

RESPONSE

ROSARY HILL COLLEGE | Spring 1970

VOL. IV #1

in·vo·lu·crum (in'və-lōō'krəm) *n., pl. -cra* (-krə). An enveloping sheath or envelope. [New Latin, INVOLUCRE.]

in·vol·un·tar·y (in-vōl'ən-tēr'ē) *adj.* 1. Not performed willingly. 2. Not subject to control. —See Synonyms at **spontaneous**. —**in·vol'un·tar'i·ly** *adv.* —**in·vol'un·tar'i·ness** *n.*

in·vo·lute (in'və-lōō't') *adj.* Also **in·vo·lut·ed** (-lōō't'id). 1. Intricate; complex. 2. *Botany*. Having the margins rolled inward. 3. Having whorls that obscure the axis or other volutions, as the shell of a cowry. —*n. Mathematics*. 1. The locus of a fixed point on a taut, inextensible string as it unwinds from a fixed plane curve. 2. The locus of any point on a tangent line as it rolls but does not slide around a fixed curve. [Latin *involutus*, past participle of *involvere*, to enwrap, INVOLVE.]

in·vo·lu·tion (in'və-lōō'shən) *n.* 1. The act of involving or the state of being involved. 2. Anything that is internally complex or involved. 3. A complicated grammatical construction. 4. *Mathematics*. The multiplying of a quantity by itself a specified number of times; raising to a power. In this sense, compare **evolution**. [Latin *involutiō*, from *involvere*, INVOLVE.]

in·volve (in-vōlv') *tr.v. -volved, -volving, -volves*. 1. To contain or include as a part. 2. To have as a necessary feature or consequence. 3. To draw in as an associate or participant; embroil. 4. To occupy or engross completely; absorb. 5. To make complex or intricate; complicate. 6. To wrap; envelop: *a castle involved in mist*. 7. *Archaic*. To wind or coil about. 8. *Mathematics*. To raise (a number) to a specified degree. —See Synonyms at **include**. [Middle English *involveren*, from Latin *involvere*, to enwrap, "roll in" : *in-*, in + *volvere*, to roll, turn (see **wel-3** in Appendix*).] —**in·volve'ment** *n.* —**in·volv'er** *n.*

in·volv·ed (in-vōlv'd') *adj.* 1. Complicated; intricate. 2. Involute; twisted. 3. Confused; tangled. —See Synonyms at **complex**.

in·vul·ner·a·ble (in-vūl'nər-ə-bəl) *adj.* 1. Immune to attack; impregnable: *an invulnerable position*. 2. Incapable of being damaged, injured, or wounded. [Latin *invulnerābilis* : *in-*, not

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Letter To "Response"

Dear Alumnae,

We live in a marvelous age. Man has walked on the moon and photographed the surface of another planet. Billions are spent to further reveal the mysteries of space. But how are we faring here on earth?

In spite of wondrous advances, this could well be the age of anxiety. Friends are anxious about personal problems — jobs, security, bills, the high cost of living. The most pressing need, however, is not for material things but for peace in our everyday lives.

The essential and contributing factor that sustains all that is worthwhile in this world is the family unit. Disrupt the universal family and there would be chaos.

The challenge of the 1970's is here. As Rosary Hill College graduates, immense powers and resources are at our personal command! Yet, what efforts have we made to banish the bitterness, hatred and jealousy which exists in our midst? What have we done to accomplish worthwhile goals? How have we as leaders met these challenges in the past? What are we doing in our home, community, and for our college?

Dolores Attea Sapienza '53

COVER: In this issue, several of our faculty have given their personal views on "involvement." It seemed only right, therefore, to give equal time to that objective authority, the dictionary.

"... 'I'll [hire] you with pleasure!! the Queen said.
 'Twopence a week, and jam every other day.'
 Alice couldn't help laughing, as she said, 'I don't want
 you to hire me — and I don't care for jam.'
 'It's very good jam,' said the Queen.
 'Well, I don't want any *to-day*, at any rate.'
 'You couldn't have it if you *did* want it,' the Queen said.
 'The rule is, jam to-morrow and jam yesterday — but never jam *today*.'
 'It *must* come sometimes to 'jam to-day', Alice objected.
 'No, it can't,' said the Queen, 'It's jam every *other* day:
 today isn't any *other* day, you know.'
 'I don't understand you,' said Alice. 'It's dreadfully
 confusing!'
 'That's the effect of living backwards,' the Queen said
 kindly: 'it always makes one a little giddy at first —'
 'Living backwards!' Alice repeated in great astonishment.
 'I never heard of such a thing!'
 — but there's one great advantage in it, that one's
 memory works both ways.'
 'I'm sure *mine* only works one way,' Alice remarked. 'I can't
 remember things before they happen.'
 'It's a poor sort of memory that only works backwards,' the
 Queen remarked."

(Through the Looking Glass, Chapter 5)



drawing above by Mary Lu Littlefield '70

The Topsy-Turvy World of Involvement

by James Likoudis
 Instructor in History

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In this farcical dialogue, the Rev. C. L. Dodgson, more familiarly known to generations of readers as Lewis Carroll, amusingly portrays Alice's befuddlement at the bizarre irrationality of the White Queen who boasted she sometimes "believed as many as six impossible things before breakfast."

A similar sense of bewilderment may be said to be shared by millions of Americans who have been less than edified by the success of concerted efforts on the nation's college campuses to radicalize students under American Liberalism's own cherished slogan of "Involvement." Involvement in the Age of Aquarius, as discerning critics have noted, has already identified the 60's as an Age of Protest and Dissent whose overtones of revolt against religious, civil, and educational authorities have profoundly affected the thinking and behavior of American youth. With an ineluctable logic the Liberal Civil Rights "Revolution" of the 50's ironically spawned a plethora of Radical Leftist pacifist, anarchist, nihilist, socialist, and communist student-activist groups which have ominously opted for a politics of militant revolution, however variously understood, in approaching our nation's most complex domestic and foreign problems.

The turgid refrains heard from thousands of pulpits and university and college rostrums, and millions of T.V. sets — 'Get Involved'; 'Become committed'; 'Be where the Action is'; 'Have CARE and CONCERN for Peo-

ple' — reaped, indeed, an unexpected harvest. Young college girls (from staid and respectable upper and middle class families) in appreciable numbers marched to Selma, and later campaigned vigorously for handsome Senators Kennedy and McCarthy; others since have engaged feverishly in demonstrations, mass marches, sit-ins, lie-ins, and even strip-ins on behalf of their favorite non-violent cause — the War on Fascism, the War on the Liberal Establishment; the War on Racism, the War on Overpopulation; the War on Poverty, the War on Capitalism; the War on Hunger, the War on Grapes; the War on Imperialism, the War on National Patriotism; the War on Anti-Communism, the War on War.

The spectacle of young college girls and also older women in our time being recruited as political and social activists for favorite Liberal causes or the utopian panaceas of extremist ideologies is not without a certain fascination for the historian. The Sage of Concord's graphic description of the turbulent social and religious radicalism that swept New England in the early 19th century presents some remarkable parallels with the reform movements of our day.

"What a fertility of projects for the salvation of the world! One apostle thought all men should go to farming, and another that no man should buy or sell, that the use of money was the cardinal evil; another that the mischief was in our diet, that we eat and drink damnation. These made unleavened bread and were foes to the death to fermentation. . . . Others attacked the system of agriculture, the use of animal manures in farming and the tyranny of man over brute nature; these abuses polluted his food. The ox must be taken from the plow and the horse from the cart, the hundred acres of the farm must be spaded, and the man must walk wherever boats and locomotives will not carry him. Even the insect world was to be defended — that had been too long neglected, and a society for the protection of ground worms, slugs, and mosquitos was to be incorporated without delay. With these ap-

peared the adepts of homeopathy, of hydropathy, of mesmerism, of phrenology, and their wonderful theories of the Christian miracles! Others assailed particular vocations, as that of the lawyer, that of the merchant, of the manufacturer, of the clergyman, of the scholar. Others attacked the institution of marriage as the fountain of social evils. Others devoted themselves to the worrying of churches and meetings for public worship, and the fertile forms of anti-nomianism among the elder puritans seemed to have their match in the plenty of the new harvest of reform.

With this din of opinion and debate there was a keener scrutiny of institutions and domestic life than any we had known; there was sincere protesting against existing evils, and there were changes of employment dictated by conscience.

There was in all the practical activities of New England for the last quarter of a century [1815-1840] a gradual withdrawal of tender consciences from the social organizations. There is observable throughout, the contest between mechanical and spiritual methods, but with a steady tendency of the thoughtful and virtuous to a deeper belief and reliance on spiritual facts.

In politics, for example, it is easy to see the progress of dissent. The country is full of rebellion; the country is full of kings. Hands off! let there be no control and no interference in the administration of the affairs of this kingdom of me."

(Ralph Waldo Emerson,
The New England Reformers)

Taking full advantage of the American democratic process, the lean, unkempt, hard-eyed and blue-jeaned Anti-Joan of Arcs of the SDS, Yippies, National Liberation Front, Berkeley Filthy Free Speech Movement and Guerrilla Theatre groups have vied with their more ingenuous counterparts in the National Student Association and other so-called Peace groups in fomenting resistance to the Draft, instigating propaganda for Vietnam War Moratoriums, and calling for Victory of the Viet Cong in Southeast Asia.

It is important to observe, however, that underlying erratic female involvement in the Radical Politics of the 60's, whatever its ideological hue, is the same Feminist élan that

gave rise to the Women's Rights movement in Emerson's time. It is hardly surprising, therefore, that the New Revolutionary Politics of the Radical Left with its pronounced egalitarianism and emphasis on Liberation should be eagerly seized upon by contemporary feminists demanding political, professional, social, and yes, even sexual freedom to achieve their stated goal of Personal Fulfillment. The widely-publicized NOW Movement centered in New York City — with its frantic repudiation of convention, tradition, and bourgeois morals and virtues is a striking example of the desperate attempt to escape the tyranny of Puritanism and Victorianism allegedly stigmatizing American culture. Peering through the murky lens of Marxist sociology, NOW advocates (who involved themselves effectively in confrontations at Berkeley and Columbia) decry what they term the "domestic imperialism" of a consumption-oriented Capitalist society which of necessity "defines women as primarily sexual commodities". The delicious irony of comrades in miniskirts demanding an end to sexual objectification and exploitation appears to have escaped them.

The image of the "Emancipated Woman" who will find Liberation from repression, oppression, and exploitation through the process of Radical Involvement in the Secular City has already snared — Moloch-like, its share of feminine dabblers in radical political upheaval and social blitzkrieg. A certain disillusionment and bewilderment have followed in the wake of the vulgar, libidinous and obscene rantings characterizing the standard Underground Press' treatment of human sexuality. The "liberation of the human spirit from America's repressive and property-oriented male-female relationships" through the implementation of "sexual democracy" has meant — 'de facto' — squalid promiscuity and contemptuous desecration of the human

person. Oblivious of Boileau's profound observation concerning man's nature: 'If you drive it out it will return at a gallop,' the ferocious feminists of the NOW Movement have been constrained to ruefully mark the reassertion of male supremacy within their revolutionary entourage.

The increased sexual exploitation of the modern "Emancipated Woman" is not confined to her more radically-oriented sisters. The moral degradation and debasement of millions of less-involved American women is reflected in their spineless acceptance of a shameless eroticism in fashions that in former ages typified the harlot and whore. Fashion magazines reeking with near-pornography triumphantly display their mini-wares and 'daring' mod-look designs and styles, blatantly mocking the Christian spirit of modesty and chastity. Artfully aided by a pandering press and a sybaritic television industry, 'Les Dames de Vogue' of Paris, Rome, and New York have imposed upon their mass of followers a philosophy of fashion frankly acknowledged to be based upon the 'principle of seduction'. Unfortunately, no shrill cries and protests to the effect: "I am a Woman, NOT a Sex Object, Toy, Pet, or Mascot" can undo the sensual image of the prodigal, "emancipated" woman slavishly subservient to the perverted fashions of the day. (Curious, isn't it, that women who are so anxious to be free from the dominance of men, so abjectly submit to the erotic whims of male designers.) The dehumanization of modern woman is perhaps no more horrifyingly revealed than in the Church of God itself, as with head uncovered (despite the reverential injunction of an Apostle), women — both young and old — await the reception of the Eucharist in mini-skirts exposing 6 inches of thigh.

