

with its telling diagnosis of human behavior have left us more uncertain. We both know more and less than we did or, put more precisely the sheer weight and the consequences of our new knowledge make us more conscious of knowing less with certitude. Life has become more trying and difficult because we know more about ourselves. And for most of us the complexity of our world has meant living out our lives with a sense of uncertainty, a feeling of insecurity and deep anxiety that dwarfs that of an earlier age. Some find their way to safety through a retreat into social experimentation or mysticism, while others turn to the self-same science that has robbed them of their ancient security. For us all, uncertainty accompanies and is not eliminated by progress and change. In the end, psychologists tell us that mental health means learning to live steadily and fearlessly with inevitably uncertainty.

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The final theme that echoes through history is that for every truth there is a season. You may recall that a national administration dedicated to a new age was ushered in with: "To every thing there is a season, and a time to every purpose under heaven. A time to be born and a time to die; a time to plant and a time to pluck up that which is planted. A time to kill and a time to heal; a time to break down and a time to build up. A time to weep and a time to laugh; a time to mourn and a time to dance...A time to get and a time to lose; a time to keep and a time to cast away. A time to rend and a time to sew; a time to keep silence and a time

people and acknowledged the needs of men and women in society (especially in 'The Scarlet Letter') in a way impossible for Emerson, Whitman and James."

What distinguishes this tradition, exemplified in the present by Norman O. Brown and Allen Ginsberg, is an effort to encompass all reality within a sense of imperial consciousness. In this tradition, society in relation to self is not a hostile or repressive force, as it is for many writing in the tradition of European alienation. Society is simply irrelevant. The effect is to reinforce a natural impulse to disaffiliate, escape, encounter, take a trip, or withdraw from any sort of social and collective life. Yet in the mainstream of western thought it is society that gives birth to the individual; the mirrored self is the image a man gains of himself through living with others in society and it is in this relationship that self come into being and fulfillment. "When we are really honest with ourselves," Caesar Chaves asserts, "we must admit that our lives are all that really belongs to us, so it is how we use our lives that determines what kind of man we are."

Another great theme that merits relearning is the relation of power to mortality. If we have ever lived in an era when men and nations gloried in their powerlessness, it is not our era. Instead, the watchword today is organized action: black power, youth power, southern and northern power, stockholders power, urban and rural power, African, Asian and Latin

to speak. A time to love and a time to hate; a time of war and a time of peace." (Ecclesiastes 3: 1-8)

The most painful experience for those who are morally sensitive is to learn to live morally in a world of conflicting values and contradictions. For the thorough-going moralist, life in the political and social arena is a scandal. If there is righteousness in the world, it should be consistent and dependable. Faced with this question there are two distinct and opposing trends of thought running through the history of Christianity and of all religions. A steadfast, outspoken champion of the one is the Jesuit Daniel Berrigan, who writes in defense of perfectionism over prudence: "When the Christian encounters a...state that claims both conduct and conscience, his reaction must be single-minded, courageous and publicly evident. Stated simply, the vocation to Christ becomes...a vocation to martyrdom. For one cannot serve God and Mammon. Believers are forbidden to divide their essential loyalties between this world and the next." (THEY CALL US DEAD MEN, pp. 182-3) The opposite view is that of the French religious philosopher, Paul Ricoeur: "It would be the greatest hypocrisy if the Christian were to insist on introducing the absolute claims of the Sermon on the Mount directly and brutally into politics, ignoring the tension between such absolute claims and the relative, inadequate possibilities of political action."

and education, to understand more deeply the complicated social problems that surround us and the very real difficulty of improving the social structures in the interest of justice. The period of service would also teach them that there are no instant answers to the agonies of our times, but that personal commitment, earned competence, and real service are at the beginning and at the heart of all social reconstruction. They might even learn that it is easier to criticize the establishment than to be a part of it. One cannot be told or taught these things; a student must have the opportunity to experience them and learn for himself. The result would certainly make for a more compassionate America, a new peaceful revolution for justice in our times. Education itself would gain, for students could better appreciate how important it is, how central to personal growth and the social betterment. There is nothing like playing the amateur in a difficult role to appreciate professionalism and competence, whether climbing a mountain, flying an airplane, or curing the ills of a slum.

