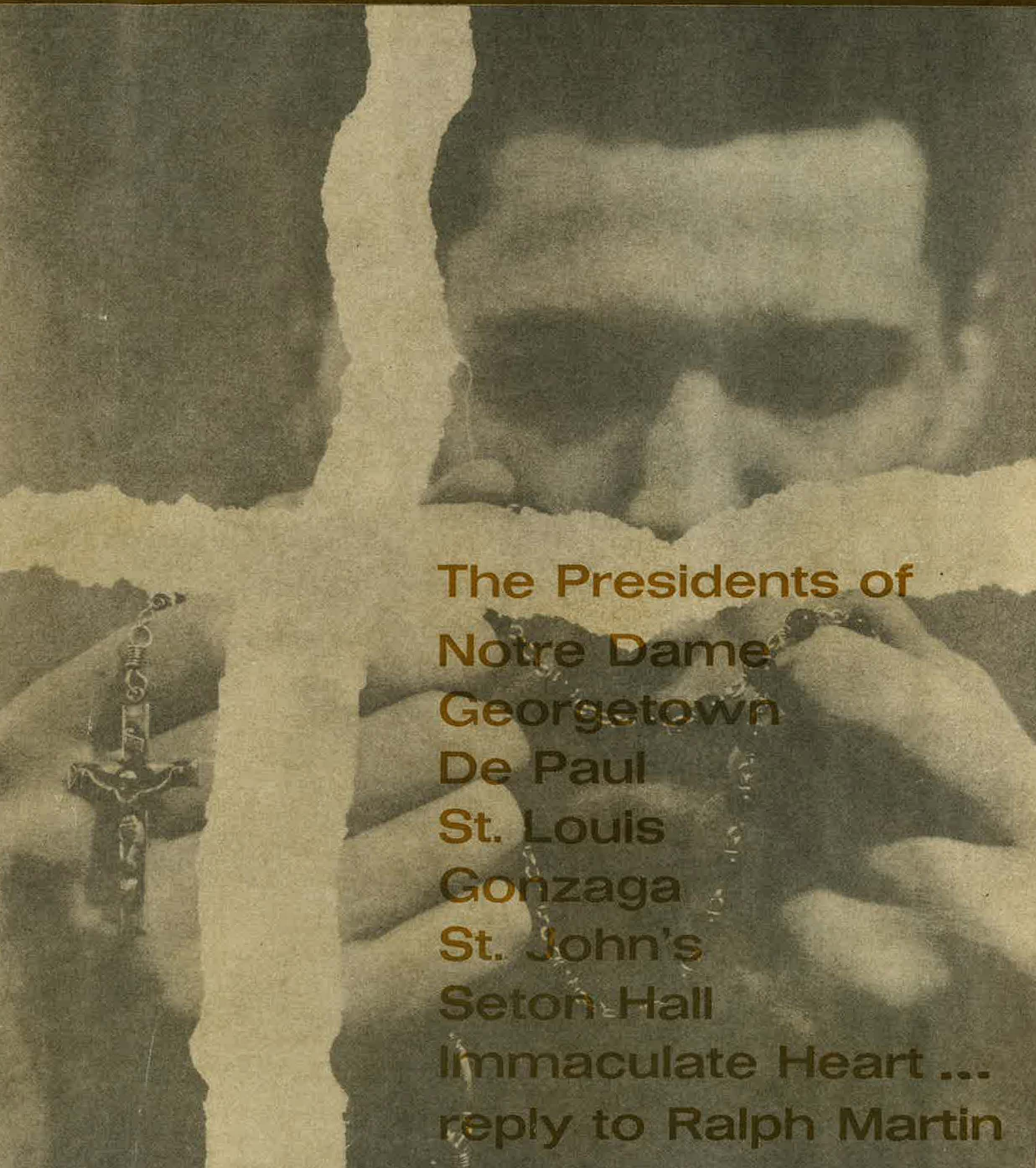


# AVE MARIA

NATIONAL  
CATHOLIC  
WEEKLY

APRIL 16, 1966  
25 CENTS



The Presidents of  
Notre Dame  
Georgetown  
De Paul  
St. Louis  
Gonzaga  
St. John's  
Seton Hall  
Immaculate Heart ...  
reply to Ralph Martin



# the editor's desk



Much of this week's issue focuses on a single problem. To many, it will appear a very specialized problem which is of interest only to administrators of Catholic colleges and to the relatively small group of students for whom Ralph Martin speaks.

Moreover, publication of this criticism, written as a private letter to the president of Notre Dame by a recent graduate, might seem a strange act of disloyalty on the part of a publication which has received so much help from this university.

The answer, of course, is that Father Hesburgh and our editors see Mr. Martin's letter as the statement of a problem that goes far beyond this institution and probably far beyond the relatively small group of highly educated, articulate students for whom he speaks.

We publish this letter, not because we accept the validity of all its judgments, but because we found it a moving expression of a general problem which faces the Church in its time of renewal. I have no doubt that the entire Church, having undergone the theological and intellectual upheaval of Vatican II, will find itself adapting its devotional forms and its pastoral practices to the new insights set forth in the Council documents. The Church will amplify and teach those truths and values it regards as most important to the world of our day. The devotional forms and pastoral practices will gradually evolve to fit these teachings and the needs of today's Christian.

But the Christian who is experiencing this need most keenly is the young man or woman typified by Ralph Martin. He is the person who has benefited from the best Catholic education that could be won by the sacrifices and commitments of earlier generations.

He is idealistic with the enthusiasm and impatience of the young person who has discovered reli-

gious values and experiences to which he can give himself in complete dedication.

I believe he oversimplifies in the harshness of his judgment. I believe that there are many degrees of religious commitment on a Catholic campus between complete indifference and the all-absorbing dedication. Mr. Martin seems to write off the religious values of all those who have not given themselves in this complete dedication. I would not.

Also, I think he fails to give adequate thought to the peculiar moment of history which his generation occupies. The end of an era—temporal or ecclesiastical—always has a sadness about it. Many of us accept, with resignation, the fact that we were born a bit too late to derive full benefit from the vibrant life of renewal which is surging through the Church. But we are not quite willing to concede that the religious values and practices of our less sophisticated life were really without significance.

They may be no longer appropriate to this emerging generation, but the people and the institutions which formed Mr. Martin's insights grew out of these simpler religious forms.

I really don't mean that this should sound so defensive. The needs and problems being experienced on the Catholic campuses today are those which will be experienced in ever-greater frequency in the parishes of tomorrow.

We need not accept all of Ralph Martin's answers and judgments on institutions; we should recognize the significance of the needs which he expresses.

And, incidentally, I should also recognize the sense of responsibility and leadership which prompted Notre Dame to permit publication of this letter which seems to criticize its most basic function.

But, then, our prejudice in favor of Notre Dame goes way back to earlier days of novenas and May devotions at the Grotto, of devotion to the sacraments mixed with the jargon of sports.

It offered responsibility and leadership even then.

*John Reedy, CSC*



# LETTER from a Catholic College graduate to the President

Cristo Rey  
Lansing, Michigan  
December 2, 1965

Dear Father Hesburgh:

For a long time I've been wanting to write to you; ever since you restored my scholarship at the beginning of my senior year. I almost made it last year at Princeton when Father \_\_\_\_\_ was on his way to meet you in South America, but for a number of the usual reasons it never happened. It seems just as well. In the last few months, in especially the last week or so which I spent at Notre Dame talking to priests, faculty members, and students, a lot of things concerning Christianity at Notre Dame have finally come reasonably clear.

