

'72-'73

# notre dame report

## contents

February 23, 1973

### the university

- 239 Music Department concerts
- 239 Field Education Institute
- 239 Collegiate Jazz Festival
- 239 Faculty Evaluation
- 240 Art Gallery exhibits

### faculty notes

- 240 University appointments
- 240 Non-university appointments
- 240 Miscellany
- 241 Necrology

### office of advanced studies

- 241 Special Notice
- Faculty Research Fund

### Information Circular

- 242 U.S. Atomic Energy Commission and Gulf Radiation Technology Californium-252 Demonstration Center (No. FY73-50)
- 242 Current Publications and Other Scholarly Works

### Monthly Summary

- 243 Awards Received
- 244 Proposals Submitted

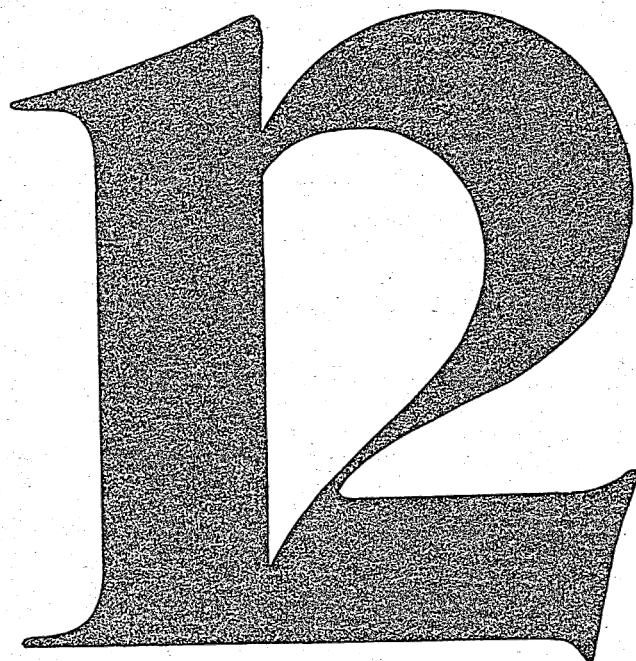
- 245 Summary of Awards Received and Proposals Submitted

- 246 Closing Dates for Selected Sponsored Programs

### documentation

Peace Observance,  
January 28, 1973

- 247 Program
- 248 Welcoming Address
- 248 Letter from Dr. George Shuster written on occasion of the signing of the truce
- 249 January of 1973, by Dr. Patrick Callahan
- 249 Extemporaneous talk by Dr. Willis Nutting
- 250 Extemporaneous talk by Dr. Frank O'Malley
- 251 Sermon delivered by Father Hesburgh
- 255 Minutes of the Academic Council Meeting, January 23, 1973
- 255 Summary of a Comparative Profile of Notre Dame and Other College Freshmen
- 256 Computing Center Instruction



# the university

## Music Department concerts

The Music Department is sponsoring a series of spring semester concerts. Many of the concerts will be open to the public without charge, according to Rev. Patrick Maloney, C.S.C., chairman.

The concert schedule includes:

- February 24 -- The Philidor Trio in "The Silver Age of Venice" in the Library Auditorium.
- March 5 -- Notre Dame Glee Club, Washington Hall.
- March 7 -- Father Maloney, tenor, and William Cerny, Music Department chairman, pianist, in "Die Schoene Muellerin," Library Auditorium.
- March 19 -- Michigan State University mixed chorus, Washington Hall.
- March 23 -- Notre Dame concert band, O'Laughlin Auditorium.
- March 28 -- Elizabethan Consort of Viols, Library Auditorium.
- April 4 -- Joseph Sluys, organist, Sacred Heart Church.
- April 13 -- Gregory Bonenberger, guitarist, Library Auditorium.
- April 17 -- New Arts Ensemble, Washington Hall.
- April 27 -- Chicago Symphony Trio, Washington Hall.
- May 3 -- Notre Dame Symphonette and Mixed Chorus, Washington Hall.
- May 12 -- Elkhart Bach Choir in Bach's "B Minor Mass, Sacred Heart Church.

All events are scheduled to begin at 8:15 p.m. Admission fees of \$1 will be charged for most concerts by visiting artists.

## Field Education Institute

Notre Dame's Department of Theology and the Boston Theological Institute will sponsor a third Field Education Institute at Notre Dame June 10 to 23. Sessions will be open to newly appointed field directors in the nation and to persons in related positions.

The Institute will cover areas of concern ranging from the inauguration of a field education program to improvement of training techniques for supervisors. Co-directors of the program are Dr. Tjaard G. Hommes, chairman of the pastoral theology pro-

gram, and Sr. Mary Hennessey, R.C., director of field education for the Boston Institute.

Staff members for the Institute will include Rev. Donald McNeill, C.S.C., Rev. Lawrence Gorman and Rev. Terrence Lally, C.S.C., all of Notre Dame, and Rev. Francis C. O'Hare, director of field education for St. John's Seminary, Boston.

## Collegiate Jazz Festival

Notre Dame's Collegiate Jazz Festival will celebrate its 15th birthday this year during the April 12-14 sessions.

Popular features of previous festivals, including the auditioning of college talent from California to Maine, will be meshed with such new ideas as a midnight jam sessions where professional stars will sit in with selected college musicians. Already planning to attend the event are Aynsley Dunbar, drummer with Frank Zappa's "Mothers of Invention," clarinetist Alvin Batiste, director of Southern University's Jazz Combo, and Dan Morgenstern, editor of Downbeat magazine.

Seventeen to 20 combos or big bands are expected to participate in this year's event. All sessions will be held in Stepan Center.

## Faculty Evaluation

Reprints of "A Probe Into Faculty Evaluation," a research study prepared by Professor John O. Meany and Rev. Frank Ruetz, is available to Notre Dame faculty members and administrators. The work was published by the American Council on Education in their Educational Record (Fall, 1972).

This research study discusses the administrator as evaluator, measuring achievement, mobility in the academic market place, personal influence, university departments, university management, faculty involvement, models for analysis, and other related topics.

Copies may be obtained by phoning the Department of Graduate Studies in Education (7563) or by writing to Professor Meany.

## Art Gallery exhibits

A display of contemporary photographs from the International Museum of Photography at George Eastman House in Rochester, N.Y. opened Feb. 4 in the Art Gallery and will run until March 15.

Featuring textural character and a variety of experimental techniques, the 50 prize-winning photographs were selected by Richard Stevens, associate professor of art and the General Program.

The Notre Dame gallery is located in O'Shaughnessy Hall and is open from 10 a.m. to 5 p.m. weekdays and 1 to 5 p.m. weekends. There is no admission charge.

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# faculty notes

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## University appointments

Rev. James T. Burtchael, C.S.C., provost, has announced the appointment of Mr. Granville Cleveland as acting director of the Program of Black Studies. Mr. Cleveland presently serves as assistant librarian for the Law School and chairman of the Black Student Affairs Committee.

## Non-university appointments

Mr. Edward V. Lyon, director of maintenance, was elected President of the Midwestern Regional Association of Physical Plant Administrators of Universities and Colleges at their annual meeting hosted by the University of Minnesota. Mr. Lyon was also recently elected to a two-year term as Director of the National Association of Physical Plant Administrators.

Dr. Richard Saeks, associate professor of electrical engineering, has been appointed Editor of the IEEE Circuits and Systems Society Newsletter, a bi-monthly publication of the Institute of Electrical and Electronic Engineers.

