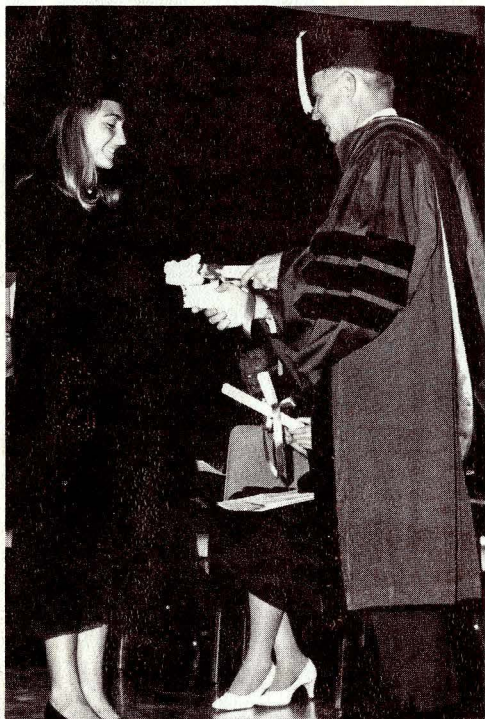


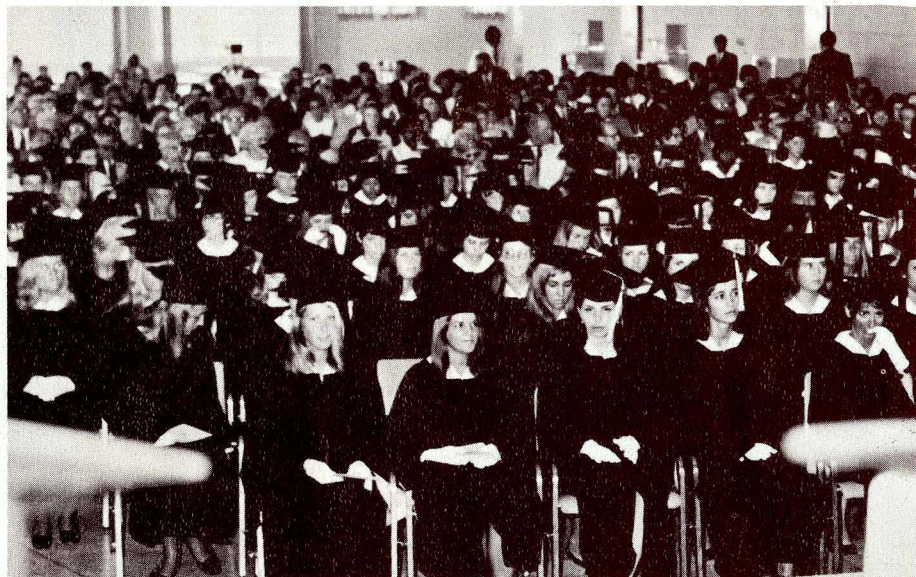
Marymount

MARYMOUNT COLLEGE • BOCA RATON, FLORIDA

NEWSLETTER/VOL. 6 NO. 4/SPRING, 1969



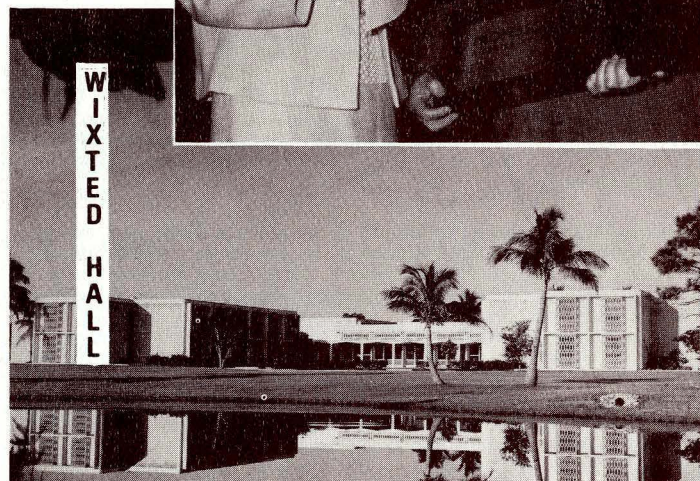
President's Medal Awarded to Clara Bninski