I graduated magna cum laude, winner of the Dockweiler Award in Philosophy, and went to Princeton to study philosophy on a Woodrow Wilson. At the moment, another graduate student and myself have taken some time off to work with the newly established National Secretariat of the Cursillo Movement, located in Lansing, under the Episcopal Advisor-ship of Bishop Green. It seems that the movement is at a critical stage in the United States at the moment and we hope we can make a real contribution to it.

The first thing that must be mentioned about my experience at Notre Dame is that as I was exposed to the best that Notre Dame had to offer a student in the College of Arts and Letters, I grew farther and farther away from Christianity; it ceased having a practical influence in my life. I grew in intellectual ability and in creativity—exposed to the best professors, the Committee on Academic Progress, writing for the *Scholastic* and the *Juggler*. As associate editor of both publications, I helped build these to the point where they won national awards, and as president of the Wranglers, I helped make possible some of the highest level thinking and writing taking place among students in the university. As I did all this, the less and less did Christ as a person figure in my life.

It must be noted that my experience at Notre Dame was with some of the very best Christian scholars and teachers there. It was a contact which became very personal and which has turned in most cases into deep and continuing friendship. Professor \_\_\_\_\_ did open me up to the wonders of Christian art and philosophy and literature. But with me as with most students it wasn't an introduction to Christianity primarily, but to art and literature and philosophy. And it had the deceptive quality of providing us with a Christian vocabulary which gave us the impression of living Christianity when we were only thinking and talking about it. Fr. \_\_\_\_\_ impressed us by "clearing away the intellectual obstacles"—but he left to chance what filled up the clearing. Dr. \_\_\_\_\_ made me realize that "you aren't God" but not that Jesus Christ was, or what that meant for me. Fr. \_\_\_\_\_ made me understand the relation of political structures to the transcendent; but the term transcendent left things vague enough so that I could call a number of things by that name—some of which I suspect were a transcendent selfishness. Dr. \_\_\_\_\_ helped me understand Christian commitment and involvement and Christian morality—but not the source of them, not the living God who calls us each by name and knocks on the door of our hearts. Dr. \_\_\_\_\_ and Dr. \_\_\_\_\_ made scrupulous attempts to show how philosophy was not in conflict with Christianity—but somehow that left untouched and unchanged the fact that I was. Dr. \_\_\_\_\_ ended his course with a summons from Rilke to "change your life"—and many of us did, but not to Christ.

"As I was exposed to the best that Catholic education had to offer, I grew farther and farther away from Christianity."



Only a few  
try to relate  
academics to  
Christianity.

These are the small number of Notre Dame faculty who make a serious try at relating their academic discipline to Christianity. They cannot and do not transmit the Gospel message as it must be presented; they cannot and do not confront their students with Jesus Christ in the way in which they must if those students are to accept or reject Him. These men are doing a noble and courageous work; but because of the *pastoral vacuum* at Notre Dame, their effect on the students often is a distorting one—and the impression is conveyed that being equipped with a set of Christian categories is Christianity—that being concerned with the theme of salvation is being saved—that thinking about Christianity is doing it.

Those who were really thriving on the new Notre Dame, on academic excellence, seemed more and more to be focusing precisely on that; on the university part of Christian university. Many of the national fellowship winners in the classes of '64 and '65—I know almost every one personally—are *not practicing Catholics*. In the course of four years at Notre Dame, my own Catholicism dissolved. In junior year I stopped practicing. The vitality and honesty of that small part of the student body and faculty in the school of arts and letters who were thriving on academic excellence seemed much more attractive and alive than Christianity at the university. "All the action" seemed to be in the academics, and many of us drew the practical implications and went where the action was. In my opinion many of the best students that Notre Dame "produces" are no longer Catholics by the time they graduate.

And the same thing is true of the mass of students, whose search for truth is less conscious, and whose rejection of Christianity is correspondingly less explicit. Each year Notre Dame graduates over a thousand persons, very few of whom have been personally converted to Jesus Christ, very few of whom the Gospel message has penetrated and transformed, very few of whom are concerned with making Christ a real part of their lives and work. A practical paganism pervades each graduating class. The practical axis of most Notre Dame students' lives is "getting ahead," "being a success"—not in giving witness to their Lord—for they neither know nor follow the Lord and they scarcely ever make Him *their* Lord. A sentimental residue keeps most of them going to Mass and confession; but scarcely any students have a regular and deepening prayer life, a reverence for God's Word and a regular reading of it, an apostolic sense and an attempt to bring this life to others.

It must also be noted, as a fundamental datum, that most Notre Dame faculty members do not or cannot make the painful attempt to relate their discipline to Christianity—and that most aren't concerned with their students' salvation, as most of the professors I had were. And apparently, with the policy of hiring non-Catholic faculty members now in force, these professors are to remain a small minority, or perhaps they'll go elsewhere. But I want to emphasize that the question of the academic secularization of Notre Dame is an entirely different question from the one I think is the crucial one. Whether the faculty are seriously Christian or not, the problem of a huge *pastoral* gap still remains. Not even a very strong school of theology would change the situation very much. The effect on the students, I suspect, would be much the same as the effect of the deeply Christian teachers—ambiguous and often misleading. For there's a big difference between thinking about Christianity and doing it; and students need to be shown how to do it, asked to do it. They need to be initiated into the Christian life, into a Christian community where the life is being lived in a serious and appropriate liturgy, in a common life of obedience and faith to God's Word openly discussed and acted on, in an apostolic community which is forming men into apostles and saints.

It wasn't until February of my senior year ('64) that I was introduced to Christianity the way that I and many others needed to be introduced



to it. It was on the second Cursillo given in South Bend that I saw for the first time a living Christian community; that I met men who had obviously placed their lives in the hands of God and staked them on the promises of Christ; that I saw the Mystical Body expressing and manifesting itself. The Church at Notre Dame always seemed to be a dying Church, and the Holy Cross order a dying order. On the Cursillo I met life and I could no longer deny that Jesus Christ was God and the most important person for all our lives. Men taught me how to pray, how to read the Scriptures, how to bring others to Christ, not just in the three days themselves but in the months following. They introduced me to how it was to live the Christian life in common with others. Since then I've tried, with the grace of God, and the help of fellow Christians, to find out who Jesus is and what He's saying, and to follow Him, obey Him—to change my life. And I can truly say that I am changing; I am being changed by Christ into the new person He wants each of us to be. And I have seen the same thing happen to many others—students, priests, townspeople.

Let me draw out the lines of the trajectory Notre Dame seems to be travelling: in the not too distant future Notre Dame will no longer be a Christian university in any way other than Yale or Harvard are Christian universities—universities whose religious affiliations once were more than in name. Whenever I look at the chapels at Princeton or Columbia I think of Sacred Heart Church on campus and wonder if the day isn't too far off when it too will be a monument or a museum rather than the center of the university. Already it is no longer the center. I think it is undeniable that this is the direction in which the university is moving. It shows up in all kinds of ways: the practical attitudes of the great majority of students, of faculty; the values which are *in fact* transmitted to the student body; the falloff in vocations; the demoralization of so many priests. Notre Dame is becoming more and more like the pagan and secular modern world rather than asking the world to become more and more like the Kingdom of God. It's almost as if it were becoming part of the problem rather than contributing to the solution; as if it were gaining the whole world, yet suffering the loss of its soul. It seems to me to be a fearsome responsibility before God to be entrusted with 7,000 students and give them everything but the one thing necessary—for if they die and haven't been given what they most need—to be able to call on Jesus Christ as their Saviour—everything else which will have been given to them will have been given in vain. In the time between the Resurrection and the Second Coming what ought we to be doing? What have we been commissioned to do as disciples of Christ? What is it worthwhile doing?