## Miscellany

Dr. Robert L. Kerby, assistant professor of history, gave a talk on "Why the Confederacy Lost" as part of the History Department's lecture series Jan. 31 in the University Club. Dr. Kerby is also conducting a session of the Deacon Formation Program for the Byzantine Melkite diocese in the United States between Feb. 22 and 25 at St. Basil's Seminary, Methuen, Mass. He is teaching Liturgy and is also director of the program.

Dr. Klaus Lanzinger, associate professor of modern languages, was designated a collaborator by the Lakeside Press of R.R. Donnelly and Sons Company in Chicago for the publication of a nineteenth century German travel account of the United States. He will also write the concluding essay.

Dr. Albert E. Miller, associate professor of metallurgical engineering, spoke at the Jan. 15 meeting of the Indianapolis Chapter of the American Society for Metals. The title of his address was "Materials -- The Challenge of the Future."

Dr. Gerhart Niemeyer, professor emeritus of government and international studies, discussed "Society,

Myth and Order" in a talk sponsored by the Academic Commission Feb. 4 in the Library auditorium. Dr. Niemeyer also gave three lectures as a speaker in the Western Humanities Forum. He delivered his address, entitled "The Total Critique of Society" on Feb. 1 at Gonzaga University in Spokane, Wash., and at Seattle University. He repeated the lecture on Feb. 2 at the University of Portland.

Dr. Fredrick Pike, professor of history, presented a paper on Spain in the 1890's at the meeting of the American Historical Association in New Orleans Dec. 28-30.

Dr. Samuel Shapiro, associate professor of history, is the host of "Black to the Roots," a 13-part series of half hour programs dedicated to an exploration of the Afro-American culture through its music. The programs are aired at 11 p.m. every Monday evening over WSND-FM, 88.9 Mhz.

Dr. William G. Storey, associate professor of theology, spoke on the "Rejuvenated Roman Catholic Liturgy" in the Roman Catholic Cathedral, Atlanta, Ga., on Jan. 5. On Jan. 4-5, he delivered talks entitled "Liturgy and Personal Prayer" to the monks of Our Lady of the Holy Ghost Monastery (Cistercian) in Conyers, Ga. Dr. Storey also gave five addresses as part of a Liturgy Workshop Feb. 2-4 at the Mar-

ianist Provincial House in Baltimore, Maryland. The titles of the lectures are: "Principles in Evaluating Liturgical Celebrations," "Evaluation of Collects and Intercessions," "Evaluation of Eucharistic Prayers," "Festivity and the Church Year" and "Santoral Cycle/Special Feasts and Liturgical Celebration."

Dr. Eric J. Van Lantschoot, visiting assistant professor of electrical engineering, presented a seminar on Feb. 2 in the School of Electrical Engineering at Purdue University. The title of the seminar was "Continued Fractions and Automata."

## Necrology

Bro. Patrick Cain, C.S.C., died at St. Francis High School, Mountain View, Calif. on Dec. 26, 1972 at the age of 71. Bro. Patrick taught English at Notre Dame from 1937-1946 and was rector of Brownson Hall for several years.

Rev. Raymond W. Murray, C.S.C., professor and chairman of the Department of Sociology from 1926-1953, died Feb. 8 in South Bend's St. Joseph's Hospital after a brief illness. He had lived in Corby Hall since his retirement from teaching duties in 1968.

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# office of advanced studies

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## Special Notice

### Faculty Research Fund

The University Committee on Research and Sponsored Programs announces the awards made for 1972-73.

Prof. H.A. Blackstead, Department of Physics. Excitation of Quantized Magnetoelastic Waves in Gd. \$1,700.

Prof. Robert A. Caponigri, Department of Philosophy. An Intellectual History of Catholicism Since the Romantic Age. \$700.

Bro. Columba Curran, CSC, Department of Chemistry. The Substitution of Carbon for Halogen in Octahedral Tin Compounds Using Organolithium Reagents. \$500.

Prof. Jay P. Dolan, Department of History. Interaction of Irish, Italian and American-born Communities in San Francisco, California from 1900-1920. \$1,400.

Prof. Michael J. Francis, Department of Government and International Studies. North American-Latin American International Relations: Dependency Concept. \$1,100.

Prof. Morton S. Fuchs, Department of Biology. The Role of Cyclic Amp in Mosquitoes. \$1,400.

Profs. W.J. Gadjia, Jr. and C.J. Magee, Department of Electrical Engineering. A Power Line Fault Locator Using the Hall Effect. \$700.

Prof. John D. Mooney, Department of Art. Pilot Program in Sculpture Exploring Glass and Light. \$1,500.

The Chairman of the UCRSP Review Panel, Dr. Louis Pierce, noted that the Panel did not receive as many applications as was anticipated.

## Information Circular

### U.S. Atomic Energy Commission and Gulf Radiation Technology Californium-252 Demonstration Center

NO. FY73-50

The United States Atomic Energy Commission (AEC) and Gulf Radiation Technology (Rad Tech) jointly established a Californium-252 Demonstration Center in San Diego, California. The Center offers facilities and services for evaluating applications of Californium-252 (Cf-252) without substantial user investments in the developmental and speculative stages.

The AEC has supplied the Center, free of charge, with 100 mg of Cf-252 isotope, at a value of \$1 million. Since the AEC provides the source to the Center, it is available to qualified users at no direct-use cost. In addition, Gulf Rad Tech is making available, at no cost, Gulf-owned facilities and equipment valued at over \$1.3 million, and arrangements are underway for using nearly \$3 million in Government-owned facilities. Gulf Rad Tech presently uses all these facilities and equipment in diversified programs of contract-supported research and development for the Government in many areas of radiation technology. The Center can provide a substantial saving in research and development costs to users of the Center by making such facilities and equipment available.

The Center can be used in either of two ways. Users can upon approval, perform research and development work on Cf-252 applications at Gulf's laboratories in San Diego. They then can take advantage of the available facilities and equipment, and can arrange for personnel services and assistance from Rad Tech's professional staff. Alternatively, qualified users can request sources on loan from the Center for reasonable periods of time and use them in approved programs at their own sites. In this way, Gulf Rad Tech and the AEC hope to stimulate widespread development of industrial, medical, and institutional uses for Cf-252 and, thus, bring the unique benefits of this versatile isotope to the attention of more segments in the scientific and industrial communities.

Additional information is available in the Office of Advanced Studies, Extension 7378.

## Current Publications and Other Scholarly Works

### ARTS AND LETTERS HUMANISTIC AND SOCIAL STUDIES

#### History

- Blantz, T.E., CSC. 1972. Review. Dictionary of Basilian biography. Records of the American Catholic Historical Society of Philadelphia 83:116-117.
- Chroust, A.-H. 1972. A fragment of Aristotle's On Philosophy, Aristotle's Metaphysics, 982 b11-983 a11. Rivista Critica di Storia della Filosofia (Italy) 27(3):287-292.

#### Sociology and Anthropology

- O'Neill, C.W. 1972. Aging in a Zapotec community. Human Development 15(4):294-309.
- O'Neill, C.W. 1972. Severity of fright and severity of symptoms in the Susto syndrome. International Mental Health Research Newsletter 14(2):2, 4-5.

### BUSINESS ADMINISTRATION

#### Accountancy

- Williamson, R.W. 1973. Uncertainty in present value calculations. The Management Adviser 10(1):25-27.

