

UNIVERSITY OF NOTRE DAME
Department of Public Information
James E. Murphy, Director

62/36

For release in AM's, Sunday, July 15th:

Notre Dame, Ind., July 14 -- The area behind the Iron Curtain and the Berlin Wall "is a showcase of weaknesses of the Soviet system," according to Prof. Stephen C. Kertesz, head of the Committee on International Relations at the University of Notre Dame.

Communist rule is maintained in East Germany, Czechoslovakia, Hungary and the other countries of East Central Europe "not by popular support, not by devotion to an ideology, not even by political police, but by the Soviet Army," Kertesz writes.

Professor Kertesz expresses his views in East Central Europe and the World: Developments in the Post-Stalin Era, a new book he has edited in Notre Dame's International Studies Series. Thirteen other specialists in East European affairs have contributed chapters to the volume. (University of Notre Dame Press).

"Premier Khrushchev has condemned some of Stalin's abuses and crimes, but does not abandon Stalin's principles in international politics; he merely practices them in a more flexible way," Kertesz observes. Meantime, one of the most significant developments in the post-Stalin era has been the emergence of China as a political factor in East Central Europe.

"Today," Kertesz writes, "the USSR presides over a heterogeneous empire and even grudgingly tolerates the activities of a rather overbearing junior partner which seeks to interpret Marxist dogma in its own way, influencing bloc policies -- domestic and foreign -- in a manner not always in accord with Moscow's view and interests." China's ascendancy and the split between Peking and Moscow have created problems for communist parties in many countries, Kertesz reports. "On the world scene the communist leaders now can make a choice or attempt to maneuver between Krushchev, Mao, and several shades of Titoism."

end

MORE

Kertesz, who is a former Hungarian minister to Italy, believes the West is at a disadvantage in the Cold War because its representatives incline toward traditional diplomacy, "whereas the communists do not play the game by rules of bygone times."

"To the communists, diplomacy is a weapon of the cold war; international organizations and conferences are sounding boards for propaganda. Deceit is the method of communist diplomacy. Communist representatives do not hesitate to pursue contradictory policies simultaneously in various parts of the world or to reverse themselves during successive sessions of the same conference."

The Notre Dame political scientist notes that communist diplomacy "is free of moral restraint and employs a logic of its own. Western diplomacy must not abandon fundamental principles, Kertesz believes, but "Western traditions should not prevent fighting fire with fire in the field of public diplomacy, exposing communist duplicity. The ugly features and contradictions of communist policies are not highlighted to the world frequently and loudly enough," he insists.

Contributors to East Central Europe and the World: Developments in the Post-Stalin Era include Karlis Kalnins, Library of Congress; Oscar Halecki, Fordham University; Karl C. Thalheim, Osteuropa Institute, Berlin; Ivo Duchacek, City College of New York; Stephen Discher-Galati, Wayne State University; and L. A. D. Dellin, University of Vermont.

Also Stavro Skendi, Columbia University; Jan Wszelaki, Washington, D. C.; Joseph L. Sutton, Indiana University; Milorad Drachkovitch, Hoover Institution, Stanford University; John Wuorinen, Columbia University; R. John Rath, University of Texas; and Robert F. Byrnes, Indiana University.

UNIVERSITY OF NOTRE DAME
Department of Public Information
James E. Murphy, Director

62/37

For release in AM's, Thursday, July 19th:

Notre Dame, Ind., July 18 -- Sixteen hundred nuns, representing a cross-section of women's religious communities in the United States and Canada, will participate in an Institute for Local Superiors at the University of Notre Dame August 3-9.

Authorities on various aspects of religious life will address the Institute which is designed to develop in superiors of local houses a deep and strong sense of mission and a total vision of their part in the work of the Church. The sessions, formerly known as the Institute of Spirituality, are sponsored by the Notre Dame theology department in cooperation with the Conference of Major Superiors of Women in the United States and the Sister Formation Conference.

The Most Rev. Mark G. McGrath, C.S.C., Auxiliary Bishop of Panama, will give a series of six, daily Institute lectures on "The Apostolic Ecclesial Character of Modern Day Religious Life." Another series of daily talks on "Canon Law and Authority of the Local Superior" will be presented by Rev. Joseph Gallen, S. J., of Woodstock College.

Rev. Louis Bouyer, of the Oratory in Paris, will discuss the local superior's responsibilities for spiritual leadership in two Institute lectures. Sister Annette, C.S.J., of the Sister Formation Conference, will conduct an Institute session on the psychological aspect of religious life, and Rev. Charles Schleck, C.S.C., of Rome, will explore the moral-ascetical aspect in a four-part presentation. He will be assisted by Rev. Elmer O'Brien, a Canadian Jesuit, in a discussion of the current bibliography in that field.