This third suggestion is expressed much better in existential terms by one of our graduating seniors at Notre Dame. Mike shared with me his letter to his parents who apparently had questioned his joining the Peace Corps. I quote three paragraphs of that letter:

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"The reasons why I am going into the Peace Corps are very personal and varied. The decision came as a result of thought and self-examination on many levels. Probably the deepest reason is that I wish to devote two years of my life at this time to other people through a program

which will help men who are not as fortunate as I am. I have learned very much at Notre Dame during the last four years, and I have learned very much from you and others who are very close to me. The biggest thing I have learned is that one must be true to himself if he is ever to be happy in this world. Being true to oneself sometimes dictates that one do things which seem at first to be mistakes. But if that person truly knows himself and what he is capable of doing, the decision will be a correct one -- no matter who might possibly try to point out weaknesses in the plan of proposed action. I have learned from many of the teachers whom I love and respect the most at Notre Dame that sacrifice and a certain amount of suffering are mandatory if one is to be sensitive to give and receive truth, love and beauty in his life. On the deepest level, then, this is the sacrifice which I am now making.

"My ultimate goal in life is to be happy by helping to make it possible for others to be happy. I think that this can be done by me in teaching, public service, and maybe even politics eventually. I think that the two years of relative removal in the Peace Corps will enable me to make a decision on this which I can live with.

"One other reason for my positive decision on the Peace Corps is the nature of the country and project to

which I have been assigned. I will be sent to Ceylon (which is an island of 11 million people located just off the southwest tip of India in the Indian Ocean), and I will be working in community development, public health education and teaching. The country is plagued by a disease called filiariasis, which is a form of elephantiasis or a terrible swelling of the glands all over the body. The people in Ceylon are being grossly disfigured for the rest of their lives, and some are even dying. The real tragedy is that the disease can be eliminated by simple inoculation. This is what I will be doing there. I will be involved with the inoculating, but even more, with the program of public education which will tell the Ceylonese about the threat and about the solution to it. I will also work in the villages, helping to set up community projects and schools. All of this appeals to me very much, and the possibilities for helping these people are unlimited. Also, the possibilities for the Ceylonese to help me become a better person are unlimited. I think that I will be a much deeper individual for having experienced another culture and for having helped our brothers in Ceylon."

4. My fourth and last suggestion is to grant the vote to all young people at the age of eighteen, or nineteen at the latest. There is some good legal opinion that this can be done by Congress without a

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confusion to the generational gap, and stir into this mix the fact that I am a Catholic priest speaking to graduates of a Church of the Brethren College, you may wonder what to expect. Then when I propose to speak about service as prayer, you may wonder even more.

Well, I might best begin by quoting someone else, a great Protestant theologian and musician and doctor and humanitarian, Dr. Albert Schweitzer, who left several promising careers behind him in Europe to bury himself in Lambarene, an obscure spot on a turgid river in what was then French Equatorial Africa, so that he might serve the forgotten Africans there.

Dr. Schweitzer once spoke to a group such as yourselves. I've lost the text so that I shall paraphrase it as I remember his words:

(4) "I do not know where you are going, or what you will do in life, but I do know this: that you will never fulfill your potential or be really happy as human persons until you have learned how to serve your fellow man, especially in his human needs, wherever you go, whatever you do."

Here is an older man who really says something he has practiced and that qualifies him to come through to you. His advice is not different than that of Our Lord's to pray always. When we serve, for Christian reasons, we pray by our very lives.

Let me illustrate this in a context that is of your generation. We have a group of students at Notre Dame who spend the summer in Latin America doing a variety of tasks to help the unfortunate there. You may be surprised to learn that one of these students was the captain of this year's National Championship football team, Jim Lynch.

One of Jim's companions, whom I shall not name as this is a highly personal incident, had a real crisis of faith and a real moment of inspiration while working down there in Latin America—a kind of personal prayer growing out of despair and anguish. He was walking to his duty station early one morning, along the shore of Lake Titicaca in the altiplano of

Thos 3 things Clavis  
 Faith, Hope, Love  
 Service - as prayer -

Chavez - Make up life meaningful  
 Churchill - Live with integrity  
 and commitment.