### ENGINEERING

#### Aerospace and Mechanical Engineering

- Ariman, T., and M.J. Zika. 1972. The effect of polarity on the diffraction of plane elastic waves by a cylindrical cavity. ZAMM 52:515-522.
- Biles, W.E. 1973. Constrained sequential-block search in simulation experimentation. Proceedings of the 1973 Winter Simulation Conference in San Francisco, January:227-241.
- Mueller, T.J., and W.P. Sule. 1973. Annular truncated plug nozzle flowfield and base pressure characteristics. AIAA 11th Aerospace Sciences Meeting in Washington, D.C., January 10-12. Paper no. 73-137:11 pp.

#### Chemical Engineering

- \*Carberry, J.J., G.C. Kuczynski, and E. Martinez. 1972. On the influence of  $\gamma$ -irradiation upon catalytic selectivity. 1. Oxidation of ethylene over supported silver. Journal of Catalysis 26(2):247-253.

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\*Under the Radiation Laboratory  
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## Metallurgical Engineering

- \*Kuczynski, G.C., J.J. Carberry, and E. Martinez. 1972. On the influence of  $\gamma$ -irradiation upon catalytic selectivity. I. Oxidation of ethylene over supported silver. Journal of Catalysis 26(2):247-253.

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\*Under the Radiation Laboratory  
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## SCIENCE

### Biology

- \*Rai, K.S., and R.C. Mehra. 1972. Cytogenetic studies of meiotic abnormalities in *Collinsia tinctoria*. II. Desynapsis. Canadian Journal of Genetics and Cytology 14:637-644.
- Taylor, D.H. 1972. Extra-optic photo-reception and compass orientation in larval and adult salamanders (*Ambystoma tigrinum*). Animal Behaviour 20(2):233-236.

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\*Under the Radiation Laboratory  
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### Chemistry

- \*Hamill, W.H., and K. Hiraoka. 1972. Luminescence excitation and characteristic energy losses by slow electron impact on KI and KCl-KI thin films. The Journal of Chemical Physics 57(9):4058-4059.
- \*Hamill, W.H., and K. Hiraoka. 1972. Char-

acteristic energy losses by slow electrons in organic molecular thin films at 77°K. The Journal of Chemical Physics 57(9):3870-3881.

- \*Hamill, W.H., and K. Hiraoka. 1972. Characteristic energy losses by slow electrons in thin films of alkali halides. The Journal of Chemical Physics 57(9):3881-3887.
- \*Magee, J.L., and J.-T.J. Huang. 1972. Triplet formation in ion recombination in spurs. Journal of Physical Chemistry 76(25):3801-3805.
- \*Thomas, J.K., and G. Beck. 1972. Pico-second observations of some ionic and excited-state processes in liquids. Journal of Physical Chemistry 76(25):3856-3863.
- Traynelis, V.J., and D.M. Borgnaes. 1972. Seven-membered heterocycles. IV. The 5-hydroxy-2-chloro-4, 5-dihydro-1-benzothiepin system. Journal of Organic Chemistry 37(24):3824-3826.

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\*Under the Radiation Laboratory  
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### Mathematics

- Chapin, E.W., Jr., and S.M. Webb. 1973. A non-standard proof in the theory of integration. Notre Dame Journal of Formal Logic 14(T):125-128.
- Ryan, P.J. 1971. Conformally flat spaces with constant scalar curvature. Proceedings of the 13th Biennial Seminar of the Canadian Mathematical Congress in Halifax, 1971:115-124.

## Monthly Summary

### Awards Received

IN THE MONTH OF JANUARY, 1973

Department or Office	Principal	Short title	Sponsor	Amount-\$ term
AWARDS FOR RESEARCH				
Urban Studies	Broden	Delinquency demonstration program	Urban Cln. St. Jos. Cty.	25,003 8 mos.
Study of Man	Tageson	Church vocations: status and prospects	Natl. Ctr. Church Vocations	20,960 11 mos.
Advanced Studies	Gordon	Institutional grant for science	Natl. Sci. Fdn.	35,308 ---
Microbiology- Lobund Lab.	Pollard	Electron microscopy studies of neoplastic lesions	Cancer Soc. St. Jos. Cty.	8,500 1 yr.
Biology	Weinstein	Genetics and cancer	Cancer Soc. St. Jos. Cty.	7,060 1 yr.
Aerospace Mechanical Eng.	Nee	Diffusion in turbulent surface layer	Environ. Protect. Agency	37,921 1 yr.
Chemistry	D'Alenio	Epoxidation of divinyl benzene	Foster Grant, Co., Inc.	1,557 ---
Civil Eng.	Linger	Grant-in-aid	Shilts, Graves, & Assoc., Inc.	1,000 ---
Microbiology- Lobund Lab.	Pollard	Immunotherapy of neoplastic disease	Elsa U. Pardee Fdn.	8,000 1 yr.

Physics	Marshalek, Shanley	Studies of nuclear structure and reactions	Natl. Sci. Fdtn.	21,000 1 yr.
Physics	DeCelles, Johnson, Mullin	Quantum electrodynamics	Natl. Sci. Fdtn.	23,500 1 yr.
Aerospace Mechanical Eng.	Nicolaides, Ingram	Evaluation and reduction of dispersion and jump of fin bodies	U.S. Army	30,000 1 yr.
Chemistry	Winicur	Scattering of Ar*( <sup>3</sup> P <sub>2</sub> ) by HBr and other small molecules	Research Corp.	11,000 1 yr.
Microbiology-Lobund Lab.	Pollard	Destruction of carcinogenic agents in germfree animals	Marion Cty. Cancer Soc.	5,000 1 yr.
Accountancy	Powell	Faculty development	Ernst and Ernst	300 1 yr.
Accountancy	Powell	Faculty development	Peat, Marwick, Mitchell Fdtn.	225 1 yr.
Chemistry	Freeman	Chemistry of N-hydroxypyrazoles	Natl. Inst. Health	28,924 1 yr.
Microbiology-Lobund Lab.	Pollard	Care and maintenance of germfree animals	Miles Lab., Inc.	52,800 1 yr.
Metallurgical Eng.	Miller	Study of plasma deposited cobalt-base alloys	Welding Research Coun.	1,500 ---
Aerospace Mechanical Eng.	Lee	Plasticity and high-velocity forming of metals	Natl. Sci. Fdtn.	40,000 18 mos.

#### AWARDS FOR FACILITIES AND EQUIPMENT

Placement Bureau	Willemin	Placement career library	Lybrand, Ross Bros., Montgomery	200 ---
College of Science	Waldman	Grant-in-aid	Dr. and Mrs. Ervin Kleiderer	15,760 ---

#### AWARDS FOR EDUCATIONAL PROGRAMS

Civil Eng.	Linger	James A. McCarthy scholarship fund	Various donors	410 ---
Urban Studies	Broden	Youth urban strategy evaluation	Educational Systems Corp.	5,600 ---

#### AWARDS FOR SERVICE PROGRAMS

Urban Studies	Broden	Youth advocacy training	Soc. Rehab. Serv., HEW	25,000 1 yr.
Urban Studies	Broden	Youth urban strategy evaluation	United Way of America	10,000 6 mos.