The Revolution in Fashion is, of course, only a part, but an important part, of the Moral Revolution present-



drawing by Judy Pepe

ly challenging the Institutional Church with a new existential Life-style predicated upon the vagaries of individual conscience. It should also be noticed that as Involvement in the Revolution of Fashions has paradoxically resulted in the further sexual exploitation of women, so Political and Professional Involvement for many women has led to a lamentable neglect of what by vocation should be the area of their prime concern — the family.

Sufficient attention has not been paid to the connexion between the prevalence of an aphrodisiac-contraceptive Secular Style of Life and dissolution of the inner life of the American family. That pregnancy can be currently regarded in some quarters as a 'disease' and a child as a tragic interference with the vocational or social life of the mother is a sorry commentary on how the concept of Involvement has crushed what should be the glory of womanhood.

It was the Comte Joseph de Maistre, a shrewd observer of the feminists of the Enlightenment, who expressed with lapidary succinctness the Christian role of women vis-à-vis the family.

"Women wrote neither the *Iliad*, nor the *Aeneid* or *Phaedrus* or other great works of literature. They did not invent algebra or the microscope. But they made something greater than all those. It is on their knees that the most excellent thing in the world is formed: an honest man and an honest woman.

Women are by no means condemned to mediocrity. They may even aspire to the sublime, to the femininely sublime. Each being must keep in its own place and not affect perfections other than those which belong to it. To sum up, a woman can be superior only as a woman. Once she tries to

rival man, she is but an ape.

So much so that when women make it their business to do what men do, there is no one left to do what they alone used to do, and what they alone can do; the training of children to full manhood and womanhood becomes daily rarer."

(Letter to his daughter)

The contemporary French sociologist Jean-Marie Vaissiere has forcefully reproached those 'free spirits' afflicted by the 'crisis of modernity' who fail to notice that it was only in proportion as people listened to the Church that woman's lot was improved in the world and that her condition worsens the more men turn away from the Spouse of Christ.

"Because she is the soul of the home, the wife stands to gain all that the family gains. The more stable the family, the more the wife's place is assured, the more does she gain in authority and in freedom. The more marriage is respected, the more is motherhood respected and the more certain is the wife of finding the full development of her personality."

(*The Family*, Part I)

The host of Christian women (and men) now actively engaged in the political, economic and educational life of our nation are to be complimented and encouraged, but particularly so when their Involvement contributes to the leavening of our institutions with authentic Christian inspiration. Contrariwise, Involvement which refuses to affirm and implement in our pluralistic society the principles of the natural and revealed law (protecting the dignity of every family) against the plagues of delinquency, divorce, eroticism, contraception, abortion, sterilization, euthanasia, and inhumane population controls — represents but capitula-

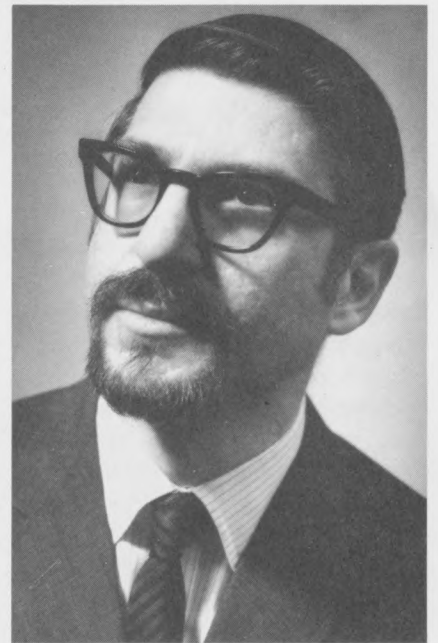
tion to secularism, Atheism's closest relative, and a relapse into pagan primitivism.

At its best, Involvement can mean a stirring response and witness to the Gospel message of love; Christianity commands such Involvement. At its worst Involvement can mean nightmarish disorder and chaos.

In *Murder in the Cathedral*, T.S. Eliot fittingly places these remarkable lines on the lips of the future martyr, St. Thomas à Becket:

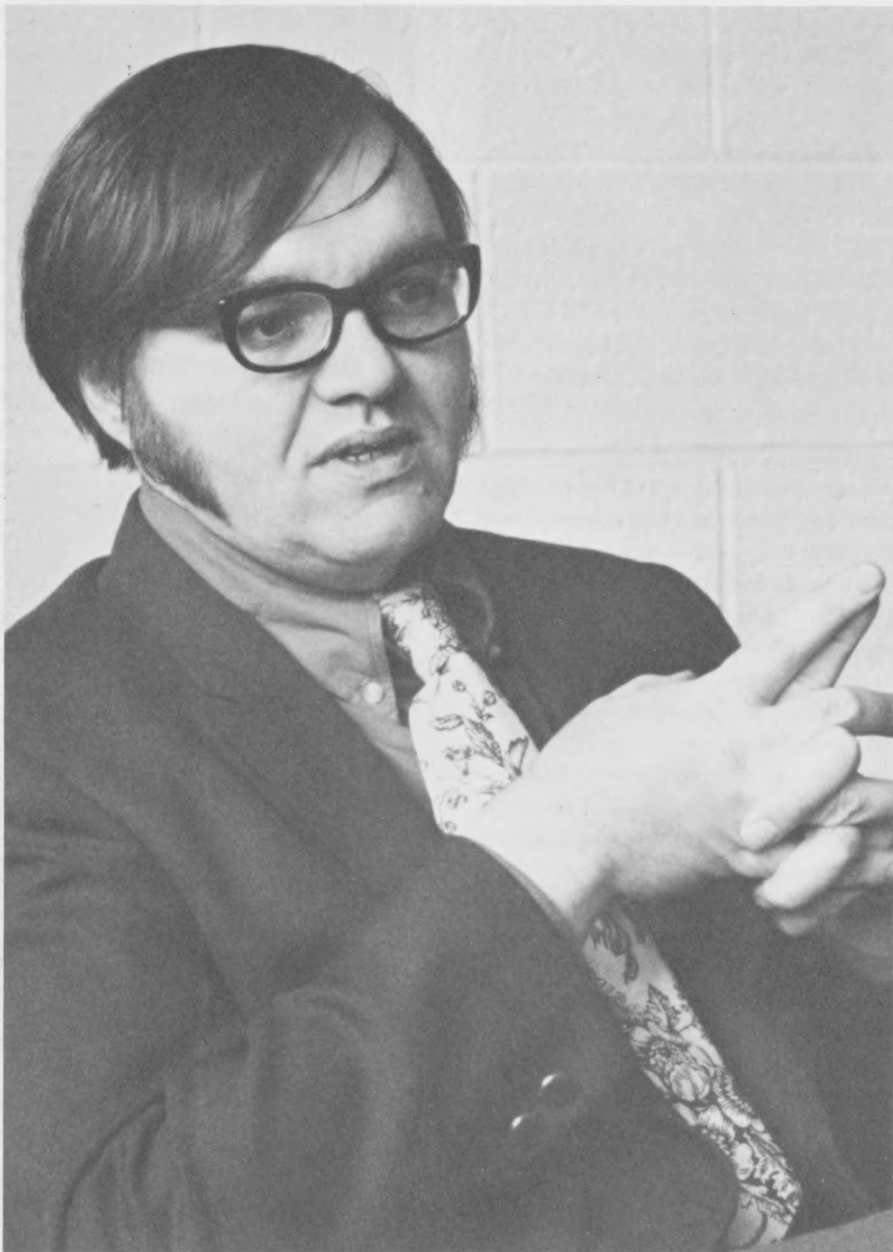
"Those who put their faith in worldly order not controlled by the order of God, in confident ignorance but arrest disorder, make it fast, breed fatal disease, degrade what they exalt."

The Author



James Likoudis

The Need to Become Involved in Something . . . Anything



. . . If we accept the point of view of the existentialist, it is only by involvement in existence that one can overlook the meaninglessness of the life of helpless man. . .

by Peter A. Siedlecki
Assistant Professor of English

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When I received the invitation to express myself on the subject of involvement, I welcomed it, for it provided me the opportunity to comment on an incident that occurred not too long ago and has since bothered me. We had just completed an unusually satisfying seminar in World Literature in which we compared some of the ideas of Euripidean tragedy to those of the existentialists. In such a discussion it was to be expected that some comment on involvement would ensue; for if we accept the point of view of the existentialist, it is only by involvement in existence that one can overlook the meaninglessness of the life of helpless man who is constantly at the mercy of external forces in a universe over which he has no control. It is an especially pessimistic outlook, and I asked the group if they agreed with it. . .if it was, in truth, the reason for a person's plunging himself into various situations. . .or were the given reasons genuine ones. For when we become a part of some political campaign, urban renewal committee, chamber of commerce, or protest march, the reasons we give for such participation are generally noble ones which do not testify to the meaninglessness of existence. Yet, an existentialist might suggest that we do it only to avoid resting and reflecting long enough to realize how empty our lives actually are.

When the discussion had worn into redundancy, I still held fast to the notion that the world was change-

able. . . and that a person's life had meaning as long as he spent it in the improvement of his kind, his time, and his place.

It was immediately after this discussion that one of the members of the class approached me. She wore a very serious expression, so I expected to be presented a list of reasons why she wouldn't be able to meet a deadline, take a test, or appear in class. Instead she addressed herself to a matter unrelated to the logistics of the curriculum, and she caught me by surprise. Apparently a fire had begun to smoulder within her, and she had discovered a sudden need to put meaning into her life. Now, after having acknowledged this desire to become "involved in something," she was asking me for direction. At first I thought it was a put-on, but I managed to stifle the laugh that accompanied my initial reaction to her plea. Making light of the situation would have been cruel, for, as I have mentioned, she was intense. Attempting to respond in kind, yet careful not to impose any of my own causes on her, I groped to make some intelligent and pertinent sounds that indicated understanding. With as



. . . To become involved without commitment is hypocrisy.

much subtlety as I could muster, I tried to imply convincingly that involvement for its own sake is a worthless pursuit. But I could see that my hollow sentiments were turning her off.

The momentary discomfort I felt when confronted by this student led to some introspective evaluation of my responsibilities. Advocating involvement as a contradiction of the doctrines of existentialism, rather than its substantiation, was a simple task in a classroom, where theory runs rampant. But a student's request for direction in the practical application of the theory outside the classroom transformed me into a stammering, evasive dispenser of platitudes. I could only assume that she would now seek direction elsewhere after having written me off as nothing more than a lot of empty noises.

Perhaps what made me most angry with myself was that I had not coped with an example of a situation that is becoming very typical on today's college campuses — the feeling that one is "out-of-it" if he is not off marching somewhere, carrying a placard, or trying to occupy buildings. My feelings on discovering the meaning of existence by becoming involved in it have not changed, but to become involved without commitment is hypocrisy. It is commitment that creates genuine involvement; and it is a curious comment on our state of affairs when one must go out in search of involvement. Still, this is all too frequently the case among today's students. They are very much aware of what their parent's generation so often refuses to acknowledge. . . that artificiality is an integral part of that world in which they will soon be forced to take their places. Hellbent on becoming a part of something different from that scene, they allow themselves to be seduced by any movement that is momentarily attractive and distinctively a part of contemporary college life. Although



Uncommitted involvement has made a collegiate symbol of sign-carrying, marching participation in causes.