Serving as a special consultant to the Institute will be Rev. Charles Corcoran, C.S.C., of Holy Cross College, Washington, D. C., who was an Institute of Spirituality faculty member for many years.

more

The Institute for Local Superiors will open August 3rd (Friday) at 7:30 p.m. with outdoor exercises at the Grotto of Our Lady of Lourdes on the Notre Dame campus. Rt. Rev. Msgr. Jerome R. Bonk, dean of the South Bend Deanery and pastor of St. Anthony de Padua Church, will extend the welcome of the Diocese of Fort Wayne-South Bend, and Rev. Edmund P. Joyce, C.S.C., executive vice president, will give the University's greetings. The opening exercises will conclude with Solemn Benediction of the Most Blessed Sacrament.

A candlelight procession to the campus shrine, an address by Rev. Robert Pelton, C.S.C., head of Notre Dame's theology department, and Benediction will mark the formal closing of the Institute August 9th (Thursday) at 7:30 p.m.

According to Rev. Robert Lochner, C.S.C., executive chairman of the Institute, closed circuit television will be employed so that a record number of local superiors can register for the sessions. The lectures and discussion sessions will be held in the North Dining Hall which has a capacity of approximately 1,100. The proceedings will be transmitted via closed circuit TV to several hundred additional nuns assembled at The Morris Inn about three blocks away.

end

UNIVERSITY OF NOTRE DAME
Department of Public Information
James E. Murphy, Director

62/38

For release in PM's, Monday, July 16th:

Notre Dame, Ind., July 16 -- Erasmus of Rotterdam, the great sixteenth century humanist, was misunderstood by his contemporaries and fared even worse in succeeding centuries, but he has much of value to say to modern men, according to Rev. John P. Dolan, C.S.C., assistant professor of history at the University of Notre Dame. "Few men have suffered more from having been born before their time," Father Dolan writes.

"The crisis that faces the world today has been no small factor in re-viving interest in one of the great minds of the past, for our crisis is not unlike that which Erasmus faced in the sixteenth century," the Notre Dame historian says. "His times saw a serious yearning for Christian unity, the threat of an anti-Christian alien force from the East, the need for adapting theology to the social and economic changes of the day, and these interests find their counterparts in the atomic age. It is an amazing thing that an age which has paid such adulation to the historian is so remiss in using knowledge in evaluating its own time."

Father Dolan expresses his views in an introduction to Erasmus' Enchiridion or Handbook of the Militant Christian which he has translated for Fides Publishers, Inc., Notre Dame, Ind. The Enchiridion was published in 1503, was later translated into several languages, and became "one of the most widely read books of the age."

Erasmus' little book "is aimed not at making the reader learned but rather at making him pious," Father Dolan writes. "He will not preach retirement from the world, but holiness in the world. He wants to present to the layman a simple, direct and objective compendium of what it means to live a Christian life in the world."

more

Father Dolan, who holds a doctorate from the University of Bonn, reports contemporary Catholic scholars have adopted a changing attitude toward Erasmus whose works were once on the Vatican's Index of Forbidden Books.

One indication that Erasmus was "centuries ahead of his time" is his emphasis on the role of the layman in the Church, Father Dolan writes. "Since he believed the call to perfection was a summons to all Christians, Erasmus suggested that, instead of the monastic state being regarded as the only 'religious' state, the entire world be looked on as a modified monastery."

Erasmus did not oppose monasticism as an institution, the Notre Dame scholar emphasizes. "What he does oppose, however, is the monopolizing of the notion 'religious' by those dedicated to the monastic life." Even today, Father Dolan observes, "we hear the expression, so-and-so has entered 'religion.'"

Far from being an apostate to the faith, Erasmus had a singularly clear and pure view of it, in Father Dolan's opinion. "For him," the Notre Dame faculty member writes, "the only effective theology is one accompanied by piety." Erasmus was critical of theology because it "had become so polluted and overgrown with philosophical dialectic that it was no longer possible to discover Christ beneath this accumulation."

In Father Dolan's view, "the Leonine revival of Scholasticism, the overemphasis on what is often mistakenly called Thomism, has resulted in a flooding of the publishing world with a plethora of abstract religious tracts that hardly even interest the serious speculative reader."

He concludes: "Catechetical knowledge with a weekly sprinkling of Ligourian ethics is hardly adequate to cope with the problems of a materialistic world. Far too many find false security in mere membership in an organization. Attendance at Sunday Mass and the avoidance of sins against sex are too often the only criterion of the good Christian...The cramming of our students with isolated doctrines, indigestible information, dry-as-dust textbook theology coated with devotional frosting, is no longer adequate."

UNIVERSITY OF NOTRE DAME
Department of Public Information
James E. Murphy, Director

62/39

For release in AM's, Sunday, July 29th or thereafter:

Notre Dame, Ind., July 28 -- The nation's Catholic schools are described as "one of the most surprising creations of American private initiative" and as "the greatest single achievement of American Catholics" in the August issue of THE ATLANTIC MONTHLY.

These are the respective assessments of two University of Notre Dame scholars, Dr. George N. Shuster and Rt. Rev. Msgr. Philip Hughes, who have written articles for a special supplement on "The Roman Catholic Church in America."

