

(Address delivered by the Reverend Theodore M. Hesburgh, C.S.C., President, at the dedication of the Kellogg Center for Continuing Education, University of Notre Dame, Notre Dame, Indiana, Sunday, March 20, 1966)

I have a triple task this afternoon: to dedicate this new Kellogg Center for Continuing Education; to open a spectacular international and ecumenical Theological Conference; and to announce two very important new academic programs at the University of Notre Dame.

These three events are inter-related and, in a very true sense, correlative. I shall speak of them one by one, and then together.

I.

I well remember the wintry day, some years ago, when we first proposed this Center - as an idea - to Dr. Emory Morris, the President of the Kellogg Foundation. He was interested. The Foundation had already established several such centers here in the United States and abroad. One could have asked - as indeed Dr. Morris did - why one more?

Our response to his query bears repeating today. We told him that Notre Dame is a very special kind of crossroads, a very unique place where diverse ideas meet and greet each other, challenge each other's validity and claims, seek to be heard, pondered, and evaluated.

Of course, one could say this of every great university, but Notre Dame, as a Catholic university, is a crossroads in a very special way. We are clearly, openly, and unashamedly interested in the spiritual and moral dimensions of man's main problems in our times: human dignity, human rights, human liberty, freedom of conscience, democracy, demography, and development, the Ecumenical Movement opening new conversations between religions and cultures too, education, art, culture, science, business, technology - all that bears on total human development in our times. These great areas of knowledge, in all their human, spiritual, and moral dimensions, are our deepest concerns. They form a very special dimension within the total substance of learning which is the general concern of all continuing education.

The vision of the Kellogg Foundation's great beneficence in putting a roof over this crossroads, the heartiness of Notre Dame's welcome to this Center, the magnificence of this opening Conference, and the promise of all the other great conferences to follow: this is the measure of our joy today as we dedicate and bless this latest of the great Kellogg Centers for Continuing Education.

Unlike purely geographical crossroads, this new one at Notre Dame, represented physically by this Center for Continuing Education, welcomes traffic from every intellectual direction. As I said many years ago, the Catholic university's key task in an evolving modern society is one of mediation: standing between all the extremes as a beacon and a bridge, encouraging traffic from all directions, providing a welcome for good ideas from whatever source, being a place for pilgrims: where all can listen, speak, argue, discuss, dialogue and, hopefully, learn. This Center should be such a sympathetic place - as such we dedicate it today - but it also stands for something as it welcomes all: as a beacon it stands for the light of intelligence and dedication to truth; as a bridge, this Center stands for understanding; as a crossroads, it likewise stands for all the liveliness and excitement of intellectual intercourse. May its motto, for all the years to come, be: *nil humanum mihi alienum* - nothing human is alien to me - no spiritual concern, no human yearning, no moral dimension, no human knowledge, nothing human is alien here.

Dr. Emory Morris took this expression of our real concern seriously - and this building that we dedicate today is the incarnation of his confidence,

as well as that of the Kellogg Foundation's Board, in the worth and integrity of our deepest desires. May we ever accomplish in this building the great educational dreams that gave it birth. May this building ever be a beacon, a bridge, and a great human crossroads.

II.

It is fitting that this new Kellogg Center for Continuing Education be dedicated in its own special way by doing something that could best be done here. It seemed most appropriate to us that the International Conference on the Theology of Vatican II would, as the opening conference of this Center, best open and also serve best to dedicate this Center.

For the next week, this Center will be the focal spot for the greatest theological event in the Western Hemisphere in our times. Living theology is the best proof for mankind that God is not dead.

During the past four years, the great theological event was the Second Vatican Council, the effort of *aggiornamento* that has affected and will continue to affect deeply the lives of half a billion Catholics, and that will undoubtedly elicit a correlative response, unique to their own churches, on the part of other hundreds of millions of Protestant, Anglican, and Orthodox Christians.

The Council took place far from here. While there were hundreds of newspaper and magazine accounts, dozens of books describing all that

happened, much was either lost or embroidered in the telling. What really happened, and what will stand as the historical record of the Council, were the theological documents that the Council Fathers elaborated, and which were officially promulgated by Pope Paul VI. These documents are the product of thousands of hours of study, discussion, revision, and re-discussion and re-revision. Most of the great theologians who were at the heart of this monumental work of editing and re-editing are gathered here for this Conference. It is they who will first tell us about the genesis of these texts, and the general intent of the great divisions and subdivisions of the subjects treated. Once the work of explanation has taken place, a group of the very best Protestant, Orthodox, and Jewish theologians will initiate discussion of the texts. Hopefully, all the rest of us, theologians or not, will learn from this Catholic presentation and the subsequent ecumenical encounter in dialogue. This should indeed be continuing education at its best, in a field all too filled in the past by ignorance, emotion, blind prejudice, or myth.

Theological and biblical revival are key realities in our day, as are amicable discussions between great theologians who have begun to talk to each other after four centuries of silence, broken only by noisy polemic.

This Conference can be a model of such fruitful discussion, since it is both international and ecumenical, involving the highest level of scholars and scholarship with real concern for the existential relevance of the issues to be discussed.

This Conference will also take place in an atmosphere of ecumenical prayer, since theology alone among the sciences is the science that puts its practitioners face to face with the living God. Theology is most highly relevant to the nature of man, made in the image and likeness of God, and also most relevant to man's destiny, so beautifully expressed by St. Augustine: "You have made us for Thyself, O Lord, and our hearts are restless until they rest in Thee."

This is then, by all odds, a most unusual conference and a most appropriate occasion to inaugurate this Kellogg Center for Continuing Education.

III.

This brings me to the third purpose of my remarks this afternoon: to announce two very important new academic programs at Notre Dame.