The willingness of the follower to become "involved" prods him often to sacrifice reason to the urgency of action.

this kind of involvement is as hypocritical and reprehensible as that which they have rejected, it is at least a means of fulfilling a role into which they have grown. For some, it is a

way of becoming what a college student is supposed to be. Unfortunately, it also becomes the means of transforming much serious, authentic protest into what the Twenties would have labeled *collegiate*. Collegiate symbols during the Jazz Age were the raccoon coat, the porkpie hat, and the ukelele. Uncommitted involvement has made a collegiate symbol of sign-carrying, marching participation in causes. It has also made active protest into an idiot's tale, and has only detracted from the efforts of those who do feel strongly about the causes they support. This is unfortunate because many of the causes are just ones. If people have become saturated by protest to the point of its being completely ineffective, it is the result of the efforts of those who, when they protest, often do not know where they are, what they are doing, or why they are doing it.

It is this group of college students craving "involvement" which supplies a steady stream of innocent victims for those leaders who are in need of followers. There is an abundance of such exploiters and propagandists who strive to replace established totalitarianism with their own personal brand. . . or those whose endeavors are nihilistic. They destroy, leaving the task of reconstruction to a subsequent group. These leaders, in order to manifest an influence, look for those most eager to follow — like the student who had asked me for direction. Prospective poster bearers who need to become "involved in something" are the prime targets of their propaganda.

A propagandist's most effective tool is monster-making: depicting the "current enemy" as a despicable, inhuman creature with whom we could not identify under any circumstances. Propagandists in America have effectively planted an image in the minds of our gullible citizenry of the Communist as being the embodiment of evil — just as the "Japs"

were when they were not an ally but the current enemy. You have only to remind the flag - waving - love - it - or - leave - it American that the enemy is a human being, and he will label you subversive; for, certainly, no human being could be so cold and so vicious as the "enemy" is. With such a basic prejudice implanted by a propagandist to serve as the premise, any movement can be easily sabotaged with the simple assertion that it is Communist - inspired, Communist - sponsored, Red, Pink, etc. The term *Communist* and its derivations are presently useful because they identify the "current enemy," but other labels are equally effective in the destruction of an opponent, depending upon the circumstance. When the monster-making process is complete, the method of assassination by label can then be employed.

Perhaps it is right then that a large segment of today's student population, committed or uncommitted, are rallying in support of causes that attack established institutions whose propagandists utilize this monster-making technique. Yet, those causes which have become rallying points would seldom endure the day if their own leaders did not use identical methods. Young people involved in feverish and frenzied attacks upon establishment elders have been convinced by propaganda that those elders are not real people. Public figures like Spiro Agnew, John Mitchell, and of course, Richard M. Nixon are made to appear as the embodiments of evil. . . machines. . . cardboard figures. A soldier, when convinced that the enemy is a different kind of being. . . a cardboard figure, finds it easier to pull the trigger and shoot him down. Some of our national leaders have fallen lately, no doubt the victims of such conviction. When you can forget that your opponent is a person and can view him as an object, striking him down becomes a simple task. Obstructing the reason-

ing faculties with impassioned phrases is a vital element of many of today's causes. The leaders certainly do not want the followers *thinking* about the humanness of the enemy. The willingness of the follower to become "involved" prods him often to sacrifice reason to the urgency of action. He is implored not to think things out, but to move right on to victory. . . whatever that is. One *must*

No matter what our estimation of the capabilities of our elected and appointed officials happens to be, no sensible or rational beings could label them murderers and criminals except in extreme cases. Nor can we impugn

(cont'd. p. 26)



*"He who cannot reason is
a fool. . .
He who dare not reason is
a slave. . .
He who will not reason is
a bigot."*

On Community Involvement

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Dr. Robert J. Rentz, Associate Professor of Education, has enriched his career as an educator with an active concern for the community. His masters thesis, "History of the Kensington Section of Buffalo," proved to be valuable research for the city. His doctoral dissertation, "Survey of Need for Vocational Education in Erie County 1950 - 1953," was the result of his work as an assistant to the Albany Directors. Dr. Rentz has always encouraged his students to take an active interest in community affairs. His personal involvement in community activities has served as a fine example for those students. In addition to membership and leadership in parish organizations, he has chaired the Niagara Frontier Community Conference (1952, 1953) and the Catholic Labor Conference (1953). He organized the World Affairs Club at Riverside High School, and was the founder and first director of the Adult Education Center at Canisius College.

Editor: Your background reflects a great deal of community involvement. . . in your research and writings and most of all in your record of service to the community of Buffalo. Can you suggest to today's graduates how they can become involved in the community?

Dr. Rentz: Let me first offer a definition of community involvement. Let me turn to one of the most ancient, yet modern authorities, Aristotle of Stagira, who states in his "Politics":

"the individual, when isolated, is not self-sufficing. . . he who is unable to live in society, or who has no need because he is sufficient for himself, is either a beast or a god. . . a social instinct which is implanted in all men by nature."

What Aristotle is saying is that a man is not a man unless he takes his place beside his fellow man and involves himself wholeheartedly in things "community." In updating the concept, youth should not forget that in all human affairs, there is a past, present, and future to consider.

Editor: What would you have considered from the past?

Dr. Rentz: That when America was a frontier nation, a largely agricultural community, most of the social, political, economic, and religious aspects of life were carried on in a small physical area. Town meeting democracy, the general store, the village church, the little red schoolhouse — were almost ends in themselves. Learning on the job. . . growing up on the block. . . marrying on a shoestring. . . these were a lifetime education.

Editor: And today?

Dr. Rentz: Today, instead of the local traditions and platitudes, there are middle class values that span a national area. Democracy is now a cosmopolitan, Madison Avenue commodity. Even the farmer is sophisticated. A handful of highly subsidized, internationally minded farmers — barely 10% of the populace — feed the nation of fifty states. The general store is now the supermarket. The once closed religious communities are now pluralities in a new ecumenized society and the little red schoolhouse is fast becoming "McLuhanized" big business.

Editor: Where, in the American scene you have just painted, is there a place for the college graduate to find meaningful community involvement?

Dr. Rentz: Local government should be the obvious answer. However, locally and nationally government seems to be too remote, too busy and too inhospitable to youth seeking entree. The City of Buffalo, the County of Erie, the State of New York, the United States of America do not seem interested in any volunteer helpmates just out of college. Buffalo seems too wrapped up in urban renewal, Erie County is pushing a domed stadium. New York State is too involved in the economic art of road building. Washington is enmeshed in global responsibilities. The experts and the "supermen" are doing the job. Apprentices and volunteers only get in the way. The formerly local communities have grown into oversized, overinflated bureaucratic balloons.

Editor: How have these affairs come about?

Dr. Rentz: Social Studies teachers have been presenting the answers in their lessons on "Big Business", "Big Society", "Big Government." But

most Americans have been too dazzled by twentieth century mobility and unparalleled prosperity to stop and recall the responsibilities that accompany freedom — the responsibility to channel such liberties into constructive human and community welfare.

Editor: What do you see for the future?

Dr. Rentz: As the college graduate prepares to enter the community, he will be facing megalopolis. In the name of bigness and size, he will be deprived of the birthrights of local democracy. Industrial mobility has already caused such fluidity of employment that almost half the American population lacks the claim to permanent community roots. Whole families grow to adulthood without ever experiencing any lengthy community education in morals, economic or social goals, or loyalty to "place." Who can take pride in a local park, civic square or historic common who has lived a few scant years in a city or community? And the corollary of mobility seems to be human anonymity. If a man is an industrial gypsy, how can he ever make a name for himself in any community? Once a man's name could mean something in a city or town, and he could be recorded in local history as a benefactor or civic leader. Monuments honoring local heroes are becoming obsolete. Who puts up statues, or even plaques, in these days of the faceless "organization man?"

Editor: Is the situation hopeless?

Dr. Rentz: The tomorrow of American community involvement is not dead. There are remedies. But they must not be imposed in an authoritarian atmosphere of barricade democracy, but rather, within the realm of of the presently possible. Human rights must not be trampled in the name of civil rights. What man has accomplished thus far must be used as a foundation for a better social and political order. Institutions are here to stay. History proves that man has always and everywhere lived by institutions. Those who have sought to destroy them either forfeited their lives or ended up in institutions!

Editor: What means can the college graduate use to storm the social, economic and political fortresses of community life?

Dr. Rentz: Not protest marching. History is full of accounts of walkers and talkers. Marches, demonstrations, and protests have a value, but they are fads and soon grow stale and boring. They oversell their product and soon reach the law of diminishing returns. They eventually miss the point of reform — putting the program into practical action.

Editor: Then, what *practical* means can the college graduate use to storm the social, economic and political fortresses of community life?

Dr. Rentz: My first suggestion for meaningful community involvement is preparation. If the young have plans for the future America, they must learn their way around in the present. In my opinion, to do this, a whole new way of college education and simultaneous community involvement is needed. The colleges will have to take the lead in reorganizing and reorienting their curricula in such a way that they become partners, not masters, in the direction of a student's community education. On the academic side, behavioral courses, for example, would have to be redesigned as "School to Community" laboratories. To do this, curricula would have to consist of not only

(cont'd. p. 26)



Dr. Rentz

Social Goals and Personal Involvement

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by Chester J. Marcinkowski, Ph.D.
Part-time Professor of Physics

Trouble in a society can sometimes be an ironic reward for its past successes. Today, our successful achievements in attaining our "materialistic" goals of food, clothing and shelter have led us to the new and more complex "social" goals of education, health and welfare. Furthermore, our successes may themselves so transform the basic structure and functions of our society as to invite the possibility of eventual failure. Such a fundamental transformation seems to be going on now. In addition, this alteration is producing a basic change in the individual's role in our society. Direct individual intervention and control of our objectives is being replaced by a more passive role with more dependence on government action. The *individual* is progressively becoming less actively involved in actions in which he has definite interests. For example, the person who has struggled to attain a comfortable living *via individual action* cannot really use the *same method* to help provide for quality education. For this latter objective, individual involvement or "private enterprise" is being replaced by government action.

As a result, we are replacing a proven system, which has been responsible for our material wealth, by an untested system of more dubious value. Not only is this transformation potentially dangerous for our entire society, but also it may be somewhat unnecessary. It may well be that the methods of individual involvement

or "private enterprise" might also be extended and developed to achieve our social goals. The harnessing of such an incentive system of private enterprise for the fulfillment of our social needs is one of the unresolved and apparently unrecognized basic problems and challenges which our society faces at the present time. Moreover, the extension of some sort of private incentive system to our social objectives may not be as formidable as the development of an efficient system of government support. It may be much easier to extend a good system than to struggle along with a potentially bad one.

What are some of the new "social" problems which we are now striving to solve? Perhaps education is one of the most basic and critical problems which we face in the further growth and development of our society. Another large problem is social welfare: The provision for those unable to take care of themselves. Another important and rapidly emerging social problem is the area of basic research for the advancement of knowledge in all fields. Still another social problem exists in the financial needs of our hospitals and our various institutions for the old and the handicapped, where our needs are becoming more and more evident. To all these social problems, many more undoubtedly may be added. All these problems deserve our consideration in any long range problem of financial support.

THE ROLE OF THE GOVERNMENT

To attain our social objectives in education, welfare, research or health requires financial support on a national scale amounting to billions of dollars annually. Only in the Federal government can we find national sources of annual revenue measured in billions of dollars. Therefore, the Federal government appears to be the inevitable source of financial sup-

port needed to achieve our social goals. Yet all these requests for government aid make it evident that the government is being asked to provide *money* not *legislation*. The government is being asked to function in the role of a banker or philanthropist and not as a legislature. Unfortunately, the government cannot give money without first taking it away. If, for example, the government gives money for education, it first must have obtained this money from its tax receipts. Consequently, if the government provides such money, this in itself may be taken as *prima facie* evidence that this amount of money *has been already available* in latent form in our economy.

Since we are relying upon the government to provide available money and not legislation, this is an encouraging conclusion. It suggests that, for this particular function, we might find a better method of providing the already available money and dispense with the role of the government. Moreover, this is especially encouraging since our private enterprise system is the world's most successful system for making and handling money. Therefore, our private enterprise system appears to be pre-eminently qualified to help provide a solution. Then why don't we try to use it?

