



THE UNIVERSITY OF NOTRE DAME AUSTRALIA

THE DREAM PURSUED
A NARRATIVE HISTORY OF THE RELATIONSHIP
BETWEEN THE UNIVERSITY OF NOTRE DAME AND THE
UNIVERSITY OF NOTRE DAME AUSTRALIA: 1991–2007

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President Emeritus, University of Notre Dame



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PREFACE

This work is intended as a personal account of the relationship that has developed since 1991 between the University of Notre Dame (Indiana) and the University of Notre Dame Australia. Much of the early interaction took place at the level of the governing boards and central administrations of the two institutions. Later, it also included academic and student affairs administrators, faculty and eventually students. Each benefitted from time in each other's countries and from conversations and joint activities with their respective peer groups.

By 2007, it was safe to conclude that Notre Dame Australia (NDA) had become a great success story. From very modest beginnings in renovated facilities in Fremantle, it had grown to encompass an aboriginal center in Broome and two campuses in Sydney (the second of which was due to open in 2008). Indeed, NDA had evolved into a private Catholic university that was having an impact from coast to coast.

The story of this institutional development is full of twists and turns, moments of setback and celebration, realization of one set of possibilities while a new set was being introduced. It is a tale of vision, hard work and persistence in the task. While the official history of these years is yet to be written, my intention is to recount one version of what took place with special concern for the ways in which the University of Notre Dame (UND) was involved with Notre Dame Australia (NDA) and how the interaction helped to transform both institutions.

In two previous monographs, *An Australian Catholic University: The Original Dream: 1945-1954* and *The University of Notre Dame Australia: The Dream Renewed: The First Three Years (1988-1991)* I used the image of 'the dream' to convey, on the Australian side, the recurring recognition of the need and desire to found a distinctive type of Catholic higher education institution in the Australian context. In the earliest instance, Thomas Gilroy, the Cardinal Archbishop of Sydney, approached the Congregation of Holy Cross (and thereby the University of Notre Dame) and engaged in a sustained conversation for almost nine years in the period immediately after the Second World War about the founding of the first Catholic university. Reluctantly, at the end of these deliberations this project had

PART ONE (1991-1992)

CRISIS OVER THE LAND GRANT

When I returned to the United States after the inspiring days connected to the formal inauguration of Notre Dame Australia (NDA), I knew that challenging days would lie ahead for those directly responsible for the foundation period of this fledgling institution. Land needed to be bought, buildings renovated, faculty and administration recruited and students attracted. All of this was in the face of limited resources, no established reputation, non-existent graduates, and reasonable grounds for suspicion by those looking in on the enterprise that it was an impossible task.

A. Post-Inauguration Activities

From the UND campus I felt a special responsibility to keep in touch with David Link (now established as Vice-Chancellor of NDA). On July 26, 1991, I sent him a letter in which I offered words of encouragement as he began his term of service. Little did I realize at the time how prescient my words would be. Making reference to the difficult circumstances that UND faced in 1842 (the year of its founding) and beyond, I said,

‘If you need consolation for the challenge there, you should read Father Sorin’s journal of the first years of Notre Dame. It is amazing that the University survived through its formative period.’

Then on August 21, 1991, I sent a letter to Denis Horgan. I made reference to the Inauguration ceremony in Perth, which Denis did not attend. I said,

‘I realize that you have experienced much personal difficulty and sorrow in recent years with the collapse of your financial resources...I do want to thank you and commend you for taking the initiative in pursuing the concept of a Catholic university in Western Australia. Your absence at the Inauguration ceremony,

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to be abandoned by both sides. In the second iteration, on the west side of the country far removed from Sydney, a similar idea began to be pursued by leaders of the Catholic community, again with the assistance of the University of Notre Dame. Fortunately, this time circumstances were more favorable and Notre Dame Australia was formally established, in July 1991, in ceremonies in both Perth and Fremantle.

This third historical essay begins in the period immediately following the beautiful pageantry and almost euphoric mood that accompanied the Inauguration ceremonies. It describes the major setback that ensued after the financial collapse of the Barrack House Group and how the University and the Archdiocese of Perth found a way through. It then focuses on discrete periods of time as the relationship between UND and NDA took different forms—(i) less intense interaction (1992-1995); (ii) a redefinition of levels of mutual expectation (1996-1999); (iii) NDA's progress as an international actor (2000-2001); (iv) NDA as a self-sustaining institution (2002-2004); and (v) NDA's expansion into Sydney (2005-2007).

In order to keep this personal reflection within manageable limits, much has been left out (either because UND was not directly involved or because the events are best interpreted by those who had full access to the background information and/or were responsible for the final decisions). In the end, I have drawn upon my first hand experience, upon the reports I have read, and upon conversations that I have had through the years with many of the major institutional leaders. I look forward to reading future accounts of the same set of events that correct the errors that I have fallen into and that provide a broader cultural context of interpretation.

Special thanks are due to my assistant, Joan Bradley, to Fr. Peter Jarret, C.S.C., my former executive assistant; to my four undergraduate research assistants, Brendan Ryan, Patrick Coleman, Greg O'Donnell and Patrick Nugent; to Father Bill Beauchamp, C.S.C., Father Bill Miscamble, C.S.C., and Father Mark Poorman, C.S.C., and to the University of Notre Dame Australia's Vice-Chancellor, Peter Tannock, who read the document and provided helpful commentary.

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although understandable, was sad since you deserved to be there... you and your wife have been great friends and hosts along the way. That will never be forgotten.'

On December 16, 1991, Denis Horgan responded back to my letter. He said,

'As you can imagine, it was very sad for me not to have been in Perth to participate in the Inauguration ceremonies. Having said that I really have had no choice but to deal with the various problems that have befallen me...it is also very satisfying to see the progress that Notre Dame is making as it moves toward the opening in early 1992. David Link has been an outstanding choice as our first Vice-Chancellor and shows an enormous amount of enthusiasm about the future.'

On December 16, 1991, Peter Tannock wrote a letter to me in which he provided information about the upcoming trip that he was going to take in January along with Terry and Anabel O'Connor to UND. He went on to offer comments about how things were going at home. He said,

'David has been a great success in the leadership role he is playing as Vice Chancellor at the University of Notre Dame Australia. He is a very special person and a source of inspiration for all those associated with Notre Dame Australia...Notre Dame Australia takes its first students next month. I think that all the signs for its development, and its place in Australian higher education are very promising. This does not mean that it will not be a mighty struggle over the next few years, I feel more confident than ever about the worth of the idea and the model that we are developing.'

I should add that the January visit to UND of Peter Tannock and the O'Connors, as well as David Link, went well and we had a good opportunity for interaction and for talking about the next steps in the evolution of the University.

In June 1992, Fr. Bill Beauchamp (Executive Vice-President of UND) had the opportunity to travel to Australia and he sent a memo to me after being present for the NDA Governor's meeting. He wrote on June 19, 1992, that NDA was at a rather critical juncture. He thought that by the end of the calendar year there would be a lot more clarity as to whether it would succeed/survive. He thought that the jury was still out on the final result.

Bill discerned a clear split regarding the future direction of the University among the Board members. One contentious issue was about whether to have a business school or not. Another was over the Alkimos-Ningana land grant possibility. Denis

Horgan had worked on a joint venture with the Government of West Australian and Peter Tannock had decided to reject the joint venture concept in exchange for a land grant for a smaller piece of land. Bill briefly discussed in his memo David Link's concern about how long he should stay on as Vice-Chancellor at NDA and what would be his situation once he returned to UND. Bill was very impressed with the building conversions that had taken place in Fremantle. The Port Lodge, which was renovated to serve as the housing space for UND students, had been purchased and was being renovated. A library collection had been purchased from a school closing in the United States. Finally, he proposed to me that UND pay for a statue called 'Our Lady of the Southern Cross' to be commissioned for NDA, as a sign of our ongoing support.

On July 6, 1992, I received a letter from Terry O'Connor, now functioning as Chancellor, indicating that David Link would need to be replaced by the end of the year since he was due to return to UND. He wondered if there were any other available candidates at UND. I wrote back on July 24, 1992, indicating that I was unable to identify any suitable candidate presently at UND and I reiterated that it was important to have an Australian serve in that capacity.