## Proposals Submitted

IN THE MONTH OF JANUARY, 1973

Department or Office	Principal	Short title	Sponsor	Amount-\$ term
PROPOSALS FOR RESEARCH				
Chemistry	Nowak	NMR studies of the role of metals in kinase	Natl. Inst. Health	67,493 1 yr.
Sociology Anthropology	Dodge	Study of drug use on a midwest campus	Natl. Inst. Mental Health	7,490 2 mos.
Aerospace Mechanical Eng.	Lucey	Nuclear education program	U.S. Atomic Energy Comm.	75,000 1 yr.
Philosophy	Manier	Charles Darwin: metaphysics and morals	Natl. Sci. Fdtn.	17,114 14 mos.
Metallurgical Eng.	Miller	Magnetic behavior of rare-earth-cobalt compounds	U.S. Navy	39,348 1 yr.
Civil Eng.	Marley	Attenuation in soil of groundwater pollutants	Water Resour. Res.	131,021 2 yr.
Aerospace Mechanical Eng.	Daschbach	Systems study on the hospital of the future	(Through DPRD)	1,046,237 44 mos.
Chemical Eng., Metallurgical Eng.	Carberry, Kuczynski	CO <sub>2</sub> adsorption over promoted silver oxide	Natl. Aero. Space Admin.	52,348 3 yr.
Chemistry	Nowak	NMR studies of metal activated enzymes	Natl. Sci. Fdtn.	77,537 2 yr.



Law School	McIntire	Law-engineering studies in water pollution	(Through DPRD)	7,700 3 mos.
Civil Eng.	Lindell	Detection of groundwater contamination	Ind. Water Resour. Res. Cent.	8,848 1 yr.
Chemical Eng.	Verhoff	Effect of governmental population policy	Ford & Rockefeller Fdtns.	29,993 14 mos.
Sociology Anthropology	Press	City, bureaucracy and family in Seville, Spain	(Through DPRD)	5,000 3 mos.
Chemistry	Martinez-Carrion	Molecular function in pyridoxal enzymes	Natl. Inst. Health	63,716 1 yr.
Management	Bernardo	Interaction of population policy and economy	Natl. Inst. Health	38,023 1 yr.
Microbiology-Lobund Lab.	Pollard	Treponemes in germfree animals	Natl. Inst. Health	55,192 1 yr.

#### PROPOSALS FOR FACILITIES AND EQUIPMENT

Aerospace Mechanical Eng.	Lucey	Plutonium held under AEC loan	U.S. Atomic Energy Comm.	5,000 ---
Chemistry	Bottei	Instructional scientific equipment-Chemistry	Natl. Sci. Fdtn.	22,000 2 yr.
Microbiology	Pollard	Instructional scientific equipment-Microbiology	Natl. Sci. Fdtn.	18,379 2 yr.
Electrical Eng.	Magee	Instructional scientific equipment-Electrical Eng.	Natl. Sci. Fdtn.	39,965 2 yr.
Chemical Eng.	Carberry	Instructional scientific equipment-Chemical Eng.	Natl. Sci. Fdtn.	6,400 2 yr.
Electrical Eng.	Gajda	Instructional scientific equipment-Electrical Eng.	Natl. Sci. Fdtn.	38,000 2 yr.
Memorial Library	Sparks	Library holdings in-area of human values	(Through DPRD)	5,000 ---

#### PROPOSALS FOR EDUCATIONAL PROGRAMS

Administration	Burtchaeil	Scholarship fund for black students	(Through DPRD)	50,000 ---
Aerospace Mechanical Eng.	Lucey	Electrical power generation workshop	U.S. Atomic Energy Comm.	8,376 1 yr.

### Summary of Awards Received and Proposals Submitted

IN THE MONTH OF JANUARY, 1973

#### AWARDS RECEIVED

Category	Renewal		New		Total	
	No.	Amount	No.	Amount	No.	Amount
Research	15	\$ 289,373	5	\$ 70,185	20	\$ 359,558
Facilities and Equipment	1	15,760	1	200	2	15,960
Educational Programs	3	410	1	5,600	4	6,010
Service Programs	1	25,000	1	10,000	2	35,000
Total	20	\$ 330,543	8	\$ 85,985	28	\$ 416,528

#### PROPOSALS SUBMITTED

Category	Renewal		New		Total	
	No.	Amount	No.	Amount	No.	Amount
Research	1	\$ 39,348	15	\$1,682,712	16	\$1,722,060
Facilities and Equipment	-	---	7	134,744	7	134,744
Educational Programs	-	---	2	58,376	2	58,376
Service Programs	-	---	-	---	-	---
Total	1	\$ 39,348	24	\$1,875,832	25	\$1,915,180



## Closing Dates for Selected Sponsored Programs

Agency	Programs	Application Closing Dates	
American Philosophical Society	Basic Research for Postdoctorals in All Fields	April	1, 1973
Argonne National Laboratory	Honors Program for Science Majors	April	1, 1973
Council on Research in Economic History (Johns Hopkins University)	Postdoctoral Fellowships	April	15, 1973
Health Services and Mental Health Administration (DHEW)	Research Fellowships	April	1, 1973
Law Enforcement Assistance Administration (Dept. Justice)	Graduate Research Fellowships in Law Enforcement	April	1, 1973
Manpower Administration (Dept. Labor)	Manpower-Related Doctoral Dissertation Grants	April	1, 1973
National Endowment for the Humanities	MDTA Research Projects	April	1, 1973
National Institute of Mental Health	Public Programs	April	1, 1973
Social and Rehabilitation Service (DHEW)	Research Development Program	April	1, 1973
U.S. Atomic Energy Commission	Vocational Rehabilitation Training Grants and Traineeships	April	1, 1973
U.S. Department of Transportation	Research and Development in the Field of Aging	April	1, 1973
U.S. Office of Education	Reactor Fuel Cycle Assistance	April	1, 1973
University of Edinburgh	University Research on Transportation Problems	April	1, 1973
	Demonstration Projects in School Health and Nutrition Services	Spring, 1973	
	Junior Fellowships for Postdoctorals	April	15, 1973

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# documentation

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## Peace Observance, January 28, 1973

### Program

#### PROLOGUE:

Piano background music provided by Fred Schaefer  
"Bridge Over Troubled Waters," piano, Fred Schaefer  
TAPS

Welcome by Fr. Jim Burtchaell, who will then introduce Mistress of Ceremonies, Mrs.  
Cordelia Candelaria  
Mrs. Cordelia Candelaria

#### Theme I: WAR'S END:

1. From "Red Badge of Courage," by Stephen Crane (Fred Syburg)
2. From "Juno & The Paycock," by Sean O'Casey (Polly Conley)
3. "Tan-Faced Prairie-Boy," by Walt Whitman (Dan Deziel)
4. Letter from Dr. George Shuster, written on occasion of the signing of the truce. (Ed Vasta)
5. "January of 1973," a poem written for the occasion of the truce by Pat Callahan (Pat Callahan)
6. "Grass" by Carl Sandburg (Grace Hartigan)
7. "Hugh Selwyn Mauberly," by Ezra Pound (Chris Cerasso)
8. "Wooden Ships," guitar, Tom Faught

#### MUSIC

#### Theme II: THE QUEST FOR PEACE:

1. "Ecclesiastes 3: 1-8," read in Vietnamese by Mrs. Monique Kobayashi
  - a. followed by same passage set to music, and played by George Adelo, Tony Herenda, and Mike Plunkett.
2. "Peace," by Gerard Manley Hopkins (Debbie Tirsway)
3. "Where Do We Go From Here?," by Martin Luther King, (Granville Cleveland)
4. From "Abraham Lincoln's Second Inaugural Address" (Carol Riordan)
5. Rabbi Elliot Rosenstock
6. "Teach Your Children," music played by George Adelo, Tony Herenda, and Mike Plunkett.