There is one important reason why our private enterprise system has rarely been seriously considered for the fulfillment of our social goals. This is because the attitude of individual self-interest which motivates our private enterprise system tends to create an anarchy of many individual and somewhat selfish interests rather than a single and altruistic national goal. Furthermore, the immediate satisfaction of our desires in attaining our materialistic goals produces a strong incentive which is diffused and attenuated in the more indirect satisfactions provided by the attainment of our social goals. People paying for their education, for example, obtain

satisfactions which are more long range and intangible than those of people who buy an automobile.

A POSSIBLE SOLUTION

Any Federal money for a social goal like education will necessarily have

to come from our tax receipts where personal and corporate income taxes supply the great bulk of the revenue. Therefore, the income tax system may be effectively used to establish an incentive system based upon "private enterprise." The income tax system provides a direct and personal access to a large cross section of our people

thereby supplying the method, while the money involved may be used to supply the incentive. Let us use education as an example. Then the private enterprise system suggested here could be implemented in the following way: On each income tax return each individual would be given the option of deciding how to spend,



say, about ten dollars of his income tax. If he chose to ignore this option, he would merely send in his income tax form as usual. However, if he chose to exercise his option, then he would simply fill out a voucher or coupon attached to his income tax form and give the name and address of an educational institution of his choice. Upon receipt of his income tax return, the Federal government would mail these few dollars of his income tax to the institution in question for its unrestricted use.

The personal or "Private" incentive for the taxpayer would be evident. By this method each individual would be able to contribute to the institution in which he had a direct and personal interest; otherwise the money would simply revert to the government and the school of his choice would lose his contribution. For either choice, exactly the same amount of taxes would be paid by the individual. But if the taxpayer exercised his option, then the *taxpayer himself* would decide how to spend a portion of *his own tax money*. Corporations paying their own corporate taxes could be allowed a suitably pro-rated type of contribution analogous to that of the individual taxpayer.

The system suggested here appears to have several offsetting advantages over conventional methods of supporting education. First of all, it creates a strong private *incentive*; the individual becomes involved in furthering education in a very personal way. Also, this system provides a convenient and powerful *method* for guiding available money into the socially desirable goal of an adequate education. We have now approximately a little more than seventy million taxpayers. If all of them contributed ten dollars, this would result in a maximum contribution of about 700 million dollars annually for education. This would supply an appreciable, significant and welcome portion of the amount of money need-

ed for education. All these tens of millions of taxpayers making their own contributions would have a knowledge of their own needs unparalleled in broadness of scope and in minuteness of detail. No government agency could possibly hope to provide an equivalent amount of knowledge. This plan would allow equal opportunity for the support of private as well as public schools, and sectarian as well as non-sectarian schools. The awkward and irrelevant political problems of corresponding choices concomitant with government support would be largely absent. Each educational institution would be free to spend the money it received in the manner which it thought best. There would be no rigid and undesirable *a priori* governmental allocations for construction, equipment, salaries or endowment. Electronic computers and modern data processing would make it possible for each individual's contribution under this plan to be no more complicated or expensive than writing out a single bank check.

Such a system of support should supplement and strengthen the funding of education by diversifying its base of support without in any way replacing our present procedures. Furthermore, the government itself could take part with the individual in an interesting and satisfying form of partnership. For example, in the poorer sections of the country, the government could make some sort of matching contributions to the same schools chosen by the individual taxpayer. This extra aid would help level up educational support and wipe out financial disparities which would otherwise very likely linger and fester for many years if unaided in this way. The matching contributions of the government could be made to disappear as the income level of such a poor district rose up towards the national average. Consequently, unlike some governmental appropriations, these contributions would have the

desirable property of vanishing automatically when the need vanished.

As time goes on, this incentive system for education could be gradually increased in magnitude and progressively broadened in scope to help education still more and to also include our other social goals. Of course, there are some problems in the establishment of this system, but they do not appear to be insurmountable ones. For example, the use of Federal tax money in this manner runs into many competing demands for the same money from other governmental services. Also, this system introduces certain complexities into the conventional methods of financial support for our public schools which would receive these individual contributions. Furthermore, additional tax increases, no matter for what desirable social objective, are almost certain to meet with considerable resistance because of our present high tax rates. Consequently, the manner of introducing this incentive system seems sufficiently critical and important to warrant a certain amount of careful consideration. After all, the airplane may fly splendidly, but we may never be able to use it if we can't get it off the ground. Therefore, let us suggest how to introduce this incentive system, again using education as an example of a desirable social goal.

HOW TO START

Since neither the government nor the individual apparently likes to give up tax money, it would be desirable to introduce this incentive plan for educational support in as painless a manner as possible. Fortunately, a reasonably painless procedure exists since we merely need to use the *extra* tax revenues created by our rising standard of living. By means of this procedure our present, rather solidly entrenched government programs would receive exactly the same

amount of money as before. Our tax rates would also stay exactly the same thereby avoiding the understandable opposition to any increases in our present rates. So, hopefully, both the government and the individual should be noticeably mollified. The extra money would come from our *increased* national wealth which would result in *increased* total tax receipts. A fraction of these extra tax receipts could be guided into education by the system suggested here. This procedure seems like a reasonably painless compromise between sacrifice and need.

Our expected economic progress in the decade of the seventies appears to furnish a very good opportunity for installing this incentive plan. During the ten years from 1958 to 1968 our gross national product has risen from 447 billion dollars to 861 billion dollars. This is an average increase of approximately 40 billion dollars each year. It seems reasonable to project this past performance into the near future. Hence, it would be justifiable to expect a gross national product which *increases* at an average rate of about 40 billion dollars each year. Suppose the Federal government continues to siphon off about one eighth of our gross national product in the form of individual income taxes. Then our estimated tax receipts will *increase* by an average of about 5 billion dollars each year. Part of this increase could be channeled into education in the manner described. These estimates suggest that we should have a fine opportunity for installing this incentive tax system for education at the beginning of this decade. Of course, the figures used here are subject to appreciable variations due to the fluctuations of the business cycle, and the particular years chosen for study. Nevertheless, it appears quite likely that our principle conclusion would not be greatly changed for any reasonable averaging procedure.

CONCLUSION

In our present tax system the efforts of a single taxpayer have little apparent effect on the magnitude and direction of government spending. This minuscule role of the individual seems lost in a massive tax system with more than 70 million taxpayers. At the same time, problems multiply and Federal financial aid appears to emerge increasingly as the only hope. So the individual finds himself drifting away from direct involvement at the very time when his problems cry out for meaningful intervention and felicitous solution. This insignificance and helplessness of individual action tend to erode effort and encourage apathy. Meanwhile, innate political factors stimulate a continually swelling tide of governmental "benefits." With the system suggested here, however, each individual would be able to exert an increasingly appreciable force and a significant control on the use of his own tax money.

Under our present tax system, spending of taxes enjoys a privileged government monopoly. This may perhaps be a novel attitude towards taxes, but maybe we should start thinking about them that way since attitude influences action. Monopoly often has historically led to abuses. The amelioration of these abuses in business is provided by the existence of the antitrust laws. The unique role of the government balks a similar procedure for taxes. However, with the program suggested here, this monopolistic system of public government spending would be placed in healthy competition with the private, individual spending of our own taxes. The individual taxpayer would be able to reach into a portion of his own tax money and direct its spending in a manner hitherto impossible and inconceivable under our present system.

The changing nature and progressively increasing urgency of our national needs require consideration of adequate and even unusual solutions.

The "private incentive" system is presented here as one possible solution which we hope merits thoughtful consideration. The full-fledged operation of a successful incentive system of this sort should present a satisfying picture of individual actions guided by tax incentives into broad national programs which would be socially desirable for our entire country.

The Author



Dr. Marcinkowski

Portrait Of The Artist As An Involved Man

16

by James A. Allen,
Instructor in Art

One must appreciate the fact that an artist is not often asked to lay down the brush and snatch up the pen. I, for one, fairly leapt with delight when given the chance to play the game of my teaching colleagues in other disciplines — namely, the “getting-into-print” game. My breed is typically more involved with getting into a gallery.

The artist, in popular lore, is a fellow whose involvement is locked into the cold, pleurisy-ridden confines of his garret. (My present front-porch studio has all the revered characteristics of a ground-level garret.) The romantic vision of the artist as a bearded, attic denizen, however, is not often accepted by artists themselves. Very few artists desire to starve for art's sake, much less to die for art's sake, or even to be uncomfortable (by their standards) for art's sake. Van Gogh did not cut off his ear for aesthetic reasons.

And to say that artists have always divorced themselves from involvement in the social or political arena is erroneous. History provides numerous examples of first-rate artists who have aligned themselves with causes outside the realm of the purely aesthetic. Leonardo DaVinci, for example, in a ten-paragraph letter to the Duke of Milan written in 1482 utilizes the first nine paragraphs to recommend himself as a military engineer and armaments expert, able to “. . . cause great terror to the enemy, to his great detriment and confusion.” It is only in paragraph ten

that the painter of the *Mona Lisa* mentions the artistic skills that might serve the Duke “in time of peace.” Both Marat and Robespierre, fathers of the French Revolution, had a personal friend and propagandist in Jacques Louis David. David later became First Painter to the Emperor, Napoleon. In this century we find the genius of men such as George Grosz committed to brutal criticism rather than glorification of the existing society. Our own country has seen such native artists as George Bellows and John Sloan of the famous “Ashcan School,” and even Stuart Davis donate talent to the cause of social progress.

In the final analysis, however, it seems that the majority of twentieth century artists have sought merely the freedom to look at the world and then to portray it as the spirit moved them. This was hopefully done to the tune of financial reward sufficient to guarantee, at least, a comfortable standard of living. If the artist has leagued himself with a government or wealthy patron it was usually for survival. Many painters worked for Uncle Sam in the 30's through W.P.A. But after the New Deal had been dealt, the best artists ceased painting in airports and post offices and began doing the real Pollocks, DeKoonings, etc. “Artistic Freedom” and “Art for Art's Sake” were heralded as the motifs of the creative community. Rothko's floating luminescences were neither liberal nor conservative. Pollock's drips and splashes were not for segregation nor for integration. And Clifford Still's giant flame-like images burned nary a draft card.

Behold, now comes the age of in-

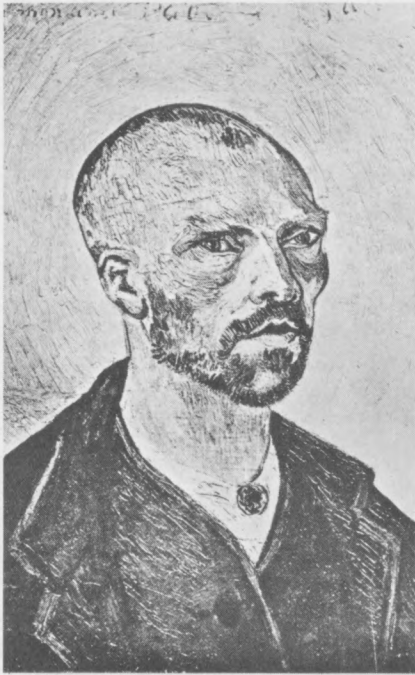


Leonardo DaVinci

volvement. Everyone is already “involved”, mostly with making a buck. But “involvement” 1970 style is linked with concern for the quality of life within one's society. Civil rights marches, moratoriums, civil disobedience, flower power. . . all these events and others have frightened people into a superficial awareness of the social fabric in which we are woven.

The artist asks himself what he could or should do for his community, for his country, for people — not as an artist, but as a citizen. Specifically, is it enough to merely paint or sculpt? Do we make peace before we make art?