Other contributors include Protestant theologians Reinhold Niebuhr and Jaroslav Pelikan, Msgr. Francis J. Lally, editor of the Boston Pilot, political analyst D. W. Brogan, theologian Rev. Gustave Weigel, S. J., scholars Oscar Handlin and Robert D. Cross, and author and economist Barbara Ward.

"The United States has a great stake in Catholic education," Shuster writes. "Six million of its young people are being reared by it. The Church, for its part, has a huge investment in this education, not so much in terms of money, for the whole plant could be liquidated without impairing the financial structure of American Catholicism, but in the infinitely more precious commitment of its most devoted sons and daughters."

Shuster, president of New York City's Hunter College for twenty years and now assistant to the president at Notre Dame, urges "sound planning" to assure the continued growth and improvement of Catholic schools and particularly "to determine the relative roles of the religious communities and the laity" in operating them.

more

"One might suppose, in view of the assumed monolithic character of the Church, that Catholic schools are all as alike as kernels of corn in a popper," the Notre Dame official writes. "They are uniform as to the doctrinal content, but not the method, of religious instruction. They all, likewise, desire to conform with state requirements.

"In every other respect they suggest the relative anarchy which prevails in small business," Shuster contends. "Not only does each diocese have its autonomous system, but many of the schools conducted by the religious orders are free-wheeling enterprises. Sometimes a local institution is answerable to no one except the pastor of the pertinent congregation, and yet there are others in which a pastor has absolutely no voice. In a given community Catholic schoolmen may foster close, cooperative relations with their neighbors in the public schools, while in another something like a Berlin wall may separate the two. Moreover, in spite of a number of valiant efforts, little has been done to standardize school instruction, cost accounting or statistics."

Shuster believes that the Catholic and public high schools have become pretty much alike, save for the emphasis on the teaching of religion in the former. "The character of the American high school is today virtually the same regardless of who operates it," he maintains. "For, although Catholic teachers greet their charges with prayer, they struggle to meet the same Regents or College Entrance Board demands. For them, too, National Merit Scholarship awards are the elixir of life...There are few differences either in aptitude or performance between pupils taught in the two systems."

"The elementary school, however, presents the gravest challenge to Catholic educational ingenuity," in Shuster's opinion. He fears that the costs of operating Catholic grade schools for mushrooming enrollments "will be beyond the ability of the Catholic public to bear unaided if the number of well-paid lay teachers is to be augmented to the point which now seems necessary to achieve and maintain good standards."

Shuster thinks that getting public support for religious schools "will be as difficult as getting to the moon. But it is not impossible." If the American people wish to divert money to the support of Catholic education, they will find ways and means of doing so, Shuster writes, but he sees no prospect of this soon.

Shuster cites the "long series of constitutional and other legal provisions, at the state and federal level" which draw a clear line of demarcation between religious and other schools. These provisions "mean what they say. On the other hand," he writes, "one cannot any more take as an infallible guide what the Founding Fathers or state legislators of yore had in mind when they vetoed giving any kind of aid to religious schools than one could when there was question of segregation. Certainly no one who was present when the pertinent constitutional language was written had the faintest inkling of what the Supreme Court would be thinking about these issues during the middle years of the twentieth century."

In his ATLANTIC MONTHLY article on "The Catholic Pioneers," Monsignor Hughes, professor of history at Notre Dame, describes the nation's 43 million Catholics as "the largest single group of Christians in the country."

The celebrated Church historian credits the phenomenal growth of Catholicism in America in part to the "masterly skill" of two nineteenth century Popes, Gregory XVI and Pius IX, "as organizers of the worldwide missionary effort of the Church...In nothing did they display more strikingly their intuitive understanding that an utterly new kind of country had come into existence than in the princely way they scattered episcopal sees across the nascent American empire... Everywhere there was some local center of episcopal authority, with power to decide on the spot and to make the necessary accommodations of law and religious practice which the needs of the place called for."

The real challenge to the Catholic Church in America "has been to present itself exactly as it is," Monsignor Hughes writes. In the 1790's the Church plunged into the American wilderness "laden with all its traditional baggage, with all that aroused prejudice as well as with what caused or might cause admiration." The Church, he observes, has survived and flourished in America and has never modified any of its essential features.

"It has maintained the fullness of its sacramental teaching and discipline, faithful to the age-long tradition that sacraments do more for man than his own spirituality can accomplish, since the sacraments derive their power from God and not from the spiritual rapture experienced by the recipient. It has insisted that doctrine is of major importance --- what Christ really meant --- and that this can be known with certainty, the Christian not being dependent on what he can understand of the findings of the scholarly expert, but debtor to the constant witness of the believing and the teaching Church.

"It has never ceased its direction that the Holy Scriptures are the inspired word of God; nor its definite direction as to what is right and what is wrong, what is very wrong and what is less than very wrong; nor has it ceased to train the Catholic, with principles, to think out these things for himself in the habit of systematic self-examination of conscience. And maintaining this," Monsignor Hughes concludes, "the Church might make its own those famous words, 'Here I stand, God helping me I can no other.'"

end