#### Theme III: SPIRITUAL AWARENESS:

1. From "Bless Me, Ultima," by Rodolfo Anaya (George Viamontes)
2. From "A Christmas Sermon on Peace," by Martin Luther King (Aubrey Payne)
3. "Isaiah" 32, Verses 15-18 (Ray Berndt)
4. "God Save The People," music played by Butch Ward
5. Professor Willis Nutting Extemporaneous talk
6. Professor Frank O'Malley Extemporaneous talk
7. "Black Bird," music played by Dave Gray & Randy Sartor
8. "Find the Cost of Freedom," audience participation; song, played and led by Fred Schaefer (piano); George Adelo, Tony Herenda, and Mike Plunkett

#### MASS

## Peace Observance, January 28, 1973

### Welcoming Address

Brothers and Sisters, Americans:

This day, warring peoples have let their weapons fall to the ground. The exuberance expected in our celebrations of peace is most strangely stunted, however, and the day long looked for finds us thankful yet bewildered too.

Brave men have offered their lives unselfishly for the sake of freedom. Yet blood has flowed ten times more lavishly from the bodies of citizens who never marched to battle, but fell beneath its reckless savagery.

Across the entire land of Vietnam, sacred to its people as is ours to us, the soil has been poisoned, the towns demolished, the markets emptied. Yet from all these ruins and rubble what victory has been wrung, what freedom will emerge?

Our own nation took up arms and found that war without inflamed conflict within. One hundred years after the heartache of our own civil war, when brother rose to slay American brother, we have again fallen out in anger, over the national venture of slaying enemy-brothers abroad.

Peace has caught us in confusion. Our hearts give notice of joy and of lament. The day is proud with honor, yet uneasy with distrust. Welcome is prepared for prisoners, but no welcome will serve to call back those many more dead. We are quit of the war, yet know that our hearts are never quit of the hostilities that breed war.

For all this confusion of solemn sentiments we have deep and thoughtful words to offer you. Then we must turn to bury all that bewilderment within the mysterious and strange supper of the Son of God whose bloody and obedient death was the catastrophe from which he rose to give us hope of fresh life: he whose hands with the eternal wounds eventually, as we believe, shall wipe away every tear. In him is our peace.

James T. Burtchae II, C.S.C.

## Peace Observance, January 28, 1973

### Letter from Dr. George Shuster, written on occasion of the signing of the truce

Professor Edward Vasta  
Chairman  
Department of English  
356 O'Shaughnessy Hall  
Notre Dame, Indiana 46556

Dear Ed:

For reasons which are well known to you I cannot, unfortunately, come to the Convocation which will rejoice in the fact that a truce has been signed at long last in Viet Nam. We can all thank God for that from the depths of our hearts.

I should like, if I may, to send you just a few words about the almost unsung angels of mercy who have tried all these years to care for the wounded, the dispossessed, the hungry, the fatherless.

Few of us know that the Government of West Germany, refusing to recruit men bearing arms, did send volunteer doctors and nurses. The team that was in Hue when the North Vietnamese captured most of that city were all slain. Not a funeral note was heard, so far as I have been able to determine, over TV or in the press. Then there are Catholic missionaries, mostly in the Montguard country, who have been trying to help wounded, hungry and homeless people, young and old. It is good to know that many persons in the United States, regardless of how they felt about their country's involvement in the War, did send alms.

Today I am thinking particularly about them.

With every good wish,

Sincerely yours,

George N. Shuster  
Assistant to the President

January 25, 1973

## **Peace Observance, January 28, 1973**

January of 1973, by Dr. Patrick Callahan

Let this peace be a compact of silence.  
Words like honor have all bled to death,  
quite beyond some quick transfusion.  
But if our best words are all casualties  
that land will yet live. Keening women  
have planted their fields in corpses--  
to be resurrected in flowers, in rice.

Let this peace be a compact of silence.  
Hear an empty shell-casing scoop rice,  
and frogs splashing in ten-thousand new pools,  
and birds singing still in the dead trees.  
A young widow's cries announce her new son.  
Silence grows through our words like the grass.

Patrick J. Callahan

## **Peace Observance, January 28, 1973**

Extemporaneous talk by Dr. Willis Nutting

You've heard it said all the time, that this peace has been very different from others: no jubilation; thanksgiving and happiness, kind of subdued, yes, but no jubilation. And the reason is, we have just been through a wringer and we are flat. Our ideals are flattened out, our unity is flattened out, our hopes and confidence are flattened out and so we are not in the mood for jubilation. Ben Franklin has said that "experience keeps a dear school but fools will learn in no other." And we've been through a pretty bitter experience. We hope we learn even if we have been fools. When we look at our past we see that we have been very naive; we have assumed that we are the good guys; ours is the best country; our motives have always been good; our cause has always been just; we have the power.

We have a lot of people in the midst of us that haven't had quite such a beautiful view of us - you ask the black man or the American Indian or the Chicano about our always being the good guys and there might be considerable dispute - but in general we have had that confidence, and that confidence has been shaken. We haven't succeeded in what we tried to do, our unity has been broken and people among us, people of the establishment, have more and more dissented from what we are doing and have turned away more and more from our old ideals, particularly the younger generation.

Now this is all a part of that experience in which we hope that we have learned something. We have learned that we are not 10 feet tall; we have learned that our motives are not always good; we've learned that we cannot go through the world confident that we will win every battle, we've learned that our power, our wealth, and our technology can't buy the world. So perhaps some good will come out of this going through the wringer.

But now if we have learned this, that we are not 10 feet tall, we have a choice in what we can do. We can go into the cynicism that we always accuse Europeans of having gone into. We can simply say, what the heck, and try to get along as well as we can, and be

nothing much but just try to get along. Or else we can do something we never have been able to do before.

These ideals that we call the American dream are really worth something. They are really beautiful, really wonderful even if we haven't lived up to them. Even if we have blasphemed them they themselves are really good. And now that we know that we are not almighty, now that we know that we can't simply work at our ideals with one hand and make a lot of money and enjoy a high standard of living with the other hand, now that we know that if we are going to do anything worthwhile we will have to get at it with both hands, perhaps we can accomplish something.

And so if we do get down to work right now after the lesson we have learned, and really try to put these ideals that are really worth something into practice, it could be that our society, our America, will really become the hope of the world for the first time.

Professor Willis Nutting

## Peace Observance, January 28, 1973

### Extemporaneous talk by Dr. Frank O'Malley

Observing now the cessation--however limited, selective and cloudy--of the carnage that has crushed us, crippled us, perhaps we can begin in this country to speak of, to hope for a new age of the spirit. We have known for too long evil and devilry unsurpassed and unnecessary. Still we can dare to think that the horror--with its ineffable mortal suffering and death--can be transfigured creatively, that before us there are horizons of moral beauty that the fire of the spirit will stir us to create. Maybe we have a new chance to regard ourselves as persons rooted in the community, rising out of it in creation, then to return in order to give out. Remember: all creativeness is love and all love is creative. If you want to receive, give; if you want to obtain satisfaction, do not seek it--never think of it and forget the very word; if you want to acquire strength--the true strength of human decency--manifest it by giving it to others. Spiritual persons must not remain proudly on the mountain-tops in separation from the carnal world; instead they must devote their energies to its spiritualization and to lifting it to the highest levels. Ambition, the lustful will-to-power, the fierce, competitive push to glory--these are not creative manifestations. They are the warping and distortion of whatever in personality could be creative. They lead to satiety, dullness, disillusionment--and destruction.