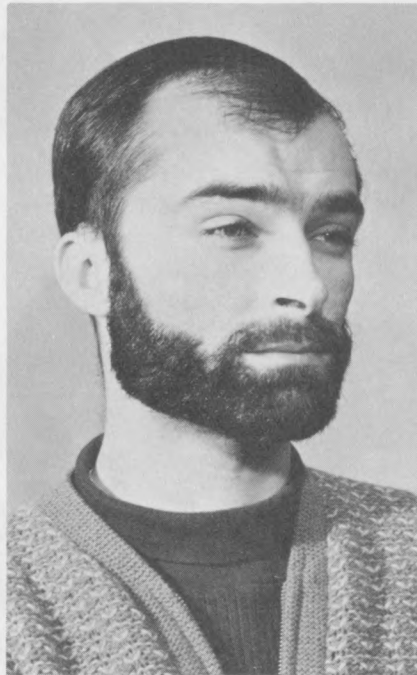
To answer this question, I make two assumptions, both of which I believe to be sound. The first is that



Vincent Van Gogh, "Self-portrait"

a man is most likely to make the greatest contribution to his fellow man when his labors are directed in the area of his greatest talent. Essential to the truth of this assumption is the requirement that the individual utilize this talent toward an end which is unselfish and directed to the general well-being. The precise nature of the general well-being is certainly open to debate, and it is a question to be seriously weighed and decided, ultimately, by each individual.

The second assumption is that art is vital to society. As the research technician seeks truth in his laboratory to help cure men's bodies, so the involved artist seeks the images, the sounds, the words to open men's minds and disperse the miasma of



James Allen

mass-produced consumer society. A society that is denied the free expression of its artistic community is a society denuded of much of its humanity.

But should the artist go beyond his art and, if so, how? Most artists find it difficult to function as an administrator, politician, or committee member. The mode of response and the kind of external order and discipline is foreign to the freedom of the studio. And the vision of the universal or abstract is blurred by too sharp a focus on the topical. The two years I spent in the army, I was so thoroughly uniformed, saluted, diluted, acronymed and numbed that I had great difficulty in attempting any painterly activity in my free time and

equal difficulty in settling into graduate study after my discharge.

Many creative individuals will find that the muse is a jealous mistress who severely limits the amount of time and energy to be devoted to other concerns. It is only the artist's conviction that his work is a necessary and unselfish contribution to society that allows him to devote himself to recording his own vision. Surely there are other professions whose labors contribute to society but whose activities exclude much opportunity for extra-professional involvement. It is to be applauded if such a person can both organize his time, and discipline his leisure so as to secure some opportunity for timely contribution in addition to his mainstream of endeavor. But no one should expect him to dilute the quality of his major effort for the sake of a minor involvement.

I fear that within our society an emphasis on the externals of participation may result in tokenism instead of real social and material progress. Token or adjunctive involvement is not what is needed. The call to involvement is not a call to an occasional fling of activity in support of some topical cause, but rather a call to orient one's entire life style toward concern for the welfare of others. It calls for the adoption of values which will nourish a compassionate society.

Society will only be as noble as the life style of its people. Therefore, donating a small fraction of a society's collective energy to do-goodism will never counter the deleterious effect of a bulk of effort, basically

selfish and materialistic in orientation. Writing letters to congressmen and occasionally serving on a fund raising committee are laudable activities, but they seem ludicrously insignificant if the fruits of one's principle labors are expended on this year's fashions, next year's dream car, last year's swimming pool, or house beautiful. In the light of the latter concerns, occasional charitable activity would seem suspect of being merely an exercise to ease the conscience concerning the misuse of affluence. And that we are, as a whole, an affluent people is so true as to have become a cliché. But the good fortune of any individual to be blessed with intelligence, talent, education, or skill, does not give that individual a mandate to accumulate wealth or luxury unto his person.

I think that talent, be it as artist, doctor, plumber, or lawyer, is a public trust and is to be dedicated to the betterment of that public. Therefore to choose an occupation that contributes vitally to society, to limit the expenditure of one's means to the sustenance of a reasonable and modest standard of living, and to distribute the surplus of one's wealth to the less fortunate of the world is to live a meaningful, consistent, and productive "involvement". Involvement, then, would not be seen as a supplement to normal life, but as the substance of life.

Perhaps some will consider these sentiments unrealistic and romantically altruistic. At that I would not be offended, since artists are seldom accused of being pragmatists. To wit, I also think that I am correct, although I may change my mind tonight. For now, I am content to live with the kind of involvement outlined above, hoping to contribute something in the way of art. And, yes, it would make for a fine game, indeed, if I could occasionally slip on a disguise, tiptoe into the literary world, drop a few thoughts, and then slip silently back into my garret.



Involvement Español

"For anyone to spend a year there without absorbing the language, customs and spirit of the Spanish people would be impossible."

Mrs. L. Aranibar Merrill, Assistant Professor of Spanish, cites the involvement of the Spanish people and the American student as the primary reason for the success of the "Junior Year Abroad" program of the University of Valencia.

Mrs. Merrill's eighteen-day trip last November was her first visit to Spain. She was the guest of the University and Dr. Carlos Sanchez, director of the program. She attended classes at the University of Valencia, evaluated the courses, noted the valuable techniques of the professors, and found the students very interested in their classes.

"The professors are excellent; several of them are authors of well-known books. All the classes are in Spanish, and whatever has to be explained in English is done after the class. Just as much emphasis is placed on written Spanish as on the spoken language. The usual papers, reports, and exams must be done in proper Spanish."

The greatest challenge for the visiting student in Spain, according to Mrs. Merrill, is adapting to the customs of their host country and regulating themselves physically to the foreign routine of life. It takes time for the American teenage stomach to adjust to the big midday meal and subsequent lengthening of the work day. But the students meet the challenge and never complain for fear of insulting their generous hosts.

"There is no trace of dislike for

Americans here. Everyone goes out of their way to be of service in whatever way possible. Perhaps it is because the American students who spend their Junior year or summer sessions at the University are good representatives of the United States."

The mutual efforts toward understanding between the Spanish people and their student-guests are responsible for true and lasting friendships. "I was a dinner guest at the house where some of the Rosary Hill College girls reside. The Spanish *mama* and *papa* treat the girls like their own. . . checking on their friends, their health, whatever their own parents would do at home."

At the University, Mrs. Merrill found Dr. Sanchez and his assistant, Miss Laura Calamita, typically Spanish in manner but with a know-how for taking care of the American students.

"They are aware of each girl and her problems or difficulties. Sitting in on classes and in the office, I noticed the confidence the American students have when they come to talk to Dr. Sanchez or Miss Calamita."

Mrs. Merrill's praise for the city of Valencia makes one realize how easy it is for the American to become involved with Spain and the Spanish.

"What can I say about Valencia! Spanish history abounds in every corner of the city. . .the City Hall, the Corn Exchange, the Cathedral. . .each one has its role in the history of Spain. A visit to the Museum of Ceramics is unforgettable. I never realized that Valencia is the heart of the ceramic industry. The fountain in the Plaza del Caudillo is breath-

taking with the multi-colored lights playing upon it. The flower markets around the main plaza are a beautiful accent for the trees in the center plaza.

A guitar concert at the North American Center of Studies, dramatic presentations by the Lope de Vega theater group. . .these are a few of the many events available for the American students."

"When the students use their holidays to travel," says Mrs. Merrill, "their involvement with Spain deepens. Their studies come alive when they actually see the Roman aqueduct in Segovia, the home of El Greco in Toledo, the Alhambra in Granada, or the walled city of Avila.

Everywhere they go, they hear Spanish, speak Spanish, live Spanish, and come to love Spanish."



Seven college students, in black capes with colorful ribbons, serenaded Mrs. Merrill with their guitars, panderetas and castanets. The tuna was one of many delightful memories of her trip to Spain.

Sisters Adapt To The Needs Of Today's World

20

AN INSIDE LOOK AT A RELIGIOUS ORDER STRIVING TO UP-DATE ITSELF AFTER VATICAN II.

by Sister M. Angela Canavan, O.S.F.,
Rosary Hill College President

Few Sisters ever think they will be involved directly in the highest decision-making body of the Order — a General Chapter. This privilege has come to me twice, in 1966 and 1969. Each of these Chapters included delegates from every continent but Australia, yet each was different. In the 1966 meeting, officers were elected, the status of the various provinces was reported on, finances were reviewed. This is the ordinary work of a Chapter, the "business as usual" type.

What was involved may be seen from a cursory glance at our Congregation. It was established in the Netherlands in the 1830's, at a period when western Europe was still reeling from Napoleon's onslaughts. All religious orders had been suppressed, so that Sisters were needed in every area; hence the general nature of our apostolic interests. The limited area of the Netherlands, however, led the community to emphasize missionary work. Within a few decades there were foundations in Germany and Poland, North and South America, and — somewhat later — Indonesia and Africa. Because of these international interests, Rome was chosen for the headquarters for administration.

Returning now to that 1966 Chapter, I can still recall our amazement when, on the very day of its closing, we learned that Pope Paul had issued

a decree requiring each canonically established religious congregation to hold a *special* General Chapter within three years! This meeting, called a Chapter of Affairs, had a two-fold responsibility: to strive to renew the spirit of the founder, and to adapt the rules and customs to present day living.

This was the rather overwhelming task that faced the delegates as we met in Rome this past September. Much of the spade work had been done at the '66 meeting and during the three years following.

An intricate system of study and communication had been established, under the committee system, and with the help of new sociological and technological discoveries. The work was fast and furious: the new directions that religious life is facing are not easy to understand; new interpretations of old terminology are difficult to come by; new priorities of needs in the world of today are hard to sort out. Silence, a "must" in the old monastic style of living, yields precedence to attentive listening and dialogue. The peace of a quiet convent is oftener left for some outside involvement. If the Sister is to be inserted into the world of her fellow men, her life will change accordingly.

What decisions resulted from our eight weeks of toil and struggle in Rome? Gradually we saw a new style emerging. As a group, though representing ten diverse provinces and cultures, we came to certain conclusions. No longer will we focus mainly on our three vows, but rather on a way of life, and the life style that we have chosen is that of St. Francis.

With the aid of Franciscan canonists and historians, we have seen more deeply into our heritage from St. Francis. We have been able to pin-point some of its main elements—fraternity, or love for all men; availability to their needs; freedom to move without being encumbered by material ties; interest in and identification with the poor.

Indeed, these four ideas were the main pillars of the Franciscan movement, but in the course of centuries the Benedictine ideal gradually took over. This monastic influence, although good in itself, bears little relation to the apostolic thrust of Franciscanism. Lenin, in 1918, could appreciate this thrust without understanding it. He declared that with ten men like St. Francis the world could be changed.

So tremendous an involvement, so self-sacrificing a way is it that many accept one or other aspect but miss the total vision. In this totality lies the force to do what must be done, and what the Franciscan hopes to do in today's world.

Each one must find her work, yet learn to appreciate the work, perhaps quite different and strange, of other Sisters. Thus there will be no partial view, but an appreciation of the richness of pluriformity. The ideal is never conformity, but rather unity within diversity.

Regulations are not ruled out entirely, but kept at the barest minimum, and seen as a means to witness to this thrust in life. Francis, always loyal to the Church, was never afraid to speak his mind, to give the truth as he saw it. Though he sometimes disagreed with the Church organized, he never lost sight of the fact that he must operate within its framework; certainly he deeply appreciated the Church as the people of God.

Mobility, one of our four pillars, brings us into the market place, where the Church meets the needy of the world. God has used the spirit of Francis and of Catherine Daemen, our Dutch foundress, to take us into some of the poorest spots on earth: to the jungles of the Mato Grosso in Brazil, to Bali and Sumatra in Indonesia; to Las Vegas in our own Nevada where no one would believe the need, to minister to the forsaken elderly; to Mexico, among the In-

(cont'd. p. 27)

Hill Happenings



Sister Angela

Sister Mary Angela Canavan, O.S.F., president of Rosary Hill College, received the 24th annual Susan B. Anthony Award of the Interclub Council of Western New York. The council, composed of area women's business and professional clubs, gives the award for professional achievement and service to the community.



The Natural Sciences Concentration has received a Cryo-Cut Microfome from the American Optical Corporation. Viewing the instrument, above, from the left are: Sister M. Justa Smith, Professor of Chemistry and Natural Sciences Concentration Chairman; Joseph P. Addonizio and

Richard S. Morris, representatives of American Optical; and Dr. Albert Chiu-Sheng Wang, Associate Professor of Biology. The concentration also received a Cary Spectrophotometer - Model 14, and two Baird Infrared Spectrophotometers from Allied Chemical.