There used to be a time when a student coming to Notre Dame was introduced, after a fashion, to the living of the Christian life. But processions, Benediction, visits to the grotto, the rosary, and devotion to Mary can no longer do the job. Whether this is a desirable situation is discussable, but it is a fact. These things have in fact been swept away, and nothing is taking their place. A *pastoral* vacuum exists, and it seems that nothing short of working out a *pastoral plan* for the building up of Christianity at the university can deal with the problem.

One thing that is necessary is an initiating instrument along the lines of a weekend program which will confront the student with the personal call of Christ to come follow Him, which will open the student up to wanting seriously to work at being a Christian. The study weekend which was developed at Notre Dame over the past few years is one such weekend. The Cursillo is another, although it can't be the key piece in the renewal at the university because it can take only a few students, priests and faculty on each Cursillo, in order to maintain the whole cross section of society. The point is that an instrument is at hand which can open up students to wanting to begin working at Christianity. But two things are

... Christian?  
Yes. The way  
Harvard or Yale  
are Christian.



necessary if this instrument is to be used at all effectively—a pastoral plan and a movement of priests.

Briefly, a *pastoral plan* is a technique for renewal which coordinates the total apostolic effort in an area. It surveys the problems, analyzes their cause, takes stock of available resources, material and manpower, allocates the resources, and sets up a scale of priorities for implementing the plan. For Notre Dame this would mean working out a plan for the university as a whole—a pastoral plan—and working out a plan for each hall and for off campus. The plans should be constantly revised in light of experience, and those working on them should meet regularly to survey the progress, discuss the situation and further their own formation in apostolic techniques and in growth in Christianity.

The *movement of priests* is also essential for the renewal. On the priests depends the success of deepening Christianity at the university. This means regular meetings—even on a small scale—of those committed to renewal, in which the priests form themselves into a community, becoming in fact what they will ask others to become, and in which they carry on their formation in spiritual direction, in pastoral planning. It seems clear that a number of priests must be working on it as their main work. It seems clear that if Notre Dame is interested in renewing Christianity on campus she must be willing to allocate many more men and resources to it than she is presently. The likeliest thing to do would be to build up a core of chaplains who were free for full-time pastoral work and who were meeting regularly together. I know that the objection is raised that a chaplain at a university must have academic credentials and must keep up in his field in order to be effective with the students. I think that certainly a reasonable education in theology is necessary, but the students are looking less for academic credentials than for a man who can introduce them to God, for a man who is holy and who has an apostolic sensitivity and dedication. The same is true, I think, of the move to turn the chaplains into professional psychologists; this is neither necessary nor advisable, and rather detracts from their effectiveness with students on the fundamental things. What the students are looking for is what we're all looking for, a man who is growing in holiness, a man who has, as it were, received his credentials from God.

A pastoral vacuum  
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These are just a few brief sketches of what I think could be helpful to Notre Dame. There is much more that could be said about what is necessary, specifically, if Christian renewal is to work out pastorally at Notre Dame. There is much more that could be said about what could be done in each hall to introduce the students into the Christian life; but I hope that this gives the idea that some radical refocusing has to be done if the students are to be drawn into Christianity and that the pastoral plan and the movement of priests are key techniques in achieving this. Both of these are recommended in the conciliar decree on the duties of Bishops—and I think that the situation at the university is parallel.

I tried to write an honest letter; but it wouldn't be honest if I didn't say I wrote it out of love. Both Holy Cross priests and Notre Dame have given me very much; Fr. \_\_\_\_\_ brought the Cursillo here at the cost of much personal sacrifice, Fr. \_\_\_\_\_ gave much time to us novice Christians and helped us grow, and most of the work being done by students around here to build up the Christian community is because of his inspiration, Fr. \_\_\_\_\_ became a very close friend last year at Princeton, and there are many others. When all is said and done, "There's something about the place." I hope this letter may have a small part in making this even truer. With a promise of prayer and sacrifice for you and for Our Lady's university, with gratitude and hope,

In Jesus Christ, Our Lord,  
RALPH MARTIN, JR.



# A REPLY

PARTICIPANTS: Very Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame; Rev. Joseph Hoffman, C.S.C., university chaplain; and Father John S. Dunne, C.S.C., professor of theology.

*Q. Does the letter accurately describe the pastoral-spiritual problem of today's Catholic college?*



*"The depth of faith is evident in crises."*

FATHER HOFFMAN: I agree with it in substance. There seems to be a consensus among both priests and students on the pastoral vacuum, but nobody knows exactly how broad or how deep it is. One point should be made clear, however: there are really few students who are not going to Mass on Sunday. The pastoral vacuum refers, I believe, to the influence that religion has on their lives. They are going to Mass, but how many do so as a formality?

FATHER DUNNE: I would say that the religion of the college student can't be interpreted in terms of a simpleminded idea of faith, as straight acceptance of dogmas and the like. At this stage, a young man is going through a transition, a developmental process. He is passing from the faith of childhood, which is not really his own faith but that of his parents and teachers, to a faith that is his own. And this process requires a personal search, a personal quest for meaning in life. It requires a kind of gradual weaning from the religion of childhood and its practices and a rediscovery of that religion in an entirely new context. This is probably true of every stage in life.

So there is a kind of apparent agnosticism that you find in colleges, which is not real agnosticism at all. I think that our students, and especially the bright ones, are not agnostic; they are highly concerned religiously. What they are going through is a discovery process. I think it is all-important for us not to be impatient with this, not to hurry them through the process. Rather, we should help them to do just what they are doing, to help them find their own faith and not try to wrench them back to the faith of childhood, or to urge them on too fast to what is new.

FATHER HESBURGH: I think that college experience itself has a lot to do with the problem. A university is a microcosm, a place where all the tensions of

the time tend to focus. It provides a much more complex experience than, say, the family where you have the opinions of a father and mother and a few elders. Here everything that is being voiced in the nation or in the world is being voiced geographically in a small area. There are people around here who would voice almost any imaginable opinion. The fact is, it is a lively place. Couple this liveliness with the psychological and cultural excitement, plus the long tradition of the university as a Catholic center, with this experience of growth that Father Dunne mentioned, and you have all the ingredients for a kind of crisis. The experience is heightened today because things are being discussed now which were not talked about with such clarity and frankness many years ago.

Another thing I have noticed is that, in times of crisis, the depth of the faith on the campus seems to come to the fore very quickly. For example, the first thing that happened when the word came of President Kennedy's assassination was that the church filled up, automatically. Nobody said anything. Nobody urged it.