Yet--even as blood brimmed our eyes during the past decade, we could continue to discern certain characteristics of the moral life circling over and under--indeed in the very midst of--the outrageous, God-forsaken, man-forsaken mess, a total viper's tangle. Within our land we could still see citizens struggling for freedom and justice as never before; perceive also a vast awakening of compassion and of pity--and increased sensitivity; and realize the human longing to create and even to find religious justification for human creativity. Sadly, however, other instincts have been at work in us (especially the instincts of cruelty and brutality)--which we show in a lack of creativeness, leading us to thwart it and deny its very existence. Nevertheless, in us remains the striving for freedom, compassion and creativeness, ever old and ever new. So our ethics in the time now apparently given us must be an ethics of real freedom, compassion and creativeness. The emancipation of the human spirit begun by Christ is a process from which there can no longer be any turning back in America. The young mind, for sure, will no longer be warned off certain areas. The young mind is wonderfully conscious of freedom; and, however hemmed in man's life may be by mechanized civilization, however helpless a person's feeling of slavery to money, to the machine, to war and to the state may be--to his thought no bounds can be set, the thought that restores to him his dignity, his hope, his belief in his person, his nature and destiny, his basic freedom of spirit, his creativity--which no regime can destroy. Yes, tired of all the drumming, shouting, spirit-blocking, mind-numbing nonsense that we somehow compose a "holy nation," we should now, without fear, urge the actualization in America of a new spirituality, the genuine experience of creative energy and inspiration, the transcending of our camouflaged, flag-waving egoism. What will this mean? It will mean first-hand contact of our spirit with the Holy Spirit. It will mean an out-going, transfiguring activity directed towards humanity and to the spiritualizing of all the new forms and developments of our human society.

Of course, we do not believe that our future is fated. We believe that men made in God's image must themselves be creators out of the freedom which neither God nor man can destroy, though at times we may suffer enslavement to a variety of men, things or ideas.

We are not to break with our nation or our church, though seeing clearly and exposing their faults. We are not to seek for salvation in self-righteous cliques or cliques; nor by withdrawal from the tasks with which our present, painful history now confronts us.

Those of us who are Christians in America believe in man; we know that in the God-man, Christ, man's divine image, currently scarred and wounded and disfigured--never to be drained out or dried out entirely--can be renewed, that we in America, like all the people of the world, are still called to be fellow-workers with God, that the end of our time is a divine-human event to which we are summoned for the sharing. We are not to be deluded any more by the shams of the established order--or by the lies and phrases and slogans of those who, recklessly and arrogantly invoking "God and Country," would renew the face of the earth by phony patriotic pieties. Admitting rather than blessing our sins and shortcomings, we, as honest, humble, non-hypocritical, non-self-righteous Christians enduring in the density of American civilization of the seventies, shall in all circumstances know that we are called to look forward and to go forward--that is, to rediscover for ourselves at first-hand the sources of new spiritual power and vision; and above all to see, to seek, the creation of new life, new love, new goodness and new beauty as the supreme task of those whom illimitable freedom has brought to Christ.

After all that has happened to us recently, we should not be ashamed any more to go as the Holy Spirit leads us, sustaining us all the while in the freedom, compassion and creativeness of which we are capable. Today this is all there is to say: we must, after the carnage, have the courage to move through and with our complicated matter up the avenue of the spirit. And at last we can only pray: anticipate our actions we beg you, O Lord, by Your inspiration and assist them with Your help, that our every prayer and deed may in You ever have their beginning, and, once begun, may by You be brought to completion.

Professor Frank O'Malley

## Peace Observance, January 28, 1973

Sermon delivered by Father Hesburgh

I greet fellow priests and all of you members of the Notre Dame family who are here together to offer this holy sacrifice of the Mass with us, and to share what I hope will be a Christian reflection on our times. I suppose the first thing someone might ask coming into the hall today is, "Why are we here?" When one thinks of the Mass, one thinks of a celebration. It has been said so many times in recent days there is really nothing to celebrate today; there is no real victory for anyone; there is no certain peace for anyone. The least that we can grasp and be happy about and thank God for is that now the guns are silent for the first lasting period in 10 years in our history and 30 years in the history of the Vietnamese.

I think I would tell some stranger who walked in here that we are here to pray and to try to understand, where we are, what has happened, where we are going, and what has to happen if we are to get there. There is no lack of object for our prayer today. I think that we must pray wholeheartedly for the dead that they may rest in peace. And when I say all the dead, I don't mean just our American dead, but the Vietnamese, Cambodians, Laotians, and the simple people who have been killed not in the tens of thousands, but in the millions -- not just soldiers, but civilians -- not just men, but women and helpless children, for all of them may we pray and may we pray for those whom their deaths have grieved so deeply and so humanly.

Let us pray for all who suffer and who will carry the physical and moral marks of this war in their bodies and souls for the rest of their lives as spiritual or moral or physical cripples. Let us pray for all the dispossessed, all the imprisoned, all those who have alienated themselves from their times and their country. Let us pray for all those whose lives have been in any way poisoned by this war, including those who have profited from it. And let us pray most fundamentally for healing for our people, our times, and our world.

And then let us try to understand first of all what has happened. It's not a very lovable story, but we have to face it this day if we are going to really understand what happened. You all know the vital statistics. They are gruesome and yet they are hard to understand because of their numbers and magnitude. You know that the equivalent of a full Notre Dame football stadium of 50,000 young men had their lives cut off at a time when they were just really beginning to live. You know that another half a million young Americans will bear

the scars of this war on their bodies. You know of the \$130 billion that has been spent simply to devastate people and this beautiful earth when it might have done so many other fruitful things so desperately needed by suffering mankind. You know the millions of Vietnamese -- North and South -- and their neighbors -- Laotians and Cambodians -- who have been killed and maimed and wounded.

And anyone who has read any books or watched any television knows of that country which is physically, morally, and spiritually devastated. Filled with the human detritus of war, of graves and orphans and widows, and cripples and illegitimate children and prostitutes and pimps and thieves and ghettos and slums where once there was beautiful countryside and the jade green of growing rice. I can only recall what a young Vietnamese girl told me once in the airport at Saigon -- C'est triste -- "it's sad" -- and even today, with peace hopefully beginning, the total picture of that country is sad and we bear the largest or at least the equal responsibility or making it as sad as it is.

I am not here today to pass blame or to recriminate, but to try with you to understand what has happened, not just there, which is to our shame, but here in our own country. And while one cannot recall all that has happened in this 10 years of time in the few moments available to me, let me just touch on a few of the points that come home most strongly. I think that never before since the Civil War has our country been so frustrated, so divided, so disunited. There has been the cleavage of the young and the old, the cleavage between those who saw the war as an obscenity and those of the military industrial establishment and the government who prosecuted the war, with enthusiasm at times. There has perhaps never before in our history been such a cleavage between the military and the civilian, at times for the wrong reason, but there it was nonetheless.

There has never been a time when the most sensitive people in our society, those morally sensitive to values as to what is right, have been more alienated to their own country, many to the point of leaving it. The war also brought a new kind of unthinking violence to our country, even a threat to the rationality and civility that should characterize universities. And this whole counter-culture that has developed has somehow brought on a new facism which I think is perhaps the worst threat to all that America stands for: its freedom and dignity and its values.