These two new programs are, in a very real sense, the institutionalization of the concerns manifested by this Conference and this Center which we inaugurate today. I am happy then to seize this occasion to announce that the University is launching next September a Graduate School of Theology, with full doctoral programs leading to the Ph.D. and incorporating in its courses the best of traditional and contemporary theological science. In addition to the central theological core, there will be special programs in liturgical, ecumenical, and pastoral theology. The School will be open to both clerical and lay students of all faiths. It is our hope that this Graduate School of Theology will also work in close collaboration with other Protestant, Orthodox, and Jewish schools of theology.

Anyone who remembers the opening chapters of Cardinal Newman's "Idea of a University" will say that this new Graduate School of Theology is long overdue at Notre Dame, and we will agree with this judgment, except to add that there is or has been no time so propitious for the founding of a new theological faculty as the present, post-Vatican II world. It is also our fond hope that the inauguration of this School in the midst of a strong and vital university, seized by all of the great humanistic and

scientific concerns of our day, will provide a new and important theological dimension to the continual conversation in progress at this and other universities, and in this Center, too.

The second new program I wish to announce today is the establishment at Notre Dame of an Institute for Advanced Religious Studies. This Institute will be devoted to research in a wide variety of fields relating to religion and contemporary life. It will encourage studies of the convergence of religious values with education and science, and of the relation of Christianity to the non-Christian world. It will attempt to recognize and foster the best thought and scholarship on the subject of religion in the world today.

The Institute will be patterned in part on the Society of Fellows at Harvard University and the Institute for Advanced Study at Princeton, and will be associated with many other such institutes and centers for advanced studies, particularly those pursuing similar goals, throughout the world.

We have appointed Dr. James Kritzeck as Director of this Institute. Dr. Kritzeck is a member of the Institute for Advanced Study at Princeton, and was formerly a Professor of Oriental Languages at Princeton University and a member of the Society of Fellows at Harvard. Last August, Pope Paul

appointed him a Consultor to the Secretariat for Non-Christian Religions. He was the only American, and one of five laymen, to be so named, and he attended the fourth session of the Council.

Within a short period of time, on the advice of an Advisory Council many of whose members are present at this Conference, the Institute for Advanced Religious Studies will announce the appointment of approximately twenty-four men and women as Fellows of the Institute.

It is the wish of all of us at Notre Dame that our new Graduate School of Theology and this Institute will enjoy your special attention, and benefit from your advice and assistance, especially since you have been present at their formal beginnings here today.

Now you have it all, and I trust that you will find it all as exciting as we do:

A new Center for Continuing Education - a beacon, a bridge, and an intellectual crossroads.

An international, ecumenical, and prayerful Conference on the Theology of Vatican II.

A new Graduate School of Theology and a new Institute for Advanced Religious Studies.

I trust that all of you, every one of you a special guest, will understand the richness of this moment and our own delight in being able to share it with you, in gratitude to all who have made it financially and humanly possible.

This is an age that calls for daring new initiatives, new human expeditions along hitherto uncharted courses. The university should be no less daring, no less committed, no less dedicated than any other human agency. In fact, it should lead the way, as we hope we are doing by all that is inaugurated here today.

We step forward then, in hope, in confidence, in gratitude for this day and its opportunities, in love with God and all His creatures and His world too, in love with truth and life, in love with all that is good, and true, and beautiful in this life, hating no one, welcoming all to the feast of light and the death of darkness. Continuing education cannot be committed to less than this.

Secretariat of State of His Holiness

The Vatican
March 8, 1966

Dear Father Hesburgh,

It is good to hear that the University of Notre Dame will host an International Theological Conference for a discussion of the main theological issues of the Second Vatican Council.

Now that the Council is formally concluded is the time that the fruits of the long deliberations of the Council Fathers to be brought effectively into the modern world. The Holy Father on many occasions has urged the dedicated study of the Conciliar Documents in order that their conclusions could be made available in their full significance to the faithful. These documents should become something vital which will inspire and will encourage the faithful to put the teachings of the Church into their daily lives. Only last January 12th, in a general audience in St. Peter's Basilica, did Pope Paul declare that "to know, study and apply these documents is the duty and the fortune of the post-conciliar period... We must not sever the teachings of the Council from the doctrinal patrimony of the Church, but on the contrary discern how they find their place there, how they are consistent with it and how they give it witness, growth, explanation, and application."

The discussion and the discourses of the invited Catholic, Protestant, Orthodox and Jewish theologians and religious leaders will certainly contribute to make better known the conclusions of the Council. His Holiness ended that same message with this very pertinent passage: "We must enter into the spirit of these basic principles of Church teaching and develop in our souls trust in the guidance of the Church along the secure paths of Faith and Christian life. If good Catholics so conduct themselves, good sons of the Church, and particularly scholars, theologians, teachers, those who spread the word of God and those students who do research in the field of authentic doctrine springing from the Gospel and professed by the Church, then it is hoped that Faith, together with Christian life and the life of society, will realize a great restoration, one which derives precisely from saving truth. For indeed the 'Spirit of the Council' intends to be the Spirit of Truth (John 16:13)".

I sincerely wish that this Conference, representative of the ecumenical spirit which was fostered by the Council, will enjoy rich fruits.

In speaking of ecumenism, the Holy Father addressed the following words to those present at the general audience of January 19th, "The right

attitude is to follow the directive line which, in practice, the Church proposes to us and prescribes for us with good norms... To bring about ecumenical progress within the bounds of integrity of doctrine which it is indeed necessary to love". In the spirit of this resolution of love in Christ, His Holiness invokes upon this International Theological Conference an abundance of illuminating graces and heavenly favors.

With every good wish for a successful conference, I am

Sincerely yours in Christ,

/s/ A. G. Cardinal Cicognani