B. The Land Grant Debate

In the initial conversations with the Government of Western Australia about the possibility of founding a private Catholic university somewhere in the Perth/Fremantle area, two possible locations for the main campus had been discussed. The first option was the West End of Fremantle where older buildings would have to be purchased and renovated. The second option was the possibility of a land grant in the Alkimos-Ningana area of Perth. The main problem with the Fremantle scenario was that it would depend on non-governmental funds in order to effect the purchase and restoration of the facilities. This difficulty would be mitigated if the Australian sponsors could identify funds that could be used for this purpose from some combination of private philanthropy and Church-related resources. The second option in Alkimos-Ningana was attractive if it could be funded by government loans that would be self-liquidating over time once the University was up and running. Theoretically, the reason the government of Western Australia would be interested in that possibility is that it would make the area more attractive for private investment and eventually increase the tax income to the State.

Once the development of the campus in Fremantle was underway I was somewhat removed from the follow-up conversations between representatives of NDA and the sitting government representatives. From my point of view at the time, the Alkimos-Ningana possibility was part of a conceivable second stage of development of NDA once it outgrew the capacity of the Fremantle site. Only then would the issue have to be faced about whether a two-campus configuration

(undergrads at a new location in the suburbs of Perth, and graduate students in Fremantle) made sense. In the meantime, I felt that most of the energy needed to be focused on making the University in Fremantle a success.

But the collapse of the Barracks House group (Denis Horgan's business conglomerate) put great financial pressure on the whole operation of NDA. As one of the figures involved in the initial conversation with the Government of Western Australia, I found myself, at a distance, from June through September of 1992, immersed in a sometimes public debate about what had been agreed to and with what degree of definitiveness between the leadership of NDA and the leadership of the Government of Western Australian.

On June 15, 1992, I received a letter from Denis Horgan that he had sent to all the Governors of NDA in which he argued that the University should pursue the original joint venture proposal with the Government of Western Australian as opposed to the land grant proposal (which eventually meant that each university in Western Australia, public and private, would benefit equally from the government's beneficence). Denis argued,

'Whilst, I was never consulted on the matter, my understanding of the situation is that the University did not pursue the joint venture proposal with the Government because that proposal was not considered commercial...I had never accepted the above and it has always been my strong belief that the joint venture proposal was by the Government...We were first approached by the Government to consider the establishment of the University on land owned by them...the representatives of Government saw this as an opportunity for them to enhance the value of land owned by them—Right from my earliest discussions with Government in respect to the University, it had been made clear to me that the University would not entertain any gift of land or funds from the Government...The establishment of the University would create a significant demand for housing in the neighborhood and hence the land owned by the joint venture would increase significantly in value, benefitting the Government in a real commercial sense from its participation in the joint venture.

Two months later, in August, 1992, Denis Horgan wrote and asked me to provide a letter to Michael Baker, Secretary, Public Accountant and Expenditure Review Committee of the Parliament of Western Australia. This was the first time that I became aware that a brouhaha had developed in Western Australia over the land grant issue. I did not know at that stage of my involvement that the debate had been precipitated on what many considered highly political grounds in order to discredit

the political party then in power in Parliament. In order to be accommodating to Denis (for whom I had and still have the greatest respect), I answered the questions that Mr. Baker had asked drawing heavily on Denis' version of what had taken place in some of the original meetings with the leaders of Government and of the Opposition. In retrospect, after I heard from others involved in the discussion, I discovered that I had responded with a level of certainty that was misguided.

On September 1, 1992, I heard back from the Parliamentary Committee with a new set of questions. From that point on I recognized that I was now embroiled in a local dispute about which I did not have any background. Some clarification, fortunately, came when I received a letter from Terry O'Connor the Chancellor of NDA on September 4, 1992. He informed me that, on the one hand Denis Horgan insisted that the Government had made a firm commitment for a joint venture with the accompanying guarantees and, on the other hand, the Government believed all that existed prior to the Cabinet's decision was an agreement in principle. The Opposition was using this disagreement as a way of embarrassing the present Premier and suggesting an unholy alliance between the former Archbishop and the former Premier.

Eventually, I wrote back to Mr. Baker, as Secretary of the Committee of Parliament, and explained why I had responded to his initial inquiry and how I had come to discover where I had been in error. After reading a copy of Archbishop Foley's press release I came to realize that, as of August 12, 1988, no decision had been made to set up the University. In fact, the decision was only to conduct a feasibility study. Mr. Parker (on behalf of the Government) had agreed on that occasion to negotiate a joint venture with guarantees. But this was going to require some time and a greater level of detailed conversation. I went on to say that, as far as I knew, it was historically accurate to say that from mid-1988 to mid-1990, the Government of Western Australia was involved in a series of negotiations regarding the joint venture of the Alkimos-Ningana land with accompanying enabling legislation. Where the disagreement lay was in determining the level of Government commitment as of August 1992.

Despite my letter of clarification to Mr. Baker and to the Review Committee, in the final report of the Committee, they said, 'the history of the Western Australia's Government's involvement with NDA, and with the private backers of Australia's first private Catholic University, is one of secrecy, backroom deals and attempted suppression of the truth.' I thought that that claim was absurd at the time in which it was given and I still do. It reveals that the Committee had highly partisan reasons for undertaking their investigation in the first place.

In a 'Minority Report' a different perspective was provided on what was at stake. It claimed that parliamentary committees were, as such, incapable of dealing objectively with politically charged subject matter. It went on to say that the

procedures that were used in the investigation were not adequate to established principles of justice.

At the same time that the Committee of Inquiry of Parliament was issuing its report, including the 'Minority' section, Archbishop Barry Hickey of Perth on September 16, 1992, issued a 'Statement on Church Investments and Securities Ltd'. In it he clarified the relationship between the Archdiocese and the project. It said that the Archdiocese had invested 10 million dollars from its capital reserve fund in Barracks Security Limited between October 1989 and January 1990. The deposit had been made by the late Archbishop Foley at the request of Denis Horgan. It had the approval of the Archbishop and his senior lay financial advisory group and it was considered completely secure by all involved. In retrospect, the investment decision was a most unfortunate one. Archbishop Hickey went on to say that despite the loss, the overall financial position of the Archdiocese remained strong. In light of these events, Archbishop Hickey had restructured the Archdiocese financial and investment administration guidelines.

On the following day, September 17, 1992, Terry O'Connor, as Chancellor of NDA, issued a 'Statement to the Catholic Community'. In it he provided a summary of the University's position. NDA welcomed the findings of the report of the Parliamentary Public Accounts Committee which cleared the University of any impropriety in its dealings with the Government of Western Australia. He went on to say that NDA acted honorably at all times, that it had been open and honest in its dealings with all political parties and with the wider community. He added that NDA was concerned about the processes employed by the Public Accounts Committee which produced errors of fact and conclusions that could not be justified. Looking back, it was clear that Archbishop Foley had not invested Archdiocesan funds for the University; rather, he had made the investment in Barrack Securities following a personal request from Denis Horgan to deposit 10 million dollars on a short term basis. Looking to the future, NDA was negotiating over a long period with the Government seeking various forms of support. The University did not reveal these negotiations publicly until the Government made a decision on the precise form of assistance to be offered to the University, i.e., the land grant. In the meantime, to try to insure that bi-partisan political support would be gained for the proposals, the Opposition was briefed extensively on the negotiations. It was disappointing to find that the Opposition were now distancing themselves from the results of the deliberations.

After a few more newspaper reports, the discussion about the land grant proposal pretty much disappeared from the public scene. Potentially, it could have had very disruptive consequences for NDA at a very fragile moment in its history. Thankfully, the recognition by most of the electorate that the Committee of Inquiry had politically charged motives for its final report led to a certain discrediting of

its analysis. Just as importantly, the straightforward presentations of Archbishop Hickey and Terry O'Connor on behalf of the University seemed to satisfy those who had been concerned.

While all this had been unfolding, the campus project in Fremantle was moving forward despite the decline in Denis Horgan's fortune. In an impressive display of collective courage, the Archdiocese of Perth (led by Archbishop Foley's successor, the newly appointed Archbishop Barry Hickey), the Catholic Education Commission of Western Australia (led by Peter Tannock), the Sisters of St. John of God, and the Board of Governors of the new NDA, made a decision to tough it out and carry on with the creation of NDA in Fremantle despite the financial obstacles. They considered the plan for the University so worthy of their continued support that they decided to take on straightforwardly the new risks and burdens that had been identified.

Funds for start-up operations were made available by the Archdiocese of Perth and the Catholic Education Commission of Western Australia. Land and buildings were purchased in Fremantle from the Barrack House assets through the financial support and generosity of the Archdiocese of Perth and Sisters of St. John of God. Staff were engaged and the work begun on the refurbishment of the University's first major building (ND1) with money provided by the Catholic Education Commission. Finally, a major fund-raising program was undertaken, focusing on the Catholic parishes, religious orders and lay members of the Western Australian community, in addition to the National Australian Bank who agreed to provide loan arrangement for the new University.