There has also been that great devaluation of the quality of American life. I have often spoken of it as anomie, a rootlessness, a valueness. It is best seen in the violence and the killing that the war symbolizes and reflects throughout our nation. It is symbolized in the kind of debasement of language where killed human beings are spoken of as body counts in each evening's news, so many hundreds, so many thousands, until we simply couldn't cope with the thought of that many human beings violently killed that day.

We have the debasement of language and the debasement of every value known to man when well-meaning people said that we had to destroy the village to liberate it. We had to destroy somehow everything that human beings built there, small and humble though they may have been. And we had then to destroy the human beings themselves, but now they are free, whatever that might mean in such a context. We had to listen to the Commanding Officer at My Lai say, "I didn't look upon them as human beings, they were just Communists and I have been taught to kill them and kill them I did." Whether they were women or children or men or even soldiers, they were killed.

We have, I think, as a nation been so shocked into a kind of moral insensitivity so that it is difficult today to get people excited about anything, no matter how evil. I would say, by parenthesis, that we could have never come as far, as quickly as we have, in the whole field of abortion today had it not been the cheapening of sense of the sacredness and the dignity and the value of every human being, no matter how helpless or how incipient.

I think, too, we have seen the moral debasement of many good people who for their moral sensitivity and courage have been put in jail or made to be pariahs in the society of our times. We have driven many young people to drugs, not that one forgives it, but is sad to see them doing it somehow to forget the nightmare, to create a false world in which one might live with some happiness, apart from the world that was being created with such unhappiness. We have seen people that the society needs, people of courage, people of conviction, people of moral sense driven from any participation in its work because somehow they were disloyal to this mammoth Juggernaut that had to ride roughshod over lives and people far away.

It isn't a very pretty story and I must say that we in this community at Notre Dame, as part of the total university community, have become the largest pariahs of all as regards our government today. Many of the most talented, dedicated, sensitive people I know in this university community could not get a job as dogcatcher in Washington today, because they have had courage and because they have said what they thought should be said about the times and the debasement of the quality of American life, and our lack of sensitivity



to those great human values that make this country unique among the world of nations.

It was said of a Mexican poet named Paz, a Spanish word meaning peace, that he could so stand back and look at the world in his poetry, that he could visualize the past without love and yet not look at the future with any panic. I would like to say today that having taken this brief look at the past, I think that you and I and all of us must look to the future without panic; we must certainly look at it with love and I think we should also look at the future with hope and courage and dedication. If we've learned anything in the years that have passed, the sad decade that we are just completing, I would hope that you students should have learned the foolishness of war.

Those in my generation were born in World War I, we grew up in World War II. We lived through Korea, as well as this past decade of Vietnam. I think any of us who think at all would have to say that violence is the solution to no human problem, be it personal, national, or global. All that violence brings is death and destruction and ruined lives. If one could say anything with enthusiasm today, looking back on this past decade, one should echo the words of Paul VI which I heard him announce at the United Nations in New York, "jamais la guerre"-- enough of war -- war no more.

The second lesson I think we have to admit today is that the only victory possible to us, and I would repeat the only victory with honor, is what we do to make this peace that stretches out with great fragility ahead of us. And I do not think that peace is possible in our times unless all of us become more concerned about justice, about the fact that mankind is one wherever he is and in whatever condition, and that the welfare of the world is closely linked to our own welfare as people and as a nation. I think it is difficult to describe peace, but it certainly cannot be described as simply as the absence of people firing guns and cannons at each other or dropping bombs on each other.

I think one must say if one looks at the world today, that peace is not possible, except insofar as we are working for justice. The creation of peace means making hope possible for people who have little enough hope in life, working for human development here and elsewhere throughout the world.

Somehow I think we find it more difficult to see virtue up close than we do from afar. To try to shrink the world for you, I take you to the moon and I ask you to look at that beautiful small globe of blue, white and green whirling in the darkness of space. And I ask you to think of it as a spaceship with not 3-1/2 billion people aboard, but with only five people aboard, as one can think of five people while it is difficult to think of 3-1/2 billion people. And on that spaceship there are just so many resources, just so many possibilities of hope for health, education and welfare of all kinds. And on that spaceship there are limited resources, there is just so much of everything and no more. And what there is cannot be replaced, and what is used or wasted or destroyed or perverted cannot be brought back again.

On that spaceship today one of those passengers -- one of the five -- represents all of us in the Western World, the world of Europe and America. And that one who represents us has 80 per cent of all of the resources of that spaceship at his disposal and the other four persons have to divide up the other 20 per cent, having thus 5 per cent apiece. That is all they have and they live in this cramped and shrinking world of a spaceship seeing us with a lion's share -- 80 per cent -- and with the four of them only have 20 per cent to share among themselves. And their 20 per cent is shrinking right now to 10 per cent and the other 10 per cent is coming to us who already have 80 per cent.

I ask you what chance is there for peace or understanding or love or justice aboard such a spaceship? That indeed, my friends, is the picture of the earth today. And if you want to bring it closer to home, of the one person representing 20 per cent of mankind, we as a nation represent 6 per cent of mankind. And we alone as a nation are using 40 per cent of all the world's resources for our own purposes -- selfish or not, luxurious or not. And I say to you that that is not justice and that it cannot continue if there is to be justice in this world. I ask you this day if you want peace? What are you willing to sacrifice for peace? Because sacrifice indeed we must if justice is going to come to the rest of the world.

It is easy to speak of peace and justice far away in Vietnam, but think of it at home because that is where it must begin in your heart and mine -- think of peace in families, think of peace in neighborhoods and in schools, think of peace between races -- blacks and whites -- browns and whites -- think of peace between ethnics for, in a peaceful world, one ethnic group cannot set itself up against another and ask "What am I getting?" And if you who are young today and have a chance to re-make this world want to be one thing, I say to you to be a mediator to somehow begin to bring the process of bridge building to be a reality among the young and the old, between men and women, between the rich and the poor, between those who never had it so good and those who are suffer-

ing injustice, between those who don't have to worry about human dignity and those who are affronted in their human dignity every day of their lives, between those who have hope and those who are without hope.

I would have to say to most of you in this hall today that you are on the best side of these equations because you have hope and you have means and you have education and you have what peace you can take to yourself and you have justice, but the world will have greater peace and justice only to the extent that you are willing to take what you have and pass it along and to work for the achievement of justice and peace in our times. You will be a peacemaker, only to the extent that you bridge the polarities that separate so many people in our society. And only to that extent will you enjoy what St. James mentioned in the Epistle today as the "harvest of peace."

We have some problems still facing us. The main problem I have been speaking about is the problem of uniting and re-uniting and healing all in America. The enormous problem of renewing our values, not our values in the macro sense that we are against poverty in the world, but will do nothing about giving up something to help those who are poor; not the macro values like condemning justice in the military industrial establishment that is making profit out of the war, but not condoning the fellow who is being unjust in a chemistry exam because he happens to be one of us and maybe we are unjust, too. Not just talking about peace far away and then fighting with your roommate -- peace and justice have to be micro values -- virtues that touch you and your life, as well as virtues that are practiced afar and in the field.