CLASS OF 1969



Dedicated March 2, 1969
to Stuart W. Patton, Chairman, Board of Trustees



Dedicated May 16, 1969
to Dr. William G. Wixted, Professor of Philosophy

Commencement Address Excerpts

"I started a joke and started the whole world crying, Oh, if only I had seen the joke was on Me. I started to cry and started the whole world laughing, Oh, if only I had seen the joke was on Me. Finally, I died and started the whole world living, Oh, if only I had seen the joke was on Me."



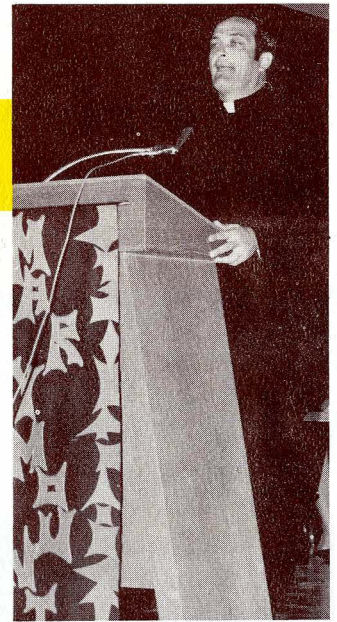
I start with these words because it seems to me that for any conscious, reasoning man or woman, and certainly for any Christian, life is basically a joke. Certainly, Christianity is a joke . . .

. . . those of you who are thinking and seeing the contradictions and the nonsense involved in human misery, are so right. There are so many reasons to think of life as an ultimate tragedy, as a practical joke . . . For the fool, fool enough to live in touch with the joke, who sees the dimension of everything . . . to believe in life — to look wide-eyed into life — to open ourselves up — to let ourselves come into His hands . . . the last thing you will be applauded for in the course of your lifetime is for the stance of the fool.

. . . If you are going to believe that God is alive, that He is coming to me every day, that He has taken on all things to Himself in order that He might make Himself available to us — then you have to walk down every street like some fool with your eyes wide open, and your heart wide open, and yourself open to the Spirit. The first quality of such a person is that he assume the stance of a fool, that he open himself to the joke of a living, loving God each and every day . . . a person not thinking of bringing Christ here or there, but wondering if he or she can take Christ . . . to be a see-er, a person constantly striving to be in touch with what there is to be in touch with — which is just the reverse of the posture of alienation which our society breeds.

Let me suggest to you that the alienation some people are concerned about (we think of it as the property of the poor) is something that is to be found in our whole society — among the poor, the middle class and the rich . . . the word is invulnerability, the word is don't get yourself caught vulnerable . . . People living in circumstances that would seem to invite them to look, are afraid to look . . . what they see is painful and contradictory . . . because to look at it asks a man to be a fool. It asks him to believe in the joke . . . In pulling the shade down they pull it down on themselves and alienate themselves. This means death to the human person . . . it means power, invulnerability, but no qualities of humanness . . . To the person who is going to be committed to this joke everything becomes respectable . . . Christ has been fool enough to imitate His Father — His Father who got Himself into birds, insects and grains of sand and weeds and all of these things in order that a man might touch God. His Son, the fool, gets himself into tears and sweat, loneliness and death upon a Cross. He invites us now to believe in this joke — that He is available to us in every street, in every experience, in everything we can possibly touch, or smell, or taste, or feel. There's a living Christ there so you and I can't afford to walk any street with our eyes closed or our walls up defensively . . .