Despite the obstacles, and with a sense of pride at the first realization of the dream, the University enrolled its first students in 1992. There were 35 postgraduate students in the first college, the College of Education. In the same year, UND sent its first group of 25 study abroad students to spend one semester in Fremantle. In December of 1992, the University's second Vice-Chancellor, Dr. Peter Tannock, commenced duties on the Fremantle campus, having resigned as Deputy Chancellor of the University and as Director of Catholic Education in Western Australia, in order to take up his new position.

PART TWO (1992-1995)

NDA-UND: THE RELATIONSHIP SUSTAINED AT A DISTANCE

Now that NDA was up and running, I was not sure when the next opportunity might exist to visit again in person. In the meantime, I was busy with my responsibilities back on UND's campus. Communication did go back and forth to me and the other UND Board members from Peter Tannock and his administrative colleagues. Once UND undergraduate students and faculty began to spend semesters in Fremantle they also provided feedback when they returned.

By 1993, the governance structure of NDA was well established. The Board of Trustees and the Board of Governors were in place and holding regular meetings. Terry O'Connor served as Chancellor and Sonia Wagner as Deputy Chancellor. Vice Chancellor Peter Tannock's administrative team included: Sr. Helen Lombard, O.S.B., as Provost; Des O'Sullivan as Registrar and Secretary to the Board; and Sr. Pat Rhatigan, S.J.G., as Director of the Broome campus.

The first group of undergraduates from UND to attend NDA began in the Fall of 1992 (business) followed by a second group in the Spring of 1993 (Arts and Letters).

In October of 1993 when the Executive Committee met, plans were made to transfer a newly purchased Catholic College library to NDA and to finance the building project through the Archdiocesan Finance Office. Also, in the first stages of formal fund-raising, it was determined that the Foley Society should eventually be launched in order to attract annual unrestricted contributions from benefactors. Up to this point, NDA was operating well within budget but it was heavily dependent on a vigorous fund-raising effort. In the end, the University finished the year with a \$25,000 (Australian) deficit.

1994 was a noteworthy year in every way. First of all, a campus of NDA was established in Broome in the far northwest part of the country in the Kimberley area where the Catholic Church had for decades missions for the Aboriginal peoples.

Secondly, the first regular undergraduate students began to pursue their degrees in Fremantle.

(A.) The Broome Campus

In 1993, it was determined that a branch campus should be opened in Broome in 1994. The primary aim of this initiative was to meet the needs of the people of the Kimberley region for tertiary education services, and to be an instrument of reconciliation between Aboriginal and non-Aboriginal Australia. The Catholic Church had long ministered in the area in meeting the primary and secondary schooling needs of its people. This was an outreach close to Peter Tannock's heart during the years when he oversaw Catholic primary and secondary education in Western Australia. It was felt that NDA had the potential to build on that tradition by offering a unique educational opportunity and incentive for advancement, especially to the Aboriginal people. This was against the grain of a general feeling of frustration in the broader Australian educational community about how to best provide schooling in an Aboriginal cultural context.

The leaders in the new effort in Broome were its Bishop, John Jobst and the first Dean, Sister Pat Rhatigan, S.J.G. They knew that it would be a risky venture considering Broome's small population base, the long distance to many of the existing Aboriginal settlements, the fragile resource base and the extreme challenges associated with establishing Australia's most remote university campus.

The Broome Campus begun on the site of a former Catholic girl's boarding school. It occupied four hectares of land leased from the Diocese of Broome. It had residential accommodations for both regular students and for the Aboriginal students who came from the Kimberley region and from elsewhere in Western Australia to undertake short-term, intensive vocational education and training programs. As a result, only a small percentage of the students in Broome were actually pursuing a bachelor's degree or its equivalent. But the Aboriginal students who finished their program quickly moved into important service and leadership positions in their own communities.

(B.) Undergraduate Education in Fremantle

After many years of anticipation, the first undergraduate students in Fremantle matriculated in 1994. There were a total of 570 students with another group of 330 expected in 1995. The College of Business opened with 60 enrolled students.

* * *

The Board of Governors remained busy during 1994 tending to all of the challenges of the fledgling University. Denis Horgan decided to resign from the Board of Trustees as did his close friend, Bill Hughes. There had been positive

feedback from the UND undergrad students who had completed their time in Fremantle (and 13 of them had visited Broome). Negotiations with the State government indicated that some form of land grant would be forthcoming but not one which would have the potential for a commercial return. There were problems with the library where a big proportion of the collection was not yet readily available to the students. With that in mind, the library building and the computing center were nearing completion. The Board made a decision to peg staff salaries at an equivalent rate to other universities in WA.

Peter Tannock commissioned Peter Schippenheyn to sculpt a Statue of Our Lady. Subsequently, Bill Beauchamp confirmed that UND would provide a gift of \$35,000 (U.S.) to cover the cost of the project.

As was typical of the early years, the University faced a significant challenge in trying to reach the projected target of \$200,000 (Australian) in unrestricted fund-raising by the end of the financial year.

Building projects included the Chapel, the library, the courtyard, the computing center and class space. On a positive note, the Prindiville family endowment made a gift for the Mary Prindiville Chair in theology. During the year, senior administrative appointments were made in Business, Arts & Sciences, Theology and Education.

In a pattern that would fortunately repeat itself many times through the years, the new Provost, Sister Helen Lombard, O.S.B., spent weeks at UND before assuming her new responsibilities in Fremantle. This meant she knew the UND scene well and had come to know the major administrative actors and vice-versa.

(C.) Fifth Trip to NDA (March 12-15, 1995)

I arrived in Perth after several days of meetings of the Board of the International Federation of Catholic Universities in Paris. Bill Beauchamp was already present when I arrived. David and Barbara Link were also present for the Board meeting (he having served as the first Vice-Chancellor) because their daughter, Terran, was studying in the UND program in Fremantle.

It had now been four years since my last visit to Australia. I was very curious on the way over about what I would find, not only the physical structure of the new University but also its ambiance and spirit. I remembered vividly in my first exposure to Fremantle walking around the neighborhoods peering into empty wool warehouses and watching the crowds in the restaurants, bars and shopping areas. Now, I hoped to find out how far the original architectural vision had begun to take shape.

The first formal event was a Sunday morning Mass at the University chapel. This was intended for the American undergrad students and a few staff people. In

some senses it was like old home week with Bill Beauchamp celebrating and me preaching. I found the Chapel to be simple but nicely appointed.

Afterwards, Peter Tannock gave us a tour of the buildings of the campus. I was amazed at what a great job they had done in transforming the old warehouses into attractive academic, social and administrative spaces. I found out that Fremantle as a city had been undergoing a renaissance as both a tourist attraction and as a place for a second home. It was clear that the University in its own way had contributed to this positive momentum. The buildings of the University had retained the brick and wood and skylights of the old warehouses but the supporting elements had been tastefully turned into academic space with character. The result was that the University had a mature feel for such a young institution.

After the tours we spent time with our students who lived at Port Lodge (a building right next to the Esplanade park and near the waterfront). The Lodge had private rooms for about 40 people. The students had a kitchen, a dining area, social space, a laundry and some study areas. The rooms were small but not much different from the space in some of the older dorms at UND. Overall, they reported enjoying their time at NDA.

In the afternoon, we had the dedication ceremony for the statue of Mary that we had donated to NDA. The sculptor, Peter Schipperheyn, and his wife were present along with about 100 guests. The ceremony began with the beautiful Marian hymn 'Gentle Woman,' followed by some speeches, a Scripture reading, a talk by Bill Beauchamp (in which he movingly reaffirmed the link between the two institutions and pointed out the significance for us of the symbol of the statue of Mary atop the Golden Dome), and the blessing and unveiling of the dedicatory plaque. I was awed by the statue itself which remains one of my favorite Marian images in the world. It pictures Mary and Jesus, when Jesus was a 12-year-old boy visiting the temple. Jesus seems eager, energetic and inquisitive. Mary seems dignified, strong and grace-filled. All in all, the piece in white Camara marble with gold tabs struck us as a fitting symbol for a Catholic university.

The next day, Bill Beauchamp and I had breakfast with Denis Horgan and Bill Hughes. We both felt warmly connected to both of them as part of the founding group for the University, even though they had some resentment about how things had worked out. While this was understandable, Bill Beauchamp and I chose to focus on the future. We discussed various ways that they might assist NDA going forward. In the end, we were glad to have met with them. As relative outsiders, we had cleared the air a bit and reestablished our neutrality relative to the debates about the land grant.

