encouragement and essential financial help. Every residence hall on campus, several campus geographical clubs and other campus organizations, like the Knights of Columbus, have helped finance the projects each summer. The Monogram Club has individually sponsored one member each year. Several faculty members, especially Professors Pike, D'Antonio, and now Professor Langford, have brought academic knowledge and personal experience to CILA's cultural preparation. The Department of Modern Languages has made the language labs and Spanish tapes available for CILA's use.

Individual members of the university administration have contributed time, money, and advice. Fr. Garvin has provided living

CCD (continued) -- mentary and high school systems. Even before students get back to their own parishes there will be immediate teaching jobs available in the South Bend area after the student receives his certificate.

On Thursday evening, November 21 at 7:30 there will be an organizational meeting in Room 202 Commerce Building. Those interested should come to the meeting or get in touch with Al Albergate or Jack Gerken, roommates in 302 Howard Hall, or with CCD's campus moderator, Father Riley in the Presbytery.

space in Badin for project members each summer before their departure for less luxurious quarters. Fr. Hesburgh has given talks to project members and also visited the CILA project in Tacambaro, Mexico last summer along with Fr. Kenna, Holy Cross provincial superior. Dean Baldinger provided medical supplies and 300 boxes of Pablum; and even the maintenance man in one of the residence halls thoughtfully contributed a case of toilet paper each summer to the students leaving for Mexico.

Naturally the primary responsibility for CILA projects still rests squarely on its members and their own efforts. But in all of these contributions, in prayers, and in other important ways, Notre Dame has shared their efforts and has thus justified CILA's international experiment in Catholic social responsibility.

(Father Ernest Bartell, C.S.C., author of the above article, has been with Notre Dame's CILA group in Tacambaro, Mexico for the past two summers. At present he is studying for his doctorate in economics at Princeton.)

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IN YOUR CHARITY please pray for the following: Ill -- Fr. Fred Gassensmith, C.S.C., of Corby. Deceased -- father of Francis J. Smith, Off-Campus; father of David Koch of Dillon; mother of Fr. Don Bridenstine, C.S.C., and grandmother of Bill Bridenstine, Off-Campus; grandmother of Pete Kozak of Badin; grandfather of Bill McDonald of Lyons; uncle of Art Randol of Dillon; uncle of Mike Sullivan, Off-Campus; niece of Paul Ruebenacker of Zahm; son of Pearl Ingle, maid in Dillon; Edward O'Fallon, '26; James Wardell, '32; Lawrence Noak, '45; Andrew J. Kata, '31; Thomas McDonald, '49; father of Richard E. O'Connell, Jr., '48; Jerome F. Herlihy, '25; Raymond L. McVean, '13; mother of Philip A. Kramer, '56; Myles H. Sinnott, '10; Raymond E. Onofrio, '54; father of James L. Kinnane; '57; mother of James H. Schaaf, '59; Charles J. Novak, '35; Edward J. Rogers, '17; father of Leonard DeLozier, Jr., '61; James J. Clark, '23; father of Francis Kauffman, Jr., '57; mother of Alfred A. Kaelin, '55; father of T. Gavin King, '55; Nicholas J. Sutton, '43.

Anniversary -- Two years ago yesterday, November 18, 1961, Donald Bertling was killed at the St. Mary's crossing. His classmates, the present seniors, will want to remember him in their prayers.

PAMPHLETS -- There's a fresh supply in the Dillon Hall Pamphlet Room -- Msgr. Conway's series on marriage and courtship with such intriguing titles as "Marriage Outside the Church," "Love and Dating," "The Rhythm," "Modesty, Chastity, and Morals." And there's a series on the Sacraments by such well-known campus priests as Fr. Louis Putz, C.S.C., Fr. Joseph Hoffman, C.S.C., and Fr. Charles Harris, C.S.C. Come in and browse.

Fresh from the Pad

LOVE AND SEX (Part I): Growing in Love

Love grows or it dies. Love doesn't stand still. And just as surely as air rushes into a vacuum, as love grows it tends toward union. A fellow "in love" wants to possess his "love" completely: her smile, her goodness, her intelligence, her heart, her warmth, and her body. He desires union with her as a person. A girl "in love" wants to surrender herself completely to the strong, generous, considerate, intelligent and good man she loves. She wants to give herself to this person.

The most tangible, concrete fulfillment of this desire for communion is physical union. This is as natural as breathing. It is as human as desiring to learn. This explains why an engaged couple who share physical intimacies protest: "I know this sort of thing is supposed to be wrong but I just can't feel guilty because I love him so much", or "It would be different if I didn't love her, but this seems so right."

Growing love moves naturally towards union. This is why marriage is the natural end-point of such a love relationship. In marriage the total giving of each to the other is experienced in the very tangible language of the sexual embrace. But marriage with its bestowal of the rights to each other's body is a year or two away. How is the couple to cope with this intense struggle? Here's the great conflict.

A couple can face the inevitable difficulty of courtship in a negative way. They can grit their teeth and tell themselves there must be a hands-off policy, that they must play the game according to the rules. And that once the marriage bond is forged their pent-up desire for union will break through the sexual flood gates, and they will be able to experience their longing for communion tangibly and concretely.

Courtship can be endured with such an attitude. And it might work. But the couple will be robbing themselves of the most precious and lasting values of courtship -- the chance of growing in love.

--Father Baker, C.S.C.

(NEXT ISSUE -- Courtship In A Positive Perspective)

P.S. "Love in reality is a harsh and dreadful thing compared to love in dreams."