Schwartz - Have compassion + serve

Chert - Lose up life to gain it.  
 What reason you did for the  
 least of

This is the time -

Time to:

1 Explicit = 1

2 Why have to decide what time is  
 what for?

2 a) Chavez = Life as you have 2

3 b) Churchill = Conscience Advice

4 c) Schwartz = serve. 3 qual.

3 a) Compassion = World today  
 war a. making peace  
 justice b. Thrust for justice  
 c. -  
 priority  
 mission

Edue  
 head & heart

d) Commitment. - Cool word.

5 - Mike - God not e  
 reality

e) Consecration - secular - Faith  
 Titicaca - Jim



Looking out window - at bank office

WY - 10 yrs. - Ex. Dir. -

(1)

Branches - 63-98

Staff - 300-1200

Budget - 10X

\$45 mil → programs

helped 54, K blacks jobs -

twice than comm. "to be equal" <sup>100 pages</sup> <sub>Horradson</sub>

chorus line vs church choir

Apex - drug his time

tough → <sup>contracts =</sup> <sub>Pres. cut =</sub>

negotiator = points of power <sup>RT</sup> <sub>Fed Reserve Bk  
Sec. Sec. Bd</sub>

Doldrums - what will he say

125<sup>th</sup> St → case whitening

downtown - 2000 jobs -

We are now in Post-cw. B's period = '69 <sup>beyond</sup> <sub>Recession</sub>

Q - not legal rights - whether white's houses will share pd. + econ power w/ black America.

field for  
n. rock

History -

(2)

Const - 1787

1/4 slaves  
1/2 women

Jefferson -

life, liberty, pursuit of happ.  
→ Bill of Rights = 10 Amendments

Civ. War - 1860's - still rights slavery

1876 last of post war civ. rts bills

1947 - Truman, Civ. R. Comm

"eliminate <sup>racial</sup> seg. from Amer. life

'48 - ex order - armed forces -

1954 - Supr. Ct.

1957-68 - 5 civ. rts bills -

Death etc. = subtle change - <sup>human dignity</sup> rts  
civ + pol. rts → human rts -

Government  
Churchill  
Freedom

148  
↓

Univ. Decl  
in their  
rts -  
28 yrs ago  
29 arts

Noldrum =   
Law vs prof.   
Weariness - ideas blurred  
leadership - midgets  
politicizing   
welfare -  
bussing -  
econ. stability   
1 yr mor -   
out - for aid  
wage  
p. add

Problem of 70's  
more competition  
short strikes

↓

Amer still best hope of world - (3)  
We have great leadership -  
Statue of Liberty

200 #  
Burlington

Equal opportunity -  
message of W. Y.'s life  
carry on.

CFC  
CITE  
1/2

- Commission
- 1) Voting <sup>59-65</sup> - still minor.
  - 2) 17 yrs after Brown -  
W. Y. '64 - called for  
busing - north  
busing
  - 3) Fair Housing = suburban  
segregation
- 4) Admin of Justice

W. Y. - St. Pauls -  
May his dream  
come true -

*Utah State University*  
**BACCALAUREATE SERVICES**

*Commencement 1971*



*June 4, 1971*  
*The Spectrum*

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# PROGRAM

Friday Evening, June 4, 1971  
8:00 P.M.

**PRESIDENT GLEN L. TAGGART, *Conducting***

## PROCESSIONAL

*March Heroiques* . . . . . Charles Saint-Saens  
University Symphony Orchestra, Ralph Matesky, *Conductor*

## INVOCATION

Roger B. Hansen  
Superintendent, Wasatch Academy, Mount Pleasant, Utah

## WELCOME

Glen L. Taggart  
President, Utah State University

## MUSICAL SELECTION

*The Last Words of David* . . . . . Randall Thompson  
University Choir with Symphony Orchestra  
Stephen A. Simmons, *Conductor*

## SERMON

Reverend Theodore M. Hesburgh, C.S.C.  
President, University of Notre Dame

## BENEDICTION

W. H. Bennett  
Assistant to the Council of the Twelve  
Church of Jesus Christ of Latter-day Saints

## RECESSIONAL

*Huldigungsmarsch* . . . . . Edvard Grieg  
University Symphony Orchestra, Ralph Matesky, *Conductor*

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