I did an interview with a reporter from an Australian higher education paper. I took advantage of the opportunity to plug NDA as an exciting alternative and complement to the State system. Later, I did an interview with *The Australian*,



Camara marble statue of Mary & Jesus

the largest national newspaper. During the day, Bill, Dave and I met with Peter Tannock and Helen Lombard and later with the Deans. Over lunch the three of us met with Archbishop Hickey (along with Peter Tannock, Terry O'Connor and Fr. John Neill) to discuss the Catholic mission and identity of NDA. The Archbishop was sending his seminarians to the University and there were a number of catechists pursuing courses in theology as well.

In the evening, we robed with the faculty and administrators for the commencement exercises which were held outdoors in a space between the main building and the student social center. (Since it had not rained in 6 months, the chance of a disruption seemed minimal). The procession began while a small orchestra played traditional convocation music. Every available seat was filled and the audience was quiet, respectful and appropriately full of pride.

All of the graduates were from the School of Education since that was the first one established. Most of the degree recipients were awarded masters degrees. Terry O'Connor, as Chancellor, welcomed the assemblage and spoke about the progress that NDA had made with some lesser reference to the challenges that remained. Bernie Prindiville, one of the Governors, received an honorary degree.

I was the main speaker. The last time I had addressed this community was at the inauguration ceremonies in 1991. Now, I had an even greater thrill because the University had gone from being a dream and a theoretical possibility to a living reality. I focused my talk on the impressive progress that had been made in those years. Then, I invoked to the threefold goal of Catholic higher education, to educate the mind, the heart and the spirit.

After the ceremony, there was a reception for the graduates and their families. There was really an electricity in the air. One older woman told me that she had never been prouder to be from Fremantle or to be a Catholic.

The next day we had some leisure time in the morning. Bill and I walked around and enjoyed the marvelous street scene of Fremantle. It was full of free spirits and a mix of middle class citizens and a smaller counter-culture. I surmised that visitors from the Outback must feel much more at home here than they did in Perth.

In the afternoon, we had a Board of Governors meeting. Eighteen Governors (out of 25) were present for the deliberations. The meeting included a variety of reports covering all the academic units, the Broome campus, student life, social-ministry, fund-raising and finances. The tuition costs of NDA at this time was \$5,500 Australian or \$4,125 American. Some scholarship assistance and work-study was available. In the long run, NDA was listed at about twice the price of public education. NDA went forward on the supposition that it would not break even until it had a larger number of students (exactly how many was subject to

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debate). The most likely scenario would be 1,200 full time students for a balanced budget and 2,000 students to provide some financial flexibility.

That evening we had Mass followed by a social and dinner for the Governors of NDA along with some of the major administrators.

Bill and I left Western Australia with a strong sense that things were running quite efficiently. The transformation of the physical space alone had been amazing. While there were still many risks, we were convinced that, with faith and a little good luck, things should be alright.

* * *

The remainder of 1995 after I returned home mainly took the form of updates from NDA. I learned that the building site for the College of Business had been purchased. Even more importantly, the University debt had been successfully restructured. This was achieved through the agreement of the Archdiocese of Perth, the Sisters of St. John of God and the Catholic Education Commission. The result was to minimize the University's noncurrent liabilities yet leave it with significant noncurrent assets. The change on the balance sheet went from a net liability of \$3 million (Australian) to a net asset of \$10 million (Australian). In an accompanying comment, Peter Tannock noted that, by virtue of the generosity of these three Church entities, they had become founders of the University. A final announcement was that NDA would establish a College of Law in 1997.

PART THREE (1996-1999)

NDA GROWS IN SIZE AND COMPLEXITY

In 1996, I agreed to accept another term as a Trustee of NDA (and thereby a Governor as well). I had no hesitation in saying 'yes' after my recent trip to Fremantle. I thought the future was bright for the institution (especially in the long term), however, the financial, fund-raising, construction and recruitment challenges were still rather daunting.

At Notre Dame, Fr. Timothy Scully, C.S.C., had been elected Vice-President and Associate Provost. One of his areas of responsibility was international studies programs. In 1996, Tim got involved in the question of whether representatives of NDA could solicit students to study in Fremantle separate from those chosen by UND. This matter was quickly resolved to everyone's satisfaction.

On a somewhat unpleasant topic, I responded to correspondence from Denis Horgan who was still upset about the land discussion with the Government of WA. I decided to try to put the issue behind us once and for all. I wrote to him on January 20, 1997, in the following words, 'I realize how important these matters continue to be to you. I am afraid that my memory grows dimmer with the passage of time...I continue to hope that Notre Dame Australia will flourish. You deserve great credit for taking the notion of a Catholic university in Australia and getting it in motion. I have fond memories of our collaboration.'

In February 1997, I received a letter from Peter Tannock indicating his plans to visit UND at the time of our May commencement. He also brought up his intention to seek institutional membership in the International Federation of Catholic Universities (IFCU) and asked for our support. (As future events would unfold, this initiative to join IFCU would turn out to bear good fruit).

In March of 1997, Fr. Ted Hesburgh, C.S.C., received an honorary degree from NDA. This was indeed a fitting recognition of the pivotal role that Ted played in the very first stages of the project. Through the subsequent years he remained a real friend of NDA and its leadership group.

In May, in a potentially devastating setback, Peter Tannock announced in a letter that he had been diagnosed with bowel cancer. Fortunately, the prognosis was positive. He planned to be out of action for a month following surgery. In light of his medical situation, Peter cancelled his trip to Notre Dame.

Back on the campus, we had been endeavoring to broaden our foreign studies opportunities, particularly for undergraduate students in Science and Engineering. With this in mind, the College of Engineering had worked out an arrangement with the University of Western Australia to send students for a semester. Since NDA did not offer engineering this seemed reasonable enough. But concern began to be expressed about the impact that this new arrangement would have on the UND-NDA relationship.

Fr. Bill Miscamble, C.S.C., whose early evaluation of the prospect of a Catholic university in WA had been so helpful to me, produced a proposal in October of 1997 titled, 'Australia & Land, History and Culture: Rationale for Arts and Letters Program in Australia'. This effort was motivated both by fear about the recent developments with Engineering but also by a perception that the leadership of the College of Arts and Letters was reconsidering the level of commitment to send students to NDA. In his proposal, Bill laid out a potential Australian studies academic option at UND within which time in WA would be an integral component.

After having had some time to mull over Bill's document and seek advice from others, I wrote back to Bill Miscamble.

'I have had a good opportunity to discuss our future involvements in Australia both with Tim Scully and with Peter Tannock. From all that I have heard, I think that the problems you mentioned have been addressed and that everyone is enthusiastic as we move forward into the future of the relationship between the two institutions...As I think you know, I have a deep personal involvement in the existence and flourishing of Notre Dame Australia.'

What I implied, but did not say explicitly, was that I did not, and would not, hesitate to play the presidential card if, and when, the conversation went in the wrong direction.

In February of 1998, I received a letter from Peter Tannock announcing that NDA wanted to establish Founder's Scholarships and to name them after the members of the first Board of Governors. One would be designated the 'Rev. Edward Malloy, C.S.C., Founder's Scholarship'. I wrote back to Peter indicating that I was honored to be so recognized.

At the March 1998 meeting of the Board of Trustees of NDA, both Bill Miscamble and Tim Scully were present (as part of a broader tour of Asia). At that meeting,

one of the points of discussion was the importance of the Edmund Rice Center for Catholic Character. This unit was the equivalent of the Center of Social Concerns at UND. The Center promoted service learning for the students of NDA.

By July of 1998, Peter Tannock was sensing that NDA and UND needed to explore once again the nature of the relationship between the two institutions. Part of this was driven by the complexity of issues that he and the leadership group at NDA were facing. There was never enough money, yet the University needed to continue to invest in land and facilities and to begin more academic programs. On paper this all made great sense but the actual achievement was never easy. Peter also seemed to want to jumpstart the dynamic now that new actors were in place in both institutions so he decided to compose a memorandum on the relationship.

(A.) 'Memorandum: Relationship Between Our Two Institutions'

Peter Tannock divided his reflections into three parts. In the first section, he reviewed the historic relationship from 1988 up until 1998. Important components of this included: participation by UND officers on the NDA Boards; David Link as first Vice-Chancellor; the presence of UND undergrads (and some faculty) in Fremantle; some NDA students at UND summer school; assistance with the NDA library; and the gift of the Madonna statue. In the second section, he listed some of NDA's main challenges: in the financial area - pay off debt, raise capital, increase enrollments, gain greater support from the Church, institute a better financial management system and achieve more effective fund-raising; in academics - recruit faculty and students, improve the library and information technology, further curriculum development, achieve accreditation, add better facilities, become more international and undertake assessment; in area of distinctiveness - achieve a high level of understanding and commitment relative to the Catholic mission; in physical facilities - make progress in capital development; and finally, focus on student life.