It is incumbent upon us to be fools enough to actively seek to touch what is there. The trouble with this is you cannot do that without being affected. You cannot do that without being forced to come in touch with the main part of yourself, the you you're desperately afraid of . . . The street will invite you to cry. If you can't believe in the joke, if you think your being loved or being wanted depends on your degree, or credits, or points you can offer the world, then you can't afford to cry. Not being able to afford to cry, you can't afford to see the street, you cannot have any hope at all of being loving, much less Christian . . . Look at your street everyday. That street is going to ask you to experience yourself in need. Society says if you want to be whole, if you want to belong, if you want to be somebody, never get caught in need. Get all the degrees, the power to help other people, but don't ever let yourself get caught where you have to say to someone, "I need you" If I can afford to be honest and allow myself to be in need of others, then I have to believe in the joke. Then, I have to believe in love.



MSGR. ROBERT F. FOX

. . . The street is going to ask you to come in touch with your incompleteness, your limitations, and yes, your sinfulness . . . It is so threatening, so painful for anyone of us to come in touch with evidence of the fact that we are incomplete, that we have contradictions and limitations. So, today, we find ourselves with insoluble problems — insoluble because we can't afford to think of them . . . Race . . . is splitting the country up and down and across. Why? Because we are all so loath to admit that we have problems of racism. There is not a person here who isn't deeply affected by racism; and, if we could once come to admit it, maybe there would be some hope. We have to work for the day when it will be THINKABLE (that people practice prejudice and discrimination.) We all practice it all the time . . . if we think its unthinkable, then we will continue to act in our prejudiced ways and rationalize the reasons — to explain what I can't face — which is the sickness of my own racism.

. . . if you are going to be human enough to believe in the joke . . . and seek to embrace life and freely be in touch with it, no matter what street you are going to . . . the one thing that life is going to ask you is to rip off your back the cloak of prejudice, points, accomplishments, that you like to show the world as the reasons for buying you and loving you and respecting you . . . the living God has gotten Himself into life, He wants you to relate to Him on the basis of love. Looking at Him in life is going to ask you to come in touch with yourself, to get beyond fantasy and a mythical self we all like to live with.

. . . as you look at other people, you are going to have to come up with compassion. A stance of real love. I don't mean pity. I mean that quality which enables a person to experience himself in the other rather than make the other, other. The alienated man can't believe in the joke, can't believe in himself. He always has to think of the other person as other . . . Our society is so really evil in this area of compassion — so characteristically reacts in terms of facing the other as other. Riots! What are we going to do about those peoples' violence? Very few of us look at the violence in the ghetto and connect it with the violence in us . . . People are concerned about lawlessness among the poor instead of discovering the lawlessness rampant in our society as revealed in our daily lives. We say, "There but for the grace of God go I." In fact, there go I . . . As you go through life, you will be tempted to make that other person, other, to get on top of him in some way . . . Life is asking! Christ is asking! Take a stance which enables you to experience yourself in every person.

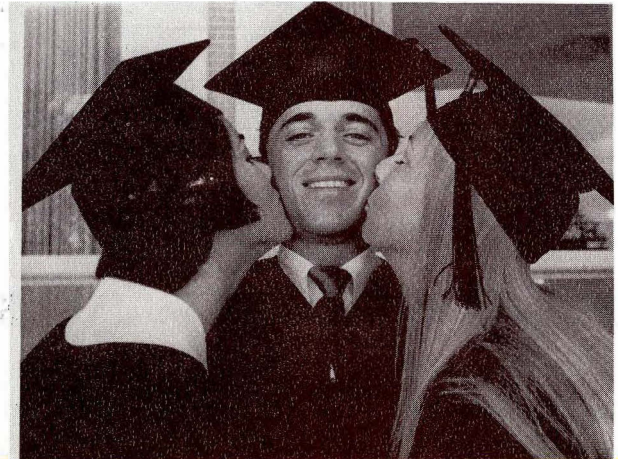
If white, let's not say we can't understand the black man because we haven't lived his experience. Let us understand that in his questions, when he is saying, "I have doubts about being a man, I have doubts about whether I belong." Let us understand he is asking the questions that should be true of all of us because who in this room is sure that he belongs? That person is an alienated person. Who . . . is sure he is loved by anybody? That person doesn't know anything about love. Who is sure that he believes in himself? That person is not even in touch with himself. So, the black man is saying this today — is saying something that is relevant to all of us. Every man in every way that he lives his life is saying something to us of ourselves . . . The joke comes down to this . . . we are not going to make it as graduates, as priests, as teachers, as technicians, as housewives, as husbands . . . We are going to make it only if we are fools enough to be alive to that mystery within each of us and let ourselves come to Him . . . The joke of it all is that you count — and it is you with your needs, with your mysterious, beautiful, alive self who can let yourself come and bear all the burdens, and pay the price that the world asks of you . . . then, there is hope for all.