Response From Classes

22

52 Reporter:
Joyce Fink
408 Ruskin Road
Egbertsville, N.Y. 14226

SYMPATHY: *Sister Rose of St. Mary, O.P.*, mother, Mrs. Herbert J. Beierl; *Mary Lou Salisbury* Fix, Husband, William G. Fix; Ted Wheeler, husband of the late *Pat Perry Wheeler*.

NEWS: Ten of a possible 24 class members attended an October class dinner at the Little White House. Those who shared a delightful dinner and bits of class news were: *Mary Brode* Korkuc, *Jean Braven* Coughlin, *Maureen Culligan* Maloney, *Pat Gannon* Brennan, *Joyce Fink*, *Joan Leonard* Harasty, *Mary Muffoletto* Gore, *Mary Mulhall* Haberer, *Evelyn Quinlivan* O'Connor and *Maria Sciandra* Gueth.

Donna King Fritton sent her greetings and tells of her son, Dan, a sophomore playing football at DeSales Catholic High—and daughter, Molly, a freshman at the same school very enthused about the drama club. Like mother. . .like daughter?

The New York City contingent of the class, *Loretta Kogut*, wrote about her visit to the Orient, Hawaii and California. She climbed Mt. Fuji and says the view is indescribable. Loretta has been busy with the New York Philharmonic. Last May she sang in three Mahler concerts and in the fall, sang four concerts under conductor, Seiji Ozawa.

Jean DePlato Tzetzto and family vacationed this summer at the Thousand Islands.

Rita Gradwohl Sweeney was elected president of the PTA at St. Michael's School in Sunbury.

Mary Grace Muffoletto Gore, still busy with her musical career, appears each Saturday at the Red Carpet in Williamsville. The Quartet had a successful Cole Porter Concert in the Spring, was featured on a Jerome Kern program in May, gave a concert at the Festival of the Arts Week at D'Youville College, and entertained at a reception in honor of the Mayor of the Virgin Islands.

53 Reporter:
Dolores Attea Sapienza
72 W. Royal Pkwy.
Williamsville, N.Y. 14221

BIRTHS: *Geraldine Drexelius* Kennedy, a boy, Joseph Bernard, April 23, 1969.

SYMPATHY: *Mary Stager* Wilson, father, Mr. Albert Stager.

NEWS: Co-Chairmen *Mary Jane Flanagan* Cook and *Peg Roach* O'Neil did an outstanding job with this year's annual Children's Christmas Party. Our charming hostesses were pleased to see so many classmates there.

Sue Cannon Birmingham vacationed this year with the family in Florida. During the summer months Sue and family spent the time enjoying their home at Bear Lake entertaining her sister *Marion Cannon* Chunco '57 and three children who visited from Virginia. The children attended art classes at Chautauqua Institute. Sue and husband Dick are planning a Mexican vacation.

Joanne Decot Rayhill flew to Florida for a vacation with family. On August 10, the Decot family had a family reunion. They came from all parts of the world to celebrate. A portrait, painted by Joanne of her father, the late Dr. Valentine A. Decot, was unveiled at the Amherst Y.M.C.A. which was once the family home on Amherstdale Rd., Snyder. In 1951 the family turned their residence over to the Y.M.C.A. several years after Dr. Decot's death.

Mira Dougherty Knoble continues to instruct in the first grade C.C.D. program at St. Christopher's. She began graduate work at State Teacher's in January. Mira and her husband, Robert, enrolled their children in Saturday classes at the Buffalo Museum of Science. Robert 8, and Katherine 6, study crafts, nature and the history of ancient civilization. Anne 4, attends story hours. Mom and dad recommend the courses as the children have developed a great interest in science.

Ellen Hoffman Martin and her husband Chuck, a member of the Young Presidents Organization, recently won a trip to any place of their choice in the world. The Martins like the idea of Australia and Africa. Happy Hunting!

A very entertaining letter came from *Anna Rosati* Ritzo, whom we haven't heard from in years. Ann writes about her two boys: "Tom 5, loves to share his new experiences with mother, his latest being the wonderful world of worms! Chris 3, turns all his interest to food." Ann also tells how her parish in Milwaukee has initiated a pre-school Sunday School program and expressed an interest in similar programs in the Buffalo Community.

Mary Schmendler Maggiotto's son seems to have inherited his mother's musical talent. He is in fifth grade and plays trumpet in the school orchestra. Mary is in the last lap of studies at U.B. working for her masters and certification.

Charlene Sparcino Sansome's husband John has opened another ski shop — Fair Play Sporting Shop — at the Seneca Mall.

Jeanne Stephen Tuller and family vacationed this summer in their recently reconverted shcoolhouse in the Zoar Valley.

The organization, "Fish", is a group of Christian people who feel the need to express their concern and love for their neighbors. "Fish" is on call 24 hours a day for anyone who needs help. *Gertrude Swanie* Wetlaufer is very active in this organization and finds giving her

time and energies to the group a worthwhile endeavor.

Joan Swierat Kowalewski's six children have collected quite a menagerie now that the family has moved out to Alden: squirrel, chipmunk, dog, fish, chameleon, and rabbits.

Yolanda Paulca Hujer's husband Albert continues to teach at the Manheim School in West Germany. She and her family are enjoying all the European sights and will have much to tell when they return.

Mary Vagnini began graduate work at the University of Minnesota and plans a trip to Buffalo this summer.

I received a card from *Ann Meyer Magrino* who is substitute teaching high school in Old Bridge, N.J. She writes: "Remember our days at RHC? My how the years are flying by!" Nostalgic memories.

Out-of-towners, please keep in touch. We are interested in you and what you are doing. To all, best wishes for a year of peace.

56

Reporter:
Pamela Neville Jones
275 Highland Ave.
Buffalo, New York 14222

SYMPATHY: *Karen Nielson* Curry, father, Mr. Carl M. Nielson.

NEWS: A long distance call yielded the happy voice of *Maureen Castine* Chandler in Minneapolis, Minnesota. Maureen was hostess to seven Rosary Hill alumnae in her area. They had a wine and cheese tasting party. Maureen sounded very happy, loves, Minneapolis and is looking forward to this winter with her figure skating advocates: Colleen 7, Patricia 5, and Sharon 3.

Joanne Naber McDonnell and her husband, Bob, have adopted their fourth child, Kevin Joseph.

Sharon Smith Cleary and Dick have also adopted a baby boy, Kevin John, bringing the total to one girl, and two boys for the Clearys.

Mary Benson Myszkiewicz is back at Rosary Hill and her degree is just around the corner. That U.F.O. hovering over Boston, Mass. has just been identified as our own *Betty McLaughlin*. Send your news in everyone. You can even call me collect.

MOVED: *Maryann Bell* Stein (Mrs. Theodore J.), 317 Westmoreland Drive, Snyder, N.Y. 14226.

59

Reporter:
Lucille DiLorenzo Battaglia
289 Culpepper Road
Buffalo, N.Y. 14221

Clare Siegel Carlson, and husband Ken-

neth, assistant professor in the Graduate School of Education at Rutgers University, have purchased a new home at 2 Shirley Pkwy., Piscataway Township, N.J. 08854.

60

Reporter:
Rosemarie Lanza Miano
165 Browning Drive
Hamburg, N.Y. 14075

BIRTHS: *Carol Siefert* Laschinger, a son, Robert John, April 18, 1969.

SYMPATHY: *Patricia Dadante* Burgin, mother, Mrs. Anthony Dadante; *Jacqueline Schmidt* Hardick, mother, Mrs. Fred Schmidt.

NEWS: *Pat Albino* McCormick has begun an evening program directed toward her M.S. in Education at State University of N.Y. College at Buffalo, while teaching a continuous progress first grade at School #74.

Jean Arns Cuddy and husband, Dr. Edward Cuddy, are the C.F.M. President Couple for their parish.

Pat Dadante Burgin is substituting in the Buffalo high schools. Pat reports a lively visit from *Jo Ann Mauer* McNeil and her family this past summer. Some of you may remember Jo Ann as a fellow classmate for about two years. Her husband, an engineer, recently accepted a position at Merritt Island, Florida; and Jo Ann was more surprised to meet another classmate, *Maureen Culmane* Gerken, at a shopping plaza. The Gerken's have been living on Merritt Island for some time.

Traineeships, assistantships and scholarships have been awarded to 22 students in the University of Cincinnati's graduate department of community planning. Our own Sister *Jo-An Maurer* is among them.

Barbara George Myers is proud of her husband Bob whose acrylic painting, "Waffle," was exhibited at the Albright Knox Art Gallery during its Western New York Exhibition, November 3 - December 7. Three of his works have been displayed previously.

MOVED: *Barbara George* Myers (Mrs. Robert), 390 Argonne Dr., Kenmore, N.Y. 14217.

61

Reporter:
Mary Joanne Cosgrove Basil
25 Meriden Street
Buffalo, N.Y. 14220

MARRIAGES: *Karen Brady* to Greg Borland, September 6, 1969; *Helen Miskell* to Frank C. Ernest, September 6, 1969.

BIRTHS: *Mary Leberer* Haberman, a son, Richard, May, 1969; *Mary Richardson* Gorman, a daughter, Colleen, November, 1969; *Patricia Peters* McCartan, a son,

Michael Edward, December 7, 1969; *Mary Joanne Cosgrove* Basil, a son, Michael Joseph, December, 1969.

SYMPATHY: *Susan Hyland* Ferrick, mother Mrs. J. Hylant.

62

Reporter:
Theresa Mazzarini Marinaro
324 Norwalk Avenue
Buffalo, New York 14216

BIRTHS: *Marilyn Gorman* Brunner, a daughter, Lisa Maria, October 21, 1969; *Judith Kelly* Manzella, a daughter, Kelly Ann, March 9, 1969; *Mary Ann Phillips* Frank, a son, John Joseph, April 12, 1969; *Dolores Ucci* Kuhn, a daughter, Lisa Marie, December 11, 1968; *Theresa Mazzarini* Marinaro, a son, David, December 31, 1969; *Mary Foran* Reardon, a daughter, Cathleen Marie, January 12, 1970.

NEWS: It's always good to hear from old friends. Before Christmas a call came in from *Charlet Olsen* Carscallen. She is looking forward to renewing some old acquaintances, so she asked that her address be listed, in order for friends to keep in touch. We chatted about her European honeymoon, which was unusual in the respect that she and Mark "roughed" it for a month, living with the people, traveling by bike, train or plane, with no set plan except to enjoy themselves and meet new people. Mark is in charge of unit buying control at Sears Roebuck Company.

Mary Therese Acquisto Bialota is happily settled in her new home with two-and-a-half year-old David, and husband, Michael. Mike is working in management production at Worthington Pump.

Also in a new home is *Eleanor Conley* Greenan, whose family is growing steadily. She and her husband Gerald now have three boys and two girls.

Dolores Scanlon, teaching biology at Lafayette High School, is currently heading the Science Department there, and spent the summer at Oswego on a National Science Institute.

Judy Willard Winkhofer's son Eric, is enjoying nursery school, while Judy's newest interest is her art classes, where she is working in pastels.

We're still looking forward to hearing from the "silent majority" — people who haven't sent news in a while. Drop a post card, when you get a chance. Or call 838-2364.

MOVED: *Mary Therese Acquisto* Bialota (Mrs. Michael), 102 Mackenzie Court, Cheektowaga, New York 14225; *Eleanor Conley* Greenan (Mrs. Gerald), 100 Schultz Road, West Seneca, New York 14224; *Charlet Olsen* Carscallen (Mrs. Mark), 417 Linwood, Buffalo, New York 14209.

64 Reporter:
Joan Ervolina Ess
294 Evane Drive
Depew, New York 14043

BIRTHS: *Juliann Cleary* Peters, a daughter, Jennifer Mary, September 25, 1969; *Katherine Kennedy* Zalocha, a daughter, Rachel, October, 1969.