Then, in the third and concluding section, Peter identified several ways that UND could help going forward. These included: maintaining and enhancing the present forms of relationship; assisting with the development of the School of Law; assisting with the further development of the School of Business; and discussing various forms of material support - a possible new residence facility in Fremantle for the UND students, a residence facility at UND for NDA students, support for academic staff from UND for sabbatical work at NDA, donated books for the library, the establishment of an Alliance for Catholic Education community in Broome, and support for a fund-raising auction in New York City.

The first thing I thought after reading Peter's memorandum was that he had truly recovered well from his cancer surgery. His entrepreneurial juices were flowing once again. But I also knew that he would not have written it if he did not feel the pressure of all that he was facing on the home front.

Peter came to UND in July for the Alliance for Catholic Education graduation ceremonies which one of his sons was participating in (the Alliance was an UND sponsored degree program for recent graduates to prepare them to teach in underserved Catholic primary and secondary schools). At that time I was able to discuss the Memorandum in great detail. I indicated with regard to the present types of relationship and our assistance with the Law and Business Schools, I was confident we could help. But I was not sanguine about the residence facility he had proposed since I did not believe that our Trustees would support such an investment. I needed to hear more about the NYC auction before I could respond properly.

I should say parenthetically that Peter and I always had a wonderful relationship. We respected each other and had similar perspectives on most matters related to Catholic higher education. On the occasion of our face-to-face meetings, we hashed out the specific details of possible things that UND might do and, when we disagreed, we just moved on to deal with other matters about which we had reached a consensus. Because of our relative longevity in our respective leadership positions, it had been rather easy to reestablish common ground even if we had not seen each other in person for awhile.

When Peter returned to Australia, he wrote me with a followup on the auction idea. He informed me that the Pearl Producers Association of Australia, in order to support the Broome campus, had agreed to provide precious pearls for an auction in NYC. (Broome was historically one of the centers of pearl-diving and a leading exporter of pearls to the international market). It also seemed possible that Aboriginal art might be available for the auction. Two ways that UND might help would be to make available UND's 'mailing list' and to have the Snite Museum on campus exhibit the paintings before the auction. In response, I asked Bill Sexton, as Vice President of University Relations at UND, to pursue the auction possibility (but the 'mailing list' was not possible) and Nathan Hatch, as Provost, to pursue the Snite Museum connection.

(B.) Sixth Trip (March 10-15, 1999)

Prior to arriving at Perth, I spent time in Salamanca, Spain, for meetings of the Board of the International Federation of Catholic Universities and then met up with Bill Beauchamp to do a little touring in the South Island of New Zealand on our way to Australia.

Bill and I were picked up at the airport by David Platt, the dorm rector for the UND students. After getting to the hotel and resting up a bit, we walked over to meet with Peter Tannock. He brought us up-to-date about some of the recent events at NDA. He told us that they had needed to be very tight on overall personnel numbers but he hoped they would have the operating budget in the black by the following year. (I thought to myself that our founder at UND, Father

Edward Sorin, took a lot longer to reach financial solvency and he could rely on the contributed services of the Holy Cross Community). The Fremantle campus now had 1,500 students. As the number of colleges continued to grow, these enrollment figures would be projected to grow further. The physical expansion of the campus, an essential part of the overall plan, had been funded by debt which had been covered by the Archdiocese and by several religious communities. Peter estimated that NDA was about \$5 million (American) away from being in control of their financial destiny. Little by little they were building a reputation as a strong academic institution that also took its religious mission seriously.

In the early evening of our first day there, we attended an outdoor reception in an area adjacent to the newly opened College of Business building. About 350 people from the community were present. Tours were available and I was once again impressed with the great skill of the architect who had overseen the renovation of the buildings that presently constituted the campus. After tours, there was an official ceremony to dedicate the building. The main speaker was Bill Beauchamp who gave an impressive talk about the role that the College of Business could play, especially in the ethical formation of future business leaders. In the reception afterward, I chatted with about 10 of our UND students who were studying in Fremantle. I also heard from a couple of NDA students who had gone to summer school at UND. They described it as a transforming experience.

On the second day Bill and I flew to Broome with Peter Tannock. This was to be our first onsite experience of Aboriginal life and culture. Let me offer a brief excursus on the Aborigines. Anthropologists estimate that the Aboriginal (= 'from the beginning') people came to Australia on land bridges and boats 50,000 to 70,000 years ago. Eventually, they spread over the continent and lived a nomadic life style. When the Europeans first arrived, there were an estimated 750,000 Aborigines in Australia divided into groups of related families. There were no farms, buildings, ports, bridges or towns. While they had no written language at all (and there were 750 different language groups), they had rock art. They were deeply religious and cherished their stories of origin (dream-time). The concept of ownership of land was alien to them. They saw themselves as caretakers or custodians of the land. They passed on their traditions orally and gave great reverence to elders. While they had no armies, most violence took place as a result of male rivalry over women. By 1900, after the clash of cultures (and the ravages of disease, alcohol, suicide and a sedentary life style), there were only 70,000 Aborigines left. However, by 1990s the population had risen back to 600,000, including a fair number of mixed race.

Bill and I were quite excited about having the chance to visit Broome and environs. We knew that it would fill out our knowledge of Australia as a country and expose us to one of the important academic missions of NDA.

Sr. Pat Rhatigan, the Dean of the Broome campus, picked us up at the airport. She grew up in the region and had served in various Aboriginal communities during her religious life. She explained to us that the Broome campus was serving 120 students who were working on an undergraduate degree as well as 200 other students who came in from the rural communities for periods of time. This latter group were Aboriginal teaching assistants who needed to be prepared to assume greater responsibility for their own schools. Many of the students from the Outback settlements were married with children.

After our arrival on the Broome campus, we shared lunch with some of the staff and Board members. Ester Bewan, a local leader, spoke to us about a 'creche' or 'day care project' so that children of the women students could be taken care of while they studied. The main theme of her talk was the need to break the dependency cycle. The students with whom we spoke said that in the Kimberley Region (the northern part of Western Australia) race relations were generally good. They considered the Broome campus to be relatively small but sufficient for the present scale of activity.

Broome, as a town, began as a great center of pearl diving. Now it was being promoted as a resort area with access to beautiful, sandy beaches and also a convenient jumping off point for exploration of the Outback. We drove around to get a feel for the area but, with a population of 10,000, it did not take long. We found that what characterized modern Broome was a laid-back, tolerant, "we're all good mates", kind of atmosphere. It definitely had character.

After checking into our hotel, we went to celebrate Mass at the local cathedral (nice enough but about the size of one of the hall chapels at UND). I celebrated and preached, with Bill concelebrating. There were about 35 people in the congregation, all connected to the Broome campus.

After Mass, we joined Bishop Chris Saunders, Sr. Pat, Peter and the business manager from the campus for drinks and dinner. The bishop was casually dressed and well known by the locals. He had spent his priestly ministry with the Aboriginals and like everyone we met, he was informal, relaxed and unimpressed with pomp and circumstance.

During the course of our dinner conversation, we heard many things. The Aboriginals were torn by the influence of outside culture. The arrival of television changed things dramatically. One manifestation was that the kids were into rock music. To minister to his widely spread flock, Bishop Saunders had a total of 10 priests (4 diocesan, 6 religious). Until 15 years ago, the priest on the Aboriginal mission was the prime administrator on behalf of the government. He was the equivalent of the local mayor. More recently, a primarily pastoral role has been reestablished for the clergy.

The next morning we were up early for our flight with bush pilots to two isolated Aboriginal communities. We flew for over 2 hours in a straight line with nothing human noticeable below us. I think we saw one road and that was about it.

Our first stop was in Mulan, a community of 150 people. The buildings where the people lived were rather ramshackle but the common areas such as the school, the medical clinic and the offices were well-maintained and serviceable. The buildings all had tin roofs. In our tour of the location we visited three levels of schools. All the teachers were white, except for one Aboriginal teaching assistant. The common areas were air-conditioned. Everything was paid by the Federal government in a kind of welfare system with some components of work for pay.