PICTORIAL REVIEW . . .

YEAR'S HIGHLIGHTS

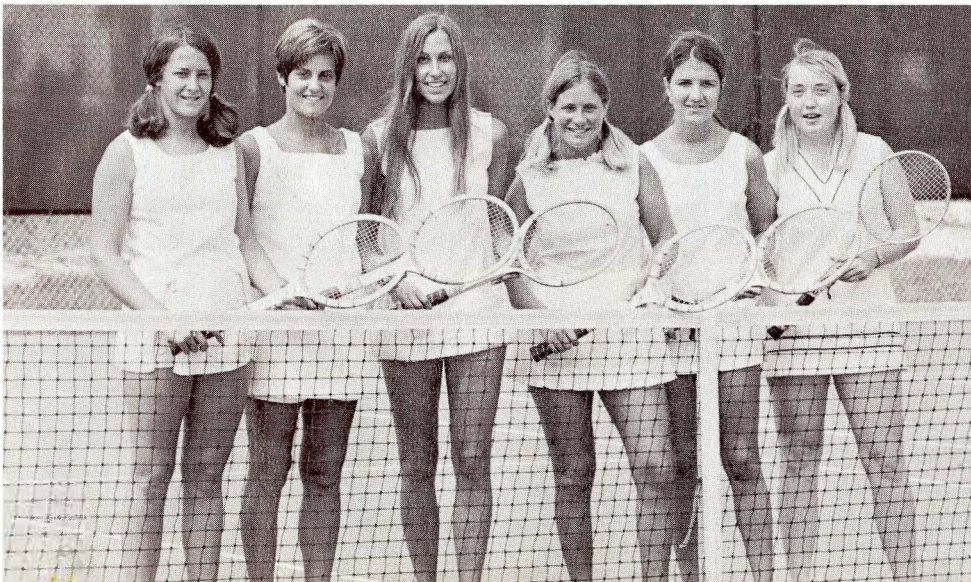
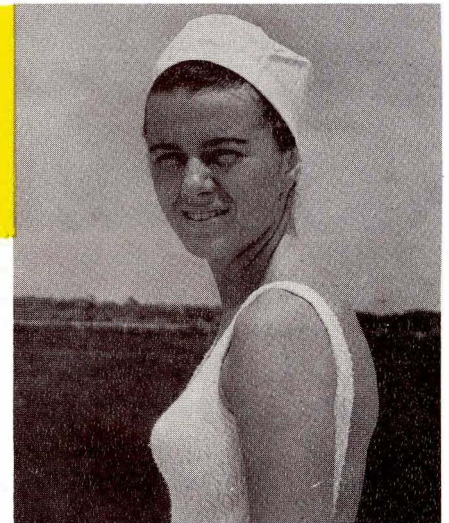


"MAME" was the name for the year as students and faculty produced the first non-professional performance of the musical-comedy. Stars were Dotty Wells as Mame and Jack LaBonte as Beauragard, seen above in rehearsal.



DENNIS LALLI, first male to graduate with the A.A. degree. Congratulations are bestowed by Barb Lando and Barb Harte.

SUE MOCK, of Columbus, Ohio, was selected as one of America's outstanding College Athletes. Sue's specialty is synchronized swimming.



TENNIS TEAM finished season 3-3. Players are Marni Thornhill, Carol Ford, Annette Paluska, Carole Eckert, Isabel Rullan, Sheila Arndt. They won 2nd place in the Florida Junior College Conference Tournament in a 9-team field.