I am impressed, also, when I say Mass in one of our residence halls. Maybe to talk about a pastoral vacuum might be to use the wrong word. We are in a time of pastoral change, certainly. New forms are evolving and new symbolism: the emphasis on the Word as against the emphasis on novenas, if you will. We are going through a period which requires enormous understanding between pastor and people, priest-professor or priest-rector and student. There was a day when I think if it were known that a boy was not going to Mass, he would probably have been asked to go home right away. Today most of us have the belief that we have enough here to help him through a crisis. There is no place on earth where he will better find his faith, or reconstruct his faith to a mature image, than at a place like this. I think at times when people say there is a



pastoral vacuum, what they are really saying is that they are not sure how the pastoral ministry is best applied in 1966 as against 1950 or 1940.

*Q. One of the main points Ralph Martin makes in the letter is that he felt, as he grew academically, he regressed in living Christianity. Is this another way of stating the perennial problem of integrating intellectual and character formation in the university?*

*"The spirit of inquiry tends to encourage a search for personal faith."*



FATHER DUNNE: Well, I think in a university everything moves on two levels at once: the level of thinking and the level of living. This is particularly true in the humanities, and especially in theology. Though the teaching is overtly on the level of thinking, you can't get around the fact that the relationship of student to teacher is a person-to-person relationship, and so the teaching has a tremendous effect on the level of living, too. The spirit of inquiry that exists on the level of thinking becomes, especially in theology and in some of the humanities, a kind of quest on the level of living itself. This spirit of inquiry tends to encourage a search for personal faith, for "the way, the truth and the life," to use New Testament terms. I think this is really the beginning of mature faith.

FATHER HOFFMAN: I think it is remarkable that there are very few students—say, less than five per cent of the freshmen who come to Notre Dame—who indicate that they are coming here because it is a Catholic university. Their motive for coming is primarily to get a good education. They also express their desire for some insight into themselves, or self-discovery, and I think religion is a part of this. But they don't look upon the university as a place for character formation. Now the priests living in the halls, if they approach students from this point of view, see them as persons who are trying to find themselves. Whatever help they can give them in any way—just being understanding and accepting them in a situation of quest—this is really what the students want.

FATHER HESBURGH: You will always find, I think, that many people do look on Catholic education as principally character formation. They look at priests teaching theology, for example, as preaching, in a sense. This has been a constant tension in the theology department, which has always resisted this notion. The problem, those teaching in theology feel, is to teach young men how to think theologically, how to get at the roots of an under-

standing of the faith, how to create an intellectual formation that won't be overturned by emotionalism or by the fad of the day.

*Q. But the letter seems to point up a kind of split between intellectual formation and Christian living at the university level that comes from the nature of the intellectual life itself.*

FATHER DUNNE: I tend to disagree with this. Maybe there is a more fundamental issue here—about the nature of religion itself. Is religion something that can be set apart from the intellectual life and other aspects of man's existence? It seems to me that the very idea of Incarnation is that it pervades every aspect of man's life. In a university it takes a specifically intellectual tone. I would think it a kind of distorted conception of religion that would see it as clearly apart from the intellectual life. The kind of religion I am talking about, of course, is quite distinct from blind acceptance. As I mentioned earlier, faith is primarily a search or a quest, a search for meaning in life, and a discovery, in its highest stages, of that meaning in Christ. It is a response to revelation, not a blind acceptance of authority. When you conceive of it this way, you can see how it can be incarnate in the intellectual life, that it can pervade the thinking as well as the living. But when it is conceived as just a blind acceptance of authority, then it appears as something quite apart from thinking, as certainly not helped by, but perhaps hindered by, one's thinking.

FATHER HOFFMAN: This kind of explanation strikes a very responsive note in the student himself. Students are, perhaps, somewhat reluctant to follow any particular form of devotion, until it becomes a part of them. You will find students who say: "Well, I may not be going to Mass as often as I did, but religion means much more to me." This is not just the response of one man. I can't help but think that this is the kind of religious education that ought to take place in universities. It isn't just that I know more about my faith or that I observe the Commandments better, but faith means more to my whole life than it ever did before. I think there is some indication that this is what many students want to experience in going through a Catholic college. The pastoral vacuum results from their not finding religion taught this way.

FATHER HESBURGH: There's another factor, I think, that leads to the feeling that there is a dichotomy between the intellectual life and Christian formation. At an earlier age in this country, there was an enormous emphasis in Catholic universities on moral formation and this was accepted both by students and parents, at times, as the very meaning of the university. And perhaps it was. Universities were often put in the same category as seminaries. Certainly there has to be an element of moral and spiritual formation in the total educational process. But at the same time one has to always hold, as Cardinal Newman did, that the primary purpose of the university is intellectual formation, involving a philosophical and theological sophistication in the total teaching and learning process.



*Q. Would you say, Father, that the search in theology and its effect on students that is taking place on Catholic campuses is happening also at state and nonsectarian universities?*

FATHER HESBURGH: I think that generally across the country there is a complete revitalization of interest in theology, although it often will stem from curious channels. I find it difficult even for myself to understand many of the currents of what might be called "the new theology" and the "God-is-dead theology" and that sort of thing. I have some sense of why it is happening, and some sense of how it is affecting students. I suspect that it represents in its way the same kind of crisis we have been discovering in our way, because we are in a world of rapid and very vital changes. Personally, I welcome the change. I think it is a good thing, but I think it is going to take a lot of intelligence and understanding to keep it growing toward positive goals and not let it run down blind alleys.

FATHER DUNNE: Perhaps we ought to ask the question: can this search, this quest for meaning in life, go on within the Church, or must it lead one temporarily outside the Church? Perhaps it is the task of the Catholic university to witness the fact that the quest can go on within the Church, that the Church is big enough to allow for this search for meaning, this questioning of things within itself, and that this is perhaps the very thing that is being encouraged by the spirit of Vatican II, the openness toward the truth and the personal seeking of the truth, and the development not only of personal faith but also of personal conscience. It seems that it is for the Catholic university now to show by its example, by its existence, by what happens within it, that the quest can take place within the Church and should take place within it. This is the normal personal development of the Christian, that he is not content to remain a child, to stick merely to a blind acceptance of the beliefs of his parents.

FATHER HESBURGH: It's something like what Tillich always talked about, the *ecclesia semper reformanda* (the Church continually in need of reform). The trouble is that in trying to institutionalize the good things that come from the Spirit, in the very institutionalization, you tend to deaden them. How do you keep reviving them? By the Church constantly reforming itself, constantly becoming more conscious of itself, and the human persons within the Church constantly becoming more conscious of their faith and its meaning in their total lives.

*Q. Do you, Father Hoffman, in your contact with students as chaplain, find, as Ralph Martin intimated in the letter, that the Church today is a stumbling block to the brighter, more creative students?*

FATHER HOFFMAN: Again, I think the Church of their childhood is, because this is the Church of their parents. I think that Vatican II had a special impact on brighter students. It is new

to students to have a Church that might not be quite so static as they knew it. It's a new idea for them, and, as a first response, I think they like it. Just what it is actually going to be for them is uncertain. For I think the crisis of faith has been made more difficult for them at this time. As they leave their childhood faith, they are not sure what they are grabbing onto in this new Church.

FATHER HESBURGH: I recall once meeting a young Venezuelan Communist who was studying in Uruguay. We were flying from South America. He told me he had been a Catholic at home but now he was a Communist. I asked him what were the reasons or the beliefs that led him to leave the Church and join the Communist party. He was very surprised when I told him that every one of these beliefs were things that I very firmly and fundamentally believe in. They all had to do with social justice. But he did not see those things reflected in the Church in his country at that time, therefore he left it.