We then had a meeting with some of the elders. They complained that some of the young people did not follow the old ways or respect their elders (probably a sentiment that one could hear just about anywhere in the world). Many of the elders admitted that they could not read or write, although now there were courses for them and they seemed pleased about that. We learned that four students from Mulan were studying at the campus in Broome. One wish of the elders was to have an art center.

By our observation, Mulan was a sleepy, somewhat depressing community. Most of the adults were in bare feet and considerably overweight. The men wore shorts or long pants. The women wore dresses or blouses with skirts. The adults seemed to spend a lot of time just sitting around. On the positive side, the settlement made a decision four years ago to make it a 'no grog', i.e., 'no alcohol', community. Every two weeks they met as a community. A Jesuit priest came over from Balgo to celebrate Mass, almost always outdoors even though they had a chapel.

From Mulan we flew 20 minutes to Balgo. This was a larger community of 350 people. In this settlement, there were four different language groups present. They flew an Aboriginal flag (as they did at Mulan). One of the main educational programs was to train men to be able to fix their own houses (doors, locks, windows). The women, at the same time, were being taught sewing and secretarial skills.

Balgo began as a mission in 1964. People in the early days came in for water and for medical care. We were fortunate enough to have an Aboriginal guide who took us in a pickup truck and on foot for a tour of the area. Among other things, we had the privilege of visiting an isolated site where ancient cave drawings could be found. We got to it by making our way through prickly grass, down a ravine, along a dry river bed, and up to the area of the drawings. The site was an ancient watering hole and a small pool of water could be seen there. The most common image in the drawings was that of the snake. With a little imagination, you could sense the sacredness of the place back through tens of thousands of years of time. On the way back to the truck, I slipped and sustained a few minor abrasions on my arm and leg. I wanted to concoct a heroic tale about how I fended off a herd of wild kangaroos but I did not have an appropriate audience. Before returning to the mission, we saw

two dramatic views of the surrounding landscape. Balgo itself was on a high plateau above a large, sweeping valley. Our guide, Greg, explained that the kingfisher bird was the totem symbol for Balgo.

One of the distinguishing aspects of Balgo was that it had a well-known and functioning Aboriginal art colony. The artists here had a unique and recognizable style - bright colors, evocative scenes. There had been a revival of interest in quality Aboriginal art so the local artists here were becoming a source of significant income. With Bill Beauchamp's assistance, Peter Tannock leafed through and eventually purchased a good number of canvases for the campus in Fremantle. (Collections of Aboriginal art can now be found in all the major buildings of NDA including Fremantle, Broome and Sydney). This was a thoughtful initiative on Peter's part and fully consistent with his personal interest in this rich legacy of the total Australian culture.

Our flight back to Broome was uneventful. The next day we flew back to Perth. We celebrated Mass at the Holy Spirit chapel in Fremantle for the UND students and the Tannocks. Afterward, we shared dinner together at Port Lodge. All the feedback we received from the students was positive. Later that night, Bill and I took a leisurely stroll around Fremantle, taking in the mix of people and activities. Since it was the summer season, there were thousands of people filling every restaurant and bar to overflowing capacity. The street scene was rather diverse with people of different races and cultural origins. We felt safe although later at night the police would have to contend with those who had overimbibed.

The following day the first major event was the graduation Mass in the largest all-purpose space at NDA, celebrated by Archbishop Hughes. The congregation was restricted to 350 and it was full. At the end of the Mass, large crosses (about 1 foot high) were presented to the graduates with a small plaque on them commemorating the day. After Mass there was a reception in the courtyard.

The afternoon was free. I spent much of it watching the St. Patrick's Day parade which wound past the Esplanade Hotel where we were staying. I also mingled in the adjacent park with the families and others who had come to partake in the festivities.

In the early evening the O'Connors picked up Bill and me for the drive into Perth for the commencement exercises at a large auditorium in downtown Perth. The tradition in Australia, I found, was to have graduation several months after the completion of the degree. The event was well organized and went smoothly. About 350 students received degrees, each one walking across the stage in turn. After the official party processed in, Terry O'Connor said some words. Then Peter Tannock read my citation, I was granted an honorary degree, and I delivered the commencement address. I focused on how much progress had been made by NDA from the original idea until 1999. I also made reference to the great opportunity

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which would be afforded NDA when it would host the IFCU Assembly in August of 2000. Finally, I spoke to the graduates about friendship, family, faith and service. When I concluded my remarks, the valedictorian spoke followed by Peter Tannock's charge to the graduates. All in all, it was a classy evening.

On our last day in Fremantle we participated in the morning at a meeting of the Board of Trustees. Peter Tannock offered some reflections on matters related to the religious mission and identity of the institution. We also heard from Professor Peter Haney (the Director of the Edmund Rice Center which oversees service learning and campus ministry) and from Professor Michael Jackson on the core curriculum. After a break, we were subdivided for visits to various academic units. I went with the library group and we had a good update from the head librarian, Alison Kershaw. Alison was scheduled to visit UND in May for discussions with Jennifer Younger, Director of University Libraries.

At noon we had Mass at the University chapel. Fr. John Neill, O.P., gave a moving homily in which he drew upon his visit to the Holy Cross cemetery at UND where he viewed the hundreds of tombstones of religious who had served there through the years but most of whom had not lived to see the present realization of the original vision of the founders. In other words, he was saying in this early period of NDA we needed to recognize the sacrifice necessary and be confident that the dream would eventually be realized.

At lunch, I met about 30 seminarians from 16 different countries who were studying at NDA. They were preparing to serve in Australia or in other parts of the world.

In the afternoon, we had a meeting of the Board of Governors. There were 25 Governors present out of a total of 35. Major items discussed included enrollment goals, budgetary matters and fund-raising priorities. We approved the proposed budget for the coming year.

After finishing the Governors' meeting, Peter Tannock took Bill and me on a tour of the campus with special attention to new facilities that had been brought on line. By now we could recognize the distinctive pattern of the University architect. The exteriors were all brick. The interiors made good use of brown painted wood and patterned carpeting. Spread throughout the campus were several courtyards which provided good social space. We also viewed the adjacent or nearby buildings which were on the NDA wish list. By now, Bill and I were confident that the time lag between wish and reality would be relatively short. While those on the home front were often overwhelmed by the sheer demands of the multiple responsibilities, for Bill and me, as occasional visitors, NDA seemed like an unstoppable juggernaut.

We flew home with growing admiration for all that Peter and his colleagues had been able to accomplish.

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The Dream Pursued - 1991–2007

After returning to the United States, the rest of 1999 with regard to NDA revolved around updates on decisions made by the Executive Committee. In April, the go-ahead was given to establish two new Colleges - Health (nursing, counseling, biological sciences, health management and psychology) and Theology (theology, philosophy and ethics). In May, a new joint program with Western Australian Academy of the Performing Arts was announced. In addition, St. John's College of Minnesota agreed to send students to NDA. In June, the government of Western Australian approved a \$1.5 million (Australian) low interest loan for Fremantle building projects. The University was also negotiating with the Government for 140 subsidized places in education. In July, several new academic administrative appointments were announced including: Peter Dallimore (Deputy Vice-Chancellor), Greg Craven (Dean of Law/Provost), Michael Quinlin (foundation Dean of Health) and Doreen McCarthy (foundation head of School of Nursing). Finally, in November, Peter Tannock reported that the Commonwealth had fully funded 140 places for teacher education at Fremantle as of 2000 to the total of \$1.2 million (Australian) a year. In addition to this good news, the Board renewed Peter Tannock's appointment as Vice-Chancellor until December 31, 2004.

PART FOUR (2000-2001)

NDA EMERGES INTO THE INTERNATIONAL ARENA

In the short time between my 1999 visit to Broome and Fremantle and the 2000 journey for the worldwide Assembly of the International Federation of Catholic Universities, the most important change was that Timothy Scully, C.S.C., replaced Bill Beauchamp as Executive Vice-President. Nevertheless, because of his long association with the project, Bill remained a member of the Board of Fellows and the Board of Trustees at NDA. Bill had been one of the founding group and a great support to me in our relations to NDA. We had traveled to Australia together on many occasions and he had also gone there separately when I could not make it. I was pleased that he would continue his involvement, even in a different capacity. Tim Scully, for his part, had visited NDA in his role as Vice-President and Associate Provost. So he knew the University first hand. I had indicated to him at the time of transition how important NDA was in my set of institutional priorities.