SYMPATHY: *Carol Eberl* Colucci, father, Anthony Eberl.

NEWS: Dolls were among the gifts for the first time at the Peters' home this Christmas. *Julie Cleary* Peters presented her husband and three sons with baby Jennifer this fall.

Joanne Angelo Moeller is living in Kitchener, Ontario, and occasionally visits friends in Buffalo.

Anita Chernowski Smith is teaching Math 11 at East High School and living in West Seneca. She and her husband celebrated New Years' Eve with Mike and *Chris Rog* Ryan. The Ryans are living in New Jersey, where Mike is employed by Proctor and Gamble.

Kathy Walsh Becker is indeed a busy lady. She is primarily the mother of two-year-old Barbara Ann. She recently had art exhibits at both the French Gallery and the Snyder Library. Kathy teaches a class in watercolor at Amherst Senior High School. In addition, she is also teaching a class in printmaking. Kathy is quite pleased because this class is held in her home. Her husband, John, is finishing up his MBA at the University of Buffalo.

Many of our classmates have been busy with furthering their education. Among them is *Valerie Brown* DeCarlo. Valerie has completed studies for her masters in Rehabilitation Counseling. Her husband, meanwhile, is studying for his Doctoreate in Counselor Education. They are the parents of one-year-old Anthony Warren.

Sharon Jordan Goodrich has recently joined her husband, Ralph, in the Philipines. Sharon has been living in Buffalo since August, while her husband found suitable housing. Sharon is the proud mother of two-year-old Joey, and claims he is a human whirlwind. He occupies most of her time, but she still managed to pass her exam and become certified in Speech Pathology. Sharon claims to be bitten by the travel bug, and is hoping to visit the Orient. We hope to hear all about Japan.

Elizabeth Wolfe Kwiatkowski and her husband have moved to Rochester where Paul works for Sears Roebuck & Co. Their new address is 20 Nisa Lane, Rochester, N.Y. 14606. They would love to hear from anyone in the area.

Rae Redmond Sullivan, Chairman of Homecoming - 1970, promises many new and different events this year. The dates are June 12 through 14. Let's all get behind Rae and help her to make Homecoming a success.

I am again appealing for news. Please write, or call at 684-9656.

65 Reporter:
Judith Frey
45 Garland Drive

ENGAGEMENTS: *Judith Frey* to Joseph F. Hugar, Jr.; *Creta R. Sendker* to David R. Sterlace.

66 Reporter:
Maureen Creagh Gregson
39 Sleepy Hollow Lane
Hamburg, N.Y. 14075

BIRTHS: *Marilyn Gillooly* Borer, a son, Brian Christopher, September 28, 1969.

ENGAGEMENTS: *Janice Leone* to Paul Hodan.

NEWS: *Ann Marie Koller* visited Europe for five weeks this past summer. This was Ann's second European visit. She toured German, France, Spain, the Riviera, and Italy. Ann is currently teaching at Parker Elementary School. Included in her Primary 3 teaching is the new IPI mathematics (Individually Prescribed Instruction.)

Nancy Daigler also traveled in Europe this past summer, seeing such places as London and Switzerland.

Betty Papa Hausbeck is currently blending a busy career as housewife, mother, teacher and student. She is pursuing her masters at the State University of New York at Buffalo. Her husband, Joe, is also in post-graduate work at U.B.

Sheila Sullivan made the European scene this past summer. She toured Switzerland, Germany and Italy. She is presently teaching fourth grade at School #82.

MOVED: *Mary Flannery*, 5375 Whetstone Road, Richmond, Virginia, 23234.

NEW CLASS OF '66 REPORTER

Donna Kelly Hughes
4920 Kraus Road
Clarence, N.Y. 14031
759-8479

67 Reporter:
Diane Thurston
122 Crystal Ave.
Buffalo, N.Y. 14220

MARRIAGES: *Jean M. Nufford* to Charles E. Edward, November 11, 1969.

NEWS: *Sue Jenkins* has moved to California, and has accepted a teaching position in El Hambre. She took over the kindergarten at Ynaz School February 2, 1970, when the new term began.

Pat O'Toole and *Diane Becker*, came in from California for the November wedding of *Jean Nufford* Edward's.

MOVED: *Suzanne Jenkins*, 229 South Olive Street, Apartment 12, El Hambre, California, 91801; *Jean Nufford* Edwards (Mrs. Charles), 1609 South Salina Street, Apartment 2, Syracuse, N.Y. 13205.

68 Reporter:
Pat Donovan
406 Marilla Street
Buffalo, N.Y. 14220

ENGAGEMENTS: *Judith Banczyk* to William Wurtz; *Kathleen O'Brien* to Edward Diegel; *Kathleen Poland* to Julian Bond.

MARRIAGES: *Marilyn Bell* to William Donovan; *Helen Chusman* to Donald Wiltberger; *Marlene Frieder* to Louis Merzacco; *Mary Anne Glor* to Leo Gregory; *Patricia Gnias* to Frank Pasqualetti; *Elaine Hill* to Kenneth Spisiak; *Dorothy Hirsch* to Walter Waldren; *Barbara Hoffman* to Timothy Leach; *Kathleen Jerome* to John Cunningham; *Ann Laufersweiler* to Klaus Hillman; *Kathleen Maddigan* to Theodore Pudhoradsky; *Bonnie McMartin* to Gordon Everett; *Margaret Miller* to James Gryta; *Anne Murphy* to William Rideout; *Megan Myers* to William Mooar; *Susan Poness* to Douglas Paton; *Veronica Rafalik* to Kenneth Malecki; *Eileen Shannon* to Charles Haynes; *Diana Sobczyk* to Richard Nowaczewski; *Mary Sheila Sullivan* to Richard Carl Bergman; *Sandra Tucci* to Roy Kenyan Ticen; *Barbara Werth* to James Mead; *Barbara Yore* to Thomas Cabbey.

BIRTHS: *Yvonne Alvarez* Ubriges, a daughter, Julie Rachel, July 16, 1968; *Carol Bania* Krawczyk, a daughter, Karen, March 18, 1969; *Mary Ellen Becker* Stearn, a son, Robert Francis, December 8, 1968; *Patricia Cegles* Costello, a son, Shawn McKay, February 2, 1969; *Sharon D'Ambrosio* Taberski, a daughter, Ann, November 21, 1968; *Shelley Kent* McKendry, a daughter, Jessica; *Susan Knobloch* Wlos, a daughter, Jacquelynn Sysan, July 21, 1969; *Dorothy Roberts* Collins, a son, Michael E. Jr., November 25, 1968; *Joann Sahlen* Samson, a daughter Jennifer Lynn, April 4, 1969; *Eileen Shannon* Haynes, a daughter, Jennifer, September 2, 1969; *Susan Wagner* Kuhlman, a son, James Christopher, January 12, 1969.

NEWS: *Susan Knobloch* Wlos, a new mama, is working as a substitute teacher, wife, and mother.

Congratulations to *Carol O'Grady*, who appeared as the subject of a Buffalo Evening News feature article "Young Woman on the Go." Everytime I ask about Carol, she's in Ireland, or Paris or Tanzania. . .and working toward her MFA in print making. Everytime someone asks about me, I'm in Lackawanna, or Tonawanda avoiding the kids I teach. (Some

of us have it — some of us don't.)

Judith Miskuf Cassassa plans to go back to school next year, when Ed is in Vietnam. She's written that the only job for Soc. majors in Alaska is selling food stamps. By the way, contrary to what was reported last issue, Judy's sister Joyce did not marry Judy's husband Ed. Judy married Ed.

Andrea Pastorok Green will complete her M.S. in the field of rehabilitation counseling at UB in May '70.

Sharon D'Ambrosio Taberski is attending Hunter College, N.Y., to acquire credits toward a masters in El. Ed. with a specialization in reading.

On to *Betty Anne Murphy* Rideout. (Anne, you'd have to be Texan with that name.) Anne's husband is training to be a Navy pilot. Anne has given up a lucrative career as a bareback rider to stick to housewifing and mothering the bebe which was due four weeks from the time she wrote and is here now!

Ellen Engelhardt is attending Boston College part time, working toward her masters as a reading specialist. A first grade teacher in Boston, Ellen says, "Boston is great!"

ANOTHER ONE! Once upon a time *Margaret Miller* left RHC and married James Gryta. Marge worked as a claims examiner for Prudential before entering Rutgers for a masters in Education. She is taking a year's leave of absence to join Jim, a second lieutenant in the U.S. Army stationed in Fort Sill, Oklahoma and headed for Fort Riley, Kansas. (Join the Army and see the corn belt)

Camille Kralisz received a federal grant for teaching the deaf. She spent a year and a half at Canisius in a program leading to a masters. She now teaches in the high school division of St. Mary's School for the Deaf, Buffalo. Camille hopes to work with the Defense Department next year, teaching in the special education field in Asia. (Our little Camille?)

Judy Banczyk is working as a probation officer for the Suffolk County Family Court and was married on November 1, 1969.

Mary Sheila Scoones is a second-year graduate student at Niagara University. Her field is guidance, and she nightly patrols the halls of one of the girls' dorms, protecting them from foul play. (I never thought Scoonsy would be a resident director!)

Bunny Sullivan Bergman is working as a test administrator at the Niagara Frontier Vocational Rehabilitation Center in Buffalo.

Another masters candidate! — if you don't feel like a cretin yet, read on — *Joan Palmisano* has completed 18 hours toward her masters in El. Ed. at SUNY and teaches first grade at School #56 in Buffalo.

Mary Mullen attends SUC, Brockport part time and teaches elementary school in Batavia.

Judith McCoy is attending graduate

classes at SUC, Brockport as well as at the Summer Institute in Reading at Eastern Kentucky U, Richmond, Kentucky. She also teaches at Thomas Marks School in Wilson, N.Y.

Shirley Lord finished her first year of graduate school with a straight "A" average, and is now about to finish her work on her M.S.W. She is working in the Office of Urban Affairs.

Kathy Sayre has completed her masters, and according to Pat Lane, "did very well and is now job-hunting in Boston."

(Don't any of you just sit around and vegitate???)

Dorothea Gallagher completed her masters in secondary English at Buffalo State and will begin teaching English at Cheektowaga Senior High this fall.

Barbara Martin is attending Niagara University Graduate School and will receive her masters in History in May. She lists her occupation as professional student and asked me to announce her forthcoming marriage to Prince Rupert of Rumania. Cut that stuff out, Barbara!

Shelley Kent McKendry began her work toward her masters at SUNY under the Faculty of Educational Studies. She hopes to do work in Student Personnel Service. Shelley received a card from *Elaine Schubeck* who was in Italy at the time and planned to tour the rest of Europe. Elaine, where are you?

Speaking of world travelers — *Jeanne Carey Stone* and her husband, John, travelled in Europe this summer, and *Madelaine Keller* spent the summer taking post graduate courses at the Sorbonne. Madeline travelled throughout France, Switzerland and Italy as a counselor for a local group of high school students. *Audrey O'Keefe* was also in Europe for the summer.

Patricia Lane wrote and wrote and wrote! She tells me *Barbara Gunn* is getting married, but I know not when, where, or to whom. Barb has given her fiancee a bronzed copy of her thesis and a lecture on Coser. Anyway, it was Pat who told me that she keeps seeing *Beatrice Bruss* on the MTA with her balloons but no one knows what Bean is doing.

One of the nicest letters of all came from *Dorothy Roberts* Collins. (Who ever called Dottie "Dorothy Roberts Collins!?") Dottie is the mother of Happy Collins, now about a year old, whom she describes as a "nutsy baby," who keeps her laughing all the time. Dottie's husband, Mike, is in Vietnam and she is living with her parents in Cleveland. Dottie misses everybody, so if you have a chance, perhaps you could drop her a line.