I think today there are so many revolutionary currents going on in the Church that the leader or the apostle or the artist—the creative type—will find plenty to do just keeping up. All types of new forms are being created.

I think a Catholic who was used to the pre-conciliar Church found great comfort very often in having everything in order. He went through certain practices and forms. He felt there was no point in criticizing the faith he had, because it was for him a very real thing. He felt secure in his religious beliefs. Now he feels that that security and order is being challenged. I am sure there are many people, even on this campus, with the widest range of opinion about the changes. There are probably those who say we would be better off with the campus of the 20's than of the 60's. At least everything was in order, the questions were predictable, whereas now it sometimes resembles a boiling pot.

*Q. Is the criticism in the letter reminiscent of the judgments expressed in the early 40's by the people devoted to specialized apostolates of Catholic Action?*

FATHER HESBURGH: I would think so. The early people in Catholic action gave the other Catholic people around them the idea that they were rocking the boat, that they were doing something that lay people really shouldn't be involved in. Despite a vast wealth of papal documents on the subject, there was the feeling that these people were trying to be super-Catholics and that they ought to go back and pay their pew rent and be submissive.

Today, I think the young Catholic, particularly, is living in a most exciting time. . . . I am sure we will have movements, as indeed we have now, to go back to where we were. On the other hand, you get the other extreme of the spectrum where people want to cast off, to denigrate everything that happened in the past and embrace everything that's existing today in its most total expression. . . . But, it seems to me, the most exciting of all worlds today is the world inside the Church where there are many new realities to be carved out and many directions in which to go. There is great richness to be found if one is involved in this build-



ing. But while the building is going on there is bound to be turbulence and crisis following crisis. But the crises will be caused by people on the two extremes of the spectrum, not by those who are staying inside the margins.

*Q. Would you say that in the 40's the "boat rockers" were a relatively small group, whereas today they are almost the whole body of the Church?*

FATHER HESBURGH: I would think so, including a lot of Bishops and Cardinals. I recall running into Cardinal Suenens—I have some of my most interesting conversations on airplanes—and his opening remark was: "Aren't you glad you didn't live in the 18th century?" "This is such a wonderful age," he said, "so much is happening intellectually and spiritually."

*Q. It is said that today college students express their religious convictions in social action, for example, in the drive for civil rights. Is this true at Notre Dame? What significance would you attach to it?*

*"Greater interest  
in social action  
on the campus  
is not an entirely  
good thing."*



FATHER HESBURGH: There is certainly an enormously greater interest in social action than there was in the past. And I would say that this is not entirely a good thing. It leads to too much of a concern for action at a time when we should be laying the intellectual foundation on which this action is going to be effective. I think many of our most promising students—and this is not just here but across the country—tend to get seduced by the alluring action that is possible today for a student and tend to get away from the hard discipline and the long years that have to be spent to prepare oneself for a 40- or 50-year life of action. It doesn't help in the long run, I think, if students are distracted from what they can do only during their college years.

FATHER DUNNE: I would agree. But I think also that many of the students do express their religious convictions in their intellectual interests—in the things they read, for example, in existentialist literature, both the philosophers and the novels and plays, all of which are permeated with the religious problem. This perhaps is a very characteristic form which religious, or ultimate, concern can take for someone who is engaged in intellectual work. I find this type of interest very intense.

*Q. Getting back to the specifically religious question on campus, are we in agreement that the older religious forms—the rosary or processions to the Grotto, or Benediction in the evening—are inappropriate for students in colleges today?*

FATHER HOFFMAN: I think that processions, and any kind of mass religious movement, are repugnant to students. In high school, and certainly here in college, they prefer smaller groups talking about religious matters, like a short conference and a discussion afterward. Again, they reject the old retreat, where a retreat master gives a half-hour conference and then everyone retires in silence for private meditation. They want to get involved in discussion with other persons. Fifteen or 20 can do this, and it is something very effective for them. But to join a crowd for, say, the rosary or procession, no. I think right now Benediction is not so popular because of the great emphasis on the Eucharist in the Mass. There was a time not long ago when you would have a priest ready to distribute Holy Communion outside of Mass, but not any more. Yet Communion during Mass, this is meaningful for them. Again, it is possible on occasion to get large numbers for a night of adoration before the Blessed Sacrament. But I do think that devotion to the Blessed Sacrament, apart from Mass, is not as much a part of student life as it used to be.

*Q. You are providing new kinds of retreats next semester are you not?*

FATHER HOFFMAN: We are experimenting with forms used elsewhere. There are at least three forms possible. One utilizes the facilities of our major seminary, where we take students who have expressed an interest in the priesthood. Here they will meet people who are involved in this vocation. Another form takes the students out of the residence hall for a few hours at night simply to discuss religious topics and thrash out questions. A third form is highly structured, the Christian Study Weekend, modeled after the cursillo but adapted for college undergraduates. Here the work is almost entirely done by other students under the guidance of a priest and assisted by laymen. In all of these types there is an attempt to communicate religious concern. Each form has the advantage of taking the student as he is now for the starting point. They attend Mass, receive Communion, talk and sing together, pray aloud or in silence. They develop a sense of a Christian community, that is, one founded on the awareness of God's action on them as a group.

*Q. Would you say then that the heightened understanding of his function at Mass and the heightened experience he has in participating could be the key to a solution to this so-called pastoral vacuum? Maybe this vacuum is not as serious a question as the student is posing in the letter?*

FATHER HESBURGH: If you are going to have a pastoral plan, it obviously has to be tied up with some liturgical expression, because this represents whatever is new and exciting in the postconciliar Church. The lay person is not just active from the point of view of understanding his religion better, but he is active in praying better as a part of the total community of the People of God. You can say to students at Mass today: "Let's pray for the whole world," and this means something to them. They have some sense of what the whole world needs today, with all the vital revolutions going on in the areas of human problems and equality.



FATHER DUNNE: I think no one would have said years ago when the Grotto was strong and daily Communion was numerous that there was a pastoral vacuum. But now you hear the complaints. I suspect there is more here than meets the eye. We are in a transitional period in the Church, a period, as Father Hesburgh said, that is more of a pastoral change than a pastoral vacuum. And this period of change is, in a sense, a period of destruction when old forms are being destroyed and a period of gestation and creation when new forms are being created. Thus it gives the impression of being a vacuum. But I think this vacuum is the chaos of creation. It is the "Spirit moving over the waters" before God separates the light from the darkness. And this is necessary. We have to have this freedom and this destruction before the creation is possible. What lines the new forms will take is not easy to say, but you can see a lot of helpful indications in the techniques of group dynamics, on the group level, and the techniques of nondirective counseling on the individual level. The spirit of these forms is likely to be pastoral and liturgical. The kind of community you have at Mass is, as Father Hoffman says, a real community, not just people who happen to meet in church. The type of retreat, the type of homily, the type of spiritual direction, the type of confession, everything, I think, will be in this line, which is what you might call, a line of personalism or interpersonalism. It is very hard, at the present time, to spell out these forms completely, because they are in the process of making. And it would be a mistake at this time, out of a fear that everything is getting out of control, to impose some ready-made forms upon the situation. I think fear would be a lack of insight into what is really going on.

FATHER HOFFMAN: A recent issue of *The Living Worship* was devoted entirely to reports from parishes and religious communities that are experimenting with new forms. Much can be learned from these shared experiences. Maybe a particular innovation will work with one group and not with another. This freedom is not something which you can frown on. If the new form doesn't last, all right; it doesn't last. At least they can try to express what the Mass means to them.