(A.) Seventh Trip - IFCU Assembly (July 27-August 6, 2000)

It would seem surprising, at first sight, that a relatively small, under-resourced Catholic university would be chosen to host the worldwide Assembly of Catholic Universities. But there was a story behind the selection that was very much connected to the UND-NDA dynamic. In 1994 UND hosted the IFCU Assembly on our campus. It was a wonderful opportunity to showcase the Institution and to increase our visibility in the world of international higher education. From our experience, I knew that such moments are rare and are fully worth the cost and personnel time involved in preparing for them and in overseeing the logistics connected to the actual event. (Ironically, we were the second choice at the 1991 Assembly after Beirut, Lebanon, but when the political situation deteriorated there, we moved to the top of the list.)

The 1997 Assembly was held in Santiago, Chile. Peter Tannock was present since NDA had been elected as a new member of IFCU. When the time came to solicit possible candidates for hosting the 2000 Assembly, I said to Peter, with full seriousness, that he should put NDA on the list. He looked at me like I was nuts. I knew that the tradition of IFCU was to move the organizing function from continent to continent and that some country in Asia would be in line to be chosen. However, I also expected that with a little behind the scenes lobbying, we could argue the case that Australia was in the Asian sphere of influence and, as a new, lay-led Catholic institution, NDA deserved the support of its peer institutions around the world. I also surmised that many of the delegates from Europe and the Americas had Australia high on their list of places to visit and this would provide a professionally supported opportunity. After some coaxing, Peter's entrepreneurial instincts came to the fore and he submitted an offer. The final result was that NDA was chosen for 2000.

During the subsequent years from 1997 to 2000, Peter came to the annual IFCU Board meetings (along with Mrs. Ronnie Masarei, who was overseeing the logistics) to report on the progress that had been made. I could tell at these sessions that he was getting excited about the prospects, even though the preparations were much more demanding on the relatively small administrative staff at NDA than had been true on the much larger UND when we had been involved in 1994.

In somewhat of a footnote, I was asked by Peter Tannock in June of 2000 about whether I might be interested in being considered for the presidency of IFCU, which was opening. He said, 'It would be very appropriate if you would consider taking on this appointment. I can promise you two votes from Australia!' When I responded to his gracious letter, I first promised that we would be bringing a good constituency from Notre Dame. Then, I informed him that I would not seek reelection to the IFCU Board (which I had served on since 1988). I told him that I preferred Jan Peters, S.J., from the Netherlands, for the IFCU president. Among other things, I felt that I did not possess the requisite language skills for the position. Around the same time, Bill Beauchamp, still serving as Executive Vice-President, wrote Peter with the news that UND would contribute \$5,000 on behalf of its members on the Board of Governors to help furnish a new boardroom in the administration building in Fremantle.

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I flew from Hong Kong with Bill Beauchamp and Mark Poorman to Perth where, after a three-hour wait, we flew directly to Broome. Terry O'Connor and his wife, Anabel, were on the plane with us from Perth to Broome. Carolyn Woo, Dean of UND College of Business, was also on the trip. After our arrival, we had a couple of hours free. After Mass we drove to the Broome campus where we had a brief

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tour for the benefit of Mark and Carolyn (who had not visited before). The newest facility was a day care center for the children of students who come in from the bush community. In the late afternoon there was a ceremony for the presentation of a publication of the Human Rights Commission's National Inquiry into Rural and Remote Education. First, there were two Aboriginal speakers, followed by Sr. Pat Rhatigan (Dean) and Chris Sidoti (Human Rights Commissioner). We sat outside in portable chairs in relatively cool weather (it was the middle of winter). Afterwards, we had an early dinner outdoors.

Our Board meeting at the Broome campus began first thing the next morning. There were 16 Governors present. Peter Tannock announced that ten students and two staff from NDA were volunteering in East Timor in the wake of the war there. They reported back about the physical devastation and the evidence of mass killing of the mainly Christian population by the Indonesian troops and para-militaries before their withdrawal to West Timor. The students were mainly teaching English and running sports programs for the youth who were generally idle as the country tried to rebuild.

During the course of the Governors' meeting, we reviewed the core curriculum at NDA. Then we discussed the progress that had been made in the College of Health. One component program was nursing, in which there was a shortage of 5,000 throughout Australia. The goal had been defined as having 40 nursing students in Fremantle and 20 in Broome. There would also be post-graduate nursing courses in care for the aging, in midwifery and in surgical medicine. A second component was undergraduate and graduate counseling. The third component was applied psychology. Related to all of this, a \$2 million (Australian) campaign was underway to buy and refurbish a building for the College of Health. A collateral effort was being pursued in a graduate medical school arrangement with the University of Western Australia in light of the need for 40-60 more medical school graduates per year in Western Australia.

Now that NDA had some success in gaining government higher education grants for some of the academic programs, the goal was to have all the nursing and teaching students subsidized. The enrollment announced was 1,300 at Fremantle and 200 at Broome.

The Board discussion turned to matters related to the Broome campus. All available space was being utilized. They needed a new library, which Commonwealth funding might be available for. They also needed a student village for students who come in from the distant settlements. It was underway with room planned for 45 students. Of the 200 students who were in Broome, 150 were in the Pathway program (which was a combination of junior college and vocational school). Some of them would eventually go on for the baccalaureate. In the bachelor degree program there was a ceiling on places in education and nursing because of the number of

positions available in the Aboriginal settlements. A final component of the offerings at Broome was the School of Aboriginal Studies (chaired by Sister Clare Ahern). NDA Broome saw itself as a campus of reconciliation situated in an indigenous region. The academic program was described as seeking sound knowledge of the culture, high quality research and self-respect. All students in Fremantle had to take one course in Aboriginal studies.

In the late afternoon we participated in the NDA Broome graduation ceremony. I was simply blown away by the ceremony, which was inspiring, beautiful and dignified all at the same time. The official party wore academic gowns, including the four of us from UND. As we marched in, an Aboriginal man from a local clan played the didgeridoo, which is a long, hollow wooden instrument which is blown into at one end. The academic procession was preceded by three Aboriginal women with long vessels which produced a wispy stream of smoke.

The ceremony began when an older Aboriginal woman provided a traditional welcome. Then a young woman sang the Australian national anthem. Bishop Chris Saunders then recited the graduation prayer. When he finished, we had the smoking ceremony (which is a ritual act of purification and blessing). Two students spoke on behalf of their classmates. One was an Israeli-born woman; the other an Aboriginal man. They both commented warmly and sincerely about their education at Broome. Then the certificates, diplomas and degrees were presented. There were 50 certificates and diplomas, 15 bachelor degrees and two masters degrees. As each name was read, some biographical details were provided. The majority were Aboriginals of various ages, including some grandparents. Because there was no rush, I had a clear view by which to gauge the range of skin color and physiognomies of the Aboriginal people. Some were jet black with straight hair. Some were mixed race. Some were heavyset. On top of the podium was a cloth lizard with a mortarboard on it, a kind of mascot of the graduating class. As the ceremony continued, Peter Tannock and Terry O'Connor offered remarks. Then, a young Aboriginal woman (the adopted daughter of the Governor of Western Australia), sang a song about hope, which brought tears to my eyes.

All of us from UND were quite impressed by the graduation ceremony. It was a sign of promise and hope—something that NDA could be proud of. We had Mass and dinner and then retired early.

The next morning we took a chartered flight from Broome to Kalumburu (about 2 ½ hours). Kalumburu was an Aboriginal community of 400 people. The airstrip was decent, primarily because during WWII. It was an allied airbase. The Japanese, who bombed both Broome and Derby, also attacked Kalumburu. Unfortunately, the pastor and several local people were killed.

The Benedictines came to the area in 1918. At first, the Aboriginals were hostile. They thought that the Europeans were either cave people or dead people.

Presently, the mission was staffed by Anscar McPhee, OSB, as pastor, plus four nuns and two lay missionaries. We learned that they had two Masses a day, one with music, one without. Just about everyone was described as Catholic, with varying degrees of fervor. Income for the mission came from guiding treks through the Outback, plus food sales, fuel provisions and other services. In the rainy season, the roads were described as nearly impassable. Summer temperatures hit over 100°F with high humidity. One perennial problem was white ants. They have a voracious appetite for wood. They have been known to bring roofs crashing down and to destroy sheds, libraries and other facilities.

When the missionaries first arrived in Kalumburu, they noticed the relative absence of children. It turned out that the Aboriginals did not understand the connection between sexual intercourse and pregnancy. In addition, some ascetic cult among them encouraged sexual mutilation. Only after providing some fundamental sexual education were children born in sufficient numbers. The settlement was now under government control with the religious community playing only a pastoral and educational role.