I think the greatest reality I can wish for you is that you be concerned for meaning in your lives, for a life so lived that when you get to be the age of your mother and father you can say, "I tried to make a better world." Not condemning us who are older today, but taking a task upon yourself and trying to have us work with you, as indeed we must to achieve a better world. I think that one also would say that one of the unfinished parts of the business that faces us today is to somehow strain ourselves a little to bring back into the fullness of this society in which we live in America those who have been totally alienated from it, simply because they could not accept its values in the time of war. I think of all those who are in prison today because they stood up and said, "I will not serve in such an immoral conflict." I think of some 70,000, more than the number killed in Vietnam, who went to places like Canada or Sweden and who said, "I can't live in this country if it means I will have to take part in something I don't believe in." I think of those who have suffered all kinds of indignities, all kinds of name-calling because they have played the part of the prophet and told us what we should hear and didn't want to hear. And I think of the great moral value it has been to this country that so many young people have put their lives on the line so to speak, who went to jail or went abroad simply because they wanted to show that they really believe something so deeply that they would put their life on the line for it.

I think the country should cherish people like this -- I don't think every case is the same and every case must be evaluated separately -- but I think there is so much good will and so much virtue in all of this that it deserves a little effort on our part to see that many of these people are brought back into the fullness of our society.

I would like to say in conclusion that there is only one real answer for all of you who have many years of life ahead of you, and that is that as you educate yourself for competence in whatever you want to do in life, you also try to educate yourself in value because that is something you must do for yourself. It can't be done for you. And when you educate yourself for value, ask yourself how much your competence is going to be used just for yourself and how much for this creation of a better world. And ask yourself as you develop competence how much of it are you willing to dedicate to create a world that might live in peace and not in war, that might create hope instead of devastation for human beings who are already badly devastated. Ask yourself how much your generation is willing to give to restore Indo-China to some kind of human hope now that so much money and so many lives have been given to disrupt and destroy it.

I suspect that this will be swimming up stream all the way because, curiously, it is easy to get money for destruction and it's difficult to get money to develop mankind in this world. But this is your challenge and it begins today. I would say that it is easy to criticize the world that our generation has made. It is easy to criticize it as useless and hopeless and, like the poet named Paz, you cannot really look on this world with great love -- the world of the past decade. But neither need you look at the world ahead with panic and neither need you look ahead with anything but courage and hope and dedication and love. And if you do that, then indeed we will have something to celebrate here today.

God bless you all.

Rev. Theodore M. Hesburgh, C.S.C.

# Minutes of the Academic Council Meeting, January 23, 1973

## I. Faculty Manual Revision

The Council approved without major modifications sections on contracts, faculty services, faculty salaries, retirement, and leaves of absence.

The Steering Committee proposed a revision of the section on the Academic Council that would reduce the size of the Council from sixty three to twenty nine. A lengthy discussion lead to a straw vote of the Council which revealed little support for the reduction. It was not agreed that reduction in size of the Council would make for greater efficiency. Many seemed opposed to the proposed reduction in size because it would eliminate representation of some campus constituencies. The Council asked the Steering Committee to prepare a new proposal.

In the initial discussion of the section on the Faculty Senate it was moved and seconded that the Faculty Senate version replace that presented by the Steering Committee. According to the Senate version elected members of the Academic Council would be ex officio members of the Faculty Senate. After a lengthy discussion this motion was defeated by a vote of ten in favor; thirty three opposed. Discussion of this section of the Manual will continue at the next meeting of the Council.

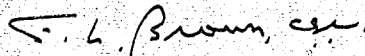
## II. Department of Earth Sciences

The Council approved the change of name of the Department of Geology to the Department of Earth Sciences. The new title is broad enough to include such areas as geochemistry, geophysics, and oceanography. This change will be effective September 1, 1973.

## III. Peace Observance

The Council spent sometime in discussing appropriate ways in which the University community might observe the end of the Viet Nam war when it came. Mr. Edward Ellis, the Academic Commissioner, raised this matter before the Council. The Council seemed disinclined toward marking the event with an immediate free day, but did favor some sort of observance. Father Burtchael, the Provost, was asked to take charge of the planning for this event.

Respectfully submitted,



(Rev.) Ferdinand L. Brown, C.S.C.  
Secretary to the Academic Council

## Summary of a Comparative Profile of Notre Dame and Other College Freshmen

There is less variability in the age of entering Notre Dame freshmen than in the national normative group.

A substantial number of Notre Dame freshmen attended private denominational high schools and were more likely to have been in smaller graduating classes than freshmen in the national normative group.

The selectivity of the Notre Dame admissions program is apparent in the differential statistics related to high school class rank, the tendency to file multiple applications, and degree and career plans.

In the terms of racial background of entering freshmen, Notre Dame's percentage of black students is lower than that in the national normative group, but Notre Dame's percentage of Mexican-American/Chicano students is 1.3 per cent compared with only 0.5 per cent in the national normative group.

Considering fathers educational background, a significantly higher percentage in the Notre Dame group had fathers who attained graduate degree status. Occupationally, there is a significantly higher percentage of fathers who are businessmen, medical doctors, and lawyers in the Notre Dame group than in the national normative group, but a significantly lower percentage of fathers who are farmers and in semi-skilled occupations.

Family stability, as reflected by separation-divorce statistics, appears to be somewhat stronger in the Notre Dame group than in the national normative group.

Notre Dame entering freshmen seem to show more concern with political affairs, business expertise, community life, and family life than is evident in the national normative group.

And, finally, the responses to several attitudinal statements indicate that Notre Dame freshmen are more likely than those in the national normative group to agree that the activities of married women are best confined to the home and family, less likely to agree that parents should be discouraged from having large families, less likely to experience the powerlessness reflected in the statement that the individual can do little to change society. Notre Dame students are less likely than those in the national normative group to agree that the benefit of college is monetary, that students should help evaluate the faculty, that college grades should be abolished, that there should be a deemphasis on organized sports, or that preferential treatment should be given to students from disadvantaged social backgrounds. Notre Dame students tend to agree more than those in the national normative group that most college officials have been too lax in dealing with student protest on campus.

Dr. Peter Grande  
Assistant Dean  
Freshman Year of Studies

## Computing Center Instruction

January 5, 1973

To: All members of the University Community

From: Terry Drake, Assistant Director  
Customer Services

Subject: Computing Center Instruction

The Academic Applications Group of the Computing Center is presenting a number of lectures and informal discussions which began in January of 1973. These lectures and seminars are designed to inform users of the capabilities and methods of use of the IBM/155 computer. The introductory lectures are designed for the novice while the seminars are intended for the experienced user. The emphasis in the seminars will be on the more efficient use of the equipment. A list of the scheduled lectures and seminars follows.

If you have any questions concerning these meetings, or any other Computing Center service, please do not hesitate to call Terry Drake, Assistant Director, Customer Services at 6548 or Ralph Naegele, Manager of the Academic Applications Group at 7784.

### TERMINAL SEMINARS

3:30 p.m. Room 115 Computing Center  
March 1, March 15, April 5, April 19,  
May 3, May 17.

### BATCH SEMINARS

3:30 p.m. Room 115 Computing Center  
March 8, March 22, April 12, April 26,  
May 10, May 24.

### INTRODUCTION TO TERMINAL COMPUTING

3:30 p.m. Room 115 Computing Center  
March 5, April 2, May 7

### INTRODUCTION TO BATCH COMPUTING

3:30 p.m. Room 115 Computing Center  
March 12, April 9, May 14.

Dean Joseph C. Hogan  
College of Engineering  
Box 309  
Notre Dame, Ind. 46556

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## notre dame report

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