*Q. In reading the letter, one gets the impression, while agreeing in some respects with the criticism, that the writer is not wholly representative of the university student body, but that he represents a kind of "superapostle." Would you comment on that?*

FATHER DUNNE: I think it is fundamentally a problem about how Christianity should be communicated. There are two fundamentally different conceptions of this. One is that you should try to get a person to accept Christianity as a totality at once, through a decision, a formal commitment to Christ, in which he attempts to accept the whole package, not only what he understands and what is meaningful to him, but also everything else. The other view is to give a person as much Christianity as he needs and can use at a given time, to use Christianity to help a person with the problems that he actually experiences.

I am not sure that both approaches don't have

something to commend them. But in my own way of thinking, the second approach is the valid one: that Christianity is meant to save the world and it is meant to save the individual and that an individual experiences Christianity only to the extent that it helps him with his own needs, his own human problems.

I think then that the only valid communication of Christianity is the second way, that people should not be attacked with Christianity, but rather helped with it in their own problems. For young persons this means problems of maturing, of becoming a person and of meeting other persons.

For the rest, I think one simply has to be patient and let a person find his own way in his own time. There should be a respect for the integrity of a person's intelligence, of his conscience, and no more should be offered to him than what he can use at a given time. Christ Himself, it seems, followed this method when He said: "There are many things I have to tell you but you cannot bear them now." The other method seems to be an attempt to make people accept something, and it narrows the number of persons to whom Christianity can be communicated. I am not sure that it helps people to be attacked with Christianity. There is a tremendous human desire for security, to settle for something, and one can seek that security and settle for Christianity. It is much more desirable I would say, to search for meaning in life and to accept that meaning as it is discovered, as one recognizes it in Christ, and in the Church.

FATHER HESBURGH: There's a great story about the preacher who was assigned to a small parish in the hills of Montana. He arrived on Saturday and worked all day with great fervor getting up his sermon. On Sunday he stood in front of the Church and waited. Finally, one farmer drove up in his truck. The preacher preached to him for an hour. Afterward he shook hands with the farmer and asked him how he liked the sermon. "Well, parson," said the farmer, "I'm just a poor old rancher and I've got my wagon out here full of hay and I drive around the range all day and when I find some cattle I give them some hay. But if all I find is one calf, I don't dump the whole load."

*Q. In your opinion, have Catholic college administrators taken into account the fact that today's priest-teacher, because of academic demands, may, and rightly so, be less concerned, in terms of time and even interest, in the spiritual welfare of the students than in his own academic interests?*

FATHER HESBURGH: I think one tries to. You get certain priests who, like Father Nieuwland in the old days, practically live in a laboratory. You don't expect them to be a chaplain in a hall. We don't assign people to be chaplains unless they have some time to give to it. I think it is possible for a priest to witness to the priesthood and to his priestly vocation, even in the area of knowledge, and secular knowledge at that. The Church's interest, I think, is in sanctifying everything; not just those things which seem to be in themselves holy or capable of being made holy. There are many avenues in which the priestly apostolate can be expressed. I think Teilhard de Chardin expressed a priestly apostolate even when he was out in the Gobi Desert somewhere with people on a dig. ●



## "Protest of a Contemporary Kierkegaard"

By Very Rev. John R. Cortelyou, C.M.

Mr. Martin's remarks cannot be taken lightly, for they have a ring of truth, as can attest most Catholic college presidents. Essentially, the young man's letter is the protest of a contemporary Kierkegaard who had discovered that no one is a Christian; he can only start becoming one.

Few Catholic educators will be shocked by the article, for they have learned to expect that nearly every aspiring Catholic intellectual undergoes a crisis of faith during the important formative years of college life. Indeed, a Catholic college will have failed if it did not anticipate this crisis, and prepare itself to accompany the student through it. Without such a crisis, few would mature in their faith. It is a crisis, however, which can be resolved only through the student's personal commitment assisted generously by God's grace.

It appears from the article that Mr. Martin has finally come to realize that Christianity is first of all a personal commitment and a bearing witness to Christ. Yet he fails to appreciate the fact that the most any Catholic college can do is to lead the student to this kerygmatic threshold and provide, as it were, a clinical environment in which this crisis can be intelligently met and hopefully resolved. Mr. Martin has met and resolved this crisis and he should be grateful to his Catholic university experience for having encountered it. He has finally experienced the pangs of birth and his Christianity may now flower in its maturity instead of remaining undeveloped in the womb.

To insist, as does Mr. Martin, that a Catholic university do more than the above for its students is to confuse the purpose of a Catholic university for that of a seminary or a monastery. I question strongly the assumption that the *principal* concern of a Catholic university should be pastoral (taking that word in its narrow sense). I do grant, however, that such a concern should not be ignored. Certainly John Henry Newman spoke quite eloquently to this point in his *Idea of a University*. . . .

As one means of helping the student see the relevance of Christianity and philosophy to his life, De Paul inaugurated a new program of studies called the Philosophical Horizons Program. This was established because of the strong feeling that scholastic philosophy was not proving to be a completely meaningful experience for the general student. . . .

In addition, we at De Paul are vigorously striving to present affective values, such as those desired by Mr. Martin. One of the best ways of achieving these is through a concrete recognition of the dignity of the student as a person. As a Catholic university, we hope to reinforce this dignity of the person by showing that its source is rooted in the Christian message.

Father Cortelyou is president of De Paul University, Chicago.

## "A Healthy Sign in Unhealthy Times"

By Most Rev. John J. Dougherty

I see the significance of Mr. Martin's letter in the dramatic witness it provides to a phenomenon of critical dimensions prevalent on all campuses. . . . The phenomenon is multifaceted, causally related to the condition (or predicament) of society, to the condition (or predicament) of the Church, and to the predicament of young men in transition to intellectual and emotional maturity, who take the total impact of their environmental malaise. For Catholic youth the internal and external existential dilemmas tend to converge on religion. Religion becomes the whipping boy of the bewildered mind.

Moreover, I submit that Mr. Martin's letter should not be taken as the definitive work on the subject of religion at Notre Dame. The alumnus has recently experienced a religious "conversion," and what he writes is colored by the fervor of that conversion. Therefore we must reckon with what Monsignor Knox called "enthusiasm." To note this is in no way to downgrade the grace of spiritual conversion or to question the value of its witness to Christ. The intent is rather to allow that the setting of grace is the intricate human psyche, in which may lurk shades of a neo-Gnosticism.

What are Catholic colleges doing about the prevailing situation? What are we doing at Seton Hall? The first thing we do is talk to the students, communicate with them. We have given the theology courses the "prestige" of three semester hours. We have assigned priests, nuns, laymen and laywomen to the exclusive teaching of theology. We have given them special preparation. Have these measures solved the problem? Not noticeably. Students observe that some priests seem to be interested in the scholarly study of theology, others in the liturgy, that the teachers are not "involved." I suspect they mean that the professors do not show enough interest in them as persons and in their problems. When I ask the students what they expect of theology courses, they are not equally articulate.

We have implemented the liturgical renewal and project the image of the worshipping Christian community at Seton Hall. What is the student response? Disappointing.

We have held interdisciplinary dialogues. Students have been invited to participate. We never stop discussing the problem. The only thing we are sure of is that there is no Catholic's ready answer, no pat solution. Many-sided problems demand many-sided answers. The quest must go on.