Fr. Anscar McPhee, OSB, turned out to be a gentle man with a hearty laugh. He had been on the mission for 18 years. Over time, he had become a well-grounded student of Aboriginal culture, geological science, genealogy and other relevant fields. He had turned a modest building into a wonderful, eclectic museum. In addition to what he had accumulated from the mission grounds, people had sent him objects from around the world. In his display cases, he had different types of corks from the Kimberley, wood implements, rock tools, remains from an American plane that crash landed nearby, paintings on rock shards, paintings on wood, old religious vestments and photographs of people who lived at the mission from the first days until the present. What an amazing discovery the museum was, literally in the middle of nowhere.

Fr. McPhee also took us to visit a rock gorge in the King Edward River and to see an 18,000-year-old set of rock paintings on ledges a few miles from the mission. The figures on the paintings were long and thin, almost playful. Some had boomerangs in their hands. There were also a few animal figures. Fr. McPhee hypothesized that the site was used for initiation rites because it was accessible, near water, and protected from the rain by the rock overhangs.

From Kalumburu, we flew to Wyndham to refuel and then on to another Aboriginal settlement at Turkey Creek. We just made our landing before the sun set, an important point since it was a bush landing strip (dirt covered with grease) and the edges of mountains were around it. Sister Clare, from the School for Aboriginal Studies, made the trip with us. She had helped get the mission started at Turkey Creek. The sisters were still involved in running a retreat house at site. That was where we stayed. After dinner, an Australian priest celebrated a Mass for 25 people.

The night sky in the area (so far from the lights and pollution of the cities) was unbelievably clear. The Milky Way was totally visible and awe inspiring. However, it turned cold that night (a record chill, at just above freezing) and we scrunched up in our beds to keep warm.

The next morning we took a 15-minute flight to the Bungle Bungles. This national park, we discovered, was the location of an extraordinary geological mountain range of sandstone shaped over millions of years into alternate red and black stripes. Some of the formations resembled gigantic honeycombs. Throughout the park there were deep gorges with smaller trees and bushes growing on the tops, even in the dry season.

One delightful component of our tour of the Bungle Bungles was a 30-minute helicopter ride. I felt like we were viewing a succession of smaller Grand Canyons. The stones appeared tawny red in the morning sun. It was still chilly during our flight with the open cockpit helicopters. After we landed, we took a tour in a large van followed by a walking tour up to the area of Cathedral Gorge. At the end of the Gorge, there was a dead end where some massive stones had fallen and which created a kind of amphitheater effect. We sang one verse of the Notre Dame Victory March in order to listen to the reverberation. Another visitor sang several tunes from the Sound of Music.

We flew back to have lunch with the sisters at the retreat house at Turkey Creek. Then two of the sisters took us to meet some of the Aboriginal families. Some of them were elderly, including one woman with leprosy. It was the first time that I had shaken the malformed hand of a leper. Some of the people we met were acclaimed Aboriginal artists. The settlement at Turkey Creek seemed dirty with a kind of pervasive idleness. The little kids played, animals roamed around, and families sat around playing cards and chatting. One hope for the future was education for the young. Another was making this a center for art. Meanwhile, we were impressed by the heroic Church workers we met and their efforts to seek justice and opportunity for the Aboriginal people.

In midafternoon we flew back to Broome. We arrived just before sunset. After dinner, we all acknowledged how moved we were by what we had seen and experienced.

The next day Bill, Mark and I left after lunch to fly to Perth (Carolyn Woo having left earlier for meetings at the NDA Business School). Everyone in Fremantle was involved in last-minute preparations for the IFCU Conference.

On Tuesday morning I had a meeting of the IFCU Board. We received the minutes of our latest Board meeting in Brazil discussed the Fremantle Assembly and talked about the upcoming vote at the Assembly about the reorganization of IFCU.

In the late morning, I went to a lecture by Professor Greg Craven from NDA and by a faculty member from UWA on 'Australia: Its History, Way of Life, Education System and the Role of the Catholic Church.' It was quite well done, sprinkled with Aussie humor and telling anecdotes.

For lunch, the IFCU Board members were hosted by Peter Tannock and some of the NDA administrators. Then, in the late afternoon, the Opening Ceremony of the Assembly was held in the newly acquired and renovated Drill Hall. The event was a spectacular and very well-received expression of Australian culture. The delegates from all over the world first gathered in an adjacent building and then were led into the Hall by Aboriginal people, some with full body paint on. The lights were dimmed and students marched in carrying flags of all the countries represented in IFCU. They were accompanied by some Aboriginal women who carried smoke pots to ritually purify and welcome the Assembly. Meanwhile, choirs from Perth, in traditional Church choir robes, sang several songs. On the stage, where the speech making took place, there were several painted backdrops in the form of anthills (like the ones we saw all over the Kimberley). At one point, they did a beautiful reenactment of Jesus meeting the Samaritan woman at the well. The total effect of the Opening Ceremony (which was attended by over 400 people, including invited guests from the government, academic and Church communities) was to set the context for the meeting in Australia and to get everything off to a great start.

On Wednesday morning the first general session took place. A representative of each of the six continents spoke on issues and trends in Catholic universities in their part of the world. Leo O'Donovan, S.J., president of Georgetown, did an excellent job in summarizing what was going on in Catholic higher education in the United States. I should add that it requires a certain amount of patience to participate properly in international meetings. Sometimes the rhetoric gets ethereal and pedantic. And there is always the problem of translation (the three IFCU languages being English, French and Spanish).

The first general Eucharist was held at St. Patrick's Church in Fremantle, which is about a mile from the campus. A cold front had moved in, so most took buses while the rest of us walked. Archbishop Guiseppe Pittau, Secretary of the Congregation for Catholic Education, was the main celebrant. He gave a well-delivered homily on the doctrine of creation. The Church had recently celebrated its 100th anniversary and had been well restored. The only problem was that there was no heat.

After lunch we had another session, which I chaired. Peter Tannock described the process by which NDA was started and his perception of the challenges that lay ahead. His address was well received by the delegates. After Peter, we had a talk by the rector of the University of St. Thomas in the Philippines. Later in the afternoon we had discussion groups according to language. For dinner, every delegate who

signed up was hosted by an Australian family. Bill Beauchamp and I enjoyed dinner with Peter and Carolyn Tannock.

On Thursday the morning session began with an excellent talk by Professor Bart McGettrick of the University of Glasgow in Scotland. He spoke on the theme of integrated learning. This was followed by three talks which were rather scattershot. In the afternoon we had free time, which many of the delegates used for arranged tours.

In the late afternoon, Bill Beauchamp and I had a visit with Denis Horgan and Bill Hughes, two of the founders of NDA. For dinner, we went to the home of Marylyn Rodgers, a Governor at NDA.

On Friday, the day began with two presentations. In the first, David Kemp, Australian Minister for Education, Training and Youth Affairs, addressed the delegates about Australian higher education, including the role of NDA within it. Then, Archbishop Pittau spoke on Catholic education, drawing heavily on his former experience as rector of Sophia University in Tokyo. After a break, we had discussion groups, Mass and lunch.

In the afternoon, we met first on a regional basis. We chose two Americans and a Canadian to represent our region on the Board of IFCU. After 12 years of service, I had decided not to seek reelection. Jan Peters, S.J., from Holland, was elected the new president of IFCU. In the late afternoon, Bill and I met with Peter Tannock to review various matters related to the UND-NDA relationship. We congratulated Peter on the great job NDA had done in hosting the Assembly. Later, there was a reception sponsored by the federal government. Afterwards, Mary Lou and Don Eldred, from St. Mary's College, hosted myself, Mark Poorman, Bill Beauchamp, Chandra Johnson (my assistant) and Fr. Tom O'Hara, C.S.C., the president of King's College, for dinner along the waterfront.

On Saturday, the morning session was devoted to a discussion and a vote on the proposed restructuring of IFCU. It passed easily. Then there were reports from the leadership group and the various committees. After lunch, the early afternoon was free. Then in the late afternoon we took buses to St. Mary's Cathedral in Perth for the concluding liturgy celebrated by Archbishop Hickey. I was one of 10 concelebrants. The liturgy was well-prepared and included an Aboriginal opening rite, a liturgical choir, organ and brass and roles for a cross-section of Assembly participants. After Mass, we bused to the Perth Art Gallery for the concluding dinner. Those of us stepping down from the IFCU Board were acknowledged.

NDA did a fantastic job in hosting the Assembly. Everyone was impressed with the campus, with the friendliness and hard work of the staff, and with such a result from a university that is barely ten years old. Peter Tannock, in the midst of the rush of activity, sometimes blamed me for suggesting the idea, but I was glad that