Nancy Green has been teaching sixth grade and reports that she is "the world's greatest!" She began graduate school at Columbia in January and has spent the summer travelling cross-country, camping all the way. "Disneilyand is the grooviest and we came out ahead in Vegas." After

putting 8,700 miles on the car Nancy has decided that the USA has the greatest sites and the greatest people anywhere, and adds that it's a wonderful way to get an education. (That oughta show you bums who are hopping around Europe!)

Karen Taugher, who attended graduate school at the University of Florida last year, is now teaching in Cooperstown, N.Y. (I can hear James Fenimore's Indians snapping twigs all over the place.)

Patricia Cegles Costello writes that she is not doing much, "just producing babies." That is not completely accurate — Pat is working in one of the local hospitals and hopes to attend graduate school soon. And she loves the Adirondacks.

Megan Myers Moorar (who craves alliteration) is teaching at Maplemere Elementary School. . .and no doubt planning a family of 14 children: Mary, Marge, Myron, Mort, etc.

While I and thou have been scrounging around at faculty meetings and the like, *Debbie Sheedy* has been spending the past 13 months at the Ecole des Beaux Arts at Luminy, outside of Marseilles, France. After tiptoeing through London, Paris, Rome, Florence, Venice and Corsica, she is teaching at Newfane Central School. How could you go and do something like that, "Debi?"

Madelynn Battista is in her second year at Jefferson Community College in the Secretarial Science-Business Administration Department. And yes, folks . . . Madelynn is a college instructor. (Yipes!) That isn't all. She has begun graduate study at Syracuse University and hopes to continue her grad work at the University of Colorado next year. Madelynn has also been elected by the members of her department to serve on the J.C.C. President's Advisory Board for three years. Congratulations, Madelynn!

Speaking of WITCH, I'll be getting married in May, and will move to the glorious megalopolis known to the gods as Austin, Texas. Mark will be completing his delightful Air Force career. He has 118 more years to go. In case any of you are thinking of moving to Austin permanently, it might interest you to know that Austin is located midway between Johnson City, and Nixon, Texas.

Joanne Sifkovits attended courses at the University of Vienna during the summer and has a position as English teacher at an Austrian school in Andau, Burgenland.

That's all folks! All the news that is news and some that is not. Please write if there are corrections to be made, or if babies have been born, or if addresses have changed, or if anything has been left out. Happy Spring!

MOVED: *Madelynn M. Battista*, 224 Sherman St., Watertown, N.Y., 13601; *Marilyn Bell* Donovan, (Mrs. William P.), 423 Emerson Dr., Apt. 12, Eggertsville, N.Y., 14223; *Patricia Cegles Costello* (Mrs. John), Sara-

nac Lake, N.Y., 12983; *Helen Cheesman Wiltberger* (Mrs. Donald F.), 56 Englewood Ave., Buffalo, N.Y., 14214; *Sharon D'Amrosio Taberski* (Mrs. Theodore), 59-36 69th Place, Maspeth, N.Y., 11378; *Ellen Englehardt*, 1322 Commonwealth Ave., Brighton, Mass., 02134; *Sandra Farrell*, 69 Easton Street, Buffalo, N.Y.; *Marlene Frieder Merzacco* (Mrs. Louis), 200 Victoria Blvd., Kenmore, N.Y. 14217; *Mary Glor Gregory* (Mrs. Leo), 730 Terrace Blvd., Depew, N.Y. 14043; *Patricia Grias Pasqualetti* (Mrs. Frank), 231 South Main Street, Angola, N.Y. 14006; *Elaine Hill Spisiak* (Mrs. Kenneth), 275D Scamridge Curve Apt. 4, Williamsville, N.Y. 14221; *Barbara Hoffman Leach* (Mrs. Timothy), 66 Woodridge Court, Rochester, N.Y., 14622; *Lois Jakitsch* (Mrs. Joseph), c/o Pius XII School, Gibson Hill Road, Chester, N.Y. 10918; *Madeleine Keller*, 149 Fruitwood Terrace, Williamsville, N.Y. 14221; *Ann Laufersweiler Hillman* (Mrs. Klaus), 1067 Kellner, Columbus, Ohio 43209; *Kathleen Maddigan Pudhorodsky* (Mrs. Theodore), 35 Kallas Court, Valley Stream, N.Y.; *Anne Murphy Rideout* (Mrs. William), 8301 Moffet Circle, Corpus Christi, Texas 78412; *Megan Myers Mooar* (Mrs. William), 872 Englewood Ave., Apt. 18, Buffalo, N.Y.; *Andrea Pastorek Green* (Mrs. Justin), 5210 Main Street, Williamsville, N.Y.; *Kathleen Poland*, 1322 Commonwealth Ave., Brighton, Mass. 02134; *Susan Paness Paton* (Mrs. Douglas), 124 Rackville Ave., Staten Island, N.Y. 10314; *Dorothy Roberts Collins* (Mrs. Michael), c/o V.L. Roberts, Apt. 310, 2885 Pease Drive, Racqy River, Ohio 44116; *Joann Sahlen Samson*, 127 Zint Court, Cheektowaga, N.Y. 14225; *Josephine Saia*, 50 Norwalk Ave., Buffalo, N.Y. 14216; *Eileen Shannon Haynes* (Mrs. Charles), 10 B Arcadia Road, Hackensack, N.J.; *Deborah Sheedy*, 91 Greenaway Rd., Eggertsville, N.Y. 14226; *Diane Sobczyk Nowaczewski* (Mrs. Richard), 159 Tristan Lane, Amherst, N.Y. 14221; *Mary Sullivan Bergman* (Mrs. R.C.), 1409 Eggert Rd., Eggertsville, N.Y. 14226; *Karen Taugher*, 24 Maple Street, Copperstown, N.Y.; *Kathleen Travis Cloos* (Mrs. Thomas), 45 LeMans Drive, Depew, N.Y.; *Sandra Tucci Ticen* (Mrs. Roy), 94 North Lane, Evans, Angola, N.Y. 14006; *Janice Underwood*, 1918 Ninth Ave., Two Harbors, Minn. 55616; *Susan Wagner Kuhlmann* (Mrs. James), 257 Callodine Ave., Buffalo, N.Y. 14226; *Barbara Werth Mead* (Mrs. James), 5935 Lake Shore Rd., Wana-kah, N.Y.

69

Reporter:
Bella Tato
2401 Whitney Ave.
Niagara Falls, New York

MARRIAGES: *Donna Jean Roppo* to Carl G. Revette Jr., November 22, 1969.

NEWS: *Pat Stimets* writes that she is working in Augusta, Maine on the governor's

staff as a Planning Analyst in the Maine State Planning Office. She loves her job and her new apartment, which is located near Colby College. She can't seem to get away from the collegiate atmosphere.

Carole Valois is expecting a really neat surprise in the near future. However, she neglected to mention what it would be. I'll keep you posted.

This is all the news I have to share with you this time around. Please consider this an SOS to all my old friends and classmates to let me know what you're up to. Until next time — Shalom.

MOVED: *Diane Gilbert*, 2047 Whitehaven Road, Grand Island, New York; *Catherine Porreca Colucci* (Mrs. Frank), 3027 Grand Island Boulevard, Grand Island, New York 14072; *Donna Roppo Revette* (Mrs. Carl G. Jr.), 421 Dale Street, Syracuse, New York; *Patricia Stimets*, 53 Cool Street, Waterville, Maine 04901.

THE NEED TO BECOME INVOLVED IN SOMETHING . . . ANYTHING (cont'd. from p. 9)

their love for this country and its people. Even Spiro Agnew thinks he is doing and saying what is best for our future well-being. If an official is proven flagrantly wrong, there are ways of dealing with such error. The ways are built into the governmental structure. But making a lot of noise over petty differences, labels, symbols, names, etc. is nothing more than throwing crap in the path toward resolution.

What seems necessary in times of imminent turmoil is *not* to clearly define sides, *not* to compile our catalogue of enemies of the revolution, *not* to close our minds to all that is in apparent contrast with our personal ideals and goals, but to search out avenues of agreement and harmony. . . to find a starting place for the implementation of the "crystal blue persuasion" that we sing about as though we believe in it. Those who seek involvement might try becoming involved in mankind and the desire to preserve it and permit it to evolve into its destiny. It seems time to analyze that word which so

often dominates the protest signs: Love signifies, among other things, tolerance, . . . understanding. . . empathy. . . sympathy. . . compassion. . . and all those qualities that bring *people* together, not make them separate.

But then, these are the words of an idealist, and we've got to be practical. Who in his right mind would listen to an idealist. . . or a Polack. . . or a Wop. . . or a Nigger. . . or an anarchist. . . or a Commie. . . .

ON COMMUNITY INVOLVEMENT (cont'd. from p. 11)

books and lectures, but also a great deal of observation and training on the job. Society, for its part, would have to get accustomed to the sight of students in the field. Too long has education been compartmentalized, and theory divorced from practice. Every institution would have to open its doors to observational apprentice training.

The aim of such a reorganization of education would be practical involvement. The curricula would be simplified. Education in community planning and community loyalty would be stressed by accenting the constructive, positive and remedial aspects of the community. Loyalty to locality would be stressed, and out of this, potential leaders could blossom at the local level. Youth would receive a balanced view of the relative importance of every aspect of American life — city, county, state and nation. Thus a balance between bigness and small community outlook would be achieved. The advantages of both would be maintained and, hopefully, the brain-drain now going on from local to national community would be reversed.

A second suggestion for community involvement for the college graduate would be to mount a locally based campaign to persuade national and state government authorities to devise means for small communities to be

heard effectively in the political councils of the nation. As of now, representation for the local community in Albany and Washington is minimal. In an era when so many capable men are being educated in every local community, are these representatives sufficiently reflecting the local community consensus and local reservoirs of wisdom and talent? Would there not be less need for "street protest democracy" if local assemblies at the city and county levels were organized in a form of national participatory democracy? There can be no real community involvement for the college graduate, or anyone, unless his local government gains meaningful stature in the councils of the state and nation. Otherwise, even with the best enthusiasm, community involvement programs will wither on the vine.

The picture is not hopeless as long as those youth who would seek reform would do so within the going structure, adding refinements of taste and change rather than blindly destructing. No matter what the reform or solution, some way must be found to restore American youth's faith in community democracy.

Time may be running out unless some way is found to inject the local dimension into national affairs.

SISTERS ADAPT TO THE NEEDS OF TODAY'S WORLD (cont'd. from p. 20)

dians, where none would go, setting up factories and finding markets for their products; to Tanzania, Africa, working with the nations by building, training, educating, then moving on when they are ready to take over; to Poland, laboring with consummate cheerfulness through tremendous difficulties.

Today we have the hope that our group, nearly 5,000 strong, can so implement the ideals embodied in St. Francis that they will overflow

into a spirit not only modern but avant garde, in the finest sense of the vision of the Church. So lived,

our lives can, by their witness, truly help to bring the world closer to Christ.

HOMECOMING

Save these dates!

JUNE 12-13-14

The Sixth Annual Homecoming of Rosary Hill College will be held June 12 - 14.

June 12

Anniversary classes of 1955, 1960 and 1965 are invited to attend a dinner in their honor on Friday, June 12, in the Wick Dining Room. Cocktails will be served before dinner on the terrace.

Following the dinner, the entire alumnae is invited to a Symposium in Wick Center. To round out the evening, refreshments will be provided at an informal meeting of faculty and friends in the fireside lounge.

June 13

Saturday, June 13, begins with a Chapter Brunch in Wick Center to discover what is happening in the chapters.

Saturday night promises to be a memorable evening with a dinner dance in the main ballroom of the Buffalo Athletic Club. There will be an open bar, choice of two dinners, and dancing to Dave Cheskin and his orchestra. To add to the festivities of the evening, doorprizes will be given.

June 14

Sunday noon, a Folk Mass will be celebrated by Reverend Robert M. Smyth. The event has been scheduled in the Wick Center Social Room to assure ample room for you and your family. Following Mass, a continental breakfast will be served.

Those from out of town may make reservations for weekend accommodations in the Rosary Hill Campus Apartments. Babysitting services will be available upon written request.



RESPONSE

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