Mr. Martin's letter is a healthy sign in these unhealthy times. I compliment him on writing it, and Father Hesburgh on publishing it.

Bishop Dougherty is Auxiliary Bishop of Newark and president of Seton Hall University, South Orange, N.J.



## How "Pastoral Vacuum" Can Be Filled

By Very Rev. Paul C. Reinert, S.J.

There is no doubt in my mind that many students at St. Louis University feel that a "pastoral vacuum" does exist on the campus. How general this persuasion is and how genuine the evidence on which it is based is a question to which it is extremely difficult to find an answer. . . .

One thing seems certain—the timeworn programs and techniques for encouraging and directing college students in the development of their spiritual life are not generally adequate or effective today. Spontaneous participation in many of these programs is not what it should be.

I think it is fair to say, however, that on St. Louis University's campus this "pastoral vacuum," to whatever extent it did exist, is now being filled for many of our students by a greatly strengthened curriculum in theology and by an enhanced program of religious and liturgical activities in which hundreds of our students in increasing numbers are participating. Also, much greater emphasis is being placed on using the residential units in our dormitories as the focal point for the development of Christian community living.

Important and necessary as all of these efforts are, two points must always be kept in mind: a) The primary objective of a university, Catholic or otherwise, must continue to be the intellectual development of our students, and b) The spiritual growth of our students, though a partial but important responsibility of the university, must be shared by other basic influences in the student's life—his home, his parish church, and the broader pastoral programs which are the direct responsibility of the Catholic Church itself.

Father Reinert is president of St. Louis University, St. Louis.

## He Got "More Than He Realizes"

By Very Rev. Gerard J. Campbell, S.J.

Ralph Martin's letter to Father Hesburgh indicates that the "vacuum" of which he speaks does not really exist at Notre Dame. No matter how imperfect its efforts are, I believe that Mr. Martin unconsciously makes it clear that his university did, indeed, give him a great deal. I suspect that it gave him much more than he realizes.

Mr. Martin has pinpointed a problem that is very genuine: how does one make deeply dedicated Christians out of thousands of young men and women? This is a problem at Georgetown, and I am sure that it is also a problem in every college and university, as it is in every parish and every Christian home. Truth to tell, the problem of achieving the fullness of Christian life is ever present to each individual. . . .

It is necessary, however, to keep clearly in mind the framework within which a Catholic college or university operates. A Catholic university will not be true to its essence if it does not place the primary emphasis on being, first and foremost, a university. This is a special character which distinguishes it from other organizations under Catholic auspices. . . .

There is no doubt that we need much more constructive effort and talent focused on the involvement of our students in the full life of the Church. I believe that one of the most effective means toward this end is a vigorous and thoughtful use of the liturgy. I fear that Mr. Martin's proposed solution would merely result in an increasing number of priests being devoted to work as chaplains, but possibly with a decreasing contact with the students they are meant to serve. The chaplain must, above all, retain a university association if he is to be effective.

Father Campbell is president of Georgetown University, Washington, D.C.

## How Do You Evaluate Success?

By Very Rev. John P. Leary, S.J.

In reading over Ralph Martin's letter, I'm impressed with the criteria he uses to evaluate the success of the university. This is all important. Senator Frank Church spoke to the student body and townspeople at Gonzaga a few months ago on the United Nations and he began by outlining the norms according to which its success or failure should be measured.

For those who expect everything of the UN—world peace, splendid order, a wise distribution of this world's goods, scrupulous respect for national boundaries everywhere—then, of course, it has failed. But if one is to look upon it as an agency that tries to settle disputes, that provides maximum audience for different points of view on the world situation, and provides the valve to let off steam and resentment of country against country and group against group; if it tries to put out the brush fires, feed the hungry, educate the ignorant, give some hope to the enormous mass of the "unredeemed," then its efforts, with some significant results, make it a success.

I think that the basic premise of Mr. Martin is faulty in this regard; he overestimates what the role of a school is. Its chief aim is to open the mind and the emotions to the real. It must, like every tutorial force, eventually let the decider decide. There are a fair number of young people in this country and in the world who are incredibly romantic, guilty of what I call a kind of moral idealism, an expectation that circumstances in the world in every milieu should produce far more than they are able to produce.

They have a great tendency, furthermore, to blame structure, the Church, the school, the government, for



many ills which are in large part of their own making. The critique and crescendo which often issues is frequently, I feel, the sharp exteriorization of much inner dismay and confusion. . . .

I think, moreover, that the student graduate of Notre Dame underestimates terribly the genuine authenticity of "secular wisdom," of the continuing phenomenon of the revealing God. To limit religion and commitment to formal theology, to counseling or so-called pastoral work is, in my judgment, to be wide of the mark as to the enormous sacramentality of chemistry, political science, psychology, literature. It is both naive and presumptuous to condemn a school for doing well what it is supposed to do primarily. . . .

It is not the role of the philosopher in philosophy class to immediately reduce the treatise on God to a call by which "He knocks on the door of their heart." Catholic universities, like all universities, furthermore, go through changes. They have their "highs and lows, their ups and downs." If the world is in much tumult, and so is the Church, then the university as a mirror of all that must likewise reflect the excitement, the anguish and frustration.

I'm sure that Notre Dame does all of these things. This doesn't mean for a moment that I'm satisfied with the efforts our Catholic universities are making to bring into focus their own specific role in the illumination of their charges, in the eliciting of commitment and conviction insofar as the teacher can do this to the student. We have a long way to go and I have many ideas myself as to the dangers to our universities. But we should be aware of what we are not supposed to do, as well.

The point that Mr. Martin makes with regard to the gradual disaffiliation between religion and intellectualism, how Yale, Harvard, William and Mary have become institutions where theology used to be taught, is a very valid one, indeed. Administrators in Christian schools have here a serious responsibility to resist the pressures toward secularization. I think, however, there will always be some tension between theology or religion which involves, at least implicitly, commitment, and the intellectual life which involves inquiry. In many ways, this pull is good, but dangerous. It leaves a kind of institutional antagonism at the level of university training, how to reconcile inquiry with decision, search with judgment.

Toward the end of his letter, Mr. Martin speaks of what he believes are the solutions. He praises the Cursillo, undoubtedly one excellent instrument among several, but in general his suggestions carry less weight with me because of at least his implied disregard for the "Christianity" of professional excellence. Every so often within the Church Manichaeism raises its head, the doctrine that material things are bad, getting ahead is bad, getting a fellowship is unbecoming; only high, spiritual and sacred things matter. One would think God had done a disgraceful job by building into us the competitive spirit, of filling the world with fruit and flowers, and spoiled it all by things of the body.

I think all of us administrators listen attentively to criticism which is sincere, as this one evidently is, but we must likewise with the greatest firmness and discretion hold out against analysis of a problem which suffers seriously because it ignores the totality, thinks romantically about what isn't, and is guilty of despising the legitimacy and realism of worldly concerns.

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Father Leary is president of Gonzaga University, Spokane, Washington.

## "Academic Desert Exposed Before God"

By Rev. Colman J. Barry, O.S.B.

Ralph Martin's observations concerning a need for Christian renewal at his alma mater apply with striking similarity and few qualifications to the entire contemporary community of American Catholic higher education. The unique and flashy involvement of the Cursillo movement, with its Spanish and Latin momentary elevation of spirits, does not in my mind meet the intensity of the problem. Martin's own dedication to this commitment, however, does not invalidate his analysis of our common problem and I note that he does not recommend its procedures as a solution.