SUE PASKOSKI is the College's Glamour Girl. Picked by Glamour Magazine as one of its top ten college beauties, Sue will be featured in the August issue of the magazine. She plans to continue her education at Marymount Manhattan and also pursue a modeling career in New York.



1969-70 CURRICULUM INNOVATION

A new program for freshmen will be introduced beginning the 1969-70 academic year. The changes do not reflect any basic departure from the content of the liberal arts curriculum but they constitute an attempt to provide a liberal education in a more meaningful and effective manner.

Instead of taking five or six different "subjects" each semester, freshmen will concentrate on one area at a time. The school year will be divided into four seven-week periods. In each period, students will explore in depth: 1) Humanities — including language, literature, art and music; 2) Social Science — including history, sociology and psychology; 3) Natural Science — including plant and animal biology and mathematics; 4) Theology and Philosophy — including drama as a means of expressing profound personal convictions.

Two weeks will be set aside for transition periods during which students will be guided in discovering the relationships between these various fields of human knowledge. In each "block," the emphasis will be on independent study and individual growth. The aim is to enhance a depth approach to each area of learning and to integrate the several disciplines within a given block. Faculty members in each department plan to evaluate individual progress in a more personal way; growth in curiosity, attitudes, imagination, ideals, and effort. The resulting evaluation given to the student and her parents should be more meaningful than a letter grade indicating mastery of a certain amount of course content. The letter grade will be recorded mainly for purposes of transcripts.

The Business Program will continue to provide a good training in specific skills while permitting its students to take two or four of the liberal arts blocks.

The Southern Association of Colleges and Schools and the American Association of Junior Colleges will review the curriculum. In the meantime, every effort is being made to develop the program with caution.

NEW LIBERAL ARTS PROGRAM

FRESHMAN YEAR: A Year of Reflection

- I **Reflections on Identity:** What is man; what is his cultural background; what is man as an individual and as a member of society?
History and Human Behavior 7 Weeks; 9 Credits
- II **Reflections on Communication:** How does man express his ideas through Literature, Art, Music, Dance?
Humanities 7 Weeks; 9 Credits
- III **Reflections on Meaning:** What values should one live for; what is the good life?
Philosophy and Theology 7 Weeks; 9 Credits
- IV **Reflections on the World Around Us:** How does man discover and understand his environment?
Natural Science, Mathematics 7 Weeks; 9 Credits

SOPHOMORE YEAR: A Year of Production

Each student will choose, with her advisor's help, five courses each term in one or two related fields. Emphasis will be placed on independent study and individual projects under the direction of a faculty member. 30 Weeks, 30 Credits

Physical Education is required of all students each semester. Activities include Swimming, Tennis, Golf, Bowling, Field Hockey, Scuba Diving, and Modern Dance. ½ Credit per Semester

Throughout the four periods of Reflection and the Period of Production, attention will be focused on:

1. **Historical consideration:** How has man reflected on these areas in the past?
2. **Critical approach:** How should one evaluate the ideas of others and one's own?
3. **Productive aspect:** What can I actually contribute to a given area in my time?