For over a decade American Catholic educators have been responding in varying but heartening degrees to Monsignor John Tracy Ellis' call for a revival of our heritage of academic excellence and a dedicated respect for the intellectual life. Real progress has been made and new intellectual vigor has developed on several campuses. Competent studies of this progress have indicated an encouraging and even rapid reorientation of our earlier American Catholic educational preoccupation with saving the faith of the immigrants and their progeny. The tocsin promotional literature on "excellence" has, at the same time in my opinion, left the impression of journalistic rather than creative and productive scholarship contributing to our troubled planet.

Awareness of a spiritual need has come rushing in upon us as a result of Vatican Council II. Catholic educators have not as yet fully faced this challenge. Perhaps this is due to the absence of too many Catholic educators from the Council hall, an absence they shared with the People of God who also found token representation. This is understandable in terms of the nature of a general council, although there were general councils in the Church's history that saw more active university participation than the strictly advisory role of this Council's theological experts.

Permit me to ask a series of questions in response to Ralph Martin's analysis of the spiritual vacuum which he finds in an American Catholic university. These are not excusing questions but necessary considerations in seeking a solution to the problem he poses:

How many graduates of Catholic colleges and universities end up as mediocre Christians because they come to us as such from their families and parishes and dioceses? How many Catholic parents in this country, who can afford to send their sons and daughters to our institutions, are upper middle-class citizens of the republic and have raised their children with burgher mores and mentality? As we address ourselves to our clientele how can we make real our desire to halt the "ambulance to the establishment" where Catholics are striving to arrive and belong? How great a part does the psychological maturity of students play in the present problem? Does the intellectual and psychological condition of the students create a "gap" rather than the more easily questioned structure of the Catholic university itself? Is there not a stage in adolescent adjustment to adult Christianity when a student as part of this stage in his growth necessarily questions and rejects earlier simplistic presentations of the Christian message? Can we be certain that Christopher Hollis was not prophetic when he wrote that young men at Oxford tend to lose their religion at the age of 18 and regain it after 22? Are we sure that students who fail today to practice their religion at an American Catholic



university or college have lost their faith? Are students of 20 years ago, who had no choice but to practice their religion with all the regularity that rules then demanded, necessarily today continuing as devout, not to mention exemplary, Catholics? And, perhaps, most important: are our current students really losing their faith or are we faced with a momentary displacement without malice? How many are survival victims of the pathetic contemporary academic emphasis on marks? Are they badgered to perform by parents and professors whereas Christianity does not emerge as something of the moment? Are they forced to transfer their attention to a career or graduate school while the faith awaits later and less immediate pressures?

With these questions posited, a solution is tentatively possible, if not immediately and easily attainable. The Christian dimension of that universe of discourse, which is the university, is an ancient and noble tradition among us. At the same time there has always been, and still is, a "practical paganism" to contend with in the Catholic university community. Like original sin, it will most likely be with us for some time. Also, our business, as Newman clearly stated, is the leading of men to knowledge, not the "forging of men into apostles and saints," as Martin writes. Knowledge and virtue, unfortunately, tend only too often to go separate ways. . . .

What we have to face, and today, is the pastoral challenge of Vatican Council II for university and college life in the same way as most Bishops are facing this exciting opportunity in their dioceses. It is a pastoral dimension in the university community which we do not need hesitate for a moment to celebrate. . . .

What is the vocation of the Christian student? How do we concentrate on making him a Christian in his present setting rather than later on? If he wants to be a Christian, how do we open the possibilities of Christianity as a dynamic growth, not a static state, in which there are paradoxical periods of backsliding and accelerated growth? Will we Catholic educators supply, as our Protestant brethren have done in their colleges, full-time college pastors who can organize pastoral programs and visits with their "parishioners"? Will we place the responsibility for the university or college parochial community upon the students, allow them to head the organizations of this family of God, and act as trustees and advisors to their pastoral chaplain?

In this campus pastoral work, liturgical life and spirituality must be central. I do not find this emphasis in Ralph Martin's analysis. Conversations, weekend dialogues and other incentives can only be secondary to the dynamics of a worshiping faculty and student community where their chapel is really central in academic life. By this I do not mean arm-twisting for participation, hootenanny, or revivalist techniques all too evident among us. I think of a study and understanding, as our Orthodox Christian brethren have preserved, of the Eucharistic witness of God's People to the faith and grace which they have inherited as a deposit to hand on in their lives.

Weekend colloquies and days of discussion for smaller groups will help students experience community as our Catholic universities and colleges become too big. In this way the Gospel message will penetrate and transform lives despite Catholic administrators' refusal to realize that size is not a symbol of prestige, that we cannot educate all potential students, and that there are other types of higher educational institutions which

the state can better supply. In an age of transition when contemporary students are experiencing a particular growth crisis, we might also find stimulating possibilities through tying intellectual development into community involvement. Are students encouraged to participate in free-time action programs that bring them and the Church in contact with the dynamic social and ecumenical movements of our time? . . .

But after all is elaborated, we still must congratulate Ralph Martin for disturbing us because of the pastoral gap between the pursuit of so-called excellence and the living of the faith. We have not expended as much time, effort and manpower on the formation of authentic Christians as on the academic life of our institutions. Otherwise the face of American Catholicism would be quite different, with some sterling exceptions, from the rather mediocre diaspora of graduates we have freed from the ghetto to chase lost golf balls.

Ralph Martin's suggestions are somewhat nebulous but must be taken seriously. If we supplied real pastors in our academic communities who are compatible, who can communicate with students, and who are agreed on objectives in these perilous times of chaotic change—which came centuries too late—then we could refurbish the spiritual dimension in our midst. Our theological and religion faculties have moved ahead, thanks be to God, to open with students the wealth of biblical, patristic, ecumenical, Eucharistic and developing theological dialogue. The Catholic academic desert is opened before us, by this letter, and we see it, humbly, in the area and at the center where we stand exposed before our God. . . .

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Father Barry is president of Saint John's University, Collegeville, Minnesota.

## Are Charisms Given Wholesale?

By Sister Mary William

Without wanting to oversimplify, I would maintain that Catholic campuses have never been noted for their pastoral vigor. "Old grads" of Notre Dame and I.H.C. and every other Catholic college may protest this assertion. If, indeed, the old days were better, it was because the students were more docile, not because the faculty were more zealous and holy.

I checked my own reaction to Mr. Martin's letter against that of some students whom I had asked to read it. They felt that the kind of pastoral program he proposed would be passively ignored or actively boycotted by many students. Without knowing Mr. Martin, they were inclined to believe that he would have been among the most resistant to such a program.

For the last four years, in an attempt to cope with the situation, we have scheduled weekly meetings, informal and optional, of some faculty members (volunteers, lay and religious) with a small group of students who wish to discuss together the religious and personal implications of current ecclesiastical, social and moral issues. In a limited way it helps to break down the not unwarranted suspicion of many young people that adults share none of their concerns.

I share Mr. Martin's concern; I commend the involvement in looking for and proposing a solution. I *think* he thinks that charismatic personalities can be found in larger numbers than my experience has led me to expect. I hope he's right.

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Sister Mary William is president of Immaculate Heart College, Los Angeles.