1969-70 Artist Series

*The Changing
Rhythm of Life
Re-appears
Continually
in Our Music*



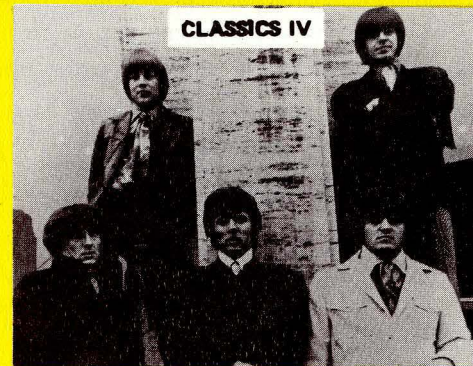
**BALLET
DANCE
GROUP**

Wednesday, October 15, 1969



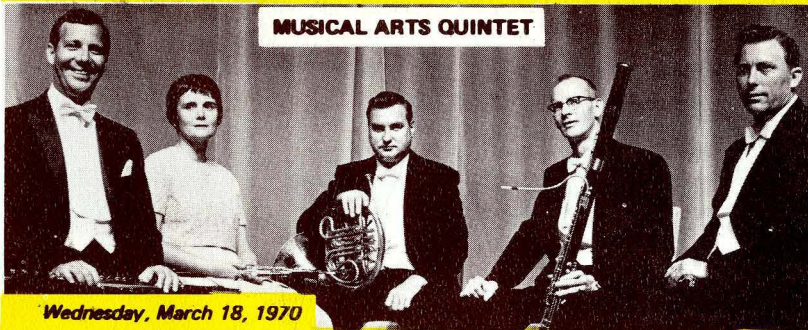
PAUL WINTER CONSORT

Monday, January 26, 1970



CLASSICS IV

*Friday, November 14, 1969 – 8:15 p.m.
GREAT HALL – BOCA RATON HOTEL*



MUSICAL ARTS QUINTET

Wednesday, March 18, 1970

**2ND SEASON – LEVENTRITT
YOUNG CONCERT ARTISTS**

**PIANIST – September 29, 1969
PIANIST – December 3, 1969**

**5 CONCERTS – 8:15 p.m.
FOUNDERS HALL**

MARYMOUNT COLLEGE

1969 - 1970

ARTIST SERIES

SERIES SPONSOR FORM

NAME _____ PHONE _____

STREET _____ CITY _____ STATE _____ ZIP _____

Enclosed is my check/money order payable to Marymount College in the amount of \$_____ for _____ Series Sponsor(s) for seats in the RESERVED SECTION of the Auditorium. Series sponsorship is by donation of \$15.00 per person for the concerts.

SERIES SPONSOR – \$15.00

Sponsors will receive a Reserved Section Series Pass for all six concerts. Mail this form and remittance to: (Enclose a self-addressed stamped envelope)

MARYMOUNT COLLEGE
ARTIST SERIES
BOCA RATON, FLORIDA 33432

It's Time to Start Listening ♪ ♪ ♪ ♪

CAMPUS CORNER

TUITION INCREASE

The College Trustees have voted to increase tuition by \$150.00 effective in 1969-70. Total tuition for two semesters becomes \$1,550.

Increased operating costs, inflationary economic trends, and a lack of substantial gifts from private sources necessitated the increase.

DOGS, JAI ALAI AID STUDENTS

For the second consecutive year Marymount College benefitted from scholarship night at the Palm Beach Kennel Club. \$3,049.05 was Marymount's share of the evening's receipts.

Also, the Palm Beach Jai Alai Fronton gave the College \$700 as a result of its scholarship day.

PROGRESS REPORT

LAND ACQUISITION PROGRAM

Twenty-three contributors have committed \$60,000 for the land purchase. The goal is \$300,000. Additional benefactors are Mr. Fred A. Bantz, Carroll Cavanagh, Mrs. W. E. Cribari, Mrs. E. Craig Davidson, Edward J. Eckert, Randolph Evans, John P. Gorman, John L. Landen, J. E. Mahlmeister, Mrs. Thomas B. McCusker, Mr. and Mrs. Michael O'Neil, Mr. and Mrs. Francis J. Ortman, Mr. and Mrs. R. T. Peterson, John B. and Mary E. Swartz, Robert Wahl, Clarence J. White, and Mr. and Mrs. Alfred E. Zygiel.



MARYMOUNT COLLEGE
Boca Raton, Florida 33432

*Published by the Development Office
for Alumnae, Parents and Friends.*

CHAMPAGNE BRUNCH FOR SCHOLARSHIPS NETS \$8,100



Sister de la Croix, Mrs. Byron C. Gould and Mr. Frank H. Schierbrock meet at the Champagne Brunch. Mrs. Gould, head of the steering committee, announced the brunch would become an annual event.

IN MEMORIUM

The College wishes to express its deepest sympathy to Mr. A. J. Raskopf, former member of the Board of Regents, at the death of his wife, Dorothy, on March 1st. She will be remembered in our prayers.

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